INCULCATION OF PROPHETIC AND PROGRESSIVE VALUE THROUGH THE ISLAMIC SCHOOL CULTURE IN GLOBAL COMMUNICATION ERA

[1]Muhroji, *[2]Harun Joko Prayitno, [3]AfrinPuspasari, [4]Nadarajan Thambu

[123]Faculty of Teacher Training and Education, Universitas Muhammadiyah Surakarta, Indonesia

[4]Faculty of Human Sciences, Universiti Pendidikan Sultan Idris, Malaysia

*Correspondence to: Harun Joko Prayitno, Faculty of Teacher Training and Education, Universitas Muhammadiyah Surakarta, Indonesia, E-mail: harun.prayitno@ums.ac.id

Abstract

This study aimed to describe the prophetic and progressive value of the Islamic school culture and integrating the findings ofthe progressive of inculcating prophetic value through Islamic school culture. The type of this research was qualitative with a phenomenological design. The subjects of this study were the principal, teachers, students, and the community. Data collection techniques used observation, interviews, and documentation. Data validation used source and technique triangulation. Dataanalysis techniques used interactive analysis techniques, consist of collection, reduction, presentation, and drawing conclusions. The results showed that the prophetic values believed by the school can be seen from the 10 core values / muwashafat and implemented by the 13 school cultures which are habitus for school residents. The progressive of cultivatingprophetic valuethrough school culture is through the inculation values strategy which consists of internalization, example, habituation and acculturation that ultimately results in the creation of a religious atmosphere that is elaborated through a process of planning, organizing, directing, and controlling. The prophetic value about faith, intelligence, and society has progressedthe progressive of inculcatingprophetic value through school culture must be held in a humanist condition that is the orientation of closer human relationships with fellow beings (habluminannas/ society) in the formation of attitudes, morals and personalities, open-minded (progressive), and to be mindful of God (habluminallah / Faith).

Keywords: Inculcation,Islamic School Culture, Progressive Value,Prophetic Value.

Introduction

The phenomenon that occurs today is the effectiveness of character education in the world of education is still often debated. This happens because often there is a decline in values, morals, and character. Based on the report of Multiple Indicator Cluster Surveys (MICS) by UNICEF revealed that 75.2 % of children in Thailand have experienced physical violence or psychological aggression (UNICEF, 2017). In the scope of schools, bullying is a case that often occurs. Based on the results of research on acts of bullying at Pattani Primary School of South Thailand stated that as many as 32.9 % of students in primary schools in Pattani province had committed bullying (Laeheem, Kuning, Mcneil, & Besag, 2009). Furthermore, surveys in 3 provinces in the Southern Thailand region showed that overall bullying cases of 15.9 % were traditional victims and 15.1 % were cyber victims (Sittichai & Smith, 2018). The case placed Thailand in the 3rd position out of 53 countries with the percentage of bullying which was 17.5 % based on the 2015 PISA report (OEDC, 2017). This happens because of the ineffectiveness of instilling character values, both within the family, school, and community as a whole. This fact became a hard slap, which certainly can foster public awareness of the importance of moral education.

Islamic values are moral education contained in the teachings of Islam, with the aim of developing values and morals in one's person (Chowdhury, 2016; Halstead, 2007). For a Muslim, strengthening the values of Islamic religious education plays an important role in contributing to the formation of character that is manifested in the morality of mercy (Akhlakul Karimah). The Prophet Muhammad strengthened that perfecting morals and forming good character is his fundamental mission in educating humans.Through these Islamic morals, a person is expected to become a person who has moral authority and can actualize himself as a person, and transcend himself outside of his ego, so that he can be a role model and be useful to others and their environment.

The realization of "akhlak al-karimah" based on prophetic value required synergy in the school environment that can be actualized through Islamic school culture management.School culture is the spirit for the creation of a conducive school atmosphere. The creation of a good and conducive school culture that is in accordance with the characteristics of students will produce quality learners because this is an influential aspect in student development.Research conducted by Fahri (2018)shows that the Integrated Islamic School Network (JSIT) has a guaranteed quality of schools that is applied to improve thecharacteristics of Islam. Furthermore, Zakiyati (2018) states that the implementation of the achievement of the religious culture uses a strategy with habits and approaches that can be set as examples through religious cultures. Moreover, Fischer (2011) presents characteristic fields of school culture is relates to the domain of consumption.

