

Implementation Of Prophetic Education In Developing Students Characters At Mtsn Kunir Wonodadi Blitar Indonesia

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Abstract

The background of this research is based on the current state of Indonesia due to the lack of application of education about morals / morals in shaping students. As we are aware that education in Indonesia currently emphasizes more on cognitive and poor aspects of psychomotor let alone affective. In Islamic education, character education is moral education. Therefore, it is necessary to have character education to shape the morals of students based on the concepts taught by the Prophet as the most successful educator and a role model for mankind. By applying the concept of education taught by the Prophet and imitating it, it is hoped that it can shape the morals of students. So from several ways is to implement holistic prophetic education in schools. The technique of determining informants using purposive sampling. Data were collected through interviews, documentation and observation. The data analysis technique used an interactive model, namely data reduction, data presentation, and drawing conclusions. The research location was conducted at MTsN Kunir Wonodadi Blitar. The results of the author's research indicate that the implementation of prophetic education at MTsN Kunir Wonodadi Blitar is able to shape religious characters, discipline, tolerance, honesty, and responsibility.

Keywords: *Implementation, Prophetic Education, and Character.*

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I. BACKGROUND OF THE PROBLEM

The desired education is education that can solve current ethical and moral problems. In the current era of globalization, the sense of humanity, religious spirit, and the fading of human values has begun to erode, so that there is concern that every human being will decrease ethical and moral values, so that they will be further away from human values. To overcome education that has experienced distortion, the code of ethics and morals must be empowered so that life returns to its original face, namely the face of humanity. If we observe education today, especially education in Indonesia which prioritizes cognitive aspects and pays less attention to affective and psychomotor aspects, this lack of attention to the education system will have an impact on the crisis of identity and noble values that have long been attached to the Indonesian nation, such as integrity, honesty, politeness, respect for others (tolerance), democracy and togetherness.

Prophetic education is a process to humanize humans. The humanitarian process is education whose orientation is to make humans have ethical and moral values, and have a spiritual spirit. The humanitarian process is education whose orientation is to uplift human dignity through mastery of science and technology, as well as having professional skills.⁷

The dire situation and condition of the nation's character has prompted the government to take the initiative in prioritizing the development of the nation's character. National character development has become the main stream of national development.⁸ This implies that every development effort must always be directed

⁷ Sudarwan Danim, *Agenda Pembaruan Sistem Pendidikan*. (Yogyakarta: Pustaka Pelajar, 2006), hlm. 4.

⁸ Zubaedi, *Desain Pendidikan Karakter* (Jakarta: Kencana, 2015), 7.

to have a positive impact on character development. Griek argues that character can be defined as a combination of all human traits that are permanent, so that it becomes a special sign to distinguish one person from another.⁹ Quoting the opinion of Garbarino & Brofenbrenne, if a nation wants to survive, then this nation must have rules that determine what is wrong and what is right, what is permissible and what cannot be done, what is fair and what is unfair, what is proper and improper. In this regard, Islamic education has goals that are in line with the goals of national education. In general, Islamic education has the main mission of humanizing humans, namely making humans able to develop all their potential so that they function optimally in accordance with the rules outlined by Allah and the Messenger of Allah who will eventually give birth to a complete human (*insan kamil*). Character education in Islamic education is also called noble moral education.¹⁰ If viewed historically, noble moral education is a response to the decline of morals in society. The birth of Islam in Mecca and growing rapidly in Medina, even after that throughout the world, is a representative sampling of the need for this religion to shape the morals of society. This can be realized because of the success of the Prophet Muhammad in becoming a good *Uswah (Tauladan)* to implement noble morals in society at that time. As stated in the word of Allah SWT.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: "Indeed, the Prophet (s) is a good example for you (that is) for those who hope for (mercy) Allah and (the arrival of) the Day of Judgment and he chants Allah a lot" (Surah Al-Ahzab: 21)¹¹

