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**PROPHETIC COMMUNICATION IN CHARACTER BUILDING**

**A Case Study of Muhammadiyah Boarding School (MBS) Jetis Ponorogo**

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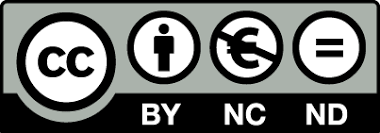
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Abstract

*This study explores the implementation of prophetic communication in the character building of students at Muhammadiyah Boarding School (MBS) Jetis Ponorogo. Prophetic communication, rooted in the teachings and practices of the Prophet Muhammad, serves as a fundamental approach in shaping the moral and spiritual character of students in Islamic education. The study utilizes a qualitative method, incorporating observations, interviews, and document analysis to examine how MBS Jetis Ponorogo integrates prophetic communication into its educational practices. The findings reveal that the use of prophetic communication significantly contributes to the development of students' character, fostering qualities such as integrity, compassion, and discipline. This study underscores the importance of embedding prophetic values in educational settings to cultivate well-rounded individuals who embody both religious and ethical principles in their daily lives.*

**Keywords:** Prophetic Communication, Character Building, Islamic Education, Muhammadiyah Boarding School (MBS), Moral Development



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1. Introduction

The presence of technology, especially the internet, has had a significant impact on the development of human civilization, creating an increasingly consumptive society towards technology. This process not only changes the way individuals interact with technology, but it also influences people's social behavior patterns and lifestyles. In this context, modernization is a directed and planned social transformation, in which technology plays the main driver. Wilbert E. Moore emphasized that modernization includes changes in social and technological organization that lead to more advanced economic and political patterns. This is in line with the findings that the use of technology in the context of work, such as in studies on smartphone usage behavior in the workplace, shows that while technological infrastructure exists, it does not always guarantee innovation in its use.[[1]](#footnote-1)

These social changes brought about by modernization and technology have also created new patterns of behavior, especially among adolescents. Globalization and westernization have accelerated the adoption of a consumptive lifestyle, where teenagers often find it difficult to filter out new products and emerging technologies.[[2]](#footnote-2) Research shows that adolescents exposed to a variety of new products are more likely to engage in risky behaviors, including drug use and unsafe sexual behavior.[[3]](#footnote-3) Data from UNICEF and the Indonesian Ministry of Health show high rates of drug violence and abuse among adolescents, reflecting the negative impact of modernization and globalization on their morals and social behavior.[[4]](#footnote-4)

Further, modernization and technology not only affect consumption behavior, but also contribute to moral decadence among adolescents.[[5]](#footnote-5) Research shows that adolescents who are exposed to consumerist culture tend to engage in deviant behaviors, such as brawls and substance abuse.[[6]](#footnote-6) This suggests that while technology can provide access to information and new opportunities, it can also be a tool that exacerbates social problems if not balanced with proper education and guidance. Therefore, it is important to develop strategies that can help adolescents in managing the influence of technology and modernization, as well as promoting positive prosocial behaviors.[[7]](#footnote-7) Overall, the impact of technology and modernization on the social behavior of adolescents is a complex phenomenon that requires serious attention. Further research is needed to understand how these factors interact with each other and affect adolescent development, as well as to design effective interventions in supporting mental health and positive behaviors among them.[[8]](#footnote-8)

Adolescent moral decadence is a complex and multifactorial phenomenon, where one of the main causes is the entry of Western culture or westernization. This process has changed the mindset and lifestyle of adolescents, which often leads to subtle, massive, and structured character assassinations. Hurlock defines decadence as a habit in which an individual's behavior is controlled by moral concepts that have become the norm in a culture.[[9]](#footnote-9) In this context, Kohlberg asserts that morality is related to the judgment of good/bad and right/wrong in social interaction.[[10]](#footnote-10) Thus, moral decadence can be understood as a condition in which individuals in a group do not comply with applicable norms, which is reflected in their behavior.[[11]](#footnote-11)

Adolescents, as the next generation, have an important role in the revival of Islamic teachings. Hasan Al-Banna emphasized that youth are the pillars of awakening who have the responsibility to nurture the ummah.[[12]](#footnote-12) However, the increasing moral decay among teenagers shows that there is a lack of understanding of religion that should be the foundation for them in maintaining their personality image as a Muslim. Research shows that good character education can help adolescents develop positive values and avoid deviant behavior.[[13]](#footnote-13) Therefore, it is important to integrate religious and character education in the education system to form a generation that is not only academically intelligent but also has strong morals.

