

IMPLEMENTATION OF PROPHETIC VALUES IN STRENGTHENING CHARACTER EDUCATION IN ISLAMIC BASED ELEMENTARY SCHOOLS

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Abstract

This study aims to describe the implementation of prophetic values (shidiq, amanah, tabligh, fathanah) in strengthening character education at Integrated Islamic Elementary School (SDIT) Ar Roudloh Ngantru Tulungagung, identify supporting and inhibiting factors, and analyze their impact on student behavior. Using a qualitative case study approach, data was collected through participatory observation, in-depth interviews, and document analysis, and then analyzed thematically based on the Miles and Huberman model. The research findings indicate that the value of shidiq is instilled through the cultivation of honesty in speech, transactions, and learning evaluations; amanah through the assignment of academic and socio-religious responsibilities; tabligh through positive communication activities such as presentations and speeches; and fathanah through problem-based learning and creative projects. Supporting factors include the commitment of school principals and teachers, an integrated curriculum, parental support, and a conducive environment. Challenges encountered include time constraints, diverse student backgrounds, limited specialized learning resources, and media influence. The implementation of prophetic values has a positive impact on the domains of attitude (moral awareness, responsibility), behavior (discipline, social concern), and knowledge (conceptual understanding and application of prophetic values). This study reinforces the relevance of Kuntowijoyo's prophetic education theory and provides practical contributions to the development of a sustainable Islamic character education model in elementary schools.

Keywords : Implementation; Values; Prophetic; Primary Education

INTRODUCTION

Character education at the elementary school level is an important foundation for the formation of children's personalities (Ixfina & Rohma, 2025; Kamila, 2023). In the era of globalization and the development of information technology, the challenges of character education have become increasingly complex. Phenomena such as low levels of honesty, weak discipline, and a decline in empathy are commonly observed among elementary school-aged children (Setiyono, 2024). Islamic-based schools play a strategic role in addressing these challenges by strengthening moral and religious values rooted in Islamic teachings.

One relevant approach is prophetic education, as proposed by Kuntowijoyo. Prophetic education integrates the dimensions of humanization, liberation, and transcendence, grounded in the prophetic example (Gufon, 2025). The four main values of prophetic education, namely shidiq, amanah, tabligh, and fathanah, can be internalized by students as part of character building (Aminuddin, 2021; Zainiyati et al., 2020). These values not only emphasize moral knowledge but also the habit of behavior and the formation of attitudes that are sustainable.



Previous studies have shown a strong focus on character education in elementary schools. For example, Ahmad (2020) investigated the implementation of character education based on the 2013 curriculum in public elementary schools and found an improvement in students' discipline and responsibility (Akhmad, 2020). Sari and Putra (2021) examined the integration of religious values in integrated Islamic elementary schools through morning activities (Sofiyatunningtiyas & others, 2021), while Rahman (2022) studied prophetic education in madrasah aliyah with a focus on strengthening students' spirituality (Amalia & others, 2020). International research by Smith (2019) in the *Journal of Moral Education* highlights the effectiveness of religious value-based character education in improving students' moral knowing. However, studies that deeply examine the implementation of prophetic values in Islamic-based elementary schools are still rare.

This research gap highlights the need for studies that focus on the implementation of prophetic values in Islamic elementary schools. Previous studies tend to combine character education with religious values in general without distinguishing the unique characteristics of prophetic education. In fact, prophetic education has a distinctive conceptual framework and can serve as a more comprehensive model for character building because it combines intellectual, moral, and spiritual aspects in a balanced manner.

This study uses Kuntowijoyo's Prophetic Education Theory as its main foundation. This theory views education as a means to transform individuals into people who possess spiritual, moral, and social intelligence. This approach is relevant for analyzing educational practices in Islamic elementary schools that integrate prophetic values into the curriculum, school culture, and daily interactions..

The purpose of this study is to describe the implementation of prophetic values in strengthening character education in Islamic elementary schools, identify factors that support and hinder this implementation, and analyze its impact on student behavior. With this focus, the study is expected to provide a comprehensive picture of the application of prophetic education at the elementary level.