The success of the Messenger of Allah in resurrecting the previous ummah from moral decline, is clear evidence that all the thoughts, actions and words of the Prophet are something that we must learn and implement. Therefore, prophetic education was born. The term "prophetic" is taken from the word prophetic which means prophetic or refers to a prophet. Meanwhile, prophetic education is an educational method that always takes inspiration from the teachings of the Prophet Muhammad. In the midst of the various educational concepts that have emerged today, prophetic education in directing its changes has become an alternative solution for education in Indonesia today.¹² In the midst of the polemic of moral degradation of the nation's future generations, especially the demands of the curriculum from year to year that make the nation's children increasingly lose their identity. There is one school that offers the cultivation of noble morals as the main vision of its education. This school is MTsN Kunir Wonodadi Blitar. It is different from other schools that are both under the auspices of the Ministry of Religion with religious lessons that dominate. This school continues to consistently provide religious lessons that are balanced with non-religious lessons in accordance with the mosque's historical value-based curriculum.

In addition, the practice of prophetic values is also very thick in it. The habit of working on the sunnahs of the Prophet Muhammad SAW. It is a routine that students do every day. This is one of the school's efforts to shape the noble morals of students for the realization of the main vision of the school. The practice of prophetic education at MTsN Kunir Wonodadi Blitar is very complex in accordance with the prophetic values embodied in various literacies. The values of transcendence, humanization, and liberation are applied and instilled by the teacher to each student. This is done in order to produce output or graduate generations that are complete (*insan kamil*). Based on this description, the researcher feels interested and needs to examine the habituation of prophetic values or prophetic education in MTsN Kunir Wonodadi Blitar. Thus, the researcher will conduct research with the title: "The Implementation of Prophetic Education in Forming the Character of Students at MTsN Kunir Wonodadi Blitar.

II. Theoretical Review

Implementation is one of the stages in the public policy process. Usually implementation is carried out after a policy has been formulated with clear objectives. Implementation is a series of activities in order to deliver policies to the public so that these policies can bring the expected results.¹³ This series of activities includes the preparation of a further set of regulations which constitute an interpretation of the policy. For example, from a law appears a number of Government Regulations, Presidential Decrees, and Regional Regulations, preparing resources to drive implementation including facilities and infrastructure, financial

⁹ Zubaedi, *Desain Pendidikan Karakter* (Jakarta: Kencana, 2015), 9

¹⁰ Sodiq. 2018. *Prophetic Character Building*. Jakarta : Kencana.

¹¹ Tim Tashih Departemen Agama. 1995. *Al Qur'an dan Tafsirnya* Jilid VII. Medan: PT. Dana Bhakti Wakaf

¹² Moh. Roqib, *Prophetic Education: Kontekstualisasi Filsafat dan Budaya Profetik dalam Pendidikan* (Purwokerto: STAIN Press, 2011), 27.

¹³ Gaffar Afan, 2009 *Politik Indonesia : Transisi Menuju Demokrasi*, Cet. 1 Yogyakarta: Pusaka Pelajar Hlm : 295

resources, and of course who is responsible for implementing the policy, and how to deliver the policy. directly to the community.

Daniel A. Mazmanian and Paul A. Sabatier (1979), explain the meaning of this implementation by saying that: understanding what actually happens after a program is declared valid or formulated is the focus of attention to policy implementation, namely events and activities that arise after the adoption of guidelines for State policies, covering both efforts to administer them and to have real consequences / impacts on society or events.¹⁴

Link morality with social and emotional learning. Social and emotional learning, The ability to recognize and manage emotions, solve problems effectively, set and achieve positive goals, value other people's perspectives, build and maintain positive relationships, make responsible decisions, and constructively handle interpersonal situations. Some teachers decide to focus on positive learning in changing the mindset of their students through teaching and modeling positive behavior rather than just punishing students for bad behavior. Teachers handle this problem every day. Teachers often note that students who have behavior problems in the classroom lack empathy and sympathy for other students. Often times, this causes delinquency in class and forces teachers to punish students. This pattern has a direct impact on the level of unfavorable school culture (Casey, Cort and Kinkopf, Timothy 2016).¹⁵

