

THE IMPLEMENTATION OF PROPHETIC IN INTERNALIZATION OF CHARACTER EDUCATION

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Abstract: The aim of this research is to describe the implementation of three major projects (TPBs), which are conversions of prophetic values, namely humanization, liberation, and transcendence. The method employed in this study is qualitative with a descriptive approach. Data collection involves interviews, observations, and documentation. Data analysis includes data reduction, data presentation, verification, conclusion drawing, and for data validity, the Forum Discuss Group (FGD) technique is utilized. The results of this research indicate that the implementation of the three major projects (TPBs), which are conversions of prophetic values namely humanization, liberation, and transcendence are as follows: The value of transcendence is implemented through performing Dhuha prayers and reciting wirid; the value of liberation is implemented through sharing with others, social service, and charity; and humanization is implemented through caring for and teaching orphaned children, caring for the elderly, and participating in disaster relief efforts.

Keywords: prophetic implementation, character education

Abstrak: Tujuan penelitian ini adalah mendeskripsikan implementasi tiga proyek besar (TPB) yang merupakan konversi dari nilai-nilai profetik yaitu humanisasi, liberasi dan transendensi. Adapun metode yang digunakan adalah dalam penelitian ini adalah kualitatif dengan pendekatan deskriptif. Dan untuk pengumpulan data menggunakan wawancara, observasi dan dokumentasi. Sedangkan dalam analisis data menggunakan reduksi data, penyajian data, dan verifikasi dan penarikan kesimpulan serta untuk teknik keabsahan data menggunakan Forum Discuss Group (FGD). Adapun hasil penelitian ini menunjukkan bahwa implementasi implementasi tiga proyek besar (TPB) yang merupakan konversi dari nilai-nilai profetik yaitu humanisasi, liberasi dan transendensi adalah sebagai berikut: Nilai transendensi

diimplementasikan melalui shalat dhuha dan wiridan-wiridan; nilai liberasi diimplementasikan melalui berbagi dengan orang lain, bakti sosial dan bersedekah; dan humanisasi diimplementasikan melalui merawat dan mengajar anak yatim, merawat lansia dan partisipasi dalam penanganan bencana.

Kata kunci: implementasi profetik, pendidikan karakter

INTRODUCTION

National development can be reflected in the quality of education implemented, especially character education. Although many parents think that Islamic character education is only emphasized in Islamic schools, this is actually false.¹ Nasir et.al said that character is a very basic character, trait, or thing that exists in a person that differentiates someone from others. According to Prayitno et al. that the formation of good character needs to start early. According to this view, the current education system does not place enough emphasis on building children's character. Therefore, childhood is an important time to teach and instill positive character values in them through learning and good social practices from an early age.²

MTs. Al-Mubarakah Islamic Boarding School - Source of Mental Education for the Religion of Allah Lamongan, in line with the opinion above, wants to carry out character education by implementing three large projects (TPB) which originate from prophetic values. The word prophetic comes from the word "prophet" which means prophet. Prophetic refers to the characteristics embodied by a prophet as an ideal creature of Allah SWT, morally and spiritually as an individual³. Meanwhile, there are several prophetic values as stated by Kuntowijoyo as an interpretation of the QS. Ali Imran: 110 as follows, Furthermore, he also included the word prophetic in his discovery of prophetic social sciences which contain three contents of social

¹ Tiara Savana Chananggal and Murfiah Dewi Wulandari, "Penanaman Pendidikan Karakter Profetik Dalam Pembelajaran Tatap Muka Terbatas (PTMT) Melalui E-Learning," *JCP: Jurnal Cakrawala Pendas* 8, no. 3 (2022): 592–600.

² Ni'matul Choirunnisa et al., "Pendampingan Pendidikan Karakter Santri SMP An-Nahdloh Melalui Permainan Tradisional Budaya Indonesia," *Jurnal Keilmuan dan Keislaman* 2, no. 3 (2023): 119–127.

