

THE ROLE OF SCHOOL CULTURE IN FORMING THE PROPHETIC CHARACTER OF ELEMENTARY SCHOOL STUDENTS

Dinda Puspita Ayu¹, Harun Joko Prayitno²

^{1,2}Universitas Muhammadiyah Surakarta; Indonesia

Correspondence email; harun.prayitno@ums.ac.id

Submitted: 23/07/2024

Revised: 29/09/2024

Accepted: 22/11/2024

Published: 23/01/2025

Abstract

Prophetic character is a behavior that reflects the characteristics of the prophet, namely shidiq, trustworthy, tabligh, and fathanah. Prophetic character needs to be instilled in elementary schools to reduce cases of moral degradation. In instilling prophetic character, one way is through school culture. School culture is a habit in a school that characterizes and determines quality. The objectives of this study are: (1) to describe the role of school culture school culture in instilling prophetic character in Muhammadiyah Nurul 'Ilmi Elementary School; (2) to analyze the obstacles in instilling prophetic character. This study uses a qualitative method with a descriptively. This study was conducted at Muhammadiyah Nurul Ilmi' Elementary School which is located in Minggiran, Kalitengah, Karangdowo District, Klaten Regency, Central Java with informans numbering 26 including principal, teachers, and 5th grade students. Data collection techniques were interviews, observations, documentation, and questionnaires. Data analysis used the Saldana model with open coding techniques followed by thematic analysis to categorize data and data triangulation to ensure validity and reliability. The results of this study indicate that the school culture of Muhammadiyah Nurul Ilmi' Elementary School has an important role in instilling prophetic character. The existing school culture is dhuha prayer, dhuhur prayer, charity, murojaah, tahfidz, lining up before entering class, arranging shoes, and greeting. There are several obstacles in instilling prophetic character, namely children like to play, are lazy to pray, are in a bad mood, are crowded, and rarely memorize surahs. The existence of habituation activities makes students accustomed to practicing prophetic character every day.

Keywords

Character, prophetic, school culture.



© 2024 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

INTRODUCTION

At this time, there are many cases of moral degradation. Moral degradation is a decline in a person's behavior due to low self-awareness in socializing with the surrounding environment. (Sofyana et al., 2023) Moral degradation is the decline of ethics and moral values in society, which is characterized by deviant behavior. According to (Muniroh & Asy'ari, 2024) moral degradation, cases have spread to all levels of society, including elementary school children. The seeds of deviant behavior that are often found among students are cheating on homework or exams, lying, mocking friends, bullying, and even cursing teachers or older people (Purwasih, 2023). Often, deviant behavior is considered a trivial matter due to a lack of awareness. If cases of moral degradation continue to increase, it will have an impact on the destruction of the nation's character. So, efforts need to be made to improve the nation's character. One way that can be done is to instill prophetic character. (Kurniawan et al., 2019) Character is very closely related to education; therefore, forming a good character can be started by elementary school students. In line with (Supriyadi, 2022) the opinion that prophetic education can shape character in elementary school students.

Character is something that is very much attached to a person's personality. According to (Samrin, 2016) character is a picture of the soul that is manifested in a behavior. Someone who likes to lie, be rude, and manipulate is categorized as someone who has a bad character. But if the person behaves according to the prevailing morals, then it can be said to have a good character. Prophetic means the thing related to prophets. Prophetic character is behavior that reflects the characteristics of a prophet. According to (Roqib, 2015) prophetic moral values, the mandatory characteristics of the apostle namely shidiq (honest), trustworthy, tabligh (conveying), and fathanah (intelligent). The instillation of prophetic morals will certainly provide provisions for students to have spirituality and become valuable human beings. (Kuntowijoyo, 2008) The prophetic character has values that are mapped into three pillars, namely humanization (upholding virtue) based on *ta'murūna bi al-ma'rūf*, liberation (preventing evil) based on *tan tanhā "an al-faḥshā wa al-munkar*, and transcendence (belief in Allah SWT) sourced from the sentence *tu'minūna bi allāh*. Realizing prophetic morals is not only in the form of knowledge but is accompanied by application in everyday life through school culture, which can be used as a strategy for forming students' prophetic character.

Culture is a habit or tradition that is inherent. According to (Labudasari & Rochmah, 2018) school culture is a habit that is carried out in schools. It can be concluded that school culture is a daily habit carried out by all school residents, including the principal, teachers, students, and so on.

Every school must have a different culture because it can determine the quality and values adopted by the school, in line with the opinion (Afifullah Nizary & Hamami, 2020) that school culture is a characteristic or character and a reflection of the school for society. According to (Maryamah, 2016a) the increasing cases of moral degradation encourage schools to develop a culture of discipline, responsibility, sincerity, honesty, and so on. School culture will help students to have positive habits and can reduce negative habits. Of course, school culture can also be integrated with the instillation of prophetic values by practicing prayer, giving alms, and memorizing the Qur'an, as done by Muhammadiyah Nurul 'Ilmi Elementary School.

Based on previous research, many efforts have been made to form the prophetic character of elementary school students. (S. G. Ismail, 2013; Nur Fauzi et al., 2023; Pratiwi & Usriyah, 2020; Tiara Savana C & Murfiah Dewi Wulandari, 2022) In addition, previous research (Khoirul Mustamir, 2022) examines the implementation of prophetic education in shaping the character of students. They instill prophetic character through learning and programs. However, based on existing research, efforts to shape prophetic character through school culture are still few. So it is important to conduct a study of this condition because school culture can shape prophetic character that helps suppress cases of moral degradation. In line with the opinion (Cahyono & Iswati, 2021) that the instillation of prophetic values requires habituation so that it can form daily behavior. So, the researcher wants to know whether school culture can instill prophetic character in students. Therefore, the purpose of this study is (1) to describe the role of school culture in instilling prophetic character in Muhammadiyah Nurul 'Ilmi Elementary School and (2) to analyze the obstacles in instilling prophetic character.

METHOD

This study uses a qualitative approach with a case study method to explore the role of school culture in shaping students' prophetic character in elementary schools. The sample selection technique uses purposive sampling to suit the research objectives. (Hardani et al., 2020) This research was conducted at Muhammadiyah Nurul 'Ilmi Elementary School located in Minggiran, Kalitengah, Karangdowo District, Klaten Regency, Central Java. The subjects in this study were the principal, teachers, and 24 fifth-grade students. Data collection techniques were carried out through interviews, observations, documentation, and questionnaires. (John W. Creswell, 2010) Interviews were conducted to collect semi-structured information. Observation activities were conducted to

directly observe daily activities carried out by students. Documentation activities were conducted to collect documents related to the school's vision and mission. As well as the use of questionnaires filled out by grade 5 students designed to determine the influence of school culture on prophetic character. The data that has been collected will be analyzed using open coding techniques followed by thematic analysis to categorize the data. (Saldana, 2017) Open coding is carried out by reading the data that has been obtained labeling the important parts, then continuing with thematic analysis by grouping the codes that have been created to analyze themes that reflect the data. This research uses data triangulation to ensure validity and reliability. Information that has been collected from interviews, observations, documents, and questionnaire results will be compared for confirmation.