Character education teaches ways of thinking and behaving that can support and individuals to live and work together such as family, community members, and as citizens. Character education teaches students to think brightly, activates the midbrain naturally. There are four types of character education: 1) religious character education, namely absolute truth from God 2) character education based on cultural values, such as morals, Pancasila, literary appreciation, role models of leaders, etc .; 3) environmental basic character education; 4) Character education based on self-potential which can be utilized to improve education (Khan 2010)¹⁶

The importance of good character for students is to equip them with the necessary skills sequentially to overcome various challenges and problems in their social environment. By having good character, they are expected to be able to implement and improve moral values and moral abilities and realize these moral values in everyday life (Nurhasanah & Nida, 2016),¹⁷ and able to make good decisions responsibly (Ryan & Bohlin, 1999)¹⁸ and be a good citizen (Çubukçu, 2012; McElmel, 2002)¹⁹

Even with good character, students will tend to increase their learning achievement (Nurhasanah & Nida, 2016).²⁰ Such situations explain that good character does not only contribute to the development of the socio-emotional aspects but also to the cognitive aspects of students.

The implication of the integration of character education is to become a strategy for implementing the teaching and learning process in the school environment. Some experts suggest that there are several strategies that can be applied in character education in schools. Several strategies that might be applied in the development of character values and which are the essence of character education are role models, intervention, consistent habituation, and strengthening (Zuchdi, Prasetyo, & Masruri, 2011).²¹

Some activities that can trigger good character development among students are developing discipline and self-confidence as well as increasing awareness and manners, attracting students in extracurricular and scouting activities, increasing student self-development by holding various competitions through student council activities and fostering talent interest through activities extracurricular activities (Nurhasanah & Nida, 2016).

¹⁴ Abdul Wahab, Solichin, 1997. *Evaluasi kebijakan Publik*. Penerbit FIAUNIBRAW dan IKIP Malang Hlm : 64 - 65

¹⁵ Casey, Cort and Kinkopf, Timothy. 2016. *Character Education: Teachers' Perceptions of its Implementation in the Classroom* . Delta University: Delta Journal of University

¹⁶ Khan, Y. 2010. *Character Education Boosting Potential Based on Education*. Jogjakarta: Pelangi Publishing.

¹⁷ Nurhasanah, N. & Nida, Q. (2016). Character building of students by guidance and counseling teachers through guidance and counseling services. *Jurnal Ilmiah Peuradeun*, 4(1), 65 – 76. doi: 10.13140/RG.2.1.3085.4160

¹⁸ Ryan, K. & Bohlin, K.E. (1999). *Building character in schools: Practical ways to bring moral instruction to life*. San Fransisco, CA: Jossey-Bass Inc.

¹⁹ Çubukçu, Z. (2012). The effect of hidden curriculum on character education process of primary school students. *Educational Sciences: Theory & Practice*, 12(2) [Supplementary Special Issue], 1526–1534

²⁰ Nurhasanah, N. & Nida, Q. (2016). Character building of students by guidance...

²¹ Zuchdi, D., Prasetyo, Z. K., & Masruri, M. S. (2011). *Model pendidikan karakter terintegrasi dalam pembelajaran dan pengembangan kultur sekolah*. Yogyakarta: UNY Press

This strategy or method may be a reference for teachers in implementing character education in the teaching and learning process in schools.

