Model of Students' Prophetic Character Building of Madrasah Aliyah in Responding to Global Sociocultural Change Era

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ABSTRACT

This study aims to uncover and formulate a conceptual model, implementation strategy, and impact assessment of building prophetic character in students to address sociocultural changes in the global era. Using a qualitative multi-case study design, research was conducted at Madrasah Aliyah Swasta (MAS) Al-Ittifaqiah 2 Ogan Ilir and Madrasah Aliyah Negeri (MAN) 3 Palembang. Data were collected through observations, interviews, and documentation. Findings reveal that the vision is based on four pillars—the Qur'an and Hadith, culture, Pancasila, and government—while addressing consumer needs and anticipating sociocultural changes. This vision incorporates values of humanization, liberation, and transcendence, aiming to create "Ulama-intellectuals and intellectuals-Ulama." The model is executed through four pathways: formal education (KBM PAI) to establish an understanding of prophetic values, school-boarding culture to practice these values habitually and build discipline, extracurricular activities to stimulate the internal application of prophetic values, and family and environment to provide external control and reinforcement. Internal and external sociocultural factors act as both supporting and inhibiting instruments. The program fosters individual and social transformation, increasing participation in religious, environmental, and social activities. It also enhances the Madrasah's image as a holistic institution, addresses sociocultural anomalies, and promotes the prophetic paradigm, resulting in a resilient and adaptable prophetic character framework suitable for the global era. The study introduces the Interconnected-Prophetic Elaboration to Sociocultural Change (I-PESC) model, which effectively builds prophetic character, balancing spiritual and social dimensions while promoting unity and moderation. Future research should incorporate field studies to validate these findings and provide more robust evidence.

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1. INTRODUCTION

Sociocultural change is a necessity of both material and non-material transformation (Setiadi, Hakam, & Effendi, 2017, hal. 33–36). The change can be observed along the transformation of the industrial era till 4.0, dominated by robotization, massive internet usage (Arsyad, 2021, hal. 59), cloud, and cutting-edge technology (Fasuludeen Kunju F.k, Naveed, M.N, & M.I, 2022). In fact, humans are faced with the industrial era 5.0, which collaborates on technology and considers humans to be the subject of accommodating technology (Taj & Jhanjhi, 2022). This is so that humans can control technology (Humayun, 2021). Despite this fact, human competence is still not qualified to collaborate with these changes (Paschek, Mocan, & Draghici, 2019). Sociocultural changes have also caused the notions of secularism, liberalism, extremism, and communism to spread more easily in society (Bakar, 2012). This fact is a challenge in itself to prepare a generation with universal insight, holistic competence, and prophetic character, which is resistant to negative sociocultural changes (Fadil, 2020), and able to create a positive contribution to civilization (Roqib, 2014).

Thus far, the literature that discusses students' prophetic character formation is still partial to students' contribution to socio-cultural. *First*, Siti Khusnul Khotimah in her dissertation focused on prophetic education in developing student character (Khotimah, 2021). *Second*, Dian Iskandar Jaelani concentrated more on prophetic values in human resource development (Jaelani, 2015). *Third*, Moh. Roqib in his study focused on prophetic philosophy and culture contextualized in education (Roqib, 2009). *Forth*, Suwantoro's study focused on the urgency of cultivating the value of moderation to realize prophetic Islamic education (Suwantoro, Sa'i, & Maghfiroh, 2022). *Fifth,* Shilpa Sharma's dissertation focused on why schools should make character education the main goal (Sharma, 2011).

With these research gaps, the researcher considers that Madrasah Aliyah, as one of the bases of Islamic education, has the capability to build the prophetic character of its students to be more prepared to face sociocultural changes through self-improvement (Hamim, Kadir, & Shariff, 2021). This is intended so that Madrasah Aliyah students have control over the intended changes (Kuntowijoyo, 1999, hal. 284)) and Ali Shari'ati (Lee, 1997, hal. 126–129). Moreover, Madrasah Aliyah, which is the background of this research, is quite concerned with the integration of religion (prophetic character) and technology-science, this fact can at least be an antithesis of Fukuyama's argument that humans who are unable to control change will be easily controlled by the currents of technological progress and played by a handful of people at the top of the social hierarchy (Fukuyama, 1995, hal. 23). In addition, although the external environment of Madrasah Aliyah, the location of this research, leads to negativity and character decadence, which accumulatively demands the revitalization of prophetic character values, Madrasah Aliyah can still produce graduates who uphold prophetic values with their various occupational backgrounds. This phenomenon stimulates the memory of the figure of the prophet Muhammad who remained steadfast as a spiritual guide and leader of civilization in the midst of sociocultural jahiliyah in his era (sociocultural ideal) (Nasr, 2000, hal. 58). Therefore, this research is oriented to reveal and formulate the concept, implementation and impact of students' prophetic character building in Madrasah Aliyah in responding to sociocultural changes in the global era into a comprehensive model.