³ Nur Ellyanawati Esty Rahayu, "Implementasi Nilai-Nilai Prophetic Untuk Membentuk Karekter Siswa SMA Negeri 7 Yogyakarta," *Journal of Society Bridge* 1, no. 3 (2023): 27–39.

sciences, namely humanism, liberation and transcendence. The reference used is the following verse 110 of the Koran in the voice of Ali Imron:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ۝ ۱۱۰

Meaning: "You (Muslims) are the best people born to humans (as long as) you command (do) what is right, forbid what is evil, and believe in Allah. If the People of the Book had believed, it would have been better for them. Among them there are those who believe and most of them are wicked people".⁴

To emphasize the background above, the researcher will propose several previous studies as a comparison for the theme of this research, including the following: 1) Hamdi Al Hafidz & Zulkarnain Abdurrahman (2023), "Implementation of Prophetic Parenting Patterns in the Formation of Islamic Character in Children"⁵; 2) Syifanur Fauziah; Yessy Yanita Sari & Abdul Rahman A. Ghani (2023), "Implementation of the Moral Development Program in Supporting Prophetic Character Education at SDIT As-Salaam Karanggan"⁶; 3) Januarini & Kojin Mashudi (2024), "Implementation of Prophet David's Prophetic Education in Basic Education Institutions"⁷; 4) Muhammad Nasir; Abdul Hayyi Al-Kattani & Anung Al-Hamat (2021), "Implementation of Prophetic Methods in Thematic Lessons in Class II SDIT Islamic Leading School (SUIS)"⁸; 5) Nur Ellyanawati Esty Rahayu (2023), "Implementation of Prophetic Values to Shape the Character of Students at SMA Negeri 7 Yogyakarta"⁹; 6) Dhifa Safinatunaja; Elok Indah Jamilah; Bintang Salsabila;

⁴ Didin Sirojudin and M Dzirkul Hakim Al Ghozali, "Implementasi Profetik Di Lembaga Pendidikan Menengah," *JoEMS: Journal of Education and Management Studies* 5, no. 2 (2022): 104–110.

⁵ Hamdi Al Hafidz and Zulkarnain Abdurrahman, "Implementasi Pola Asuh Profetik Terhadap Pembentukan Karakter Islami Anak-Anak," *Jurnal Pendidikan Islam Al-Ilmi* 6, no. 1 (2023): 67–79.

⁶ Syifanur Fauziah, Yessy Yanita Sari, and Abdul Rahman A. Ghani, "Impelentasi Program Bina Akhlak Dalam Mendukung Pendidikan Karakter Profetik Di SDIT As-Salaam Karanggan," *Jurnal Teknologi Pendidikan* 12, no. 3 (2023): 1–14.

⁷ Januarini and Kojin Mashudi, "Implementasi Pendidikan Profetik Nabi Daud as Di Lembaga Pendidikan Dasar," *Inovatif: Jurnal Penelitian Pendidikan, Agama dan Kebudayaan* 10, no. 1 (2024): 108–138.

⁸ Muhammad Nasir, Abdul Hayyi Al-Kattani, and Anung Al-Hamat, "Implementasi Metode Profetik Pada Pelajaran Tematik Di Kelas II SDIT Sekolah Unggulan Islami (SUIS)," *Islamic Management: Jurnal Manajemen Pendidikan Islam* 4, no. 01 (2021): 15–29.

⁹ Rahayu, "Implementasi Nilai-Nilai Prophetic Untuk Membentuk Karekter Siswa SMA Negeri 7 Yogyakarta."

Adnan Syafruddin & Ardiyan Darutama (2023), "Implementation of Prophetic Values through the Subuh Spirit Program at Muhammadiyah Kajen Vocational School"¹⁰; and 7) Ahlul Badria; Leny Marlina & Muhtarom (2022), "Islamic Parenting: Actualization of the Prophetic Parenting Concept of Rasulullah SAW in Instilling Character Education in Early Childhood at RA Perwanida 4 Palembang"¹¹.

These studies examined various ways of applying prophetic values to form Islamic character at various levels of education and contexts. The study emphasized the importance of integrating prophetic values in family parenting to create a generation with noble character, moral development programs in Islamic elementary schools, junior, and senior high school.

