

Cultivating Prophetic Values in Character Formation

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Abstract

This research aims to address the decline in character values that occur in the world of education, this is indicated by the frequent occurrence of immoral acts by students and educators. So that schools provide alternative solutions to overcoming problems by cultivating prophetic values in character building. This study uses qualitative research with an ethnographic approach, namely an approach based on experience and theory that aims to describe and analyze culture in depth. The research subjects included school principals, deputy heads of curriculum, deputy heads of student affairs, Ismuba teachers, and students to dig deeper into information about cultivating prophetic values. While collecting data in this study using observation techniques, interviews, and documentation. The data analysis process of researcher uses data condensation, data display, and verification processes. The validity of the data researchers used data triangulation techniques. The results of this study indicate that the promotion of prophetic values in character building at SMP Muhammadiyah 1 Depok is carried out in two ways, namely through Ismuba education learning activities and cultural programs. Cultivating prophetic values in learning is done by getting used to praying before learning, saying greetings, monitoring the cleanliness of the classroom environment, neatness, and discipline of students, mutual respect, and helping each other. Meanwhile, cultivating school culture is carried out using clean living habits, discipline, responsibility, shame, praying in congregation, helping, Muslim dress, literacy, and enthusiasm for learning. The results of this study have implications for the importance of the commitment of SMP Muhammadiyah 1 Depok personnel to increase the cultivation of prophetic values through exemplary and habituation methods.

Keywords: *Civilizing, Prophetic Values, Character*

Abstrak

Penelitian ini bertujuan untuk mengatasi menurunnya nilai-nilai karakter yang terjadi di dalam dunia pendidikan, hal ini ditandai dengan seringnya terjadi tindakan amoral dari peserta didik maupun pendidik. Sehingga sekolah memberikan solusi alternatif dalam mengatasi permasalahan dengan pembudayaan nilai-nilai profetik dalam pembentukan karakter. Penelitian ini menggunakan penelitian kualitatif dengan pendekatan etnografi, yaitu pendekatan yang dilakukan berdasarkan pengalaman dan teoritis bertujuan untuk menggambarkan serta menganalisis kebudayaan secara mendalam. Subyek penelitian meliputi, kepala sekolah, waka kurikulum, waka kesiswaan, guru Ismuba dan peserta didik untuk menggali informasi lebih dalam tentang pembudayaan nilai-nilai profetik. Sedangkan pengumpulan data dalam penelitian ini menggunakan teknik observasi, wawancara, dan dokumentasi. Proses analisis data peneliti menggunakan proses kondensasi data, display data dan verifikasi. Keabsahan data peneliti menggunakan teknik triangulasi data. Hasil penelitian ini menunjukkan bahwa pemudayaan nilai-nilai profetik dalam pembentukan karakter di SMP Muhammadiyah 1 Depok dilakukan dengan dua

cara yaitu, melalui kegiatan pembelajaran pendidikan Ismuba dan program budaya. Pembudayaan nilai profetik dalam pembelajaran dilakukan dengan cara membiasakan berdoa sebelum belajar, mengucapkan salam, memantau kebersihan lingkungan kelas, kerapian, serta kedisipinan peserta didik, saling menghargai, dan tolong menolong. Sedangkan pembudayaan budaya sekolah dilaksanakan dengan cara melalui kebiasaan hidup bersih, sikap disiplin, bertanggungjawab, malu, salat berjama'ah, tolong menolong, berpakaian muslim, literasi dan semangat belajar. Hasil penelitian ini memberikan implikasi bahwa pentingnya komitmen personil SMP Muhammadiyah 1 Depok untuk memfasilitasi aktifitas pembudayaan nilai-nilai profetik melalui metode keteladanan dan pembiasaan.

Kata Kunci: Pembudayaan, Nilai-nilai Profetik, Karakter

INTRODUCTION

Islamic education, which is currently in a multidimensional crisis, is demanded to be able to play it dynamically and proactively (Shopan, 2004). His position is expected to be able to bring significant changes and contributions to the improvement of Muslims, both at the theoretical and practical intellectual levels. Today there are many developments in the affective and psychomotor domains in the education system as a professional trait that integrates intellectual, moral, and spiritual not a reflection of its graduates. Islamic education provides changes in a positive direction, but in reality, in this contemporary era, it has not been able to provide very significant changes. The crisis originates from a moral (character) crisis, which is directly or indirectly related to education caused by damage to individual members of society that occurs collectively so that it becomes a culture (Mulyanto, 2020).

