

## Implementation of the Exemplary Values of Prophet Muhammad SAW in the Morality of *Santri* Studying *Sirah Nabawiyyah* at the Merapi Merbabu Community *Pesantren*

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### ABSTRACT

This study aims to examine the implementation of the exemplary values of Prophet Muhammad SAW in the moral development of *santri* through the learning of *Sirah Nabawiyyah*, which is integrated into the education system at the Merapi Merbabu Community *Pesantren* (Islamic Boarding School). This Islamic boarding school adopts *Sirah Nabawiyyah* as the foundation for character education based on the "*Panca Jiwa*" concept, which comprises scholarship, *da'wah*, volunteerism, community engagement, and entrepreneurship. This study used a qualitative phenomenological approach through observation, interviews, and documentation. The findings indicate that the exemplary values of Prophet Muhammad SAW, such as trustworthiness (*amanah*), honesty, patience, responsibility, and intelligence, are systematically internalized through the POAC (Planning, Organizing, Actuating, Controlling) approach. *Santri* are guided through the habituation of moral behavior, involvement in *da'wah* within the community, and direct modeling from *ustadz* and *musyrif*. The success of the program is supported by a curriculum based on *Sirah* texts and a synergistic relationship with the surrounding community. Challenges encountered include inconsistency in the moral conduct of *santri* outside the boarding school environment and the absence of a standardized administrative curriculum. This study provides a significant contribution to the development of a contextual and applicable model of Islamic character education based on exemplary conduct.

**Keywords:** implementation, morality, *santri*, *pesantren*

### INTRODUCTION

*Sirah Nabawiyyah* is an integral part of Islamic history that contains detailed accounts of the life of the Prophet Muhammad SAW [1]. Through the study of *Sirah*, Muslims can emulate the morality, steadfastness, and life strategies of Prophet Muhammad SAW, which are following the command of Allah SWT in the *Qur'an* to make the Messenger of Allah PBUH the principal role model in living life, as stated in Surah *Ali 'Imran* (3), verse 31. Allah SWT commands Prophet Muhammad SAW to convey to humankind that if they truly love Allah SWT, then they should follow the Messenger of Allah PBUH.

Prophet Muhammad SAW was not only a spiritual figure but also a leader who built a just, civilized, and morally upright society. His exemplary character encompassed impeccable morality, simplicity, and a wise method of *da'wah* that harmonized with the community [2]. However, the progression of time and the advancement of information technology today present new challenges, particularly for the younger generation, who are vulnerable to the influence of trends and popular culture that do not reflect Islamic values. Current trend phenomena, such as the viral

Labubu doll on social media, have triggered symptoms of Fear of Missing Out (FOMO), which affect individuals' behavior by fostering consumerism, envy, and feelings of inferiority for not following the trend [3]. This highlights the urgency of proper role modeling in children's character education.

Morality, as the core of character in Islam, according to Ibn Miskawayh, is a psychological condition that drives a person to act without lengthy rational consideration, because it has become a deep-rooted habit [4]. Hamka then divided commendable morality into two categories: the aspect of external obedience, such as *tawbah* and *shukr*, and the aspect of internal obedience, such as *ṣabr* and *tawakkul* [5]. These values can only be firmly embedded if internalized through a consistent process of habituation and exemplary modeling, not merely through theory [6]. Therefore, character education in Islam should ideally be grounded in role modeling by making *Sirah Nabawiyyah* the primary source for shaping the morality of the younger generation.

In this context, *pesantren* (Islamic Boarding School) holds a strategic position as a character education institution. The Merapi Merbabu Community

*Pesantren*, located on the border of Magelang and Boyolali, serves as an example of a *pesantren* that integrates the exemplary values of Prophet Muhammad SAW through the study of *Sīrah Nabawīyyah* alongside the application of social values within the community. Since the 2010 Merapi eruption, this *pesantren* has been present to assist communities affected by social crises resulting from the disaster, such as increased gambling, theft, and violence. This *pesantren* has since been actively involved in community development through *da'wah* and disaster mitigation training, and it has established *akhlāq maḥmūdah* as the foundation of *santri* (Islamic boarding school students) interactions with their environment [7].