The uniqueness and contribution of this research is focused on the Islamic boarding school environment, using a holistic approach. In addition, this study highlights the specific methods used in MTs. Al-Mubarakah, offering practical insight and effective strategies for instilling character education based on prophetic values. This research needs to be carried out because there is gap in the literature regarding the implementation of prophetic values in Islamic boarding schools in the Islamic boarding school context, providing an important contribution to character education.

METHOD

The method used in this research is qualitative with a descriptive approach. And to collect data, the researcher used interviews, observation and documentation. Meanwhile, data analysis used data reduction, data presentation, and verification and conclusion drawing, as well as data validity techniques using Forum Discussion Group (FGD). Denzin and Lincoln argue that the word qualitative implies an emphasis on the process and meaning of observing the phenomena being studied closely so that it greatly influences the strength of the words and sentences used¹².

¹⁰Dhifa Safinatunaja et al., "Implementasi Nilai-Nilai Profetik Melalui Program Semangat Subuh Di SMK Muhammadiyah Kajen," *Dimar: Jurnal Pendidikan Islam* 5, no. 1 (2023): 74–84.

¹¹Ahlul Badria, Leny Marlina, and Muhtarom, "Islamic Parenting: Aktualisasi Konsep Prophetic Parenting Rasulullah SAW Dalam Menanamkan Pendidikan Karakter Pada Anak Usia Dini Di RA Perwanida 4 Palembang," *ULIL ALBAB: Jurnal Ilmiah Multidisiplin* 1, no. 5 (2022): 1046–1058.

¹²Juliansyah Noor, *Metodologi Penelitian* (Jakarta: Kencana Prenada Media Group, 2006), 34.

Meanwhile, interviews are a data collection technique carried out by researchers to obtain data from informants who are trustworthy and have a lot of knowledge about what is being studied. Interviews are carried out by asking questions to informants to be answered verbally or in writing¹³, observation is an action carried out by scientists to obtain knowledge in the world by systematically observing and recording an event being studied, and documentation is an activity that records events that have occurred in the past. Documentation can be in the form of writing, drawings, or a manuscript from someone to be used as material for consideration when conducting research.¹⁴

FINDING AND DISCUSSION

A. Prophetic Values

The prophetic values based on Kuntowijoyo opinion consists of three categories, namely humanization, liberation and transcendence as the core theory. The explanation of each is as follows:

1. Humanization

Humanization is the process of humanizing humans. Humanization that is appropriate and can solve problems is the concept of Theanthropic humanism, which wants humans to return to their nature. This humanism is a form of humanism that is based on religious teachings and restores humans' true position as creatures of God and as other creatures.¹⁵

2. Liberation

Liberation is an effort to neutralize all forms of anti-human behavior. Liberation as a principle of prophetic ethics, functions to neutralize the conditions of "colonialism". Liberation means liberation or liberation for humanity in the face of a tyrannical and dehumanistic social system.¹⁶

¹³ Juliansyah Noor, *Metodologi Penelitian* (Jakarta: Kencana Prenada Media Group, 2006), 138.

¹⁴ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2014), 241.

¹⁵ M. Abdul Halim Sani, *Manifesto Gerakan Intelektual Profetik*, ed. Kasyadi (Yogyakarta: Samudra Biru, 2011), 112.

¹⁶ M. Syafiq Mughni et al., *Diskursus Neo-Sufisme Muhammadiyah: Genealogi, Konstruksi Dan Manifestasi* (Malang: UMM Press, 2015), 243.