The study on the prophetic has been carried out by several researchers. First, Abdullah (2018) presents the synthesis based on an integrated approach between prophetic and pedagogical principles in Islamic schools. Second, Sultoni, Wasim, & Fauzan(2020) analyzes the processes and results of psychospiritual experience and competency mastery practices in developing prophetic intelligence. Third, Nor, Fatahiyah, & Ismail(2012)describes Islam in teaching behaviors based on the Quran and prophethood based on the environment. Fourth, Riyadi (2019)illustrates the model of prophetic education based on the fundamental pedagogical structure of Kuttab Al-Fatih consist of educational, social, and evaluation curriculums. Fifth, Prayitno et al.(2020)explores the progressivism of character education and explains prophetic values in the novel.

Based on the various studies above, there have been many studies discussing the value of prophetic, but no one has yet discussed the progressive prophetic value based on culture. Therefore it is important to formulate between prophetic values that are integrated with progressive

values based on school culture to inculcating islamic morals in elementary school students.

METHOD

Research Design

This research is a qualitative research with a phenomenological design. A phenomenological designused because the problem under the study concerns the problem and phenomena that are developing in life, and describethe essence of a phenomenon by exploring it deeply and accurately(Creswell, 2014; Smith, 2018; Yüksel & Yildirim, 2015). This research design is focused on prophetic and progressive value, and aimed to decribe theprophetic and progressive value of the Islamic school cultureand integrating the findingsofthe progressive of inculcating prophetic value through Islamic school culture.

Data Sources and Collection

The subjects of this study werethe school principle, teachers, students, and the community. This research is located in Sukansart Wittaya School, Narathiwat, Southern Thailand, Thailand.Sukansart Wittaya School is a private Islamic school in Thailand. The concept of the school is to promote religious values and uphold Malay culture. The methods used in this study include observation about the habits and activities of stakeholders in school, interviews with expert sources and stakeholder in school, and documentation of supporting activities. In this study, the researcher himself is the data collector who acted as a planner, executor, and conclusion drawer.

Data Validation and Analysis Technique

Data validation used is the triangulation of sources and techniques. Triangulation is done to check the validity of the data for checking purposes or as a comparison of the data(Denzin & Lincoln, 2009). The source triangulation was completed by comparing and checking the level of trust of information sources related to the interview between the head of schools, teachers, students, and the community to obtain the habit of Islamic school culture and core value in school. The technique triangulation was done by comparing the data from observations, interviews, and documentation. Therefore, the data analysis technique uses the interactive analysis technique of the Miles and Huberman (1992), with steps: collection, reduction, presentation, and drawing conclusions.

RESULTS AND DISCUSSION

School culture is the dominant values supported by schools or philosophies that demand school policies towards all elements of the school component including education stakeholders (Daryanto & Tarno, 2015). Furthermore, Peterson & Deal (2002)define school culture as the beliefs and values of shared property which become a strong binding of their togetherness as citizens of a community. In addition, school culture is reflected in the activities, habits, and routines that exist in schools(I. Arifin, Juharyanto, Mustiningsih, & Taufiq, 2018; Karadağ, Baloğlu, & Çakir, 2011; Wekke & Sahlan, 2014).

The school culture at Sukansart Wittaya School were observed through Islamic architectural. This school has 13 cultures, are praying together, qiraati, greetings, brain training, lunch and milk distribution, extracurricular activities, welcoming students, taking off shoes, shuttle, celebrating day, flag ceremony, dressed in malay muslims, and bam-pen bprà-yòht (beneficial activities).The ffective learning day has an from Monday to Friday, which is students entering school at 8 am and returning at 4 pm.

a. The Prophetic Value Through Islamic School Culture

The values and beliefs of the schools that are the hallmarks of the school at Sukansart Wittaya School are the instincts prophetic value.In addition, the values that schools believe are expressions that can build student motivation.These findings, in accordance with the concept of personality of a Muslim according to Hasan Al-Bana regarding the ten values of a Muslim's personal muwashafat (Isa & Manshur, 2018).

