

Prophetic Social Concept of Kuntowijoyo in Strengthening the Values of Islamic Education in Schools

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ABSTRACT

The Idea industrial revolution 4.0 has delivered journey education in Indonesia in a long and winding roadmap. *Turbulence*. Institutions of Islamic education also experience this, with supported by solid values make able Islamic education stands on itself. Kuntowijoyo offers a draft of expected prophetic social sciences capable of maintaining and strengthening Indonesia's education journey to accompany Islamic education values there. This is *library research* or studies library. As for the data source in the study, there are two primary and secondary sources. Primary data sources were obtained from Kuntowijoyo's writings about draft knowledge of social prophetic. Secondary data sources were obtained from several related journals. Data analysis on research uses content analysis and hermeneutics text, so that intent, purpose, and the content message inside book can be understood clearly. This study produces an analysis of draft social prophetic Kuntowijoyo in strengthening values of Islamic education in schools as institution Islamic education, such as humanization, liberation, and transcendence.

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INTRODUCTION

Education is an effort to educate and mature humans, which individuals, groups, or institutions carry out. Education is also business aware for develop potency source power human (participant educate) with method encourage and facilitate activity study. Education is also a process for mature men. In other words, education makes an effort to humanize humans. So that education is essential for humans.

The discussion about character studies to explore interesting sides and their contribution to education is very interesting. With this, we can discover the twists and turns of the character's obstacles. One of the leaders of Islamic education in the Middle East, Hasan bin Ali Al-Hajjajy has compiled many books on education. Even though there is not much research that makes it a source of character studies with their thoughts, the books that have been compiled can be interesting study material to discuss. All of Hasan bin Ali Al-Hajjajy's books were compiled during his tenure as general chairman of the Ministry of Islamic Religion in waqf, da'wah, and guidance in the Makkah region. Several concepts about education are presented in the books he wrote, especially in terms of educational goals.

On the other hand, a Western figure named John Dewey also presented a concept of educational goals that differed from that presented by Hasan bin Ali Al-Hajjajy. John Dewey has several books, including *Experience and Education*, and this book has greatly influenced thinking about education.

The idea of revolution Industry 4.0; the Indonesian government has introduced a *roadmap* movement industry national, marked by a shift of all activity man to the digital world. (Umam 2019) Likewise, the development of education in the era of disruption here is Nadiem Makarim, Minister of Education and Culture of Indonesia, launched the concept of national education reform with the concept of "Freedom to Learn. " Draft the become the idea of education capable of facilitating a humane and involving learning process and position participant education as an independent subject. (Hidayat, 2021)

Nowadays, this system of education in Indonesia experienced a dichotomy in science, that is, religion and science common to be problems. Education is a capable system of developing all the potential within the self of humans. (Arifuddin 2019) Often the learning process is formal and only looks at participants educated as prepared objects for market needs, they experience alienation, Good individually and culturally (dehumanization). Moreover, activity study at school only emphasizes the aspect of cognitive. (Hidayat 2021) Whereas formulated curriculum-level unit education in a system education national, three

aspects are cognitive, affective, and psychomotor. (Amran 2020)

Education must be based on a belief in the Almighty that transcends the power of humans. Modern education must return to religion because matter will become means finish problems in the world. (Shafi'i 2020) Likewise, Islamic religious education should be capable of reading circumstances social in every aspect.

From phenomena, there is an effort to awaken return a knowledge, as expressed genre trying thoughts do a combination of Islamic principles with modern science or can also be named genre integrative. (Shafi'i 2020) So there is an effort to blend both because, in essence, own unity and cohesiveness. (Dalimunthe 2021) Moreover, realizing cohesiveness requires practice education, which is the structural-functional embodiment of knowledge or theory education. Close science with discourses philosophical like idea figure thinking education that is Kuntowijoyo. (Sumadi 2018)

RESEARCH METHOD

The method of this studie is *Library Research*. As for the source data in the study, there are two; first primary source, second source secondary. The primary source is from Kuntowijoyo's writings with draft Prophetic social sciences, as well as secondary sources that are several related journals. Data analysis on research uses content analysis as well as hermeneutics text and its meaning so that intent, purpose, and content message in the book can be understood clearly.

