



Implementation of Islamic Education Values Based on Prophetic Communication in Forming *Akhlakul Karimah* in Madrasah Tsanawiyah

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Abstract

Keywords:

Education;
Prophetic
Communication;
Akhlakul
Karimah.

This research aims to determine the implementation of Islamic education values based on prophetic communication in forming *akhlakul karimah* at MTs Darul Ulumissyar'iyah Telang Karya in producing quality students. The research methods used are observation, interviews, and documentation. Data analysis techniques include data condensation, data presentation, and conclusions. The research results obtained show that efforts to produce quality students are implemented to be able to create students with a spirit of humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minu billah*). The implications of implementing Islamic education values based on prophetic communication at MTs Darul Ulumissyar'iyah Telang Karya include (a) humanization: mutual respect, tolerance, social care, love of the country, compassion, respect for differences, mutual help among others; (b) liberation: high learning motivation; (c) transcendence: discipline, having responsibility in matters of worship.

Abstrak :

Kata Kunci:

Pendidikan; komunikasi
profetik; Akhlakul
Karimah.

Tujuan penelitian ini adalah untuk mengetahui implementasi nilai-nilai pendidikan Islam berbasis komunikasi profetik dalam pembentukan *akhlakul karimah* di MTs Darul Ulumissyar'iyah Telang Karya dalam mencetak peserta didik yang berkualitas. Metode penelitian yang digunakan yaitu observasi, wawancara, dan dokumentasi. Teknik analisis data meliputi kondensasi data, penyajian data, dan kesimpulan. Adapun hasil penelitian yang diperoleh yaitu upaya mencetak peserta didik yang berkualitas diterapkan agar mampu mewujudkan peserta didik berjiwa Humanisasi (*amar ma'ruf*), liberasi (*nahi munkar*), dan transendensi

(*tu'minu billah*). Implikasi dari implementasi nilai-nilai pendidikan Islam berbasis komunikasi profetik di MTs Darul Ulumissyar'iyah Telang Karya diantaranya yaitu (a) humanisasi: saling menghargai, toleransi, kepedulian sosial, cinta tanah air, kasih sayang, menghargai perbedaan, tolong menolong antar sesama; (b) liberasi: motivasi belajar yang tinggi; (c) transendensi: disiplin, memiliki tanggung jawab dalam hal ibadah.

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1. Introduction

Education serves as a link between teachers and students in order to accomplish predetermined learning objectives. Educators, students, and the objectives of learning activities are the main aspects of education.¹ The success of Islamic boarding schools in developing students' character and achievement is not merely a matter of luck; it stems from their unique educational values. These values, combined with the quality of Islamic boarding schools as religious institutions, play a significant role in shaping religious principles and life guidance through a profound understanding of Islam.²

Teachers are essential in helping students develop morality because they supply resources and, more significantly, serve as examples of appropriate conduct. In various forms of media, such as digital newspaper, social media platforms, and entertainment channels, the character of educators has often been tarnished by incidents of moral distortion. As a result, this has become a critical concern in shaping the character of educators. As role models, educators significantly influence the ethical development of their students, emphasizing the importance of integrity, and exemplary behavior in their daily interactions.³ The words often spoken by educators are likened to 'a drop of dew in the middle of a barren desert'—soothing, refreshing, and fostering growth amidst adversity. However, the fate of educators is not as fresh as his wise words, not as relaxed as his life, and not as comfortable as his economic achievements. Furthermore, a teacher's parables are not more valuable than those of a musician or entertainers.

Islamic education is characterized by its holistic approach, which integrates intellectual, moral, and spiritual development. This comprehensive framework is significantly influenced by prophetic communication, a method deeply embedded in the Qur'an and exemplified by the practices of Prophet Muhammad (peace be upon him). Prophetic communication emphasizes wisdom, compassion, and the capacity to inspire transformation, thereby serving as a cornerstone for moral and character development in students.⁴ This method not only fosters ethical

¹ Rahendra Maya, "Esensi Guru Dalam Visi-Misi Pendidikan Karakter," *Edukasi Islami: Jurnal Pendidikan Islam* (2017): 281–296, <http://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/31>.

² Muhammad Mushfi El Iq Bali and Mohammad Fajar Sodik Fadli, "Implementasi Nilai-Nilai Pendidikan Pesantren Dalam Meningkatkan Ketahanan Mental Santri," *Palapa* 7, no. 1 (2019): 2.

³ Agus Setiawan, "Guru Berkarakter Di Era Milenial (Perspektif Habib Abdullah Bin Alawi Al-Haddah)," *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 3, no. 2 (2019): 311.

