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MENTORING TEACHERS TO INTERNALIZE PROPHETIC VALUES IN ISLAMIC RELIGIOUS EDUCATION AT SD AL-BANA NATAR

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ABSTRACT

Islamic Religious Education (PAI) in primary schools requires more than cognitive transmission of religious doctrines; it demands transformation toward prophetic values rooted in Humanization (*amar ma'ruf*), Liberation (*nahi munkar*), and Transcendence (*tu'minuna billah*). This Community Engagement (PKM) initiative aims to assist teaching staff at SD Al-Bana Natar in designing, integrating, and implementing strategies for internalizing prophetic values into PAI learning modules and evaluation instruments under the Merdeka Curriculum. The methodology adopted is Participatory Action Research (PAR), implemented through four stages: To Know (needs assessment), To Plan (designing prophetic-based modules), To Do (training, mentoring, and micro-teaching), and To Evaluate (impact evaluation and reflection). Participants comprised 18 teachers and educational staff. Results indicated an increase in teachers' pedagogical capacity by 42.5%, from a pre-test average score of 54.2 (insufficient) to 96.7 (excellent) after intervention. Teachers successfully developed prophetic PAI modules and applied cognitive-affective habituation techniques. The PAR mentoring model effectively strengthened teachers' competence and students' character development.

Keywords: *Prophetic Internalization, Islamic Religious Education (PAI), Teacher Mentoring/Educators, Participatory Action Research (PAR)*

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INTRODUCTION

The development of digital transformation has brought significant changes to the lives of primary school students. Technological advances provide easier access to information and diverse learning resources, creating opportunities to broaden knowledge and enrich learning experiences. However, unrestricted exposure to digital content without adequate guidance may influence students' mindsets, behavior, and social interactions. Issues such as declining moral values, reduced social awareness, and changing ethical attitudes therefore require particular attention in primary education, especially during this critical stage of child development.(Marlina dkk., 2025).

In this context, education should not be directed solely toward academic achievement but should also pay attention to character formation and the strengthening of students' moral values.(Susanto, Syahyudi, dkk., 2026) Islamic Religious Education (PAI) in primary educational institutions has a strategic position because it is not only concerned with understanding religious teachings but also contributes to building students' spiritual, moral, and ethical foundations. Through PAI learning, students are expected to understand religious values and implement them in their everyday behavior.(Susanto, Munawaroh, dkk., 2026) Thus, PAI learning should be able to bridge the religious knowledge acquired in the classroom with real-life experiences encountered by students in their families, schools, and communities.

However, PAI learning still faces challenges, as it often emphasizes textual and cognitive aspects, such as material mastery, memorization, and doctrinal understanding. This approach may limit religious values to theoretical knowledge without sufficiently translating them into students' attitudes and behavior. Therefore, greater attention is needed to the affective dimension, particularly in developing responsibility, social concern, and the ability to apply religious values in daily life.(Andika dkk., 2025).

One framework that can be used to bridge this gap is the Prophetic Social Science developed by Kuntowijoyo. This paradigm provides a foundation for

connecting religious values with humanitarian and social issues. The prophetic concept is based on three main pillars referring to Surah Ali Imran verse 110, namely Humanization *(amar ma'ruf)*, Liberation *(nahi munkar)*, and Transcendence *(tu'minuna billah)*. Humanization emphasizes the importance of treating people humanely and building relationships that respect the dignity of others amid various forms of potential dehumanization resulting from technological development. Liberation refers to efforts to free people from underdevelopment, injustice, ignorance, and other conditions that hinder human development. Meanwhile, transcendence places the relationship with Allah SWT as the foundation for all activities in life, so that human knowledge and actions retain a spiritual and God-conscious orientation (Susiknan Azhari dan Ibi Satibi, 2024).

Based on this perspective, the integration of prophetic values into PAI learning in primary schools is important to develop as part of efforts to strengthen character education. The application of Humanization, Liberation, and Transcendence should not be limited to conceptual understanding but should also be realized through learning experiences that encourage students to care for others, have the courage to do good, recognize and avoid behavior inconsistent with religious values, and develop an awareness that every action carries a dimension of accountability before Allah SWT. Through this approach, PAI learning is expected to provide students with more meaningful and contextual learning experiences. Ultimately, the integration of prophetic values can support the development of students who possess not only intellectual abilities but also faith, noble character, social concern, and attitudes and behavior reflecting humanitarian values in everyday life.

