



Equitable Education: The Role of Prophetic Values in Madrasah Teaching Practices

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ABSTRACT :

This study aims to investigate how teachers' prophetic values are utilized to promote educational equality in Madrasah Islamiyah Ngoro Jombang. The research was conducted using a qualitative phenomenological approach and involved interviews with the madrasah head and teachers of Madrasah Ibtidaiyah Islamiyah Ngoro Jombang, located in East Java. The study found that prophetic values such as self-awareness, emotion regulation, mind control, openness, empathy, sincerity, discipline, independence, and ethical courage were implemented by the teachers to create a fair and equal educational environment. These values are aligned with the characteristics of Prophet Muhammad SAW, including *Sidiq* (self-awareness, emotion regulation), *Amanah* (discipline, independence, ethical courage), *Fatonah* (mind control, openness of attitude), and *Tablig* (empathy, sincerity). Educational equity is achieved when all students have equal rights and opportunities to receive an education, which is a fundamental principle of an inclusive educational environment. This research highlights the importance of prophetic values in teacher personality competence to promote educational equality. The madrasah principal can adopt this model of implementing prophetic values to develop teachers' personality competence and provide equal educational services to all students.

Keywords: *Prophetic Values, Personality Competence, Educational Equality*

INTRODUCTION

Islamic education should prioritize the application of prophetic values as moral and ethical guidelines in its teaching and learning practices.¹ These values include justice, honesty, compassion, and social responsibility, which were exemplified by the Prophet. However, despite the abundance of prophetic values in Islamic teachings, there are still significant obstacles to achieving educational equity within Islamic educational institutions, such as unequal access to education, lower quality of learning, and differential treatment of students.² Therefore, the role of the teacher becomes critical in addressing these challenges.

Teachers play a crucial role in education, as they are not only responsible for imparting academic knowledge but also for modeling prophetic values.³ Therefore, teachers must possess not only strong academic competence but also personality competence that reflects prophetic

¹ Moh Arif, "Prophetic Leadership in Forming the Religious Moderation Values in Islamic Education Institutions," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 19, no. 2 (2021): 219–35, <https://doi.org/10.21154/cendekia.v19i2.3109>.

² Sekar Purbarini Kawuryan et al., "Teachers Quality and Educational Equality Achievements in Indonesia," *International Journal of Instruction* 14, no. 2 (2021): 811–30, <https://doi.org/10.29333/iji.2021.14245a>.

³ Anggi Restu Pratama, "Development of Learning Methods Based on Prophetic Pedagogics," in *Conference Proceedings 1st International Conference on Education Innovation and Social Science*, 2022, 150–55, <https://proceedings.ums.ac.id/index.php/iceiss/article/view/1069>.

values.⁴ The incorporation of ethical principles with teachers' skills is not only beneficial for enhancing the standard of education, but it also aligns with the purpose of Islamic education in terms of justice, compassion towards the underprivileged, and empowering society through knowledge.

Unfortunately, empirical data show that many students from remote areas or low-income communities face difficulties in accessing quality education. The average school enrollment rate (APS) for the 16–18-year-old group tended to be lower than the average APS for the 7–12- and 13–15-year-old groups. APS values are not the same for each island.⁵ This is due to differences in economy, society, culture, demographics, natural resources, human resources, and local government policies or regulations.⁶

This economic inequality affects the selection of new students who use an academic score-based system. This system disadvantages prospective students who come from the lower-middle economic class. They experience limited financial support and are therefore unable to compete with those from the upper-middle class.⁷ Research from the University of College London (UCL) in the UK found that the use of grade-based selection resulted in three times more high-achieving children from the upper-middle economic group entering top schools than children from poorer groups.⁸ A new zoning system that eliminates academic standards for student admissions aims to address the gap.

The problem of educational equality is also shown by learning differentiation that is not yet optimal. The study results show that learning methods have not changed much. Teachers still apply a learning system that assumes that all children are the same without considering the diversity of their abilities.⁹ Meanwhile, there are about twenty to thirty students who have different and unique learning experiences. As a result, students often feel dissatisfied and unmotivated to participate in teaching and learning activities.

According to a survey conducted in 2018, Indonesian students still receive the lowest scores in reading, math, and science subjects. Indonesia ranked 74th, 6th from the bottom in reading, with an average score of 371. This is down from the 64th place in 2015. Furthermore, in the math category, Indonesia ranked 73rd, 7th from the bottom, with an average score of 379. Furthermore, in the science performance category, Indonesia ranked 71st, 9th from the bottom, with an average score of 396. This is down from 64th in 2015.¹⁰ This should be a concern, especially about students' learning motivation.

⁴ T. Janah and E. Bahrudin, "Kompetensi Kepribadian Islami Kepala Sekolah: Analisis Kitab Syakhshiyatu Al-Rasul Karya Nizar Abadzah," *Tawazun: Jurnal Pendidikan Islam* 14, no. 3 (2021): 263, <https://doi.org/10.32832/tawazun.v14i3.4844>.