⁴ Nasir Hassan Wani -, Areesha Azhar -, and Abdul Majid Khan -, "The Prophetic

decision-making but also cultivates a profound sense of accountability and purpose among learners, aligning with the broader objectives of Islamic education.⁵

Prophetic communication is defined by three primary principles as outlined by Kuntowijoyo's *Prophetic Social Science*: humanization (*amar ma'ruf*), which promotes respect and dignity; liberation (*nahi munkar*), which seeks to free individuals from ignorance and oppression; and transcendence (*tu'minuna billah*), which anchors all actions in faith and divine guidance.⁶ These principles align with the Qur'anic commands to communicate with wisdom (*hikmah*), good counsel (*mau'izhah hasanah*), and gentleness (*qaulan layyinan*), as exemplified in verses such as Surah An-Nisa (4:63) and Surah Taha (20:44).⁷ This approach goes beyond conventional education, providing a framework that integrates intellectual and ethical development.

The implementation of prophetic communication in Islamic education is crucial for several reasons. First, it fosters moral development by encouraging ethical reflection and personal accountability. According to Hayat and Arif, higher education institutions have a critical role in educating students morally and spiritually since they would be the ones creating the future.⁸ Second, prophetic communication addresses societal challenges by equipping students with the values needed to contribute positively to their communities, as highlighted by Saepudin in his exploration of integrative curricula that significantly improve students' moral reasoning and ethical behavior.⁹

Finally, prophetic communication ensures that education nurtures a balance between spiritual and material success. By anchoring education in divine principles, this approach cultivates students who are not only knowledgeable but also virtuous and socially responsible. This dual focus aligns with the broader goals of Islamic pedagogy, as outlined by Karimullah, who emphasizes the holistic nature of education in shaping children's character and moral integrity.¹⁰ The integration of psychological insights with spiritual teachings further enhances this approach, equipping children with the ethical fortitude and emotional resilience necessary to navigate life's challenges.¹¹ Prophetic communication serves as a vital framework for Islamic education, addressing the intellectual, moral, and spiritual needs of students. Supported by both Qur'anic principles and

Methods of Teaching: A Legacy of Empowerment and Transformation," *International Journal For Multidisciplinary Research* 5, no. 6 (2023): 1–10.

⁵ None Erwin, "The Existence of Islamic Education Towards Moral Development in the 5.0 Era" 3, no. 1 (2023): 19–28.

⁶ Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi* (Bandung: Mizan, 1998), hlm. 288-189.

⁷ None Hayatunnisa Hayatunnisa et al., "Konsep Etika Dan Moralitas Sebagai Materi Dalam Pembelajaran Pendidikan Agama Islam" 2, no. 2 (2024): 77–84.

⁸ Noor Hayat and Shoaib Arif, "The Significance of Islamic Ethics in Higher Educational Institutions: An Analytical Study in Backdrop of the Training of Future Architects of the Nation and Contemporary Challenges," *Al-Wifaq* 5, no. 1 (2022): 259–277.

⁹ Aep Saepudin, "Holistic Islamic Education: Assessing the Impact of Integrative Curricula on Moral and Spiritual Development in Secondary Schools," *International Journal of Science and Society* 6, no. 1 (2024): 1072–1083.

¹⁰ Suud Sarim Karimullah, "Holistic Exploration of Islamic Education in the Formation of Children's Character in the Family," *Tafáqquh Jurnal Penelitian Dan Kajian Keislaman* 11, no. 2 (2023): 219–238.

¹¹ Irpan Irpan and Zohaib Hassan Sain, "The Crucial Role of Islamic Religious Education in Shaping Children's Character: Psychological and Spiritual Review," *Qalamuna Jurnal Pendidikan Sosial Dan Agama* 16, no. 1 (2024): 383–392.

academic resources, its implementation is essential for fostering individuals who are capable of ethical leadership and meaningful societal contributions.¹²

All life depends on morals, meaning there is no life without morals.¹³ As for the relationship between improving morals, it can be seen that the age of 15 is a step in a series where one has mastered morals and is no longer based on an understanding of one's own needs or those of other groups. Al-Qur'an Surah al-Ahzab verse 21 Allah SWT says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: "Indeed, in (the) Messenger of Allah, there really is a good role model for you, (namely) for those who hope for (the grace of) Allah and (the coming of) the Day of Judgment and who remember Allah a lot."

Observing the ongoing transformation and the spirit of life has existed so that the view of the unique character of each human being forms an obligation. It is called an obligation because it is not successful in having a character that will impact thought patterns and attitudes and ultimately bring independence, which frees up space to respect and have a polite nature according to the norms and rules that already exist in each institution.¹⁴

The general personality of students at MTs Darul Ulumissyar'iyah Telang Karya shows the character of educators who can form role models for students. The reviewer looks at the condition of educators who can act as role models for students, have a lot of understanding, have competent skills, educational knowledge skills, and good social skills. However, in this research, the reviewer is concerned with implementing Islamic education values based on prophetic communication to form morals at MTs Darul Ulumissyar'iyah Telang Karya.