Character means self-quality that makes a difference (Longman, 2009, hal. 158). In Islam, it is called *akhlak*, which means the stability of the soul in one's self that pushes people to do an activity lightly (Al-Ghazali, n.d., hal. 46). While prophetic or prophetical is linguistically related to prophecy or prediction (Oxford, 2008, hal. 253) or in Islam known as *nubuwah* which is directly related to revelation and miracles from God (Nasr, 2006, hal. 225). Prophetic philosophy contains complex values (Nasr, 2006, hal. 226–233). The figure that carries out the prophetic mission is called the Prophet. He represents the chosen human being appointed by God to convey information or good news to humans regarding God and His commands. The prophet in Islam, specifically the prophet Muhammad SAW, is considered the perfect manifestation of prophethood who is able to become a spiritual guide and leader of the social order (Nasr, Ideals and Realities of Islam, 58), with all the noble morals he has. Thus, the prophetic character can be

interpreted as a distinctive attribution to the figure of the prophet, specifically the prophet Muhammad SAW, which represents vertical morals to Allah SWT and horizontally to fellow creatures.

The formation of prophetic character in Madrasah Aliyah is based on Indonesia's National Education System Law (Sisdiknas), which emphasizes Pancasila, religious values from the Qur'an and Hadith, and culture (Presiden Republik Indonesia, 2017; Pemerintah Republik Indonesia, 2003). The epistemological foundation includes revelation (Bayani), reason (Burhani), and experience (Irfani) (Kuntowijoyo, 1999; Al-Jabiri, 2009; Kartanegara, 2003). Prophetic character building is crucial as it incorporates humanization (amar ma'ruf), liberation (nahi munkar), and transcendence based on faith (Kuntowijoyo, 1999). It aims to foster both individual and social monotheism (Muthahhari). The character is developed through formal, non-formal, and informal education, including classroom instruction, school culture, extracurricular activities, and home life (Presiden Republik Indonesia, 2017; Zubaedi, 2011). Methods include setting examples, habituation, advice, supervision, and discipline ('Ulwan, 2017), as well as self-restraint, training, habituation, and associating with good influences (Quasem, 1988).

Sociocultural change is a symptom of the transition from the old structure to the new structure both in norms, values, and culture of society (Robert, 1993, hal. 4). Sociocultural change is also interpreted as a process of shifting cultural elements and social systems in every line of society either voluntarily from internal or influenced by external factors that require people to adjust to new patterns (Bungin, 2009, hal. 91). Sociocultural consists of two different words, socio and cultural but has a strong attachment. Socio refers to the word social which is synonymous with society and differences but still in the corridor of unity (Nasution, Daulay, & Susanti, Neila; Syam, 2015, hal. 50). While culture refers to a set of customs that directs to something complex and includes beliefs, knowledge, art, morals, customs, laws, knowledge, and habits acquired by humans as members of society (Taylor, 1982). So that sociocultural refers to the social and cultural aspects that exist in society because Social cannot be separated from humans themselves as a result of reason (Rusdiana, 2013, hal. 65). Thus, sociocultural change can be interpreted as a shift in the culture of society which is the result of the beliefs of the mind of the community due to various factors until the culture shifts from one old culture to a new culture, the shift can change for the better, or shift in the opposite direction.

The sociocultural component consists of religion, knowledge, technology, economy, social organization, language and communication, and art (Rusmin Tumanggor, Ilmu Sosial, 27). These components continue to adjust and have a relationship with one another like the organic system of the human body, this pattern is called functionalism which is supported by Malinowski (Bronislaw, 1960, hal. 36–37), Emile Durkheim (Durkheim, 1984, hal. xv) Parson (Parsons, 1982, hal. 157–168) and others (Jones, Bradbury, & Boutillier, 2016, hal. 107). These sociocultural changes can occur slowly (evolution), rapidly (revolution), intentionally/unintentionally, and significantly/insignificantly (Syawaludin, 2017, hal. 67–75).