⁵ Utriweni Mukhaiyar et al., "Analisis Faktor-Faktor Yang Memengaruhi Angka Partisipasi Kasar SMA/Sederajat Di Indonesia Menggunakan Regresi Ridge," *Euler: Jurnal Ilmiah Matematika, Sains Dan Teknologi* 10, no. 2 (2022): 222–34, <https://doi.org/10.34312/euler.v10i2.15903>.

⁶ Muhammad S. Anwar, "Ketimpangan Aksesibilitas Pendidikan Dalam Perpektif Pendidikan Multikultural," *Foundasia* 13, no. 1 (2022): 1–15, <https://doi.org/10.21831/foundasia.v13i1.47444>.

⁷ Annette Lareau, *Unequal Childhoods: Class, Race, and Family Life, with an Update a Decade Later, Unequal Childhoods: Class, Race, and Family Life, With an Update a Decade Later*, 2011.

⁸ Lathapipat Dilaka, "Inequality in Access to Schools," *The Nation*, no. 3 (2011); <http://www.thaivisa.com/forum/topic/434545-inequality-in-access-to-schools-in-thailand/>.

⁹ D. Iskandar, "Peningkatan Hasil Belajar Siswa Pada Materi Report Text Melalui Pembelajaran Berdiferensiasi Di Kelas IX.A SMP Negeri 1 Sape Tahun Pelajaran 2020/2021," *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)* 1, pp. 69-80. 2 (2021): 123–40, <https://doi.org/10.53299/jppi.v1i2.48>.

¹⁰ OECD, "Pendidikan Di Indonesia Belajar Dari Hasil PISA 2018," Pusat Penilaian Pendidikan Balitbang Kemendikbud, 2019, <http://repositori.kemendikbud.go.id/id/eprint/16742>.

Numerous studies and literature reviews have focused on prophetic values, teacher personality competence, and educational equity. This particular study has discovered that prophetic education is interlinked with the educational interaction between the Prophets Moses and Khidr. The exchange of prophetic knowledge and beliefs aims to bring individuals closer to God. The strategy of prophetic education commences with setting an ideal example for oneself. In prophetic education, an educator must possess honesty, responsibility, communication skills, and intelligence.¹¹

Rinawati stated that the prophetic social science paradigm has three dimensions transcendence, liberation, and humanization. This is a very feasible approach to building teacher personality, as can be seen in the coaching indicators and competency assessment. With the help of the transcendent dimension, teachers must become individuals who base their actions on God's principles. Teachers should also have high spiritual strength. Teachers are responsible for not only imparting knowledge to their students but also for liberating them from ignorance. The dimension of liberation provides a reference point to help teachers develop a spirit of freedom while teaching. On the other hand, the dimension of humanization demands that teachers adopt an objective and comprehensive approach toward humanity, both physically and morally, while creating a humanizing atmosphere for their students to learn.¹²

Personality and social competence have a favorable and considerable impact on teacher performance, according to Dyah Retno Fitri Utami's research, with a significant proportion of 51.9%. According to the findings of this study, personality, and social skills play a role in teacher performance. To achieve the highest level of performance, instructors must constantly enhance their skills.¹³

Research on education equality conducted by Novia Sherly states that the Indonesian education system faces several challenges, including the mindset of the community, gender inequality, and limitations in the availability of educators. Educational equality in Indonesia can be achieved through compulsory education policies, equitable application of educational technology, teacher training, and socialization activities in the community.¹⁴

Democratic education places a strong emphasis on tolerance and equality. To achieve the goal of good actions, it is important to put into practice the transcending ideals that are taught in the Islamic education curriculum daily. The dynamics of globalization have entered the realm of education, presenting both a challenge and a driving force for innovation in inclusive and sustainable education. The incorporation of prophetic ideals and teacher personality competency to achieve equity in education is a novel method that integrates moral dimensions and teacher

¹¹ Esa Agung Gumelar, Muslihudin, and Sumanta, "Model Interaksi Profetik Edukatif Pendidik Dan Peserta Didik (Telaah Tarbawiyah Imam Ar-Razi Perspektif Tafsir Mafatihul Ghaib Dalam Surat Al-Kahfi Ayat 60-82)," *My Campaign Journal* (IAIN Syekh Nurjati Cirebon, 2021).

¹² Atim Rinawati, "Prophetic Teaching Sebagai Strategi Membangun Kompetensi Kepribadian Guru," *Ar-Rihlah: Jurnal Inovasi Pengembangan Pendidikan Islam* 3, no. 1 (2018): 23–39, <https://ejournal.iain-kebumen.ac.id/index.php/Ar-rihlah/article/view/67>.