Good Faith

Good Faith or salimulaqidahteaches students to have beliefs sourced from the Qur'an and Sunnah (Aqidah). Aqidah is the gate of Islam. School culture that is reflected in the value is the prayer activities of congregational prayer. The habit of congregational prayeris to instill aqeedah to students and religious character. The strengths of the characters that emerge include of courage, integrity, hope, vitality, and spirituality (Fahri, 2018; Wan Embong, Safar, & Basiron, 2020; Wiguna & Heriyanto, 2020).

Islamic School Culture	Behavior	Value
congregational prayer: Islamic schools in Thailand provide special hours for pray in congregation, there are fardhu prayer (duhur, ashar, and Friday prayer), and sunnah prayer (dhuha prayer).	▪ obedience to worship ▪ have an Aqeedah	Good Faith

Right devotion

Right devotion or sahilulibadahteaches students to have an obedient attitude and behavior in carrying out the religious teachings which has adopted, tolerant, and living in harmony. The school culture that is reflected in the value is Qiraati. The students will often practice in reading Al Qur'an because it is a guidance for the life, and interpreted as a source of information and knowledge (Hassan & Zailaini, 2013; Kholis, Mufidah, & Indriharta, 2019; Zakiyati, 2018).

Islamic School Culture	Behavior	Value
Qiraati: Qiraati is done every day from Monday to Friday in the morning by reading iqra / memorizing juz amma.	Understanding and applying the Quran as a guide to life	right devotion

Strong character

Strong character or matinulkhuluqteaches students to have a polite, orderly, and discipline behavior, caring for others and the environment and being patient, resilient and brave. School culture that is reflected in the value is greetings. Characteristic of character culture that contains the value of politeness and raises the value of the spirit of brotherhood (ukhuwah Islamiyah) (Rahman & Aliman, 2020; Wardani, 2015; Widiadnya, Seken, & Santosa, 2018).

Islamic School Culture	Behavior	Value
Greetings, one of the greetings is done during the greeting of the teacher when the teacher starts entering the classroom by students standing up. A class leader gives the command "Students stand to attention". Then students respect the teacher by saying "sawatdee" then the teacher answers "sawatdee" and tells students to sit "sit	▪ establishing a relationship ▪ have a manners	Strong character

down". Students say "khapun kha".

Thinking Brilliantly

Thinking brilliantly or qawwiyyuljismiteaches students to have a critical, logical, systematic, and creative thinking ability. School culture that is reflected in the value is brain training. Brain training can be useful to focus the students ' attention and concentration on learning (Lai & Chang, 2020; Simons et al., 2016; Sukri & Purwanti, 2016).

Islamic School Culture	Behavior	Value
The learning process in Thailand begins with brain training / learning to count every morning. In addition to brain training, teachers usually provide ice breaking such as fairy tales, singing songs, guessing, and movements. It is used to focus students' attention and concentration.	▪ Pay attention ▪ concentration on learning	Thinking brilliantly

Physical Power

Physical Power or mutsaqqafulfikriteaches students to have a healthy and fit body and soul, stamina and strong endurance. School culture that is reflected in the value is lunch together and the milk distributionthat has been provided by the school every day and there is lunch at school. Lunch led children to consume more-nutritious which can increase stamina (Cohen et al., 2016; Valizadeh & Ng, 2020). Thus, the teacher or the school administrators serve student lunch and have lunch together (Vehachart, 2017; Wijayanti & Widhanarto, 2019).

Islamic School Culture	Behavior	Value
Lunch and Milk Distribution, the school provides lunch for students because they study from morning to evening. What is unique in Thai schools is the distribution of milk which is done every day.	Giving a nutrition to student	Physical Power

Requisite ability

Requisite ability or qadirunalalkasbi teaches students to be independent and have knowledge, prowess and skills in his life. Students are required to be creative and innovative in learning. The school culture that is reflected in the value is Extracurricular activities and school development. This event can strengthen the relationship, build their skills, and improving behaviour (Annu & Sunita, 2015; Buckley & Lee, 2018; Raihani, Karim, Asyari, & Mahnun, 2016).