RESULTS AND DISCUSSION

Kuntowijoyo Biography

Kuntowijoyo was born on September 18, 1943, in Saden, a Region of Yogyakarta. His childhood was always cared for by pattern foster family, devout Javanese muslim. Kuntowijoyo is a child of couple H. Abdul Wahid Sosromartojo and Hj. Warrasti. (A'yuni and Hijrawan 2021) Because his father is an administrator of the mosque, then in a growth and development personal Kuntowijoyo was influenced by religion and art deep religion. (Masduki, 2016)

However, Kuntowijoyo was raised by his grandfather, an artist and intellectual, so blood artistic and intellectual decreased to a grandson that is Kuntowijoyo. (A'yuni and Hijrawan 2021) His ability to learn Islamic history or create *dates* significantly influenced his life when he matured. At the top development studies history critical (*critical historical studies*)

or studies modern history (*modern historical studies*), Kuntowijoyo starts to know approaches knowledge already social (*social scientific approach*). Deepen during this. (A'yuni and Hijrawan 2021)

Kuntowijoyo's Prophetic Social Thought

The origin of the idea of Prophetic Social Sciences (ISP) is because it was found in the writings of Muhammad Iqbal and Roger Garaudy in the book rebuilding the mind of religion in Islam, which reiterated the words of a Sufi that the Prophet Muhammad had reached the highest place and became a mystic's dream. Then he returned to the world to fulfill his apostolic duties and was never tempted to stop because of his religious experience. (Kuntowijoyo 2018)

Prophetic Social Sciences (ISP) is an idea after the emergence of Transformative Social Sciences, which, unlike academic, social sciences, and critical social sciences, continues beyond explaining social phenomena. However, also trying to transform it. Then the question arises in which direction is the transformation, for what, and by whom did it do it? Up to this point, transformative social science cannot provide answers.

Therefore, this Prophetic Social Science is needed because it not only explains and changes social phenomena but also gives directions in which direction the transformation is carried out, for what purpose, and by whom. This Prophetic Social Science does not just change but also changes based on specific ethical and prophetic ideals. (Kuntowijoyo 2005)

1. Humanization

Embodied value in humanization This *amar ma'ruf* is an element from Social prophetic Knowledge. (Kuntowijoyo 2018) Ideas based on interpretation creative from this Islamic teaching is a teaching for doing the truth in every life. With meaning manifestation mark humanization will push potency goodness (*ma'ruf*) possessed human and then for man again. In the paradigm of Knowledge Social Prophetic (ISP), actualization mark humanization effort oriented for humanize human, liberate man from shackles of property, violence, and hatred in life human. (Harahap and Setiawan 2022)

In industrial times man quickly significantly fell and lost his humanity. A need exists for businesses to lift the return of dignity to humans; the emancipation of humans is needed. Like in the Qur'an, surah al-Tin says that people can fall to the lowest place except those who believe and do good deeds pious. (Kuntowijoyo 2018)

Humanization means humanizing humans and deep matter. This clear draft must remove things that can injure man others. Kindly contextual, humanization in education will prepare participant committed learner for guard brotherhood in the middle plurality. Confess exists in reality plural life as an emanation from the Supreme Being. On the side principle, humanization in education tries to introduce participant education to teak themselves as independent individuals at a time part of the social environment. In prophetic education no justify

2. Liberation

Liberation value in Knowledge Social Prophetic (ISP) Kuntowijoyo based on Islamic teachings *nabi munkar* (Kuntowijoyo, 2018) that is preventative teaching action crime, damage nor ugliness. Meaning liberation in a manner, terminology can be understood as a form of liberation of man from ignorance, poverty, and oppression. (Harahap and Setiawan 2022) The objective of liberation is liberation from cruelty, structural poverty, arrogance, technology, and blackmail abundance. Then the desire appears to liberate the self from the fetters built up alone. (Kuntowijoyo 2005) In the draft Knowledge Social Prophetic (ISP), Kuntowijoyo owns four missions, namely:

- a. Liberate condition life people man from the impact of negative system knowledge, materialistic and discriminatory knowledge class, social, and gender.
- b. Avoid life social man from the world of industry and systems bad social.
- c. annihilate system impactful economy bad for life social human.
- d. Liberate life social, political man from system social bad politics.