This culture is inherent in the Indonesian nation. Coupled with the massive flow of technological globalization accompanied by modernization and industrialization, the Indonesian nation has advanced from a material aspect, which is called the standard of living, but on the other hand, the Indonesian nation is experiencing cultural fading. As a result, social conflicts such as violence, riots, vandalism, anomalies, alienation, anomie, social apathy, and crime are realities that are becoming increasingly visible as trends in Indonesian society (Sri Sumarni, Achmad Dardiri, 2015). This statement is marked by data from the KPAI (Indonesian Child Protection Commission) which recorded that in the 9 years from 2011 to 2019, there were 37,381 complaints of violence against children. For bullying both in education and social media, the number reached 2,473 reports and the trend continues to increase (Tim KPAI, 2020). This was then reinforced by survey data from the State Intelligence Agency (BIN) which showed that the level of understanding of radicalism among students reached 39 percent (Pelupessy et al., 2022).

Based on the Data and Information Center, as of March 31 2023 in the education cluster, KPAI had received 64 complaints with details of violence

against children in the education unit. The forms of violence received by KPAI include physical violence, bullying, sexual violence, discrimination against education unit policies, and local government policies that do not pay attention to the principle of children's participation rights (Syahirah, 2023). This is very contrary to the National Education Goals in Law No. 20 of 2003, article 3, which is to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, is healthy, knowledgeable, capable, creative, independent and become Democratic citizens are also responsible (Undang-Undang SISDIKNAS (UU RI NO.20 Th. 2003), 2008). In addressing these problems SMP Muhammadiyah 1 Depok has an alternative way, namely by cultivating prophetic values to restore national identity which is known as a virtuous nation (Rahmawati, 2012).

The cultivation of prophetic values is the cultivation of values adopted from the Prophet Muhammad who is used as an example, both in his words, behavior and agreements related to muamalah and worship (Pratiwi & Usriyah, 2020). SMP Muhammadiyah 1 Depok in building the character of students has developed its program called the Ismubaris or golden habit program, which is a program of memorizing selected verses of the Qur'an other than juz 30, memorizing juz 30, mufrodat, mahfudzat Arabic, English, and Javanese, as well as daily worship practices determined by the tarjih assembly. In 2018, SMP Muhammadiyah 1 Depok was equipped with programmatic character values from the Ministry of Education and Culture through the Strengthening Character Education (PPK) program (Firman & Hidayat, 2020). The character education strengthening program that was adopted at that time is still running today to form students with prophetic character, namely students who can emulate the values taught by the Prophet Muhammad in everyday life through cultural program habituation activities. schools such as congregational prayers, remembrance, prayer, reading the Koran, and sowing humanist values. Based on this background, researchers are interested in seeing the cultivating of prophetic values in character building at SMP Muhammadiyah 1 Depok.

There were several previous literature reviews related to this research including the first, Syaifullah Godi Ismail entitled "Implementation of Prophetic Education in Learning Islamic Religious Education" (Syaifullah Godi Ismail, 2013). Yuni Masrifatin with the title "The Concept of Prophetic Education as a Humanization Pillar" (Masrifatin, 2019). M. Khoirul Uman with the title "Prophetic Education Paradigm in Thematic Learning Approaches in Madrasah Ibtida'iyah" (Uman, 2018). Putri Wulansari and Nurul Khotimah with the title "Grounding Prophetic Social Science: Re-actualization of Kuntowijoyo's Prophetic Ideas in the Scientific Tradition in Indonesia" (Nurul Khotimah, 2020). This study shows that there are differences between previous research and research that have been done. Thus, it can be used as reference material to complete the object of study. This study aims to reveal and explore in depth the cultivation of prophetic values in character building at SMP Muhammadiyah 1 Depok, Yogyakarta.

METHODS

This research is qualitative research with an ethnographic approach, namely an approach based on experience and theory that aims to describe and analyze culture in depth (John W. Creswell, 2012). The ethnographic approach in this study was chosen because it aims to see a holistic picture of the research subject by photographing the experiences and daily habits of students and SMP Muhammadiyah 1 Depok personnel in cultivating prophetic values.