In addition, adolescents' involvement in social activities and leadership can also contribute to their character development.[[14]](#footnote-14) Programs that promote positive youth development (PYD) have been shown to be effective in improving social and emotional skills, which in turn can reduce negative behaviors.[[15]](#footnote-15) Involvement in social activities not only helps adolescents in building healthy relationships, but also provides them with opportunities to contribute to society, which is an important part of the formation of their identity and character.[[16]](#footnote-16) Thus, to address the growing moral decadence among adolescents, a comprehensive approach that includes character education, a deep understanding of religion, and active involvement in social activities is needed. This is important to ensure that adolescents are not only consumers of Western culture, but are also able to develop a strong and positive identity as responsible future generations.[[17]](#footnote-17)

Pesantren as a religion-based educational institution has a very important role in overcoming moral decadence among teenagers. As a center for character formation, pesantren not only functions as a place to learn religious knowledge, but also as a forum to instill moral and ethical values in accordance with Islamic teachings. In this context, pesantren play an active role in creating a value system based on the life pattern of the Rasulullah SAW, which is an example for Muslims. [[18]](#footnote-18)

Pedagogically, pesantren is known as an institution that teaches that Islam regulates not only aspects of worship (hablu min Allah) but also social interaction (hablu min an-nas).[[19]](#footnote-19) Through this educational process, students are taught to become strong and harmonious individuals, able to overcome various life problems and meet their needs in a way that is in accordance with religious teachings.[[20]](#footnote-20) Thus, pesantren contributes to shaping the character of teenagers who are not only academically intelligent but also have strong morals. Optimizing education in Islamic boarding schools involves planting religious teachings that include cognitive, ethical, and moral aspects.[[21]](#footnote-21) This is an added value owned by pesantren in filtering negative influences from outside culture, so that it can form the character of teenagers who are moral and noble.[[22]](#footnote-22) Research shows that character education integrated with religious values in Islamic boarding schools can produce individuals who have depth of spirituality, moral virtue, and good social skills.[[23]](#footnote-23) In addition, pesantren must also be able to adapt to the times, including the challenges of globalization which often have a negative impact on morality.[[24]](#footnote-24)

By revitalizing the role and function as an educational institution and community empowerment, pesantren can remain relevant and effective in shaping the character of adolescents in this modern era.[[25]](#footnote-25) Therefore, it is important for pesantren to continue to develop a curriculum that not only focuses on religious aspects, but also includes comprehensive character education, so that students can become a generation that is able to face the challenges of the times well.[[26]](#footnote-26) Overall, pesantren has great potential in forming strong and moral adolescent characters. With a holistic and integrative approach to education, pesantren can play a leading role in creating a generation that is not only intellectually intelligent but also has noble morals, in accordance with Islamic teachings and human values.[[27]](#footnote-27)

The process of character formation in the style of the Rasulullah SAW in Islamic boarding schools has a significant contribution in improving the lives of future generations. The Rasulullah SAW as a role model has given uswah hasanah which covers various aspects of the life of Muslims, which can be actualized through behavior, communication, and social interaction. The inculcation of prophetic values, which includes humanization, liberation, and transcendence, in the pesantren environment can be a basic curriculum to form kamil people who emulate the Rasulullah SAW and produce da'wah cadres.[[28]](#footnote-28)