FINDINGS AND DISCUSSION

Findings

School Culture in Instilling Prophetic Character

Based on the results of interviews, observations, and documentation during the research process in the field, it is known that Muhammadiyah Nurul Ilmi Elementary School instills prophetic character through school culture. School culture has an important role in instilling prophetic character in elementary school students. Students who apply prophetic character will have good morals so as to reduce cases of moral degradation. The results of the research that have been obtained are described in Table 1:

Table 1. School Culture in Instilling Prophetic Character in Elementary School Students

No.	School Culture	Description
1.	Ablution	Ablution is the process of cleansing oneself with water before performing prayers. Ablution is one of the valid requirements for prayer in Islam. Students at school are taught to perform ablutions before praying, as well as maintaining body hygiene as part of the correct worship procedures.
2.	Dzuhur prayer	Dzuhur prayer is a fard prayer performed at midday, after the sun has slipped. At school, students are required to perform the Dzuhur prayer as part of a religious obligation that must be carried out by every Muslim. This prayer can be done in congregation at the school musala with the teacher as the imam.
3.	Dhuha prayer	Performing Dhuha sunnah prayers as a good habit to start the day with prayer and bring blessings. Dhuha prayer is a voluntary prayer performed in the morning after sunrise and before entering the Dzuhur prayer time. This prayer is performed to bring blessings, ask for sustenance, and increase closeness to Allah.
4.	Give alms	Giving alms is an activity of donating property to help others or assistance to those in need. At school, giving alms can be done through an infaq box

5.	Picket	provided in the classroom or in charity activities organized by the school. Picket is a task carried out in turn by students to maintain the cleanliness and tidiness of the school environment. Picketing teaches students a sense of responsibility and discipline.
6.	Do homework	Doing homework is a student activity that involves exercises given by the teacher to be done outside of school hours. The aim is to train students' understanding of the material that has been learned and train their responsibility and independence in learning.
7.	Greetings	Greeting used to address others in a polite and friendly manner. Students are taught to greet their teachers and friends, such as "Assalamu'alaikum" when entering class or meeting around the school. The greeting culture aims to create an atmosphere of respect and peace in the school environment.
8.	Murojaah	Murojaah is an activity of reading the surah together. Murojaah is done to open the learning so that it can run smoothly and increase focus and expression of gratitude. Besides that, this activity aims to strengthen students' memories of the material that has been learned, so that they can master it well.
9.	Tahfidz	Tahfidz is the activity of memorizing verses of the Qur'an. This activity aims to increase students' understanding and closeness to Islamic teachings. The tahfidz program is carried out by memorizing short letters or certain verses.

Based on Table 1, it is known that Nurul 'Ilmi Muhammadiyah Elementary School has a school culture. The existing school culture helps to instill prophetic characters, namely shindig, trustworthy, tabligh, and fathanah.

Table 2. Student Activities in Instilling Prophetic Character in Elementary School Students

No	School Culture	Student Activities
1.	Ablution	Students carry out ablution activities every time before prayer. Ablution begins with reading the intention and performing ablution movements in the correct order. Students can also invite their friends who have not performed ablution.
2.	Dzuhur prayer	Students perform Dzuhur prayers in the school musala during breaks. Dzuhur prayers are performed in congregation with one of the teachers as imam. The congregational dzuhur prayer is divided into 2 groups, namely grades 1-3 and grades 4-6. Students must perform prayers calmly, perform prayer movements correctly, and pray after prayer. If there are friends who are busy during prayer, students should have the courage to remind them.
3.	Dhuha prayer	Students perform Dhuha prayers in the morning before the first break. Dhuha prayers are performed in congregation freely from grades 1 to 6. Students must invite their friends to perform prayers.
4.	Give alms	Giving alms activities are carried out every Friday. Students collect donations for social activities or share with those in need, such as in the infaq box in class or charity activities. Students can also invite their friends to do giving alms.
5.	Picket	Each class has a division of the picket schedule according to the agreement. Students take turns carrying out picket duties to clean the classroom and school environment, such as sweeping, mopping, and tidying tables.
6.	Do homework	Students do homework given by the teacher seriously, on time, and do not cheat. If students do not do their homework, they will usually be punished.
7.	Greetings	Students greet teachers and friends when entering and leaving class, as well

	as when meeting around the school. For example by saying "Assalamu'alaikum". Usually there are teachers waiting for students in front of the gate to greet every morning.
8. Murojaah	Students read a surah in the Qur'an together before starting the lesson.
9. Tahfidz	Students memorize surahs in the Qur'an and then deposit them with their homeroom teacher on time. Students must be able to memorize surahs with correct tajweed.

Obstacles in Instilling the Character of the Prophet

Based on the interview results, it is known that when carrying out habituation activities, there are several obstacles caused by various sources. The existing challenges will not be an obstacle to instilling prophetic characters. The challenges are described in Table 3 below:

Table 3. Obstacles in Instilling Prophetic Character in Elementary School Students

No	Obstacles	Solution
1.	Limited space for prayer room	Divide the prayer time into several clusters such as when the dzuhur prayer starts from grades 1-3 then continues with grades 4-6.
2.	Students who play when prayer time arrives	The teacher gives direction to students to go to the prayer room.
3.	Do not perform prayer	Given punishment for praying alone or in the middle of the field.
4.	Not in a good mood	Giving advice slowly so that students want to accept.
5.	Crowded during prayer	Students have to repeat ablutions and prayers.
6.	Rarely deposit the memorization of the surah	Provide motivation to students to be enthusiastic about memorizing surah.

Based on table 3 above, there are several obstacles experienced. To overcome these obstacles, the teacher has several solutions and punishments. The punishment given depends on the behavior of the student.

The Habit of Prophetic Character Cultivation Through School Culture

At Muhammadiyah Nurul 'Ilmi Elementary School, school culture, such as a habit that is carried out every day, can shape children to be more disciplined and have noble character. For example, when prayer time arrives, children have the awareness to immediately go to the prayer room and perform ablution to perform congregational prayer. Teachers also instill that prayer is not only to fulfill obligations but to carry out worship to Allah SWT. Behavior that deviates from norms and morals is reduced because students have realized that it is not something good. Instilling prophetic character will develop intelligence, emotions, behavior, and also nobility.