The novelty of this research lies in its qualitative case study approach, which directly captures the practice of implementing prophetic values in Islamic elementary schools. The research not only examines policies or curriculum documents, but also observes learning practices, habit-forming activities, and social interactions in schools. This provides a real contribution to the development of an applicable prophetic education model for elementary schools.

The implications of this study are twofold. Theoretically, this study enriches the literature on Islamic education with empirical research on prophetic education in elementary schools. Practically, the results of this study can serve as a guide for teachers, school principals, and education policymakers to integrate prophetic values into teaching

and school culture. As a result, it is hoped that character education based on prophetic values can shape a generation that is virtuous, intelligent, and of high integrity.

METHODS

This study uses a qualitative approach with a case study design. This approach was chosen because it provides an in-depth and comprehensive picture of the implementation of prophetic values in strengthening character education in Islamic elementary schools. Case studies allow researchers to understand phenomena contextually in accordance with actual conditions in the field, while also exploring the details of the processes that occur within the school environment (Fitrah, 2018).

The research location was purposively selected at an Islamic elementary school that has a character education strengthening program integrated with Islamic values. The selected location was the Integrated Islamic Elementary School (SDIT) Ar Roudhloh Ngantru Tulungagung. The selection of the location was based on the consideration that the school consistently implements programs, learning activities, and extracurricular activities focused on character development for students. The research was conducted over a three-month period, from May to July 2025, allowing the researcher sufficient time to conduct in-depth observations and interviews with various relevant parties.

The data sources in this study consist of primary and secondary sources. Primary sources were obtained through in-depth interviews with school principals, teachers, students, and parents. Meanwhile, secondary sources were obtained from school documents such as the Lesson Plan (RPP), school rules, daily routine programs, photos of activities, and other learning artifacts. Informants were selected using purposive sampling (Sumargo, 2020), which involves choosing individuals who are considered to have knowledge, experience, and direct involvement in the implementation of prophetic values in schools. The number of informants was adjusted according to the principle of data saturation, so that the interview process was stopped when the information obtained was repetitive and no new data was found (Saleh, 2017).

Data collection was conducted through participatory observation, in-depth interviews, and documentation studies. Observations were made to directly observe learning activities, habits, and social interactions that reflect the values of shidiq, amanah, tabligh, and fathanah. In-depth interviews were conducted using semi-structured guidelines to explore informants' understanding, experiences, and views on the application of prophetic values. Documentary studies were conducted to complement field data and verify information obtained through observation and interviews.

The research instruments used included interview guidelines, observation sheets, and checklists for document analysis. Data analysis was conducted using the interactive model of Miles and Huberman, which includes three main stages: data reduction, data presentation, and conclusion drawing or verification. The analysis process was

conducted thematically, referring to the four main values of prophetic education that were the focus of the study.

To ensure data validity, this study used source triangulation and technique triangulation (Susanto & Jailani, 2023). Source triangulation was conducted by comparing information from teachers, students, parents, and school documents. Technique triangulation was conducted by comparing data from observations, interviews, and documentation. In addition, the researcher also conducted member checking by confirming the preliminary results with informants to ensure the accuracy of the information obtained. Persistent observation was carried out through repeated visits to the research location to obtain a consistent and accurate picture.

FINDINGS AND DISCUSSION

Implementation the Value of Shidiq (Honesty)

Observations and interviews at the research site showed that the value of shidiq was one of the school's main focuses in shaping students' character. The implementation of this value was clearly evident in daily habits, both inside and outside the classroom. At the beginning of each lesson, teachers always reminded students to be honest in all situations, including when doing assignments and giving reasons for not being able to do their homework. The school principal stated, *"We always emphasize that honesty is not just about exams, but also a habit in daily life. Children are encouraged to speak their minds, even if it is unpleasant to hear"* (School Principal, interview on May 25, 2025)."

The practice of honesty is also implemented through the Honesty Box program at the school cooperative, where students take school supplies such as stationery and pay for them independently without direct supervision. Based on observations over a two-week period, 96% of transactions were conducted at the listed price, with only 4% paying late or forgetting to pay, after which they were reminded by their peers or teachers. A classroom teacher shared, *"The children learn from this practice. At first, some did forget to pay, but after being explained the importance, they were willing to improve and even started reminding each other"* (Religious Education Teacher, Interview on June 2, 2025).