This research will describe in depth how to implement Islamic education values based on prophetic communication in the formation of *akhlakul karimah* at MTs Darul Ulumissyar'iyah Telang Karya. This discussion aims to describe the implementation of Islamic education values based on prophetic communication in the formation of morals at MTs Darul Ulumissyar'iyah Telang Karya.

Previous research by Daimah¹⁵ explained that implementing educational values can be done through habituation, example, punishment, and advice because these indicators lead to better moral lives. In his research, Nur Hidayat¹⁶ shows that students carry out values in religion, discipline, politeness, honesty, independence, hard work, helping each other, responsibility, tolerance, and social care. In addition, Yahya explores the implementation of eco-prophetic education, emphasizing how prophetic principles can be integrated into environmental education to foster a sense of responsibility among students.¹⁷ Furthermore,

¹² Puteri Azka Salsabila, Saiful Anwar, and Jaziela Huwaida, "Child Education From Islamic and Western Perspectives" 10, no. 1 (2024): 47–63.

¹³ Ahmad Tafsir, *Pendidikan Karakter Sehari-Hari* (Bandung: PT Remaja Rosdakarya, 2017).

¹⁴ Hendarman, *Pendidikan Karakter Era Milenial* (Bandung: PT. Remaja Rosdakarya, 2019).

¹⁵ Daimah, "Implementasi Nilai-Nilai Pendidikan Islam Dalam Pembentukan Karakter Religius Di Sekolah," *Mapendis: Jurnal Manajemen Pendidikan Islam* (2023): 1–14, <http://jurnal.staiannawawi.com/index.php/Mapendis/article/view/592%0Ahttp://jurnal.staiannawawi.com/index.php/Mapendis/article/download/592/347>.

¹⁶ Nur Hidayat and Dian Andesta Bujuri, "The Implementation of Character Education in Islamic Boarding School," *Lentera Pendidikan: Jurnal Ilmu Tarbiyah dan Keguruan* 23, no. 1 (2020): 127.

¹⁷ Muchlis Yahya, Ofi Afiatun Hindun Ulfah, and Siswadi Siswadi, "Implementasi

Nurmawati discusses the five parenting concepts taught by the Prophet, which include *qudwah hasanah* (good example) and *mauidzah hasanah* (good advice), reinforcing the significance of prophetic communication in both educational and familial contexts.¹⁸

Moreover, Ningsih elaborates on how prophetic values can inspire character education, suggesting that the internalization of these values in educational settings is crucial for developing moral integrity among students.¹⁹ This is further supported by Fitri, who emphasizes the importance of habituation methods in maintaining cleanliness and moral behavior among students, illustrating how consistent practice of prophetic values can lead to positive character development.²⁰ These findings collectively suggest that prophetic communication, combined with structured value-based education, creates an environment conducive to character development. This study seeks to expand upon these findings by investigating the systematic implementation of prophetic communication in Madrasah Tsanawiyah, providing a deeper understanding of its role in forming students' *Akhlakul Karimah*. By bridging theoretical perspectives with practical applications, this research aims to contribute significantly to the discourse on Islamic character education.

There are parallels and divergences based on earlier studies. Research on putting Islamic educational values into practice shows commonalities. The distinction is that the principles of Islamic education, which are founded on prophetic communication, are not prioritised. Moreover, the novelty of this research regards the implementation of Islamic education values based on prophetic communication in the formation of *akhlakul karimah*. It is hoped that new and more innovative research on this matter will emerge from other researchers in Islamic education, especially in Tsanawiyah madrasahs. Therefore, with this research, researchers hope to provide helpful analysis for further research regarding the values of Islamic education based on prophetic communication in forming students' morals and morals to gain comprehensive understanding and insight. This research aims to describe the implementation of Islamic education values based on prophetic communication in forming morals at MTs Darul Ulumissyar'iyah Telang Karya.

2. Methods

This research applies qualitative research methods using descriptive and inductive approaches at the Darun Najah II Kudus Islamic Boarding School. The researcher validated this research by observing and combining it with data collection techniques, namely interviews, observation, and documentation, in the implementation of Islamic education values based on prophetic communication in forming morals at MTs Darul Ulumissyar'iyah Telang Karya. The research location is located in Telang Karya Village, Route 8, Bridge 7, Muara Telang, Banyuasin, South Sumatra.

Pendidikan Eko-Profetik Di Pondok Pesantren," *Jurnal Pendidikan Islam Al-Ilmi* 6, no. 1 (2023): 131.

¹⁸ Nurmawati Nurmawati, Siti Hajar, and Tomy Dwi Apriyanto, "Penguatan Prophetic Parenting Bagi Orangtua Di Majelis Taklim Al-Hikmah Rt 13 Rw 009 Kalisari Jakarta Timur," *Ejoin Jurnal Pengabdian Masyarakat* 1, no. 2 (2023): 35–42.

¹⁹ None Wahyu Ningsih, None Aang Setiawan, and None Dita Adellia Nabilla Siva, "Konsep Pendidikan Profetik Dalam Membentuk Karakter" 2, no. 1 (2024): 305–313.

