



Dimensions of Islamic Prophetic Education in Core Values of State Civil Apparatus in Indonesia

Dimensi Pendidikan Profetik Islam dalam *Core Values* Aparatur Sipil Negara di Indonesia

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Info artikel	Abstrak
Diterima* (14 April 2025)	<p><i>Although the State Civil Service Agency has formulated Core Values for the State Civil Apparatus in Indonesia, sometimes there are still personality problems and performance of the State Civil Apparatus (SCA) in the community. In fact, these Core Values have synergy with prophetic educational values for the SCA in carrying out their duties as. Through a normative-philosophical approach, this qualitative study in the form of a literature review intends to identify the content of Islamic prophetic education values in Core Values for the SCA in Indonesia. The prophetic character of prophethood is the basis of perspective in this study. The results of this study found the content of Islamic prophetic education values in Core Values for SCA in Indonesia, including: shidiq values in Core Values in the form of accountability, trustful values in Core Values in the form of harmonious and loyal values, tabligh values in Core Values in the form of service-oriented and collaborative values, fathonah values in Core Values in the form of competent and adaptive values. The theoretical implications of this study affirm the value of Islamic prophetic character education can be disseminated to government policies to build the personality and performance of a professional and religious SCA.</i></p> <p>Kata Kunci: : Islamic Prophetic education, core values, State Civil Apparatus, Indonesia</p> <p><i>Meski Badan Kepegawaian Negara telah merumuskan Core Values bagi Aparatur Sipil Negara di Indonesia namun terkadang masih ditemukan problem kepribadian dan kinerja Aparatur Sipil Negara di tengah masyarakat. Padahal sejatinya Core Values tersebut memiliki sinergitas dengan nilai-nilai pendidikan profetik bagi Aparatur Sipil Negara dalam menjalankan tugasnya sebagai. Melalui pendekatan normatif-filosofis, studi kualitatif berupa kajian pustaka ini bermaksud untuk mengidentifikasi muatan nilai pendidikan profetik Islam dalam Core Values bagi Aparatur Sipil Negara di Indonesia. Karakter profetik kenabian menjadi landasan perspektif pada bahasan studi ini. Hasil studi ini menemukan muatan nilai nilai pendidikan profetik Islam dalam Core Values bagi Aparatur Sipil Negara di Indonesia antara lain: nilai shidiq pada Core Values yang berupa akuntabel, nilai amanah pada Core Values yang berupa nilai</i></p>
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harmonis dan loyal, nilai tabligh pada Core Values yang berupa nilai beorientasi pada pelayanan dan kolaboratif, nilai fathonah pada Core Values yang berupa nilai kompeten dan adaptif. Implikasi teoritis studi ini menegaskan nilai pendidikan karakter profetik Islam dapat didesiminasikan pada kebijakan pemerintah untuk membangun kepribadian dan kinerja Aparatur Sipil Negara yang profesional dan religius.

Kata kunci : Pendidikan profetik Islam, core values, Aparatur Sipil Negara, Indonesia

A. INTRODUCTION

The State Civil Apparatus (SCA) should be able to provide services to the community in a good and professional manner. However, it is not uncommon to find the SCA showing deviations in their personality and performance, such as violations of socio-cultural, state and religious norms in carrying out their duties.¹

Responding to the phenomenon of personality and performance problems of the SCA as above, the SCA in Indonesia should be able to realise and re-understand the existence of Core Values in their personality and performance as determined by the State Civil Service Agency in the Circular Letter of the Head of the State Civil Service Agency Number 14 of 2022 concerning the core values of the SCA with morals and the embodiment of the behaviour of the people of the State Civil Service Agency. The core values include service-oriented, accountable, competent, harmonious, collaborative, adaptive and loyal.²

If examined in depth, the existence of the Core values above in the perspective of Islamic prospective character education can be said to be synergistic with the prophetic characteristics of *sidiq* (honest), *amanah* (trustworthy), *tabligh* (conveying) and *fathonah* (intelligent). On this basis, the initial argument of this study states that there is synergy between the Core Values of the SCA and the prophetic characteristics for the formation of the personality and performance of the SCA in Indonesia.