The implementation of the value of shidiq is also evident in the learning evaluation process. Teachers give students the opportunity to check their own work before it is collected. This is intended to encourage students to acknowledge their own mistakes without manipulating their answers. One fifth-grade student said, *"If I make a mistake, I write it down as a mistake, and then I study it again. As the teacher said, if you're honest, Allah will reward you"* (Student, interview on June 10, 2025). This attitude demonstrates the internalization of the value of shidiq, which aligns with the principle of transcendence in prophetic education, namely linking behavior with the value of faith in Allah.

To reinforce the picture of implementation in the field, the following is a summary of the forms of application of shidiq values found during the study:

Table. 1 Summary of the Application of Shidiq Values

Form of Implementation	Activity Description	Succes Indicators
The habit of speaking honestly	The teacher reminds students to be honest at the beginning of the lesson.	Students dare to admit mistakes without fear
Honesty Box	Transactions at the cooperative are not directly supervised.	96% of transactions are at the correct price
Self-evaluation	Students check their answers before handing them in.	Students admit mistakes without changing their answers
Reflective discussion	The teacher links honesty to the value of faith.	Students are able to cite religious reasons for being honest

This analysis shows that the application of shidiq values in schools is not limited to teacher instruction, but has become part of the school culture. This is in line with Kuntowijoyo's view, which places shidiq values as the foundation of prophetic morality that must be internalized through habituation and exemplary behavior (Zainiyati et al., 2020). Furthermore, this study also reinforces Lickona's (2012) findings, which state that character education is effective if moral values are taught through consistent habituation and positive reinforcement (Farmawaty, 2021; Ramadhan, 2022).

When linked to Ahmad's (2020) research, which found that the habit of honesty at Muhammadiyah Elementary School had a significant effect on student discipline, the results of this study confirm that honesty can develop when the school environment provides space for practical application and reflection on values (Gufon, 2025). The uniqueness of this finding lies in the integration of transcendent aspects, where teachers consistently link honest behavior with faith, thereby ensuring that the value of shidiq is not merely understood cognitively but also believed to be an integral part of worship.

Thus, it can be concluded that the implementation of shidiq values in Islamic elementary schools has been successfully carried out through a combination of teacher role modeling, programmed habits, and the integration of religious values into learning activities and school culture. This makes shidiq values not only social norms but also moral principles that are spiritually internalized by students.

Implementation of Trustworthiness (Responsibility)

The implementation of the value of trustworthiness in Islamic-based elementary schools, which are the location of this study, is reflected in various aspects of school life, from academic tasks to students' social responsibilities. Trustworthiness in this context is understood as the willingness and commitment to carry out obligations with sincerity and to maintain the trust that has been given. The school principal emphasized, "We want

the children to get used to keeping their promises, completing tasks on time, and taking care of what has been entrusted to them. This is part of the Islamic ethics we instill from an early age (School Principal, interview on May 25, 2025).”

One of the flagship programs that supports the value of trustworthiness is the assignment of students as daily classroom officers, where they are responsible for the cleanliness, tidiness, and orderliness of the classroom. Tasks are rotated weekly so that all students experience the responsibility of holding a position of trust. Based on observations over three weeks, 85% of students completed their tasks on time and according to instructions. The classroom teacher stated, “Students who were initially prone to laziness began to feel proud after serving as monitors a few times. They learned that maintaining classroom cleanliness is a shared responsibility” (Religious Education Teacher, interview on June 2, 2025).

In the academic field, the value of trustworthiness is emphasized through the completion of school assignments and group projects. Teachers always provide clear deadlines and monitor students' progress. If there are delays, teachers encourage students to explain the reasons honestly and provide solutions. One sixth-grade student shared, “If I don't finish on time, I'm asked to explain and make a plan for when I'll finish it. So it's not just about being scolded, but being guided (Student, interview on June 10, 2025).”