The pattern of sociocultural change is somewhat equivalent to how the cycle of scientific change is patterned like the continuum cycle of "anomaly-paradigm-normal science" (Khun, 1996). The pattern of change has similarities to sociocultural which always change from the industrial era 1.0 which focuses on mass production based on steam engines, to era 2.0 with the efficiency of electricity-based machines, era 3.0 with automation technology, era 4.0 with robotization, the internet (Arsyad, 2021, hal. 59) and advanced technology (Fasuludeen Kunju F.k et al., 2022) and 5.0 which integrates technology and humans (Taj & Jhanjhi, 2022). All of these changes transpire because of anomalies that require new paradigms or changes that are more appropriate to become sociocultural normal

This research seeks to formulate a conceptual model, implementation strategy, and impact assessment for building prophetic character in students, addressing sociocultural changes in the global era. Sociocultural change involves both material and non-material transformations, observable through the evolution from the industrial era to the current era dominated by advanced technology. Despite advancements, human competence to collaborate with these changes remains inadequate. Additionally, sociocultural shifts have facilitated the spread of secularism, liberalism, extremism, and communism.

Addressing these challenges necessitates preparing a generation with holistic competence and prophetic character to positively contribute to civilization. Previous literature on prophetic character formation has been partial, focusing on specific aspects such as character development, human resource development, and educational philosophy. This study considers Madrasah Aliyah's potential to integrate prophetic character with modern technological advancements, aiming to produce graduates who can navigate and control sociocultural changes effectively. The research question guiding this study is: How can Madrasah Aliyah effectively build prophetic character in students to respond to sociocultural changes? The study aims to reveal and formulate a comprehensive model for this purpose, emphasizing the integration of religious values and technology to counter negative sociocultural influences and foster a resilient, morally grounded generation.

2. METHODS

This research used a qualitative approach (Ary, Jacobs, & Sorensen, 2010) to reveal the social phenomena (Dervin & Dyer, 2016, hal. 3). This research was conducted at Madrasah Aliyah Swasta (MAS) Al-Ittifaqiah 2 Ogan Ilir and Madrasah Aliyah Negeri (MAN) 3 Palembang City with the type of multi-case study research that seeks to obtain a comprehensive and detailed understanding (Ismail, 2015, hal. 86) related to the model of student prophetic character building in responding to sociocultural changes in the global era starting from the concept, implementation, and impact. The researcher collected data through participatory observation, interviewing 65 informants consisting of the Head and Deputy Principal, teachers, students, student's parents, and the society around the school, then researchers also conducted documentation techniques and distributed simple questionnaires to 200 students to find out the impact of the student prophetic character formation model in the two institutions. The data analysis technique used is data condensation, data presentation, and conclusion drawing after the researcher conducts an in-depth analysis of each case (Bairagi & Munot, 2019, hal. 18) and conducting cross-case synthesis analysis or constant comparative analysis (Maimun, 2020, hal. 84). Before concluding, the researcher also tested the validity of the data operating triangulation techniques, rich and dense descriptions, clarification of bias, (Creswell, 2013, hal. 286–287) utilizing a relatively long time, and peer debriefing (Faisal, 1990)

3. FINDINGS AND DISCUSSION

The researcher found a model of student prophetic character building in Madrasah Aliyah in responding to sociocultural changes in the global era, starting from the concept, implementation and impact in accordance with its functions and proportions:

3.1. The Concept of Students' Prophetic Character Building of Madrasah Aliyah in Responding to Global Sociocultural Change Era

The foundation or basis for the formation of prophetic character in Madrasah Aliyah refers to al-Qur'an and Hadith, cultural values, Pancasila, and the government. This is in accordance with the statement of Iq as Vice Principal of MAS Al-Ittifaqiah 2 Ogan Ilir:

"…Conceptually, it is clear that the akhlak is in the soul of each person. Obviously the bases of our formation go to the Qur'an, hadith, the foundation of the government, Pancasila and so on…" (M Iqbal, 2022)

The foundation is in line with (Presiden Republik Indonesia, 2017) which refers to the National Education System Law (Pemerintah Republik Indonesia, 2003). Al-Qur'an and hadith as the main basis can present wisdom (Abdullah & Halabi, 2017) after which cultural values are also taken into consideration and this is in line with Taylor's view which states that Islam itself can construct culture

(Taylor, 1982) based on local wisdom (Sriartha, Jampel, Widiana, & Wesnawa, 2017). In addition, the foundation of the government and Pancasila is an important point because Madrasah Aliyah, the object of research, is part of the Unitary State of the Republic of Indonesia and it can produce a generation of nationalists who carry five principles (unity, freedom, equality, personality, and quality) (Kulap, Warto, & Joebagio, 2017). While epistemologically, the Qur'an and hadith are used as a foundation following the prophetic basis of revelation and reason (Kuntowijoyo, 1999, hal. 327) or in Jabiri's terminology is called *bayani*. (Al-Jabiri, 2009, hal. 13). Hadith as an explanation of the Qur'an becomes an inseparable element (Ahimsa-Putra, Paradigma, 27–29).