¹³ Dyah, R. F. Utami et al., "A Study on the Influence of Personality and Social Competencies on the Performance of Kindergarten Teachers Based on the Principal's Assessment," *Journal of Primary Education* 9, no. 1 (2020): 92–98, <https://journal.unnes.ac.id/sju/index.php/jpe/article/view/36057>.

¹⁴ N. Sherly, H. Yudistin, and M. Arisia Radhini, "Upaya Peningkatan Pola Pikir Masyarakat Terhadap Pentingnya Kesetaraan Pendidikan Di Indonesia," in *Prosiding Samasta* (Prosiding Samasta, 2020), 1–6, <https://jurnal.umj.ac.id/index.php/SAMASTA/article/view/7226/4454>.

character to increase educational quality and accessibility. The purpose of integrating Islamic education is to prepare students to face the challenges of globalization as *kehoiru ummat*.¹⁵

The focus of this research is the content of prophetic values applied by Madrasah Islamiyah (MI) Ngoro Jombang teachers in forming an equal educational environment. This research is different from previous research although it examines the same topic. This research study found prophetic values in teacher personality competencies that were implemented to form an equal educational environment in Madrasah Islamiyah Ngoro Jombang. Prophetic values include emotional regulation, mindfulness, open-mindedness, empathy, and personality ethos, which includes sincerity, discipline, independence, ethical courage, and perseverance.

The aim of this study is to describe the prophetic value of teacher personality competence in shaping educational equality in Madrasah Islamiyah Ngoro Jombang. This research contributes to the study of the integration of prophetic values in teacher personality competencies to develop educational equity. The head of the Madrasah can integrate these values into the teacher's personality competency model to provide equal educational services to students.

Methods

This study uses a phenomenological approach using qualitative methods.¹⁶ Qualitative methods were chosen because they are easier and more flexible for observing existing realities or phenomena. In addition, qualitative methods can directly show the essence of the relationship between researchers and respondents. This research seeks to collect data rooted in facts in the field.¹⁷ Qualitative research methods are often conducted in natural contexts and involve collecting and analyzing qualitative data.¹⁸

The participants in this study were the head of the madrasah and 10 teachers of Madrasah Ibtidaiyah (MI) Islamiyah Ngoro Jombang, East Java. The purposive sample approach was used to select participants who were chosen based on their key features, namely, five subject instructors and five Qur'an teachers. The research, which was conducted from August 18 to September 30, 2023, collected information about the integration of prophetic values into teacher competencies to develop educational equality through participatory observation, extensive interviews, and documentation studies.

In this research, a descriptive qualitative analysis method was used to interpret and describe data. The process of data analysis involved collecting, presenting, condensing, verifying, and

¹⁵ Ali M. Rosyad and Muhammad A. Maarif, "Paradigma Pendidikan Demokrasi Dan Pendidikan Islam Dalam Menghadapi Tantangan Globalisasi Di Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 1 (2020): 75–99, <https://doi.org/10.31538/nzh.v3i1.491>.

¹⁶ Ann Catrine Eldh, Liselott Årestedt, and Carina Berterö, "Quotations in Qualitative Studies: Reflections on Constituents, Custom, and Purpose," *International Journal of Qualitative Methods* 19 (2020), <https://doi.org/10.1177/1609406920969268>.

¹⁷ Howard S. Becker and Blanche Geer, "Participant Observation: The Analysis of Qualitative Field Data," in *Field Research: A Sourcebook and Field Manual* (Routledge, 2003), 363–81, <https://doi.org/10.4324/9780203379998-47>.

¹⁸ John W. Creswell, *Pendekatan Kualitatif, Kuantitatif Dan Mixed Metode*, ed. Achmad Fuadi, III (Yogyakarta: Pustaka Pelajar, 2010).

drafting conclusions using a qualitative approach.¹⁹ To ensure the accuracy of the data, triangulation of both data and sources was performed.²⁰

Result

MI Islamiyah Ngoro Jombang teachers' self-awareness is shown through indicators: a) understanding the dynamics of emotions and feelings, b) identifying strengths and weaknesses when teaching in class, and c) managing stress and pressure positively. Teachers can understand the dynamics of their emotions and feelings. The results of participatory observations show that teachers display behavioral maturity so that they can control the dynamics of emotions and feelings.

In addition, teachers can identify strengths and weaknesses when in class. This is shown through active behavior of asking questions and sharing experiences when participating in teaching ability coaching. This interactive dialogue is often found when teachers of the Qur'an and subjects conduct learning evaluations. MI Islamiyah Ngoro Jombang teachers have self-awareness in understanding self-emotions, and identifying strengths and weaknesses when teaching in class. They can consistently manage the dynamics of personal emotions and feelings and conduct self-reflection to improve the quality of teaching.