Islamic School Culture	Behavior	Value
Extracurricular activities and SchoolDevelopment: Extracurricular activities at prathom are scout and nasyid. Whereas School Development is carried out through co-curricular activities, such as sukanwarna which is a class meeting program which is held annually and outing classes.	▪ strengthen the relationship (softskill) ▪ build their skills and creativity	Requisite ability

Continence

Continence or munazzamun fi syu'unihiteaches students to have high seriousness and motivation in improving and environment aimed at the ethos and good discipline of work. School culture that is reflected in the value is welcoming students, taking off shoes, shuttle, and celebrating day. Among students aims to instill the attitude of manners, forming familiarity, and establish relationship (Wardani, 2015). By the time students leave for school, the teacher welcomes them. In class, students have to take off their shoes. Habituation of taking off shoes is a humble sign (tawadu)(Nurdin, 2014), that being a pupil should not be arrogant because it does not have enough knowledge and become a symbol that students should always respect the teacher. In addition, taking off the shoes also dampen the social gap between students because of the shoes brand rivals.

Furthermore, students come from different regions. For students whose home location is far away, a student shuttle car (van) is provided and it is free of charge. After entering the mattayom level is provided dormitories for students. In addition, there is a celebrating day for schools in Thailand (Vehachart, 2017).The unique culture of the school in Thailand is the celebration of the big day.Celebration of holidays in Thailand is very diverse, this is done by order of the king. The commemoration of major holidays in Thailand are Mother's Day, Teacher's Day, King's Birthday, Religious Holidays and others. On that day the school is usually closed.

Islamic School Culture	Behavior	Value
Welcoming / among students, it is an activity to welcome students by shaking hands between students and teachers.	▪ have a manners ▪ instill an attitude	Continence
Take off shoes, the culture of removing footwear at school is a compulsory habituation by students. This norm is an order from the Kingdom of Thailand.	▪ tawadu ▪ respect ▪ dampen the social gap	
a shuttle car is provided in the form of a vanand free of charge for students.	easy access to student transportation	
Celebratingday	respect	

Good Time Management

Good time management or harishun ala waqtihiteaches students to be orderly and disciplined in organizing all work, duties and obligations, having a feeling of obedience and obedience to values that are believed to be his responsibility. School culture that is reflected in the value is the flag ceremony. The event of the flag ceremony aims to instill discipline to the students and cultivate the love of homeland and nation so that it can foster a spirit of nationalism to the students (Cahyaningsih, Sukarno, & Triyanto, 2020; Fahri, 2018; Tuati, Rosyidi, Zulaikha, Suryadi, & Sari, 2020).

Islamic School Culture	Behavior	Value
The flag ceremony at a Thai school is held every day. The ceremonial consist of honoring the flag, singing the national anthem, and the mandate.	▪ Discipline ▪ nationalism	Good time management

Well organized

Well organized or nafiun lighairiteaches students to act according to rules to discipline students. The school culture that is reflected in the

value is a Malay Muslim dress. Islamic schools in Thailand require students to wear shar'i clothes with a typical Malay ethnic model (Vehachart, 2017; Zakiyati, 2018). It is an act of orderly behaviour and adherence to various rules and regulations. (Prayitno et al., 2019).

Islamic School Culture	Behavior	Value
Dressed in Malay Muslims, in contrast to student uniforms at government schools in Thailand, for Islamic schools in Southern Thailand using Malay Muslim clothing as a Muslim identity.	adherence to various rules and regulations	Well organized

Giving contribution

Giving contribution or mujahidun linafsihiteaches students to have a sense of caring for others and has the sensitivity and skills to help others who need assistance. Students are required to be helpful personally. It is one of the characters that a Muslim must have. School culture that is reflected in the value is bam-pen bprà-yòht (useful activities). This is in accordance with Zakiyati (2018) and Vehachart (2017) research that the school in Thailand have useful activities that are cleaning classes and environments school.

