Implementation of Prophetic Values in Forming the Character of Student Candidates for History Teachers

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Abstract: Based on the current state of Indonesia which is a moral crisis due to the lack of implementation of education about morals or morals. One reason is that education in Indonesia places more emphasis on cognitive aspects, while affective aspects tend to be ignored. Therefore, it is necessary to have character education to shape student morals based on the concepts taught by Rasulullah as the most successful educator and someone who is a role model for mankind. By applying the concept of education taught by the Prophet and emulating it, it is expected to form good morals for students. This is in accordance with the vision of Muhammadiyah Metro University's "Center for Professional, Modern, and Enlightening Prophetic Excellence". This is a reflection of how Muhammadiyah Metro University continues to provide the best in education to produce human resources, including prospective history teachers, by instilling prophetic values. The purpose of this study was to find out the implementation of prophetic values in shaping the character of history teacher students at Muhammadiyah Metro University. The research method in this research is field research. The objects of his research are students and lecturers of history education at Muhammadiyah Metro University. The informant determination technique used purposive sampling. Data collection techniques use interactive models, namely data collection, data reduction, data presentation, and drawing conclusions. The results of the study show that the implementation of prophetic values in shaping the character of prospective history teacher students can build and shape student character and morals such as religious character, discipline, tolerance, honesty, and responsibility. So that students have noble, respectful, and tolerant behavior.

Keywords: Implementation, Prophetic Values, Character

I. INTRODUCTION

Learning is the process of people acquiring various skills, skills, and attitudes. The ability of people to learn is an important characteristic that distinguishes their kind from other types of creatures [1]–[6]. Humans were given reason by God to think, so by learning human reason can develop. Learning is an obligation for everyone, even in education there is the term "long life education", namely lifelong learning [7]. The meaning of the term above is that as a human being, the obligation to learn starts from the womb to the grave. Learning can be done at any time, anytime, and anywhere [8]–[11].

Learning is a learning process or system that is planned, implemented, and evaluated systematically so that students can achieve learning goals effectively and efficiently [12]. Learning is seen from two angles, namely: first, learning is seen as a system. Learning has several components that are organized including learning objectives, learning materials, strategies, and learning methods, learning media/visual aids, class organization [13]–[18]. Second, learning is seen as a process that is a series of lecturer efforts in order to make students learn. In accordance with the mandate of the 1945 Constitution, Indonesia has a big task, namely to educate the life of the nation.

Currently, in the learning process, educational institutions only pay attention to scientific (cognitive) aspects, while attitudes (affective) and skills (psychomotor) have not really been paid attention to, as a result, the character and morals of students have not been formed optimally [19]–[22]. There are still many various moral deviations that occur among Indonesian students. Student brawls, fights between gangs, free sex, and irregular lifestyles are examples of moral decay among our young generation.

So, in order to achieve maximum learning goals, and in the context of character and moral formation, many universities apply the values of prophetic education as a real effort, especially in shaping the character of students [18], [20], [22], [23]. The values of prophetic Islamic education imply that Islamic education uses prophetic missions as the basis for its development. The prophetic mission is inseparable from the main mission of the Prophet sent by God to improve the

character and behavior of the people. Improving character and behavior is a very important part of building the quality of life and human civilization. Forming humans so that they have a synergistic balance between the physical and spiritual, a balance of ability between reading God's signs in the holy book (verses qauliyyah) and God's signs in the universe (verses kauniyyah) [24], [25].

Meanwhile, the central educational mission of the Prophet Muhammad SAW was to instill the true belief in monotheism, to educate people to understand all natural phenomena and humanity holistically; forming human beings who have balanced qualities between faith, knowledge, and charity, physically and mentally competent, balanced emotional, rational and spiritual qualities, upholding a just, healthy, harmonious, materially and spiritually prosperous society, and developing the quality of human life, sanctifying morals equips humans with the necessary capital to live happily in this world and be happy in the hereafter.

Thus, the essence of Islamic education is to form noble morals, form students who have a balance of life in the world and the hereafter, direct students to have work skills [26]–[29] and professional abilities, foster scientific enthusiasm, form students to have and maintain aspects of spirituality and religion [30]–[32]. Mastery of science and technology must be balanced with deep religious understanding and high religious practice, so as to enable students to always develop knowledge in the corridors of religious teachings [16], [33], [34].