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In addition, the practice of prophetic values is also very thick in it. The habit of working on the sunnahs of the Prophet Muhammad SAW. It is a routine that students do every day. This is one of the school's efforts to shape the noble morals of students for the realization of the main vision of the school. The practice of prophetic education at MTsN Kunir Wonodadi Blitar is very complex in accordance with the prophetic values embodied in various literacies. The values of transcendence, humanization, and liberation are applied and instilled by the teacher to each student. This is done in order to produce output or graduate generations that are complete (insan kamil). Based on this description, the researcher felt interested and needed to research the prophetic education in MTsN Kunir Wonodadi Blitar. Thus, the researcher will conduct research with the title: "The Implementation of Prophetic Education in Forming the Students Character at MTsN Kunir Wonodadi Blitar."

III. Research Methods

The approach used in this research is a descriptive qualitative approach. The reason the author uses this approach is according to Bogdan and Taylor in Moleong that qualitative descriptive research is a research that produces descriptive data in the form of written or spoken words from people and observable behavior. According to them, this approach is directed at the setting and the individual holistically (intact).²² The type of research used in this research is field research with a phenomenological view because the researcher goes to the field to make observations about a phenomenon in a natural state.²³ Data collection techniques using interviews, observation, and documentation. Data analysis using condensation, data presentation, and data verification. With this the researcher tries to describe the data or events that are the center of attention, namely the implementation of prophetic education in shaping the character of students at MTsN Kunir Wonodadi Blitar. The data collection techniques used interviews, observation, and documentation. And the validity of the data using triangulation of sources and techniques.

This research is to examine and examine and to find an in-depth picture of the management of prophetic education in developing the character of students, social and prophetic roles. Research conducted by researchers is research using a qualitative approach.

Then in this study, it refers to research procedures that produce descriptive data in the form of written or oral data or words from observable informants. Bogdan and Taylor argue that qualitative research is a "research procedure that produces descriptive data, in the form of written or spoken words from people and observable behavior."²⁴

This study uses a qualitative approach, namely an approach that describes the nature of nature and what it is, this approach will also find comprehensive findings about prophetic education in developing the character of students at MTsN Kunir Wonodadi Blitar. The results of this research can later be used to produce substantive findings that are in sync with the research focus that is centered as formal findings. In this case the research uses a qualitative approach. This means that the data collected is not in the form of numbers, but data sourced from interviews, field minutes, personal archives, memo notes and other official documents or archives.

Bogdan and Taylor argue that qualitative research is a "research procedure that produces descriptive data, in the form of written or spoken words from people and observable behavior."²⁵ Qualitative research is

²² Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2019), 4

²³ Musfiqon, *Panduan Lengkap Metodologi Penelitian Pendidikan* (Jakarta: Prestasi Public Publisher, 2012), 56.

²⁴ Steven J. Taylor dan Robert C Bogdan, *Introduction to Qualitative Research Methods: The Search for Meaning*, (New York: Wiley and Sons Inc, 1984), 5.

²⁵ Steven J. Taylor dan Robert C Bogdan, *Introduction to Qualitative Research Methods: The Search for Meaning*, (New York: Wiley and Sons Inc, 1984), 5.

research whose findings are obtained based on a qualitative paradigm, strategy and implementation of the model.²⁶

Researchers will be directly involved in the field and create a research agenda, including exploring a process or discovery that occurs naturally, writing, analyzing, translating and reporting in depth and drawing conclusions from some of these processes and conducting studies of the realities that occur in Islamic educational institutions.

The type of research used is a suitable field using a qualitative approach. According to Suryabrata, the purpose of field research is to study in depth about the context, the current situation and the relationship between groups of social units, individuals or groups, institutions or communities".²⁷ The type used in case studies with this research design is to use case studies with attention to natural conditions (natural setting) to examine in detail and in-depth about several cases in developing the character of students. This multi-case study is in accordance with its nature which emphasizes the integrity and depth of the object under study. In multi cases, there are terms single case, cross case study, and multi case comparison. The researcher in this case chose a case study at MTsN Kunir Wonodadi Blitar.

