

## Implementation of *Akhlakul Karimah* Values in Establishing Educators With Prophetic Character in Madrasah Tsanawiyah

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### ABSTRACT

This study aimed to determine the implementation of Akhlakul Karima's values in forming educators with prophetic character at MTs IV Ahliyah Palembang in producing quality educators. The research methods used are observation, interviews, and documentation. Data analysis techniques include data condensation, data presentation, and conclusions. The research results obtained are that efforts to produce quality educators are implemented by forming educators with prophetic character with the soul of *mu'addib* (educator), *mujahid* (fighter), *mujaddid* (reformer), and *mujahid* (unifier). Educators with prophetic nature are personalities possessed by prophets and apostles, through prophetic character so that they become educators with a prophetic spirit who are successful in being good role models and increasing actions that are by the values of akhlaul karimah.

**Keywords:** Akhlakul Karimah, Educator, Prophetic Character

### ABSTRAK

Tujuan penelitian ini adalah untuk mengetahui implementasi nilai-nilai akhlakul karimah dalam membentuk pendidik berkarakter profetik di MTs IV Ahliyah Palembang dalam mencetak pendidik yang berkualitas. Metode penelitian yang digunakan yaitu observasi, wawancara, dan dokumentasi. Teknik analisis data meliputi kondensasi data, penyajian data, dan kesimpulan. Adapun hasil penelitian yang diperoleh yaitu upaya mencetak pendidik yang berkualitas diterapkan dengan membentuk pendidik berkarakter profetik berjiwa *muaddib* (pendidik), *mujahid* (pejuang), *mujaddid* (pembaharu), muwahid (*pemersatu*). Pendidik yang berkarakter profetik merupakan kepribadian yang dimiliki oleh nabi dan rasul, dengan melalui karakter profetik sehingga menjadi pendidik berjiwa kenabian yang sukses menjadi teladan yang baik dan meningkatkan perbuatan yang sesuai dengan nilai-nilai akhlakul karimah.

**Kata Kunci:** Akhlakul Karimah, Pendidik, Karakter Profetik

## **A. INTRODUCTION**

Education measures the correlation between educators and students toward attaining set learning objectives. Educators, students, and the purposes of learning activities are the main aspects of education. These three components build a triangle, and if one of them is lost, the consequence is that the essence of education is also lost. However, under certain conditions, the task of an educator can be replaced or assisted by other components, such as technology, but cannot be returned. Guiding is a professional task because an educator has a crucial role in education (Maya, 2017).

One of the efforts to increase the competence of educators is to form a religious character in the implementation of teaching and learning activities in schools or madrasa (Sulaiman & Ismail, 2023). Educators are the central figures in the ongoing education process in schools or madrasas. These professions produce quality next generations because teachers and educators can develop both in terms of intellectual and morality. The view of teachers in society in the industrial revolution era is very much different from the past; educators are knowledgeable, wise, and wise people. In the current generation, educators are seen as only educational functionaries whose job is to educate with scientific and academic qualifications (Mucharomah, 2017).

Character education throughout the world has become the most essential factor for learning. Unesco itself, with four foundations of knowledge to know, learning to do, learning to be, and living together, clearly said the field of character, which is the most crucial part of education. In achieving the goals of the nation-state regarding education, the Indonesian nation realized this mandate in the opening of the 1945 Constitution 4th paragraph, which explains the need for government participation that is responsive to welfare issues for the people, strives for its people to become intelligent next generations of the nation, and creates intelligent human beings. Care about global issues by continuously developing a peaceful life and seeking justice for all people of the world (Zainuddin et al., 2023).

In character education, educators have a crucial role, one of which is to give lessons and, more importantly, to have a good role model. The educator's character has been tainted with moral distortion in some media. As a result, this has become an essential concern in developing the educator's character. In Islam, the ideal educator is an example of national and religious character formation. With that character, the teacher will be a role model for his students regarding his life (Setiawan, 2019). Words that often appear from educators are "like a drop of dew in the middle of a barren, arid field, cooling, refreshing, growing."

However, the educator's fate is less fresh than his wise words, not as relaxed as his life, and not as comfortable as the economy he achieved. Moreover, the value of the parable of the sentence an educator is no better than an entertainer and a singer.

