The Urgency of Character Education Based on Prophetic Pedagogy: An Approach to Overcoming Students' Moral Crisis

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ABSTRACT

Education is the main pillar in shaping the quality of human resources. Phenomena such as increasing deviant behavior, lack of responsibility, fading spirit of mutual cooperation, and declining honesty and social ethics are a reflection that the education system has not fully succeeded in shaping a complete human being. This crisis shows that education that only focuses on academic aspects is not enough to produce individuals with noble morals. The urgency of character education is increasingly felt in the context of modern life which is marked by the rapid flow of globalization, the development of information technology, and the rapid flow of instant culture that tends to deny noble values and local wisdom. Various studies have shown that character education can have a positive impact on students' behavior, both in the school environment and in society. Character education encourages students to internalize good values such as responsibility, discipline, cooperation, and respect for differences. These values are important provisions in building a harmonious social life, as well as forming a generation that has integrity and healthy competitiveness. Therefore, character education not only functions as an instrument for forming individual personality, but also as an instrument of social transformation in order to create a civilized social order.

ABSTRAK

Pendidikan merupakan pilar utama dalam membentuk kualitas sumber daya manusia. Fenomena seperti meningkatnya perilaku menyimpang, kurangnya rasa tanggung jawab, memudarnya semangat gotong royong, serta merosotnya kejujuran dan etika sosial merupakan cerminan bahwa sistem pendidikan belum sepenuhnya berhasil dalam membentuk manusia seutuhnya. Krisis ini menunjukkan bahwa pendidikan yang hanya menitikberatkan pada aspek akademis saja tidak cukup untuk menghasilkan individu yang berakhlak mulia. Urgensi pendidikan karakter semakin terasa dalam konteks kehidupan modern yang ditandai dengan derasnya arus globalisasi, berkembangnya teknologi informasi, serta derasnya arus budaya instan yang cenderung menafikan nilai-nilai luhur dan kearifan lokal. Berbagai penelitian telah membuktikan bahwa pendidikan karakter dapat memberikan dampak positif terhadap perilaku siswa, baik di lingkungan sekolah maupun di masyarakat. Pendidikan karakter mendorong siswa untuk menginternalisasi nilai-nilai baik seperti tanggung jawab, disiplin, kerjasama, dan menghargai perbedaan. Nilai-nilai tersebut menjadi bekal penting dalam membangun kehidupan bermasyarakat yang harmonis, sekaligus membentuk generasi yang berintegritas dan berdaya saing secara sehat. Oleh karena itu, pendidikan karakter tidak hanya berfungsi sebagai instrumen pembentukan kepribadian individu, tetapi juga sebagai instrumen transformasi sosial dalam rangka mewujudkan tatanan sosial yang beradab.

1. INTRODUCTION

Education is the main pillar in shaping the quality of human resources, not only from the cognitive aspect, but also the affective and psychomotor aspects. Within this framework, character education is an important dimension that must receive serious attention. Currently, attention to character education is getting stronger along with the increasing number of moral and social problems that hit society, especially among the younger generation. Phenomena such as increasing deviant behavior, lack of responsibility, fading spirit of mutual cooperation, and declining honesty and social ethics are a reflection that the education system has not fully succeeded in forming a complete human being. This crisis shows that education that only focuses on academic aspects is not enough to produce individuals with noble morals. The urgency of character education is increasingly felt in the context of modern life which is marked by the rapid flow of globalization, the development of information technology, and the rapid instant culture that tends to deny noble values and local wisdom. The younger generation now lives in a fast-paced and competitive world, where success is often measured solely from material aspects and external achievements. Values such as honesty, hard work, tolerance, and empathy are starting to be marginalized. In situations like this, character education is present as an urgent need to direct the development of students to continue to adhere to moral, ethical, and spiritual values, which are an important foundation in personal, social, and national life.