In qualitative research, the data presented is in the form of exposure. In order to obtain this data, the researcher must ensure a good data source. because the data cannot be obtained if there is no data source. This research data collection by means of snowball sampling.²⁸ This technique is the main component in conducting research because the purpose of research is to collect data and the obligation of the researcher is to collect data that is truly accurate.²⁹

IV. Discussion and Results

A. Discussion on the Implementation of Prophetic Education in Developing the Character of Students

The implementation function is part of an inseparable group or organizational process. The terms that can be grouped into this function are directing, commanding, leading and coordinating.³⁰ Because of the implementation action as mentioned above, this process also provides motivation, to provide implementation and awareness of the basis of the work they do, namely towards predetermined goals, accompanied by providing new motivations, guidance or direction, so that they can realize and arise a willingness to work diligently and well.

Al-Qur'an in this case has provided basic guidelines for the process of guiding, directing or giving warnings in the form of this actuating. Allah says :

قِيَمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا

Meaning: As a straightforward guidance, to warn of a very painful punishment from Allah and to give glad tidings to the believers, who do good deeds, that they will get a good reward, (QS. Al-Kahfi: 2)

Actuating also means managing an organizational environment that involves the environment and other people, of course in a good manner too. The proposition of the implementation of prophetic education is said to be able to develop the character of students if it goes beyond extracurricular activities that are integrated with prophetic education and social role-based, character habituation based on equality of roles and in teaching and learning activities (social role-based habituation in KBM-Teaching and Learning Activities)

Based on the theoretical analysis of George R. Terry from the research findings in the form of the above proposition, it shows that actuating is one of the management functions applied to prophetic education in developing the character of students at MTsN Kunir Wonodadi Blitar, namely for actuating or carrying out several activities including implementation (actuating) on extracurricular activities that are integrated with prophetic and social role-based education, habituation of prophetic character based on equality of social roles in teaching and learning activities, Establishing character education programs, Involving parents of students, Conducting home visits, Implementing extracurricular activities which is integrated with character education and based on role equality and character habituation based on equality of roles in Teaching and Learning Activities, Implementation of extracurricular activities that are integrated with prophetic education and social role-based habituation. Characteristics based on role equality in teaching and learning activities (social role-

²⁶ Aminudin, *Tujuan, Strategi dan Model dalam Penelitian Kualitatif, (dalam Metodologi Penelitian Kualitatif: Tinjauan Teoritis dan Praktis)*, (Malang : Lembaga Penelitian UNISMA, tt), 48

²⁷ Sumadi Suryasubrata, *Metodologi Penelitian*, (Jakarta: Raja Grafindo Persada, 1998), 22.

²⁸ W. Mantja, *Etnografi Desain Penelitian Kualitatif dan Manajemen Pendidikan*, (Malang: Winaka Media, 2003), 7.

²⁹ Sugiyono, *Metode ...*, 308.

³⁰ *Ibid*, 74

based habituation in teaching and learning activities) so from the proposition combined with the research findings, it can be concluded that actuating is in accordance with implementation management or actuating. So it can be concluded that what is applied by the two institutions is in the category of strengthening George R. Terry's theory but there are additional character habits based on equality of participation in teaching and learning activities (social role-based habituation in teaching and learning activities).

Meanwhile, based on the prophetic values analysis of Kuntowijoyo's theory of thought, the two institutions have both implemented their education implementation based on Kuntowijoyo's prophetic values which have been applied as an effort to develop education at MTsN Kunir Blitar based on the value of Humanism (*Amar ma'ruf*) / humanizing humans. namely in its concrete form through (1) extracurricular activities that are integrated with social role-based and prophetic education, (2) habituation of prophetic character based on equality of social roles in teaching and learning activities (KBM), (3) Establishing character education programs, (4) Involving parents students, (5) Conducting home visits, (6) Implementation of extracurricular activities that are integrated with character education and based on equation roles and (7) character habituation based on equality of roles in Teaching and Learning Activities (KBM). Of the seven research findings that finally met in cross-cases, namely the existence of equality in extracurricular implementation (actuating) integrated prophetic education and social role-based character habituation based on equality in teaching and learning activities (social prophetic role-based habituation in teaching and learning activities) and the two research findings. It contains the values of Humanism (*Amar ma'ruf*) / humanizing humans and Liberation (*Nahi Munkar*) which means liberation from ignorance, poverty or oppression.