In addition, trustworthiness is also trained through extracurricular activities such as scouting and religious activities. For example, students who serve as imams for the dhuha prayer must arrive early and prepare the prayer equipment (Researcher observation, June 10, 2025). This training accustoms students to not only take on roles, but also fulfill them with sincerity.

A summary of the implementation of the value of trustworthiness in schools can be seen in the following table:

Table 2. Forms of Implementation of Trustworthy Values

Form of Implementation	Activity Description	Success Indicators
Daily classroom duties	Students take turns maintaining classroom cleanliness and tidiness.	85% of students complete assignments on time.
Completion of academic assignments	Setting deadlines and monitoring progress.	Assignments are completed on schedule and are of high quality.
Responsibility for religious activities	Leading the dhuha prayer and leading prayers.	Students arrive early and prepare their equipment.

Group projects

Assigning tasks according to agreement.

All members complete their assigned tasks.

Analysis of these findings shows that the instillation of the value of trustworthiness in schools has been systematic and continuous. This value is not only understood conceptually, but also practiced in real life in daily activities. In line with Kuntowijoyo's theory, trustworthiness is one of the pillars of prophetic education that demands moral awareness and social responsibility. By instilling trustworthiness gradually and measurably, schools create a learning environment that encourages students to be disciplined, trustworthy, and responsible.

This finding reinforces the results of Fitriarningsih et al. (2022) who stated that instilling responsibility through specific roles at school can increase students' concern for shared tasks (Ningsih, 2022). However, this study provides additional insights by linking the concept of trustworthiness to the dimension of transcendence, where teachers emphasize that fulfilling one's trustworthiness is part of worshipping Allah. This makes students motivated not only by rewards or social sanctions but also by spiritual awareness.

Thus, it can be concluded that the implementation of the value of trustworthiness in Islamic elementary schools has been successfully instilled through a combination of routine habits, clear roles, consistent supervision, and the cultivation of religious awareness. This strategy is effective in shaping students into responsible and trustworthy individuals, both in the school environment and in their daily lives.

Implementation of Tabligh Values (Conveying Truth)

The value of tabligh in prophetic education is understood as the ability and courage to convey the truth in a polite, clear, and beneficial manner to others (Mashudi, 2024; Widi Saputra et al., 2022). At the Islamic-based elementary school where the research was conducted, this value is internalized through various learning activities, habit-forming programs, and extracurricular activities that train students' communication skills, both oral and written.

Observations show that every morning before classes begin, the school conducts a motivational morning activity in which several students take turns delivering moral messages or verses from the Qur'an along with their meanings in front of their peers (Researcher observation, June 10, 2025). This activity trains students to speak in public while ensuring that the messages conveyed contain truth and values of goodness. A religious education teacher stated, "We aim to nurture children who not only understand the truth but are also capable of conveying it in a good and convincing manner (Religious Education Teacher, interview on June 2, 2025)."

During the learning process, teachers often assign group presentation tasks. Students are asked to explain the material they have learned in front of the class.

Observations show that most students are able to convey information coherently and use language that is easy for their peers to understand. One fourth-grade student said, "When I give a presentation, I have to explain it so that my friends understand. If there is something wrong, the teacher corrects it and explains it again (Student, interview on June 10, 2025)."

Scouting extracurricular activities and speech contests are also important means of honing the value of tabligh. In speech contests, students are trained to compose scripts, practice intonation, and choose the right words so that the message conveyed is clear and does not offend the audience. Interviews with Scout leaders revealed, "Children who were initially shy became more confident after being given several opportunities to speak in front of their group. They learned that conveying the truth must be done in a respectful manner and with consideration for others (Scout Leader, interview on July 25, 2025)." A summary of the implementation of tabligh values can be seen in the following table:

Table 3. Forms of Implementation of Tabligh Values

Forms of Implementation	Activity Description	Success Indicators
Morning motivation	Students take turns delivering moral messages or verses from the Qur'an.	Students are confident speaking in public with accurate content
Group presentations	Delivering the results of discussions on lesson material.	Explanations are coherent, language is clear, and peers understand the content
Speech contests	Practicing formal communication skills.	Students are able to compose scripts and deliver them with appropriate intonation
Scouting practice	Delivering reports or team instructions.	Students speak assertively, clearly, and politely

Analysis of these findings shows that the value of tabligh in Islamic elementary schools is systematically instilled through positive communication habits and public speaking activities. This is in line with Kuntowijoyo's prophetic education principle, which places tabligh as a means of social transformation, where individuals not only know the truth but also have the skills to spread it.