Muhammadiyah Nurul 'Ilmi Elementary School has implemented a school culture to shape students' prophetic character. This is proven by the results of filling out the questionnaire by

students about habituation. Shidiq properties, which are presented in Figure 1 below:

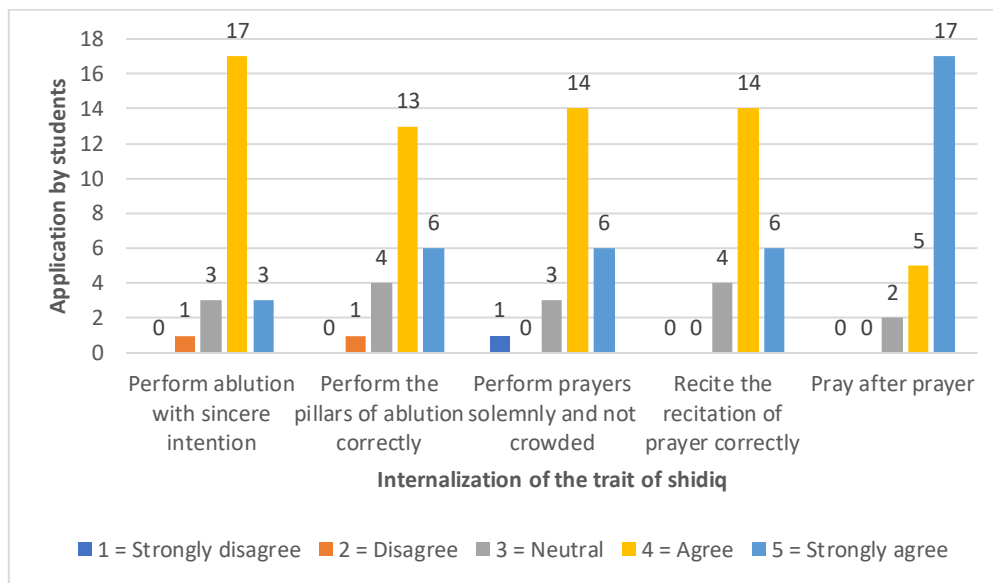


Figure 1. Instilling the Character of Shidiq

Based on graph 1 shows the level of application of the shidiq trait in Muhammadiyah Nurul 'Ilmi Elementary School students. It can be seen that activities that are the internalization of the shidiq trait have been widely implemented by students. First, performing ablution and praying with sincere intentions, the majority of students (20 out of 24) tend to have a positive attitude, with 17 children choosing to agree and three children strongly agreeing. Although there are three students who choose neutral and one chooses to disagree, this has proven that students have a high awareness of reading the intention before performing ablution and praying. Second, performing ablution with the correct pillars, 19 out of 24 students stated that they agree or strongly agree. This proves that the majority of students always perform ablution with the correct pillars of ablution. Third, performing prayers solemnly and not crowded, the results are more varied; the majority (20 out of 24) students stated that they agreed or strongly agreed, 3 chose neutral, and one strongly disagreed. It can be seen that almost all children have performed prayers solemnly, but there are still some who have not. Fourth, reading the prayer reading correctly, the majority of students chose to agree, and only 4 chose neutral. It can be concluded that, on average, students have been able to read the prayer reading correctly and not just do prayer movements. Fifth, praying after prayer, only two students chose neutral; the others chose to agree and strongly agree.

The second characteristic of prophethood is the nature of trust. Building the character of trustworthiness in school as presented in Figure 2 below:

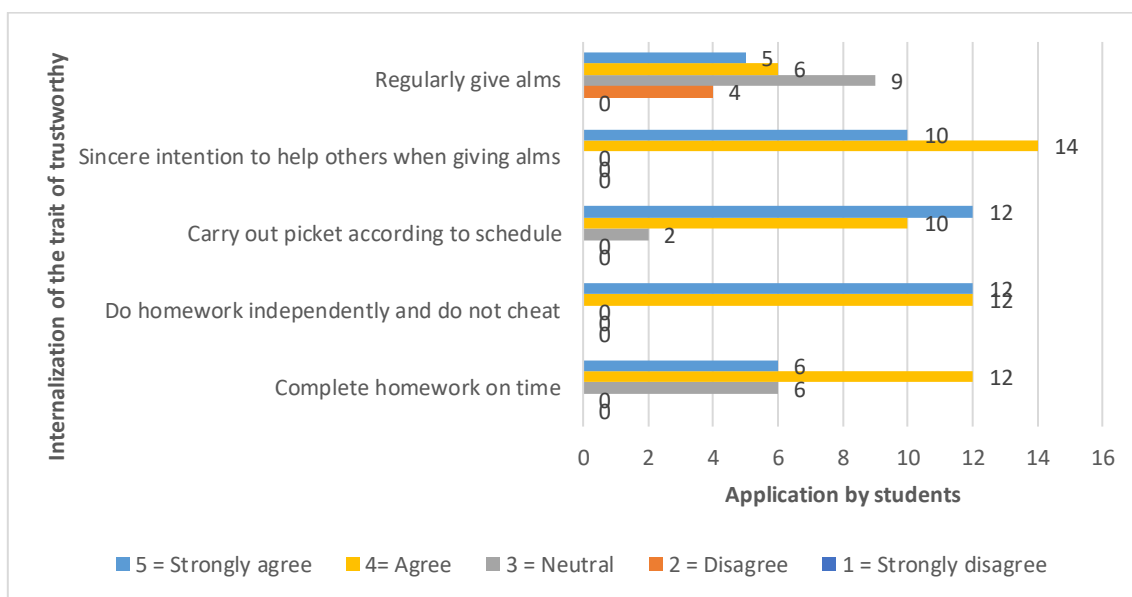


Figure 2. Instilling trustworthiness

Based on the data in Figure 2, students have shown a trustworthy attitude towards various academic responsibilities and social values. First, completing homework on time, 12 students chose to agree, and six strongly agreed. This proves that students' awareness of the importance of discipline, responsibility, and carrying out tasks given by teachers are elements of trustworthiness. Second, doing homework independently and not cheating, all students chose to agree and strongly agree. This reflects a high commitment to academic integrity, which is in line with the principle of trustworthiness that everyone must maintain the trust that has been given. Third, carrying out picket duty according to schedule, there were two respondents who chose neutral, but the majority of students still showed a trustworthy attitude by choosing 10 agree and 12 strongly agree. This illustrates that students have understood the importance of responsibility which is part of the nature of trustworthiness. Fourth, the sincere intention to help others when giving alms received a positive response, with 14 agreeing and 10 strongly agreeing. Students have the awareness and sense of responsibility to provide assistance to people in need. Fifth, routinely giving alms, most students chose neutral and there were four students who chose to disagree. This shows that not all students routinely carry out alms. Therefore, efforts are needed to provide an understanding to students about the benefits of alms.

The third prophetic character is tabligh. The cultivation of tabligh traits in school habits is presented in the following Figure 3:

