

---

---

## Prophetic Discourse in Islamic Educational Studies

---

---

**Taufiq**

*Teacher at SMK Muhammadiyah Kudus*

*e-mail: taufiqf@rocketmail.com*

**Abstract-***This study discusses the prophetic discourse in the study of Islamic education. It is a library research focused on prophetic discourse and Islamic education. The prophetic theory developed by Kuntowijoyo was employed to reveal the prophetic dimension of Islamic education. The three prophetic dimensions of Islamic education are: humanization, liberation and transcendence. On this basis, this study affirms prophetic education as an alternative concept of Islamic education. However, prophetic education becomes a contextual education discourse of society change and seems to be less sensitive to the community development. Yet Islamic educational institutions can establish prophetic discourse as a form of ijtihad in the development of Islamic education.*

**Keywords:** *Discourse, Prophetic, Islamic education.*

**Abstrak-***Tulisan ini akan mendiskusikan tentang wacana profetik dalam kajian pendidikan Islam. Penelitian ini merupakan penelitian literature yang focus pada wacana profetik dan pendidikan Islam. Dengan menggunakan teori profetik yang dibangun oleh Kuntowijoyo, tulisan ini hendak membaca dimensi profetik pendidikan Islam. Tiga dimensi profetik pendidikan Islam tersebut antara lain yaitu, humanisasi, liberasi dan transendensi. Atas dasar itu, penelitian ini menjadikan pendidikan profetik sebagai alternative konseptual pendidikan Islam. Pendidikan profetik menjadi wacana pendidikan yang bersifat kontekstual dengan perubahan masyarakat (society change) dan terkesan kurang peka terhadap perkembangan masyarakat. Untuk lembaga pendidikan Islam, dapat menjadikan wacana profetik sebagai salah satu model ijtihad dalam pengembangan pendidikan Islam.*

**Kata Kunci:** *Diskursus, Profetik, Pendidikan Islam*

## A. Introduction

Despite the increasing number of contemporary Islamic educational discourses, various discourses are rife with several proposals of theoretical framework. The problem of Islamic education lies in its incapability to generate a construct of contextual religious discourse with society change society and its less sensitivity on community development.<sup>1</sup> In addition, based on the common understanding of all stakeholders of Islamic education, a learning process is not merely discontinued at the transfer of knowledge but the consciousness of values which are internalized in several educational concepts or transfer of value for social transformation.<sup>2</sup> In fact, approaching the 21<sup>st</sup> century, Islamic education should be able to provide solutions for the existing problems.

Essentially, the prophetic dimensions are an alternative in the format of Islamic culture in the three domains of action, namely humanization, liberation, and transcendence, and it is now considered as Islamic symbols of *da'wah* with a transcendent and arid tendency for humanization and liberation.<sup>3</sup> Kuntowijoyo reaffirmed, the prophetic paradigm, both humanization, liberation, and transcendence, refers to the implied interpretation of Q.S al-Imrân [3]: 110, therefore Islamic education experiences an innovative concept which embodies the Qur'anic values.<sup>4</sup> In its development, the prophetic dimension can offer a modern Islamic education concept. The terminology of prophetic is simply derived from prophet, namely a principle of Islamic education that refers to the sociological context of the Prophet's era and attempts to transform it in the recent context (contextualization). The existence of a prophetic-dimensional education<sup>5</sup> is expected to be able to synergize with the volatile era, social, and culture.

---

<sup>1</sup>A. Munir Mulkhan, *Nalar Spiritual Pendidikan: Solusi Problem Filosofis Pendidikan Islam* (Jogjakarta: Tiara Wacana, 2002), 67-69.

<sup>2</sup>Omar Mohammad Al Toumy Al Syaibany, *Falsafah Pendidikan Islam*, (Hasan Langgulun, Trans.), original title: *Falsafatt Tarbiyyah Al Islamiyah* (Jakarta: Bulan Bintang, 1979), 441.

<sup>3</sup>Moh. Roqib, *Prophetic Education : Kontekstualisasi Filsafat dan Budaya Profetik dalam Pendidikan* (Jogjakarta: Buku Litera, 2011), 10.