SD Al-Bana Natar is one of the rapidly developing private primary educational institutions in Natar District, South Lampung Regency. The school is strongly committed to producing graduates with Islamic character and academic achievement. Based on initial observations and diagnostic interviews conducted by the community service team with the principal and educators at SD Al-Bana Natar on Monday, July 13, 2026, several main problems faced by the partner in PAI learning were identified:

1. Limited variation in PAI learning methods: educators tend to use conventional lecture methods and linear delivery of material. Understanding of religious values has not yet

been transformed into learning strategies based on affective habituation and real experiences.

2. Limited understanding of the prophetic paradigm: most teachers do not yet comprehensively understand the concepts of prophetic values (Humanization, Liberation, and Transcendence) or how to internalize them in Teaching Modules and Lesson Plans (RPP) under the Merdeka Curriculum.
3. Absence of a prophetic character assessment instrument: PAI learning assessment still predominantly uses cognitive written tests. There is no affective and psychomotor assessment instrument capable of measuring the extent to which prophetic values have been internalized in students' daily behavior.
4. Limited and unfocused continuous mentoring: previous teacher training was generally theoretical and one-directional, without intensive coaching in preparing teaching materials and direct teaching practice (micro-teaching) in the classroom.

To address the identified problems, the Community Service (PKM) team designed a mentoring program entitled "Mentoring Teachers to Internalize Prophetic Values in Islamic Religious Education at SD Al-Bana Natar." The program focuses on four interventions: strengthening teachers' understanding of prophetic values, developing learning materials, implementing these values in classroom activities, and preparing character assessment instruments. Using a Participatory Action Research (PAR) approach, teachers are actively involved in problem identification, planning, implementation, and evaluation. The expected outcomes include improved teacher competencies, prophetic value-based teaching materials, and the integration of prophetic values into Islamic Religious Education learning to foster students' academic achievement and noble character(Azizah, 2024).

The following matrix presents the proposed framework based on the identified problems.

Table 1. Problem-Solution Matrix of the Community Service Program

No.	Identified Problems	Proposed Solutions	Implementation Methods	Expected Outcomes
1	Limited understanding of prophetic values	Strengthening teachers' understanding of prophetic values	Socialization and interactive discussions	Improved teacher understanding of prophetic values
2	Teaching materials do not adequately incorporate prophetic values	Assistance in developing prophetic value-based teaching materials	Workshops and practical sessions	Teaching materials incorporating prophetic values

3	Prophetic values are not systematically implemented in learning activities	Mentoring teachers in implementing prophetic values in classroom learning	Teaching practice and observation	Integration of prophetic values into learning activities
4	Character assessment has not been optimally implemented	Assistance in developing character assessment instruments	Practical sessions and evaluation	Availability of prophetic character assessment instruments

METHOD

This Community Service activity employs the Participatory Action Research (PAR) method, positioning educators as active partners. Through this collaborative approach, the team and educators jointly identify problems, prioritize needs, formulate solutions, and evaluate actions based on real-world classroom experiences. (Rahel dkk., 2025a). This Community Engagement (PKM) activity used Participatory Action Research (PAR) to involve teachers as active participants alongside the school principal and Islamic Religious Education teachers at SD Al-Bana Natar. While the engagement team made the final decisions on priorities, mentoring strategies, and implementation based on identified needs and teacher input, the approach ensured the school community remained actively engaged throughout the process.

The PAR implementation involved four stages: planning, action, observation, and reflection. The community engagement team identified teachers' needs, designed and conducted mentoring activities to internalize prophetic values in Islamic Religious Education, and observed teachers' participation and responses. Reflection was then conducted jointly with teachers to evaluate the activities, identify challenges, and formulate improvements. This process encouraged collaborative learning and gradual improvement, ensuring that the mentoring strategies addressed teachers' needs and the educational context of SD Al-Bana Natar and could be sustainably implemented in Islamic Religious Education.