So what is applied by the two institutions is categorized as strengthening Kuntowijoyo's theory of the prophetic values of Humanism (*Amar ma'ruf*) / Humanizing Humans and Liberation (*Nahi Munkar*) and there are additional social-social dimensions of the Prophetic Role.

The analysis of the implementation of prophetic education in the process of developing the character of students at MTsN Kunir Blitar is based on five main values (Grand Theory: *Nawacita* President-PPK) for activities that go into implementation management, namely extracurricular activities that are integrated with social role-based prophetic education and equation-based character habituation. the role in teaching and learning activities (Habituation-based social prophetic roles in teaching and learning activities) is included in the value of strengthening the third and fourth main characters, namely the main characters of independence and mutual cooperation. Independent consists of (5) characters, namely Hard Work (Work ethic), Creative and Innovative, Discipline, Hardiness, Lifelong Learning and Mutual Cooperation, which consists of (5) characters, namely cooperation, solidarity, kinship, active in community movements. , oriented towards the common good. All the characters in the description in the main character of *nawacita* are prophetic values, but the term "escape from oppression" has not been textually included in the *nawacita*.

So it can be concluded that what is applied is in the category of strengthening the *Nawacita* President-PPK theory about the character values of mutual cooperation and independence. There are additional social dimensions of social prophetic roles.

B. Implementation of extracurricular activities that are integrated with prophetic education and based on social roles

So far, extracurricular activities held by madrasas are one of the potential media for fostering and enhancing the prophetic character of students. Extracurricular activities are educational activities outside of regular subjects to help develop the character of students according to their needs, potentials, talents and interests, through activities that are specifically organized by educators and / or educational staff who are authorized at school. Through extracurricular activities, it is hoped that the ability and sense of social responsibility can be developed, as well as the potential and achievement of students without differentiating between male students and female students.

As the researcher noted in observations in document observation, extracurricular activities at MTsN Kunir Wonodadi Blitar include: Student Council, School health Unit, Scouts, Music. *Qiroat*, PMR, PSHT Martial Arts, Volleyball, Drum Band, Science Literacy, Social Studies Literacy, Wall magazine, Bulletin Literacy, Speech, Football, Basketball, Badminton, Table Tennis and Prayers with competent coaches in extracurricular activities and study clubs that have been listed in the madrasah profile above.

Then related to activities Furthermore, related to extracurricular activities, it was stated by the head of MTsN Kunir Blitar that extracurricular activities were intended, as follows. Extracurricular activities are intended to foster the character of independence, honesty, compassion, sincerity, character of self-esteem, character of empathy, character of loving kindness, character of self-control, character of humility. This extracurricular activity is also contested in certain sessions, for example during the arts and culture week activities as well as basketball competitions between students, art and sports events are also a place for the growth of student character both at the district and provincial levels.

From the description above, it can be concluded that the approach used at MTsN Kunir Blitar is through regular learning: through habituation, understanding, application, and meaning, which includes

knowledge, awareness, and actions which are also carried out in extracurricular activities managed by the school so that The goals of prophetic education with a prophetic character can be achieved in line with the vision and mission of the school.