<sup>4</sup>Moh. Shofan, *Pendidikan Berparadigma Profetik : Upaya Konstruktif Membongkar Dikhotomik Sistem Pendidikan Islam* (Jogjakarta: IRCiSoD, 2004), 33-34.

<sup>5</sup>Based on this discourse, in the development of Islamic education, there are many works with "Prophetic Education" as the theme, i.e. Moh Roqib, *Prophetic Education ...*, Khoiron Rosyadi, *Pendidikan Profetik, etc.*

## B. Theoretical Framework

Terminology, the word “prophet” means the Messenger of God, therefore “prophetic” can be defined as characteristics of a prophet.<sup>6</sup> The prophetic paradigm is developed from Kuntowijoyo’s notion on the Prophetic Social Sciences: The Ethics of Development of the Social Sciences, in which there are three elements of the prophetic paradigm in the context of QS al-Imrân [3]: 110, including *amar ma’rûf* (humanization), *nahi munkar* (liberation), and *iman billah* (transcendence). This paradigm attempts to combine the capacity of critical social science and religious science in the scheme of “Prophetic Social Science” as a framework of Islamic social science paradigm. Religion which in contemporary social science is isolated from the scientific realm is included as part of social sciences.

The first element of “Humanization” is the creative manifestation of *amar ma’rûf*, which simply means the humanization of human, eliminating “materialism”, dependency from human.<sup>7</sup> In the prophetic sense, the humanism is theocentric-humanism,<sup>8</sup> which is an anti-thesis of anthropocentric-humanism as promoted by the West. With this concept, human beings must devote themselves to God, but their main purpose is aimed for the benefit of human (humanity). The development of human civilization is no longer determined based on rationality, but on transcendence. Humanization is essential due to the acute circumstances of society, namely dehumanization (technological, economic, cultural and state objectivity), aggressiveness (collective aggressiveness and crime) and alienation (privatization, individualization).<sup>9</sup>

The second element is “liberation”, the creative manifestation of *nahi munkar*. Liberation in the Prophetic Science in accordance to the principle of socialism (Marxism, communism, theory of dependence, and liberation theology).<sup>10</sup> In the context of liberation in prophetic science, it is not necessarily to establish the communist principle as an ideology, but the sciences based on transcendental noble values. If the

---

<sup>6</sup>N. S. Doniach, *The Oxford English Arabic Dictionary of Current Usage* (New York: Oxford University Press, 1972), 992.

<sup>7</sup>Kuntowijoyo, *Muslim Tanpa Mesjid: Esai-esai Agama, Budaya, dan Politik dalam Bingkai Strukturalisme Transendental* (Bandung: Mizan, 2001), 364-365.

<sup>8</sup>About theocentric humanism, see Kuntowijoyo, *Paradigma. Islam: Interpretasi Untuk Aksi* (Bandung: Mizan, 1991), 228-230.

<sup>9</sup>Kuntowijoyo, *Muslim Tanpa Mesjid...*, 366-369.

<sup>10</sup>Kuntowijoyo, “Paradigma Baru Ilmu-ilmu Islam: Ilmu Sosial Profetik Sebagai Gerakan Intelektual”, *Jurnal Mukaddimah* (Nomor 7, Year V/1999), 104.

liberation values in liberation theology are understood in the context of the theological doctrine, they should be understood and situated in the context of the social sciences which have prophetic responsibility to liberate human from the mean poverty, the exploitation of wealth, the dominance of oppressive structures and the hegemony of false consciousness. Furthermore, Marxism with its liberation spirit rebuffs religion which is assumed as conservative, meanwhile, the Prophetic Social Sciences seeks to rely its liberation spirit on the transcendental prophetic values of religion that has been transformed into an objective-factual science.<sup>11</sup>

Transcendence sets transcendental values (faith) as a significant part of building civilization. Garaudy suggested the substance of transcendental values consisting of: (1) recognizing human dependence on God, (2) recognizing the continuity and common measure between human and God, (3) recognizing the superiority of absolute norms beyond the power of reason.<sup>12</sup> Transcendence positions religion (Islamic values) at a very central position in prophetic studies. The third element is the “transcendence” as the creative manifestation of *iman billah* or the dimensions of divinity, spiritual value, or in Islamic theology is the belief in Allah, the Scripture, the unseen, and the hereafter.