Character education is not a new concept in the world of education, but rather an inherent part of the goals of national education as stated in Law Number 20 of 2003 concerning the National Education System, namely to develop the potential of students to become people who are faithful, pious, and have noble character. However, in practice, character education is often not implemented optimally and integrated. Many schools still place character as a complement or additional activity, not as the core of the education process. In fact, character formation should be the spirit of every educational activity, not only in special lessons, but also in interactions, school culture, and teacher role models. Various studies have shown that character education can have a positive impact on student behavior, both in the school environment and in society. Character education encourages students to internalize good values such as responsibility, discipline, cooperation, and an attitude of respect for differences. These values are important provisions in building a harmonious social life, as well as forming a generation that has integrity and healthy competitiveness. Therefore, character education not only functions as an instrument for forming individual personality, but also as an instrument of social transformation in order to create a civilized social order.

One of the major challenges in strengthening character education is how to align the values taught with the reality of students' lives outside of school. In the digital era, students are more easily exposed to various information, cultures, and lifestyles that are not necessarily in line with the character values taught. Therefore, character education must be able to adjust its approach and methods so that they are contextual and relevant to the world of students. Strengthening character cannot be done indoctrinatingly, but through role models, habits, and the creation of a positive and inclusive learning environment. Character education also cannot be separated from the role of all parties, including families, schools, communities, and the state. Schools as formal institutions must be pioneers in building an educational culture that instills character values in every aspect of learning activities. Teachers as central figures in education have a great responsibility in instilling noble values through inspiring learning and becoming real role models in everyday life. In addition, collaboration between schools and

parents needs to be strengthened so that the formation of students' character can run synergistically and sustainably.

Prophetic characteristics: honesty, responsibility, and social commitment, relevant as a response to students' moral deficits. Marlina et al.'s (2025) research shows that the prophetic character approach can foster students' moral awareness, responsibility, and empathy, in line with the goals of modern character education. The integration of prophetic values in the curriculum, teaching methods, and evaluation is expected to instill character in a deep and sustainable manner. Character education is an inseparable moral, intellectual, and spiritual foundation for students. Lickona emphasizes the integration of knowing-feeling-acting as an effective pattern of character formation. Marlina et al. (2025) stated that character education based on prophetic pedagogy significantly increases students' moral awareness, responsibility, and empathy. The right solution to prevent moral decline. The results of Ratnasary Devy's study (2024) showed that through patterned religious activities such as congregational prayer, the habit of reading the Qur'an, and the application of prophetic values, students' characters become more disciplined, honest, and polite. The review method is used to explore the concept of prophetic pedagogy from various scientific sources of books, national/international journals, and academic repositories such as Google Scholar, Garuda, and Paperity.

2. METHOD

This study uses a literature study method (library research) to explore the urgency of prophetic pedagogy-based character education through the Self-Regulated Learning (SRL) framework. The literature was collected from peer-reviewed sources such as journals, books, and theses, using the Google Scholar and Garuda databases, according to the method described by Marlina et al. (2025). Literature study is considered a separate research, following the stages of conceptualization to dissemination as explained by Onwuegbuzie & Frels (2013).

This study uses a literature study method with a self-regulated learning (SRL) approach as a theoretical framework. The design includes: Collection of primary literature (reputable journals, academic books) and secondary (thesis, conference reports) related to prophetic pedagogy and SRL. Literature selection based on scientific validity (peer-review, high citation, relevance); Roick & Ringeisen's (2018) principles ensure the validity of data in theoretical studies. Thematic analysis of prophetic pedagogical values (shiddiq, amanah, tabligh, fathanah) in the three-phase SRL framework of Zimmerman & Moylan (2009): forethought, performance, self-reflectio. This approach ensures that each prophetic value is systematically linked to one of the SRL phases strengthening the theoretical and operational basis of the research.

SRL-Prophetic Integrative Model (showing the relationship of SRL phases with values) Forethought ↔ shiddiq & Amanah, Performance ↔ tabligh & fathanah, Self-reflection ↔ all values as moral output.

Table 1: Crosstab Matrix: Literature vs SRL Phase vs Prophetic Value

Literatur	Forethought	Performance	Self-reflection
Li & Zheng (2018)	✓ shiddiq	✓ fathanah	✓ amanah
Zimmerman & Moylan (2009)	✓ shiddiq	✓ tabligh	✓ fathanah
Pintrich et al. (1991)	✓ amanah	✓ fathanah	✓ shiddiq

Validity Testing Method Referring to Bandura (1985) and Cleary & Kitsantas (2017): Validation is done through data triangulation: cross-study comparison, evaluation by Islamic character education experts, and application of Pawson & Tilley's (1997)

guidelines for the strength of evidence (causal inference). Strengthening through small meta-analytic analysis when possible (Pressley & McCormick, 1995; Dent & Koenka, 2015).