The emotion regulation indicator shown by MI Islamiyah Ngoro Jombang teachers is being able to control emotions to stay focused on learning objectives and have the skills to handle students' emotions calmly and wisely. This is shown by painstaking behavior in guiding students who have difficulty understanding certain subjects. Only a small percentage of teachers admitted to having difficulty conditioning the classroom situation to be more conducive.

The teachers also have skills in handling students' emotions calmly and tactfully. This competence shows that they can consistently respond appropriately to students' emotions, without being provoked by stressful situations. These two indicators—being able to control emotions and painstaking in guiding students—indicate they have competencies directly related to emotion regulation.

MI Islamiyah Ngoro Jombang teachers can communicate effectively with students. This shows that they realize the importance of open and interactive interaction during the learning process. Even when there are distractions or events outside the classroom, teachers remain focused on learning activities. This shows their commitment to teaching and learning; They can overcome destructive situations during the learning process.

Mind control is also shown by teachers when observing special events or events, such as fellow students arguing in class, that occur in the learning process. The teacher responds appropriately according to the context of the situation. Teachers can communicate effectively with students, maintain focus on learning, and pay attention to unique events during the learning process. This ability can create an effective and enjoyable learning environment. Teachers support students' academic and social growth.

¹⁹ Hans G Ridder et al., *Qualitative Data Analysis. A Methods Sourcebook, Zeitschrift Fur Personalforschung*, vol. 28 (SAGE Publications Ltd., 2014).

²⁰ A. Bryman, "Triangulation and Measurement. Retrieved from Department of Social Sciences," Department of Social Sciences, Loughborough University, Loughborough, Leicestershire, 2004, [www. referenceworld. com/sage/socialscience/triangulation. pdf](http://www.referenceworld.com/sage/socialscience/triangulation.pdf).

Data from interviews and observations show that teachers periodically change their teaching habits to improve the quality of learning. A critical and open attitude towards continuous improvement efforts in teaching is built through periodic meetings. Tadarus morning, regular evaluation of subject teachers, evaluation of learning, and assessment of Quran teacher performance is a forum to improve teaching skills. Teachers recognize the importance of adjusting and improving teaching habits. They show a desire to go ahead and find new methods to improve the quality of learning.

However, sometimes teachers doubt whether being a teacher is a job that suits them. This indicates self-doubt or deep reflection on the decision to work as a teacher. There are symptoms that teachers are facing problems that affect the way they see this work. There are concerns about their suitability as teachers. The head of the Madrasah helps them overcome concerns and strengthens their commitment to the profession as teachers. Teacher competency training, friendship between teachers, religious tourism, and educational tourism are forms of support provided to teachers.

Teachers pay attention to students' facial expressions and body language as a way to understand their feelings. Teachers establish communication and seek to understand students not only what they say but also how they feel. This shows that teachers can foster emotional connections with students. They engage in communication and show concern for students' circumstances. Teachers strive to create an inclusive learning environment, support, and respect each other, and provide empathy to students.

Sincerity is built through honest and sincere communication when interacting with students, fellow teachers, or parents. In addition, teachers often try to avoid actions that can lead to misunderstandings. They are careful when communicating to reduce confusion or misinterpretation. Teachers also tend to admit their weaknesses in teaching. They show an open attitude towards things that need improvement and recognize that professional advancement requires an understanding of areas where they can improve.

The observations show that teachers can manage time well and adhere to the learning schedule. This behavior demonstrates their commitment to a systematic learning system. To facilitate effective teaching, teachers also demonstrate self-discipline. They can maintain consistency in applying teaching methods with a focus on learning objectives. This shows their responsibility to the job as educators, where they understand how important it is to do the duties of the profession well.

Teachers are interested in improving knowledge and skills, such as self-directed learning, formal training, and exploration of new experiences. Teachers also demonstrate a proactive nature in improving teaching ability and commit to the exchange of ideas and best practices to improve the quality of teaching skills. They are also actively involved in discussions with peers to share experiences in the learning process.

Teachers are honest and ethical in their behavior, even when they face difficulties that may hurt them. The teachers remain honest and firm in providing evaluations according to students' abilities. However, this decision sometimes results in protests from parents or guardians of students. This shows that teachers apply fair and objective assessments. Although there may be outside pressure, they prioritize fairness and truth in the evaluation of student learning.

