

The Character Education Based on Prophetic Values through Habituation Activities at MI Ma'arif NU 1 Cilongok

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ABSTRACT

This study aims to describe character education based on prophetic values through habituation activities at MI Ma'arif NU 1 Cilongok. The character education implemented in this school is grounded in three core prophetic values: transcendence, humanization, and liberation. Using a qualitative descriptive approach, data were collected through interviews, direct observation, and document analysis. The findings reveal that students' character formation is carried out systematically through daily activities such as prayer recitation, congregational prayer, *Qur'an* memorization (*murojaah*), the 3S habit (smile, greet, salute), classroom cleaning duties, Friday donations, and reading prophetic stories. Transcendence is instilled through spiritual and worship practices; humanization through inclusive and respectful social interactions; and liberation through the development of social awareness and environmental concern. The program's strengths lie in its consistent implementation and strong support from both teachers and parents. However, the study also identifies challenges, particularly the lack of a clear and measurable evaluation system (not yet based on SMART criteria), and the weak continuity of habituation between school and home. Therefore, strengthening the character assessment system, developing concrete indicators, and fostering closer collaboration between school and family are essential to ensure that prophetic value-based character education becomes more effective and sustainable.

INTRODUCTION

In the era of globalization marked by rapid technological and informational advancement, education faces increasingly complex challenges and can no longer rely solely on academic achievement. Character education has become essential in shaping individuals who are not only intellectually capable but also possess integrity, responsibility, and adaptability in a diverse society. Its urgency continues to grow in response to escalating social issues. The vital role of education is also emphasized in Law Number 20 of 2003 on the National Education System, which states that education in Indonesia encompasses various aspects of life. Its purpose goes beyond developing intellectual ability; it also aims to shape individuals' personalities, morals, and a dignified and ethical national civilization. (Gunawan, 2021). According to Ibnu Sina in (Hanif, 2023), the essence of education lies in the effort to develop the full potential of individuals toward self-perfection. Education does not solely focus on cognitive development but also encompasses comprehensive mental and moral formation. These aspects are essential in shaping individuals with strong character and integrity.

Character education in schools aims to shape students into ethical and moral individuals through the instillation of noble values by means of habituation and role modeling. This process emphasizes the development of discipline, responsibility, honesty, and respect for others, ultimately forming individuals with integrity and noble character, as stated by Ramadhanti Fuji Astuti et al in (Saifullah & Hanif, 2024). Character education can be based on prophetic values, as presented in the findings of research by (Ratnasary Devy & Purwowidodo, 2024). The application of prophetic values in learning plays a vital role in shaping students' character through regular religious activities and the cultivation of respectful and polite behavior. A strong character enables them to remain resilient under life's pressures, persevere in the face of failure, and stay motivated to work diligently toward achieving their goals (Rusmanto & Hanif, 2024).

MI Ma'arif NU 1 Cilongok, as a primary educational institution under the auspices of the *Ma'arif* Education Institute of *Nahdlatul Ulama*, is committed to instilling moral values and strong character from an early age. In addition to providing general knowledge, the school equips students with Islamic values, noble character, and a spirit of nationalism through an integrated character-based education. Prophetic values are implemented through structured habituation activities to shape a generation that is not only intellectually capable but also morally and spiritually resilient. As a provider of basic education, MI Ma'arif NU 1 Cilongok plays a significant role in character education, as noted by Hakam in (Ansori & Jaelani, 2023) primary schools hold a strategic role in shaping the foundational character of an individual.

This study aims to analyze the implementation of character education based on prophetic values at MI Ma'arif NU 1 Cilongok. The focus is on understanding how daily and weekly habituation activities serve as a medium for character development. Using a qualitative approach, the research explores the design and execution of these habituation programs. Ultimately, the findings

are expected to contribute to the development of a more effective character education model, particularly for the *madrasah ibtidaiyah* level.

The author argues that the implementation of character education based on prophetic values through habituation activities at MI Ma'arif NU 1 Cilongok is effective in shaping students' character. This is supported by three main arguments: (1) structured and consistent habituation activities deeply instill prophetic values; (2) active involvement of teachers and parents strengthens the internalization of these values; and (3) a supportive school environment fosters a positive culture that encourages students to apply prophetic values in their daily lives. These three arguments will be further analyzed in the results and discussion section.