3. Transcendence

The words “transcendere”, which means to overcome, and glimpse, which means “to pass over, cross over, or pass over”, both come from the Latin, transcendent and transient, respectively. In accordance with the theological definition, namely divinity, transcendence also refers to belief in Allah SWT. By freeing itself from the currents of hedonism, consumerism and societal decadence, transcendence seeks to add a transcendental dimension or force humanity to embrace the undoubted authority of Allah SWT.¹⁷

The meaning of transcendence comes from the Latin word *transcendere* which means to go beyond or exceed. Transcendence is perhaps the highest quality of spiritual life. Theologians and religious circles usually define "transcendence" as something that goes beyond the physical world. Transcendent things invite us to "go beyond" (beyond) beyond the present, beyond feelings of joy or sorrow, even beyond ourselves at this moment. Transcendence takes us beyond the limits of our knowledge and experience, and places them in a broader context. It gives us an awareness of something extraordinary and infinite, both within ourselves and in the world around us. Some people who have experienced transcendence refer to it as "God"; others call it a mystical experience; while still others feel it through the beauty of flowers, a child's smile, or the notes of music. Therefore, humans have spiritual and moral potential that can be developed through worship and good deeds.¹⁸

The supporting theories of this research are as follows:

1. Worship

Worship linguistically (etymologically) means to humble oneself and submit. Meanwhile, according to *syara'* (terminology), worship has many definitions, but the meaning and intent is one. These definitions including:

¹⁷Donny Dharmawan and Mifathussa'adah Wardi, “Implementasi Nilai-Nilai Komunikasi Profetik Pada Remaja Majelis Rasulullah,” *Bayyin: Jurnal Komunikasi dan Penyiaran Islam* 1, no. 1 (2023): 27–37.

¹⁸M Munif et al., “Implementasi Profetik Di Lembaga Pendidikan Pesantren Prophetic Implementation in Islamic Boarding School Education Institutions,” *Idealita: Jurnal Pendidikan dan Sosial Keagamaan* 3, no. 1 (2023): 66–90.

Worship is obeying Allah by carrying out His commands through the words of His Messengers. Worship is humbling oneself to Allah Azza wa Jalla, which is the highest level of submission accompanied by the highest feeling of mahabbah (love). Worship is a term that includes everything that Allah Azza wa Jalla loves and pleases, whether in the form of words or deeds, spiritual or spiritual. This third is the most complete definition.¹⁹

2. Dzikir

In Arabic, the word dhikr is a derivative form of the word dzakara which means remembering, mentioning, or presenting a recorded memory stored in memory. For example, Ibnu Athaillah As-Sakandari, a 7th century Hijri scholar, defined dhikr as the activity of freeing oneself from negligence by always presenting one's heart with Allah. Or repeating the name of Allah silently or verbally. This is done by remembering the pronunciation of jalālah (Allah), His attributes, His laws, His deeds, or a similar action.²⁰

B. Analysis

The research findings about the implementation of three major projects which are a conversion of the Kuntowijoyo profetik prophetic concept based on QS. Ali Imran: 110 are as follow:

1. Transcendence Aspect

Temuan penelitian menunjukkan bahwa aspek transendensi meliputi beberapa hal, yaitu:

a. Dhuha Prayer

It is worship when the sun rises as high as a spear, until the sun falls.²¹ *Dhuha* prayer is a perfect combination of speech (prayer, reading the Koran) and action (prayer movements). This is in accordance with the theory of worship which includes both.

¹⁹ Yoandi Putra Harahap, *Tuntunan Ibadah Sesuai HPT Muhammadiyah & Kesalahan Kesalahan Dalam Shalat* (Guepedia, n.d.), 13.

²⁰ Luqman Junaidi, *The Power of Wirid Rabasia Dan Khasiat Zikir Setelah Shalat Untuk Kedamaian Jiwa Dan Kebugaran Raga* (Jakarta: Al Hikmah, 2007), 3-4.

²¹ Wahyu Sabilar Rosyad, "Pelaksanaan Shalat Dhuha Dalam Meningkatkan Kecerdasan Spiritual Siswa Kelas 3 Madrasah Ibtidaiyah Ma'arif Nu Ajibarang Wetan," *Jurnal Ilmiah Mahasiswa Raushan Fikir* 9, no. 2 (2020): 23–41.