**Table 1. Implementation of MI Islamiyah Ngoro Jombang
Teacher Personality Competency**

Personality Competencies	Indicator
Self-awareness	Understand the dynamics of emotions and feelings, identify strengths and weaknesses, manage stress and pressure in a positive way
Emotion regulation	Able to control emotions, have the skills to handle students' emotions, painstakingly guide students
Mind control	Able to communicate effectively, maintain focus on learning, observe unique events
Open mind	Improve teaching habits, be critical and open to change, commit to experimentation and innovation
Empathy	Understand students' feelings, establish communication, and provide emotional support that students need
Sincerity	Be honest and sincere, avoid actions that cause misunderstandings, be careful when communicating, admit weaknesses in teaching
Discipline	Able to manage time well, adhere to learning schedules, focus and consistency on learning objectives
Independence	Have initiatives to improve knowledge and skills, be proactive towards the exchange of ideas and best learning practices
Ethical courage	Have professional and moral commitment, remain honest and ethical when faced with pressure

Discussion

The implementation of a teacher's emotion regulation has the potential to have a significant positive impact on improving educational equity²¹ Grounding prophetic values such as justice and equality helps teachers overcome bias and discrimination. When teachers can manage their emotions with the guidance of prophetic values, they are more likely to treat all students fairly, regardless of race, religion, or social background.²²

Awareness of prophetic values encourages teachers to provide equitable support for all students. Teachers who manage their emotions with empathy and care are more sensitive to their student's unique needs and challenges.²³ They will give equal attention to all students. Students have equal access to learning resources.²⁴

Emotional regulation inspired by prophetic values such as patience and respect for differences encourages student engagement in teaching and learning activities.²⁵ Teachers who

²¹ Wang, F. and Abdullah, H., "Applications of Self-Fulfilling Prophecies to School Education," in *Social Psychology Theories and Methods in Education* (IGI Global, 2023), 89–123, <https://doi.org/10.4018/978-1-6684-8837-9.ch005>.

²² Mainuddin, M., Tobroni, T., and Nurhakim, M., "Pemikiran Pendidikan Karakter Al-Ghazali, Lawrence Kolberg Dan Thomas Lickona," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 6, no. 2 (2023): 283–90, <https://doi.org/10.54069/attadrib.v6i2.563>.

²³ Orly C. and Ronen K., "The Impact of Teacher Training in Special Education on the Implementation of Inclusion in Mainstream Classrooms," *International Journal of Inclusive Education* 25, no. 9 (2021): 1079–90, <https://doi.org/10.1080/13603116.2019.1600590>.

²⁴ L. Mason-Williams et al., "Rethinking Shortages in Special Education: Making Good on the Promise of an Equal Opportunity for Students With Disabilities," *Teacher Education and Special Education* 43, no. 1 (2020): 45–62, <https://doi.org/10.1177/0888406419880352>.

²⁵ Nur, A., "Implementasi Kepemimpinan Profetik Dalam Meningkatkan Profesionalisme Guru Di Mts Darul Hikmah Mumbulsari Jember" (UIN Khas Jember, 2023), http://digilib.uinkhas.ac.id/27474/1/NUR_AINI_T20193176.pdf.

show patience and respect for differences will create an environment where all students feel valued and thus motivated to actively participate in the learning process.²⁶ This learning situation removes barriers that arise from cultural or background differences.

Mind control emphasizes the importance of teachers being attentive to students during the learning process.²⁷ With this ability, teachers can ensure that learning continues to be effective despite disruptions or unexpected events in the classroom. In addition, teachers who can pay attention to special events can read and respond to situations appropriately according to the learning context.²⁸

The integration of prophetic values into a teacher's mind control ability has a significant positive impact on improving educational equality.²⁹ Teachers control their minds to avoid prejudice and discrimination against students. Teachers who can control their minds by adhering to values such as justice and equality will treat all students fairly, regardless of race, religion, or social background.³⁰

The integration of prophetic values by teachers encourages students to learn and grow according to their potential.³¹ Teachers can prevent inequality in education when they can control the dynamics of their minds. This can eliminate the potential for discrimination and bring about equality in education.

Open-mindedness emphasizes the importance of being open to new ideas, considering different approaches, and being willing to change existing strategies.³² In this context, teachers show a desire to move forward and find new methods, which signifies an open mind toward development and improvement in teaching practice. When a teacher integrates prophetic values such as justice and equality through an open mind, they will treat students with an equally open attitude. Appreciating differences among students has a positive impact on the teacher's open mind.³³

Inclusiveness is the key word in creating an equal educational environment. Through an open mind, teachers play an important role in creating a non-discriminatory educational

²⁶ F. C. Allam and Matronillo M Martin, "Issues and Challenges in Special Education: A Qualitative Analysis From Teacher's Perspective," *Southeast Asia Early Childhood Journal* 10, no. 1 (2021): 2021–58, <http://ejournal.upsi.edu.my/index.php/SAECJ><https://doi.org/10.37134/saecj.vol10.1.4.2021><http://ejournal.upsi.edu.my/index.php/SAECJ>.

²⁷ Elga, Y., "Teori Kognitif Sosial Albert Bandura (Studi Kritis Dalam Menjawab Problem Pembelajaran Di Mi)," *Auladuna: Jurnal Prodi Pendidikan Guru Madrasah Ibtidaiyah* 1, no. 2 (2019): 94–111, <https://doi.org/10.36835/au.v1i2.235>.