This community engagement activity was conducted over approximately two months at SD Al-Bana Natar, Candi Mas, Natar District, South Lampung Regency, Lampung Province, Indonesia. The program involved 18 teachers and educational staff, comprising Islamic Religious Education teachers, classroom teachers, and school leadership. All participants were involved in the program, from needs

identification and planning to mentoring implementation and evaluation. Participants were included based on their roles and relevance to teaching practices and the integration of prophetic values within the school environment:

1. **To Know Stage (Needs Mapping and Diagnostic Evaluation)**

At this stage, participants completed a pre-test to assess their initial competencies in integrating prophetic values into Islamic Religious Education. The assessment covered six indicators: understanding humanization, liberation, and transcendence; developing prophetic-based PAI teaching modules; selecting teaching strategies and media; and designing prophetic character assessment instruments. Scores were measured on a scale of 1–100. The average pre-test score was 54.2, categorized as insufficient, indicating the need for further mentoring.

Second, interviews were conducted with the principal and senior teachers to obtain more in-depth information about learning conditions, educators' needs, and the constraints they had experienced. Third, the team conducted a document review of the PAI teaching modules used at the school to examine the extent to which prophetic values were reflected in learning plans. The results of the entire mapping process were then analyzed as a basis for determining materials, mentoring formats, and activity strategies suited to the educators' actual needs (Septaria dkk., 2025).

2. **To Plan Stage (Collaborative Action Planning)**

At the To Plan stage, the community engagement team developed an activity plan based on the teachers' identified needs. One of the outputs, developed collaboratively with teachers, was a Guide to Internalizing Prophetic Values in Primary School Islamic Religious Education. The guide covered the concepts and indicators of the three prophetic dimensions: Humanization, Liberation, and Transcendence, along with examples of their integration into learning objectives, classroom activities, teaching strategies, and character assessment. It served as a practical reference for teachers in incorporating prophetic values into teaching modules and Islamic Religious Education practices according to the educational context of SD Al-Bana Natar.

First, the Humanization dimension (*Amar Ma'ruf*) focused on developing respect for others through empathy, mutual respect, rejection of bullying, and polite communication in daily interactions. Second**,** the Liberation dimension (*Nahi Munkar*) aimed to develop students' ability to recognize and reject negative behavior through critical thinking, independence, discipline, honesty, and courage to uphold truth and justice. Third, the Transcendence dimension (*Tu'minuna Billah*) emphasized strengthening students' relationship with Allah SWT through faith, regular worship such as congregational prayer and Qur'an recitation, awareness of Allah's supervision (ihsan), and habitual prayer in daily activities.

Through the formulation of these indicators, prophetic values did not remain theoretical concepts but were translated into observable behaviors that could be habituated in the school environment. This design subsequently became the basis for the next stage of mentoring, particularly in preparing learning materials and practicing the application of prophetic values in the classroom.

3. To Do Stage (Training and Intensive Mentoring)

The To Do stage was implemented through several systematically arranged mentoring activities that actively involved teachers, including:

1. Prophetic Value Internalization Training: The activity began with face-to-face training discussing the basic concepts of Kuntowijoyo's Prophetic Social Science and examples of applying Humanization, Liberation, and Transcendence values in primary school PAI learning.
2. Training in Preparing Prophetic Teaching Modules: Teachers received mentoring in developing PAI Teaching Modules in accordance with the Merdeka Curriculum by integrating the three prophetic values into the learning stages, from introductory activities to core and closing activities.
3. Learning Clinic and Micro-Teaching: Teachers practiced teaching based on the modules they had developed in front of facilitators and peers. This activity was used to obtain responses, suggestions, and feedback for improving the learning process.

4. Classroom Implementation Coaching: The community service team directly observed classroom learning to examine the application of prophetic values while providing feedback on the teaching practices.