¹Irawanto, "Etika Aparatur Pelayanan Publik Tinjauan Atas UU Aparatur Sipil Negara," *Reformasi*, vol. 5, no. 2 (2015):1.

² Surat Edaran Kepala Badan Kepegawaian Negara (BKN) Nomor 14 Tahun 202 tentang nilai-nilai *Core Values* ASN BerAkhlak dan Perwujudan Perilaku Insan BKN di Lingkungan Badan Kepegawain Negara, 3.



This study aims to explore the content of Islamic prophetic education values in various values of behaviour that become the Core Values of the SCA in Indonesia. However, the author realises that there have been several previous studies that are correlative to the subject matter of this study, including a study by Yayat Supriyatna, which confirms that the character building of the SCA requires the internalisation of religious values.³ This conclusion is corroborated by Sari in her quantitative study which explains that the various dimensions of religiosity of the SCA have not had positive implications for the work culture of the SCA.⁴ Furthermore, the study by Syawitri, Fitrisia, and Ofianto explained that the Core Values of the SCA are an important foundation for the existence of ASN in Indonesia in responding to the challenges of its growing tasks. The existence of the SCA Core Values can build a work culture for the State Civil Apparatus to be professional in realising excellent service to the community.⁵ Then the study by Maksin, Tantri, Hidayat, and Ariyanto mentioned that the presence of the BerAKHLAK State Civil Apparatus aims to internalise the basic values of the SCA.⁶ This is also in line with the study of Nawang Aviani, and Andjani Trimawarni who explained that the Core Values of BerAKHLAK must be cultivated by the SCA, because it can also maximise the quality of health services.⁷

Unlike the above studies, the focus of this study will explore the value of prophetic character values in the Core Value of the SCA in Indonesia. This study is urgent, especially in the midst of the rampant personality and performance problems of the SCA in society.

³Upriatna, Y, "Revolusi Karakter Dan Budaya Kerja Aparatur Sipil Negara (ASN) Melalui Penguatan Dimensi Religiusitas" *Jurnal Ilmu Administrasi: Media Pengembangan Ilmu Dan Praktek Administrasi*, Vol.14, No.2 (2017): 280.

⁴ Jayanti Armida Sari1 , Aldri Frinaldi2 dan Syamsir, "Pengaruh Pemahaman Nilai Agama Islam Terhadap Budaya Kerja Pegawai Negeri Sipil Di Kabupaten Pasaman Barat", *Humanus* Vol.16 No. 2 (2015): 196.

⁵ Syawitri Syawitri, Azmi Fitrisia, Ofianto Ofianto, "Core Value Ber-Akhlak Aparatur Sipil Negara Sebagai Etika dan Budaya Kerja Yang Profesional Untuk Meningkatkan Pelayanan Prima ,"*Jurnal Pendidikan Dan Konseling (JPDK)*, 4(6), 2558

⁶ Mastina Maksin, Revanggi Ayu Tantri, Sahrul Hidayat, Aprillio Egy Ariyanto, "Implementation Of "Asn Ber-Akhlak" Program With Characteristics As A Form Of Employee Development To Improve The Quality And Loyalty Of Employees," *Restorica: Jurnal Ilmiah Ilmu Administrasi Negara dan Ilmu Komunikasi*, Vol 8 No 1(2022): 27.