Based on this phenomenon, it can be concluded that one of the factors causing the moral degradation of today's younger generation is closely related to the lack of instilling exemplary values. The advancement of technology without moral guidance also has the potential to diminish moral quality if it is not directed through appropriate role models. In this context, education that instills exemplary values becomes an urgent necessity to address these challenges. *Sīrah Nabawīyyah* provides a complete model of exemplary character through the figure of the Prophet Muhammad SAW, which can be the foundation for character education [8]. Therefore, this study focuses on how the implementation of the exemplary values of Prophet Muhammad SAW contributes to shaping the morality of *santri* through the learning of *Sīrah Nabawīyyah* at the Merapi Merbabu Community *Pesantren*.

Lorens Bagus, as cited in [9] explains that a value is something that is regarded as goodness. In Islam, the concept of exemplary character is known by the term *uswah* or *qudwah*, which means something that is imitated, whether in goodness or in wrongdoing. An-Nahlawi explains that the value of exemplary character is an educational value that is concrete and applicable, which is manifested in *iman*, *ibadah*, *akhlak karimah*, and *muamalah*, and places Prophet Muhammad SAW as the primary role model in Islamic education [10]. This study presents a novelty in integrating the exemplary values of Prophet Muhammad SAW with a character education approach based on *uswah hasanah* within the *pesantren* environment, particularly in the context of *Panca Jiwa* actualization. In contrast to previous studies that tended to discuss *Sīrah Nabawīyyah* merely as a historical discourse or as supplementary material in Islamic religious education, this study positions *Sīrah Nabawīyyah* as the primary source for moral development that is both applicable and contextual through direct role modeling in the life of the *pesantren*.

This study also lies in the systematic use of *Sīrah Nabawīyyah* to shape the character of *santri* through the internalization of values such as sincerity (*ikhlas*), simplicity (*sederhana*), independence (*mandiri*), *ukhuwah Islamiyah*, and responsible freedom within *pesantren* education. This reflects a holistic and transformative approach to instilling noble character, not only through theory but also through continuous and concrete exemplary modeling as exemplified by the

Prophet Muhammad SAW. Therefore, in shaping the character of *santri*, theory alone is not sufficient, but it must be accompanied by real and continuous role modeling. In this regard, *Sīrah Nabawīyyah* becomes an essential source for exploring the exemplary values of Prophet Muhammad SAW that can be applied in daily life, particularly in educational settings such as *pesantren*.

In examining how exemplary values are implemented in the education system of the *pesantren*, the POAC theory (Planning, Organizing, Actuating, Controlling) developed by George R. Terry is used [11]. Although it is not a specific implementation theory, POAC encompasses essential elements in the effective and efficient execution of educational programs. This approach includes: the planning of character development programs based on exemplary role modeling, the organization of resources and the roles of educators, the implementation of value habituation in the daily lives of *santri*, and continuous supervision and evaluation.

This study reveals how the learning of *Sīrah Nabawīyyah* at the Merapi Merbabu Community *Pesantren* is integrated into the moral development of *santri* through the internalization of the exemplary values of Prophet Muhammad SAW. These values are not only taught theoretically but are also manifested in the daily lives of the *santri*.

Theoretically, this study emphasizes the importance of moral education based on the exemplary character of the Prophet Muhammad SAW in responding to contemporary challenges. Practically, the results of this study are expected to serve as motivation for *santri* to develop a love for *Sīrah*, for educators to strengthen morality-based learning methods, and for researchers as a formative experience in developing scientific and educational competencies.