In formulating purposes, Madrasah Aliyah refers to these four foundations, responds openly and anticipatively to sociocultural changes, assembles the needs of education consumers, and also the prophetic value developed contains aspects of transcendent, humanization, and liberation. These findings are in line with the arguments of Ustadzah Aida as Vice Principal of Curriculum at MAN 3 Palembang:

"Yes, it is in accordance with what we have in MAN 3, in accordance with Pancasila, the Constitution, the Qur'an and Hadith, so the child's behavior must be in accordance with that, the meaning is broad and can be applied to everyday life, we also study The Akidah Akhlak." (Aida, 2023).

Ustadz AS, Vice Principal of Public Relations at MAN 3 Palembang, also added:

"As far as we know, they send their children to Madrasah, one of which is worship, the second is morality, that's what we prioritize. Then the external culture must inevitably be faced, especially now, especially social media, children make Tik-Tok videos, well this is what we fight, preventing it frontally is almost impossible, at most we only direct, we compensate, it is not the technology that is prohibited but how to prepare children to be ready, not to lose morals, lose identity." (Somah, 2023)

In the formulation of purposes, of course, it should also balance the goals and interests of society (Arum, 2018). The formulation of this purpose is extremely fundamental in shaping the character and personality of students (Roqib, 2009). herefore, the fundamentals of humanization, liberation, and transcendence will lead to a prophetic character that crystallizes in students who can later be devoted to social life, (Kuntowijoyo, 1999, hal. 286) as surah Ali Imron 110.

The formulation of these ideals presented the characteristics of a universal Madrasah Aliyah capable of producing a generation of experts in the Qur'an-Hadith, who uphold prophetic characters and can internalize their insights in the domains of science and technology, and various fields of work. In simple language, it is a generation of scholars-intellectuals and intellectuals who uphold prophetic values. These findings are in accordance with KH's argument. Nurhasan as the Chairman of MUI Ogan Ilir:

"In general, the contribution of al-Ittifaqiah students is very great, first the alumni can convey to the society through da'wah, through the recitation of the Qur'an, and can influence the behavior of people's lives, because they have been trained and educated in an Islamic manner, so this is a good thing, and it gives a strong influence." (Nurhasan, 2023).

Ustadz SA, as the PAI teacher at MAN 3 Palembang also added:

"If the characteristics that I see so far are in science and technology, I think that is more supported, more supported seems to be there. Even though there is a tahfizh program in the dormitory, we used to have tahfizh too, but it hasn't become our mainstay, as an identity, it hasn't, we still lean towards science." (Alfaris, 2023)

These findings are relevant to the prophetic essence, namely, individual and social monotheism (Muthahhari, Falsafah Kenabian, 24–25). To realize these purposes and characteristics, Madrasah Aliyah maximizes four paths of formation, namely, Formal (KBM PAI), school-dormitory culture, extracurricular, and family-environment. This is as stated by Ustadz Autad Sulaiman as the Principal of MAS Al-Ittifaqiah 2 Ogan Ilir:

"Alhamdulillah, for the religious culture here, we have regular prayers, learning the Qur'an, the yellow book. Here, students are also strongly encouraged to stay in the dormitory, because students can be trained to be disciplined and independent in the dormitory, starting from Subuh to Isya, always in congregation, there are also other learning activities in the dormitory." (Sulaiman, 2022)

Ustadz Zuhaironi Yahya as the PAI teacher and also the boarding administrator of MAS Al-Ittifaqiah 2 Ogan Ilir, also added:

"So there are two strategies that are carried out, the first is the collaboration between homeroom teachers and Santri guardians. Yes, that is concern as a homeroom teacher. Secondly, the school gives assignment sheets, that's where in terms of assessment of what students are. If they carry out the tasks ordered by the school, it means that the students are obedient children, one of which is carrying out tasks. To control the collaboration between the school and the Santri guardian or parents." (Yahya, 2022)