⁷ Nawang Aviani, Andjani Trimawarni, "Penerapan Core Values Ber-Akhlak dalam Meningkatkan Pelayanan Kesehatan," *Syntax Literate: Jurnal Ilmiah Indonesia* Vol. 8, No. 4 (2023)



B. RESEARCH METHODS

This qualitative study in the form of literature aims to explore the content of Islamic prophetic education values in various ethical values that become the Core Values of the State Civil Apparatus (SCA) in Indonesia. The explanation related to the State Civil Service Core Values in the Head of the State Civil Service Agency Number 14 of 2022 concerning the Core Values of the State Civil Service Personnel with Morals and the Embodiment of BKN Personnel Behaviour within the State Civil Service Agency is the primary data of this study. Meanwhile, various scientific literature that is correlative to the subject matter of the study becomes the secondary data of this study. The four characters of the prophet's character in the form of *sidiq*, *amanah*, *tabligh*, *fatonah* become the basis of perspective (theory of analysis) on the subject matter of this study. Furthermore, data collection through documentation techniques.

C. RESULTS AND DISCUSSION

The Value Base of Islamic Prophetic Education

In the Islamic perspective, the term prophetic education becomes an educational model that gets inspiration from the educational values character exemplified by the Prophet Muhammad SAW. This is because the values of character education practised by the Prophet Muhammad SAW contain orientation of productive human construction and contribute the realisation of scientific centuries which can then be manifested in life..⁸

The figure of the Prophet Muhammad SAW is a role model for Muslims. This can be seen through the attachment of various characters to his personality which is then referred to as the mandatory nature of the Apostle. The mandatory traits include four traits, namely *shidiq*, *amanah*, *tabligh*, and *fathonah*. Further explanation is as follows:

First, *shidiq*. This trait means harmony between words, beliefs, and actions. Shidiq is also the main foundation that exists in a prophet so that it can bring out the value of integrity,

⁸ Arifuddin, "KONSEP PENDIDIKAN PROFETIK (MELACAK VISI KENABIAN DALAM PENDIDIKAN)," *Jurnal MUDARRISUNA*, Vol. 9 No. 2(2019):319-320. DOI: <http://dx.doi.org/10.22373/jm.v9i2.4782>



sincerity and emotional balance. Therefore, *shidiq* is a reflection of the attitude that is inherent in a person through his words and actions, so that it can radiate authority, and noble character.

Second, *amanah*. This trait has the meaning of trustworthiness. A person can be said to be trustworthy if they can carry out the commitments that have been made, are consistent with the promises agreed upon, and carry out their competencies and can do work according to their duties and functions.⁹ The normative theological foundation of Islam related to the characteristics of the Prophet in the form of trust as a good example, among others, can be found in Qs. Al ahzab verse 72.¹⁰

Third, *tabligh*. This trait means to convey. A person is said to have the trait of *tabligh* if he is able to convey God's commands and also what He forbids. Therefore, the implementation of *tabligh* is closely related to communication ethics, leadership and self-development.

Fourth, *fathonah*. This trait can be interpreted as intelligent, both intellectually, spiritually and emotionally intelligent, so as to form a human being who has the characteristics of a vertical thinking pattern with Allah SWT, which includes being wise, having high integrity, having full awareness, having a proactive attitude, being trustworthy, having a sense of empathy and sympathy, having balanced emotions and a spirit of competence and having a mission.¹¹

The various prophetic character values above show that they are universal values that can be implemented in the formation or education of good social character in various aspects of social life. In this study, the various prophetic characters will be used as a perspective foundation to explore the content of Islamic prophetic education values in the Core Values of the SCA, which is the main object of this study.

⁹Zaen Musyrifin, "Implementasi Sifat-Sifat Rasulullah Dalam Konseling Behavioral" al Irsyad: Jurnal Konseling Islam Vol.11, No. 2, 2020, h. 155.

¹⁰ Iswan , Faurisa Rahmi , Ati Kusmawati, Pembentukan Karakter Islami Pada Siswa Sekolah Dasar Melalui Pendekatan Konsep Sidiq, *Tabligh, Amanah, Fathonah, Istiqomah* (Stafi), "Islamadina Jurnal Pendidikan Islam, Vol.20, No. 2, (2019):135.