While Rasulullah is a teacher who has an exemplary attitude and noble character. Rasulullah carried out the teaching process with good examples and morals (character). The morality of the Prophet is the highest peak of praiseworthy character. Allah made him an example for His servants. While al-akhlak al-karimah itself is intact, complete, and perfect contained in the Prophet Muhammad, an exemplary figure who is the sole role model for Muslims of all time. Muhammadiyah Metro University, which in this case is a higher education institution, also applies prophetic values according to its vision of the "Professional, Modern and Enlightening Center for Prophetic Excellence". in a conscious effort to form the morals and character of students. Some of its activities as an effort to apply prophetic values at Muhammadiyah Metro University apply reading the Koran, and praying noon in the congregation as an effort to increase religious character [35], [36].

Thus, researchers conducting research in the history education study program at Muhammadiyah Metro University are very important to find out how the process of implementing prophetic values and how the results are in shaping student character in an effort to instill religious values, discipline, tolerance [36]–[39], and responsibility that is manifested in the form of individuals who have good morals and form an ideal community (khairul ummah) when they are in the community. On this basis, the researcher raised the title "Implementation of Prophetic Values in Shaping Student Character in the historical education study program at Muhammadiyah Metro University".

In general, this study aims to analyze the implementation of prophetic values in shaping the character of prospective history teacher students in the history education study program at Muhammadiyah Metro University. This research needs to be carried out as an illustration of the implementation of prophetic values that have been carried out and become evaluation material for learning activities in preparing prospective teachers who have professional prophetic competence.

II.   METHOD

The research method used is a qualitative research method [40]–[42]. This qualitative research method is also known as the artistic method, because the research process is more artistic in nature (less patterned), and it is also known as the interpretive method because the research data are more concerned with the interpretation of the data found in the field. This method is used to research natural object conditions (as opposed to experiments) where the researcher is the key instrument, data collection techniques are carried out in triangulation (combined), data analysis is inductive/qualitative in nature, and qualitative research results emphasize meaning rather than generalization.

In accordance with the theme that the researcher discussed, the type of research used was field research [43]. That is, researchers go to the field to make observations about a phenomenon in a scientific situation. The reason the researcher uses this type of research is that the researcher intends to carry out an in-depth analysis assisted by empirical data obtained in the field according to the relevant theory which in the end can make conclusions.

The research subject is the main data source as an informant to describe the implementation of prophetic values in shaping the character of prospective history teacher students. So that the subjects of this study consisted of lecturers and

students of the history education study program at Muhammadiyah Metro University. Where the determination of the research subject considers its relationship to the formulation of the problem in this study.

This study uses data collection methods in the form of questionnaires in the form of interviews, observation, and documentation [5], [43]. (1) Participant Observation, researchers observe what they say, and participate in their activities. With this participant observation, the data obtained will be more complete, sharp, and up to know at the level of meaning of each behavior that appears. (2) interview/interview, as a meeting of two people to exchange information and ideas through question and answer, so that meaning can be constructed in a topic. Interviews are used as a data collection technique when the researcher wants to conduct a preliminary study to find problems that must be studied, but also when the researcher wants to know things from respondents in more depth. The interviews in this study used semi-structured interviews. (3) Documents are records of past events. Documents can be in the form of writing, pictures, or monumental works of a person. Document study is a complement to the use of observation and interview methods in research. Research results from observations or interviews will be more credible or reliable if they are supported by documents.