In data collection, researchers used three techniques, namely, observation, interviews, and documentation. The observations used are participant observation, namely researchers involved directly in participating in school cultural activities, such as congregational prayers, remembrance, praying infaq, and other activities. This technique was chosen because the researcher participated in following a series of activities to cultivate prophetic values. The interviews used were in-depth interviews. Researchers conducted in-depth interviews to obtain complete and in-depth information from several sources, including the school principal,

deputy head of curriculum, deputy head of student affairs, deputy head of public relations, and four Ismuba teachers and students. These sources were determined by purposive and snowball sampling. Documentation, apart from conducting observations and interviews, researchers also examined documents related to school data such as syllabi, lesson plans, decrees, meeting results, and other documents related to the implementation of prophetic social culture as data complements (Nyoman Kutha Ratna, 2010). Data analysis in this study was carried out through three stages, namely data condensation, data display, and conclusion/verification (M.B Miles, A.M, Huberman, 2014). 1) At the condensation stage, the researcher selects and summarizes the data from observations, interviews, and documentation related to cultivating prophetic values. 2) Data display stage, which is carried out after the condensation process. The presentation data in this study are described in the form of descriptions and tables as an explanation of information from the prophetic social culture in character formation. Thus careful data analysis can cover prophetic social culture and conclusions. 3) dimana peneliti mengembangkan kesimpulan berdasarkan data yang diperoleh untuk memverifikasi atau meninjau catatan yang telah dikumpulkan.

RESEARCH RESULTS AND DISCUSSION

Cultivating Prophetic Values

Culture comes from the basic word culture. Culture can also be interpreted as the customs or habits of past people that are inherited (Putra, 2015). Culture is a homonym because the meanings have the same spelling and pronunciation but different meanings. This is because the meaning of culture has a very broad meaning (Lektor.id, 2021). Therefore, to overcome misunderstanding about the meaning of civilisation, here the meaning of culture is defined as habituation (Fathurrohman, 2016).

The cultivation of prophetic values is a transformation effort based on the Qur'an and Hadith in improving the quality of students qualitatively which is

embodied through experience by each person to grow awareness of prophetic values and ideals. Awareness of the prophetic values and ideals coveted by the community, namely change that refers to the ideals of humanization/emancipation, liberation, and transcendence, an ideal derived from the historical mission of Islam as outlined in the Qur'an Surah Ali Imran Verse 110.

Meaning: *"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient"* (Masduki, 2017). This verse is interpreted by Kuntowijoyo to make it easier to digest, broader, and at the same time more specific, namely amar ma'ruf for humanization, nahi munkar for liberation, and tu'minuna billah for transcendence (Kuntowijoyo, 2001).

Humanization is a creative copy of amar ma'ruf, which means upholding virtue. Amar ma'ruf is intended to increase the dimension and potential of human goodness (Arum, 2018). Humanization can also be interpreted as humanizing humans (Muttaqin, 2015). The indicators of humanization in prophetic education from Kuntowijoyo are described by Moh. Roqib, namely 1. Tolerance 2. Seeing a person as a whole 3. Eliminating all forms of violence 4. Eliminating all forms of oppression and eliminating feelings and traits of hatred (Moh. Roqib, 2011).

The humanization indicator is in line with the verses of the Qur'an which instruct human beings to be more human. This command is found in Al-Kafirun verses 1-6, Al-Mumtahanah verses 8, Al-Baqarah 178, 256, and Al-Hajj verses 40, then the Hadith from Anas bin Malik RA, Rasulullah SAW.: *"By (Allah) in whose hands my life is in Him, a servant does not believe until he loves his neighbor as he loves himself."* (HR Muslim dan Abu Ya'la) (Gebrina Liya Anggraini, 2023).

These verses and Hadith indicate that humanist values have a very important position in life to strengthen the ties of the brotherhood of various ethnicities, tribes, languages, religions, and cultures. So the value of humanization

needs to be formed through acculturation. This acculturation activity is manifested in school activities, such as presenting tolerance, social service, empathy, 5S (greeting, greeting, smiling, polite and polite) activities, helping, and community service.