The Islamic School Culture	Behavior	Value
bam-pen bprà-yòht (beneficial activities), bam-pen means behavior, behavior (religious virtues or actions), and bprà-yòht means excess, usefulness. Students are directed to perform services, such as cleaning classrooms, cleaning the school environment, or taking out school trash.	Communal work	Giving contribution

b. The Progressive of CultivatingProphetic Value

Planning

Establishment of the inculcation of prophetic values through Islamic school culture, at the planning stage, Sukansart Wittaya School is guided by the vision, mission, and objectives at the school in order to develop character education at school. Then the school culture that developed there is adapted to the culture of schools in Thailand in accordance with applicable laws. The process of formulating the school culture is carried out by joint discussion in accordance with the decision.Discussions are held between stakeholders and school committees to realize policies that can be applied effectively to students. Based on the results of the plan, in line with Daryanto's opinion (2015) that the principle of developing school culture must pay attention to the Vision, Mission, and Objectives of the School; formal and informal communication; clear strategy; and performance oriented. Furthermore, this is in line with the results study of Wardani (2015) and Arifin & Teh (2018) that the values that develop in schools are reflected through the vision and mission of the school.

Organizing

Implementation of work programs to instill prophetic values through Islamic school culture is carried out by all stakeholders in the school. A principal is responsible for leading and responsible for the realization of the program. In addition, in its implementation, the teacher acts as a role model, facilitator, and person responsible for modeling students about the inculcation of Islamic values through school culture. Based on the above organizing in accordance with the opinion of Samino (2009) that in developing schools management elements are needed, namely human resources (men). Having good

human resources will increase public trust in schools(Kongjinda, Niyamabha, & Wichitpatcharaporn, 2020; Siraj, Milfayetty, & Hajar, 2018).

Directing

Sukansart Wittaya School has ten values that are applied by schools to religious life in the school environment. The inculcation of values is manifested through school culture.The inculcation of prophetic values through school culture can be developed as follows.

a. Creation of religious atmosphere

The findings about the creation of a religious atmosphere include the following: (a) praying together before the lesson, this activity is carried out at the beginning and end of learning, (b) qiraati, this activity is held every day, (c) praying in congregation, this activity is carried out every day at school, (e) commemoration of Islamic holidays, (f) Ramadan activities

b. Internalization of values

Internalization of values is done by giving students an understanding of religion, especially about human responsibility as leaders who must be wise and prudent, in addition they are expected to have an inclusive understanding of Islam that is not extreme which becomes an exclusive religion.Furthermore, we always advise students on manners that are polite and respectful to parents, teachers, and other people. The internalization process is done by all teachers by internalizing religious teachings with their scholarly knowledge. The internalization process by the teacher usually takes care of students, so that the process can enter into the minds and actions of the students. Because what they do is always reminded with Islamic values.

c. Exemplary

Exemplary is a behavior that gives an example to others in terms of goodness. This exemplary is done by persuasive methods or invites school residents in a subtle way, by giving reasons, and good prospects that can convince them. Research findings on the examplary of the Sukansart Wittaya School is through 10 core values.

d. Habituation and acculturation

Research findings on habituation and acculturation in Sukansart Wittaya School is through inculcation 10 core values that are cultivated through school culture. The cultivation of Islamic values through school culture for the school residents to be "core" of school policy because Sukansart Wittaya School is an Islamic-based school. This school in addition to offering academic achievement also makes school asmosfer religious atmosphere so that it has an appeal for Muslim people in Thailand who are the majority of Buddhism.
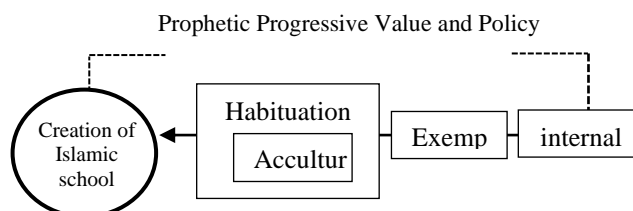
Prophetic Progressive Value and Policy

Figure 1. The Inculcation Values Strategy

Based on the above research results in line with Fitri (2017)and Sahlan (2014)that the process of inculcating prophetic progressive values through school culture can be done through the process of forming values and ethics can be done through several stages of value and ethical internalization, exemplary, habituation, and creating an atmosphere characterized by values and ethics in schools. Furthermore, Tuati, Rosyidi, Zulaikha, Suryadi, & Sari (2020) that building a school culture means building habits in applying school values (religiosity, nationalism, independence, mutual cooperation, and integrity), running school rules,

having work habits to achieve school goals. In line with the results of the study, the Islamic school in Thailand to embed the education of character and culture of the school is to create a religious atmosphere by upholding Islamic values (Singsuriya, Aungsumalin, & Worapong, 2014; Vehachart, 2017; Wijayanti & Widhanarto, 2019; Zakiyati, 2018).