## RESEARCH METHOD

This study used a qualitative approach with a phenomenological model aimed at gaining an in-depth understanding of the experiences of *santri* in internalizing the exemplary values of Prophet Muhammad SAW through the learning of *Sīrah Nabawīyyah*. The phenomenological model was chosen because it is capable of revealing the subjective meaning of the *santri*'s experiences directly within the context of their daily lives in the *pesantren* environment. The design of this study included an initial observation (grand tour question) conducted to obtain a general overview of *santri* life and the *Sīrah Nabawīyyah* learning process, followed by data focusing (focused) on the practice of internalizing exemplary values, and finally, the selection of an analytical focus (selection), namely choosing the most relevant phenomenon to be analyzed in depth [12].

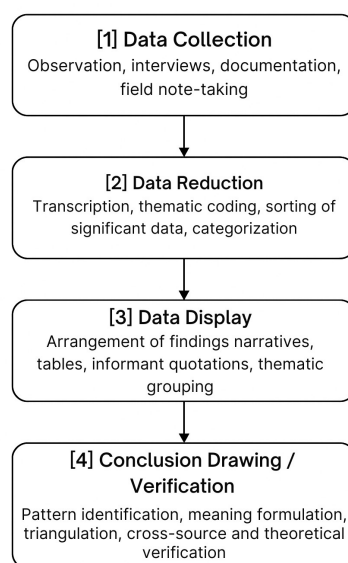
The data collection techniques were carried out through several steps, namely unstructured interviews to explore the experiences and perceptions of the *santri* in depth, active participant observation to directly observe the practice of internalizing exemplary values

in the daily activities of the *santri*, documentation to collect written and visual data, and literature review to strengthen the theoretical framework and broaden the contextual understanding.

Observation was conducted through the direct presence of the researcher without active involvement, as explained by Sanafiah Faisal [12], who stated that observation enables researchers to understand behavior and its meaning. In the data collection process at the Merapi Merbabu Community *Pesantren*, the researcher interviewed several informants from three main categories. First, the *pesantren* management category, consisting of 3 individuals, including the foundation chairman and staff responsible for the educational sector and *santri* development. Second, the

*santri* category, consisting of 8 *santri* representing various educational levels and backgrounds, ranging from *mahasantri* (student at the tertiary education level) to *santri* at the MTs and MA levels, including *santri pengabdian*. Third, the community category, consisting of 5 individuals, including parents of *santri*, residents living near the *pesantren*, and community leaders in the Wonolelo Village area, where the *pesantren* is located.

Data analysis used the Miles and Huberman model [12], which was carried out interactively and continuously until the data reached saturation. This model consists of four main components, as presented in the following figure:



**Figure 1.** Stages of Data Analysis by Miles and Huberman

The initial stage was data collection, in which the researcher collected field data directly through various techniques such as passive observation, unstructured interviews, documentation, and literature review. The next stage was data reduction, which involved filtering, summarizing, and focusing raw data to make it more directed and meaningful.

The next stage was data presentation, in which the reduced data were organized and presented in the form of descriptive narratives, matrices, or tables to facilitate understanding. The final stage was drawing conclusions, which were initially provisional and then continuously verified.

## RESULTS AND DISCUSSION

The Merapi Merbabu Community *Pesantren* is located in Windusajan Hamlet, Wonolelo Village, Sawangan District, Magelang Regency, Central Java Province. The Merapi Merbabu Community *Pesantren* (*Pesantren Masyarakat Merapi Merbabu*; PM3) has the vision of "Becoming an Institution that Serves the *Ummah* Based on the *Shari'ah*." Its mission includes teaching religious knowledge through *kitab salaf*, shaping the character of Muslim children from an early age, practicing solution-oriented social *da'wah*, and

providing comprehensive services to the communities around the Merapi-Merbabu region.