Liberation means liberating or the act of liberating. Liberation in this case has four goals, namely the system of knowledge, social, economic, and political that shackles humans so that humans do not have the existence to actualize themselves as independent beings (Kuntowijoyo, 2008). In the process of cultivating the values of liberation (*nahi munkar*) in educational institutions explained by Moh. Roqib in his book prophetic education emphasizes indicators which include, 1. Favoring common interests, 2. Upholding goodness and justice, 3. Educating the life of the nation, eradicating laxity, and socio-economic backwardness, such as eradicating illiteracy, eradicating resistance. 4. Eliminate violence and other immoral behavior (Moh. Roqib, 2011).

The indicator of liberation in the Qur'an is referred to as *nahi munkar* (preventing evil). This means that to realize *nahi munkar*, it needs to be based on *amar ma'ruf* (calling for goodness) (El Syam, 2017). This statement is in line with the Qur'an letter Ali-Imran verse 104 which means: *“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful”*. The content of this verse is an order so that there are groups who have thoughts and attitudes that are exemplary. The group never stops inviting people to do good according to the instructions of Allah SWT. Surah Ali Imran verse 104 also becomes a call for Muslims to preach and spread Islamic teachings properly accompanied by awareness, both preaching to those closest to them and the general public. The *da'wah* in question is the preaching of its teachings based on the Qur'an and the hadith of Rasulullah SAW and the preaching that is not coercive but pays attention to the language and dialect aimed at the target. In realizing this, the school presents *Ismuba* and entrepreneurship learning activities to make students more independent and creative in preventing evil.

Transcendence in the Qur'an can be interpreted as *Ḥablum mina Allah* or the dimension of human faith (Syarif, 2014). Indicators of transcendence in education through Kuntowijoyo's theory, 1. Believing in the existence of God, 2. trying to pray to God, 3. Trying to get goodness from God as a place of surrender, 4. Integrating actions and events with the Qur'an, 5. Doing good in the hope of gaining His pleasure. This indicator is the nature of religion (Moh. Roqib, 2011).

As Muslims, it is known that the dimension of faith is the highest peak, so the act of denying monotheism by associating partners with Allah is a grave sin that cannot be tolerated, except with true repentance (*repentance nasuha*). One of the normative foundations of character education is derived from the holy book of religion. In the context of Islam, the Qur'an and Hadith are the main guidelines and references for behavior. The prohibition of associating partners with Allah in Islam is adhered to and implemented because it is an order and religious teaching as a form of recognition of the power of Allah SWT. The value of transcendence is realized through educational activities and the habit of carrying out Duha, midday, and Asr prayers in congregation, dhikr, prayer, reading the Qur'an, and tahfidz. This activity functions as a potential generator for students to become citizens who believe in and fear God Almighty, and are virtuous, healthy, knowledgeable, creative, independent, and responsible (Sidiq & 'Uyun, 2019).

According to Ahmad Tafsir, in the process of cultivating religious values, there are several implementations, including (1) setting an example; (2) having a positive attitude; (3) enforcing discipline; (4) providing motivation; (5) provide material and psychological rewards; (6) punish for good.; (7) The habit of carrying out religious activities that affect the growth of children (Munif, 2016).

The process of character formation is inseparable from education in schools to strengthen the character of students. Therefore character building more broadly can be interpreted as education that develops cultural values and national character in students so that they have a positive identity as the best human beings. The harmonization of the exercise of the heart (ethics), the exercise of taste (aesthetic), the exercise of thought (literacy), and the exercise (kinesthetic)

with the support of public involvement will direct students to become the best human beings (Peraturan Presiden, 2017).

Cultivating prophetic values in character building at SMP Muhammadiyah 1 Depok aims to create a school that has a cultural climate by what is aspired based on the Qur'an and Hadith and in harmony with national education goals, so schools cultivate prophetic values in the educational environment. Cultivating prophetic values in character building is carried out in two ways, namely in the process of learning and cultivating Islamic culture. The cultivation of prophetic values in learning activities is devoted to Ismuba education. Ismuba education is an education that is rich in religious knowledge and religious values which includes knowledge of the Qur'an, Hadith, Aqidah Akhlak, Jurisprudence, Dates, Kemuhammadiyah, and Arabic (Muhammadiyah, 2021). Prophetic values in this case are contained in Ismuba education and then implemented through school culture. School culture has a position as a form of supporting the realization of knowledge results from learning. so that both have a very important role in the formation of character