The action of *ḡhabir* can be seen in the physical performance of prayer. Meanwhile, the spiritual aspect is manifested in the intention and sincerity of the heart when performing the *Dbuha* prayer. This is in line with the theory which states that worship includes both outer and inner actions.

Dbuha prayer is included in *the sunnah* worship which is highly recommended by the Prophet SAW and is known to have many virtues. Its implementation aims to get closer to Allah and seek His approval, so that it meets the requirements that this worship is loved and approved by Allah.

Based on the analysis above, it can be concluded that the *Dbuha* prayer is fully in accordance with the definition of worship in the proposed theory. Dhuha prayer not only includes the aspects mentioned in theory (speech and deed, *ḡhabir* and inner heart), but also fulfills the main purpose of worship, namely to gain the pleasure of Allah Azza wa Jalla. Thus, the *Dbuha* prayer is a concrete and specific example of the application of the theory of worship in the daily practice of Muslims. This is in accordance with the basis contained in the hadith of the Prophet SAW, namely:

حَدَّثَنَا أَبُو مَعْمَرٍ حَدَّثَنَا عَبْدُ الْوَارِثِ حَدَّثَنَا أَبُو التَّيَّاحِ قَالَ حَدَّثَنِي أَبُو عُمَرَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْصَانِي خَلِيلِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثَلَاثِ صِيَامٍ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكَعَتَيْ الضُّحَى وَأَنْ أُوتِرَ قَبْلَ أَنْ أَنْامَ. رواه البخاري ١٨٤٥ :

Abu Ma'mar has told us 'Abdul Warits has told us Abu At Tayyah said: has told me Abu 'Uthman from Abu Hurairah radliyallahu 'anhu said: "My beloved Rasulullah shallallahu 'alaihi wa sallam gave me a will so that I fast three days every month, perform the Dhuha prayer two rak'ahs and pray the witr prayer before I sleep." HR. Al-Bukhari in his Sahih: 1845.

b. Wiridan-wiridan

Wirid are various forms of actions that are approved by Allah, which are done solely because of Allah, and are directed only to Him, and are carried out continuously or *istiqamah*.²²

Analysis of the concepts of dhikr and wiridan-wiridan as research findings has several aspects, including the following:

1) Aspects of Breaking Away from Negligence and Sincere Intentions:

In theory: According to Ibn Athaillah, Zikr is an activity that brings the heart together with Allah, which means focusing on Allah and releasing oneself from worldly carelessness. Meanwhile, research findings: Wirid is done solely because of Allah with sincere intentions. This shows that wazifa also aims to escape from negligence and focus on Allah.

2) Aspects of Repetition of Allah's Name and Various Forms of Action:

Theoretical aspect: Zikr involves repeating Allah's name mentally and verbally, as well as remembering His attributes, laws and deeds. Meanwhile, the research findings: Wirid includes various forms of actions that are pleasing to Allah, which can include dhikr in various forms (verbal, heart, action). So, dhikr can be part of wazifa in the form of repeating Allah's name or remembering His attributes and deeds.

3). Aspects of Istiqamah and Continuity:

Theoretical aspect: Zikr does not explicitly emphasize continuity, but the practice of dhikr is often carried out routinely. Research findings: Wirid is explicitly carried out with *istiqamah*, emphasizing aspects of continuity and sincerity in carrying it out. This means that the practice of dhikr, if done continuously, is included in wirid.

²² M. Alan Alfarisi, "Dzikir Dan Wirid Di Pesantren Darur Rahman Kiemas Sendangagung," *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam dan Tasawuf* 9, no. 1 (2023): 23–41.

Based on the analysis above, dhikr according to Ibn Athaillah As-Sakandari and the definition of wirid in research findings show a lot of harmony: Focus on Allah: Both concepts emphasize the importance of presenting the heart with Allah and releasing oneself from negligence. Activities that are approved by Allah: Repetition of Allah's name and remembering His attributes in dhikr are forms of activities that are approved by Allah, which are also an important part of wazifa. Sincere Intention and Purpose: Both are done solely for the sake of Allah and directed only at Him, emphasizing the importance of sincere intentions. Continuity: Wirid emphasizes continuity (istiqamah), which can also be applied in the practice of dhikr to achieve spiritual virtue.