As an educational institution that works in synergy with the community, the Merapi Merbabu Community *Pesantren* integrates the learning of *Sirah Nabawiyah* into the entire education and character development system for *santri*. The exemplary character of Prophet Muhammad SAW is not only taught theoretically, but also implemented through daily habits, social activities, and an applicable model of *da'wah*.

This study shows that the exemplary character in question includes values such as *shiddiq* (honesty), *amanah* (trustworthiness), *tabligh* (delivering the truth), and *fathonah* (intelligence). These values are brought to life through direct interaction between *santri* and educators in their daily activities, including in the teaching of *Sirah* texts such as *Kholashoh Nurul Yaqin* and *Syamail Muhammadiyah*. Character formation is not only instilled through formal learning but is also reinforced through the habituation of *sunnah* practices, community-based *da'wah* assignments, and discipline grounded in the exemplary conduct of the *musyrif* (dormitory supervisor or moral mentor).

*Santri* understand *Sirah Nabawiyah* not merely as a historical narrative, but as a primary source of

morality and Islamic life strategies. For example, in the context of *da'wah*, *santri* are trained to remain patient and polite when engaging with communities that have not yet accepted them, following the example of Prophet Muhammad SAW when he preached in Tā'if. In economic activities, *santri* are taught to trade honestly, as the Prophet PBUH did in his youth. Meanwhile, in matters of leadership and organization, *santri* are involved in decision-making and social responsibilities, emulating the *fathonah* quality of the Prophet PBUH in resolving conflicts.

The exemplary model at the Merapi Merbabu Community *Pesantren* aligns with the concept of *uswah hasanah* as stated in Surah Al-Ahzab verse 21. In practice, internalization is carried out through habituation, direct role modeling, and continuous supervision. This is in line with An-Nahlawi's view that exemplary modeling is the most applicable approach in character formation. Exemplary modeling is not sufficient if only delivered through lectures; it must be brought to life in an environment that shapes habits and character. This is reinforced by the findings of Nurdin [13], who emphasized the importance of the Prophet Muhammad's PBUH exemplary character, as stated in Surah Al-Ahzab verse 21, as a foundation for character development in learners.

The results of in-depth interviews with administrators, mentors, and *musyrif* of the Merapi Merbabu Community *Pesantren* show that the learning of *Sirah Nabawiyyah* plays a central role in shaping the morality of *santri*, particularly in the male dormitory. Ustadz Salim A. Fillah, as the chairman of the foundation, emphasized, "*The five Panca Jiwa refer primarily to what is seen and read in Sirah Nabawiyyah.*" This learning is not only theoretical in the classroom but is also integrated into a semi-*mulazamah* curriculum that guides *santri* through a gradual study of *Kholashoh Nurul Yaqin* and *Syamil Muhammadiyah* texts.

*Sirah Nabawiyyah* holds a strategic position as a form of Islamic historical literacy that comprehensively conveys the exemplary character of the Prophet Muhammad SAW. The stories in the *Sirah* not only teach historical events but also internalize universal values such as honesty, patience, compassion, and responsibility, which are highly relevant in addressing the moral crisis of the modern era. This is in line with the idea of Hera Hastuti et al. [14], who emphasized that history, particularly through the literacy of prominent figures, serves as an effective means of instilling character values in the younger generation.

Furthermore, the values from *Sirah Nabawiyyah* are brought to life through direct practice. *Santri* are involved in social activities such as *da'wah* to local hamlets, teaching at *TPQ* (Qur'anic Learning Centers), and entrepreneurship programs. Akmal, one of the *santri*, stated, "*We are trusted with the task of conducting da'wah in the hamlets. I am one of those assigned to assist at a TPQ.*"

The habituation of moral character in daily life is also a primary focus. The *musyrif* guides the *santri* from waking up in the morning until nighttime rest,

emphasizing *sunnah* practices such as supplication (*du'a*), using *siwak*, and reciting *surah* before sleeping.