The Muhammadiyah Boarding School (MBS) Jetis Islamic Boarding School, as a pesantren-based educational institution, applies prophetic values in the learning process and daily habituation.[[29]](#footnote-29) In this context, character education in pesantren not only focuses on mastering religious material, but also on the formation of attitudes and behaviors that reflect noble morals.[[30]](#footnote-30) Through habits that are carried out consistently, students are taught to internalize these values in their daily lives, so that they can become individuals who are not only intellectually intelligent but also have high morals.[[31]](#footnote-31) The importance of character education in pesantren can also be seen from the involvement of all components in the learning process, including caregivers, teachers, and the surrounding community. This collaboration creates a supportive climate for students to develop into responsible individuals who care about the environment.[[32]](#footnote-32)

In addition, pesantren also plays a role in overcoming the moral decadence of adolescents by providing education based on strong Islamic values, so that students can become agents of change in society (Arifin et al., 2022).[[33]](#footnote-33) Through a holistic and integrative approach, pesantren can be an effective place to minimize the negative influence of modernization and outside culture that often threatens the morality of adolescents. By instilling prophetic values and teaching behavior in accordance with the teachings of the Rasulullah SAW, pesantren contribute to creating a generation that is not only knowledgeable, but also has a noble character and is ready to face the challenges of the times.[[34]](#footnote-34) Overall, the process of character formation in Islamic boarding schools, especially those based on the example of the Rasulullah SAW, is very important in forming a generation with moral and noble character. Thus, pesantren not only functions as an educational institution, but also as a center for character formation that can make a significant contribution to people's lives in the future.[[35]](#footnote-35)

1. Method

This study aims to explore and analyze the process of character formation in Islamic boarding schools, especially in Muhammadiyah Boarding School (MBS) Jetis, with a focus on prophetic values applied in education. The research method used in this study is a qualitative method with a case study approach. This research will use a case study design that allows researchers to delve deeply into the practice of character education at MBS Jetis. This design was chosen because it can provide a comprehensive understanding of the context and dynamics that occur in the pesantren Semi-structured interviews will be conducted with various parties involved in the pesantren, including caregivers, teachers, and students. This interview aims to explore their views and experiences related to the application of prophetic values in character education.[[36]](#footnote-36)

The researcher made direct observations on teaching and learning activities in Islamic boarding schools, including interactions between students and caregivers, as well as extracurricular activities that support character building.[[37]](#footnote-37) This observation will provide contextual data that is important for understanding educational practices in Islamic boarding schools.[[38]](#footnote-38)

Data collection will also be carried out through document analysis, such as curriculum, guidebooks, and reports on pesantren activities.[[39]](#footnote-39) This documentation will help researchers understand the structure and content of character education applied in Islamic boarding schools.[[40]](#footnote-40) Data obtained from interviews, observations, and documentation will be analyzed using a thematic analysis approach.[[41]](#footnote-41)

Researchers will identify the main themes related to prophetic values (humanization, liberation, and transcendence) and how these themes are integrated in the character education process in Islamic boarding schools.[[42]](#footnote-42) To ensure the accuracy and credibility of the data, researchers will triangulation the data by comparing information obtained from various sources (interviews, observations, and documentation). In addition, the researcher will also ask for feedback from key informants to validate the findings obtained.[[43]](#footnote-43) The results of the research will be compiled in the form of a report that includes an in-depth description of the character formation process at MBS Jetis, as well as recommendations for further development in pesantren-based character education.[[44]](#footnote-44) This report is expected to contribute to the development of character education in Islamic boarding schools and become a reference for other educational institutions.[[45]](#footnote-45) By using this research method, it is hoped that a deep understanding of how pesantren, especially MBS Jetis, plays a role in shaping the character of the younger generation through prophetic values taught and applied in daily life.

1. Result and Disscuss
   1. Concept of Prophetic Communication

Prophetic communication is the prophetic communication of the Prophet (saw) which is full of values, ethics, and morals. This basic concept has the purpose of changing or influencing the attitude of others within the scope of Islamic da'wah. Prophetic communication contains communication efforts that are oriented towards the value of humanization, the value of liberation, and the value of transcendence.