Implementation of Cultivating Prophetic Values in Ismuba Educational Learning

The implementation of Ismuba education is carried out as a way to increase students' religious knowledge while at the same time internalizing the values contained therein. Educational implementation focuses more on aspects of attitudes that are universal. This means that in addition to material about religion which is cognitive in nature, Ismuba's education also implements these values. Values that become the main standard in education include religiosity which is manifested through faith and piety to God, consistency and enthusiasm in Islamic beliefs by making the Qur'an and Hadith a guide for life, commendable behavior, honesty, caring, and politeness in communicating and being responsible, true learners, progressive and critical in taking compassion, healthy physically and spiritually by the development of children in the family, school, community and

surrounding natural environment, nation, state, and regional area (Muhammadiyah, 2017). This statement is to the goals of Islamic education, which is to make human beings perfect and have Muslim personality (Munif, 2016). In Education, Ismuba has a strong position to implement Islamic values in the lives of students. So there is a need for civilization to realize Islamic values that are integrated into the school culture.

As a realization of cultivating prophetic values in strengthening character education, Ismuba education has a solid basis for implementing Islamic values in the lives of students. So there needs to be an alternative way to realize Islamic values that are integrated into the school culture. This alternative path is based on the Alqu'an letter Al-Ahzab verse 21, which is related to the command to emulate the character and attitude of the Prophet Muhammad both from his words, actions, behavior, and taqiriyah. So that the cultivation of prophetic values can be emulated through learning materials.

Components of learning material that can be emulated in Ismuba education include Al-Qur'an Education (Tahsin, Recitations, Tahfidz), Aqidah Akhlak Education, Jurisprudence Education, Date Education, Kemuhammadiyah Education, Arabic Language Education (Muhammadiyah, 2021). The teacher's position here is as a figure to reflect prophetic values. This is because of that, teachers as educators who continue the struggle of the Prophet should have set a good example for students. Exemplary has an important function in character building so exemplary becomes one of the most powerful and effective methods in preparing and shaping students morally, spiritually, and socially (Nurfadhillah, 2018). Because, an educator is an ideal role model in the eyes of students, whose behavior and morals will be imitated, whether they realize it or not, even all of these examples will stick to themselves and their feelings, both in the form of words and actions.

Therefore, in cultivating prophetic values in Ismuba learning at SMP Muhammadiyah 1 Depok, it is carried out based on the standard process described by 12 elements of classroom management, namely 1) the teacher must be a good

figure for students in spiritual attitudes, 2) the teacher must be an example for students in social attitudes, 3) the teacher as management in arranging student seats, 4) the teacher adjusts the volume and intonation of the voice so that it can be heard properly, 5) the teacher must use short, concise and easy-to-understand sentences 6) the teacher adjusts the subject matter as needed students, 7) the teacher creates comfort, order, discipline and safety in learning, 8) the teacher provides reflection during the learning process, 9) the teacher motivates and provides stimulus for students to ask questions and express opinions, 10) the teacher dresses formally, neatly, polite and clean, 11), the teacher conveys to students the subject syllabus, 12) the teacher carries out learning according to the specified time (Muhammadiyah, 2021).

This shows that teachers must be able to position themselves as role models and professional educators. Referring to Government Regulation No. 19 of 2005 concerning National Education Standards, teachers in Indonesia are expected to have four competencies in carrying out their profession, namely pedagogy competence, professionalism competence, personal competence, and social competence (Munif Chatib, 2012). With the four competencies that the teacher has, the success of learning will be more obvious because the teacher has a central position in the learning process. The competence and scientific level of teachers who are qualified in their fields will produce education that is in line with educational goals because teachers understand teaching practices and how to implement an appropriate curriculum in class (Alsubaie, 2016). Seeing the importance of the role of the teacher so that often good and bad regarding the high and low student achievement even to the quality of education is generally transferred to the teacher (Mulyanto et al., 2021).

This statement is because the teacher has an important role in the success of education. Although parents also have a role that is no less important than the teacher. Therefore it is necessary to cooperate between parents and teachers in cultivating prophetic values both in the school environment and at home.

The mechanism for cultivating prophetic values in learning refers to the lesson plan developed by the teacher in its implementation through the exemplary method. As for learning activities, including before the implementation of learning activities the teacher and students pray together guided by the teacher, then during the lesson when students are noisy or do not pay attention to learning the teacher gives positive punishment, such as reciting remembrance, reading asma'ul husna, and read short letters related to ongoing learning. Punishment is carried out based on the level of violations committed and the policies of the teacher (Observation, 2023). The punishment that is carried out is educational, not hurting verbally or non-verbally. So that students will get used to doing positive habituation.