The *santri* interpret the *Sirah* not merely as a historical narrative, but as a life guide that encompasses aspects of personality, leadership, *da'wah* strategy, and social ethics. This is reflected in their behavior as they strive to emulate Prophet Muhammad SAW both in *pesantren* activities and in social interactions. "What I practice, as Prophet Muhammad SAW did, is to embrace everyone from *TPQ* children and youth to the elderly," said Sigap Lambang, one of the *santri*.

The formation of *santri* character in this *pesantren* is focused on the exemplary conduct of the Prophet Muhammad SAW. Several core moral values that are instilled include *amanah* (trustworthiness), honesty, patience, responsibility, *fathonah* (intelligence), *tabligh* (delivering the truth), and courtesy. *Amanah* is a value that is strongly emphasized. *Santri* Akmal stated, "*Amanah... because every trust must be accounted for.*" This aligns with what Yahya said, "*When I was entrusted with mentoring in a remote hamlet and given access to a motorcycle, our amanah and honesty were tested so that we would not misuse the pesantren's trust.*"

Patience is a moral quality that is tested in the *santri's da'wah* practices, especially when facing rejection or social challenges. Yahya recounted, "*Once, during da'wah in a hamlet, I was invited by local youths to drink alcohol, but I politely refused and maintained good communication with them.*" In terms of honesty, it is cultivated in this *pesantren* within the context of *muamalah* and social interaction. *Santri* Salman expressed, "*At first, my intention in trading was to earn money, but now it is to emulate Prophet Muhammad SAW, who traded honestly.*"

Meanwhile, the value of responsibility is also instilled through various assignments, as Ilyas stated, "*I was entrusted as the coordinator of the martial arts extracurricular activity, and I feel fully responsible for it.*" Then, the moral qualities of *fathonah* (intelligence) and *tabligh* (conveying the truth) are developed through *da'wah* and public communication training. In an interview, *santri* Yahya said that he takes inspiration from the intelligence of Prophet Muhammad SAW in resolving the conflict over the placement of the *Hajar Aswad*, as a reference in managing the diverse personalities of children at the *TPQ*.

The implementation of the exemplary values of Prophet Muhammad SAW in shaping the character of *santri* at this *pesantren* is carried out systematically through the POAC (Planning, Organizing, Actuating, Controlling) approach.

At the planning stage, the exemplary values of Prophet Muhammad SAW are used as the foundation in designing a curriculum based on the "*Panca Jiwa*" concept, which includes aspects of *Qur'aniyyah*, *da'wah*, community engagement, and entrepreneurship. The learning process is centered on *Sirah* texts such as *Kholashoh Nurul Yaqin* and is directed toward character formation, not merely the completion of material. As



Ustadz Kevin stated, *"We want the santri not only to complete the texts, but to develop their character as well."*

In the organizational aspect, character development is carried out through the active role of the *musyrif* who live with the *santri* and serve as daily role models. *Santri* are also involved in various activities such as *da'wah* to local hamlets, teaching at *TPQ*, delivering Friday *khutbah*, and entrepreneurship, as stated by *santri* Akmal, *"We are entrusted with da'wah in the hamlets. I am one of those assigned to assist at a TPQ."*

In the implementation stage, activities are carried out through daily routines that emulate the Prophet PBUH, such as maintaining cleanliness, reciting supplications before and after performing activities, performing night prayers (*qiyam al-layl*), and fasting. *Santri* Yahya Fathin Azfar stated, *"The concept of emulating Prophet Muhammad SAW starts from small things like entering the bathroom, to major aspects such as the way the Prophet PBUH conducted da'wah."* *Da'wah* assignments serve as a direct medium to test their character in real-life situations.