While the data analysis in this study was carried out interactively [44]. Qualitative data analysis was carried out interactively and took place continuously until completion. That is, in the analysis of data the researcher is directly involved in explaining and concluding the data obtained by relating the theory used. Interactive model data analysis consists of four main things, namely data collection, data reduction, data presentation and conclusion drawing (verification), with explanations [45].
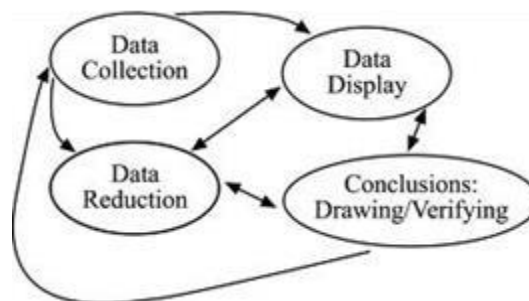

Figure 1 Interactive Analysis of the Miles & Huberman model

III. RESULT AND DISCUSSION

A. Implementation of Prophetic Education Values in Shaping the Character of prospective history teacher students

Character education is an effort to realize and develop students' potential according to the principal values that are carried out consciously and planned. Character education is an effort to inculcate values and develop the quality of Indonesian human resources (HR).

Thus, based on the results of interviews and observations, which the researchers carried out as a whole, the researchers found that the implementation of prophetic values in shaping the character of prospective history teacher students was found in their education system, such as their goals and vision, then their learning, their evaluation system, the material they taught, and exemplary application by lecturers in everyday life at the university.

There needs to be character education to shape student morals based on the concepts taught by Rasulullah as the most successful educator and someone who is a role model for mankind. By applying the concept of education taught by the Prophet and emulating it, it is expected to form good morals for students. This is in accordance with the vision of Muhammadiyah Metro University's "Center for Professional, Modern, and Enlightening Prophetic Excellence". This is a reflection of how Muhammadiyah Metro University continues to provide the best in education to produce human resources, including prospective history teachers, by instilling prophetic values.

To achieve this vision, especially to form a superior Muslim personality, the university designed a process for students' self-accustoming activities, such as holding/mandating congregational Zuhur prayers. With that, all students will get used to praying at the mosque and be active in worship, so that Islamic values will be internalized within students. As stated by Zakiah Darajat quoted by M. Roqib in his book "In general, the goal of Islamic education is the formation of a

complete Muslim personality (kaffah) who has independence, is multi-intelligence and is creative-dynamic so that he is able to give grace to nature."

Character-building strategies can be carried out by (1) socialization (print and electronic media need to participate in socialization), (2) formal, non-formal, and informal education, (3) regulatory intervention methods and training and habituation (habituation), (4) empowerment, acculturation, and synergistic cooperation between all stakeholders. This vision makes efforts to form a sincere Muslim personality with the support activities provided at the university as mentioned above.

This activity is an effort made to shape the character of students as prospective history teachers, namely through regulatory interventions as well as training and habituation. These activities will certainly build student character. Carrying out prayers in the mosque is an effort to get closer to Allah on the basis of belief in him. So that obliging students to pray in congregation at the mosque is an act of transcendence humanization to invite students to be close to Allah and do good to fellow human beings.

Then the application of prophetic education is also applied during the process before and during learning. When a lecturer enters the classroom the lecturer greets before the lesson begins, a lecturer also leads a prayer before studying first. Then the lecturer tries to teach sincerely, and honestly and puts forward good qualities in himself.

Such activities indirectly transfer Islamic values to students. The educator's personality must be a reflection of Islamic values. As stated by the respondent as follows: "Maybe it is applied in universities maybe lecturers have to be honest too, then how to implement it for students so that they are or have an honest attitude and then fathom.

Then, prophetic education is also realized from the evaluation system which does not only emphasize cognitive, but also affective and psychomotor aspects. Such as the personality or behavior of students included in it, so that students are required to be smart and have good morals. Good morals to friends and lecturers and even their social environment. Humans are social creatures, so besides knowing their obligations to Allah, they must also know manners and behavior towards fellow human beings. So the behavioral aspect becomes an element very important in the evaluation system. As stated by the respondent as follows: "Yes, for assessment, we use all three aspects of education. Like cognitive, a child's intelligence has its own value, then what we value again is the child's attitude, then the third is the child's skills, which also exist. And that data is in the curriculum section, and what it looks like later can be seen."