4. To Evaluate Stage (Impact Evaluation and Continuous Reflection)

Program success was evaluated using quantitative and qualitative approaches. Quantitative evaluation compared pre-test and post-test scores to assess improvements in teachers' understanding and competencies in integrating prophetic values into PAI learning. Qualitative evaluation involved observations of teachers' participation, teaching practices, and the integration of Humanization, Liberation, and Transcendence, as well as joint reflection between the engagement team and teachers. The findings were analyzed descriptively to identify achievements, challenges, and follow-up needs. Accordingly, the evaluation involved comparing pre-test and post-test results, observing classroom activities, and conducting joint reflection to determine follow-up actions. (Gradini & Dhari, 2025).

RESULTS AND DISCUSSION

The community engagement activity at SD Al-Bana Natar was implemented comprehensively according to the Participatory Action Research (PAR) flow. All 18 educators and educational staff participated in the activity series, with an active participation rate of 100%. The results are presented according to the implementation stages and their reflective analysis.

1. Initial Mapping Results

Based on the pre-test conducted at the beginning of the To Know stage, educators at SD Al-Bana Natar demonstrated a relatively low level of understanding regarding the integration of prophetic values into Islamic Religious Education (PAI). The average pre-test score was 54.2 on a 100-point scale, categorized as insufficient. Furthermore, 13 out of 18 participants (72.2%) indicated that religious values would be internalized automatically through the delivery of PAI materials, suggesting that they had not yet fully recognized the need for systematic planning to guide students' attitudes and behavior.

These findings were further supported by an initial review of the teaching materials used by teachers. The review indicated that most teaching materials did not explicitly include prophetic character indicators. This condition suggests that the integration of prophetic values into Islamic Religious Education (PAI) at SD Al-Bana Natar needs to be strengthened, particularly through lesson planning that systematically connects PAI content with students' character development.

The following summarizes the results of the initial and final competency assessments of educators at SD Al-Bana Natar before and after the mentoring program:

Table 2. Competency Assessment Results of Educators Before and After Mentoring

No	Competency Evaluation Indicator	Pre-Test Mean	Post-Test Mean	Increase (%)
1	Understanding of Prophetic Value Concepts (Humanization, Liberation, Transcendence)	52.5	95.8	82.5%
2	Skill in Preparing Prophetic-Based PAI Teaching Modules	48.0	96.5	101.0%
3	Ability to Select Prophetic Learning Strategies & Media	58.3	97.2	66.7%
4	Preparation of Affective-Prophetic Character Assessment Instruments	58.0	97.3	67.8%

Based on Table 1, teacher competency improved substantially following the mentoring activities. The overall mean score increased from 54.2 in the pre-test to 96.7 in the post-test, representing an improvement of 42.5 points or 78.4% relative to the initial score. These results indicate that the mentoring activities contributed to improving teachers' understanding and skills in integrating prophetic values into Islamic Religious Education (PAI) learning.

2. Implementation of Prophetic Value Internalization Strategies

The internalization strategy integrated three dimensions of character formation: Moral Knowing (knowledge), Moral Feeling (attitude), and Moral Action

(behavior) (Rifki dkk., 2023). These dimensions were connected to Kuntowijoyo's three prophetic values: Humanization, Liberation, and Transcendence. Each value was implemented through students' understanding, attitudes, and daily behavior in Islamic Religious Education (PAI) learning at SD Al-Bana Natar, as summarized in Table :

Table 3. Integration of Prophetic Values and Character Formation

Prophetic Values	Moral Knowing	Moral Feeling	Moral Action
Humanization	Understanding empathy	Caring and respecting others	Helping friends and avoiding bullying
Liberation	Understanding honesty and justice	Courage and responsibility	Being honest and disciplined
Transcendence	Understanding worship	Faith and gratitude	Praying and practicing worship

3. *Internalization of Humanization Values (Amar Ma'ruf)*

The humanization value in the mentoring activity was directed toward developing attitudes that treat human beings with dignity through habits of mutual respect, caring, and treating others well. In Islamic Religious Education (PAI) learning, this value should not only be delivered as knowledge but should be realized through learning experiences that allow students to interact, cooperate, and respect the existence of others. This approach is an important part of efforts to instill prophetic values in students' real lives.

In the context of PAI learning at SD Al-Bana Natar, the internalization of humanization values was carried out by mentoring teachers in designing learning activities that encourage positive interaction among students. One approach used was Cooperative Learning combined with Project-Based Learning. Through these approaches, students were not only directed to understand learning materials but also given opportunities to learn to cooperate, respect their friends' opinions, and recognize the strengths of others.

