Implementation of Prophetic Education in Naming the Character of Student at Madrasah Aliyah Islamiyah Malo

Ni'mal Chala[1*], Kojin[2], Ahmad Tanzeh[3], Imam Fuadi[4]
Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Indonesia[1]
Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Indonesia[2]
Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Indonesia[3]
Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Indonesia[4]
Corresponding Email: halafahmi91@gmail.com[*]

Abstrak

The purpose of this study is to find out how prophetic education affects character education in Madrasah Aliyah Islamiyah Malo. Qualitative methods are used to gain a deeper understanding of how prophetic values are integrated in the learning process and shape the character of students. Madrasah heads, madrasah deputy heads for public relations, curriculum fields, and teachers were also interviewed to obtain data. The results of the study show that prophetic education is applied through various activities that take place daily and weekly. However, in its implementation, there are several obstacles, such as the limitation of worship infrastructure that is not spacious and the influence of the environment outside the madrasah that is difficult for teachers to control. This causes the application of prophetic education to not be fully optimal. Therefore, synergy is needed between madrassas and parents in guiding and overseeing the behavior of students so that character formation in accordance with prophetic values can run more effectively.

Keywords: Prophetic Education, Student Character, Madrasah.

Introduction

The challenges of education in the modern era that are increasingly complex, especially in the madrasah education environment, make madrasas that try to maintain Islamic values in the midst of globalization and technological developments. A survey by the Ministry of Religious Affairs of the Republic of Indonesia (2023) shows that most madrasas face obstacles in shaping the character of students, especially in aspects of responsibility, discipline, and social concern. In addition, research conducted by the National Islamic Education Institute found that many madrasah students still carry out worship and religious activities as a routine, not as part of a deep spiritual awareness. These challenges are further exacerbated by the

influence of social media, lifestyle changes, and a lack of family involvement in student character building.

Prophetic education developed by Kuntowijoyo offers a relevant approach in shaping students' character. Prophetic education is based on three main pillars, namely humanization, transcendence, and liberation. The pillar of transcendence emphasizes man's relationship with God through the values of faith and piety. The humanization pillar teaches students to respect others, be just, and uphold human values (Mu; in:2011). Meanwhile, the pillar of liberation aims to liberate human beings from injustice, ignorance, and oppression, which in the context of education can be translated as forming critical and responsible students (Miftahulloh:2017).

According to the German philosopher Eduard Spranger, who also studies adolescent psychology, the signs of adolescence consist of three main actions: the discovery of identity (also known as the discovery of my), the formation of a guideline of life, and involvement in social activities (Shofan, 2018). Schools or madrasas shape the character of students by teaching them religion, independence, intelligence, noble morals, and skills needed by the nation, state, and society (Rosyadi: 2009).

This research focuses on the use of prophetic education in Madrasah Aliyah Islamiyah Malo because of the importance of incorporating character education based on Islamic values into the formal education system. In addition to helping students learn cognitively, prophetic education also helps them grow into honest (shiddiq), trustworthy (tabligh), communicative (fathanah), and intelligent (fathanah). Thus, this study aims to see how prophetic education is used to shape the character of students at MA Islamiyah Malo, as well as what are the challenges faced by madrasas during its implementation.

Literature Review

Implementation is one of the stages in the public policy process. Usually implementation is carried out after a policy has been formulated with clear objectives. Implementation is a series of activities in order to deliver policies to the public so that these policies can bring the expected results (Gafar: 2009). This series of activities includes the preparation of a further set of regulations which constitute an interpretation of the policy. For example, from a law appears a number of Government Regulations, Presidential Decrees, and Regional Regulations, preparing resources to drive implementation including facilities and infrastructure, financial resources, and of course who is responsible for implementing the policy, and how to deliver the policy. directly to the community. Daniel A. Mazmanian and Paul A. Sabatier (1979), explain the meaning of this implementation by saying that: understanding what actually happens after a program is declared valid or formulated is the focus of attention to policy implementation, namely events and activities that arise after the adoption of guidelines for State policies, covering both efforts to administer them and to have real consequences / impacts on society or events (Abdul :1997).