At the supervision stage, *santri* are monitored through a daily *mutaba'ah* logbook and a sanction-guidance system. Yahya Fathin recounted, *"There was a time I skipped one activity, and the consequence was summarizing the lesson material. It made me learn my lesson."* In addition, external control is carried out through collaboration with the *santri*'s parents and the surrounding community. According to Pak Ripin, the *takmir* of the mosque, *"Before the pesantren existed, qurbān was rare, but now the awareness to perform qurbān has increased because of the encouragement and example set by the santri."*

The controlling strategy at the Merapi Merbabu Community *Pesantren*, which consists of daily etiquette supervision, *mutaba'ah* of worship, and value-based educational sanctions, reinforces the relevance of this approach to George R. Terry's theory as revisited by [15] in the context of *pesantren* education. In their study, supervision becomes a crucial point to ensure that the entire plan for religious character formation can be implemented effectively. These findings affirm that the success of character formation in *pesantren* cannot rely solely on symbolism, but must also be supported by a consistent Islamic educational management system, as practiced through the principles of POAC that are integrated into the *pesantren* culture.

The implementation of the exemplary values of Prophet Muhammad SAW in this *pesantren* takes place within a unique and holistic ecosystem. Naturally, in its implementation, there are both supporting and constraining factors. The primary supporting factor is the *Sirah Nabawiyah*-based curriculum, through which the moral values of the Prophet Muhammad SAW are not only taught textually but also internalized in daily life.

Furthermore, the exemplary conduct of the *ustadz* and *musyrif* becomes another major strength. The *musyrif* are not only responsible for supervision, but also serve as substitute parental figures. This

approach facilitates the natural internalization of the moral values of the Prophet Muhammad SAW, such as honesty and *amanah*. The study by Irwan Mansyuriadi [16], which shows that the success of moral education programs is strongly influenced by the synergy among educational institutions, educators, learners, and the support of adequate infrastructure, is in line with the findings of this study. In addition, the involvement of *santri* in the community through the *dakwah mukim* program also significantly supports the moral development process. They are assigned to teach at *TPQ*, serve as *imams*, and actively participate in social activities. This direct interaction strengthens the internalization of values such as patience and compassion, while also training the *santri* to face complex social realities.

The synergy between the *pesantren* and the surrounding community also strengthens the success of implementing exemplary values. The *pesantren* is not exclusive; rather, it is open to collaboration in various social and religious activities. This environment reinforces the value of *ukhuwah Islamiyah* while also creating social support that accelerates the internalization of noble values.

However, several challenges remain. One of them is the consistency of the *santri*'s moral conduct when outside the *pesantren*. Sigap stated, *"Istiqomah, because during the period of community service, it is no longer like being in the pesantren, so it becomes a test."* This challenge highlights the importance of long-term guidance and the strengthening of internal motivation. On the other hand, the lack of administrative standards in the teaching of *Sirah Nabawiyah* presents its own obstacle. The absence of formal teaching tools results in the inability to measure moral outcomes and the consistency of *santri* learning experiences.

One of the significant challenges encountered is the diversity of religious organizational backgrounds among the *santri*, which affects their understanding of *fiqh* and worship practices. Some *santri* exhibit critical attitudes, for example, by questioning differences of opinion in prayer practices or certain religious observances. This condition, however, creates space for healthy dialogue and serves as an opportunity for educators to instill values of tolerance and awareness of the broader Muslim community. The exemplary conduct of Prophet Muhammad SAW in responding to diverse views among his followers serves as a fundamental reference in fostering an inclusive and moderate attitude in the *santri*.

In addition, social obstacles also arise in the *santri*'s *da'wah* practices, especially when engaging with youth or communities with low religious awareness. One informant stated, *"Inviting teenagers to recite the Qur'an is difficult; sometimes they make promises but end up playing instead."* This phenomenon illustrates how external challenges such as hedonistic lifestyles, digital distractions, and a lack of family support hinder the success of character development. Therefore, a *da'wah* approach is needed that not only offers advice but also touches their emotional and social aspects creatively

and patiently, as exemplified by Prophet Muhammad SAW in his *da'wah* to the Quraysh community.