The Grade IV teaching module included a “Class Goodness Tree” activity in the lesson “The Beauty of Mutual Respect in Diversity.” Students were invited to write

positive qualities or acts of kindness they noticed in their classmates and place the notes on a class display. The activity was designed to encourage students to appreciate others and recognize positive qualities among their peers. It served as a practical learning strategy for introducing humanization values through appreciation and mutual respect.

The application of activities emphasizing respect and appreciation for others is consistent with the findings of (Zaen dkk., 2025), which highlight the importance of learning that builds positive social relationships in the classroom. In this PKM activity, the principle was adapted to the conditions and needs of students at SD Al-Bana Natar through activities that were simple, contextual, and easy for teachers to implement. Thus, humanization values did not stop at conceptual understanding but were directed toward learning experiences that could shape students' habits of respecting and treating their peers positively.

4. *Internalization of Liberation Values (Nahi Munkar)*

Liberation values in PAI learning were directed toward helping students free themselves from behaviors and habits that could hinder their development. Liberation was not only understood as freedom from negative behavior but also included efforts to develop courage, self-confidence, and students' ability to deal with various problems independently. Thus, the learning process was expected to provide space for students to recognize the choices they face and understand the consequences of each action.

In the PKM activity at SD Al-Bana Natar, liberation values were implemented through learning activities that gave students opportunities to face problems directly. Teachers were mentored in using Problem-Based Learning (PBL) and the Role Playing method as means of training critical thinking and courage in decision-making. Both approaches were selected because they enable students to actively engage in understanding problems, expressing opinions, and considering actions consistent with the values they have learned.

In the lesson “Noble Character: Avoiding Lies,” students discussed hypothetical scenarios involving cheating during examinations and online games. Through case studies and role-playing, they considered possible consequences and explained their choices. The teacher guided the discussion and assessed students' ability to recognize dishonest actions, demonstrate moral courage, and make decisions based on honesty (Asep Bambang Susanto, 2023).

The activity provided learning experiences that encouraged students to express their opinions and defend choices consistent with honesty. Developing courage when facing situations that could encourage dishonest behavior is also consistent with(Fatmawati dkk., 2023), who position learning as a means of fostering moral courage among students. In this PKM context, the idea was applied through learning situations close to students' daily lives so that liberation values could be understood and practiced through real experiences.

5. *Internalization of Transcendence Values (Tu'minuna Billah)*

Transcendence values were positioned as a spiritual foundation that provides direction for applying humanization and liberation values in learning. This value emphasizes the importance of the relationship between humans and Allah SWT as a source of values and a guide for life. (Syahyudi & Susanto, 2025) Therefore, education should not only be directed toward academic achievement but also toward developing spiritual awareness reflected in students' attitudes and behavior.

In the PKM activity at SD Al-Bana Natar, transcendence values were internalized through habituation integrated into the PAI learning process. Teachers were mentored to establish simple routines that enabled students to begin and end learning activities in a more reflective atmosphere. One activity applied was “Brief Dhikr and Tadabbur,” which was intended to help students connect learning materials with awareness of the greatness and power of Allah SWT.

The activity was conducted at the beginning and end of PAI lessons by adjusting it to the theme being studied. Teachers did not merely invite students to participate in dhikr but also provided space for them to understand the spiritual

message related to the material. In this way, learning was expected not to stop at conceptual mastery but to give students opportunities to reflect on the values learned and connect them with everyday life(AB Susanto et al., 2026).

In the topic of Thaharah (purification), the teaching module integrated the practice of ablution with the understanding that cleanliness is part of worship and an expression of devotion to Allah SWT. Through this learning design, students were encouraged to understand the spiritual meaning of purification and relate it to daily cleanliness habits. This activity represented the integration of transcendence values into PAI learning. However, changes in students' spiritual awareness could not be measured because no specific observation data or assessment instrument was available.