C. Habituation of social role-based prophetic characters at the beginning of teaching and learning activities

This is the researcher's observation regarding the implementation of planting and habituation (inculcation and habituation) of character education during the learning process in class VIII. As well as interviews and observations of researchers at the location. After the interview, at noon, it was the time for the Dhuhr prayer, the researcher also took part in the Dhuhr prayer, it turned out that what the informant said was true. All students as well as teachers and staff of madrasah pray in congregation. Even though the student was menstruating, there was still no one standing behind the mosque in class. There are only one or two teachers who are picketing or who do not pray. The researcher interviews with informants related to the character improvement program of students as follows:

It is customary for the Duha prayer to be rotated if at first the front class is the back class and those who do not get their duha prayer turn to recite the Qur'an every morning before starting the teaching and learning activities. Secondly, we oblige all women and men to attend the mosque, even if women are obstructed because menstruation has to go to the mosque even though they only sit behind the porch or overhang, but it is a form of our equal treatment of male and female students. Thirdly, there are indeed lesson chapters about the prophetic or moral character of students for themselves, the morals of parents and also the morals of the teacher and we have said this, we are not bored even though the child says sleepy or bored we try to make children interested in material and we intersperse with jokes but the jokes lead to prophetic morals and characters. The fourth, the students here, 50 percent live in the hut. Students in grades VIII and IX are used to it and those who are still in grade VII feel that they don't have enough time to study because at the pondok and at the Madrasah all their activities are busy. Due to not being used to it earlier.

From the explanation, it proves how the learning process has actually been programmed by the teacher where students with a social role to familiarize students must be taught to behave, have character or have good morals towards themselves, their parents and have good character towards the teacher then they are religious / religious. sincerity, responsibility, loving kindness, self-control, obeying the rules, being aware of the rights and obligations of themselves and others so that students learn to respect others, not underestimate them, then with understanding students are trained to be able to understand the meaning of themselves and others as well as behave based on that understanding, then by applying and acting on that understanding; then through the application, after the values of "religious, sincerity, responsibility, loving kindness, self-control, obeying the rules, being aware of the rights and obligations of oneself and others" regardless of whether it is male or female students are all limited just like brothers. So that the social role here is very necessary to balance the roles of women and men in the teaching and learning process in this madrasah.

V. Conclusion

From the above discussion it can be concluded that the implications of this study include two aspects 1). The theoretical implication, namely the contribution of research findings to theories. 2). Practical implications, namely the existence of practical contributions to theory. For more details, it will be explained in more detail with the implications of the research results as follows :

1. Theoretical Implications

In the process of developing prophetic character education based on field phenomena and the results of research conducted, the researcher strengthens and adds to the building of new theories, namely about prophetic values according to Kuntowijoyo which explains Humanism (*Amar ma'ruf*), the meaning of humanizing humans, Liberation (*Nahi Mungkar*), means liberation. Transcendence (*tu'minuna bilah*), the dimension of human belief or faith. According to researchers, it is necessary to add a social prophetic role.

The implications that occur in the two research locations are the findings of the researchers, namely faith and devotion, love of science, good deeds, self-confidence, and noble character. Then for MTsN Kunir Wonodadi Blitar with social prophetic roles in character: having faith and piety, sincerity (honesty), self-respect (respecting oneself), empathy, loving kindness and self-control (self-introspection). All of these characters have strengthened Character Education, namely the 5 Main Character Values (Grand Theory: President's *Nawacita*-PPK). According to the researcher at a glance, it is appropriate and strengthens and even perfects, but in the context the researcher still needs to add, namely the term prophetic character and it must be expressed. So the term character education must be added with prophetic character education. So that the objectives of the State of Indonesia are clear what kind of character. Because the character can go in a good direction to bad. But if it is the Prophetic Character Education, it is clear that it is a good character.

Starting from the implications of the research results, it can be emphasized that in Developing the Character of Students even though using actuating prophetic education still requires a social prophetic role. If prophetic education actuating is applied to develop the character of students, there must be a social prophetic role. Because from the research I conducted, all the activities and programs carried out by the two institutions played a prophetic social role.