Furthermore, the implementation of these exemplary values shows that the learning of *Sirah Nabawiyah* is not merely theoretical, but serves as both a philosophical and operational foundation within the education system. Through the POAC approach (Planning, Organizing, Actuating, and Controlling), values such as *amanah* (trustworthiness), patience, honesty, and responsibility are instilled systematically. This approach makes the character formation process in the *pesantren* more structured and comprehensive.

The main finding of this study is that the internalization of the exemplary values of Prophet Muhammad SAW does not occur spontaneously, but is designed through a conscious and structured managerial system. Planning is carried out by establishing a *Panca Jiwa*-based curriculum, which integrates *Sirah* texts such as *Khulashoh Nurul Yaqin* and *Syamil Muhammadiyah*. In the organizing stage, the *musyrif* serve as a role models and mentors who continuously guide the *santri* in their daily lives. The *santri* not only study in the classroom but are also involved in *da'wah* activities and community service. The implementation of exemplary values is conducted through daily habituation. Meanwhile, supervision is carried out through the *mutaba'ah* logbook, a value-based sanction system, and synergy with the community and *santri*'s parents.

The cause-and-effect of the research findings can be explained as follows: with an educational design that places exemplary role modeling at its core, moral values are not only understood cognitively, but also brought to life in the daily experiences of *santri*, allowing the character formation process to occur intensively and continuously. Since the *santri* interact directly with the community, values such as patience and *amanah* (trustworthiness) are tested in real situations. And because supervision is conducted through an educational approach, the *santri* learn to take responsibility for their choices.

The pattern of *santri* character development at the Merapi Merbabu Community *Pesantren*, in which the values of honesty, responsibility, and simplicity are cultivated through habituation, supervision, and the exemplary conduct of *musyrif* who live with the *santri* in their daily lives, aligns with the view of Soleha [17], who emphasizes that moral education cannot be delivered merely in theoretical form, but must involve continuous role modeling and habituation. Effective character formation, according to her, requires the active involvement of teachers as spiritual and moral guides who not only teach Islamic values but also serve as real-life role models.

The factors contributing to the success of this implementation include the strength of a value-based curriculum and *Sirah Nabawiyah* texts, the exemplary conduct and emotional closeness between *musyrif* and *santri*, field *da'wah* activities as a space for the actualization of exemplary values, and a supportive

social environment, including the participation of the surrounding community.

The strength of this study lies in its ability to explore character development comprehensively using the POAC framework, which is rarely applied in studies on *Sirah Nabawiyah*. This research also demonstrates a direct relationship between exemplary values and character formation through managerial and social approaches. However, its limitations include the lack of quantitative indicators for measuring moral success and the restriction to a single research site, which limits the generalizability of the findings.

When compared to previous studies, the findings of this research are in line with those of Frianda [8], who emphasized the importance of *Sirah Nabawiyah* in the character formation of children through exemplary role modeling. Similarly, Yumni [9] stated that the values of Islamic education must be applied through the practice of exemplary behavior to be firmly instilled. This study also complements the findings of Fahham [7], who stated that the caregiving model in *pesantren* is highly effective in character formation, particularly through direct interaction between educators and *santri*. However, this research differs in that it emphasizes the POAC framework as a systemic approach that positions exemplary values not only as inspiration but also as a system that is intentionally designed and managerially supervised.

The findings of this study are also reinforced by the study of Ngatmin Abbas [18] which highlights the importance of the exemplary method of the Prophet Muhammad SAW in character formation through Islamic religious education. According to Abdul Fattah Abu Ghuddah in his work *Rasulullah Sang Guru (The Prophet as Teacher)*, the exemplary conduct of Prophet Muhammad SAW is the most effective and applicable educational method, which can be implemented through the curriculum, the attitude of educators, and the educational environment. This is in line with the POAC approach applied at the Merapi Merbabu Community *Pesantren*, in which moral values such as honesty, responsibility, and patience are systematically incorporated into the planning and implementation of education based on *Sirah Nabawiyah* texts.