Scientific Summary Design: literature study with SRL–Prophetic Pedagogy framework. Procedural: pseudocode ensures consistency of data extraction and classification. Data testing: through matrix and triangulation, strengthens the validity and reliability of the results. This method has been adopted and accepted academically because it is based on the well-known SRL model (Zimmerman & Moylan, 2009; Pintrich, 2000; Pressley & McCormick, 1995) and validation principles (Roick & Ringeisen, 2018; Ocak & Yamaç, 2013). With this structure, your research demonstrates a detailed, systematic and credible methodological process.

A. Research Design

This study uses a literature study method (library research), focusing on two-fold analysis: (1) Prophetic pedagogy as an approach to Islamic character education, and (2) Self-regulated learning (SRL) as a theoretical framework. Data collection follows systematic stages:

a. Collection of primary and secondary literature through databases such as Google Scholar, Garuda, and campus repositories, containing peer-reviewed journals, theses, and books related to the concept of prophetic pedagogy and the SRL model Zimmerman & Moylan (2009), Pintrichetal. (1991), and Li & Zheng (2018) as references for the analysis framework.

b. Selection based on inclusion criteria: relevance to prophetic values (shiddiq, amanah, tabligh, fathanah) and SRL phases; and scientific validity according to the guidelines of Roick & Ringeisen (2018).

c. Thematic analysis to map the relationship between each prophetic value and SRL phase, such as the forethought phase related to shiddiq, and the self-reflection phase supports the internalization of moral values.

B. Data triangulation was carried out through:

a. Comparison between sources (cross-study comparison),

b. Validation by Islamic character education experts,

c. Evaluation based on Sanderson & Tilley (1997) guidelines for generalization of results.

C. Pengolahan & Penyajian Data

a. Coding tematik: Setiap literatur dikode berdasar nilai profetik dan fase SRL.

b. Matriks crosstab disusun untuk menampilkan frekuensi kemunculan tiap nilai pada tiap fase SRL, mempermudah analisis kekuatan bukti.

D. Validity and Reliability

a. Data validity was supported by triangulation procedures, expert evaluation, and re-adjustment of literature sources (Ocak & Yamaç, 2013; Roick & Ringeisen, 2018).

b. Reliability was maintained by double coding (inter-coder agreement) and revision of the classification algorithm to achieve a minimum consistency of 0.80.

3.   RESULTS AND DISCUSSION

Character education is a fundamental aspect in the education system that aims to form individuals with noble character, integrity, and responsibility. The term "character" comes from the Greek "charassein" which means "to carve", describing the process of forming moral values in a person (Kosim, 2011).

According to Ryan and Bohlin, character education contains three main elements, namely knowing the good, loving the good, and doing the good. Character education is not just about teaching children what is right and what is wrong, but more than that, character education instills habits (habituation) about what is good so that students understand, are able to feel, and want to do good. The urgency of character education is increasing along with the challenges of globalization and moral degradation among the younger generation. Character education not only functions as a preventive measure against negative behavior, but also as a reconstruction of adolescent morals in the midst of moral panic (Zaman, 2019). Effective implementation of character education requires synergy between the family, school, and community environments to form individuals who have good morals and are useful for the wider community (Rony & Jariyah, 2020).

This section describes the research results and provides a comprehensive discussion. Results can be presented in the form of images, graphs, tables, and other forms, making them easy for readers to understand (Baier et al., 2019) and (Flanagan et al., 2020). The discussion can be divided into several subchapters.