Thus, dhikr as part of wazifa shows a strong relationship in achieving the same spiritual goal, namely getting closer to Allah through sincere intentions and continuous practice.

فَادْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ١٥٢

Remember Me, I will remember you. Be grateful to Me and do not deny Me. QS. al-Baqarah: 152

The research findings which resulted the following harmony:

Transcendence invites us to go beyond physical limits, while the Dhuha prayer and wirid, although involving physical and verbal actions, aim to direct the heart and mind to Allah, transcending the material world and entering the spiritual dimension.

Transcendence invites us to experience something beyond the present, our feelings and ourselves. Meanwhile, when performing the Dhuha prayer and reciting the wirid, a person is expected to reach a state of solemnity, where they feel closer to Allah, transcending worldly feelings and uniting with spiritual goals. higher.

Transcendence provides awareness of something extraordinary and limitless, while the practice of Dhuha prayer and

wird increases spiritual and moral awareness, helps individuals understand and feel the greatness of Allah, and build a deeper relationship with Him.

Transcendence provides awareness that humans have spiritual and moral potential that can be developed. Meanwhile, Dhuha and wirid prayers are a means to develop this potential, strengthen faith, improve moral quality, and build consistent good habits in daily life.

Based on the analysis above, it can be concluded that Dhuha prayer and reading wirid are in line with the concept of transcendence outlined in theory with several arguments, namely helping to transcend physical and worldly limits: Through prayer movements and repetition of dhikr, a person is directed to focus on Allah and go beyond the boundaries of prayer. the physical and emotional boundaries of the world; brings profound spiritual experiences: Helps individuals experience spiritual moments that transcend everyday circumstances, leading to deeper and transcendent experiences and develop broader awareness: Expands spiritual awareness, providing a deeper understanding of the greatness of Allah and creation and enhances Spiritual and Moral Potential: Through consistency and sincerity in practice, individuals can develop their spiritual and moral potential, improving the quality of worship and good deeds.

Thus, the Dhuha prayer and wirid not only fulfill the criteria for worship that is approved by Allah but also function as a means to achieve spiritual transcendence in everyday life.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ
وَذَلِكَ دِينُ الْقَيِّمَةِ ۝

They are not ordered, except to worship Allah by giving sincere obedience to Him, hanif (istikamah), performing prayers,

and paying zakat. That is the straight (true) religion. QS. al-Bayyinah:
5.

C. Liberation Aspect

Research findings show that aspects of liberation include several things, namely: sharing with others, social service and giving alms. If analyzed using the theory of liberation above, we will find harmony based on several reasons, namely:

1. Exemption from Anti-Humanitarian Acts:

Liberation seeks to eliminate actions that hinder humanity. Sharing with others, social service, and giving charity directly help alleviate the suffering of others, reduce dehumanization that occurs due to poverty, hunger, and limited access to basic needs. For example, social services such as health education help people obtain important information that can save lives, while sharing food and clothing helps people who are unable to meet their basic needs.

2. Neutralization of "Colonization" Conditions:

Liberation aims to overcome social, economic and political oppression. Meanwhile, through social service and alms, society can reduce social and economic inequality. For example, raising funds for the education of children from disadvantaged families helps them obtain better educational opportunities, thereby breaking the cycle of poverty. These activities neutralize conditions of economic colonialism by providing access to resources and opportunities that were previously unavailable.

3. Principles of Prophetic Ethics:

Liberation serves as a moral foundation in the struggle for social justice. While sharing with others, social service, and giving alms reflect moral and ethical principles that focus on justice, compassion, and solidarity. For example, sharing with others based on sincere intentions and compassion strengthens human values and reduces social injustice.

So, sharing with others, social service, and giving alms are ways to improve humanity by providing direct assistance to those in need. These actions help reduce suffering and provide hope and new opportunities to disadvantaged individuals which can be implemented through activities such as food distribution, medical assistance, and emotional support helping to address the underlying problems faced by marginalized communities.