Link morality with social and emotional learning. Social and emotional learning, The ability to recognize and manage emotions, solve problems effectively, set and achieve positive

goals, value other people's perspectives, build and maintain positive relationships, make responsible decisions, and constructively handle interpersonal situations. Some teachers decide to focus on positive learning in changing the mindset of their students through teaching and modeling positive behavior rather than just punishing students for bad behavior. Teachers handle this problem every day. Teachers often note that students who have behavior problems in the classroom lack empathy and sympathy for other students. Often times, this causes delinquency in class and forces teachers to punish students. This pattern has a direct impact on the level of unfavorable school culture (Casey, Cort and Kinkopf, Timothy 2016).

Character education teaches ways of thinking and behaving that can support and individuals to live and work together such as family, community members, and as citizens. Character education teaches students to think brightly, activates the midbrain naturally. There are four types of character education: 1) religious character education, namely absolute truth from God 2) character education based on cultural values, such as morals, Pancasila, literary appreciation, role models of leaders, etc .; 3) environmental basic character education; 4) Character education based on self-potential which can be utilized to improve education (Khan 2010).

The importance of good character for students is to equip them with the necessary skills sequentially to overcome various challenges and problems in their social environment. By having good character, they are expected to be able to implement and improve moral values and moral abilities and realize these moral values in everyday life (Nurhasanah & Nida, 2016). and able to make good decisions responsibly (Ryan & Bohlin, 1999)18 and be a good citizen (Çubukçu, 2012; McElmel, 2002). The implication of the integration of character education is to become a strategy for implementing the teaching and learning process in the school environment. Some experts suggest that there are several strategies that can be applied in character education in schools. Several strategies that might be applied in the development of character values and which are the essence of character education are role models, intervention, consistent habituation, and strengthening (Zuchdi, Prasetyo, & Masruri, 2011).

Research Method

To understand the implementation of prophetic education in Madrasah Aliyah Islamiyah Malo, Bojonegoro Regency, this study uses a qualitative case study approach. Madrasah heads, teachers, deputy heads of public relations, and deputy heads of curriculum were involved in in-depth interviews, observations, and documentation used to collect data. The process of implementing prophetic education is observed directly through observation, and relevant written data is collected through documentation. In this study, the Miles and Huberman interactive analysis model was used to analyze the data. The model consists of steps such as data condensation, data presentation, conclusion drawn, and verification.

Selecting, simplifying, and focusing data allows for data condensation (Miles:2016). The data is presented in the form of narratives, tables, or matrix to facilitate further analysis. For now, conclusions are drawn and findings are verified through the process of interpreting

the analyzed data. Triangulation methods and sources were used in this study to ensure the validity of the data. Source triangulation was carried out by comparing data from various informants, while method triangulation was carried out by comparing the results of observations, documentation, and interviews.

Result and Discussion

Prophetic education is an educational concept that instills prophetic values in the learning process, with the aim of forming students who are not only intellectually intelligent, but also have a strong and virtuous character (Abdulloh: 2020). Madrasah Aliyah Islamiyah Malo as an Islamic-based educational institution seeks to apply prophetic education in every aspect of learning to form the character of students with superior character. By implementing prophetic education, it is hoped that students will not only excel academically, but also have a strong character in facing the dynamics of life.

Implementation of Prophetic Education in Instilling the Character of Students at Madrasah Aliyah Islamiyah Malo

Madrasah Aliyah Islamiyah Malo as an Islamic-based educational institution, seeks to maintain prophetic values in various aspects of learning and the lives of students. MA Islamiyah Malo implements various strategies to ensure that these values remain inherent in the school culture, both through the curriculum, extracurricular activities, and examples provided by teachers and education staff. Madrasah Aliyah Islamiyah Malo provides a strengthening of the concept in the formation of students' character through prophetic education which is stated in the vision, mission and strategy of the madrasah.