¹¹Zaen Musyrifin, "Implementasi Sifat-Sifat Rasulullah Dalam Konseling Behavioral," al Irsyad: Jurnal Konseling Islam Vol.11, No. 2 (2020): 155-156.



The Value of Islamic Prophetic Education in the Core Values of State Civil Apparatus

Efforts to realise the various basic values in the Core Values of the State Civil Apparatus (SCA) have encouraged the government to provide more information in the form of knowledge transfer through various programmes. This is none other than because the presence of the Core Values of the SCA is expected to lead to the formation and improvement of the quality of a new work culture that is important to be strengthened in the environment through out Indonesia.¹² In this context, the paradigmatic awareness of Muslims regarding the integration of philosophical values in policies that contain educational values is urgent.¹³ Moreover, the value of education is an important element in Islam related to the formation of a person's personality.¹⁴ Therefore, awareness of the importance of transforming the value of mental formation in the character building of the SCA is urgent.¹⁵ Thus, there should be values in the Core Values of the moral SCA, not to mention the content of values of religious teachings, such as prophetic values for the life of religious people. religious life. In this sub-chapter, the results of the analysis will be described. the dimension of Islamic prophetic education values in various values in the Core Values of the SCA. Further elaboration, as follows.

1. *Sidiq* in Core Values (Accountable)

¹² Syawitri Syawitri, Azmi Fitrisia, Ofianto Ofianto, "Core Value Ber-Akhlak Aparatur Sipil Negara Sebagai Etika dan Budaya Kerja Yang Profesional Untuk Meningkatkan Pelayanan Prima ,"*Jurnal Pendidikan Dan Konseling (JPDK)*, 4(6), 2559.

¹³ Achmad, Lailatul Fitria, "THE PHILOSOPHICAL TRILOGY FOR THE DEVELOPMENT OF ISLAMIC EDUCATIONAL MANAGEMENT," *TATHO: International Journal of Islamic Sciences*, vol. 1, Issue.4 (2024): 227

¹⁴ Desi Ramandani Putri, Maskanatul Fiqiyah, "Development of Child's Islamic Religious Aspects Through The Method of Training Education," *TATHO: International Journal of Islamic Thought and Sciences*, vol 2, no.1(2025): 71

¹⁵ Haisang, "Improving The Work Culture of Civil Servants Through Mental Revolution in The Ministry of Religious Affairs of Papua," *TATHO: International Journal of Islamic Thought and Sciences*, vol.1, no.2 (2024), 126.



It is important to realise that the existence of the Government is a central institution that has the responsibility and oversees various state activities, not least in terms of the formation of rules for the State Civil Apparatus (SCA). This is because the government is required to prioritise the interests of the wider community over the interests of certain individuals or groups. However, the practice of corruption, collusion and nepotism is still sometimes found in various existing cases. Even the phenomenon of the number of corruption cases in Indonesia is still quite large, which is ranked 96th out of 180 countries in the world.¹⁶

Responding to the problem phenomenon above, the regulation of the State Civil Service Agency has actually been explained, that one of the Core Values contained is accountable. The intended value of accountability is that the SCA can carry out tasks honestly, responsibly, carefully, disciplined, with high integrity, and can also use State-owned assets (goods) responsibly effectively and efficiently, and not abuse the authority of the position.¹⁷

When viewed in the perspective of Islamic prophetic education, the existence of Core Values in the form of accountability can be said to be in line with the prophetic nature of *shidiq*. Such conclusions are due to the manifestation of the nature of *shidiq* can be the main foundation in a SCA so that it can bring up the value of integrity, sincerity and emotional balance, because the two values (accountable and *shiddiq*) have a paradigmatic meeting point as well as manifestations in the character education of the personality and performance which prioritises the spirit of honesty and good integrity.