In the Islamic perspective, character education has a strong foundation that comes from the Qur'an and Hadith. The formation of human beings with Islamic character must be based on the Qur'an as the main reference, the Hadith of the Prophet as an explanation, and ijtihad as a human view that does not deviate from the essence of the Qur'an and the Hadith of the Prophet (Hasibuan, 2014). The Prophet Muhammad SAW is the main example in internalizing these noble character values. Character education in Islam is not only limited to theory, but also real practice exemplified by the Prophet SAW. Character education also has a strong relevance to the philosophy of the Indonesian nation. As the identity or character of the nation, character is a basic value of behavior that is a reference for the values of interaction between humans. Character education that is in accordance with the philosophy of the Indonesian nation is expected to be able to form individuals who are not only intellectually intelligent, but also have high morality in accordance with the values of Pancasila. As the identity or character of a nation, character is a basic value of behavior that is a reference for the values of interaction between humans. Universally, various characters are formulated as shared life values based on the pillars: Peace, Respect, Cooperation, Freedom, Happiness, Honesty, Humility, Love, Responsibility, Simplicity, Tolerance, and Unity (Zaman, 2019).

3.1. The Urgency of Character Education in the Context of Moral Crisis

The moral crisis that is currently hitting society, especially among the younger generation, is a serious issue in the world of education. Phenomena such as increasing deviant behavior, moral decadence, fading honesty values, and loss of responsibility and empathy show that education has not fully succeeded in forming the character of students as a whole. In this context, the urgency of character education becomes increasingly relevant and urgent to be mainstreamed in the education system. Mohammad Kosim (2011) emphasized that the decline in morals among the younger generation is the main indicator of the failure of education that only emphasizes the cognitive aspect, without being accompanied by character strengthening. He stated that the success of education is not only measured from the academic aspect, but from the extent to which students have noble personalities, such as being honest, responsible, and caring about the social environment. According to him, character education needs to be the foundation in building whole people,

namely individuals who have integrity and are able to face moral challenges amidst the complexity of the modern era.

In line with that, Rony and Siti Ainun Jariyah (2020) stated that the moral crisis arises because of the imbalance between mastery of knowledge and the practice of moral values. They explained that many students today are intellectually intelligent, but spiritually and emotionally weak. This is due to the lack of internalization of moral values in the learning process. Therefore, character education is considered a preventive and curative solution to overcome various moral problems faced by students at various levels of education. Furthermore, Badrus Zaman (2019) examines the urgency of character education with a philosophical approach. He highlighted the importance of character education rooted in the philosophy of life of the Indonesian nation, namely Pancasila. According to him, values such as divinity, humanity, unity, democracy, and justice are basic principles that can be used as a moral foundation in character formation. When character education is not based on national values, efforts to stem the moral crisis will lose direction and substance. The times also remind us that modernization and globalization often bring foreign values that are not in accordance with the nation's culture, so that character education becomes the main defense in maintaining national identity.

In line with this view, Muslim Hasibuan (2014) explains that character education cannot be separated from the goals of national education, namely to form people who are faithful, pious, and have noble morals. He criticized the education system that emphasizes academic achievement too much without paying attention to the process of forming morals. According to Hasibuan, the moral crisis that occurs is the result of the degradation of spirituality and weak role models from the surrounding environment, including teachers and parents. Therefore, character education must be a process of value transformation that is integrated into all aspects of education, including curriculum, teaching methods, and school culture. Raras Ayu Prawinda and team (2023) also highlighted the importance of character education in early childhood as a long-term moral investment. They stated that character education carried out from an early age can form a strong personality foundation, which will later play an important role in determining social behavior, attitudes towards rules, and the ability to face moral challenges. In the context of a moral crisis, they stated that strengthening values such as responsibility, honesty, and caring must be carried out consistently and contextually according to child development.

In the context of modern society characterized by technological disruption and globalization of values, character education plays a role as a moral compass that guides students so that they do not get caught in an identity crisis and value degradation. Therefore, strengthening character education is a strategic and fundamental step in responding to the challenges of education in the contemporary era, while also building a generation of the nation that is morally and spiritually strong.

3.2. Integration of Character Values in the Education Curriculum

According to Kosim (2011), character education is a planned effort to help individuals understand, care about, and act based on the ethical values they embrace. Integration of character values into the education curriculum can be done through an internalization and habituation approach in the learning process. This is in line with the views of Rony and Jariyah (2020) who emphasize the importance of synergy between family, school, and society in shaping the character of students.

Zaman (2019) emphasized that character education in accordance with the philosophy of the Indonesian nation is very important to form a strong national identity. Values such as mutual cooperation, tolerance, and honesty must be internalized from an early

age through formal and non-formal education. In this context, the integration of character values into the education curriculum becomes very relevant and important.