The conceptualization of prophetic communication above aims to form *khoir al-ummah* as enshrined in the Qur'an QS. Ali Imran 110:

**كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ**

It means: "You are the best people born for man, telling the ma'ruf and preventing the unrighteous, and believing in Allah". (QS. Ali-Imran 110)

In QS. Ali Imran (3): 110 The word *khair al-ummah* is followed by three words after it, namely the word related to amar ma'ruf (humanization), nahi munkar (liberation), and faith in Allah (transcendence).[[46]](#footnote-46) The three pillars above have long been initiated by a contemporary Islamic scientist Kuntowijoyo in the concept of prophetic social science where the idea of prophetic social science is able to capture the philosophical themes contained in the verse, namely the main society (*khoiru ummah*), historical awareness (*ukhrijat linnas*), humanization (*amar ma'ruf*), liberation (*nahi mungkar*), and transcendence (*al-iman billah*).

The prophetic term introduced by Kuntowijoyo not only explains and changes social phenomena but also provides enlightenment and direction to where the transformation is carried out, for what, and for whom. For this reason, the three prophetic concepts, both humanization, liberation, and transcendence, must be integrated into the spirit of every form of change, including in technology, so as not to cause concern for the new civilization.[[47]](#footnote-47) This is because Islam is not solely an anti-technology, industrial, and modernization religion but is anti-oppression, destruction of morals and human dignity, and all kinds of things that can break away from the foundation of transcendence. To clarify the establishment of the three prophetic concepts above, the author describes it as follows:

1. Humanization

Humanization is known as amar ma'ruf. This concept provides the meaning of humanizing humans, eliminating materialism, dependence, violence and hatred from humans.[[48]](#footnote-48) The goal of humanization is to humanize humans after experiencing dehumanization. Dehumanization has shaped Indonesia society into machine humans, humans and mass society, and mass culture. This is part of the development of technology and communication where people have more varied and diversified choices for everything they want to know. The value of humanization can be realized by actualizing several behaviors such as maintaining brotherhood among human beings regardless of differences, mutual respect and appreciation for both individuals and communal, and staying away from both physical and non-physical violence.

1. Free yourself

Liberation comes from the word *liber* which means free, unbound, and undependent. Liberation is known as nahi mungkar. Nahi mungkar means to prevent from any criminal behavior that can damage life. The goal of liberation is to free people from an unjust social structure. Liberation upholds human dignity such as independence and an inherent set of human rights. The manifestation of this liberation can be seen through the liberation of the nation from evil, cruelty, technological arrogance to moral decay.

1. Transcendence

Transcendence comes from the Latin transcendera which means to ascend upwards. In simple terms, it can be interpreted as a journey above or outside the boundaries of humanity. Like prayer is a manifestation of transcendental metacommunication, namely human communication with God. The purpose of transcendence is to cleanse oneself by remembering the dimension that has become part of the nature of humanity, namely the manifestation of faith in Allah SWT.[[49]](#footnote-49) The value of transcendence can be formulated through efforts to approach oneself *istiqomah* or *continue* which is interpreted as part of tasbih (praising the majesty of Allah SWT) and associating behaviors, actions, and events with the teachings of the Qur'an.

The three prophetic values above are abstract realities that become prophetic traits as spiritually and individually ideal human beings. This has very fundamental implications in order to frame a more humanistic human survival.[[50]](#footnote-50) As mentioned in the Qur'an, the Prophet is an ideal servant of Allah physically (in good health with optimal function) and psychic (with a clean and intelligent soul) who has integrated with Allah and His angels, given holy books and wisdom and is able to implement them in life and communicate them effectively to fellow humans.The [[51]](#footnote-51) figure of the prophet, who has perfect potential both physically and psychologically, must always be a motivation that continues to develop to think critically, contemplatively and act concretely for the progress and safety of the people. This is an exemplary form of modeling in life, including in the formation of the character of the nation's generation.