In addition, this study is also reinforced by the study of Ade Vera Yantika et al. [19] which affirms that the figure of an educator in Islam, based on the *Hadith of Arba'in an-Nawawi*, plays the roles of *mu'allim* (teacher), *muaddib* (moral guide), and *murabbi* (spiritual mentor). This aligns with the educational practice at the Merapi Merbabu Community *Pesantren*, where the exemplary character of Prophet Muhammad SAW is not only taught verbally through *Sirah* texts but is also internalized in the attitudes and daily interactions between *musyrif* and *santri*, following the values of *tarbiyah*, *ta'lim*, and *ta'dib*.

The learning practices at the Merapi Merbabu Community *Pesantren* position *Sirah* not merely as a historical narrative, but also as a medium for character education that is lived and applied in the daily interactions of the *santri*. This is further supported by

the study of Fitriyah and Dzajilan [20], which emphasizes that the stories in *Sīrah Nabawiyyah* need to be contextualized to remain relevant to contemporary challenges. Through the approach of Paul Ricoeur, they interpret the exemplary values of the Prophet Muhammad SAW, particularly from the period before the Prophethood, as containing meaningful character education insights such as independence, social empathy, and simplicity.

The implications of this study include theoretical, practical, and social implications. The theoretical implication is that POAC can serve as an effective approach in the implementation of character education based on exemplary role modeling. The practical implication is that the model of character development implemented at the Merapi Merbabu Community *Pesantren* can be used as a reference for other *pesantren* in designing character education integrated with *Sīrah Nabawiyyah*. The social implication is that community involvement and role-model-based guidance can foster collective awareness in revitalizing Islamic values amid the moral crisis facing the younger generation.

Thus, the formation of *santri* morality at the Merapi Merbabu Community *Pesantren* through the exemplary character of Prophet Muhammad SAW is not merely a formal program, but a comprehensive and integrated system. The success of implementing these exemplary values cannot be separated from the combination of the personal role modeling of educators, the POAC-based managerial structure, and the active involvement of *santri* in real-life activities that directly challenge their moral integrity. Nevertheless, challenges such as inconsistency in *santri* behavior outside the *pesantren* and differences in religious understanding backgrounds remain important considerations that require continued guidance and a more inclusive approach.

## CONCLUSION

This study concludes that the implementation of the exemplary values of Prophet Muhammad SAW at the Merapi Merbabu Community *Pesantren* is carried out in a structured manner through the learning of *Sīrah Nabawiyyah*, which is integrated into all aspects of *pesantren* life.

Character development is not merely theoretical, but is also manifested in daily practices through the POAC approach, which includes the planning of a *Panca Jiwa*-based curriculum, the organization of *musyirif* roles as role models, the implementation of *sunnah* habituation and social *da'wah* activities, as well as continuous supervision through internal and external control.

The moral values of Prophet Muhammad SAW that were successfully instilled include *amanah* (trustworthiness), honesty, responsibility, patience, intelligence, and the ability to convey the truth with wisdom. These values were internalized through the learning of *Sīrah* texts, intensive supervision, and the involvement of *santri* in real-life community activities,

thereby shaping *santri* who are not only knowledgeable but also possess noble character.

The success of this implementation is supported by a *Sīrah*-based curriculum, the exemplary conduct of educators, and the harmonious relationship between the *pesantren* and the surrounding community. However, there are several challenges, such as the consistency of *santri*'s moral character, the absence of a standardized written curriculum, and the social dynamics encountered during *da'wah*.

Thus, the Merapi Merbabu Community *Pesantren* can be used as a model of character education based on exemplary role modeling that is relevant to the needs of the current era. This study provides important implications for learners, educators, and other Islamic educational institutions, while also opening space for the development of more comprehensive future research.

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