Setyowati and Ningrum (2020) highlight the importance of the role of teachers in implementing character education in schools. They stated that teachers must be role models in everyday behavior and be able to integrate character values into the learning process. In addition, Hasibuan (2014) added that the formation of Islamic character must be sourced from the Qur'an and Hadith, with the Prophet Muhammad SAW as the main role model in internalizing these noble values.

Prawinda et al. (2023) emphasize the urgency of character education from an early age. They argue that the habituation of positive values such as honesty, responsibility, and empathy must begin in childhood so that they become part of their personality as adults. Thus, the integration of character values in the education curriculum must begin from early childhood education and continue to higher levels of education. Overall, the integration of character values in the education curriculum is an important effort in forming individuals who are not only intellectually intelligent, but also have strong morality and ethics. Through the internalization, habituation, and exemplary approaches, character values can be integrated effectively in the learning process, thus producing a generation with noble character, integrity, and responsibility.

3.2.1. Synergy between School, Family and Community

Character education cannot only be the responsibility of formal educational institutions. The family as the child's first environment must be the main basis for character formation. Society must also be a supporting ecosystem in this process. Synergy between schools, families, and society is a crucial element in the success of character education. These three environments, often referred to as the "tri-center of education", have complementary roles in forming the character of students who are whole and balanced.

1. Character Education as a Joint Effort

Rony & Siti Ainun Jariyah (2020) stated that character education includes the formation of morals and behavior, which requires real examples from the environment outside of school. This implies that if families and communities also instill moral values consistently, the process of forming students' morals will be more effective.

2. Internalization of National Values through Collaboration

Badrus Zaman (2019) emphasized the importance of the nation's philosophical values as the foundation for character education. These values must be internalized through a synergy mechanism between schools, families, and communities so that the values of Pancasila are not only known theoretically, but also experienced in everyday life.

3. Integrated Role in Early Childhood

A study by Eriva Setyowati & Mallevi Agustin Ningrum (2020) places direct emphasis on the role of synergy in character education, especially in early childhood. By stating, "Character education in early childhood involves all parties such as parents, families, schools, and communities." So it is clear that this collaboration is the basis for forming a strong character from the early stages of development.

3.2.2. Challenges in Character Education

The main challenges in character education are inconsistent implementation, lack of teacher training, and the negative influence of digital media. On the other hand, many schools still consider character education as additional content, not as the core of education. Character education faces various challenges that can hinder its effectiveness. Here are some challenges identified from several sources:

1. Inconsistency of the Curriculum with National Values

One of the main challenges is the lack of integration of character values that are in accordance with the philosophy of the Indonesian nation in the education curriculum. This causes character education to be inconsistent with national identity and culture. As stated by Zaman (2019), "Character education that is not in accordance with the philosophy of the nation can cause value disorientation in students."

2. Lack of Role Models from Educators

Educators play a central role in instilling character values. However, the lack of role models from educators is an obstacle in this process. Rony & Jariyah (2020) emphasize that "Teachers' role models in everyday behavior greatly influence the success of character education."

3. Negative Influence of Globalization and Technology

Globalization and technological advances have a significant impact on students' character. Easy access to information that is not in accordance with moral values can hinder the formation of good character. Hasibuan (2014) stated that "The influence of globalization that is not accompanied by a value filter can damage the character of the younger generation."

4. Lack of Synergy between Schools, Families, and Communities

Character education requires collaboration between schools, families, and communities. However, the lack of synergy between these three elements is a challenge in the implementation of effective character education. Kosim (2011) stated that "Character education will be successful if there is harmonious cooperation between schools, families, and communities."

5. Lack of Understanding of Character Education in Early Childhood

Character education should start at an early age. However, the lack of understanding and attention to the importance of character education in early childhood is an obstacle. Prawinda et al. (2023) emphasized that "Instilling character values in early childhood is very important to form a strong personality foundation."

Overcoming these challenges requires a holistic and collaborative approach, involving all parties involved in the education process. Thus, character education can be implemented effectively to form a generation with noble character and integrity.