Based on the context of Islamic education, the foundation marks liberation is expected to be capable become liberating education and a man from all forms of shackles of crime, stupidity, oppression, and hegemony other. (Harahap and Setiawan 2022) Implementation marks liberation in the world of education, i.e., liberates the world of education from trap bureaucratization To give room for teacher innovation during the learning process. Liberate participants and educate them from all practice oppression. Good cultural or structural. (Hidayat 2021)

3. Transcendence

Transcendence value in social prophetic knowledge called *tu'minu billah* (Kuntowijoyo, 2018) which is a fundamental value at once becomes base paradigmatic from the second mark, is humanization and liberation. This transcendence value can't be dichotomized from humanization and liberation. In draft Knowledge Social

Prophetic (ISP), transcendence based on Islamic teachings, ordering for believe. Construction of the idea of Science Social Prophetic (ISP), i.e., humanization, liberation, and transcendence, exists synergistic integrative value in the formation of personality social individual human. (Harahap and Setiawan 2022)

This transcendence aim adds dimensions transcendental in culture. We have lots given up to current hedonism, materialism, and decadent culture. We must believe that something must be done, i.e., clean ourselves and remember back that dimensions transcendental become valid parts of human nature. Then can We feel the return that the world is God's Grace? (Kuntowijoyo 2005)

Transcendence makes an effort clean the self by constantly recalling transcendental dimensions, which is human nature. In context, education is understood as trusting that the revelation Lord is the source of truth and source value. Transcendence is a binding spiritual tie to the whole activity of humans, incl tie education with the Almighty God. All forms of activity humans in this world can't be free from the holy Koran.

Islamic Education Values

1. Definition of Islamic Education

Education is business conscious and planned To use for realize atmosphere and environment Study, as well as the learning process for participants, educate in a manner active develop potency himself for own religious, spiritual strength, noble character, control self-own, pleasing personality, intelligence, as well necessary skills himself, society nation and state. (Musaheri 2007)

Darmaningtyas discloses a related understanding of education as business conscious and systematic in reaching a level of life and achieving more progress _ ok. (Ngainun and Sauqi 2008) Ahmad D. Marimba disclosed that education is guidance or built in a manner aware planned by someone educator to participant educate to develop the physical and spiritual participant educate For going to form the primary personality. (Ghufron, 2017)

Understanding of Islamic education was expressed by Ahmad D. Marimba that Islamic education is business for guiding and teach skills physical and spiritual based on contained values in Islamic teachings use the formation leading personality according to Islamic measurements . (Basri, 2017)

The dimension of Islamic education was divided become three dimensions, namely :

- a. Dimensions life pushing world man position as a servant of Allah SWT for develop himself in knowledge, skills, and Islamic values that become base his life.
- b. Dimensions life ukhrawi who pushed man to develop himself in pattern compatible and harmonious relationship as well as balanced with Lord Allah SWT. In this dimensions, man will do activities with constant effort to hold on firm to Islamic values.
- c. Dimensions between life worldly and ukhrawi, dimensions This pushes man To try to make himself a complete and plenary servant of Allah SWT in field knowledge and skills as well as hold on firm always with Islamic values . (Basri, 2017)

Focus Islamic education as expressed Zakiah degrees, i.e.; more lots showed to repair mental attitude to be materialized in charity deed, fine for necessity himself Alone as well as other people theoretical nor practical. (Thanksgiving 2015)

2. Islamic Education Values

Zakiyah Darajat disclosed that Islamic religious education is focused on understanding Islamic teachings whole accompanied by deep insight, then practicing and using guidelines in life human. (Hanifah Salsabila, Rahma Wati, and Masruroh, Siti, Nur Rohmah 2021) The values education are mentioned in the Qur'an and Hadith (Septianti et al., 2021). According to Ahmadi, Islamic education is all focuses maintaining and restoring human nature and the source of power existing humans to him, going to the formation of whole human beings following Islamic religious teachings. Islamic perfection governs all aspects of life strung together in hadith, the second *Urbain*, namely Islam, Faith, and Ihsan.

- a. The aspect that is contained aspect about all like deed human. Aspect this is what is instilled within the heart of humans because are guidelines in self the hugger.
- b. Aspects of Faith are about the provisions of Aqidah, which later become reject measuring the good and the flawed human.
- c. The aspect of Ihsan about provision ethics and adab in Islam makes a man ok.

In character, Islamic education has marks separately, including :

- a. Emphasis on search knowledge, mastery, and development on the foundation of worship to Allah SWT.