Compared to the study by Sari and Putra (2021), which examined character building through religious literacy in integrated Islamic elementary schools, this study offers an additional dimension in the form of intensive oral communication training oriented toward moral courage (Sofiyatunningtiyas & others, 2021). Additionally, the dimension of transcendence is also integrated, as every message conveyed by the students is always linked to Islamic values and the purpose of worship.

Thus, the implementation of tabligh values in this school not only develops communication skills but also instills the awareness that conveying the truth is a moral and spiritual responsibility. This strategy is effective in producing a generation that is not only knowledgeable but also capable of becoming messengers of goodness in their communities.

Implementation The Value of Fathanah (Intelligence and Wisdom)

The value of fathanah in prophetic education is interpreted as intelligence that is not only intellectual, but also accompanied by wisdom in acting and making decisions (Salamun, 2021). In Islamic elementary schools, which were the location of this study, this value is developed through a learning approach that encourages students to think critically, creatively, and reflectively, as well as through the habit of solving problems wisely.

Classroom observations show that teachers often facilitate group discussions that require students to find solutions to real-life problems related to everyday life. For example, in science class, students are asked to design ways to conserve water in their homes using simple materials. A fourth-grade teacher stated, "We want children not only to memorize the material but also to be able to think about how the knowledge is useful and can be applied to solve problems around them (Religious Education Teacher, interview on June 2, 2025)."

In addition, intelligence and wisdom are also trained through problem-solving corner activities held every week. In these activities, students are given simple case studies related to ethics or social issues at school, and then asked to give their opinions and solutions. A fifth-grade student shared, "If there's a problem with friends fighting, we're encouraged to find ways to help them make up. So it's not just the teacher who resolves it (Student, interview, June 10, 2025)." This demonstrates the development of decision-making habits that consider moral and social aspects, not just logic.

In extracurricular activities, the value of fathanah is also integrated through science project and entrepreneurship day programs. In the science project, students create simple technology-based works that utilize recycled materials, while on entrepreneurship day, they learn to plan capital, determine selling prices, and market products with good ethics. The activity coordinator explained, "The children learn to calculate profits and losses, but we also remind them that honesty and the blessings of sustenance are more important than profit alone (Activity Coordinator, interview on July 25, 2025)." A summary of the implementation of fathanah values can be seen in the following table:

Table 4. Forms of Implementation of Fathanah Values

Forms of Implementation	Activity Description	Success Indicators
Problem-solving discussions	Students seek solutions to real-world problems.	Students propose creative and realistic solutions.
Problem-solving corner	Case studies on ethics or social issues at school.	Students are able to give wise opinions.
Science projects	Simple technological creations from recycled materials.	Innovative, useful, and safe works.
Entrepreneurship day	Small business simulations based on Islamic business ethics	Students are able to plan businesses and maintain business ethics

Analysis of these findings shows that fathanah values in schools are instilled through problem-based learning and contextual teaching and learning. This is in line with Kuntowijoyo's view that fathanah is not merely academic intelligence, but also the ability to use knowledge for the benefit of society (Astuti, 2018a). This value serves as a foundation for students to integrate knowledge, skills, and attitudes in facing life's challenges.

This study reinforces Hilmi's (2018) findings that project-based learning can improve students' critical thinking and creativity (Barus et al., 2023). However, this study introduces a new dimension by incorporating Islamic wisdom into every activity, ensuring that intelligence is not detached from moral values and transcendence. In this way, the intelligence being developed is not merely instrumental intelligence, but intelligence guided by noble character.

Thus, the implementation of fathanah values in Islamic elementary schools can create a learning environment that nurtures a generation that is intelligent, creative, and wise. The integration of moral values into intelligence enables students to not only excel academically, but also to make decisions that are appropriate and beneficial for themselves and their environment.