Likewise, by carrying out social service and alms, communities can help balance socio-economic inequality. This includes providing access to education, health services, and disaster relief to the marginalized which can be implemented through scholarship programs for children from poor families helping them get a better education, which in turn increases their chances of escaping poverty.

In addition, the values that underlie the actions of sharing, social service, and alms are justice, compassion, and solidarity, which are the core of prophetic ethics, which can be implemented through these actions to create a culture of mutual help and care in society, strengthen social networks and build stronger solidarity.

Thus, sharing with others, social service, and giving charity are not only acts of kindness, but also important tools in liberation efforts to create a more just, humane, and prosperous society. These practices help embody the principles of prophetic ethics in everyday life, liberate individuals from various forms of oppression, improve their quality of life, and strengthen social networks in society.

صحيح مسلم ٤٦٨٥ : حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا أَبِي حَدَّثَنَا زَكَرِيَّا عَنْ الشَّعْبِيِّ عَنِ النَّعْمَانِ بْنِ بَشِيرٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَى . حَدَّثَنَا إِسْحَاقُ الْحَنْظَلِيُّ أَحْبَرَنَا جَرِيرٌ عَنْ مُطَرِّفٍ عَنِ الشَّعْبِيِّ عَنِ النَّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ .

Sahih Muslim 4685: Has told us Muhammad bin 'Abdillah bin Numair: Has told us my father: Has told us Zakaria from Ash Sya'bi from An Nu'man bin Bisyr he said: Rasulullah shallallahu 'alaihi wa sallam said: "Believers in terms of loving, cherishing and cherishing each other are like one body. If one part of the body is sick, then the whole body will be awake (can't sleep) and hot (feels the pain too)" We have told it. Ishaq bin Al Hanzhali: Has reported to us Jarir from Mutharrif from Ash Sya'bi from An Nu'man bin Bisyr from the Prophet sallallahu 'alaihi wa sallam with a similar Hadith.

D. Humanisation Aspect

Research findings show that the liberation aspect includes several things, namely: caring for and teaching orphans, caring for the elderly and participation in disaster management. If these findings are analyzed with the theory of humanization, they will find common ground for several reasons as follows:

Humanization is the process of humanizing humans, which in the context of theo-anthropocentric humanism, wants humans to return to their nature as God's creatures and social creatures. This concept includes:

Humanization of Humans: Returning humans to their true position as God's creatures and social creatures.

- 1. Theo-Anthropocentric Humanism:** Combines religious values with humanity, emphasizing that humans must live in accordance with religious teachings and noble moral values.

2. **Returning to Fitrah:** Inviting humans to return to the noble basic qualities of humanity and play an active role in creating social harmony.

Meanwhile, research shows several forms of social practice which are the implementation of humanization, namely:

- a. Caring for and Teaching Orphans: Providing care, education, and emotional support to orphans to ensure they have equal opportunities to thrive.
- b. Caring for the Elderly: Providing care and attention to aging parents, ensuring they live with dignity and comfort.
- c. Participation in Disaster Management: Engage in humanitarian activities to help victims of natural disasters, such as providing emergency aid, food and shelter.

So, the research findings are in line with humanization theory with the following review:

1. **Humanization of Humans:** Humanization aims to return humans to their correct position as God's creatures and social creatures. Meanwhile, caring for and teaching orphans, caring for the elderly, and participating in disaster management are concrete actions that manifest human values. For example, by caring for orphans, we provide them with the love and education they need to grow into good, productive individuals. Humanization is the process of humanizing humans, which in the context of theo-anthropocentric humanism, wants humans to return to their nature as God's creatures and social creatures.
2. **Theo-Anthropocentric Humanism:** Combines religious values with humanity, emphasizing that humans must live in accordance with religious teachings and noble moral values.

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2. **Theo-Anthropocentric Humanism:** Appropriate humanization is based on religious teachings and moral values. the actions of caring for and teaching orphans, caring for the elderly, and participation in disaster management reflect religious values that emphasize compassion, justice, and assistance to others. For example,

teachings in many religions teach the importance of being kind to orphans and respecting parents.