These findings have similarities with the micro version of Zubaedi's formulation (Zubaedi, 2011, hal. 193) and are more specific than the government's version of the formation path consisting of formal, non-formal, and informal education (Presiden Republik Indonesia, 2017). An Overview of the student prophetic character-building model in Madrasah Aliyah can be visited in the following figure:
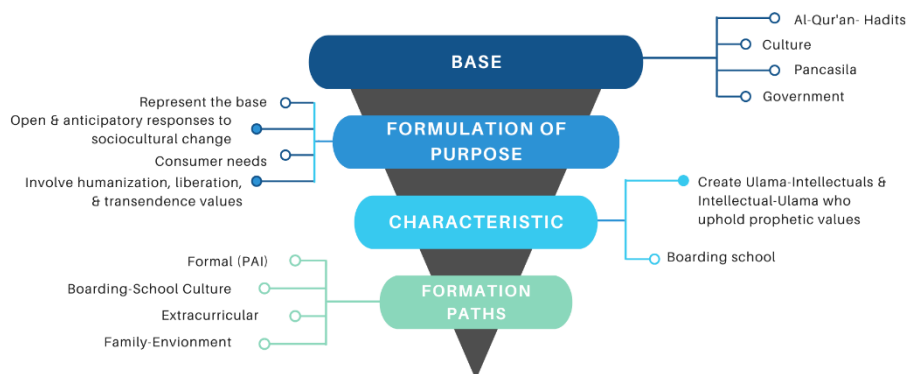

Figure 1: Model of Students' Prophetic Character Building in Responding to Global Sociocultural Change Era in Madrasah Aliyah

3.2. *The Implementation of Students' Prophetic Character Building of Madrasah Aliyah in Responding to Global Sociocultural Change Era*

The implementation of prophetic character building in Madrasah Aliyah is carried out on four formation paths with sociocultural conditions as supporting and inhibiting variables, and its implementation is following its functions and proportions. The first path of formation is formal, especially in Islamic Religious Education (PAI) lessons because PAI lessons contain many prophetic values and are integrated with the way teachers teach. This can be seen from the argument of Ustadz Riduan as the PAI teacher at MAS Al-Ittifaqiah 2 Ogan Ilir:

"In history lessons, there are khulafaurrasyidin, yes Khulafa is divided into four people who have their own privileges. It is discussed per figure for the role model, in the khulafa there is also Abu Bakar, he is wise, wise, authoritative.... But if Umar is firm, brave, that's the term for his courage in the way of Allah. Ustman is generous about wealth, while Ali is in his knowledge. So we directly emulate from there, especially the Prophet Muhammad, many, al-Amin, honest, and children can emulate their attitudes." (Riduan, 2022)

This integration is required to shape students' understanding of prophetic values (Darwis, 2020) because it will result in the transformation of students' attitudes and characters (Samrin, 2015, hal. 105). In addition, the orientation of PAI is to make students believe, understand, live, and practice the value of Islamic teachings that are aligned with prophetic values (Thoha & Mu'thi, 1998, hal. 180).

The second formation path is school and dormitory culture, based on the researcher's observations, Madrasah Aliyah develops and builds programs and supportive cultures in shaping students' prophetic character such as teachers/security guarding the gate, morning ceremony and prayers together, *tadarus*, congregational prayers, Islamic clothing culture, utilization of technology for positive purposes, *muhadharah*, *daurah*, *naghom*, *yastadama* (*yasinan*, *tahlilan*, prayer together), queuing culture for eating and ablution, eating together using a large tray, the obligation to master the applicative knowledge (religion), *kitab* studies, cleaning and a culture of helping and togetherness. This cultural path is indeed very effective in building student character (Adib, 2020).

The third path of formation is extracurricular, Madrasah Aliyah maximizes extracurricular activities: al-Qur'an-Kitab, Olympics (science, social studies, civics, language), verbalism (*naghom*, *nasyid*), physical-art, professionalism/skills (Robotics, photography, videography, scientific work, *mading* etc.), as well as activities such as Scouts, Paskibraka, Rohis, and student organizations. These findings refer to the results of documentation, observation and one of them from an interview with Ustadz Jerri Erlangga as an IT teacher and Head of the Multimedia Laboratory of MAN 3 Palembang:

"Yes, they are active, each coach of the extracurricular activity has a report in the office, like the Olympics, futsal, professionalism are all active, and the coach must report on the program and its progress." (Erlangga, 2023)

These activities contain many prophetic values when maximized properly (Siregar, Mardianto, & Ahkas, 2020) and can stimulate students to apply prophetic values within the school. It turns out that extracurricular activities, in their essence, must indeed be integrated with prophetic education in order to maximize student character building. (Khotimah, 2021) and can create students' competencies more than curriculum expectations, and accept diversity (Pavlenko, Polivanova, Bochaver, & Sivak, 2019).

The fourth path of formation is the family environment, Madrasah Aliyah harmonizes the vision and communication-cooperation with parents and the environment, provides student assignment sheets, and organizes a supportive internal environment. This pathway is very substantial because the formation of student character is also the responsibility of parents and all related parties (Zubaedi, 2011, hal. 193) to improve moral literacy and the achievement of school visions (Zdenek & Schochor, 2007). This means that the family-environment can be an external control so that students can apply prophetic character in their daily lives and it is fundamental (Duer, Parisi, & Valintis, 2002).