THEORETICAL REVIEW

Character Education

Character education was initiated by the Ministry of National Education as an effort to strengthen the nation's identity through the instillation of moral values, in response to the imbalance between intellectual intelligence and the weak moral character of graduates. According to T. Ramli in (RUSMAN, 2023), Character education shares similar meanings with moral and ethical education. Its primary focus is to shape individuals who demonstrate good behavior in personal life, in society, and as responsible citizens. The Ministry of National Education designed character education to develop the nation's personality by instilling moral values, in response to the gap between intellectual intelligence and the declining moral quality of graduates, as stated by Rahayu in (Adin et al., 2021) explained that character education is a fundamental foundation in creating a learning environment that instills positive values and noble morals from an early age. It serves as essential preparation for the younger generation to live harmoniously and responsibly in society. In this way, character values become visibly reflected in students' daily behavior, as described by Listyarini and Miyono (Indrianingrum et al., 2024).

Dharma Kesuma, Cepi Triana, dan Johar Permana (Sari Angraini et al., 2023) stated that character education has several main objectives, including instilling and developing positive values in children's behavior, correcting attitudes that do not align with school values, and building harmonious relationships between schools, families, and communities. The synergy among these parties is essential to ensure that character building takes place consistently and sustainably, making character education a shared responsibility. According to Lickona (Nur Azizah, 2023), Character education consists of three interrelated components. First, students are taught to recognize what is good or right (knowing the good). Second, they are encouraged to develop an appreciation for these values (desiring the good). Third, they are expected to apply these values in daily actions (doing good). A person of character is described as someone who naturally responds to situations in a moral way. This response is reflected in real actions that demonstrate positive behaviors such as honesty, responsibility, mutual respect, and other noble values.

Prophetic Values

According to Pratiwi (Tiara Savana C & Murfiah Dewi Wulandari, 2022), Islamic character education aims to develop the whole person by nurturing individual potential based on Islamic values. The prophetic approach serves as a relevant alternative for shaping character by Islamic teachings and addressing the challenges of education in Indonesia. Arif in (RUSMAN, 2023) expresses the view that prophetic education is an approach that emulates the methods of Prophet Muhammad (peace be upon him), aiming to shape knowledgeable individuals capable of making real contributions. This approach encourages the development of productive individuals and the advancement of a civilization grounded in knowledge, which is applied in everyday life. Furthermore, in (Wahyu Ningsih et al., 2024) it is stated that prophetic education is a process of transferring knowledge and prophetic values that emphasizes the development of character, morality, and closeness to God and nature. Its goal is to build an ideal society (khairul ummah) by fostering a balance between students' spiritual, intellectual, and emotional aspects to support holistic personal growth. In Buya Hamka (Hamka et al., 2022), it is explained that prophetic education aims to achieve happiness in both the world and the hereafter by emphasizing obedience to *Allah SWT*, sincerity in worship, and the full development of one's potential. Buya Hamka emphasized that this form of education also plays a vital role in shaping personal character, deepening religious understanding, and encouraging positive contributions to the well-being of society.

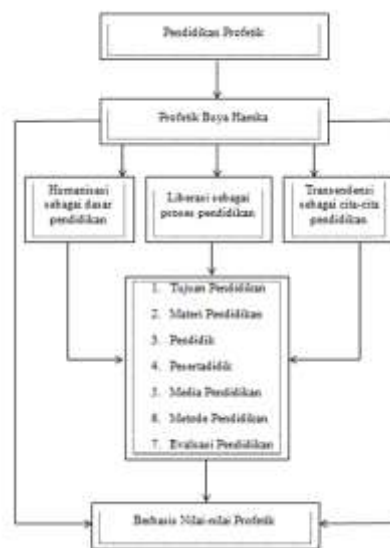


Figure 1. Prophetic Education According to Buya Hamka

This view is in line with Moh. Roqib, who states that (Mar'ah & Roqib, 2021), prophetic education is founded on three core pillars. First, transcendence, which emphasizes spiritual values such as faith in God, the holy scriptures, and the afterlife. This is reflected in an awareness of divine power, harmonious relationships with the environment, sincerity, and pure intentions. Second, humanization aims to develop a humane character by rejecting materialism, violence, and discrimination, while promoting compassion and respect for

diversity. Third, liberation, which focuses on social emancipation through the pursuit of justice, poverty alleviation, and community empowerment, to create a better life for all.