All life depends on morality, meaning no life is without character (Tafsir, 2017). As for the relationship with the improvement of morals, it can be known that the age of 15 and above is the stage of the network that has mastered morals and is no longer based on understanding the needs of oneself or other groups. In the Qur'an Surat al-Ahzab verse 21 Allah SWT Said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۚ ٢١

Meaning: "Indeed, in (self) Rasulullah, really there is a good role model for you, (namely) for those who hope (grace) Allah and (arrival) Day of Judgment and who remember Allah a lot."

Observing the changes and dynamics of existing life, attention to the ownership of character in every human being becomes an obligation. It is said that obligations due to failure to have character will have an impact on mindsets and attitudes and, in the end, will bring freedom which eliminates space for respect and being polite according to the norms of rules in every institution (Hendarman, 2019).

An educator's efforts as a guide for students who have character cannot be separated from the characteristics of educators. Therefore, educators are not only providers of learning resources, but educators should direct, motivate, and help students develop character, moral education, and developing and growing piety and faith in all students, namely through good examples and examples. Educators show both in terms of actions, speech, and appearance.

As for the general teacher's personality at MTs IV Ahliyah Palembang, it shows the character of educators who can form role models for students. The reviewer looks at the condition of educators who can act as role models for students, have a lot of understanding, have competent skills, educational skills, and good social skills. But in this study, the reviewers are concerned with implementing the values of Akhlakul Karimah in forming educators with prophetic character at MTs IV Ahliyah Palembang. With the implementation of akhlaqul karimah values in forming educators with prophetic character at MTs IV Ahliyah Palembang implementing the prophetic characters of *mu'addib*, *mujaddid*, *mujahid*, and

*muwahid* to improve all teachers with prophetic nature, which underlies all physical and mental activities in all aspects of education.

Based on facts in the field, and existing ideas, researchers are interested in researching the values of *akhlakul karimah* in forming educators with prophetic character at MTs IV Expertyah Palembang. This research aims to describe the implementation of *akhlakul karimah* values in establishing educators with prophetic nature at MTs IV Ahliyah Palembang.

## **B. LITERATURE REVIEW**

### **1. Akhlakul Karimah Values**

#### **a. Definition of Akhlakul Karimah**

Morals are the result of straight faith and sharia. Akhlak has a close relationship with Khaliq and creatures. The Messenger of Allah was sent as a perfecter of morality in improving between the creator and animals and the relationship between humans and humans. Al-Ghzali in Alfauzan Amin (2019) explained that morality is a trait embedded in the human soul that can carry out actions and is easy to do without requiring careful consideration and thought. Furthermore, Miskawaih in Hardi Santosa (2021) emphasized that the primary foundation for achieving the perfection of *akhlakul karimah* is to cleanse oneself from morals before filling them with the main character. In his parable, Miskawaih likens a building; it is impossible for the facility to be in good condition, clean and healthy if it is built on top of a garbage, mud, and dirt structure.

Good morals are the results obtained from implementing Islamic teachings, including faith and sharia. The formation of noble morals on the sidelines of community life is the most basic mission of the presence of the Prophet Muhammad on this earth, so Islam places great importance on education, especially moral education, which is now known as character education (Noveriyanto, 2019).

Islam is the source of moral values that are used as the primary basis for building morals because religion is the rule of life and provides a strong foundation for all human beings, so it is necessary and essential to apply moral values based on the Qur'an and Hadith, as well as behaving well in his life. As the words of Allah SWT al-Qur'an Surat Luqman verse 17:

يُبَيِّنِي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ  
الْأُمُورِ ١٧

Meaning: "O my son, establish prayer and order (people) to do what is good and prevent (them) from what is bad and be patient with what befalls you. Indeed, that is one of the matters that (should) be prioritized."

In the verse above, good manners are obligatory in every human being. The character determines a person's character or attitude in his daily life. The person will be appreciated if he has good morals or decency. On the contrary, everyone will excommunicate him if he has terrible morals.

Based on the above understanding, *akhlakul karimah* is a good, noble, commendable human action that originates from the soul and heart of a person and is formed in behavior in everyday life morals who have faith in Allah SWT in the form of actions that follow the Qur'an and Hadith.

#### **b. Values of Akhlakul Karimah**

Values are everything related to human actions regarding good and bad activities, which can be assessed based on religion, morals, traditions, culture, and authentic ethics (Ristianah, 2020). According to Mulyana in Tri Sukitman (2018), value is belief in provisions. Value is a hope that creates action in humans. Value means a valuable trait for a person.