- b. Emphasize values, morals, confession on potential and ability of a person, developed personality, experience knowledge on responsibility answer to God and society.
- c. Integration of third aspects of Islam, Faith, Ihsan.
- d. Emphasize knowledge in face development technology along with function. (Hanifah Salsabila, Rahma Wati, and Masruroh, Siti, Nur Rohmah 2021)

The deeper essence of Islamic education exists in principles, goals, and curriculum.

- a. In principle, in Islamic education, there are: *First*, the process of transformation and internalization, i.e., implementation. Islamic education must be done in a manner gradual, tiered, and continuous with effort transfer, planting, directing, teaching, and mentoring carried out in a manner planned, systematic, and structured with the use of patterns and systems specific. *Second*, knowledge, and values, i.e., directed effort to give and understand and experience knowledge, and values. *Third*, on yourself child education, i.e., That education is given to child students who have potency spiritual. *Fourth*, through growth and development potency nature, i.e., task Islamic education grows, develops, maintains, and maintains human latent potential, so it grows and develops by level abilities, interests, and talents. Fifth, to reach harmony and perfection in life in all aspects, the objective end of the process of Islamic education is building *Insan Kamil*.
- b. According to Abdurahman Saleh Abdullah, Islamic education's goals are classified into four kinds: *First*, education's goal is physical. *Second*, goals education spiritual. *Third*, purpose education sense. *Fourth*, the purpose of education is social.
- c. Curriculum education. Base tree drafting curriculum Islamic must load principle: *First*, mark unity base for equality Islamic values at each time and place. *Second*, contain mark unity interest in developing mission Islamic teachings; and *Third*, contain charged material spiritual, intellectual, and physical development. (Ikhwan 2014)

Analysis Prophetic Social Concept Kuntowijoyo In Strengthening the Values of Islamic Education in Schools

Draft social prophetic kuntowijoyo refers to how education at school can represent and practice knowledge in everyday student life. (Saeful and Lafendry 2021) Prophetic Social Sciences Kuntowijoyo, i.e., humanization based on *amar ma'ruf*, liberation based on *nahi evil*, and transcendence based on *faith billah*. (Kuntowijoyo 2018) School as a place for study is a

world of children who study knowledge profoundly and broadly. (Saeful and Lafendry 2021)

School is also a vehicle or developing the talent personal child at a time, maximizing a child's potential. (Rasyid et al., 2020) School is complementary to education and family; according to Arif Rohman, schools have a role and function in the world. Education is critical after the family because they help embed values of education base to the child.

Such education form attitude and personality glorious as well as intelligent mind, later can helpful in the middle current development public with all demands and conduct public along with walk time. Schools also draft coaching education in an intentional, regular, and planned manner. That educator or teacher supplies a child with the knowledge he has. (Rosyadi, Supriadi, and Rabbanie 2021)

The school has not quite enough responsibilities to include: 1) continuing and developing education inside family, 2) straightening and directing education based on theory education, 3) laying the basics scientific knowledge and developing skills, 4) preparing participants to educate with capable knowledge face in their environment. (Ramadan et al. 2022)

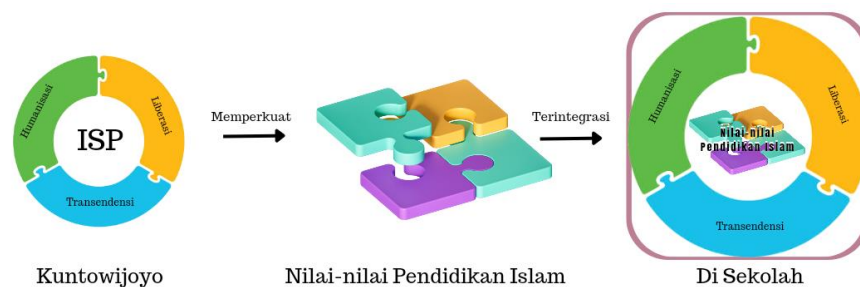


Image: schematic draft social prophetic

Through the draft Prophetic Social Sciences, Kuntowijoyo must be capable do reorientation to epistemology, that source of knowledge is not only from ratio and empirical course but also from revelation. (Kuntowijoyo 2005) Besides, Prophetic Social Sciences must be capable of giving color and strength to apply Islamic education's values in schools.