Habituation Activities

One of the main methods used by the Prophet Muhammad (peace be upon him) in teaching values was through habituation (Indriyani et al., 2025), instilling virtues such as honesty, cleanliness, and discipline in daily life. A clear example is congregational prayer, which fosters discipline, brotherhood, and collective responsibility. According to Iqbal in (Wulandari et al., 2023), Habituation is a method of instilling behavior consistently until it becomes an automatic habit, helping students to distinguish right from wrong, understand moral values, and make independent decisions. E. Mulyasa, in (Listyarini & Miyono, 2023), explains that habituation is an action repeated over time until it becomes a habit, ultimately shaping an individual's character through consistent positive behavior. Anis Ibnatul M, dkk in (JASMANA, 2021) states that habituation is an activity carried out consistently and repeatedly. According to Fadillah (Ayni et al., 2022), the habituation method trains students to perform positive actions regularly until they become part of their character. In social cognitive theory, as stated by Bandura (Naningsih & Hanif, 2024), the social environment functions as a learning center, where individuals acquire knowledge and attitudes by observing others, then evaluating, imitating, and acting based on self-belief and expected outcomes of their actions. As stated by Akhyar and Sutrawati in (Saifullah & Hanif, 2024), It is stated that the habituation method has the advantage of saving time and effort while shaping both physical and emotional behavior. Therefore, this method is considered effective in developing children's character. However, its limitation lies in the difficulty of changing bad habits, which requires supervision, specific stimulation, and continuous effort. Nevertheless, teachers' role modeling can accelerate the formation of positive habits.

As a primary-level educational institution, MI Ma'arif NU 1 Cilongok plays a significant role in character education. As stated by Hakam in (Ansori & Jaelani, 2023), primary schools play a crucial role in shaping the foundation of students' character; thus, all educational activities must be focused on instilling noble values. Mistakes at this stage can have long-term impacts on a child's moral development. Only institutions that emphasize character education can produce morally upright generations.

METHODOLOGY

This research employs a qualitative approach. According to Sukmadinata in (Cahyani & Joko Raharjo, 2021), qualitative research aims to understand and describe various phenomena in depth. This approach is used to examine events, social activities, and multiple aspects of human life. It also includes the exploration of attitudes, beliefs, perceptions, and thought processes of individuals or groups. Thus, qualitative research focuses on the meaning and subjective understanding of human experiences.

The method used in this study is descriptive qualitative, which seeks to explain and elaborate on occurring phenomena, whether naturally existing or resulting from human intervention. The primary focus is on the characteristics, qualities, and interrelationships of the observed activities. Through this approach, the researcher attempts to deeply interpret the meaning behind the events taking place.

This research was conducted at MI Ma'arif NU 1 Cilongok to analyze the implementation of character education based on prophetic values through habituation activities. The study adopts a descriptive qualitative scale, focusing on the processes and impacts of character-building practices implemented at the school on students' character development. The research specifically targets both lower-grade classes (grades 1, 2, and 3) and upper-grade classes (grades 4, 5, and 6), aiming to explore the differential effects of character habituation across primary education levels.

Qualitative research is conducted by collecting data in a natural setting or as it is. The data obtained comes from primary sources that are directly related to the research subject. Commonly used data collection techniques include participant observation, in-depth interviews, and document analysis. According to Sugiyono, qualitative research emphasizes an in-depth understanding of phenomena by involving the researcher directly as the main instrument in the data collection process. According to Sugiyono (Sari Angraini et al., 2023), this approach allows researchers to gain a more comprehensive and in-depth understanding of the context. In this study, data were collected through three primary methods: interviews, observations, and documentation. Interviews were conducted with the school principal, teachers, and several students to gain insight into the implementation of character habituation at MI Ma'arif NU 1 Cilongok. Classroom observations were carried out to examine how habituation activities are practiced daily by the teachers. Documentation was gathered to supplement information on school policies, curriculum, and programs that support prophetic value-based character habituation.

The collected data were analyzed qualitatively using a thematic analysis approach. The first step involved transcribing interview results and observation notes. Subsequently, the data were categorized according to emerging themes, such as the impact of habituation on student character, the effectiveness of habituation methods, and challenges faced by the school. These findings were then analyzed to draw conclusions that reflect the process and impact of implementing prophetic value-based character education at MI Ma'arif NU 1 Cilongok.