According to Indah Wahyu Ningsih (2022) explains that efforts to produce quality educators are implemented by building educators with the prophetic character through moral values, namely with good character *mujaddid*, *muaddib*, *muwahid*, and *mujaddid*. Prophetic character is an action possessed by prophets and apostles. With this character, prophets and apostles become educators who succeed in developing Islamic da'wah among their people.

##### **1) Mujaddid Value**

Carrying out the function of Islamic education must master Islamic teachings. Through the mass media, he educates Muslims to carry out God's commands and stay away from His prohibitions. He has a noble duty to prevent Muslims from behaving in ways that deviate from Islamic law and to protect them from the destructive influence of anti-Islamic non-Islamic mass media (M. Yoserizal

Saragih, 2021). Educators with character *mujaddid* is a person who has a significant effect on the enforcement of Islam, namely his duty to awaken and practice Islam in the daily life of society.

## 2) *Muaddib* Value

*Muaddib* is an action that builds students' character intending to develop successors in knowledge and morality like the Prophet Muhammad SAW. Educators with character *muaddib* is an educator who can build students' character and motivate students to always do good in words and deeds.

In the Qur'an Surat al-Hujurat verse 6 Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا عَلَى مَا فَعَلْتُمْ نُدْمِينَ ٦

Meaning: "O you who believe, if an evil person comes to you with important news, then check the truth so that you do not harm a people because of ignorance (-) which results in you regretting what you did."

## 3) *Muwahid* Value

*Muwahid* is an educator who can unite by always finding togetherness in various forms. Educators with this character can connect students with different diversities and have the principles of unity in faith and tolerance (Ningsih et al., 2022). The mujahid attitude of an educator must become a bridge that always unites, throwing away sectarian attitudes that are good, ideally or commercially not profitable (Collins, 2021).

## 4) *Mujahid* Value

The character of an educator who struggles and works hard to provide correct information about Islam based on the principles of Islam *amar ma'ruf nahi munkar*, namely calling to goodness and prohibiting bad or wrong actions by not turning off the situation and piety for individual interests or the interests of social groups (Parhan et al., 2020). Mujahid is also an educator who can solve problems through his intellect. Then the results are in science and technology (Salmiwati, 2019).

## **2. The Nature of Educators**

Educators are professional teachers who guide, teach, train, educate, and evaluate students in learning both early childhood, formal pathways, elementary and intermediate. This statement is supported by Hadari Nawawi in Dwi Harmita (2022), who says that educators work in educational and learning institutions responsible for achieving student maturity. According to Mary Lynn Hamilton (2016), educators are a component of the field of study in education which has received the spotlight lately because of expectations as educators and as expectations in the progress of school learning which is always associated with quality as an education teacher. Such attributions are a consequence of certain conceptions of teaching and learning.

The essence of educators is professional educators who can provide the best facilities for students through specific competencies so students can understand and accept the learning that has been delivered. As educators, they are not only pressured to have the capacity or potential of educational methods for the implementation of their performance, but they must also have a character that can be relied upon to serve as role models for students, families, and society. The formation of the character of an educator encourages improving the quality of educators in a continuous way and simultaneously according to the needs in learning (Dewi, 2015).

## **3. Prophetic Character**

Etymologically, prophetic is prophetic and "fortune telling" (Roqib, 2015). According to Roqib in Eko Purnomo (2023), prophetic education is very much needed. Increasing prophetic learning should continue to be implemented to create human beings with the skills, abilities, and noble character. The potential for prophetic values can enter into a person's personality after education based on the Qur'an and hadith regarding prophetic values.

Prophetic is the nature, actions, and words of the Prophet that have a noble nature to actions or words. In addition, the Prophet is a liberator from all things, such as ignorance, poverty, and violence. With the qualities and actions possessed by the Prophet, he can set an example in improving actions that are in line with the values of *akhlaqul karimah* (Cahyono & Iswati, 2021).

The application of prophetic character aims to form a humanist character from a national perspective. Applying other prophetic characteristics, such as humanizing humans, is urgently needed in madrasah institutions under the auspices of foundations or Islamic boarding schools (Cahyono & Iswati, 2021). The value of prophetic character is a process

of directing educators toward their identity. The prophetic character applied is sourced from prophetic values: *mujahid*, *mu'addib*, *mujaddid*, and *mujahid*.

Based on the above understanding, a prophetic character is a prophetic trait integrated as a concept that can be applied to everyday life. Applying a prophetic character includes knowledge, actions, and awareness in carrying out these characters.