As a follow-up to the mentoring activities, PAI teachers at SD Al-Bana Natar integrated prophetic values into various components of the Teaching Modules used in the learning process. The integration was not merely added as supplementary material but was adjusted to learning objectives, student activities, and the forms of assessment used. Thus, prophetic values could be presented in a more directed and contextual manner in PAI learning planning.

The following matrix presents an overview of the integration of prophetic values developed in the PAI Teaching Modules after the mentoring activity. The matrix illustrates how Humanization, Liberation, and Transcendence values were translated into more operational learning components that teachers could apply in teaching and learning activities. The program produced eight PAI teaching modules for Grade IV, integrating prophetic values into learning topics, teaching strategies, and assessment activities, as summarized in Table:

Table 4. Integration of Prophetic Values in Eight PAI Teaching Modules

No.	Grade IV PAI Topics	Prophetic Values	Learning Strategies	Assessment/Activities
1	Surah Al-Hujurat: 13	Humanization	Cooperative Learning, Market Place Activity	Friendship Goodness Journal, Class Goodness Tree
2	Asmaul Husna	Transcendence	Contextual Teaching, Dhikr and Tadabbur	Daily Worship Journal, Spiritual Observation

3	Religious and Ethnic Diversity	Humanization, Transcendence	Group Investigation, Discussion	Peer Assessment of Empathy
4	Honesty and Responsibility	Liberation	Problem-Based Learning, Role-Playing	Honesty Canteen Reflection
5	Thaharah and Obligatory Bathing	Transcendence, Liberation	Demonstration, Habit Building	Ablution Practice, Observation
6	Exemplary Character of the Prophet and Companions	Humanization, Liberation	Storytelling, Inquiry-Based Learning	Role-Model Analysis
7	Obligatory and Congregational Prayers	Transcendence	Habituation, Direct Instruction	Prayer Checklist
8	Zakat and Infaq	Humanization	Project-Based Learning, Social Action	Social Service, Class Charity Box

6. Academic Discussion and Community Engagement Impact

The mentoring activities showed that teachers' direct involvement in planning and developing learning provided greater room for changes in classroom practice. In this activity, teachers were not positioned merely as recipients of mentoring materials but were involved from the process of identifying needs and preparing learning designs to developing Teaching Modules containing prophetic values. This pattern of involvement made the mentoring process more closely aligned with the actual conditions and needs faced by teachers in PAI learning. This approach aligns with Participatory Action Research (PAR), which emphasizes active community involvement in identifying problems and developing context-specific solutions (Rahel dkk., 2025b) In this PKM activity, teachers actively participated in every mentoring stage.

Teachers' involvement in preparing their own prophetic-value-based Teaching Modules also provided the experience that learning innovations can be developed from needs encountered in daily practice. Teachers had opportunities to select materials, determine activity formats, and adjust Humanization, Liberation, and Transcendence internalization strategies to student characteristics. This process meant that the mentoring results were not merely products delivered by the

community service team but developed through collaborative work between mentors and teachers.

This condition became one factor supporting a sense of ownership toward the learning materials developed. Such ownership is important because the sustainability of learning innovation depends not only on the existence of a mentoring program but also on teachers' willingness to use and develop its results independently. Therefore, the mentoring outcomes at SD Al-Bana Natar are expected to continue to be utilized and adapted by teachers in PAI learning after the PKM activity ends.

Theoretically, this mentoring activity provides an illustration of applying Kuntowijoyo's thought in the context of primary education. The concept of Prophetic Social Science, encompassing the dimensions of humanization, liberation, and transcendence, can be translated into learning practices that are closer to students' experiences. This perspective is consistent with the studies of (Susiknan Azhari dan Ibi Satibi, 2024b)(Rudiansyah, 2025) which were used as foundations for understanding the relevance of prophetic values to educational development.

In the PKM implementation at SD Al-Bana Natar, the three prophetic values were integrated continuously into PAI learning. Transcendence was directed toward strengthening students' spiritual relationship with Allah SWT, while humanization was manifested through habituating mutual respect and concern for others. Meanwhile, liberation was applied through activities that encouraged students' courage in dealing with problems, making responsible choices, and avoiding behavior contrary to religious values.