RESEARCH RESULTS

The findings of this study indicate that character education at MI Ma'arif NU 1 Cilongok is systematically implemented through daily and weekly habituation activities grounded in prophetic values: transcendence, humanization, and liberation. The value of transcendence is reflected in religious practices such as prayers, congregational worship, *Qur'an* recitation, and *murojaah*, which instill religious devotion and discipline. Humanization is

nurtured through social habits such as the 3S (smile, greeting, and salutation), classroom cleaning duties, and rotating seating arrangements, which promote mutual respect and cooperation. Meanwhile, liberation is manifested through activities such as *Jumat Bersih* (Friday Clean-Up), infak (charity), and prophetic story sessions, which cultivate social and environmental awareness.

This prophetic value-based character education is implemented across all grade levels through structured habituation activities integrated into school life. The following table presents a summary of these activities, including their implementation schedule and the character traits they aim to develop.

Table 1. Habituation Activities at MI Ma'arif NU 1 Cilongok

No	Prophetic Value	Habitual Activity	Implementation Time	Character Education
1	Transcendence	Habit of reading prayers before and after learning	Every day	Students are taught spiritual values, gratitude, humility, and discipline as the foundation for developing a religious character.
2	Transcendence	Performing <i>dhuha</i> and <i>dhuhr</i> prayers in congregation	Every day	Students are taught to practice self-discipline and strengthen spiritual bonds in daily life.
3	Transcendence	Reading <i>Iqra</i> for lower grades (1-3) and reviewing or reading the <i>Qur'an</i> every morning for upper grades (4, 5, and 6)	Every day	Internalizing the values of piety, fostering gratitude, and appreciation for life.
4	Transcendence	Reciting <i>Asmaul Husna</i> every morning before lessons	Every day	This activity aims to help improve focus and concentration in worship, both in

				prayer and dhikr, by reminding the greatness and omnipotence of Allah.
5	Transcendence	Habit of visiting graves and performing tahlil prayers	Every Friday	Students are taught to pray for and remember those who have passed, be grateful for their lives, and accept that death is part of Allah's unavoidable destiny.
6	Humanization	Habit of 3S (smile, greet, and say hello) with teachers and peers	Every day	Students are taught to respect elders and to appreciate and care for their friends.
7	Humanization	Habit of classroom cleaning duties in groups	Every day, according to the class schedule	Students are taught to cooperate in groups regardless of gender, ethnicity, or social status.
8	Humanization	Habit of rotating seating arrangements	Every day	Students are taught brotherhood, tolerance, and non-discrimination.
9	Liberation	Habit of Friday cleaning	Every Friday	Students are taught the importance of responsibility, togetherness, and liberation from

				individualistic mentality.
10	Liberation	Habit of Friday charity (<i>infak</i>)	Every Friday	Students are taught empathy, social solidarity, and social responsibility.
11	Liberation	Habit of literacy by telling stories of the prophets for upper grades and listening to the prophet stories for lower grades	Every Saturday	Students are taught prophetic role models, moral courage, and defense of the oppressed.

Habituation of Reciting Prayers Before and After Lessons

Spiritual habituation at MI Ma'arif NU 1 Cilongok is conducted daily through collective prayer and the performance of Dhuha and Dhuhr prayers in congregation. Prayers are led by students on a rotating basis to cultivate gratitude and spiritual awareness, while the congregational prayers are guided by teachers who serve as role models.

This practice instills discipline, responsibility in worship, and strengthens *ukhuwah Islamiyah* (Islamic brotherhood). Rosidatun in (Hariyani & Rafik, 2021) explains that prayer (*shalat*) is an effective means of cultivating focus and inner peace through its structured movements and recitations, which, when deeply contemplated, help achieve a state of mindfulness and spiritual devotion (*khushu'*).



Figure 2. Habituation of Midday Prayer for Senior Students

Reciting the Qur'an and reviewing the Qur'an

Iqra' lessons for lower-grade students (grades 1–3) serve as a crucial early stage in introducing the Arabic alphabet (*huruf hijaiyah*) and learning to read the *Qur'an*. At the same time, this process instills Islamic values and nurtures a sense of religious character grounded in prophetic values from an early age, as explained by Pulungan et al. (Mandasari et al., 2021). Meanwhile, upper-grade students (grades 4–6) engage in daily *murojaah* (*Qur'an* review) every morning to



Figure 3. Habit of reciting the Quran every morning for lower-grade students

Reciting Asmaul Husna

Each morning before lessons begin, students are invited to recite the *Asmaul Husna* (the 99 Names of Allah) together. This routine helps students become more familiar with the attributes of Allah, instilling in their hearts the values of divine greatness, compassion, and omnipotence. In addition to enhancing concentration, this practice serves as a form of *dhikr* (remembrance of God) that brings tranquility and strengthens their spirituality. According to a study by Syaifur Rohman (Mahmudah, 2023), learning *Asmaul Husna* can also serve as a means for children to draw closer to *Allah*. This activity plays a significant role in nurturing and developing children's innate potential (*fitrah*) and religious beliefs (*aqidah*). It is hoped that through understanding these divine attributes, children will build a strong foundation of faith, ultimately growing into individuals who are devout and pious in their relationship with *Allah SWT*.