²⁸ Nancy E. Perry et al., "Investigating Teacher-Student Interactions That Foster Self-Regulated Learning," in *Using Qualitative Methods To Enrich Understandings of Self-Regulated Learning: A Special Issue of Educational Psychologist* (Routledge, 2023), 5–15, <https://doi.org/10.4324/9781410608529-2>.

²⁹ Husniyatus Salamah Zainiyati, Rudy al Hana, and Citra Putri Sari, *PENDIDIKAN PROFETIK Aktualisasi & Internalisasi Dalam Pembentukan Karakter* (Goresan Pena, 2020).

³⁰ Shilphy A. Octavia, "Kepribadian, Bahasa Dan Norma Kesantunan Guru," *Jurnal Sosial Teknologi* 2, no. 11 (2022): 984–98, <https://doi.org/10.59188/jurnalsostech.v2i11.480>.

³¹ Muhammad Ilham Bakhtiar et al., "Model Konseling Islam Berbasis Nilai Profetik Terhadap Moral Awareness Siswa KONSELING : Jurnal Ilmiah Bimbingan Dan Konseling Pendahuluan," *Jurnal Ilmiah Bimbingan Dan Konseling* 3, no. 1 (2021): 38–47.

³² Meylan Saleh, "Merdeka Belajar Di Tengah Pandemi Covid-19," in *Prosiding Seminar Nasional Hardikenas, vol. 51, pp. 51–55, 2007*.

³³ I. De La Pena and J. Koch, "Teaching Intellectual Humility Is Essential in Preparing Collaborative Future Pharmacists," *American Journal of Pharmaceutical Education* 85, no. 10 (2021): 1007–11, <https://doi.org/10.5688/ajpe8444>.

environment.³⁴ Teachers play a crucial role in promoting educational equality, ensuring all students have equal opportunities to learn and develop to their full potential.

Empathy in education emphasizes the importance of recognizing and understanding problems from the student's perspective.³⁵ Teachers who can understand students' perspectives can create a more inclusive learning environment. An empathetic attitude encourages teachers to understand and appreciate students' feelings, needs, and challenges.³⁶ Teachers who have empathy for students are more sensitive to individual needs, so they can provide support and guidance according to student needs.³⁷ This ensures that every student has equal access to learning resources.

A teacher sees each student as a unique individual with their potential and needs. By valuing each student's unique qualities, teachers foster individual growth.³⁸ The integrated value of liberation enables teachers to help students break free from social, economic, or cultural barriers that may affect their access to and outcomes of education.³⁹ Teachers who understand and pay attention to students' situations thoroughly can help identify and overcome obstacles that may arise in the learning process.

The ability to think *theocentrically*, as illustrated by the value of transcendence, allows teachers to consider various approaches and solutions to meeting students' needs.⁴⁰ Teachers who are open to new ideas and creative solutions are better equipped to adapt teaching methods to meet students' individual needs.⁴¹ A more inclusive approach can increase equity in learning.

Teacher sincerity and prophetic values are closely related to improving educational equality. Sincerity is one of the many prophetic values that can be integrated by a teacher. Teachers treat students with sincerity, and respect, and value them as individuals (humanization).⁴² Sincerity leads to an open and honest attitude to ensure that every student is treated with care and fairness.⁴³

Sincerity also helps teachers avoid negative prejudice against students. A genuine attitude can overcome behavioral biases that lead to dehumanization.⁴⁴ A sincere teacher will provide equal support to all students. He/she does not consider his/her background and socioeconomic status.

³⁴ H.H. Chen and Y.H. Yuan, "The Study of the Relationships of Teacher's Creative Teaching, Imagination, and Principal's Visionary Leadership," *SAGE Open* 11, no. 3 (2021): 21582440211029932, <https://doi.org/10.1177/21582440211029932>.

³⁵ Ruth A. Engbers, "Students' perceptions of interventions designed to foster empathy: an integrative review," *Nurse Education Today* 86 (2020): 104325, <https://doi.org/10.1016/j.nedt.2019.104325>.

³⁶ A. Sunassee, C. Bokhoree, and A. Patrizio, "Students' Empathy for the Environment through Eco-Art Place-Based Education: A Review," *Ecologies* 2, no. 2 (2021): 214–47, <https://doi.org/10.3390/ecologies2020013>.

³⁷ S. Habibah, A. T., Oktadawi, D., & Imelda, "Pendekatan Humanistik Dalam Pembelajaran PAI Dalam Meningkatkan Pemahaman Siswa SMP," *Jurnal Pendidikan Tambusai* 7, no. 2 (2023): 6894–6901.

³⁸ R. Shah, Ph. D., & Kumar, "Concepts of Learner-Centred Teaching. Shah, R. K. (2020). Concepts of Learner-Centred Teaching," *Shanlax International Journal of Education*, 8, no. 3 (2020): 45–60.