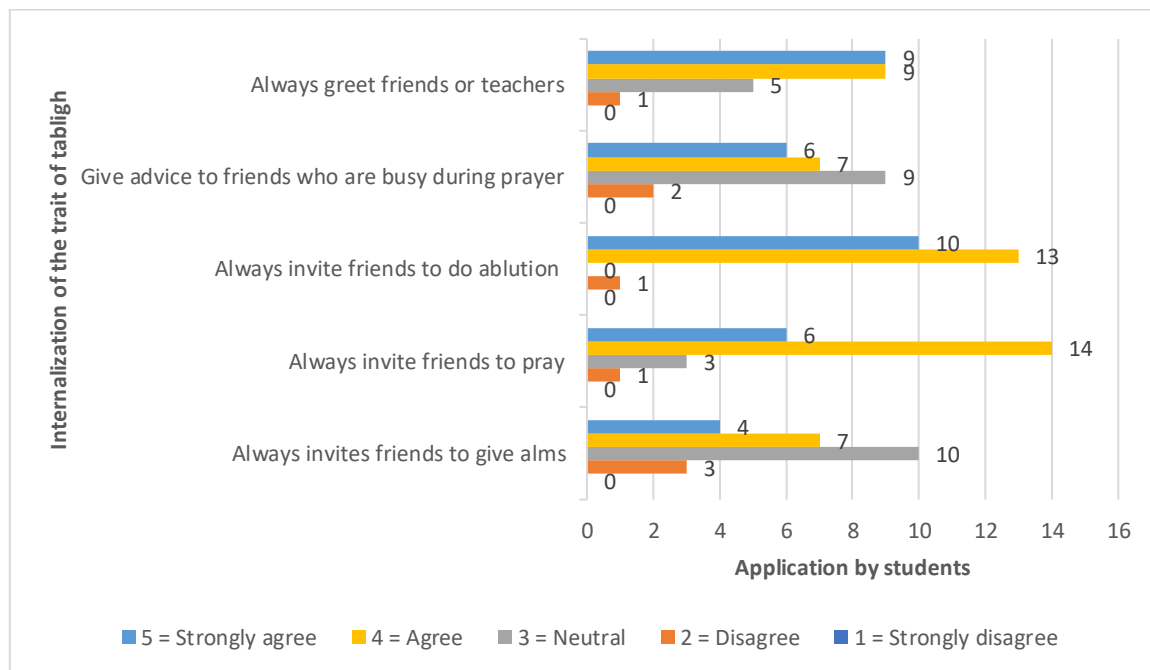


Figure 3. Instilling the Nature of Tabligh

Based on Figure 3 shows that students have varying attitudes towards social and spiritual actions, which are the internalization of the essence of tabligh, namely conveying Islamic messages and teachings to others. First, always inviting friends to give alms, there were 4 respondents who stated that they strongly agreed, seven respondents stated that they agreed, and 10 respondents were neutral, which shows that some students have invited their friends to give alms. However, efforts are needed so that students can convey Islamic teachings by giving alms. Second, inviting friends to pray; there were 14 respondents who stated that they agreed, and six respondents stated that they strongly agreed; this shows that most students are active in spreading the invitation to worship, which reflects the student's commitment to the essence of tabligh. Third, inviting friends to perform ablution showed that 10 respondents agreed, but 13 respondents were neutral, which shows that students have not fully optimized the initiative to invite ablution. Fourth, when giving advice to friends who are busy praying, students have reflected on efforts to remind each other, with nine respondents stating that they are neutral, seven respondents stating that they agree, and six respondents stating that they strongly agree. Students have shown good intentions, although not all of them have implemented them. Fifth, in greeting friends or teachers, students have shown a positive attitude with nine people agreeing and nine people strongly agreeing. This reflects that students have ethics in socializing well and establishing positive relationships with others.

The fourth prophetic character is fathonah. The cultivation of this character in school habits is presented in Figure 4 below:

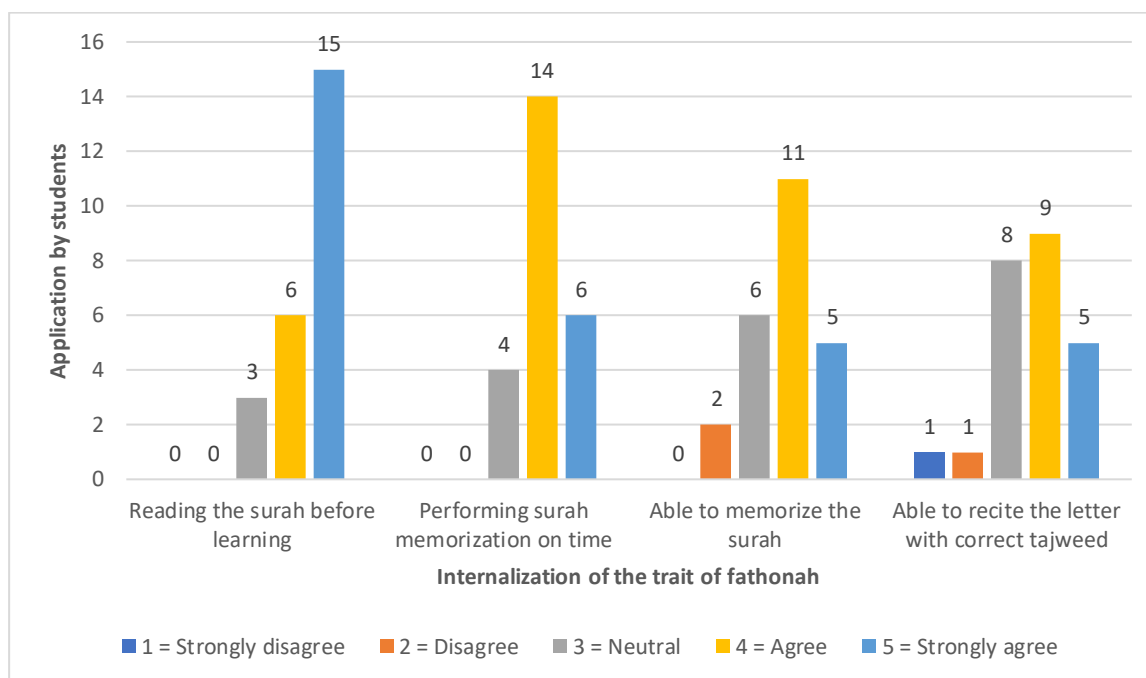


Figure 4. Instilling the Nature of Fathonah

Graph 4 shows that students have shown a positive attitude towards activities related to learning and mastering the Qur'an, which is the interpretation of the nature of fathonah. First, reading the surah before studying, 15 students stated that they strongly agreed, and six students stated that they agreed, which means that they have a high awareness of the importance of preparing themselves spiritually before studying. By reading the surah before studying, students describe an understanding of the benefits of increasing focus and blessings when studying. Second, submitting memorization on time, 14 students chose to agree, and six students stated that they strongly agreed; this shows an awareness of the importance of discipline in memorizing. Third, being able to memorize the surah also showed a fairly positive response, with 11 students choosing to agree and six students stating neutral. This has reflected a good effort in the memorization process. Fourth, in the aspect of pronouncing letters with correct tajwid, the results of the study showed that although nine respondents agreed, there were eight who stayed neutral. Overall, students have shown good enthusiasm in learning and memorizing, but there are still obstacles that need to be overcome, namely in terms of reading with correct tajwid. This habituation activity is an internalization of the nature of fathonah. The habit of reading and reading the Qur'an correctly is a reflection of intelligence in practicing religious knowledge.

Discussion

Muhammadiyah Nurul Ilmi Elementary School instills prophetic character through school culture. School culture is a habit that is instilled in all school members and characterizes the school. In line with (Maryamah, 2016b) that school culture is a character or characteristic attached to schools in society. One way to instill character in students is through school culture because of routine habituation and providing role models. In accordance with this opinion (Evi Nur Khofifah & Siti Mufarochah, 2022), planting to form a person's good values can be done through habituation. By doing routine habituation, it is hoped that students will get used to implementing positive activities. Providing role models is also included in a good strategy for instilling character in children, because children at elementary school age like to pay attention and imitate others. (A. M. Abidin, 2019) Also revealed that character building is not only through the transfer of knowledge but also by providing role models and habituation. Prophetic character cultivation plays an important role in suppressing existing cases of moral degradation. (Jasmana, 2021) Revealed that habituation can increase positive activities so that students become accustomed to doing them.