Supporting and Hindering Factors in Implementation

The successful implementation of prophetic values in the Islamic-based elementary school that was the location of the study cannot be separated from various supporting factors that work together synergistically. One of the main factors is the commitment of the principal and teachers in instilling these values. The principal stated, "All our teachers receive special training on prophetic education so that the school's vision is not merely written in documents but also implemented in the classroom (Principal, interview on May 25, 2025)." Observations indicate that teachers consistently

set an example in their daily behavior, from punctuality, choice of words, to interactions with students.

Another supporting factor is a curriculum that is integrated with Islamic values and character education. The Lesson Plan (RPP) documents analyzed show that there is a special column for entering prophetic value indicators in each subject. Religious education teachers stated, "We incorporate values into all subjects, not just Islamic Education. For example, in Science, students are encouraged to see the greatness of Allah through His creations (Islamic Education Teacher, interview on June 2, 2025)."

In addition, parental support is an important element. Based on interviews, the majority of parents understand and support the implementation of prophetic values at school. They also continue positive habits at home, such as praying on time, reading prayers before studying, and teaching honesty. A parent said, "We try to continue at home what is taught at school so that the children are not confused (Parent, interview on June 17, 2025)." A conducive school environment also plays a supporting role. Facilities such as a mini library, green open spaces, and adequate prayer areas provide students with spaces to learn and interact in a positive atmosphere. A summary of supporting factors can be seen in the following table:

Table 5. Supporting Factors

Supporting Factors	Forms of Implementation	Positive Impact
Commitment of the principal and teachers	Role modeling, prophetic education	Consistent implementation of values
Integrated curriculum	Prophetic values in all subjects	Holistic instillation of values
Parental support	Habits at home	Synchronization of school and home education
Conducive environment	Adequate learning and worship facilities	Improved learning comfort

The analysis shows that the successful implementation of prophetic values depends not only on classroom activities, but also on synergy between schools, families, and the environment. This is in line with Bronfenbrenner's ecological theory of education, which emphasizes the importance of interactions between environments (microsystems) in shaping child development (Nasution et al., 2025).

Although the implementation of prophetic values in schools is going quite well, this study also found a number of obstacles that need to be addressed. One of the main obstacles is time constraints. The packed learning schedule makes it difficult for teachers to provide in-depth discussions of values in each subject. A sixth-grade teacher said,

“Sometimes we run out of time trying to cover the academic material, so we can't spend much time discussing values (PAI teacher, interview on July 25, 2025).”

Another obstacle is the differences in students' backgrounds. Some students come from families that have not fully implemented Islamic values at home, so schools have to repeat the process of instilling these values from the beginning. A teacher stated, “There are children who are not accustomed to praying or speaking politely at home, so it takes longer to instill values (Islamic Education Teacher, interview on June 2, 2025).”

In addition, limited resources such as thematic reading books on prophetic values and contextual learning media are also obstacles. This forces teachers to innovate by creating their own materials. A religious teacher said, “There are not many books specifically discussing prophetic education in elementary schools, so we have to be creative in making teaching materials (PAI teacher, interview on June 2, 2025).”

Another obstacle is the influence of technology and media. Some students are accustomed to accessing digital content that is not in line with the values taught at school, so teachers and parents need to work together to supervise and guide the use of gadgets. A summary of the inhibiting factors can be seen in the following table:

Table 6. Inhibiting Factors

Barriers	Problems	Negative Impacts
Time constraints	Busy schedules, focus on academic material	Less in-depth discussion of values
Differences in student backgrounds	Not all families apply Islamic values	Slower process of internalizing values
Resource constraints	Lack of books and media specifically for prophetic education	Increased workload for teachers in preparing materials
Influence of technology/media	Exposure to content that is not in line with values	Potential for contradictory student behavior

The analysis shows that these obstacles require integrated mitigation strategies, such as curriculum adjustments, strengthening communication with parents, providing relevant learning resources, and digital literacy for students. This aligns with Fullan's (2007) perspective, which emphasizes the importance of change management in the implementation of educational innovations (Pranata et al., 2025; Sahra et al., 2025).