In cultivating prophetic values, apart from using the exemplary method, the habituation method is also used (Observation, 2023). The habituation method is one of the most important educational methods, especially for students. Students are generally easily influenced by the surrounding environment and do not have obligations that must be carried out like adults. So they need to get used to certain behaviors, skills, skills, and mindsets. Therefore, students need to be accustomed to good behavior (Nurbaiti et al., 2020).

The habituation method besides functioning to create a new culture can also function as an improvement to an existing culture. In acculturation, habituation uses orders, role models, and special experiences, and also uses punishment and rewards. The goal is for students to acquire new attitudes and habits that are more appropriate and positive in the sense that they are aligned with the needs of space and time (contextual). In addition, the precise and positive meaning is in line with the prevailing norms and moral values, both religious and traditional, and cultural (Ahsanulhaq, 2019).

It can be seen from the series of Ismuba educational learning activities that the implementation of learning, both learning the Qur'an-Hadith, learning aqidah morals, learning jurisprudence, learning dates, learning Muhammadiyah and Arabic is carried out in the same way only the material is different. So that the

prophetic values contained in learning, are by the material presented and taught by educators. On the other hand, a series of learning activities also have prophetic values. In general, the value of character education contained in the RPP based on the Presidential Regulation of the Republic of Indonesia Number 87 of 2017 concerning Strengthening Character Education shows that there is a dimension of prophetic values, namely the values of transcendence, liberation, and humanization.

As an example of learning the Qur'an and Hadith. Based on the results of observations, the cultivation of prophetic character values begins when educators enter the classroom and monitor class conditions. Then the teacher instructs students to work together to maintain order, neatness, and cleanliness in the class. After that, the teacher started the lesson by greeting and praying together. The value of transcendence in this activity is in the form of prayer which terms students believe in God, and humanization in the form of working together in maintaining order, neatness, and cleanliness in the classroom (Observation, 2023). The meaning of greeting in learning activities has two values, namely transcendence and humanization values. The value of transcendence is related to the interaction of praying for each other between educators and students. On the other hand, greeting students is one way for an educator to internalize the value of courtesy to students, on the other hand, students answer greetings in unison and enthusiastically show respect for educators.

After the activity of greeting and praying together, the educator checks the attendance list of students which aims to see the authenticity between the data on the number of participants and the attendance data from students. Checking student attendance is an integral part of learning activities. Give special attention to the movements of students who do not participate in learning activities. During this phase, educators actively ask questions and make clear statements to students when one of them does not participate in learning activities. If during the lesson when students are noisy or do not pay attention to learning the teacher gives positive punishment, such as reciting remembrance, reading asma'ul husna, and

reading short letters related to ongoing learning. Punishment is carried out based on the level of violations committed and the policies of the teacher (Observation, 2023).

The educator's position here provides an exemplary example of caring for one another and increasing empathy for students by showing a happy attitude when students are happy, showing sadness when students are sad and visiting students who are sick when students are sick. The teacher as a role model must be able to become a facilitator for students to increase positive attitudes, and be able to provide a sense of security and comfort. So that in learning activities students do not feel any pressure but a sense of comfort and enthusiasm for learning.

At this stage, the teacher actualizes learning according to the material to be delivered. For example, the context that will be given is about Alqur'an Surat al-Mujadilah [58] 11 and related Hadith about the urgency of knowledge. At this level, the teacher directs students to read Alqur'an Surat al-Mujadilah [58] 11. After that, the teacher provides information about the direction of learning to be carried out or learning objectives for students. Where students are required to be able to recognize and read and know the reading law of the verse. Students identify readings that contain elements of nun breadfruit and tanwin and write them down to foster curiosity.

This process in prophetic value is referred to as the realm of liberation, namely liberation from illiteracy and opening up new knowledge for students. At this stage, students have been able to identify the law of reading about tanwin nun breadfruit. In Alqur'an-Hadith learning, the material delivered by educators is gradual in nature according to the capacity of students' ability to understand. The point of this learning is that students can understand, explain, and relate to the material being conveyed and have a spirit of disciplined behavior in reading the Qur'an and implementing the values they have learned in everyday life.