²⁰ None Nurul Anisa Fitri et al., "Pembiasaan Menjaga Kebersihan Pada Santri Di TPQ Al-Iman Desa Bulak Kendal Ngawi," *Jurnal Abdikarya Pembangunan* 1, no. 2 (2023): 21–31.

The research subjects in this study were all boarding school residents, including boarding school supervisors and educators at MTs Darul Ulumissyar'iyah Telang Karya. Meanwhile, the object of this research is the implementation of Islamic education values based on prophetic communication at MTs Darul Ulumissyar'iyah Telang Karya. The subjects and research objects were selected using purposive sampling and snowball sampling techniques. The data analysis techniques are obtained through data condensation, data presentation, drawing conclusions, and data validity.

3. Result and Discussion

3.1 Implementation of Prophetic Communication in Shaping Noble Character (Akhlakul Karimah)

The formation of *akhlakul karimah* through the three core values of prophetic communication, namely humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minu billah*), transforms Islamic education. Each value is pivotal in achieving educational goals and fostering holistic human development. These values align with humanistic survival, social equity, and spiritual growth.²¹

To illustrate the implementation process, the following flowchart outlines how MTs Darul Ulumissyar'iyah Telang Karya integrates prophetic communication into education:

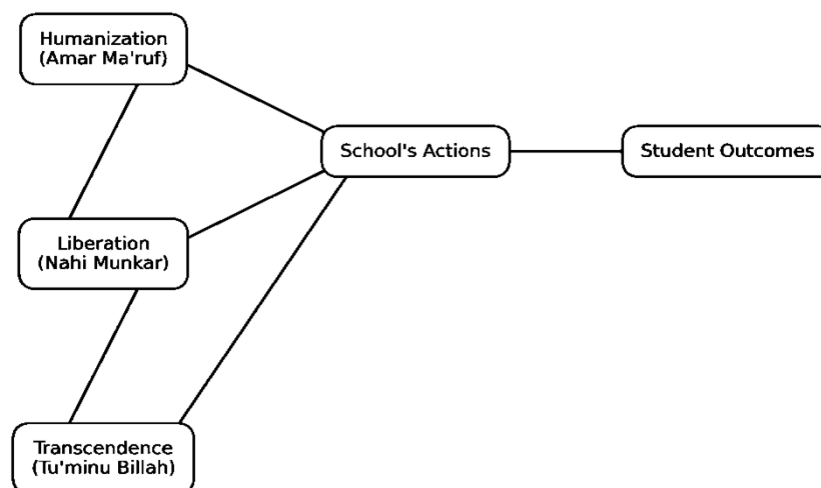


Figure 1
Prophetic Communication in Shaping Noble Character (Akhlakul Karimah)

3.1.1 The role of students is characterized by humanization

The essence of Islamic education lies in its ability to humanize individuals. Humanization, derived from *amar ma'ruf* (enjoining goodness), emphasizes fostering human dignity and moral excellence. This principle incorporates all elements contributing to human perfection, helping individuals become humane and morally upright.²² In Western theories, humanist values are reflected in

²¹ Aat Royhatudin, "Nilai-Nilai Profetik Dalam Materi PAI Pada Kurikulum 2013 Oleh :," *Jurnal Komunikasi Pendidikan Islam* 12, no. 3 (2013), <https://staisman.ac.id/assets/uploads/download/staisman-09024004.pdf>.

²² Eko Purnomo & Nur Saidah, "Komunikasi Profetik Sebagai Strategi Pendidikan Akhlak Di Yayasan Keluarga Besar Ruqyah Aswaja Pusat Grobogan Jawa Tengah," *RAUDHAH*

actions such as understanding reality, self-awareness, maintaining a positive outlook on life, practical behavior, and adherence to moral principles.²³

Data from in-depth interviews, observations, and documentation at MTs Darul Ulumissyar'iyah Telang Karya reveal that students who embody humanization actively share experiences and knowledge about Islamic education. These students demonstrate characteristics such as mutual respect, tolerance, social care, compassion, and love for their homeland. They also contribute to creating a supportive and comfortable environment, both within the madrasa and in their communities.

Observations highlight that humanization shapes students' *akhlakul karimah* (noble character) by fostering traits like empathy and cooperation. For instance, students engage in activities that promote mutual respect, assist peers, and prioritize social harmony. These actions align with the values of Islamic education, which aim to inspire students to apply moral principles in their daily lives.

Additionally, students' roles extend beyond individual behavior to address broader character and social issues. By embodying humanist values, they contribute to the welfare of their peers and their environment. A student who communicates positive messages in a Tsanawiyah madrasa not only fulfills the obligation to uphold *akhlakul karimah* but also serves as a role model through words, actions, and attitudes. The values of Islamic education thus provide a continuous source of inspiration for practical application in everyday life.