Grave visit and Tahlil Every Friday

The activity of visiting the grave of the MI Ma'arif NU 1 Cilongok founder and performing *tahlil* every Friday serves as a meaningful spiritual practice. It teaches students to pray for those who have passed away, reflect on the essence of life, and recognize death as part of divine destiny (*takdir Ilahi*). Through this routine, students develop a spiritually aware character, rooted in humility and mindfulness of the afterlife. It also nurtures empathy and compassion, not only for the living but also for those who have departed, fostering a sense of continuity between life, death, and spiritual responsibility.



Figure 4. Routine of Grave Visit and Tahlil

Character-Building Activities Based on Prophetic Humanization Values 3S Routine (Smile, Greet, Salute)

Every morning, the teachers at MI Ma'arif NU 1 Cilongok greet students with a handshake, a warm smile, and a sincere greeting, forming a consistent habit that instills friendliness, respect, and compassion. The teachers' exemplary behavior in these interactions creates a welcoming and affectionate school atmosphere, as they are seen as role models who are respected and trusted by the students. This morning greeting ritual makes students feel valued and accepted, fostering their self-confidence and strengthening their emotional connection with teachers. These moments are also used as opportunities to reinforce discipline through gentle reminders about tidiness and cleanliness in a friendly and respectful manner.



Figure 5. 3S Routine (Smile, Greet, Salute) Every Morning

Classroom Cleaning Duty in Groups

The classroom cleaning duty at MI Ma'arif NU 1 Cilongok is carried out daily in rotating, mixed-gender groups. This routine fosters a sense of responsibility, teamwork, and solidarity, while also instilling the awareness that both boys and girls have equal roles in social life.

Seat Rotation

Seat rotation is implemented daily under teacher supervision, with students switching seats and partners regularly. This activity trains openness, tolerance, and adaptability, and encourages students to build inclusive social relationships rather than exclusive friendships with only certain peers.

Character-Building Activities Based on Prophetic Liberation Values Clean Friday Routine

The *Jumat Bersih* (Clean Friday) program is conducted every Friday at MI Ma'arif NU 1 Cilongok to instill a sense of responsibility and environmental awareness. Students are assigned tasks to clean both the interior and exterior areas of the school, accompanied by actively participating teachers. This routine teaches cooperation, cultivates a sense of belonging, and nurtures the understanding that cleanliness is a collective responsibility, not just an individual one.



Figure 6. Clean Friday Routine

The *Infak Jumat* (Friday Charity) activity at MI Ma'arif NU 1 Cilongok takes place every Friday morning before lessons begin. Students are encouraged to voluntarily set aside a portion of their own pocket money to put into the charity box, without requesting additional funds from their parents. This practice cultivates frugality, empathy, solidarity, sincerity, and social responsibility core values of Islam applied in daily life. This initiative aligns with the importance of character education, as highlighted by Syahindra et al. in (Putri & Prahesti, 2025), who argue that character education plays a vital role not only in shaping personal morality but also in fostering a harmonious social order. Individuals with strong character are more likely to show balanced concern for both their interests and those of others. Moreover, they tend to demonstrate a sense of responsibility toward their environment and shared community life.

Prophetic Story Literacy Habit

Every Saturday morning, after *ngaji* (Qur'anic recitation), *murojaah* (review), and the recitation of *Asmaul Husna*, upper-grade students at MI Ma'arif NU 1 Cilongok read stories of the prophets, while lower-grade students listen to the teacher's storytelling. This activity instills prophetic values such as courage, justice, and social compassion. Through this literacy practice, students are encouraged to think critically, defend the truth, and understand social justice. Teachers also ask questions to enhance students' responsiveness and literacy skills.