Table 1.1 Vision, Mission and Strategy of MA Islamiyah Malo

| Vision	Muslim personality, knowledgeable, skilled in life.
Mision	Organizing Islamic education.
	Develop the learning process of the Islamic religion in theory and practice.
	Fostering students with a scientific and technological perspective.
	Preparing graduates who are skilled and able to continue to higher education
Strategy	Religious Learning in Aqidah material, Mu'amalah. and Shari'ah,
	Personality development through majoring in Natural Sciences (IPA), Social Sciences (IPS), and Religion.
	Development of internet-based learning skills and Informatics Technology
	Extra-Curricular Coaching is in accordance with talents and interests.

Table 1.2 Strengthening the Concept of Prophetic Education

Pillar	Concept	Implementation in Madrasah
Trandensation (Man's relationship with God)	Instilling spiritual values and piety to Allah in their daily lives.	Worship habits: Dhuha prayer, congregational prayers, dhikr together. Tilawatil the Qur'an before the lesson begins to build spiritual awareness. Connecting general lessons with Islamic values, such as discussing the greatness of Allah in science

		lessons. Religious mentoring that guides students in understanding divine values more deeply.
Humanization (Relationships with fellow humans)	Develop empathy, social care, and grounded interactions Noble Morals.	Charity Friday program, where students are taught to share with others. The Honesty Canteen, trains students to get used to being honest and responsible. Social service activities, such as visits to orphanages or environmental care actions. Learning is based on social projects, so that students experience human values firsthand.
Liberation (Liberation from Ignorance and Injustice)	Encourage critical thinking, independence, and courage in voice justice.	Learning is based on discussion and problem-solving, so that students are accustomed to thinking critically. Granting freedom in student organizations, such as student council and leadership extracurriculars. Scientific debates and project presentations, to train courage in expressing opinions. Teachers as facilitators, not the only source of knowledge, so students are encouraged to find their own solutions to a problem.

1. The Pillars of Transcendence in Prophetic Education

The pillar of transcendence in prophetic education emphasizes the importance of building students' spiritual awareness in order to have a strong relationship with God. At Madrasah Aliyah Islamiyah Malo, transcendence is implemented through various religious programs that are structured in students' daily lives. One of the tangible forms of this implementation is the habit of worship, such as congregational prayers, and recitation of the Qur'an before the lesson begins. In addition, madrassas incorporate Islamic values into their curriculum, with each lesson linked to divine aspects such as connecting the concept of science with the greatness of Allah's creation or instilling Islamic values in historical and social studies.
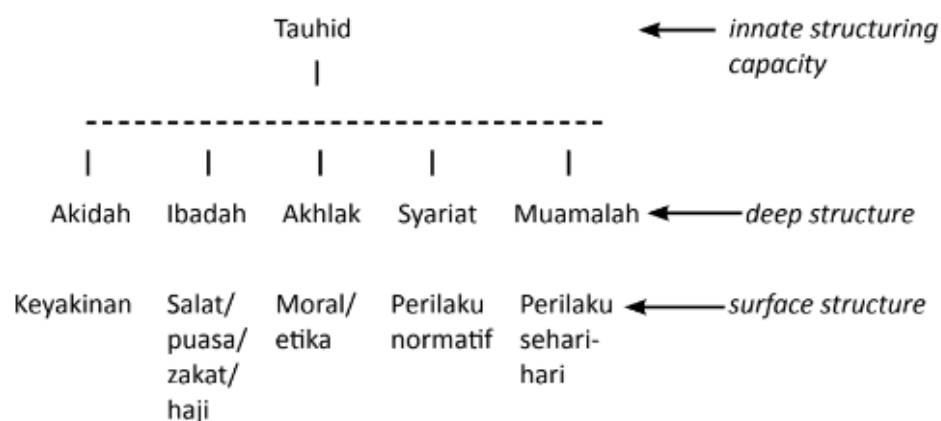
Skema 1. Struktur dalam Islam

Sumber: Kuntowijoyo, 2006

Figure 1.1 Structure in Islam

2. Pillars of Humanization in Prophetic Education

The humanization pillar in prophetic education focuses on the formation of noble human attitudes, such as empathy, social concern, and respect for others (Kumala: 2019). Humanization forms an attitude of empathy, social concern, and a spirit of cooperation in daily life. Humanization is emphasized in social interaction, such as fostering a sense of empathy, cooperation, and mutual respect between students.