* 1. Prophetic Communication in MBS Jetis Modern Islamic Boarding School

The modern Islamic boarding school of Muhammadiyah Boarding School (MBS) Jetis Ponorogo as an educational institution based on Islamic boarding schools, takes part in shaping the character of students who are humanist, religious and have noble character. The formation of this character is in line with the prophetic concept which aims to form *khoir al-ummah*. In relation to the formation of the character of students, the modern Islamic boarding school MBS Jetis as an institution that teaches religious science not only enriches the minds of students with Islamic texts and various explanations, but also teaches ethics, morals and behavior. Tadzkirotun Musfiro defines character as a series of *attitudes,* behaviors*,* motivations*, and skills*.[[52]](#footnote-52) Character formation must be carried out systematically and continuously involving aspects of *knowledge, feeling, loving,* and *action*. As Prof. Moh.Athiyah al-Abrasyi has defined the formation of character or morals of students as *fadhilah*.[[53]](#footnote-53) This means that character is a very important element in Islam where honesty, truth, justice, and devotion are the traits that are recommended in Islam.

Character formation in MBS Jetis modern pesantren can be realized, one of which is through a prophetic communication approach. In the process, prophetic communication applied in the modern Islamic boarding school MBS Jetis aims to shape the character of students to become *khoiru ummah.* This can be applied through three important aspects, namely communication between kyai and students, communication between administrators and students, and prophetic actualization in the formation of student character in the pesantren environment:

1. Communication between kyai and students

Kyai is the driving force in character formation. The figure of a kyai who teaches in the formation of the character of students is the most essential element of a pesantren. He is a figure who always follows the growth and development of Islamic boarding schools, where his personal abilities are able to accelerate the growth or perhaps slow down the growth of his Islamic boarding schools. Therefore, the characteristics of pesantren can be observed through their skillful profile. The principle of communication that comes from a kyai contains moral values that are created according to the purpose of prophetic communication. The process of creating this value is consciously and continuously carried out to transfer the pattern of life in the style of the Prophet Muhammad (saw) as a *role model* or *uswah al-hasanah* in life.

In daily activities at the MBS Jetis Islamic boarding school, the communication between the kyai and the students is well reflected through the process of conveying moral messages by means of internalization, which is influencing the students by instilling values, behaviors, attitudes, and patterns of behavior that are emphasized on an inspirational vision for the aspiration needs of the people they lead. In the process, internalization involves four important aspects, namely listening, *responding, organization, and characterization*. This internalization process aims to form the personality and character of noble students (moral al-karimah). The existence of expertise in the field of religion and charisma that appears in the figure of the kyai makes the position of a kyai influential in the Islamic boarding school environment.

The process of instilling these moral messages is often conveyed by kyai MBS when teaching in the classroom, when filling the cult in the assembly of knowledge and in the mosque, and providing examples of good habits to the students. In this case, the role of kyai is very multifunctional, namely as *a mudarris* , namely a teacher who delivers teachings in the classroom, as well as a *muballigh* , namely having the responsibility to convey Islamic teachings to anyone based on the principle of ordering to goodness and preventing evil (amar ma'ruf nahi munkar). Then there is also *murabbi*, which is a caregiver of students, and also *muaddib*, which means the formation of the character of the students.[[54]](#footnote-54)

The presence of a kyai figure in the pesantren is the main communicator and center of all policies and changes. In this regard, the implementation of pesantren education management must be managed professionally. Kyai must master Islamic science, know managerial duties and worldly things that are the guidance of the times. In other words, kyai must be visionary looking to the future so that his orientation is not solely on worship skills but also functional skills in facing new challenges.

Apart from being in the pesantren environment, kyai also got a respectable position in the community. Kyai is always treated as a parent or elder so that it can be a place to complain about various problems faced by the community. The community's appreciation for kyai is so high that our society remembers that it is a paternalistic society where kyai is considered a figure who is always educating and impossible to mislead. The consequence is that all orders of kyai receive a high response in the community.

1. Communication between administrators and students

In addition to kyai as a *central point* in the world of Islamic boarding schools, the existence of administrators also helps kyai in carrying out the character formation process. This process is carried out through active communication in fostering curriculum and character in the modern Islamic boarding school environment of MBS Jetis. The characteristics of the curriculum in modern boarding schools are beginning to be adapted to the formal-based educational curriculum. The description of this curriculum can be seen from the division of learning time where students learn general science in accordance with the curriculum in formal schools while outside of the dense formal class hours, students learn Islamic science typical of Islamic boarding schools such as religious studies, spiritual habituation (*riyadhoh*), discipline, and habituation of lifestyles.