At MI Ma'arif NU 1 Cilongok, character education based on prophetic values is implemented through daily activities integrating the principles of transcendence, humanization, and liberation. Prayers, congregational worship, *murojaah*, and *ziarah* (visits to graves) help shape students' spiritual character; the

3S (smile, greet, and say hello), classroom cleaning duties, and seat rotation cultivate inclusiveness and responsibility; while Clean Friday, charity (*infak*), and prophetic story literacy foster empathy and social awareness. These activities are designed not merely as rituals but as tools for character formation through consistent habituation and exemplary practice.

The success of this program is supported by the active involvement of teachers as role models in religious and social activities, along with adequate school facilities. The habituation routines are scheduled across all grade levels and supported by a conducive school environment filled with mutual respect and emotional warmth between teachers and students. Parental involvement is also strengthened through the Ahad Pon forum, which serves as a platform for synergy between school education and character development at home.

However, there are still challenges in evaluating character education. A clear assessment system for measuring the internalization of prophetic values is not yet available, and the goals for character development have not fully adhered to the SMART principle. Dependence on teacher consistency and limited instructional time also pose obstacles. Without the continuation of these habits at home, school-based values risk not being deeply ingrained. Therefore, synergy between schools, teachers, and parents must be continuously strengthened to ensure that character education remains effective and sustainable.

DISCUSSION

This study reveals that character education at MI Ma'arif NU 1 Cilongok is implemented systematically through daily and weekly habituation activities rooted in prophetic values. The values of transcendence, humanization, and liberation serve as the foundational pillars for all programs, which are designed to shape students' character holistically and continuously.

The value of transcendence is manifested through religious activities such as prayer, congregational worship (*shalat berjamaah*), Qur'anic recitation (*ngaji*), *murojaah*, and the recitation of *Asmaul Husna*, all of which instill religiosity, gratitude, and discipline. Humanization is applied through social routines such as the 3S (smile, greet, say hello), classroom cleaning duties, and seat rotation, which foster mutual respect and cooperation. Meanwhile, the value of liberation is developed through Clean Friday, Friday *infak* (charity), and prophetic story literacy, aiming to instill social responsibility, solidarity, and moral courage.

Overall, this prophetic values-based habituation has proven to be an effective approach in shaping students to be religious, virtuous, and caring individuals toward others and the environment. These values are not only taught conceptually but are also internalized through practical, real-life experiences in the school setting. The success of this program is largely supported by the active role of teachers as role models, the adequate physical school environment, and the involvement of parents through regular forums that reinforce the continuity of values at home.

Thus, character education at MI Ma'arif NU 1 Cilongok stands as an integrative model capable of addressing moral education challenges amid the ever-evolving dynamics of society and culture.

CONCLUSION

Prophetic values-based character education at MI Ma'arif NU 1 Cilongok has been implemented comprehensively and systematically through three main aspects: transcendence, humanization, and liberation. A variety of activities such as collective prayer, congregational worship, murojaah, the 3S habituation (smile, greet, say hello), and prophetic story literacy are used to instill values of religiosity, empathy, inclusivity, and responsibility in students. Consistency in implementing these activities has become a key strength, as they are integrated into the school's daily routines. Active support from teachers and parents, who serve as role models and partners, further reinforces the continuity of character education between school and home environments.

However, this study also identifies several challenges that need to be addressed to improve the program's effectiveness. One significant issue is the absence of a measurable evaluation system for character development based on concrete indicators. The objectives of the habituation practices have not been fully designed according to the SMART principles (Specific, Measurable, Achievable, Relevant, and Time-bound), making them less effective as a reference for assessing and developing students' character. Additionally, the reliance on teachers' roles and the lack of reflective activities in some programs hinder the optimal internalization of values. Incompatibility of schedules and the lack of support for habituation at home also pose substantial challenges.

Therefore, prophetic character education at MI Ma'arif NU 1 Cilongok holds great potential for shaping a generation with noble character (*akhlaqul karimah*). However, its sustainability and effectiveness heavily depend on strengthening the evaluation system, formulating more measurable objectives, ensuring consistent implementation, and fostering strong collaboration between school and family.

FURTHER STUDY

Based on the study's conclusion, further research is needed to develop and evaluate measurable assessment frameworks for prophetic values-based character education, particularly those aligned with SMART principles. Future studies could focus on designing reflective tools and structured evaluation systems that allow for consistent monitoring of students' character development. Additionally, research should explore effective strategies to strengthen school-home collaboration and identify best practices for sustaining habituation activities beyond the classroom. Comparative studies involving other schools implementing similar values-based programs may also provide valuable insights to enhance the effectiveness and scalability of prophetic character education.

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