In addition, in learning activities, students are also required to help each other, work together, and be tolerant in group work. For example, if students do not bring stationery, other friends take the initiative to lend, when discussing

respecting and respecting the opinions of others and not looking down on them (Observation, 2023). In addition, the values contained in Ismuba education, such as Alqur'an Education, Aqidah Akhlak Hadith, Jurisprudence, Date, and Kemuhammadiyah can provide creeds in carrying out the social life activities of students in society.

Cultivating Prophetic Values in School Culture

The cultivation of Islamic culture is designed by adjusting the basic values of school culture through formulating and disseminating the school's vision and mission, compiling school regulations and programs, providing training, setting an example, and supervising and controlling. All school activities are based on the principles of humanization, liberation, and transcendence. Cultivating Islamic culture in the school environment is one way to internalize students' prophetic values by habituation. This habit is known as the golden habit. This acculturation includes clean living habits, discipline, responsibility, shame, congregational prayers, mutual help, Muslim dress, literacy, and enthusiasm for learning.

1) Clean Living Habits

Cleanliness is part of faith, students at SMP Muhammadiyah 1 Depok are accustomed to implementing a culture of clean living starting from what looks like clothes and behavior such as throwing garbage in its place. The culture of clean living teaches students to get used to living always clean, maintain and manage the environment well, and provide opportunities to actively exercise self-discipline, in the school environment, family, and society. So that the culture of clean living is not just a concept but can be actualized in everyday life in accordance with Islamic teachings which always teach to maintain a clean life.

2) Discipline

Discipline is a person's obedience in following rules or regulations because it is driven by the awareness that is in his conscience without any coercion from outsiders. In realizing the disciplined attitude of SMP

Muhamadiyah 1 Depok, it starts at 07.00 WIB so students must arrive earlier, namely at 06.45 to carry out 5 s activities (greetings, greeting smiles, politeness, and politeness) in internalizing humanist values, then continue the dhuha prayer together and this is part of the discipline development at SMP Muhammadiyah 1 Depok. SMP Muhammadiyah 1 Depok student have the motto of orderly organization, orderly worship, and orderly achievement.

3) Responsibility

Actions carried out by each individual based on obligations or calling someone's heart, namely an attitude that shows that a person has very high caring and honest traits. This is fostered through learning that takes place in class and school programs such as camps, social services, and assignments outside of school.

4) Shame

Bad feelings for not doing it, not being a shy kid but having to be confident. But students are embarrassed if they don't pray in congregation, embarrassed if they are late for school, embarrassed if they don't recite the Koran, embarrassed if they don't do their assignments, ashamed of cheating, and ashamed to open their genitals.

5) congregational prayers

The congregational prayer culture is carried out during Duha, Dhuhur, and Asar prayers. This is to foster a sense of discipline and in accordance with the Shari'a to get more rewards and a means to discipline students.

6) Mutual help

The culture of mutual help is very important to implement to foster a sense of caring. In realizing this, IPM board members carry out activities such as Friday infaq, takziah, social services, and fundraising for relatives who have been stricken by disaster. In addition, it was donated to people in need and donated to orphans/orphanages.

7) Muslim dress

Provide lessons to students in covering their private parts, namely boys, especially girls so they can understand their rights and obligations as a Muslim and a Muslimah. As a Muslim, taking care of genitalia is a non-negotiable obligation. This obligation is not limited to women only, men are also required to cover their genitals by the teachings of the Qur'an. Men must cover their navel up to their knees, women may only show their faces and palms. SMP Muhammadiyah 1 Depok provides uniform criteria that cover the private parts of both male and female students. These provisions are made and mutually agreed upon by stakeholders.

8) Literacy

Literacy is a culture that continues to be developed in all schools, especially in the digital world. Students are required to diligently read both books and online well. This literacy aims to increase the insight of students. The meaning of literacy is not just writing and reading. But literacy does not end there. Literacy includes a person's ability to communicate, practice, social relations, and overcome various problems. Reading is the human culture which is legitimized in the Qur'an Surah Al-Alaq verse 1 which means "*Read in the name of your Lord who created*". The meaning of reading in this verse lexically means reading the Qur'an, books, magazines, newspapers, and even reading the state of the environment. In other words, books are windows to the world, it is said that reading is the key to opening the world. There is another term that says the best companion when sitting in a book

9) Enthusiasm for learning.