School culture in instilling prophetic character at Muhammadiyah Nurul 'Ilmi Elementary School is done through some habituation and role models. The existence of a school culture can build positive behavior so that it can foster noble character in children, especially prophetic character. This is in line with the opinion (Sukadari, 2020) that building a school culture can have a positive impact and build good morals. If developed, school culture can shape the discipline, responsibility, and dedication of school members (Afifullah Nizary & Hamami, 2020). The school culture that has been implemented is the activities of dhuha prayer, dhuhur prayer, giving alms, murojaah, tahfidz, picket, do homework, ablution, and greetings. In addition, there are also small habits such as lining up before entering class, putting shoes on the shelf, and shaking hands before entering the school gate. In line with (Rahmawati et al., 2023) that character cultivation can be done by habituation, exemplary, and discipline coaching. These activities are carried out every day except tahfidz, which is carried out on certain days according to the schedule; this activity is taught by teachers from outside so that students get more knowledge. The give alms activity is carried out every Friday, students do give alms at will to foster empathy. This activity is intended so that children have the habit of carrying out worship since childhood in accordance with the recommendation of Rasulullah SAW that children must worship from 7 years (Suryanti & Widayanti, 2018).

In addition to these activities, there are rules that students must obey to form discipline and responsibility. According to (A. W. Putra et al., 2019) the rules have the aim of supporting school programs in increasing awareness of discipline and responsibility. Muhammadiyah Nurul Ilmi Elementary School enforces general rules and special rules in each class that are agreed upon by the class. For example, when he has not done his homework, then as a punishment, he must do it outside the classroom, he is fined if he does not carry out picket, gets points if he does not wear a complete uniform, and others. In line with the opinion (Rahmawati et al., 2023) that to succeed in character cultivation, discipline coaching can be realized by forming a picket schedule, doing assignments, and others. These activities will instill discipline, independence, and responsibility in students, which is the internalization of prophetic character. Habituation activities are not only carried out outside the classroom but there are also activities that must be carried out in the classroom. (Andiarini et al., 2018) Revealed that character education must be carried out inside or outside the classroom to support the character cultivation process.

School culture is packaged through habits that are carried out to strengthen the character of children and get them used to it. In the habits that are carried out, of course, it is integrated with the planting of prophetic characters. The existing habituation is designed in the future to shape children's character. (Fahmi & Susanto, 2018) Children's character can be formed with good habituation. The first purpose of habituation is to fulfill obligations as a Muslim, but it implies more meaning so that children can practice prophetic character. Sometimes, children only pray to fulfill obligations, so the teacher helps to provide an understanding of the meaning of existing habituation. According to (Cahyono & Iswati, 2021) students do not realize the meaning of existing activities, so it is very important to provide understanding to students. At a certain time before prayer, a video is usually played about how to do ablutions or pray properly. In line with (Subagiya et al., 2023) that, so that children can understand the procedures for ablution can be given a visual description. From several activities carried out, there are several children who are included in a competition to improve achievements such as tahfidz competitions. In addition, the homeroom teacher revealed that there is a habituation of memorization; each class is the homeroom teacher and has a different policy. In class 5, memorization can be carried out at any time, such as during free time or breaks. The habits that have been implemented certainly have meaning, especially in instilling prophetic characters.

In the field, every morning, there is a teacher on duty in front of the gate to welcome students who arrive. Students are seen greeting and shaking hands with the teacher. This habit is an effort to

instill the trait of *tabligh* because it shows respect and maintains good communication with the teacher. Then students rush to class before they put their shoes on the shelf first and put their bags. This is done to teach discipline to learners, as well as instill the trait of trustworthiness because it is responsible for maintaining goods and respecting other people's goods. Furthermore, before starting learning, students line up in front of the class led by the class leader and then read the letter and prayer before learning. Reading prayers and short letters are included in the cultivation of the nature of *shidiq* because it can show sincerity and expect to gain knowledge. The habituation of *dhuha* prayers is carried out by rolling each class because of the limited space of the *mushola*. Learners who get their turn swiftly go to the prayer room to take ablutions and perform *dhuha* prayers. The teacher is seen supervising students and providing direction. At noon, students perform *dhuhur* prayers in the congregation. Habituation of prayer can instill the properties of *fathanah* and *shidiq* because they realize the importance of worship and learn to be honest about whether to carry out prayers and ablutions seriously. After that, the habituation of memorization is handled by each homeroom teacher. Students who have memorized letters deposit them to the homeroom teacher at recess or free time. For *Tahfidz*, habituation is not carried out every day but is carried out on certain days according to the schedule. This habituation calls *tahfidz* teachers from outside so that students get deeper knowledge. Learners get a journal book to control memorization. Habituation instills the trait of *tabligh* because memorizing and conveying verses of the *Qur'an*, *shidiq* because it is serious and honest in understanding the contents of the *Qur'an*, and *fathanah* because memorizing requires intelligence. Furthermore, there is the habit of giving alms, which is done once a week every Friday. This habit instills the traits of trustworthiness and *tabligh* because it shows responsibility for wealth for good and spreads kindness to others.

The instillation of prophetic character through school culture is done in various ways. First, the instillation of the *shidiq* nature. (Fitri et al., 2024) The nature of *shidiq* means being true and honest, both in words and deeds. The cultivation of the nature of *shidiq* is done through ablution and prayer with sincere intentions, carrying out the pillars of ablution correctly, performing prayers solemnly and not crowded, reading the prayer readings correctly, and praying after prayer, in line with the opinion (Kusuma, 2018) that performing ablution and congregational prayer with the correct procedures, readings, and movements can instill a religious character. The majority of Muhammadiyah Nurul 'Ilmi Elementary School students have carried out many activities that are internalizing the nature of *shidiq*. However, there are still some who have not carried out, such as

not being solemn and crowding during prayer; this has the potential to invite other friends. Therefore, additional efforts are needed so that students can be solemn and not crowded during prayer. It is the opinion (Maisaroh & Jamhuri, 2022) that sanctions will be given to students who joke during prayers, but the sanctions given must be educational in nature.

The second is to grow self-confidence. According to (Akis Indriana, 2017) trustworthy means does not betray God or humans. The development of a trustworthy nature is carried out through routine activities of giving alms, sincere intentions to help others when giving alms, carrying out enticements according to schedule, doing homework independently and not cheating, and completing homework on time, in line with the opinion (Saharani, 2020) that having trustworthy behavior in accepting and doing the tasks given will give positive results. Students have implemented the internalization of trustworthy traits. This is proven by the awareness of students in carrying out the tasks given by the teacher. According to (Siregar, 2022) that, students must be responsible for doing the tasks that have been given well to maintain the mandate. However, in the activity of giving alms, some students have not done it routinely, so there needs to be an effort to provide an understanding of the benefits of giving alms.