In order to form good communication with students, the management of the MBS Jetis Islamic boarding school always assists students in every activity, guides students in carrying out their obligations while in the Islamic boarding school, provides advice to make students better, supervises student activities for 24 hours, and motivates students to always be enthusiastic in studying at the MBS Jetis Islamic boarding school. The administrators at the pesantren are not only the controllers of the students' activities, but also the administrators who are also the supervisors who are used as role models for the students. In this case, an administrator must of course have qualities that include several important aspects such as responsibility, authority, independence, politeness, and discipline.

The process of forming the character of students in the pesantren world aims to realize three main functions in producing a generation of prophets, namely as a center for the cadre of religious thinkers (*center of excellence*), as a center that produces human resources (*human resources*), and as a center in empowering the community (*agent of development*). In addition, pesantren is also understood as a part involved in the process of social changein the midst of changes that occur.

In realizing the above goals, the pesantren management tries to apply the prophetic concept in the daily lives of students. This concept is in line with the efforts to implement the five souls of Islamic boarding schools as follows:

1. Jeeva Amar Ma'roof Nahi Munkar

Amar ma'ruf nahi munkar is interpreted as an attitude to invite in goodness and eliminate evil in community life. This command becomes a collective obligation imposed on mankind. The spirit of amar ma'ruf nahi mungkar which is instilled in modern Islamic boarding schools is a provision for students to always have a spirit of jihad in upholding the teachings of Islam. This is also useful for maintaining the benefits of Muslims around the world.

1. The Soul of Sincerity

A sincere soul is to cleanse oneself from the nature of riya in carrying out obedience to Allah swt. Sincerity is to do everything in life solely for the sake of Allah swt. By practicing sincerity, not all life activities are worldly, but also ukhrawi. This means that if you put all the affairs of the world solely to pursue the world, then everything will be in vain and only the splendor of the world will be obtained. This soul creates a harmonious atmosphere of cottage life between respected kyai and obedient, loving and respectful students. This soul forms the character of students to always be ready to fight in the way of Allah wherever and anytime.

1. The Spirit of Simplicity

Life in the cottage is always surrounded by an atmosphere of simplicity. Living simply does not mean living in misery, poverty, and deprivation. Simplicity is a proportional mindset and lifestyle, not excessive and able to prioritize something that is more needed. The spirit of simplicity can cultivate a strong mentality and character which is a condition for struggle.

1. Independent Soul

Independent means standing alone or not depending on the help of others. Among the ideals of pesantren education is the practice of being able to stand on your own and build yourself so that you do not depend on anything other than Allah SWT.[[55]](#footnote-55) In this case, independence does not only apply to students who are always required to be independent and take care of their own needs, but also pesantren as an educational institution for students must be able to be independent so that they never rely on the interests and mercy of other parties.

1. Jiwa Akhah Islamia

Life in the cottage is always surrounded by a strong atmosphere of brotherhood between students. This indicates the absence of a wall of distinction that can separate them. Ukhuwah islamiyah can be interpreted as the strength of faith and spirituality bestowed by Allah swt on His faithful and devout servants to foster feelings of affection, brotherhood, glory, and mutual trust in brothers and sisters.

1. Actualization of Prophetic Communication in the Formation of Student Character in the Islamic Boarding School Environment

The process of implementing prophetic communication is carried out through the perception of awareness. The concept of perception of consciousness reviews a number of psychological responses of a person to the stimuli they receive such as information, commands, sounds and visuals that have an impact on character formation. This makes conceptions related to humanization, liberation, and transcendence can be well actualized in the MBS pesantren environment.

Definitively, the process of actualization can be interpreted as the full use of talents, capacities, and potentials possessed by humans to meet needs. In this study, the actualization of prophetic communication is defined as a persuasive process carried out through the potential of communication both individually and communally to realize expectations in accordance with prophetic principles. The actualization of prophetic communication in the process of forming morals or character is something very important and valuable for the survival of society, nation, and state. If the morals are good, then the birth and mind are prosperous, as well as if the morals are damaged, the birth and mind are damaged.