3.1.2 The Role of Students with Liberation Character

Liberation, rooted in *nahi munkar* (forbidding evil), emphasizes freedom from ignorance, oppression, inequality, and poverty.²⁴ The ultimate goal of liberation is social transformation, achieved by enhancing individual personality and fostering conditions that promote ethical behavior.²⁵

Liberation plays a pivotal role in driving social change, enabling the formation of dynamic and equitable communities. As Buya Hamka stated, true liberation begins with freeing oneself from external influences, allowing individuals to freely express their ideas, thoughts, and actions in ways that benefit others. This process improves personal behavior and helps individuals evolve into more advanced and socially conscious members of society.²⁶

Findings from observations and interviews at MTs Darul Ulumissyar'iyah Telang Karya reveal that students who embody the principle of liberation demonstrate mutual respect and tolerance, regardless of differences in ethnicity, race, culture, or religion. These students actively participate in various activities, both within and outside the madrasa, with democratic and creative attitudes, showcasing competencies that reflect their moral upbringing.

Proud To Be Professionals: Jurnal Tarbiyah Islamiyah 8, no. April (2023): 64–73, <https://ejournal.stit-ru.ac.id/index.php/raudhah/article/view/290/187>.

²³ A H Adin et al., "Pendekatan Nilai Profetik Pada Assesment Karakter Peserta Didik (Studi Kasus Nilai Humanisasi)," *Prosiding Seminar ...* (2021), <https://proceeding.unnes.ac.id/index.php/snpasca/article/view/917>.

²⁴ Ubaidullah, Rini Qurratul Aini, and Riadi Suhendra, "Nilai Liberasi Pendidikan Profetik Sebagai Pilar Kesantunan Positif Dalam Buku Teks Bahasa Indonesia," *Jurnal Kependidikan* 7, no. 1 (2022): 37–43.

²⁵ Muyasaroh Muyasaroh, "Pembinaan Nilai-Nilai Profetik Di Sekolah Dasar Muhammadiyah Benjeng," *Tamaddun* 20, no. 1 (2019): 41.

²⁶ M B Hamka, A R Syam, and A Ikhwan, *Pendidikan Berbasis Nilai-Nilai Profetik Dalam Pemikiran Buya Hamka, Katalog Buku ...*, 2022, 51–52, <http://www.ejournal.staim-tulungagung.ac.id/index.php/bookcatalog/article/view/328>.

The application of liberation in Islamic education encourages students to avoid demeaning others and instead embrace inclusivity and collaboration. By upholding these values, students act as role models who inspire positive social interactions. For example, students at MTs Darul Ulumissyar'iyah are encouraged to engage in constructive dialogue, foster harmony in diverse environments, and contribute to improving their communities. Through liberation, they cultivate leadership qualities and moral integrity, demonstrating that *nahi munkar* is a personal practice and a pathway to societal transformation.

3.1.3 The Role of Students with Transcendence Character

Transcendence, rooted in *tu'minu billah* (faith in Allah), emphasizes living by the Qur'an and Hadith. This principle is critical in shaping a person's character by strengthening their faith and connection to Allah SWT. In the context of education, transcendence goes beyond academic achievement. It requires students to express gratitude for Allah's blessings and use their knowledge and skills to contribute to society positively. Transcendence, therefore, serves as a vital milestone in personal development and spiritual closeness to Allah SWT.²⁷

In forming *akhlakul karimah* (noble character), transcendence protects students from negative influences and bad behavior. Students with strong prophetic values are guided by principles such as *amar ma'ruf nahi munkar* (enjoining good and forbidding evil). As Allah SWT states in Surah Ali Imran (3:110):

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

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

This verse highlights the importance of balancing moral actions with a deep belief in Allah. Students at MTs Darul Ulumissyar'iyah Telang Karya are encouraged to practice these values by aligning their words, actions, and intentions with the principles of faith. For example, students are taught to integrate *tu'minu billah* into their daily routines, fostering a sense of responsibility and humility in academic and personal activities.

Observations and interviews indicate that students who embody transcendence actively worship and demonstrate gratitude for Allah's blessings. These behaviors include consistent prayer, respectful communication, and altruistic acts within the madrasa and the broader community. Students build resilience against negative influences and develop a strong moral compass by internalizing these values.

Faith serves as a foundation for good deeds and provides spiritual energy that motivates students to excel in their studies and interactions. Those who consistently practice good deeds, inspired by their faith, are rewarded spiritually and socially. Through the lens of transcendence, Islamic education ensures that

²⁷ W Ningsih, L Lasmanah, and ..., "Peran Transendensi Dalam Pendidikan Profetik Terhadap Kehidupan Kontemporer," *Jurnal Bintang ...* 2, no. 1 (2024): 263, <https://ejournal.stie-trianandra.ac.id/index.php/JUBPI/article/view/2724%0Ahttps://ejournal.stie-trianandra.ac.id/index.php/JUBPI/article/download/2724/2133>.

students grow into morally upright individuals and spiritually connected to Allah SWT.