Awareness of the synergy of the values of *shiddiq* and accountability is increasingly urgent, especially in terms of avoiding the politicisation of bureaucracy. This is because, in the realm of practice, bureaucratic politicisation can have adverse implications on the performance of the SCA. Moreover, the politicisation of the bureaucracy is based on

¹⁶ Irfan Setiawan, Christin Pratami Jesaja, "Analisis Perilaku Korupsi Aparatur Pemerintah Di Indonesia (Studi Pada Pengelolaan Bantuan Sosial Di Era Pandemi Covid-19)", *Jurnal Media Birokasi*, Vol.4, No.2 (2022): 34.

¹⁷ Surat Edaran Kepala Badan Kepegawaian Negara (BKN) Nomor 14 Tahun 202 tentang nilai-nilai *Core Values* ASN BerAkhlak dan Perwujudan Perilaku Insan BKN di Lingkungan Badan Kepegawain Negara, 4.



relational closeness, not based on the competence and capacity of the SCA.¹⁸ In this context, the manifestation of accountable value and Islamic prophetic value in the form of shiddiq can encourage a healthy government bureaucracy, which upholds integrity and honesty.

The existence of the *shiddiq* value dimension in the accountability value should be able to build paradigm awareness and attitude of responsibility of the SCA for the trust and authority that has been given to him, so that the manifestation of the shiddiq value will be able to deliver the SCA to serve honestly, responsibly, carefully, disciplined, and with integrity. Therefore, the paradigmatic awareness of the dimension of shiddiq value in accountability value as part of the Core Values of the SCA is very urgent. This is because the SCA is also equipped with various forms of resources from the government that are important to be accounted for, and done effectively and efficiently.

2. *Amanah* Value in Core Values (Harmonious and Loyal)

The phenomenon of some State Civil Apparatus (SCA) who are also exposed to intolerance and radicalism is actually not in line with the Core Values of the SCA in the form of harmonious and loyal values. This is because the harmonious value emphasises that the SCA can appreciate people from different backgrounds, be able to build a conducive work environment and help others in social life. Likewise, the Core Values in the form of loyal values emphasise the SCA to be able to maintain the good name of the agency and the State. Not only that, it is also emphasised to keep the secrets of office and the State, uphold the constitution and state ideology.¹⁹ In addition, the fact of social pluralism emphasises the importance of a multiculturalist and harmonious society.²⁰

If examined in the perspective of Islamic prophetic education, the Core Values in the form of harmony and loyalty can be said to be synergistic with prophetic characteristics in

¹⁸ Nahot Tua, "Parlindungan Sihaloho, HerlanThe Dilemma in Neutralizing the State Civil Apparatus (ASN) and Alternative Solutions," *Jurnal Bina Praja*, vol. 12, no.2(2020): 222

¹⁹ Surat Edaran Kepala Badan Kepegawaian Negara (BKN) Nomor 14 Tahun 202 tentang nilai-nilai *Core Values* ASN BerAkhlak dan Perwujudan Perilaku Insan BKN di Lingkungan Badan Kepegawain Negara, 4.

²⁰ Nurul Istiani, Adib Susilo, "REVIEWING THE CORE VALUES OF STATE CIVIL APPARATUS IN INDONESIA: PERSPECTIVES ON ISLAMIC MULTICULTURALISM," *TATHO: International Journal of Islamic Thought and Sciences* vol.1, Issue.1(2024):3.



the form of trust. This conclusion is due to the manifestation of the nature of trustworthiness can be a paradigmatic basis and attitude of the SCA in carrying out agreed commitments in accordance with job responsibilities, both as a SCA and a citizen, especially in maintaining harmony in the midst of social diversity and also maintaining the integration of the life of the nation and state.