This shows that history education students at Muhammadiyah Metro University attach great importance to behavioral aspects in the assessment process. Because nowadays there are a lot of smart students who don't have good morals, so researchers think all universities should include behavioral aspects in their evaluation and assessment process. Evaluation of prophetic education in addition to measuring and assessing the quality of understanding, mastery, intelligence, and skills, also measures and assesses the morale and character of students. Morals have the dimension of monotheism or relationship to God, relationship to fellow human beings, and relationship to nature. Besides being able to evaluate morals through tests as well as non-tests such as from diaries that contain worship, student associations in the family, with neighbors, and the community.

Prophetic education is also realized in the form of habituation and exemplary example by lecturers at the university, both in the learning process and outside the learning process. In the learning process, a lecturer greets students and reads a prayer before studying, and gives punishment if necessary to students who do not complete assignments. Actions like this are acts of liberation so that students are free from laziness and irresponsibility. Although more emphasis on the learning process which is fun, education must still provide sufficient space for student self-discipline by imposing punishment (punishment) for those who violate the rules. If education is denied from punishment, it will result in students being mistreated, and not understanding politeness or politeness.

Good educators are those who are good in personality and exemplify Islamic values in their behavior. Educators should model good behavior for students so that they will follow what they are doing because students will understand more by seeing actions than words. If a lecturer sets a good example, students will automatically have good morals as well. So that a good environment will arise and students will become Khoirul Ummah. Namely wanting to worship Allah, commanding goodness, both by word and deed and wanting to prevent an act that is not good. So in a university, a lecturer must set a good example to students, so that an ideal social community (khoirul ummah) will be built, they will imitate what we do, so they will have good morals.

B. Results of Implementation of Prophetic Education Values in Shaping the Character of prospective teacher students

With the implementation of this Prophetic Education, it will form a religious person, both in terms of knowledge and behavior. Improving character and behavior is a very important part of developing the quality of life and human civilization by forming humans so that they can have a synergistic balance, namely a balance between body and spirit, a balance of ability between reading verses qauliyah (verses of the holy Koran) and kauniyah (universe). This is certainly a plus for universities that implement it.

In the midst of the current advances in science and technology, morals and a sense of humanity will erode between people, so that prophetic education becomes the main alternative to returning humans to their true selves and establishing a balance between the world and the hereafter, religious knowledge and other sciences. Teaching students about religious sciences that are internal to the curriculum, then with a system or rules made by the university such as requiring students to take part in the tahfidz program, praying in congregation, and holding grand recitations on Islamic holidays, will foster religious character. they. Making them more confident about their religion, more active in worship, more active in carrying out God's commands, so that students will become good Muslim individuals, and become khairul ummah among other people.

The purpose of national education with religious character is not only oriented towards the process of transforming knowledge (transfer of knowledge) but also must be directed at the process of transferring religious values. In the context of learning, a lecturer is not only busy preparing various materials and learning strategies, but also must be able to be a good role model for students, both in thinking, acting, and communicating. Lecturers must be able to be good motivators and become a patron in communicating social relations.

As expressed by respondents about the character built through prophetic education below: "Of course with the religious activity earlier, we instill religious character, then discipline, love to read, because the library also won 1st place yesterday, then respect each other another, because there is no violence that we instill here, all our punishments are carried out by instilling Islamic values.

Of course, in the process of transferring knowledge and values, it must be carried out with a continuous educational process through steps of physical and mental exercise, so that prophetic values can be internalized in individuals. So that when it is internalized into students, it will become a character for them. In this way, a student will be able to understand and live up to the truth and form into individuals who are ethical and good-natured.

Character-building strategies can be carried out by (1) socialization (print and electronic media need to participate in socialization), (2) formal, non-formal, and informal education, (3) regulatory intervention methods and training and habituation (habituation), (4) empowerment, acculturation, and synergistic cooperation between all stakeholders.

IV. CONCLUSION

It was concluded that: (1) it has been carried out regarding the implementation of prophetic values in shaping the character of prospective history teacher students in the learning process with objectification, not indoctrination, collective habituation and example, innovative use of methods and evaluation systems. (2) The results of the implementation of prophetic values in shaping the character of prospective history teacher students include being able to foster a level of religion and self-awareness of love of worship, forming an attitude of respect and tolerance in students, building morals and morals, instilling a prophetic mission and values prophetic values that can develop the intellectual, emotional, character and morals of students as a whole.

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