So what is prophetic is not only education, not only actuating but also prophetic social role, so it can be explained as follows:

- a. If the actuating is prophetic, the character is prophetic, then the social role must be prophetic as well
- b. If the actuating is prophetic to get a prophetic character, it requires a social prophetic role.
- c. If it does not use social prophetic roles, even though the actuating of prophetic education is then its character is not necessarily prophetic.

2. Practical Implications

The results of this study are able to describe concretely about the management model of prophetic education in madrasah or schools. In realizing or developing the character of the participants, it is certainly hoped that all parties in educational institutions with the aim of maintaining the quality of education and the existence of the institution. Practically able to contribute to the implementation (Actuating), including implementation of extracurricular activities that are integrated with prophetic education and social role-based and social role-based prophetic character habituation in teaching and learning activities.

Integrated Approach (Integrative), including programs to design an integrated curriculum and prophetic environmental management and based on Adiwiyata. Integration (integration) includes the 2013 Curriculum program which includes explicit prophetic education and the program integrates character education into all subjects. Social roles (based on social roles). Includes implementation of extracurricular activities that are integrated with social role-based and prophetic education and social role-based prophetic character habituation in teaching and learning activities.

a. The discovery of concepts in the process of developing education in developing the prophetic character of students explains and strengthens that in the process of educational development in the two institutions it is in accordance with the values of Kuntowijoyo's prophetic education and there is an added value in this research, namely the first Kuntowijaya Prophetic value Humanism (*Amar ma'ruf*), humanizing humans with the character of righteous deeds, loving kindness and empathy. Liberation (*Nahi Mungkar*), liberation in the character of loving knowledge, noble character and self-respect. Transcendence (*Tu'minuna Bilah*), a dimension of human faith, that is, with the characters of faith and devotion as well as faith and piety and the added value is the Social Prophetic Role (Prophetic social role), a social dimension with confidence, self-control and sincerity

b. The discovery of concepts on the implications of actuating prophetic education in developing the prophetic character of students, namely the existence of a social role that is very dominant in each of these programs or activities. The characters that make the social prophetic role dominant have implications for both institutions / madrasahs, students, parents, society and the state, including for MTsN Kunir Wonodadi Blitar with social prophetic roles in character: faith and piety, sincerity (honesty), appreciation self (respect for himself), empathy, love kindness and self-control. Then for MTs Miftahul Huda Karangsono Nganut Tulungagung Social role prophetic on character: faith and devotion, love / love science, good deeds, self-confidence (PD), and noble character.

B. Recommendation

From the description above, the researcher can convey constructive suggestions to all relevant parties involved in the preparation of this journal as follows:

1. To the actors / practitioners of educational renewal:

To criticize and pay attention to the theories developed in this research, it can be used as an automatic reference material to enrich actuating knowledge specifically in prophetic education and also specifically to develop characters in aspects or gaps that have not been studied in this study.

2. To the Local Government and also the Central Government

In order to consider the results of the researchers' research related to the recommendations of the researchers, namely to add the term Prophetic to the term of the word Character which has a good purpose, especially in the PPK (Strengthening Character Education) movement plus Prophetic to become PPKP (Strengthening Prophetic Character Education). So that the meaning is clearer and not misinterpreted by all groups. If it is only character education for those who have extreme thoughts, then he thinks that educating children hard and even evil is not a problem because his perspective shapes character. Because Evil Pun is also a strong character. We cannot blame their thinking for interpretation and being able to be interpreted as such.

3. Ministry of Religion and Education Office

The Ministry of Religion and Dispendikpora as agents for transferring education knowledge need prophetic character education to be embedded in subjects in madrasahs and schools. Besides that, as a logical consequence

of the government's program on the national movement for character building and culture, the two agencies need to develop a prophetic education actuating model in order to create a prophetic character as a pilot project by facilitating madrasahs through training on prophetic education actuating models to realize prophetic character.

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