### **C. METHOD**

This research uses qualitative descriptive and inductive approaches at MTs IV Ahliyah Palembang, South Sumatra Province. In this research, the reviewer validated it with observations and combined it with data collection techniques, namely interviews, compliance, and documentation in the implementation of *akhlakul karimah* values in forming educators with prophetic character at MTs IV Ahliyah Palembang. The research location is located at MTs IV Ahliyah Palembang, which is located on the road "Ki Marogan Lorong Kali Baru V, Ogan Baru Village, Kertapati District, Palembang City, South Sumatra Province.

The research subjects in this study were all school residents, including the principal, deputy head of curriculum, and educators at MTs IV Ahliyah Palembang. Meanwhile, the object of this research is the implementation of *akhlakul karimah* values in forming educators with prophetic character at MTs Ahliyah IV Palembang. The selection of subjects and research objects is carried out through techniques of purposive sampling as well as snowball sampling. The data analysis techniques are obtained through data condensation, data presentation, drawing conclusions, and data validity.

### **D. RESULT AND DISCUSSION**

#### **1. The Role of Akhlakul Karimah Values in Building Students with Prophetic Character**

##### **a. The role of character educators *Mujaddid***

The search results are related to in-depth interviews, observations, and documentation carried out at MTs IV Expertyah Palembang regarding understanding *mujaddid*. Character educator *mujaddid* conveys the renewal of the experience and understanding of Islamic education. In MTs IV Ahliyah Palembang *mujaddid*, This can direct and control the benefit of students.

Controlling students' benefits is not far from controlling character and society. The students' benefits are the benefits, uses, and interests. Through his learning in the



madrasah, an educator has a role and obligation to instill good morals in words, actions, or attitudes. Islamic values that can inspire are then applied to daily life a day.

The role of a character educator *mujaddid* at MTs IV Ahliyah and educators have an essential role in conveying kindness to students. Meanwhile, educators provide benefits or uses for everything in each lesson. Educators must understand the changing times or technological advances in today's digital era, solving problems in religion and Islamic education.

b. The Role of Educators with Character *Muwahid*

An educator who has character *mujahid* must be able to become a mediator who unites students. Therefore, educators are impartial towards certain students and provide two-way messages or information that must be upheld. The role of educators at MTs IV Ahliyah Palembang is social control. If a problem is being faced, if it has a negative impact, and disputes arise, then the task of an educator is to unite. A bridge between hostile or fighting parties in class, either between educators or students, and students and solutions to the problem can be taken without divisions arising. Indonesia is a Bhineka Tunggal Ika country with various customs, ethnicities, languages, religions, beliefs, and others. Thus as, an educator, it is supposed to be professional and remain careful.

c. The Role of Educators with Character *Muaddib*

The role of character educator *muaddib* is to carry out Islamic education's educational function. Educators have a noble duty as a deterrent for students who deviate from Islamic law, while educators also protect students from outside influences. The role of the teacher at MTs IV Expertyah Palembang in carrying out *muaddib* leads to moral education.

For the sake of preserving students from negative influences and bad behavior so that the function of educators has a prophetic character *muaddib*, more specifically put forward *amar ma'ruf nahi munkar* by educators with all students must remain upright, as the word of Allah SWT in the Qur'an Surah Ali Imran verse 110:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ  
بِاللَّهِ ۗ وَلَوْ أَمَّنْ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

Meaning: "You (Muslims) are the best people born to mankind (as long as you enjoin (do) what is good, prevent what is bad, and believe in Allah. If the People of the Book had believed, it would have been better for them. Among them there are believers and most of them are wicked."

Educators who value *muaddib* is an educators who can shape the character of students and provide motivation to carry out good deeds in terms of actions, deeds, and speech. Educators must also be able to be good role models for students and prioritize equality and not discriminate between other students.

d. The Role of Educators with Character *Mujahid*

The role of an educator with a mujahid character is being able to work hard, being a tenacious and tough educator. Educators with mujahid characters can mobilize resources to achieve goals with optimal speed, ability, and results. To produce students with the most crucial elemental character is the role of an educator. The task of educators and madrasahs is to produce students with morals and noble character (Mariani, 2023).

## 2. Implementation Process of *Akhlakul Karimah* Values

The application of akhlaqul karimah values in forming educators with prophetic character makes it a plus for the learning process or in the madrasah environment. With a straight understanding of Islam, they can create a comprehensive Islamic paradigm and become educators with a prophetic spirit toward their students.