The prophetic character values that can be developed in the four paths of formation in Madrasah Aliyah consist of 32 prophetic characters: religious, courtesy, honesty, trustworthiness, responsibility, discipline, *musyawarah*/democratic, *fathanah*, cooperation, patience, diligence, sincerity, conscientious/careful, creative/innovative, physical care, *istiqamah*, respecting parents/teachers, friendly, respect for achievement, tolerance, modesty, leadership spirit, *dakwah* spirit, care for others, solidarity, environmental care, visionary, generous, *husnuzzhan*, courage, social ethics, and independence. Thus, the path of prophetic character formation in Madrasah Aliyah can be maximized in accordance with its functions and proportions as shown below:
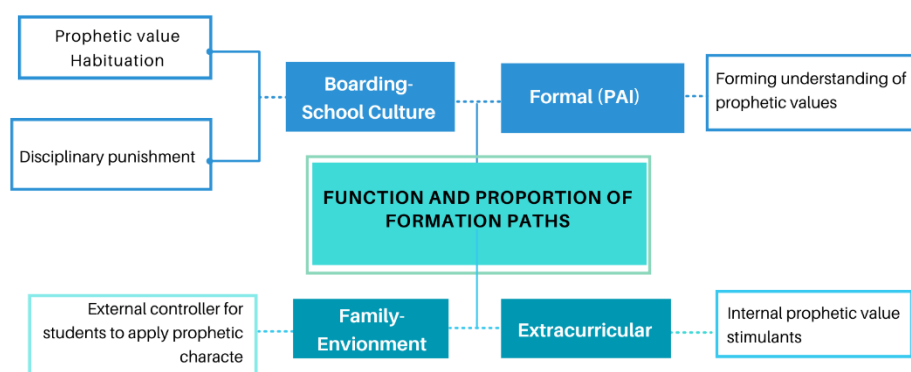
Figure 2: Model of Function and Proportion of Formation Paths to Students' Prophetic Character of Madrasah Aliyah

The methods that can be used include: a). Approach and understanding of student character, b). Habituation, c). Exemplary, d). Advice, e). Punishment, f). Utilizing learning technology (showing motivational videos / containing learning. The findings refer to the results of an interview with Ustadz Thohir as the PAI teacher of MAN 3 Palembang:

"We usually use the method by example, that's the first, the second is by involving the students themselves, we can make them the object of the example, this is the result if we don't obey Allah." (Thohir, 2023)

Ustadz Subroto Alfaris as the PAI teacher of MAN 3 Palembang also explained the methods he used:

"As for methods, I don't have anything special yet because it's still like what we do, advice is also like that, if the example is certain, training student discipline, we have to recite the Qur'an in the first hours and then enter the material, so there is still a habit like that. If you give physical punishment, no, but if the nature is to motivate, that's for sure." (Alfaris, 2023)

A different method is used by Ustadzah Siti Zuriyah as the PAI teacher of MAN 3 Palembang:

"I tend to be more towards understanding, then I give real cases that can be in the form of spectacles, if I am because this child in generation Z likes social media, so I focus on social media too, I give spectacles both in class and I share in the group, I have my own group I share examples for example both from religious examples and real spectacles that are true stories that they can see." (Zuriyah, 2023)

Those methods are slightly different from the 'Ulwan method, ' which consists of exemplary, habituation, advice, attention-supervision, and punishment (. Likewise, the method formulated by al-Ghazali, namely, by *fitrah, mujahadah-riyadha, i'tiyad*, and paying attention to good people and directing to good associations (Quasem, 1988, hal. 93–95). This finding is also different from the method of character building as formulated by Clear, which is only through habituation (Clear, 2019).

However, this finding is relevant to the findings of Nayar and Koul, who explained that teachers must also be able to maximize the latest learning instruments and media, especially when dealing with Generation Z today (Nayar & Koul, 2020). In addition, the point of understanding students' personalities is also relevant to the findings of Chauveron and Parkins who mentioned that the heterogeneities factor also needs to be considered by teachers to improve students' social and emotional abilities (Chauveron & Perkins, 2009).

The internal constraint and challenges of prophetic character formation consist of extensive PAI teaching materials and limited time, inconsistent role models from all teachers, administrative order, technical constraints (availability of projectors in class) to display learning videos, and students' attitudes that tend to underestimate due to position factors/parental influence. Meanwhile, external obstacles/challenges include the negative influence of relationships, the phenomenon of dating, drugs, online gambling, media factors, and limited student control outside.