The integration of these three values provided teachers with opportunities to develop learning that was oriented not only toward mastery of religious material but also toward students' experience and active participation. Through discussion, role-playing, social projects, and spiritual reflection, PAI material could be delivered using a more contextual approach. The strategy was designed to create an interactive, meaningful, and enjoyable learning atmosphere (Joyful Learning), enabling students to understand and practice religious values in everyday life.

Based on the experience of the mentoring activities, the integration of prophetic values can be an alternative for developing more participatory PAI learning in primary schools. This approach positions students as learning subjects who actively participate in building understanding, developing attitudes, and habituating positive behavior. Thus, the application of prophetic values at SD Al-Bana Natar was directed not only toward strengthening religious understanding but also toward developing learning experiences that integrate spiritual, social, and moral aspects.

Based on information provided by the principal of SD Al-Bana Natar, the mentoring program was perceived to have contributed to positive changes in students' daily activities, including participation in religious activities, compliance with school rules, and concern for the surrounding environment. These observations represent the school's perspective on the program and have not yet been independently verified through systematic observation or triangulation.

One reported change was increased student participation in congregational prayer. Religious activities that had previously been viewed largely as school routines began to be directed toward habituating transcendence values. Through this habituation, students were given opportunities to develop spiritual awareness while directly practicing religious values in school life. According to the school principal, students showed initial signs of improved discipline and social concern, including participation in charitable activities (infaq) and community service. However, these observations were based on the school's account and were not supported by comparative data before and after the mentoring program.

These findings suggest that the planned internalization of prophetic values can connect learning activities with the development of students' attitudes and behavior. This is consistent with(Taqwim dkk., 2025), who emphasize the role of religious habituation in shaping students' attitudes and behavior. In the PKM activity at SD Al-Bana Natar, learning activities, habituation, and social engagement were designed to promote the application of Humanization, Liberation, and Transcendence values in the school environment.

Overall, the mentoring program at SD Al-Bana Natar demonstrated that integrating Humanization, Liberation, and Transcendence into PAI learning can enrich students' learning experiences and foster positive attitudes and behavior. Through active teacher involvement, these values were incorporated into learning planning and activities, providing practical experience in developing more contextual, participatory, and meaningful learning while supporting their sustainability within the school's learning culture.

CONCLUSION

1. Conclusion

The Community Engagement program, implemented through mentoring strategies to internalize prophetic values among educators at SD Al-Bana Natar, demonstrated positive outcomes in improving teachers' pedagogical competencies. The Participatory Action Research (PAR) approach, conducted through four stages—To Know, To Plan, To Do, and To Evaluate—helped teachers address methodological challenges in developing learning activities. The evaluation results showed an increase of 42.5 points in the average teacher competency score, from 54.2 at the initial stage to 96.7 after mentoring, equivalent to a 78.4% increase relative to the initial score. The program also supported teachers in developing a better understanding of how to integrate Humanization, Liberation, and Transcendence values into Islamic Religious Education (PAI) learning activities and student assessment.

2. Recommendations

To ensure program sustainability, the principal of SD Al-Bana Natar is encouraged to coordinate the implementation of prophetic-based Teaching Modules, while the Teacher Working Group (KKG) facilitates follow-up activities and evaluations at least once every three months. Monitoring indicators may include the availability and use of teaching modules, teachers' participation in KKG activities, and the integration of prophetic values into classroom learning and student assessment.

Teachers are also encouraged to continuously develop innovative learning media and strategies to strengthen students' prophetic character. Future community

engagement programs should involve more partner schools in Natar District. Since the current program involved only one school and did not include longitudinal measurements of students' character development, further programs should expand school participation and conduct long-term evaluations.

Documentation Of Strengthening Prophetic Value Internalization

The documentation illustrates the internalization of prophetic values through worship habituation, taharah practices, and PAI learning activities at SD Al-Bana Natar, as part of the PAR mentoring process.



Figure 1. Worship habituation activities as part of the internalization of Transcendence values at SD Al-Bana Natar.



Figure 2. Ablution practice as an implementation of Thaharah learning in strengthening Transcendence values.



Figure 3. PAI learning activities in the application of prophetic values in the classroom.



Figure 4. Teachers of SD Al-Bana Natar

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