Muhammadiyah Middle School carries out learning in a varied way by looking at the learning styles of students, be it audio, visual, or kinesthetic. Utilizing smartphone technology and social media, encourages SMP Muhammadiyah 1 Depok students to continue to be passionate about learning or lifelong learning.

Muhammadiyah 1 Depok Middle School has a view of life that is shared by the school community, which includes ways of thinking, behavior, attitudes, and values that are reflected both in activities and habits at school. Culture can be seen as behavior, values, attitudes, and way of life to adapt to the environment, and at the same time to look at problems and solve them. That is what is called a school culture that continues to be developed. Therefore a culture will naturally be passed on from one generation to the next. A positive school culture is an activity that supports the improvement of the quality of education. The values developed are morale and enthusiasm for learning and continuing to learn among students. Learning that is also developed is learning that stimulates active, creative, and innovative thinking as well as positive (Abidin Fuadun, Nurul Cholidah, Nurjanah, 2018).

Integration of Prophetic Values in Learning and School Culture

All learning and acculturation activities are integral parts that cannot be separated. This implies that both have positions and foundations in the formation of prophetic character. Cultivating prophetic values in Ismuba educational learning has a position as a transfer of religious knowledge. Meanwhile, cultivating prophetic values in school culture functions as the implementation of religious knowledge that has been received and actualized in the school environment as a form of cultivating and forming prophetic character. The mechanism for cultivating prophetic values in character building uses an integrated-holistic approach, meaning that character building must be carried out in collaboration with schools, the collaboration between school members, parents, and the community. The cultivation of prophetic values in character formation can be briefly classified through the following table:

Tabel 1.1
Classification. Cultivating Prophetic Values in Character Formation

No	Activity	Indicator	Forms of Activity
1	Humanization	1. Tolerance, 2. Seeing a person as a whole, 3. Eliminating all forms of violence, 4. Eliminating all forms of oppression and eliminating feelings and traits of hatred	1. Social Service 2. Empathy 3. 5S (greetings, greetings, smiles, polite), 4. Please help, 5. Community service, 6. Takziah, 7. Appreciate and respect each other.
2	Liberation	1. Favoring common interests, 2. Upholding goodness and justice, 3. Educating the nation's life, eradicating ignorance and socio-economic backwardness, such as eradicating illiteracy, eradicating unemployment. 4. Eliminate oppression and violence and other immoral behavior.	1. Social Service, 2. A complete reading of iqra', 3. Infaq, 4. Community service, 5. Literacy, 6. Shame culture, 7. Ismuba Education Learning, (Alqur'an (Tahsin, Tilawah, Tahfidz), Aqidah Akhlak Education, Jurisprudence Education, Date Education, Kemuhammadiyah Education, Arabic Language Education). 8. Market day and basic food bazaar.
3	Transcendence	1. Believing in the existence of God, 2. Trying to repent to God, 3. Trying to get goodness from God as a place of surrender, 4. Integrating actions and events with the Qur'an, 5. Doing good with the hope of getting His pleasure. This indicator is the nature of religion	1. Ismuba Education Learning (Alqur'an (Tahsin, Recitations, Tahfidz), Aqidah Akhlak Education, Jurisprudence Education, Dates Education, Kemuhammadiyah Education, Arabic Language Education), 2. Duha, midday and ashar prayers in congregation, 3. dhikr, 4. Prayer, 5. Reading the Qur'an and tahfidz.

CONCLUSIONS

Based on the results of the study, it can be concluded that cultivating prophetic values in character building at SMP Muhammadiyah 1 Depok is carried out through two activities, namely first, cultivating prophetic values is carried out through Ismuba educational learning activities. The mechanism for cultivating prophetic values refers to the lesson plans developed by the Ismuba teacher as a standard form of professionalism in the process of class management elements. Values that are cultivated in learning include getting used to praying before

studying, saying greetings, monitoring the cleanliness of the classroom environment, neatness and discipline of students, respecting each other, and helping each other. Second, cultivating prophetic values through school culture. cultured through all school rules and activities, including clean living habits, discipline, responsibility, shame, congregational prayers, helping, Muslim dress, literacy, and enthusiasm for learning. The exemplary method is carried out as a teacher's effort in exemplifying kindness to students in everyday behavior such as discipline in carrying out congregational prayers, mutual respect, empathy, and social harmony. While the method of habituation is a school's effort to internalize prophetic values in students through school cultural program activities through repeated habituation.

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