1. Analysis Humanization Kuntowijoyo

The objective of humanization is to humanize humans. (Kuntowijoyo 2005) Humanize man is a education that teaches capable values, friends, peers, able honor, and appreciation of father and teacher at school. To be always reflected good manners to fellow. Besides That, in Islamic education, mark morals (Hanifah et al., Siti, Nur Rohmah 2021) with existing knowledge about how to humanize man in a manner. No direct participant education taught good morals to get applied at or outside school.

In the progress industry, school as an institution education must be capable of education lifting the return dignity of participants and teaching them not to feel in shackles. (Kuntowijoyo 2018) It aligns with the napa within Islamic education, which aims to maintain and restore human nature and source Power existing humans to form whole human beings through Islamic religious teachings. (Hanifah Salsabila, Rahma Wati, and Masruroh, Siti, Nur Rohmah 2021)

This education can also add seriousness heart in practice aspect courtesy in Islamic education (Hanifah et al., Siti, Nur Rohmah 2021). It means liberation of man from the shackles of crime and hatred must become attention main implanted in self-participant study at school. This will influence their attitude and knowledge when outside school.

2. Analysis Liberation Kuntowijoyo

The objective of liberation is liberation from cruelty, structural poverty, arrogance, technology, and blackmail abundance. Then the desire appears to liberate the self from the fetters built up alone. (Kuntowijoyo 2005) Meaning liberation in a manner, terminology can be understood as a form of liberation of man from ignorance, poverty, and oppression. (Harahap and Setiawan 2022) So in the Islamic education concept, this can strengthen how knowledge is essential for learning emphasis on searching knowledge, mastery, and development on the foundation of worship to Allah SWT.

This Liberation is based on Islamic teachings *nahi munkar* (Kuntowijoyo, 2018), i.e., preventative teaching action, crime, damage, or ugliness. (Harahap and Setiawan 2022) Zakiah degrees say that more Islamic education lots showed to repair mental attitude to be materialized in charity deeds, fine for necessity himself alone nor anyone else. (Thanksgiving 2015) so from That school as an institution, education must be capable of liberating self from stupidity and always for do kindness.

Activity participant study at school obliged For demand science. Obligation: This framework helps the man who is a participant go out of stupidity. If generation No insert start moment, This will impact badly later. Besides being obliged to demand knowledge, it is also obliged to leave something matter capable bad making personal student fall in the wrath of God.

3. Analysis Transcendence Kuntowijoyo

Transcendence value in knowledge social prophetic called *tu'minu billah* (Kuntowijoyo, 2018) is Islamic teachings as order To belief. (Harahap and Setiawan

2022) For Muslims, of course, transcendence means having faith in Allah SWT. Because of that Already properly Muslims put Allah as the holder authority; God is the most objective with 99 beautiful names. (Kuntowijoyo 2005)

Construction of the idea of Science Social Prophetic (ISP), i.e., humanization, liberation, and transcendence, exists synergistic integrative value in the formation of personality social individual human. (Harahap and Setiawan 2022) It is also taught in school education basic. So a belief with his God must teach from early.

In order for always have faith in Allah SWT, be lock and be packer how conception participant educates in a manner humanization and liberation. The value of Islamic education is not only taught material, of course; the teacher said knowledge only, but also in a way truly capable of entering into heart and soul participant education.

So the concept of social prophetic Kuntowijoyo becomes a road to how the values of Islamic education in schools can be accepted and applied by the participants educate. Knowledge of religion and beliefs to Lord Allah SWT. Moreover, all at once capable of reconstructing Islamic education in schools as guidelines for life people in this world and in the hereafter.

CONCLUSION

In institutional education, a school base is significant to strengthen the values of Islamic education in life every day. Humanize man is a education that teaches capable value, friends, peers, able honor, and appreciation teacher at school. To be reflected always good manners to the other. Liberation this is based on Islamic teachings *nahi munkar*, teachings that prevent evil acts, corruption, or ugliness to the student. At a time capable of liberating the student for always enterprising practice values Islamic education. Transcendence, command for always have faith to Allah SWT, be lock and be packer how conception student in a manner humanization and liberation. The value of Islamic education is not only taught material, of course; the teacher said knowledge only, but also in a way truly capable of entering into heart and soul of student.

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