- 3. Returning to Nature:** Humanization invites humans to return to the noble basic qualities of humanity. Meanwhile, caring for orphans and the elderly and helping disaster victims is a real manifestation of basic human qualities such as compassion, empathy and solidarity. For example, by helping disaster victims, we show deep solidarity and empathy, which is a basic human trait of wanting to help others.

Thus, it can be concluded that the research findings strengthen the humanization theory with a description from the implementation perspective as follows:

- 1. Humanization and Humanity:** Caring for and teaching orphans, caring for the elderly, and participating in disaster management are real forms of humanizing efforts. This action ensures that every individual, especially the vulnerable, receives fair and dignified treatment. These activities can be implemented by providing education and support for orphans, we help them develop their potential and give them equal opportunities in life. Caring for the elderly ensures they live with the dignity and respect they deserve after spending their lives contributing to society.
- 2. Theo-Anthropocentric Humanism:** This action is in line with the principles of humanism based on religious values, where humans are considered as God's creatures who must be treated with compassion and justice which can be implemented in many religious traditions, helping orphans, caring for the elderly, and providing assistance to those in need is a direct command from religious teachings. This strengthens the connection between humanitarian action and spirituality, ensuring that our actions have a strong moral foundation.
- 3. Return to Nature:** This activity invites humans to return to their basic nature of being full of love and caring for others, which is the nature of

humans as social creatures. This can be implemented by being involved in activities such as caring for orphans and the elderly and helping disaster victims, we actualize our most basic human potential. This not only helps others, but also enriches our own souls with experiences of empathy and solidarity.

Thus, caring for and teaching orphans, caring for the elderly, and participation in disaster management are real implementations of humanization theory. These practices bring human and spiritual values to life, helping to create a more just and civilized society. They show how concrete actions can reflect the principles of theo-anthropocentric humanism, which combines religious and humanitarian values in an effort to humanize humans back to their natural nature.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ۚ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ۚ وَلَا يُحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ۚ ٣

Do you know (people) who deny religion? (1) That is the person who rebukes orphans, (2) and discourages feeding the poor (3). QS. al-Ma'un: 1-3

CONCLUSION

This research analyzes the application of prophetic values compiled by Kuntowijoyo in the context of humanization, liberation and transcendence. These three concepts are explained as follows:

Humanization is a humanizing process that focuses on returning humans to their nature as God's creatures and social creatures. This is a form of humanism based on religious teachings, which aims to return humans to their true position as creatures who interact with God and fellow humans. Practices that support this concept include caring for and teaching orphans, caring for the elderly, and participation in disaster management. This action manifests compassion, empathy and solidarity which are the core of human values and religious teachings.

Liberation is an effort to free humans from all forms of anti-human acts and conditions of social, economic and political oppression. This involves prophetic

ethical principles that serve to neutralize tyrannical and dehumanistic conditions. Practices such as sharing with others, social service, and giving alms are real forms of liberation. These actions help reduce suffering, address socio-economic inequalities, and strengthen social networks in society.

Transcendence is the highest quality of spiritual life that transcends physical and worldly boundaries. It involves the recognition and experience of God's existence beyond everyday knowledge and experience. Dhuha prayer and wird are examples of practices that support transcendence. Both help individuals to focus on God, transcend physical and emotional limits, and deepen spiritual and moral awareness.

In conclusion, this research shows that the implementation of the prophetic values proposed by Kuntowijoyo can be seen in various religious and social practices. Dhuha prayer and wird reflect transcendence through a focus on Allah and deeper spiritual awareness. Sharing with others, social service, and giving charity realize liberation by reducing suffering and social inequality. Caring for and teaching orphans, caring for the elderly, and participating in disaster management illustrate humanization by returning humans to their nature as creatures full of compassion and empathy. This implementation shows how the concept of theo-anthropocentric humanism can be realized in everyday life to create a more just and civilized society.

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