3.2 Implementation and Evaluation of Islamic Education Values Based on Prophetic Communication

Implementing Islamic education values based on prophetic communication to shape students' morals adds significant value to the learning process within the MTs Darul Ulumissyar'iyah Telang Karya environment. Students can create a comprehensive Islamic paradigm and embody a prophetic spirit by having appropriate knowledge about Islam.

In the process, educators with prophetic character understand and assess students' knowledge of the subjects but also measure the students' character and moral quality. Implementing these values to form morals at MTs Darul Ulumissyar'iyah is a shared responsibility. Not only the educators but also the school leaders, other teaching staff, and even the madrasa employees must always act as role models.

According to the research conducted at MTs Darul Ulumissyar'iyah Telang Karya, several implementations of Islamic education values based on prophetic communication are used to shape good morals. As the Head of the Islamic Boarding School states, applying Islamic education values to foster good morals requires role models within the institution. In addition to exemplary learning from all educational staff, one of the essential processes in implementing these values is the continuous increase in student competency, skills, understanding, and behavior.

Another effort can be achieved by continuously increasing student competency, skills, understanding, and behavior. An increase in knowledge will lead an educator to understand and imitate various increasingly advanced and developing procedures. Meanwhile, with the development of potential as a skill that directs educators to optimal operating capacity, implementing activities in the madrasah can run optimally. Apart from this, the development of actions, attitudes, or behaviors must be formed. All of this is very necessary as a process of implementing the values of Islamic education based on prophetic communication, namely humanization, liberation, and transcendence.

Based on the explanation above, MTs Darul Ulumissyar'iyah Telang Karya envisions shaping students with strong morals, fostering a knowledgeable and constructive civilization, and developing individuals with admirable personalities, advanced competencies, and high aspirations.

By embedding *akhlakul karimah* values into this intellectual process, educators are expected to cultivate a prophetic character. This approach emphasizes nurturing and restoring the role of students through the application of Islamic education values grounded in prophetic communication.

The process of implementing Islamic education values based on prophetic communication to cultivate *akhlakul karimah* (noble character) consists of three main stages: humanization, liberation, and transcendence. These stages are visually illustrated in Figure 2, which shows a sequential yet interconnected process. Each stage builds upon the previous one, forming a comprehensive framework for an educational approach rooted in Islamic principles.

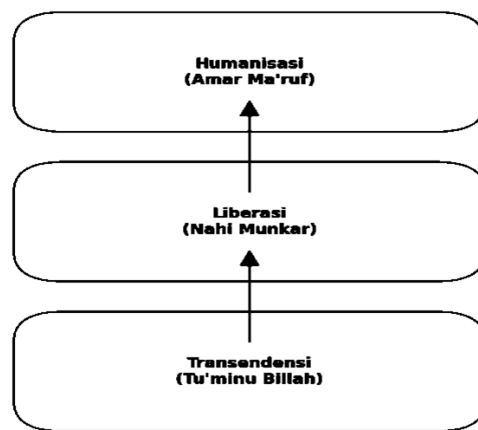


Figure 2
Process of Implementing Islamic Education Values

Implementing Islamic education values based on prophetic communication to cultivate akhlakul karimah (noble character) involves three stages: humanization, liberation, and transcendence, as shown in Figure 2. These sequential yet interconnected stages create a comprehensive framework rooted in Islamic principles. Humanization (*Amar Ma'ruf*) focuses on instilling empathy, respect, and responsibility as a moral foundation, emphasizing human goodness (*fitrah*) through collaborative learning and exemplary behavior. Liberation (*Nahi Munkar*) encourages critical thinking, creativity, and independence, breaking restrictive norms and fostering intellectual autonomy through active engagement. Transcendence (*Tu'minu Billah*) integrates spiritual values and divine purpose, aligning actions with faith in Allah (SWT) through practices like prayer, Quranic recitation, and reflection. These stages ensure a balanced educational approach, combining moral, intellectual, and spiritual growth to shape individuals with akhlakul karimah.

Humanization (*amar ma'ruf*) is the meaning of *amar ma'ruf*, which contains the meaning of ordering or enjoining goodness. In this case, *amar ma'ruf* is intended to provide meaning aimed at humanizing humans in order to achieve a condition, namely *fitrah*. Therefore, humanization is certainly based on theocentric humanism.²⁸ Humanization in education means the totality of components in an institution that considers a person's integrity and is able to help them become better and more moral.

Based on this, it can be hoped that students will be able to assess their attitudes and behavior towards aspects around them through the learning process and then studying lectures. The aim of the humanization process at MTs Darul Ulumissyar'iyah is to be able to apply morals towards nature, such as providing a sense of comfort, mutual respect, tolerance, mutual help, social care, and love of the homeland.