At Madrasah Aliyah Islamiyah Malo, humanization values are applied through various programs that foster a sense of togetherness and social responsibility. As part of the MA Islamiyah Malo program, mutual cooperation and social service activities are included in the curriculum to build the character of students who are responsible for their surroundings and society. Habituating honesty (shiddiq) and trust in daily life, by implementing honesty canteen and assignments that train discipline and student responsibility, the madrasah through picket teachers supervise all student activities. In addition, the madrasah also organizes a Friday Charity program, where students are taught to share and help others through social activities.

The Head of the Madrasah, H. Fattah, has a vision to make the madrasah a forum for character formation and habituation of good behavior for students, even with a limited learning duration. He realized that apart from the madrasah, students also get influence from the outside environment which also shapes their personality. Therefore, madrassas seek to establish religious habits, such as learning tahlil and recitation of Surah Yasin, which may not have been known to some new students before. With continuous habituation, it is hoped that every student can follow and internalize Islamic principles in daily life.

3. Pillars of Liberation in Prophetic Education

The pillar of liberation in prophetic education aims to free students from ignorance, injustice, and oppression, so that they are able to think critically, independently, and dare to voice the truth (Sumintono: 2012). The value of liberalization is applied at Madrasah Aliyah Islamiyah Malo through various learning strategies that encourage students to think critically and actively.

One form of implementation is the use of discussion and problem-solving methods in the teaching and learning process, which provides space for students to express opinions and analyze problems independently. In addition, madrassas also encourage student involvement in school organizations, such as student council and scout extracurriculars, which train them in decision-making and contribute to the management of the madrasah environment.

Liberalization also encourages students to think critically, independently, and responsibly in facing the challenges of the times (Perdana, 2018). Thus, liberalization can be realized in an effort to create a learning environment that is free from discrimination and encourages students to think critically and independently in solving problems.

As a madrasah that lays the foundation on Islam always optimizing monotheism, shari'ah and amaliah, MA Islamiyah Malo provides several daily and weekly programs to students. With enthusiasm for learning and practicing to become an educated human being and

keep up with the times in its embodiment in the form of learning and student activity units that prioritize worship, socialization with the community and religious practices.

Table 1.3 Activities of MA Islamiyah Malo Students

No	Activities	Participants	Companion	Activities	Place
1.	Morning apple and prayer together	All of Studens	Teacher picket	One day	Madrasah page
2.	Prayer of tears	Classes X, XI, XII (alternate)	Classroom teacher	One day	Madrasah mosque
3.	Dhuhr Prayer	Classes X, XI, XII (alternate)	Classroom teacher	One day	Madrasah mosque
4.	Yasin and tahlil	Classes X, XI, XII (alternate)	Classroom teacher	Mingguan (Jum'at pagi)	Ruang kelas
5.	Friday of charity	Classes X, XI, XII (alternate)	Classroom teacher	Weekly (Friday morning)	Classroom

Knowledge (knowledge), implementation (implementation), and habit are the steps that help students instill prophetic values. Therefore, prophetic values cannot be taught only with existing knowledge (Samani, 2012). People who know what kindness means are not necessarily able to act in the same way they know, especially when they are not trained to do so (Ramdani:2014). Therefore, to be a person who upholds prophetic values, one must have three components of good character: moral knowledge or moral knowledge, moral feelings or moral feelings, and moral actions or moral deeds. Students must acquire these three components so that they can understand, feel, and practice the virtues they know.

Figure 1.2 Madrasah Aliyah Islamiyah Malo Flagship Program

In addition, the current curriculum allows classroom learning to be carried out with materials that focus on prophetic education, such as fiqh, aqidah, hadith, and many other local materials. so that students follow the lesson well and the teacher provides evaluations in accordance with the structure of the lesson plan. One form of habituation of prophetic education that helps instill character education is student activities and madrasah programs. This is in line with Lickona's explanation and in accordance with the opinion of Michael Novak, who states

that character is the perfect combination of all the goodness defined by religious tradition. The role of teachers in the implementation of prophetic education is also in Madrasah Aliyah Islamiyah Malo, the habituation of prophetic education is not only applied through academic activities, but also in social interaction and worship habits. Teachers play a role in forming the habits of honesty (shiddiq), responsibility (amanah), good communication (tabligh), and thinking intelligence (fathanah) in students' daily lives.