Third, instilling the tabligh nature. Instilling the tabligh nature is done by greeting friends or teachers, advising friends who are busy during prayer, inviting friends to perform ablution, inviting friends to pray, and inviting them to give alms. Most students have internalized the tabligh nature, but there are still some children who have not invited their friends to give alms. (Hawa et al., 2021) It is necessary to explain the benefits of making investments that can be done through aqidah so that students are aware of the rewards they get. From several applications of the nature of tabligh, students have shown good awareness of social and spiritual actions, but there needs to be an optimization effort, especially in inviting friends to give alms and perform ablution. According to (Mukhtar, 2023), parents also have a role in providing examples to children to invite them to worship. The application of tabligh traits in everyday life can help increase active contributions in spreading positive values so that individuals are more responsible for supporting each other in worship and doing good in line with the opinion (Yuanita, 2018) that inviting others to carry out the commands and prohibitions of Allah SWT will form good morals.

Fourth, fostering the character of fathonah. According to (Musyirifin, 2020) fathonah is intelligence and wisdom in understanding and practicing knowledge. The application of the nature of fathonah is done through reading letters before studying, submitting memorization on time, being

able to memorize letters, and being able to recite letters with correct tajwid. In line with (Kumala et al., 2023) that, the habit of reading short letters before learning can be one strategy for forming students' character. This activity is an internalization of the nature of fathanah so that students are expected to be wiser in applying the teachings of the Qur'an in everyday life. In line with the opinion, (Azizah, 2022) fathonah means intelligent, not only clever but intelligent, and has skills formed by devotion to Allah SWT.

With school culture packaged in habituation activities, it is proven to help instill prophetic characters. The characteristics of shidiq, trusted, tabligh, and fathonah are internalized in habituation activities at school so that students are accustomed to carrying them out. In line with the opinion (Sholicha & Darajatul Aliyah, 2024) that habituation is done to influence someone so that the person is willing to do activities without thinking because it has become a habit. In this way, habituation activities have many positive impacts on spiritual intelligence and the daily lives of students. Students who previously may have never carried out activities that reflect prophetic morals are now accustomed to doing them in their daily lives. So, it can be concluded that the school culture at Muhammadiyah Nurul 'Ilmi Elementary School can instill prophetic character in students.

The cultivation of prophetic character is carried out through school culture which is developed into habituation activities. However, carrying out habituation activities does not always go as smoothly as planned; there are several obstacles that arise in instilling prophetic character. Each student, of course, has their own character and uniqueness; some children are obedient, and some are not; (R. Ismail, 2018) there are differences in the character of obedient children, and no guidance is needed according to their character. For example, when prayer time arrives, sometimes there are children who do not go straight to the prayer room but instead play. To overcome this problem, teachers usually use emphasis sentences such as immediately telling children to go to the prayer room. There have also been children who are in a bad mood, so they don't want to pray, so the teacher will give advice slowly so that the child will accept. However, if there are children who deliberately do not perform prayers, they will be given the punishment of establishing their own congregation. In line with the opinion (Hardiansyah et al., 2020) that if the child violates, it will be given advice, but if it is still done, punishment will be given. If the child is lazy to pray, the punishment will be given to pray in the school yard so that the child feels embarrassed and does not repeat it again. In addition, the homeroom teacher applies discipline so that when it is time to pray, the child must immediately take ablution and pray. This is in line with the opinion (Maulandari,

2018) that discipline can be taught to children through a rule or order that adjusts the child's condition.

Obstacles in habituation are not obstacles to continuing to instill prophetic character. Indeed, many obstacles are experienced, according to the results of interviews, such as children who are lazy or have a bad mood. Lazy learners usually hide somewhere or just stay in class. To overcome this problem, the teacher usually checks the class and sees who has prayed. If anyone is caught not participating in congregational prayers, they will be punished and not allowed to go home if they have not replaced their own prayers. For children who are busy and do not immediately form a prayer line, they will be told to repeat the ablution. In line with (Simaremare et al., 2023) that, children who choose to play rather than pray will be given encouragement and reminded of the importance of worship. In addition, in overcoming the obstacles children who rarely deposit memorization will be given motivation to be enthusiastic about memorizing the Al'Quran. In line with (F. P. Putra et al., 2021) that, great motivation will have a good impact on the quality of memorization.

The results of this study support the findings of (Nur Fauzi et al., 2023) research, namely that the applied school culture such as habituation of 5S, praying, reading asmaul husna, dhuha prayer, dhuhur prayer, Friday prayer, tahfidzul qur'an, memorizing prayers, and commemorating Islamic holidays can shape student character. In addition, these findings confirm (Pratiwi & Usriyah, 2020) research which shows that the cultivation of prophetic character can be done through habituation and role models by teachers. (Pratiwi & Usriyah, 2020) Research reveals that knowledge transfer through learning or *tausiah* can be an effective way to instill prophetic character. From this comparison, it can be concluded that school culture with various habits can strengthen efforts to instill prophetic character in students. The challenge that is still found in this study is that although prophetic values have been taught well, there is still a lack of evaluation, so habituation is still controlled manually. This is in accordance with the findings (S. G. Ismail, 2013) the lack of evaluation of what has been taught makes the application of prophetic education less optimal. The prophetic value that is formed in students has not been evaluated. Therefore, monitoring is needed so that the development of students can be monitored.

CONCLUSION

The results of this study indicate that school culture can instill prophetic characters in

students. School culture at Muhammadiyah Nurul 'Ilmi Elementary School in the form of dhuha prayer, dhuhur prayer, murojaah, tahfidz, giving alms, homework, picket, ablution, and greetings. In addition, there are also small habits such as lining up before entering class, putting shoes on the shelf, and shaking hands before entering the school gate. These activities are the internalization of prophetic character traits, namely shidiq (honest), trustworthy, tabligh (conveying), and fathanah (intelligent). These habits will help instill prophetic character in students. In the process of instilling prophetic character, of course, there are several obstacles because there are children who are obedient and some who are not. For example, children do not go directly to the mosque but play, are lazy to pray, are in a bad mood, are busy, and rarely memorize. Obstacles in habituation are not obstacles to continuing to instill prophetic character. To overcome these obstacles, teachers usually give advice or appropriate punishment. Apart from these obstacles, students have followed the school culture through habituation activities well so that students become accustomed to practicing prophetic morals in their daily lives.