Liberation complements humanization by empowering students to break free from restrictive cultural and structural norms. It fosters critical thinking, creativity, and independence, encouraging students to take ownership of their learning and actions. Through liberation, students become active participants in their education, challenging unjust practices and developing the ability to make

²⁸ Fahrur Rozi and Ahmad Fauzi, "Islamic Development from Kuntowijoyo's Prophetic Social Science Perspective Article Info ABSTRACT," *West Science Islamic Studies* 1, no. 01 (2023): 57.

morally sound decisions. Liberation (*nahi munkar*) means freedom in cultural and structural determinism, from centralization to decentralization. Therefore, liberation in communication is an effort to liberate competent and creative humans according to their nature. Students, as subjects of the formation of *akhlakul karimah*, should not be trapped in moral ignorance, arrogant behavior according to their own thoughts, or the death of curiosity or not caring.

Islamic education with a liberation paradigm will be more democratic, inclusive, and participatory. In the world of education, there are no longer authoritarian, closed, and doctrinal practices.²⁹ As a process of liberation, guided students can remove their attitude of not caring and become democratic, diligent, tenacious, and aware of learning at the madrasa.

The final step, transcendence, elevates the process by embedding spiritual values and faith as central to personal and communal development. It gives students a higher purpose, aligning their actions and decisions with divine guidance. Transcendence ensures that students' moral and intellectual growth is rooted in an intense spiritual framework, fostering holistic development. Transcendence makes faith/transcendental an essential part of the process of building civilization.³⁰ Transcendence (*tu'minu billah*) is an aspect of transcendence value in prophetic communication, namely communication for one aspect of reality only as a medium to call humans to eternal life after death. The transcendence paradigm can be broadly seen in religion, ethical values, and morality.³¹

The interaction among these steps lies in their sequential yet overlapping implementation. Humanization sets the groundwork by instilling fundamental values, liberation builds on these by encouraging autonomy and critical engagement, and transcendence ties everything together by connecting the individual's journey to a spiritual and eternal purpose. Together, they create a balanced and transformative educational experience.

To address the concern about "flat data performance," it's essential to demonstrate how these steps dynamically influence each other and impact the outcomes. Quantitative and qualitative data showing the progression of student behavior, engagement, and moral development would provide a clearer picture of the interaction's effectiveness.

The Qur'an teaches that life in this world (social reality) is just a game. Eternal life is actually the afterlife. In implementing the values of Islamic education based on prophetic communication and transcendence, MTs Darul Ulumissyar'iyah Telang Karya is diligent, persistent, and highly aware of matters of worship, both in madrasas and other environments. Faith in Allah SWT is the belief that Allah is the universe's sole ruler, maintainer, creator, and organizer. Faith in Allah also means faith or belief that it is only to Allah that a person obeys worship, submits, obeys, asks for help, and has humble behavior.

By exemplifying and applying the moral values of humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minubillah*), students can

²⁹ Ahmad Zain Sarnoto et al., "Islamic Education with Liberation Paradigm," *International journal of health sciences* 6, no. April (2022): 2915.

³⁰ Inung Setyami, Faruk, and Fadlil Munawwar Manshur, "Transcendence, Liberation, and Humanization in Novel Mantra Pejajak Ular," *Proceedings of the 2nd International Conference on Innovation in Education and Pedagogy (ICIEP 2020)* 619, no. Iciep 2020 (2022): 89.

³¹ Khudzaifah Dimiyati et al., "Indonesia as a Legal Welfare State: A Prophetic-Transcendental Basis," *Heliyon* 7, no. 8 (2021): 5, <https://doi.org/10.1016/j.heliyon.2021.e07865>.

form prophetic characters and become *khairul ummah*. Researchers have observed that the application of akhlakul karimah values is carried out by example and habit in daily activities in Islamic boarding schools, providing an example of mutual respect, mutual assistance, and tolerance.

Apart from speaking, actions that can be seen are *andap asor* and *tawadhuk*. Humility (*tawadhu'*) makes a person gain respect and appreciation from other people, making them more comfortable to be around. Moreover, Allah (SWT) exalts people who are humble in character.³² Meanwhile, changes within oneself are very difficult to see directly because there is no definite measuring tool for measuring the success of a person's moral education.

Students should have unique characteristics as taught by the Prophet Muhammad SAW. The Prophet Muhammad SAW was an educator who always educated his people through various methods. In education, he has a noble character, so his goals and education can be achieved and carried out by students.³³

3.3 Evaluation of Implementing Islamic Education Values Based on Prophetic Communication

Educators are the *wasilah* or conduit for the preaching of the Prophet Muhammad SAW. They should always emulate and follow the characteristics of the Prophet Muhammad, both in personality and activities in the world of education and social interaction. The potential of an educator must always be balanced with morals.

The success of implementing Islamic education values based on prophetic communication can be seen from the extent to which implementing Islamic education values based on prophetic communication has implications for improving students' theoretical understanding and implementation—the implications of implementing Islamic education values based on prophetic communication at MTs Darul Ulumissyar'iyah Telang Karya.