The actualization of prophetic communication at MBS Jetis is well reflected through the daily activities of the students, including: *First*, the value of humanization is actualized through communication between students without distinguishing ethnicities, religions, and cultural backgrounds through togetherness in every activity such as a) sports, b) eating, c) cleaning the cottage environment by mutual cooperation*,* living in one dormitory by prioritizing *egalitarianism*, and respecting the differences that occur between MBS students without carrying a culture of violence. The implementation of humanistic prophetic communication between students presents a pattern of good behavior without insulting or mocking others, advising and educating each other, and can set an example of kindness in life.

*Second*, the value of liberation as a form of prevention from evils is actualized through a) tahkim culture as a decision or consideration to punish guilty students, b) *self-defense* or silat activities as a form of self-defense when dzoliman occurs, c) teaching and learning activities (KBM) and the implementation of *mufrodat, muhadatsah* and *muhadoroh* learningtogether as a liberator from the shackles of ignorance, and d) extracurricular activities such as archery to cultivate a warrior mentality as sunnah of the Rasulullah SAW. The implementation of the value of liberation in pesantren life aims to free the student environment from structural domination that makes them entangled in oppression, extortion, and holism as well as a form of mental and physical readiness to be able to fight in the way of Allah swt.

*The third* is the value of transcendence, actualized through a) mandatory prayers five times in congregation, b) carrying out sunnah fasting and sunnah prayers regularly, c) studies on Islam led by kyai/ustadz and students on a regular and scheduled basis, e) recitation of "morning dew" every Sunday morning, and d) reading and muraja'ah of the Qur'an. The divine values applied in the MBS pesantren not only require transcendent metacommunication, namely between creatures and Allah swt, but also direct students so that they can live meaningfully according to human values. The transcendence side in character formation has become the force of modern society to fight against the deviations that occur in the era of global transformation. In addition, the value of transcendence also seeks to instill morality and good ethics to the students.

The optimization of character formation in the field of MBS Jetis Islamic boarding school education has been carried out by maximizing a clear and planned curriculum institution as well as the effectiveness of communication and habituation based on sharia and the sunnah of the Prophet Muhammad (saw). So that it can produce cadres who have high integrity according to the expectations of Islamic boarding schools. The application of character education based on the prophetic values above, makes students more aware and understand their position and duties as servants and caliphs on earth. Education at the MBS Jetis Islamic boarding school can realize a harmonious personality of students according to the principles that are derived from the divine and humanitarian. In other words, these rules are in accordance with the demands of the times and the teachings of Islamic religious law.

1. Conclusion

Social change as a result of technology and modernization has shaped the phenomenon of adolescent moral decadence. The phenomenon of moral decadence makes Islam experience a crisis of regeneration of the ummah as the successor of the prophet's struggle. One of the practical steps to overcome the moral decadance of adolescents is the work of the pesantren world as a religious-based character formation institution. As an Islamic institution, the optimization of pesantren education is not only in the form of general materials in the learning process, but also prioritizes the cultivation of religious teachings that are not only limited to the cognitive realm, but also enter the level of ethics, morals, and behavior. The process of forming a prophetic or prophetic character in Islamic boarding schools will make a significant contribution to efforts to improve life in the future. The Rasulullah SAW as a role model has given uswah hasanah which covers all the life orders of Muslims that can be manifested through education, communication, behavior, and social interaction.

The concept of prophetic communication in the MBS Jetis pesantren environment is oriented towards the value of humanization, the value of liberation, and the value of transcendence. These three concepts are well actualized through the interaction and communication relationship between kyai and students, between caregivers and students and realized by the daily habits of MBS Jetis students in accordance with prophetic or prophetic principles. The optimization of character formation in the field of MBS Jetis Islamic boarding school education has been carried out by maximizing a clear and planned curriculum institution as well as the effectiveness of communication and habituation based on sharia and the sunnah of the Prophet Muhammad (saw).

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