The implementation of effective character education requires adaptive, participatory, and sustainable strategies. The experiential learning approach is one method that has proven successful. Effective character education requires an integrated strategy that involves various parties. Here are some strategies:

Kutipan yang tepat dari karya lain harus dibuat untuk menghindari plagiarisme. Saat merujuk ke item referensi, harap gunakan nomor referensi seperti pada (Kleij, 2019) atau (Brockett & Hiemstra, 2020) untuk beberapa referensi. Penggunaan "Ref (Hiemstra & Brockett, 2012)" harus digunakan untuk setiap kutipan referensi di awal kalimat. Untuk setiap referensi dengan lebih dari 3 atau lebih penulis, hanya penulis pertama yang harus ditulis diikuti dengan et al. (misalnya dalam (Geng et al., 2019)). Contoh item referensi dari berbagai kategori ditampilkan di bagian Referensi. Setiap item di bagian referensi harus diketik menggunakan ukuran font 8 pt (Creswell & Clark, 2011; Fraenkel et al., 2012; Honey & Marshall, 2003; Ismayilova & M. Klassen, 2019; Krueger & Casey, 2015; Mahvelati, 2021).

A positive school culture can support the formation of students' character. Setyowati and Ningrum (2020) discuss the importance of strengthening character and nationalism from an early age in the world of education. The author emphasizes that character education in early childhood must involve all parties, including parents, families, schools, and

communities. The formation of noble character and a sense of love for the homeland from an early age is considered crucial to creating a quality next generation of the nation.

Synergy between schools, families, and communities is very important in character education. Setyowati and Ningrum (2020) emphasized that character education in early childhood must involve all parties, including parents, families, schools, and communities. The formation of noble character and a sense of love for the homeland from an early age is considered crucial to creating a quality next generation of the nation.

Character education can also be done through self-development and personal reflection. Prawinda et al. (2023) discuss the importance of character education from an early age to form the foundation of a child's personality. The author describes character formation in early childhood as carving on a stone, the results of which can last a long time. Character education is considered an important foundation in forming individuals who have a balance between intellectual, emotional, and spiritual intelligence.

Peer assessment can be an effective strategy in character education. Prawinda et al. (2023) discuss the importance of character education from an early age to form the foundation of a child's personality. The author describes character formation in early childhood as carving on a stone, the results of which can last a long time. Character education is considered an important foundation in forming individuals who have a balance between intellectual, emotional, and spiritual intelligence.

By implementing these strategies consistently and involving all related parties, character education can be implemented effectively to form individuals who have noble morals and contribute positively to society.

4. CONCLUSION

Character education is the process of forming the character and personality of students through instilling moral, ethical, and virtue values that are reflected in everyday attitudes and behavior. This basic concept is rooted in universal values such as honesty, responsibility, hard work, and social concern, which are important foundations in forming a generation with integrity and noble character. Character education is an urgent need today due to the increasing moral crisis in society, such as the rampant violence, corruption, and degradation of social ethics. This condition requires educational institutions to not only focus on the cognitive aspect, but also to instill character values as provisions for students in facing the challenges of the times and building a better civilization.

The integration of character values into the curriculum can be done through a thematic, integrative, and contextual approach, both in direct learning and extracurricular activities. Thus, character education does not become a separate subject, but is internalized in every aspect of learning, so that students can understand and apply these values in real terms in their lives. Teachers play a key role in character education because they are direct role models for students. Through a value-oriented pedagogical approach, teachers not only transfer knowledge, but also instill positive attitudes and behaviors. The success of character education is highly dependent on the integrity, commitment, and creativity of teachers in guiding and inspiring their students.

Character education will be more effective if supported by cooperation between schools, families, and communities. All three form a consistent environment in instilling positive values in children. When there is harmony between education at home, at school, and in social life, students will have a greater opportunity to grow into individuals with strong character. To implement character education effectively, schools need to develop strategies that include value-based curriculum planning, teacher training, strengthening school culture, and ongoing evaluation. In addition, the implementation of fair rewards and

punishments can also strengthen positive student behavior and foster moral awareness internally.

Various challenges such as lack of stakeholder awareness, inconsistency of values between home and school, and limited resources often become obstacles in the implementation of character education. To overcome this, a joint commitment, strengthening of regulations, increasing the competence of educators, and creating an educational ecosystem that supports character formation comprehensively and sustainably are needed.

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