One form of concrete implementation is for teachers to consistently reprimand in a wise way when students do not participate in congregational prayers, give appreciation to students who show discipline and responsibility, and integrate Islamic values in the teaching and learning process. For example, in Islamic history lessons, teachers not only teach historical facts, but also explore the leadership values of the Prophet Muhammad to be used as an example in the lives of students.

Teachers are also required to create a fun learning environment where students can discuss, ask questions, and think critically. The pillar of liberalization allows teachers to allow students to speak in groups, solve problems independently, and express their opinions in academic forums (Abudinata: 2010). Therefore, teachers not only provide instruction, but also encourage and help students apply prophetic values in their lives.

In accordance with Lickona and Michael Novak's theory that strong character education must be based on harmonious moral values, including religious values, MA Islamiyah Malo can be a conducive environment for the formation of students' character through the active involvement of teachers in prophetic education. Therefore, the success of prophetic education is highly dependent on the commitment of teachers to be role models and facilitators who support the internalization of prophetic values in students' lives.

Supporting and Inhibiting Factors of Prophetic Education on the Character of Students at MA Islamiyah Malo

The results of observations and interviews conducted by the researcher show that the factors that support and hinder the implementation of prophetic education in shaping the character of students at MA Islmaiyah Malo can be categorized as follows:

1. Supporter
   Chairman of the Supreme Court Islmaiyah Malo stated that there are at least three factors that support the implementation of prophetic education in shaping the character of students, namely
   a. The foundation's great ideals of glory and morals are a source of support from the foundation chairman. This common mandate must be maintained and instilled in students at all times.
   b. Selective recruitment of teachers based on competence, assessment, and teacher examples.
   c. Fairly complete infrastructure, including libraries, prayer rooms, classrooms, laboratories, UKS rooms, and scout camps.

2. Retardant

Since there is no larger mosque that can accommodate all students, prophetic education cannot be used to shape the character of students. Thus, activities such as the refraction of congregational duha prayers and congregational dzuhur cannot be carried out at the same time. This is based on a statement made by the public relations waka, which was reinforced by the chairman of the madrasah committee.

In addition, the role of parents in supporting prophetic education in madrasas is still not optimal. Some parents still consider that character formation and worship habits are entirely the responsibility of the madrasah, so they are less involved in strengthening religious values at home. With these various obstacles, MA Islmiyah Malo strives to embrace students' parents by holding monthly meetings and using WhatsApp media as a means of connecting with students' parents. Thus, it is hoped that family involvement and attention will be more optimal.

On the other hand, the influence of social media and popular culture is also a challenge in shaping students' character. The rapid and massive flow of information often carries values that are contrary to the principles of prophetic education. Some students are more affected by digital trends that are not in line with Islamic values, so there is a conflict between the values taught in madrassas and the realities they face in their daily lives. In this case, madrasas are trying to develop digital literacy strategies that can guide students in filtering information and utilizing technology positively.

Conclusion

This study shows that three main pillars—transcendence, humanization, and liberation—are used to implement prophetic education in Madrasah Aliyah Islamiyah Malo. Transcendence is manifested in the habit of worship such as congregational prayers and recitation of the Qur'an, but it is still formal and needs deeper internalization. Humanization is applied through social programs and honesty canteens, but it has not fully shaped students' moral consciousness. Liberation began to be applied in discussion-based learning, but it was still constrained by methods that tended to be one-way.

The main obstacles in the implementation of prophetic education in madrassas include the lack of worship facilities, the lack of parental involvement, and learning methods that are not fully interactive. Therefore, spiritual reflection strategies, social project-based learning, and increasing the role of teachers and synergy with families are needed to strengthen the internalization of prophetic values in the formation of students' characters.