³⁹ N. Agherdien et al., "What Decolonise Education Mean to Us? Educator Reflections," *SOTL in the South* 6, no. 1 (2022): 55–78, <https://doi.org/10.36615/SOTLS.V6I1.204>.

⁴⁰ Ach. Saifullah, Mujamil Qomar, and Abd. Aziz, "Policy Of Merdeka Belajar Kampus Merdeka (Prophetic Education Perspective)," *Ar-Rosikhun: Jurnal Manajemen Pendidikan Islam* 2, no. 3 (2023): 177–91, <https://doi.org/10.18860/rosikhun.v2i3.22537>.

⁴¹ R. Ananda et al., "Analisis Keterampilan Profesional Guru Dalam Meningkatkan Kreativitas Belajar Siswa Sekolah Dasar," *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 6, no. 9 (2023): 6638–46, <https://doi.org/10.54371/jiip.v6i9.2802>.

⁴² Budi Agus Sumantri and Nurul Ahmad, "Teori Belajar Humanistik Dan Implikasinya Terhadap Pembelajaran Pendidikan Agama Islam," *Fondatia* 3, no. 2 (2019): 1–18, <https://doi.org/10.36088/fondatia.v3i2.216>.

⁴³ Lase, F., Nirwana, H., Neviyarni, N. and, Marjohan, M. (2020). The differences between honest characters of students before and after learning with a model of learning of intelligent character. *Journal of Educational and Learning Studies*, 3(1), 41.

⁴⁴ Josep M. Rosanas, "The Dehumanization and Demoralization of Management Control Systems: Can We Possibly Re-Humanize and Re-Moralize Them?" *European Accounting and Management Review* 6, no. 2 (2020): 56–80, <https://doi.org/10.26595/eamr.2014.6.2.4>.

The attention and guidance that students need to grow and develop can be obtained from the sincere attitude of the teacher.⁴⁵

A teacher needs to have integrity and consistency in his actions and decisions.⁴⁶ Prophetic values integrated through discipline provide guidelines for teachers in enforcing school regulations. Teachers also have the responsibility of teaching the values of discipline to students. The values of justice, wisdom, and honesty can be integrated into the teaching process to help students understand the importance of discipline in achieving success.⁴⁷

The integration of prophetic values in the implementation of discipline can create a fair educational environment. Teachers ensure that rules and discipline are applied fairly and impartially so that every student has an equal opportunity to learn and develop. Discipline based on prophetic values is a key instrument for achieving educational equality.⁴⁸

Prophetic values such as justice, respect for differences, and wisdom can motivate teachers to develop independence in making decisions. Teachers can adapt their teaching methods to meet students' diverse backgrounds and abilities.⁴⁹ They endeavor to create a learning environment that accommodates the uniqueness of students and ensures that no student is left behind. The decision was based on ethical and moral values that prioritize equality in education.

These efforts are made to provide support and guidance so that each student reaches their maximum potential. Independence, which refers to the ability to take initiative, make decisions, and act independently, aims to free students from restrictions or barriers that can affect their learning experience. Educational liberation allows every student to pursue the learning process freely without discrimination.⁵⁰

Humanization sees each individual as a human being with equal rights and basic needs.⁵¹ A teacher who integrates the value of humanization will demonstrate ethical courage in ensuring that every student is treated fairly and given equal access to education.⁵² Liberation highlights the need to free oneself from barriers and injustice. Teachers demonstrate ethical courage in addressing systems or situations that hinder educational equality. Meanwhile, transcendence makes the foundation of faith in Allah SWT the main motivation for attempting to fulfill students' needs. Ethical courage as an actualization of faith gives birth to innovative and inclusive solutions. This encourages teachers to resolve the structural challenges that can hinder educational equality.

⁴⁵ M. Ulfah, "Building Teacher Performance Based Islam Religious Values," *AKADEMIK: Jurnal Mahasiswa Humanis* 1, no. 1 (2021): 9–17, <http://ojs.pseb.or.id/index.php/jmh/article/view/106>.

⁴⁶ Hafsah, H. and Afni, A., "Pendidikan Kecerdasan Moral Sebagai Penguatan Kepribadian Siswa Era Industry 4.0.," *CIVICUS: Pendidikan-Penelitian-Pengabdian Pendidikan Pancasila Dan Kewarganegaraan* 9, no. 1 (2021): 24, <https://doi.org/10.31764/civicus.v9i1.5813>.

⁴⁷ Kurotul A. and Tri Astuti, "Implementasi Nilai-Nilai Multikultural Di Sekolah Dasar," *Refleksi Edukatika: Jurnal Ilmiah Kependidikan* 10, no. 2 (2020): 178–86, <https://doi.org/10.24176/re.v10i2.4479>.

⁴⁸ Khandelwal, R. et al., "Breaking out of Your Comfort Zone: An Archival Research on Epistemology in Inclusive Education Pedagogy for Industry 4.0," *International Journal of Educational Management* 36, no. 4 (2022): 364–80, <https://doi.org/10.1108/IJEM-02-2020-0090>.