Controlling

The effectiveness of inculcating prophetic progressive values through school culture is through an evaluation and follow up program. This evaluation program is held every year 2 times, namely every semester even and odd. In this evaluation will discuss the extent to which effective school development is applied to students. Students who have good behavior and good character will get a reward in the form of appreciation and praise. However, if a student violates the rules, the school will impose punishment depending on the violation committed. The form of punishment can be in the form of advice, giving a warning letter, giving a warning, being called to the office, being called by a parent, and handling special. Based on the above planning results in accordance with the opinion of Daryanto (2015) that the principle of developing school culture must pay attention to the evaluation system, clear rewards, and the system of self-evaluation. This is because based on the research of Vehachart & Sulisworo (2017), it concludes that the implementation of hidden curriculum through school culture has a significant influence on the level of student learning performance. So this evaluation is very important to be implemented as a benchmark for the successful implementation of school development programs.
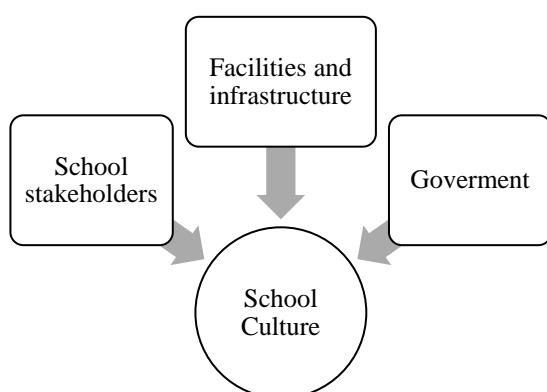

Figure 2. ControllingSupporting and Inhibiting Factors

Supporting Factors

Efforts to instill Islamic values through school culture can be achieved optimally with the support of school stakeholders that affect school quality improvement. First, the supporting factors consist of government support which provides intensive funding for private schools and provides freedom of the implementation of Islamic education in Thailand. The government has to hold an edu-cation freely, without any payment and provides free books, lunch, and milk(Wijayanti & Widhanarto, 2019). Second, there is a good relationship between school leaders, teachers, and employees, students; parents / community trust in school, and adequate facilities and infrastructure to support the successful inculcation of Islamic values through school culture.Based on this supporting factor, Samino (2009) said that in developing schools, management is needed, namely men, money, material, and market. So that these components affect the effectiveness of the development of school programs

Inhibiting Factors and Solutions

Based on Lee's research (Lee, 2009) concluded that the

implementation and evaluation of the Character-Based School Culture project has many strengths and some limitations.The inhibiting factor is student motivation at the level of laziness, whereas in facilities and infrastructure, the mosque is inadequate because the area of the prayer room is still minimals and the lack of facilities is a fan that makes the mosque become hot and uncomfortable to use. But this did not discourage students from worshiping. The solution from schools to overcome student laziness is to provide advice and internalize Islamic values to students, while the minimum area for prayer rooms in congregation is by rotating and praying alternately.Based on the inhibiting factors above, it is in line with the opinion of Samino (2009)that in developing schools, management is needed, namely men, money, material, and market. So that these components affect the effectiveness of the development of school programs. According to Purwanto (in Masdub, 2015), this is influenced by personality formation factors, namely biological / psychological, social, and cultural factors.These factors affect the level of maturity of students in carrying out the habitus that has been applied by the school (Aulia, 2016).
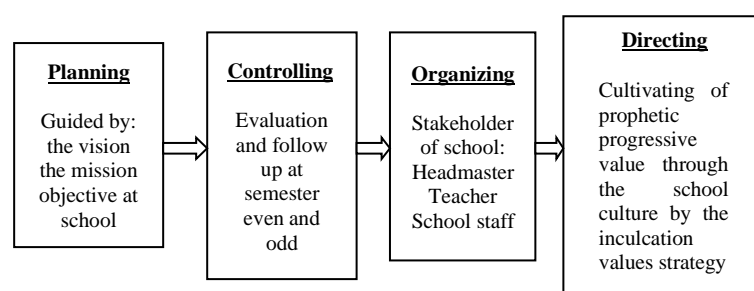

Figure 3. The Progressive of Inculcating Prophetic Value

Values, beliefs, and traditions built by school members that regulate life patterns and lead to all activities of each school member based on Islamic atmosphare. The prophetic value about faith, intelligence, and society are illustrated in Table 1.