References

Abdullah, M. A. (2020). *Dinamika Islam Kultural*. Bandung: IRCiSoD.

Abdul Wahab, S. (1997). *Evaluasi kebijakan publik*. Malang: FIAUNIBRAW dan IKIP Malang.

Casey, C., & Kinkopf, T. (2016). Character education: Teachers' perceptions of its implementation in the classroom. *Delta Journal of University*.

Çubukçu, Z. (2012). The effect of hidden curriculum on character education process of primary school students. *Educational Sciences: Theory & Practice, 12*(2) (Supplementary Special Issue), 1526–1534.

Departemen Agama RI. (2010). *Al-Qur'an Terjemah Al-Karim*. Jakarta: PT Panca Cemerlang.

Gaffar Afan. (2009). *Politik Indonesia: Transisi menuju demokrasi* (Cet. 1). Yogyakarta: Pustaka Pelajar.

Khan, Y. (2010). *Character education boosting potential based on education*. Jogjakarta: Pelangi Publishing.

Kumala Sari, I., et al. (2019). Integrasi pendidikan nilai dalam membangun karakter siswa di Sekolah Dasar Jampalan Kecamatan Simpang Empat Kabupaten Asahan Provinsi Sumatera Utara. *Jurnal Pendidikan Islam, 11*(1), 43.

Kuntowijoyo, M. T. M. (2001). *Esai-esai agama, budaya, dan politik dalam bingkai strukturalisme transendental*. Bandung: Mizan.

Lickona, T. (2016). *Character matters: Persoalan karakter (Bagaimana membantu anak mengembangkan penilaian yang baik, integritas, dan kebajikan penting lainnya)*. Jakarta: Bumi Aksara.

Maarif, I. B., Hanifah, H., Agustina, U. W., & Rachman, A. A. (2020). Pendampingan PKBR (Persiapan Kehidupan Berkeluarga bagi Remaja) Karang Taruna Desa Mojokambang Kabupaten Jombang. *Jumat Pendidikan: Jurnal Pengabdian Masyarakat*.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2016). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Thousand Oaks: SAGE Publications.

Miftahulloh. (2017). *Pendidikan profetik perspektif Moh. Roqib dan implikasinya dalam rekonstruksi pendidikan Islam integratif* (Tesis, IAIN Purwokerto).

Mu'in, F. (2011). *Pendidikan karakter, konstruksi teoritik & praktik*. Yogyakarta: Ar-Ruzz Media.

Nata, A. (2010). *Manajemen pendidikan: Mengatasi kelemahan pendidikan Islam di Indonesia*. Jakarta: Kencana.

Nurhasanah, N., & Nida, Q. (2016). Character building of students by guidance and counseling teachers through guidance and counseling services. *Jurnal Ilmiah Peuradeun, 4*(1), 65–76. https://doi.org/10.13140/RG.2.1.3085.4160

Perdana, N. S., & Cahyono, A. B. (2018). Implementasi peranan ekosistem pendidikan dalam penguatan pendidikan karakter peserta didik.

Ramdhani, M. A. (2014). Lingkungan pendidikan dalam implementasi pendidikan karakter. *Jurnal Pendidikan Universitas Garut*.

Rosyadi, K. (2009). *Pendidikan profetik*. Yogyakarta: Pustaka Pelajar.

Samani, M., & Hariyanto. (2011). *Konsep dan model pendidikan karakter*. Bandung: Remaja Rosda Karya.

Saptono. (n.d.). *Dimensi-dimensi pendidikan karakter*. Jakarta: Erlangga.

Shofan. (2018). *Psikologi remaja: Fase perkembangannya*. Yogyakarta: Pelita.

Sumintono, B., et al. (2012). Moral education in Malaysia: Challenges and implementation of character education at schools. *Jurnal Pendidikan Karakter, 2*(1).

Zuchdi, D., Prasetyo, Z. K., & Masruri, M. S. (2011). *Model pendidikan karakter terintegrasi dalam pembelajaran dan pengembangan kultur sekolah*. Yogyakarta: UNY Press.