Awareness of the existence of the value of trust in the Core Values of the SCA in the form of harmonious and loyal values is increasingly urgent, especially for improving performance in national development to achieve state goals. This is because the smooth operation and implementation of national development is closely correlated with the spirit and quality of performance of the SCA. In this context, because the SCA has the task of organising the government, especially in implementing laws and regulations, in other words, as state servants, they must also be loyal and comply with and maintain the constitution and state ideology..²¹

The existence of the trust value dimension in the two Core Values of the SCA (harmonious and loyal) should also be able to build paradigm awareness and attitudes to uphold respect for existing differences, both in the work environment and in social life in general. This is so that in practice a harmonious work environment can be formed and can have positive implications for the wider community. Meanwhile, there is also a synergy of loyal and trustworthy values in dedicating themselves and prioritising the interests of state life, so that the SCA must be able to comply with the constitution and state ideology.

3. *Tabligh* in Core Values (Service-Oriented and Collaborative)

The problem of public services, such as the lack of consistency, information, and transparency of services, has decreased public trust.²²The service problems of the State Civil Apparatus (SCA) that occur in the community have actually been contained in the Core

²¹ Mukmin Muhammad & La Ode Husen, "State Civil Apparatus in Indonesia in the Conception of Welfare State: A Study of Legal Material Law Number 5 Year 2014 on State Civil Apparatus," *Asian Social Science*, Vol. 15, No. 3 (2019):70

²²Titin Rohayatin, Tulus Warsito, Ulung Pribadi, Achmad Nurmandi, Wahyudi Kumorotmo, Sura, "Faktor Penyebab Belum Optimalnya Kualitas Penyelenggaraan Pelayanan Publik Dalam Birokrasi Pemerintahan", *Jurnal Caraka Prabhu*, Vol. 01, No. 01, 2017, h. 23.



Values in the form of service-oriented and collaborative values. The service-oriented value emphasises to be able to understand and meet the needs of the community, be friendly and able to make improvements. Meanwhile, the collaborative value emphasises the SCA to be able to provide mutual opportunities for various parties to contribute, open in cooperation to produce added value and also an increase in efforts to utilise various resources for the orientation of the common good.²³

The existence of two Core Values of the SCA (service-oriented and collaborative) in the perspective of Islamic prophetic education can be said to be in line with the value of tabligh, namely in the aspect of communication skills related to service to the community regarding information and in working well together when carrying out tasks. This conclusion is due to the manifestation of the tabligh trait can be a paradigmatic basis and attitude of the SCA in maximum service to the needs of the community.

The existence of the tabligh value dimension in the two Core Values of the SCA (service-oriented and collaborative) should be able to build paradigm awareness and attitudes of the State Civil Apparatus to be professional and solutive in understanding and serving various aspects of community needs. Therefore, paradigmatic awareness of the existence of tabligh values in the Core Values in the form of service-oriented and collaborative values is increasingly urgent in the task of carrying out public services and various tasks in national development that are specialised.²⁴ On this basis, the effort of evaluative awareness of the services that have been provided to the public is also an urgent thing that accompanies it. Meanwhile, collaborative value is also synergistic with the manifestation of tabligh value. This is because the SCA in carrying out the task of serving the community is also important to cooperate with various parties, both fellow SCA and elements of society. Thus, it is expected to be able to cooperate and collaborate between the State Civil Apparatus by trying to overcome the solution well and maximally.

²³ Surat Edaran Kepala Badan Kepegawaian Negara (BKN) Nomor 14 Tahun 202 tentang nilai-nilai *Core Values* ASN BerAkhlaq dan Perwujudan Perilaku Insan BKN di Lingkungan Badan Kepegawain Negara, 3-4.