⁴⁹ Surahman Surahman et al., "Peran Guru Penggerak Dalam Pendidikan Merdeka Belajar Di Kubu Raya," *Jurnal Pendidikan Indonesia* 3, no. 4 (2022): 376–87, <https://doi.org/10.36418/japendi.v3i4.667>.

⁵⁰ Ariel Sarid, "The Radical Critique of Culture and Social Justice Educational Leadership," *International Journal of Leadership in Education* 24, no. 6 (2021): 743–59, <https://doi.org/10.1080/13603124.2020.1717000>.

⁵¹ Ahmad Abdullah and Nurhaeni DS Nurhaeni DS, "Pendidikan Humanis Dalam Perspektif Pendidikan Islam," *Jurnal Ilmiah Islamic Resources* 17, no. 2 (2021): 76, <https://doi.org/10.33096/jiur.v17i2.84>.

⁵² Kartika A. Ningsih, I. Prasetyo, and D. F. Hasanah, "Pendidikan Karakter Anak Usia Dini Melalui Sentra Bahan Alam," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 3 (2021): 1093–1104, <https://doi.org/10.31004/obsesi.v6i3.1172>.

The integration of prophetic values into the competence of the teacher's personality is essential to improve educational equity. Teachers who understand the value of humanization will see each student as an individual with different needs and potentials. Teachers will be more motivated to provide guidance and support by recognizing the uniqueness and potential of each student.⁵³

The prophetic values described above are in line with the nature of the Prophet Muhammad SAW, namely *Sidiq*: self-awareness, emotional regulation; *Trust*: discipline, independence, ethical courage; *Fatonah*: mind control, openness of attitude; *Tablig*: empathy, sincerity. The implementation of prophetic values in line with the qualities of the Prophet Muhammad SAW creates an equal and inclusive educational environment. See Fig. 1.

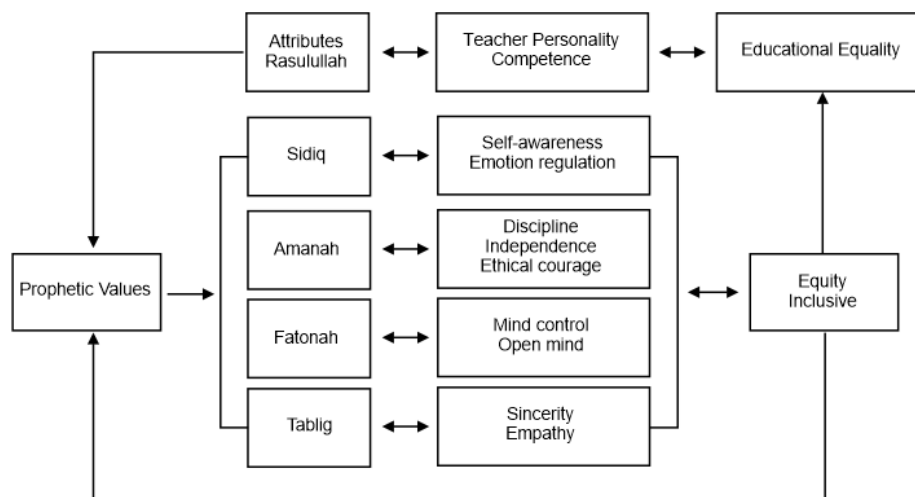


Figure 1. Relationship among the three main variables: prophetic values, teacher personality competence, and educational equality

The principle of educational equity ensures that all students have equal rights and opportunities to obtain an education. It creates an inclusive environment where there is no discrimination or unfairness in access, treatment, or educational opportunities. Inclusion focuses on guaranteeing that all students, including those with special needs, can learn together in an inclusive and humane educational environment.

Conclusion

At Madrasah Ibtidaiyah Islamiyah Ngoro Jombang, prophetic values are integrated into teacher personality competence to ensure educational equality. This enables teachers to have a better understanding of students' needs and respond to them with empathy. The commitment to teacher personality competence that is integrated with prophetic values is a form of teacher responsibility that upholds student dignity.

Teachers should follow prophetic values to respect the dignity of their students as human beings and servants of God. This involves avoiding negative forms of intimidation and building a

⁵³ Aeni, K., & Astuti, T. (2020). Implementasi Nilai-Nilai Multikultural Di Sekolah Dasar. *Refleksi Edukatika: Jurnal Ilmiah Kependidikan*, 10(2), 178-186.

relationship of faith in Allah SWT. These three pillars are based on the nature of the Prophet Muhammad SAW and serve as a foundation for creating justice and equality in education. When prophetic principles are followed, there is no room for injustice or discrimination in the educational environment. Educational equality means that all students have equal rights and opportunities to learn.

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