In the process, educators with prophetic character not only understand and assess students' knowledge or understanding of subjects but also the quality of an educator and measure the character and morals of a student. In implementing the values of akhlakul karimah in forming educators with prophetic character in madrasahs, this is the thought of all parties. Not only educators but madrasah heads, other teaching staff, and madrasah employees must also have a role as a good role model wherever they are.

Based on the results of research at MTs IV Ahliyah Palembang, there are several implementations of the values of akhlakul karimah in establishing educators with prophetic character, including, as stated by the Head of the Madrasah that the application of akhlakul karimah,, values in forming educators with the character of prophetic values requires an example to be implemented at the madrasah. Apart from exemplary learning from all

educational staff in madrasas, it is one of the processes of implementing moral values that is important to implement.

Another effort that can be achieved at this time is by constantly increasing educators' competence, skills, knowledge, and action. Increasing knowledge will allow an educator to understand and imitate various procedures that are increasingly advanced and developing rapidly. Meanwhile, developing potential as a skill that directs educators to capacity optimal operation, then implementing activities that take place in madrasas can run optimally. In addition, there is also the development of actions, attitudes, or behaviors that must be formed. All of this is necessary to implement the values of akhlakul karimah *muaddib*, *mujahid*, *mujaddid*, and *mujaddid*.

Based on the rationale above, MTs IV Ahliyah Palembang has the initiative to form educators with prophetic character in the future. Forming an intellectual civilization is forming, building, acculturating students to be intelligent, and an educator must have the ability to be aware of whom and for whom he dedicates himself.

With the process of moral values based on the above intellectuals, it is hoped that an educator will become a person with a prophetic character. In the sense of developing and restoring the role of an educator by applying moral values with a soul *muaddib*, *mujahid*, *mujaddid* and *muwahid*. The process of implementing prophetic-spirited educators includes:

a. *Muaddib*

Educators who diligently carry out worship depart from worship related to their person or those related to the madrasah environment. Carry out the function of Islamic education. As a teacher with potential in education as a facilitator, he must understand more about Islamic education because educators have a duty as educators in directing the maturity and personality of human beings.

b. *Muwahid*

In the process of implementing the muwahid character, an educator must be able to unite his students, not discriminate between students who are smart, intelligent, or children of rich. Furthermore, educators must prioritize similarities compared to differentiating one from another and have the primary goal of achieving the blessing of Allah SWT in their learning in madrasas.

c. *Mujaddid*

In applying the character *mujaddid* as educators, they must become hopeful for madrasah efforts that can implement innovation and maintain faith in the educational

environment. Educators, as reformers, convey understanding and knowledge of Islamic education in the current era of digital technology.

d. *Mujahid*

An educator with a fighting spirit can have the abilities and goals of the struggle to educate students. Educators in implementing the mujahid character, namely appearing at the forefront of religious observance, carrying out all God's commands and staying away from all God's prohibitions, then having a soul of love for the homeland of the Unitary State of the Republic of Indonesia (Haris, 2020).

With the exemplary application of moral values, *muaddib*, *muwahid*, *mujaddid*, and *mujahid* can form educators with prophetic character and become *khairul ummah*. From what the researchers have observed, applying akhlakul karimah values is carried out by example and habituation in daily activities. A day at the madrasah, setting an example of mutual respect, helping each other, and tolerance. As an educator, you should have a unique character as taught by the Prophet Muhammad SAW.

He is also an educator who continually educates his people with various methods. In educating, he has a noble character, so his students can achieve and implement his goals and education. (Lutfi, 2017).

### 3. Implications of Implementation of Akhlakul Karimah Values

Educators are wasilah or liaisons for the preaching of the Prophet Muhammad SAW, and they should always emulate and follow the characteristics of the Prophet Muhammad, both personality and activities in the world of education and social interaction. The potential of an educator must always be balanced with good morals.

Educators with prophetic character have been mentioned in the verses of the Qur'an, namely Surah Al-A'rof verse 68 and Surat Yasin verse 21, as follows:

أَبْلَغُكُمْ رَسُولًا لِّيَ بَيْنِي وَبَيْنَكُمْ نَاصِحٌ أَمِينٌ

Meaning: "I convey to you the treatises (mandates) of my Lord and I am a trusted adviser to you."