²⁴ Mukmin Muhammad, "General Principles of Good Governance in State Civil Apparatus Law," *INTERNATIONAL JOURNAL OF INNOVATIVE RESEARCH & DEVELOPMENT*, Vol.7, Issue.1 (2018): 218



4. *Fathonah* in Core Values (Competence and Adaptive)

Efforts to improve the quality of government services to the community, one of which is by improving its Human Resources. The reason for the problem of poor Human Resources is often due to various factors, including the number of State Civil Apparatus (SCA) who do not have competence, there is a social gap in the position they receive, non-optimal performance, low employee integrity, have not participated in training for competency development and so on, and the absence of rewards and punishments for State Civil Apparatus who have high integrity or who violate the code of ethics.²⁵

The importance of improving Human Resources has actually been explained in the Core Values of the SCA in the form of competence and adaptive values. This competency value includes the value of improving the SCA self-competence to be able to answer the ever-changing challenges. In this value, it is also emphasised to carry out tasks well and help others learn. Meanwhile, the adaptive value emphasises that the State Civil Apparatus can adjust to follow developments, always innovate and be creative and can act proactively.²⁶

When viewed in the perspective of Islamic prophetic education, the existence of two Core Values of the SCA (competent and adaptive) can be said to be synergistic with the value of *fathonah*. This conclusion is due to the manifestation of the nature of *fathonah* can be a paradigmatic basis and attitude in optimising its intellectual and social competence in working to serve the needs of the community. Human resources are expected to be able to cultivate other resources that can support this achievement.

The importance of paradigmatic awareness of the *fathonah* value dimension in the two Core Values (competent and adaptive) in the realm of practice will also be able to encourage the importance of awareness of the SCA to be able to carry out several efforts or strategies that can develop various knowledge and skills for the quality of their performance.

²⁵Vita Nurul Fathya, "Reformasi Manajemen SDM Aparatur di Indonesia", *Government: Jurnal Ilmu Pemerintahan* Vol.10, No. 1 (2017):49.

²⁶ Surat Edaran Kepala Badan Kepegawaian Negara (BKN) Nomor 14 Tahun 202 tentang nilai-nilai *Core Values* ASN BerAkhlak dan Perwujudan Perilaku Insan BKN di Lingkungan Badan Kepegawain Negara, 4.



This is because the professionalism has positive implications in shaping its service duties to the public.²⁷

The dimension of *fathonah* value in the two Core Values (competent and adaptive) should also be able to lead the SCA to have a paradigmatic awareness and attitude that is smart, innovative, creative, and able to develop and adjust in carrying out its duties, so that it can always try to continue learning in developing its capabilities. In the realm of practice, this will also make the SCA to be able to always do various things in improving competence to face various dynamic challenges while still carrying out their duties in a quality, innovative and adaptive manner according to the development of community needs.

D. Conclusion

This study concludes that there is a content of Islamic prophetic education values in the Core Values of the State Civil Apparatus (SCA) in Indonesia. First, *shidiq* in the Core Values in the form of accountable value. The dimension of *shidiq* value can be seen in the emphasis of accountable value in building the character of the SCA that has honesty and integrity. Second, *amanah* in the Core Values in the form of harmony and loyalty. The dimension of *amanah* can be seen from the emphasis on harmonious and loyal values in building a character that respects social pluralism and maintains national integration. Third, *tabligh* in the Core Values in the form of service orientation and collaborative values. The dimension of *tabligh* value can be seen from the emphasis on service-oriented and collaborative values in building a State Civil Apparatus that is communicative towards community service and cooperates in duty. Fourth, *fathonah* in the Core Values in the form of competent and adaptive values. The dimension of *fathonah* value can be seen from the emphasis on competent and adaptive values in building a SCA that is smart, creative, innovative and able to adapt itself in serving the growing public needs.

²⁷ Dedi Iskanto, "Does Career Development Effect on Professionalism? : A Case Study of State Civil Apparatus in Indonesia," *International Journal of Management and Business Applied* Vol.1, No.1, (2022):9.



This study shows that Islamic prophetic education values can be disseminated in Indonesian government policies to build the personality and performance of professional and religious SCA. This study has not reviewed the influence of the Core Values of the SCA on the personality and performance of praxis in the community. This is important to be studied further and in depth in order to find the extent of the effectiveness of the Core Values applied.

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