3.3. *The Impact of Students' Prophetic Character Building of Madrasah Aliyah in Responding to Global Sociocultural Change Era*

Students' response to the formation of prophetic character in Madrasah Aliyah is generally quite good and positive. The impact of prophetic character formation on each formation path can be seen in Figure 3, the findings were obtained from interviews with 30 students, student achievement data, observations and simple questionnaire answers from 200 students. The following is an analysis of the model image:
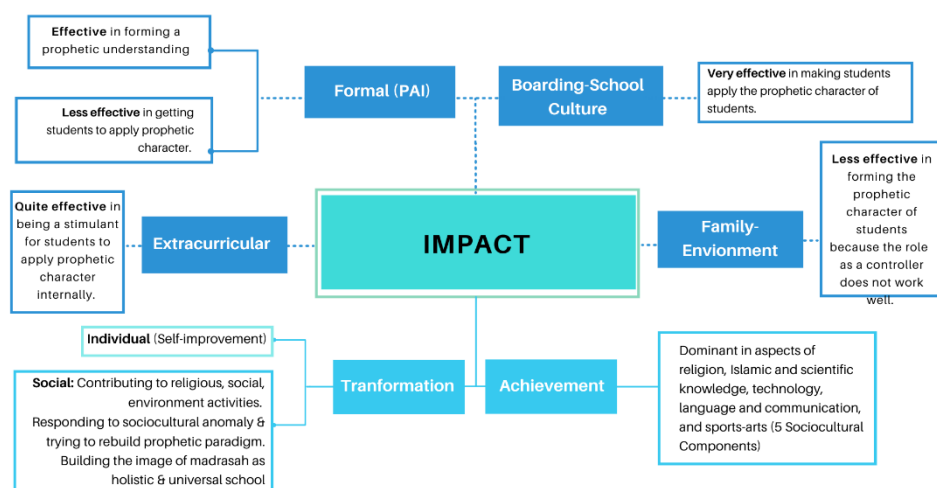

Figure 3: *Impact of Students' Prophetic Character Building of Madrasah Aliyah in Responding to Global Sociocultural Change Era Sociocultural Change Era in Madrasah Aliyah*

The picture demonstrates that the formal path of Islamic Education KBM is effective in developing the understanding of prophetic values but less effective in constructing students to apply prophetic character, and teachers must be responsible (Robinson & Lewis, 2017). School-dormitory culture is effective in building students' prophetic character through habituation and educative punishment. It is relevant to Hanfiah's study (Hanafiah, Marwati, & Arifudin, 2022). Extracurriculars are effective in stimulating students to apply prophetic values within the school, and they must be integrated (Vandell et al., 2022), and (Amir, 2020). Family-Environment is less effective in shaping students' prophetic character because its function as an external control is not executed well. In fact, it is their responsibility (Duer et al., 2002).

The impact of this formation also provides changes or transformations in students, both individually (increasing self-character) and socially, where students make heterogeneous contributions in the community such as being actively involved in religious, environmental, and community activities, developing religious-general knowledge, building a holistic Madrasah Aliyah image, and responding to sociocultural change anomalies with efforts to rebuild a prophetic paradigm even though it has not yet reached the sociocultural normal stage as the pattern of the continuum revolution cycle (Khun, 1996). The challenge of change can stimulate the motivation and achievement of students and teachers who develop effective problem-solving skills.(Gonida & Lemos, 2019).

In addition, the prophetic character is not only the basis of the students' framework to survive in a global era full of disruptions such as contamination of extreme ideologies of secularism, liberalism, communism, and feminism, (Bakar, 2012) but also a surplus of students in the global era. In addition, the prophetic character formed in students also contains universal *fathanah* values ranging from religious knowledge to knowledge of science, robotics, coding, video and photo editing, and leadership. The character of *fathanah* is relevant to the current global era 4.0, which requires knowledge of robots, massive internet usage (Arsyad, 2021, hal. 59), cloud, to cutting-edge technology (Fasuludeen Kunju F.k et al., 2022). This universal prophetic character will be very applicable in the upcoming industrial era 5.0, which will incorporate technology and humans as the subject of accommodating technology (Taj & Jhanjhi, 2022). This is so that humans can control technology (Humayun, 2021). Of course, the requirements of the upcoming global era 5.0 are still very relevant to the prophetic character as a transcendental humanist individual with universal knowledge who is capable of performing the competencies demanded (Elder & Swinney, 2020). This fact is in line with the universality of the prophetic character as a representation of Islam in building the reality of the world (Berger, 1991, hal. 3–10). Indirectly, the view that Islam is currently too theocentric and does not provide concrete answers to human problems can be challenged rationally (Hanafi, 2003). Because prophetic characters with global insights can help provide concrete answers to world demands (Fleming & Haigh, 2018).