Table 1. The Prophetic Value about Faith, Intelligence, and Society

Type of Thought	Core Value	Cultivating in School Culture
Faith	Good faith	obedience to worship aqeedah
	Right devotion	Understanding and applying the Quran as a guide to life by qiraati
Intelligence	Thinking brilliantly	Pay attention and have concentration at learning bya brain training
	Requisite ability	strengthen the relationship andbuild their skillsby extracurricular activities
	Continence	Have a attitude and respect by welcoming students, taking off shoes, shuttle, and celebrating day
	Good time management	instill discipline and nationalism by flag ceremony
Society	Strong character	establishing a relationshipand have a manners by greetings
	Physical power	Giving a nutrition to student by lunch and milk distribution
	Well organized	adherence to various rules and regulations by dressed in malay muslims
	Giving contribution	Communal workby doing beneficial activitie

Prophetic Progressive values have relevance and connection to education. Prophetic consciousness refers to the content of Q.S. Ali Imron/3: 110 which describe the concepts of humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minuna billah*)(Arif & Aulia, 2018; Sari & Wulandari, 2020; Sultoni et al., 2020). This illustrates that culture must be held in a humanist condition

that is the orientation of closer human relationships with fellow beings (*habluminannas*/ society) in the formation of attitudes, morals and personalities, open-minded (progressive), and to be mindful of God (*habluminallah*/ Faith).The Prophetic Value about Faith, Intelligence, and Society has progressedThe Progressive of InculcatingProphetic Value Through School Culture in Table 2.

Table 2. The Progressive of InculcatingProphetic Value Through School Culture

Category	Management Culture	Progressive Culture
I	guided by the vision, mission, and objectives at the school	Uphold Islamic Culture, Being moderate, and have a comprehensive education
II	Leading, being role model and fasilitator by the principle and teachers	Being cooperative, collaborative, and professional educator
III	Cultivating of prophetic value through the school culture	Have a faith, understanding the quran and sunnah and applying it in life
		Reinforces the value of precious qualities/ deeds by school culture
		establishing a relationship,have a manners and giving contribution
IV	Controlling	Have evaluation programe and its follow up

CLOSING

Islamic schools in Thailand become the basic foundation in teaching and cultivating Islamic teachings to Muslim students in elementary schools.The results showed that the prophetic Values believed by the school can be seen from the 10 core values / muwashafat and implemented by the 13 school cultures which are habitus for school residents. The prophetic value illustrated of obedience to worship and aqeedah; understanding and applying the quran as a guide to life by qiraati; pay attention and have concentration at learning by a brain training; strengthen the relationship and build their skills by extracurricular activities; have a attitude and respect by welcoming students; taking off shoes, shuttle, and celebrating day; instill discipline and nationalism by flag ceremony; establishing a relationship and have a manners by greetings, giving a nutrition to student by lunch and milk distribution; adherence to various rules and regulations by dressed in malay muslims.

The progressive of cultivatingprophetic valuethrough school culture is through the inculcation values strategy which consists of internalization, example, habituation and acculturation that ultimately results in the creation of a religious atmosphere that is elaborated through a process of planning, organizing, directing, and controlling. The progressive of inculcating prophetic value through school culture is implemented by the form of uphold islamic culture, being moderate, and have a comprehensive education; being cooperative, collaborative, and professional educator; have a faith, understanding the quran and sunnah and applying it in life; reinforces the value of precious qualities/ deeds by school culture;

establishing a relationship, have a manners and giving contribution; have evaluation programe and its follow up.The prophetic value about faith, intelligence, and society has progressedthe progressive of inculcatingprophetic value through school culture must be held in a humanist condition that is the orientation of closer human relationships with fellow beings (*habluminannas*/ society) in the formation of attitudes, morals and personalities, open-minded (progressive), and to be mindful of God (*habluminallah* / Faith).

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