The Impact of Implementing Prophetic Values

The results of the study indicate that the implementation of prophetic values in Islamic elementary schools has a significant positive impact on students' behavior, attitudes, and moral awareness. This impact can be observed in three main areas, namely

the affective domain (attitudes), the psychomotor domain (behavior), and the cognitive domain (knowledge).

In terms of attitude, students showed improvement in moral awareness and sense of responsibility. Based on observations, the majority of students are now accustomed to greeting teachers and classmates when they meet, expressing gratitude after being helped, and apologizing when they make mistakes. The school principal stated, "In the past, children tended to remain silent or make excuses when they made mistakes. Now they are quicker to acknowledge their mistakes and apologize (School Principal, interview on May 25, 2025)."

In terms of behavior, the implementation of prophetic values has an impact on students' orderliness, discipline, and social awareness. Data from teachers' daily journals indicate that 92% of students arrive on time, and 87% actively participate in maintaining school cleanliness without being asked (School documents). One fifth-grade student shared, "If I see trash, I pick it up right away. The teacher said it's part of our responsibility to keep the school clean (Student, interview on June 10, 2025)."

Meanwhile, in the realm of knowledge, students are able to explain the meaning of prophetic values (shidiq, amanah, tabligh, and fathanah) in their own words and provide examples of their application in daily life. A religion teacher stated, "What brings joy is when children not only memorize the values but can also share their experiences of applying those values at home or at school (Religious Education Teacher, interview on June 2, 2025)."

A summary of findings regarding the impact of implementing prophetic values can be seen in the following table:

Table 7. Findings on the Impact of Implementing Prophetic Values

Impact Area	Indicators of Change	Empirical Evidence
Attitude (Affective)	Moral awareness, sense of responsibility, respect for teachers	Students greet others, express gratitude, and apologize without being asked.
Behavior (Psychomotor)	Discipline, orderliness, social awareness	92% arrive on time, 87% actively maintain school cleanliness.
Knowledge (Cognitive)	Understanding of prophetic values and their application	Students are able to explain the meaning of prophetic values and provide examples.

This analysis shows that the application of prophetic values in schools has achieved consistent success in three areas of student development. This success aligns with Lickona's (2012) character education theory, which emphasizes that effective values education must address three dimensions: knowing what is good (moral knowing),

feeling what is good (moral feeling), and doing what is good (moral action) (Cahyono, 2016).

In addition, the approach used by the school is in line with Kuntowijoyo's prophetic education principles, where Islamic values are not taught separately but are integrated into all school activities, thereby forming a positive culture that internalizes values naturally (Astuti, 2018). This also reinforces the findings of Amalia's (2021) research, which states that prophetic value-based education can change student behavior in a sustainable manner if it is carried out consistently and contextually.

Thus, it can be concluded that the implementation of prophetic values in Islamic elementary schools not only shapes students into individuals with good character, but also increases their spiritual awareness, social skills, and moral intelligence, which can be important assets in their future lives

CONCLUSION

This study reveals that the implementation of prophetic values, including shidiq, amanah, tabligh, and fathanah, at the Integrated Islamic Elementary School (SDIT) Ar Roudhloh can be effective if carried out systematically, consistently, and integrated into all learning activities and school culture. The value of shidiq is instilled through the habit of honesty in speech, transactions, and learning evaluations. The value of amanah is developed through the assignment of clear responsibilities, both in academic and social-religious activities. The value of tabligh is cultivated through various positive communication activities such as presentations, speeches, and the habit of conveying moral messages. The value of fathanah is honed through problem-based learning, creative projects, and wise decision-making..

The success of this implementation is supported by the commitment of the principal and teachers, a curriculum integrated with prophetic values, parental support, and a conducive school environment. However, there are obstacles such as time constraints, differences in student backgrounds, a lack of learning resources specific to prophetic education, and the influence of media and technology, which require mitigation strategies.

The impact of applying prophetic values is evident in positive changes in three areas of student development: attitude (increased moral awareness and sense of responsibility), behavior (discipline and social awareness), and knowledge (understanding of prophetic values and their application in life). These results reinforce the relevance of Kuntowijoyo's prophetic education theory and Lickona's character education theory, while also providing practical contributions for schools in designing sustainable value-based education strategies.

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