REFERENCES

- Abidin, A. M. (2019). Penerapan Pendidikan Karakter Pada Kegiatan Ekstrakurikuler Melalui Metode Pembiasaan. *Didaktika: Jurnal Kependidikan*, 12(2), 183–196. <https://doi.org/10.30863/didaktika.v12i2.185>
- Abidin, Z. (2023). Tradisi Pendidikan Pesantren dalam Mengembangkan Jiwa Kepemimpinan Profetik. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 5(1), 84–97. <https://doi.org/10.31538/munaddhomah.v5i1.773>
- Afifullah Nizary, M., & Hamami, T. (2020). Budaya Sekolah. *At-Ta'fikir*, 13(2), 161–172. <https://doi.org/10.32505/at.v13i2.1630>
- Akis Indriana, R. (2017). Sifat-Sifat Rasulullah SAW sebagai Dasar Pendidikan Karakter. *Seminar Nasional Dies Natalis Ke-41*, 5, 85–92. <https://doi.org/https://doi.org/10.36728/semnasutp.v1i01.5>
- Andiarini, S. E., Arifin, I., & Nurabadi, A. (2018). Implementasi Program Penguatan Pendidikan Karakter Melalui Kegiatan Pembiasaan Dalam Peningkatan Mutu Sekolah. *Jurnal Administrasi Dan Manajemen Pendidikan*, 1(2), 238–244. <https://doi.org/10.17977/um027v1i22018p238>
- Azizah, K. (2022). Analisis Karakter Kepemimpinan Nabi Muhammad SAW dalam Bidang Pendidikan. *Ash-Shuffah: Jurnal Penelitian Mahasiswa*, 1(1), 1–15. <http://jurnal.staiannawawi.com/index.php/Ash-Shuffah/article/view/454>
- Cahyono, H., & Iswati. (2021). Internalisasi Nilai-Nilai Profetik Dalam Membangun Karakter Religius Melalui Panahan Di Smk Muhammadiyah 1 Kota Metro. *Jurnal Lentera Pendidikan Pusat Penelitian Lppm Um Metro*, 6(2), 210. <https://doi.org/10.24127/jlpp.v6i2.1818>
- Evi Nur Khofifah, & Siti Mufarochah. (2022). Penanaman Nilai-Nilai Karakter Anak Usia Dini Melalui Pembiasaan Dan Keteladanan. *At-Thufuly: Jurnal Pendidikan Islam Anak Usia Dini*, 2(2), 60–65. <https://doi.org/10.37812/atthufuly.v2i2.579>
- Fahmi, M. N., & Susanto, S. (2018). Implementasi Pembiasaan Pendidikan Islam dalam Membentuk Karakter Religius Siswa Sekolah Dasar. *Pedagogia: Jurnal Pendidikan*, 7(2), 85–89.

- <https://doi.org/10.21070/pedagogia.v7i2.1592>
- Fitri, S., Bakri, S. A., Romansa, A. A., & Gusmaneli. (2024). Tabligh, siddiq, amanah, fathonah: menggali sifat rasul untuk karakter ideal siswa. *Jurnal Pendidikan Dan Keguruan*, 2(1), 199–203. <https://jpk.joln.org/index.php/2/issue/view/11>
- Hardani, Ustiawaty, J., Andriani, H., Fatmi Utami, E., Rahmatul Istiqomah, R., Asri Fardani, R., Juliana Sukmana, D., & Hikmatul Auliya, N. (2020). Metode Penelitian Kualitatif dan Kuantitatif. In *Yogyakarta: CV. Pustaka Ilmu* (Issue Maret).
- Hardiansyah, F., Budiyo, F., & Wahdian, A. (2020). Penerapan Nilai-nilai Ketuhanan Melalui Pembiasaan di Sekolah Dasar. *Jurnal Basicedu*, 5(5), 3(2), 524–532. <https://publishing-widyagama.ac.id/ejournal-v2/index.php/ciastech/article/view/630/582>
- Hawa, S., Syarifah, & Muhamad. (2021). Pembinaan Akhlak Peserta Didik Melalui Kegiatan Kultum (Kuliah Tujuh Menit) di SD Negeri 17 Pangkalpinang. *Sustainable Jurnal Kajian Mutu Pendidikan*, 4(2), 75–90. <https://doi.org/10.32923/kjmp.v4i2.2162>
- Ismail, R. (2018). Implementasi Budaya Religius Dalam Meningkatkan Akhlakul Karimah Peserta Didik. *TADBIR: Jurnal Manajemen Pendidikan Islam*, 6(1), 53–68. <https://www.journal.iaingorontalo.ac.id/index.php/tjmpi/article/view/506>
- Ismail, S. G. (2013). Implementasi Pendidikan Profetik dalam Pembelajaran Pendidikan Agama Islam. *Mudarrisa: Jurnal Kajian Pendidikan Islam*, 5(2), 299–324.
- Jasmana. (2021). Menanamkan Pendidikan Karakter Melalui Kegiatan Pembiasaan Di Sd Negeri 2 Tambakan Kecamatan Gubug Kabupaten Grobogan. *Elementary: Jurnal Inovasi Pendidikan Dasar*, 1(4), 164–172. <https://doi.org/10.51878/elementary.v1i4.653>
- John W. Creswell. (2010). *Research Design: Pendekatan Kualitatif, Kuantitatif, Dan Mixed*. Edisi Ketiga. Pustaka Pelajar.
- Khoirul Mustamir, A. (2022). Implementasi Pendidikan Profetik dalam Memebentuk Karakter Peserta Didik di SD Al-Mahrusiyah. *Attanwir: Jurnal Keislaman Dan Pendidikan*, 13(2), 161–172. <https://doi.org/10.53915/jurnalkeislamandanpendidikan.v13i2.248>
- Kumala, P. I., Nurfadila, A. R., Irsandi, A. Q., & Nur, A. P. (2023). Penguatan Karakter Religius Guna Menghadapai Era Society 5.0 di Sekolah Dasar. *Renjana Pendidikan Dasar*, 3(1), 42–48. <https://prospek.unram.ac.id/index.php/renjana/article/view/297>
- Kuntowijoyo. (2008). *Paradigma Islam: Interpretasi Untuk Aksi*. Mizan.
- Kurniawan, A. R., Chan, F., Pratama, A. yohan, Yanti, M. T., Fitriani, E., Mardani, S., & Khosiah. (2019). Analisis Degradasi Moral Sopan Santun Siswa di Sekolah Dasar. *Jurnal Pendidikan Ips*, 9(2), 104–122. <https://doi.org/10.37630/jpi.v9i2.189>
- Kusuma, D. (2018). Pembentukan Karakter Religius Melalui Pembiasaan Sholat Berjamaah. *Jurnal Kewarganegaraan P-ISSN: 1978-0184 E-ISSN: 2723-2328*, 2 No. 2(2), 38. <https://doi.org/https://doi.org/10.31316/jk.v2i2.1294>
- Labudasari, E., & Rochmah, E. (2018). Peran Budaya Sekolah dalam Meningkatkan Karakter Siswa Sekolah Dasar. *Prosiding Seminar Nasional PGSD*, 1(1), 299–310.
- Maisaroh, S., & Jamhuri. (2022). *Habitiasi Kegiatan Religius dalam Pembentukan Kecerdasan Spiritual Siswa di MI Miftahul Ulum Sumberrejo*. <https://jurnal.yudharta.ac.id/v2/index.php/muallimVol.4No.1BulanJanuari2022>
- Maryamah, E. (2016a). Pengembangan Budaya Sekolah. *Tarbawi (Jurnal Online)*, 2(02), 86–96. <https://media.neliti.com/media/publications/publications/256481-pengembangan-budaya-sekolah-1bf3dd81.pdf>
- Maryamah, E. (2016b). Pengembangan Budaya Sekolah. *Tarbawi*, 2(02), 86–96.
- Maulandari, S. (2018). *Meningkatkan Kedisiplinan Anak Melalui Metode Pembiasaan Pada Anak Kelompok B Tk Al-Hikmah Ii Summersari Jember Tahun* 1–12.