According to Shobibur Rahman, MTs Darul Ulumissyar'iyah Telang Karya students demonstrate significant responsibility and discipline in worship activities. Additionally, their motivation and enthusiasm for learning at home and in the madrasa are reflected in their active engagement in academic and extracurricular activities. These aspects were assessed through observations and structured interviews with students and teachers. Motivation was measured using qualitative indicators such as students' consistent participation in classes, timely submission of assignments, and willingness to engage in group discussions. Enthusiasm was gauged through behavioral observations, such as attentiveness during lessons and voluntary participation in additional learning sessions.

Anwar highlights that one tangible outcome of students' motivation is their ability to memorize *juz 30* (short chapters of the Qur'an), prayers, and supplications. Their ability to read the Qur'an fluently reflects their dedication to religious education. These achievements were verified through direct assessments conducted by teachers during daily and weekly evaluations, emphasizing the integration of academic and spiritual development.

Implementing Islamic education values based on prophetic communication at MTs Darul Ulumissyar'iyah Telang Karya incorporates three key stages:

³² Harun Joko Prayitno et al., "Prophetic Educational Values in the Indonesian Language Textbook: Pillars of Positive Politeness and Character Education," *Heliyon* 8, no. 8 (2022): 5, <https://doi.org/10.1016/j.heliyon.2022.e10016>.

³³ Muhammad Lutfi, "Urgensi Pendidikan Profetik Bagi Pendidik," *Jurnal Kependidikan* 5, no. 2 (2017): 261–278.

humanization, liberation, and transcendence. These stages, evaluated through observations, teacher feedback, and student performance, demonstrate how the integration of prophetic communication shapes students' moral, intellectual, and spiritual growth. For detail analysis toward this, the result is presented in Table 1

Table 1. Outcomes of Implementation

Value	Behavioral Change	Evidence
Humanization	Mutual respect and tolerance	Observed during group activities
Liberation	Critical thinking and collaboration	Participation in academic discussions
Transcendence	Consistent worship and gratitude	Quran recitation, prayer routines

Source: Evaluation reports and interviews with educators at MTs Darul Ulumissyar'iyah Telang Karya.

Based on Table 1, Humanization (*Amar Ma'ruf*) fosters mutual respect, tolerance, and social care among students. Direct observations and teacher feedback highlighted behaviors such as helping classmates during group work and participating in community service initiatives. These actions reflect the students' internalization of humanization values, where empathy and responsibility become core principles. Teachers consistently described such behaviors as indicators of moral growth rooted in collaborative and supportive interactions.

Liberation (*Nahi Munkar*) emphasizes critical thinking, creativity, and active participation. Observations during classroom discussions revealed that students were eager to share perspectives and collaborate on solving problems. This proactive engagement was further supported by interviews with teachers, who noted that students were more motivated to seek additional knowledge and challenge restrictive norms. Liberation equips students with the tools to express ideas confidently and to take ownership of their learning, aligning with the principle of breaking away from unjust practices.

Transcendence (*Tu'minu Billah*) integrates spiritual values into daily activities, fostering a deeper connection to faith. Students' adherence to religious practices, such as daily prayers and Quranic recitations, was consistently observed during weekly evaluations. Beyond performance, students demonstrated a profound understanding of the spiritual significance of these acts. This alignment with the goals of Islamic education ensures that their moral and intellectual growth is rooted in faith and devotion.

Together, these stages form a cohesive framework where humanization establishes the moral foundation, liberation nurtures intellectual independence, and transcendence enhances spiritual alignment. By integrating these values, MTs Darul Ulumissyar'iyah Telang Karya fosters balanced and holistic development, preparing students to embody *akhlakul karimah* and contribute positively to their communities.

4. Conclusion

The implementation of Islamic education values based on prophetic communication at MTs Darul Ulumissyar'iyah Telang Karya has successfully shaped akhlakul karimah (noble character) through three core values: humanization (amar ma'ruf), liberation (nahi munkar), and transcendence (tu'minu billah). These values complement each other, forming a comprehensive educational framework that supports students' moral, intellectual, and spiritual development. Humanization instills fundamental values such as empathy, respect, and social responsibility, implemented through collaborative learning and community service. Liberation encourages students to think critically, creatively, and independently, enabling them to overcome cultural and structural limitations by actively participating in the learning process. Transcendence strengthens the students' spiritual dimension through daily prayers, Quranic recitation, and deep reflection, helping them align their actions with the principles of faith in Allah SWT. The outcomes of this implementation are evident in students' increased motivation, Discipline, and engagement in academic and non-academic activities. By integrating these three values, MTs Darul Ulumissyar'iyah Telang Karya has successfully cultivated students with akhlakul karimah, preparing them to contribute positively to society as individuals who excel morally, intellectually, and spiritually.

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