اتَّبِعُوا مَنْ لَا يَسْئَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ -

Meaning: "Follow people who do not ask for anything in return (in preaching) to you. They are the ones who are guided."

These two verses explain the character possessed by the apostle, which an educator must emulate. This character is always expecting Allah's blessing for activities in conveying the message of revelation to his people, not expecting wages in the form of material, and as an elected person in carrying out the mandate to be conveyed to his people without any coercion.

MTs IV Ahliyah Palembang is a private educational institution trying to improve teaching staff quality. One of these efforts is by implementing the values of *akhlakul karimah* in forming educators with prophetic character. The main objectives of this Madrasah Tsanawiyah include improving the quality of educational staff by fostering educators, one of the visions of which is to practice *akhlakul karimah*.

The implications of implementing the values of *Akhlakul Karimah* in establishing educators with prophetic character at MTs IV Ahliyah Palembang are:

a. *Muaddib*

Educators who diligently carry out worship depart from worship related to their person or those related to the madrasah environment. Carry out the function of Islamic education. As a teacher with potential in education as a facilitator, he must understand more about Islamic education because educators have a duty as educators in directing the maturity and personality of human beings.

b. *Mujaddid*

In the process of implementing the *muwahid* character, an educator must be able to unite his students, not discriminate between students who are smart, intelligent, or children of rich. Furthermore, educators must prioritize similarities compared to differentiating one from another and have the primary goal of achieving the blessing of Allah SWT in their learning in madrasah.

c. *Muwahid*

Applying the *muwahid* character of an educator implies that he is wise and can choose and sort out actions, words, and policies that students in madrasahs can accept. Then educators prioritize unity and do not discriminate between students, and educators can understand and know that God created humans from various groups, ethnicities, races, and cultures.

d. *Mujahid*

From the *mujahid* character, it has implications that educators have a high struggle and high enthusiasm in maintaining their learning in madrasahs related to teaching

and learning of Islamic education or general learning. Educators can develop learning models and methods following the curriculum implemented in madrasas. Educators can also increase a sense of love for the motherland and as someone with the soul of a warrior.

## E. CONCLUSION

Based on the results of research on the implementation of the values of Akhlakul Karimah in establishing educators with prophetic character at MTs IV Ahliyah Palembang, which the researchers described, conclusions can be drawn according to the formulation of the problems that have been designed in this study, namely: Implementation of the values of akhlakul karimah in MTs IV Ahliyah Palembang, namely values *muaddib*(educators), *mujaddid* (innovators), *muwahid* (unifiers), and *mujahid* (fighters). MTs IV Ahliyah Palembang is one of the educational institutions with private status. It hopes to improve the quality of teaching staff following its mission, namely practicing akhlakul karimah. As for the role of educators in implementing the values of akhlakul karimah, namely Character educator *mujaddid* conveys the renewal of the experience and understanding of Islamic education. An educator as *muwahid* can be a bridge that unites students—the role of a character educator, *muaddib*, namely carrying out the educational function of Islamic education. The role of an educator with a mujahid character is being able to work hard, being a tenacious and tough educator.

In the process of implementing the values of akhlakul karimah in establishing educators with prophetic character at MTs IV Ahliyah Palembang, it can be seen in the process of fostering educators through the application of character *muaddib* (educators), *mujaddid* (innovators), *muwahid* (unifiers), and *mujahid* (fighters) through exemplary and the application of these moral values so that it can form educators with prophetic character and become *khairul ummah*. From the observations, the application of akhlakul karimah values is carried out by example and habituation in carrying out daily activities in madrasas, setting an example of mutual respect, mutual assistance, and tolerance.

Furthermore, the implications of implementing the values of Akhlakul Karimah in establishing educators with prophetic character at MTs IV Ahliyah Palembang *muaddib* educators can restore students' enthusiasm for learning and be able to act as a motivator and facilitator. Educators can be good role models with actions or words, prioritize togetherness without discriminating against students, and be diligent in worship. Implications of applying the character *mujaddid* an educator can innovate in his learning,

think creatively, be solutive in learning, then develop his skills in mastering and understanding digital technology, which is multiplying. Implications of applying the character *muwahid*: An educator has a wise character who can choose and sort out actions, speech, and policies that students in madrasas can accept. From character, *mujahid* implies that educators have a high struggle and high enthusiasm in maintaining their learning in madrasas related to teaching and learning of Islamic education or general learning.

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