- <http://repository.unmuhjember.ac.id/id/eprint/7871>
- Mukhtar. (2023). *Membentuk Kecerdasan Spiritual Anak Melalui Pembiasaan Shalat Dhuha di RA Al Madinatul Islamiah Rumeneng*. 0–2. <https://doi.org/https://doi.org/10.69901/kh.v4i2.204>
- Muniroh, S., & Asy'ari, H. (2024). *Strategi Internalisasi Pendidikan Karakter Melalui Pembinaan Keagamaan di MTs Unggulan PP. Amanatul Ummah*. 4, 31–43. <https://dhabit.web.id/index.php/dhabit/article/view/88>
- Musyirifin, Z. (2020). Implementasi Sifat-Sifat Rasulullah dalam Konseling Behavioral. *Al - Irsyad : Jurnal Bimbingan Konseling Islam*, 11(2), 151–159. <https://ejournal.uinib.ac.id/jurnal/index.php/alirsyad/article/view/2088>
- Nur Fauzi, H., Sulianto, J., & Eka Subekti, E. (2023). Pembentukan Karakter Religius Melalui Budaya Sekolah Di Sd Supriyadi Kota Semarang. *Didaktik : Jurnal Ilmiah PGSD STKIP Subang*, 9(2), 2742–2752. <https://doi.org/10.36989/didaktik.v9i2.1002>
- Pratiwi, S. Y., & Usriyah, L. (2020). Implementasi Pendidikan Profetik Dalam Membentuk Karakter Peserta Didik di Sekolah Dasar Al-Baitul Amien Jember. *Educare: Journal of Primary Education*, 1(3), 243–264. <https://doi.org/10.35719/educare.v1i3.40>
- Purwasih, Y. (2023). Faktor Faktor Yang Mempengaruhi Degradasi Moral Pada Siswa Sekolah Dasar Di Era Digital. *Jurnal Pendidikan & Pengajaran*, 1(15018), 1–23. <https://doi.org/https://doi.org/10.54832/jupe2.v1i2.151>
- Putra, A. W., Suyahman, & Sutrisno, T. (2019). Peranan Tata Tertib Sekolah Dalam Membentuk Perilaku Kedisiplinan Siswa Di Sekolah Dasar Negeri 2 Sendangsari Kecamatan Batuwarno Kabupaten Wonogiri Tahun Pelajaran 2019/2020. *Civics Education and Social Science Journal (Cessj)*, 1(1), 106–127. <https://doi.org/10.32585/cessj.v1i1.361>
- Putra, F. P., Khadijah, & Azhariah, F. (2021). Pengaruh Motivasi Menghafal Al- Qur'an Terhadap Kualitas Hafalan Al- Qur'an Santri. *Cerdas Mahasiswa*, 2, 160–172. <https://doi.org/https://doi.org/10.15548/jcm.v3i2.3515>
- Rahmawati, M., Iswati, & Sujino. (2023). *Pendidikan Karakter Profetik Berbasis Pesantren di Madrasah Aliyah Muhammadiyah Boarding School Metro*. 4(1), 104–111. <https://doi.org/https://doi.org/10.24127/profetik.v4i1.5105>
- Roqib, M. (2015). Pendidikan Karakter Dalam Perspektif Profetik. *Jurnal Pendidikan Karakter*, 4(3), 240–249. <https://doi.org/10.21831/jpk.v0i3.2747>
- Saharani, S. (2020). Hubungan Pengetahuan Siswa Perilaku Jujur, Amanah dan Istiqomah dengan Hasil Belajar PAI di SMP MMA Kampus UISU Medan. **, 8(75), 147–154.
- Saldana, J. (2017). Qualitative Research. In *Sustainability (Switzerland)* (Vol. 11, Issue 1).
- Samrin. (2016). Pendidikan Karakter (Sebuah Pendekatan Nilai). *Jurnal Al-Ta'dib*, 9(1), 122–123. <https://doi.org/https://dx.doi.org/10.31332/atdb.v9i1.505>
- Sholicha, N., & Darajatul Aliyah, N. (2024). Penerapan Metode Pembiasaan Sholat Dhuha Dalam Upaya Penanaman Sikap Disiplin Pada Siswa SD Al-Huda Sidoarjo. *Jurnal Kajian Pendidikan Islam*, 3(Annisa 2023), 102–112. <https://doi.org/10.58561/jkpi.v3i2.131>
- Simaremare, R., Sulistyarini, S., & Purwaningsih, E. (2023). Penanaman Karakter Beriman, Bertakwa kepada Tuhan yang Maha Esa dan Berakhlak Mulia di Sekolah Dasar. *As-Sabiqun*, 5(4), 900–911. <https://doi.org/10.36088/assabiqun.v5i4.3506>
- Siregar, M. (2022). Penanaman Sikap nu Terhadap Siswa pada Lembaga Pendidikan. *Journal of Islamic Education El Madani*, 2(1), 1–14. <https://doi.org/10.55438/jiee.v2i1.31>
- Sofyana, N. L., Haryanto, B., Pendidikan, P., & Islam, A. (2023). Menyoal Degradasi Moral Sebagai Dampak Dari Era Digital. *Jurnal Manajemen Dan Pendidikan Islam*, 3(4), 2503–350. <https://ejournal.penerbitjurnal.com/index.php/JMPI/article/download/441/383>
- Subagiya, B., Putri, H. H. M. S., & Bilqis, M. (2023). Inovasi pembelajaran berwudhu di sekolah dasar

- melalui penggunaan media audio visual. *Tawazun: Jurnal Pendidikan Islam*, 16(1), 155–160. <https://doi.org/10.32832/tawazun.v16i1.14211>
- Sukadari. (2020). Peranan Budaya Sekolah Dalam Meningkatkan Mutu Pendidikan. *Jurnal Pendidikan Luar Biasa*, 1(1), 75–86. <http://journal.upy.ac.id/index.php/PLB/article/view/857>
- Supriyadi. (2022). Implementasi Pendidikan Profetik Dalam Membentuk Karakter Siswa Di Madrasah Aliyah Mambaul Ulum Bata-Bata Panaan Palengaan Pamekasan. *Studia Religia : Jurnal Pemikiran Dan Pendidikan Islam*, 6(1), 77–87. <https://doi.org/10.30651/sr.v6i1.13179>
- Suryanti, E. W., & Widayanti, F. D. (2018). Penguatan Pendidikan Karakter Berbasis Religius. *Conference On Innovation and Application Of Science and Technology (CIASTECH 2018)*, Ciastech, 254–262. <https://publishing-widyagama.ac.id/ejournal-v2/index.php/ciastech/article/view/630/582>
- Tiara Savana C, & Murfiah Dewi Wulandari. (2022). Penanaman Pendidikan Karakter Profetik Dalam Pembelajaran Tatap Muka Terbatas (Ptmt) Melalui E-Learning. *Jurnal Cakrawala Pendas*, 8(3), 592–600. <https://doi.org/10.31949/jcp.v8i3.2453>
- Yuanita, D. I. (2018). *Membangun Karakter Anak yang Islami di Sekolah Dasar*. 29(1), 101–121. <http://ejournal.iai-tribakti.ac.id/index.php/tribakti/article/view/13>.