Based on the results of the research and discussion, The researcher formulated a model: *Interconnected-Prophetic Elaboration to Sociocultural Change* (I-PESC) in Islamic Senior High School. This model is an elaboration model of prophetic character building according to the functions and proportions of each formation path. The figure is as follows:
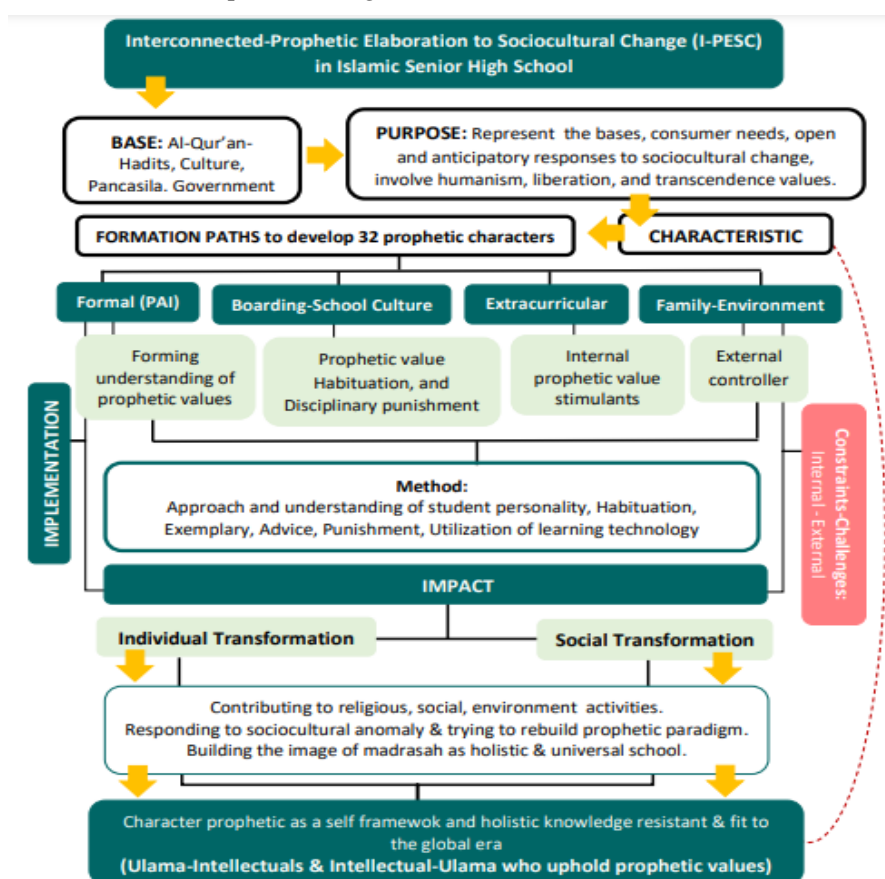

Figure 4: Model of Interconnected-Prophetic Elaboration to Sociocultural Change (I-PESC) in Islamic Senior High School

Based on this model, the researcher concluded that the formation of prophetic characters whose formulation of purposes is explicit, and whose implementation is interconnected-proportional will produce a prophetic generation that is resistant, contributive, and ready for the global sociocultural era.

4.   CONCLUSION

The concept of students' prophetic character building of in responding to global sociocultural change era formulated a purpose that refers to four bases (al-Qur'an-Hadith, culture, Pancasila, government), the needs of education consumers, open response or anticipation of sociocultural changes, and includes transcendent values, humanization, liberation to create characteristics to produce a generation of scholars-intellectuals and intellectual scholars who uphold prophetic values.

Its implementation is carried out on four paths of formation: (formal) PAI KBM as forming prophetic value understanding, school-dormitory culture as habituation of prophetic value, and building discipline, extracurricular activities as a stimulant for the application of internal prophetic value, and family-environment as an external controller. Methods that can be applied are approach and understanding of student character, habituation, exemplary, advice, punishment, and utilizing learning technology. Internal and external sociocultural factors become supporting and inhibiting instruments.

The impact is the individual transformation (self-improvement) and social transformation (active in religious, environmental, and social activities, improving the image of madrasah as a holistic education base, as well as responding to sociocultural anomalies and trying to rebuild the prophetic paradigm). The students' prophetic character includes a self-framework and holistic knowledge (religion, science, robotics, coding, editing, videography, photography, etc.). These findings are details of the *Interconnected-Prophetic Elaboration to Sociocultural Change* (I-PESC) model in Islamic Senior High School which is the formal model of this research.

Conflicts of Interest: With all due respect, the researcher states that this research is purely for academic interests and the development of science without any other purpose.

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