In the context of Islamic education, the presence of the prophetic nuance is alternative concept in stemming the epistemology of science that cannot be intertwined integrally. The existence of prophetic discourse in the context of Islamic education, which the Qur’an as one of the sources, can provide unambiguous information on all “internalized” prophetic activities. The theme of education with prophetic dimension is interesting since it is based on two fundamental reasons. *First*, Islam as an ideology which should have an integrated concept in dealing with all scientific civilization (religion and science). *Second*, Islam with its normative, i.e. the Qur’an explains several theories of *ulumul Qur’an*, namely “Qishash”, providing profiles of Prophets and Messengers who should be imitated as role model in society.

In overall, the prophetic education attempts to combine humanization, liberation, and transcendence and also refers to a number of ideality concepts as sacred symbols in the Qur’an. These aspects are inseparable and interrelated as transformed in the context of Islamic

---

<sup>11</sup>M. Fahmi, *Islam Transendental, Menelusuri Jejak-jejak Pemikiran Islam Kuntowijoyo* (Jogjakarta: Pilar Media, 2005), 125-126.

<sup>12</sup>*Ibid.*, 97-98.

educational system,<sup>13</sup> and all these aspects are contextualized in the discourse of prophetic Islamic education in this study.

### C. Research Methodology

This study is a library research. The data were obtained from scientific literatures in the form of books, articles, and journals. The literatures are relevant to the discourse of Islamic education as well as prophetic studies. In data collection stage, the authors used document study methods,<sup>14</sup> either in the form of writing, or the experts' monumental works which primarily discuss the prophetic educational discourse that have significant contribution on the discourse of Islamic education.

The data analysis techniques were used to test the validity of data that cannot be detached from qualitative research. As for the data validity, triangulation technique was selected. Triangulation is a data validity technique that takes benefits of something else. It is useful for checking or comparing the external data with the existing data. The measures are as follows: 1) Collect and observe the data, particularly from the comprehensiveness, validity, and relevance of the data with the theme; 2) Classify and systematize the data, and formulate it based on the theme; 3) Carry out further analysis of data that have been classified and systematized with some evidences, rules, theories, and suitable concepts of approach, to obtain an accurate conclusion.

It is a descriptive-analytical study,<sup>15</sup> and data analysis process was initiated by reviewing and studying all available data from various sources, i.e. from documents or books related to the theme. Subsequently, data reduction was performed by doing a consistent abstraction.<sup>16</sup>

### D. Discussion

#### 1. The Prophetic Dimension in Islamic Education

Based on the terminology of "prophetic", it can be analyzed that it comes from the word "prophet" which means the Messenger, while "prophetic" means the characteristics of a prophet.<sup>17</sup> It is developed from

---

<sup>13</sup>Moh. Roqib, *Prophetic Education: Kontekstualisasi ...*, 24.

<sup>14</sup>Abuddin Nata, *Ilmu Pendidikan Islam dengan Pendekatan Multidisipliner* (Jakarta: Rajawali Pers, 2008), 368.

<sup>15</sup>It is a descriptive study, the methods were the search for facts and appropriate interpretation, and analytic in terms it revealed the facts based on appropriate, precise, systematic interpretation. See, M. Natsir, *Metode Penelitian* (Jakarta: Graha Indonesia, 1990), 63.

<sup>16</sup>Sudarto, *Metodologi Penelitian Filsafat*, (Jakarta: PT. Raja Grafindo, 2002), 74.

<sup>17</sup>N. S. Doniach, *The Oxford EnglishArabic Dictionary of Current Usage* (New

Kuntowijoyo's notion of the Prophetic Social Sciences: The Ethics of Development of the Social Sciences,<sup>18</sup> in which there are three elements of the prophetic paradigm based on Q.S al-Imrân [3]: 110:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ  
الْفَاسِقُونَ

*“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.”*

Based on the text, there are three dimensions of: *amar ma'rûf* (humanization), *nahi munkar* (liberation), and *iman billah* (transcendence). This paradigms is distinctive since it attempts to combine the critical social science and religious science in the framework of “Prophetic Social Science” as an integral and intact framework of science paradigm.

In the subsequent elucidation, the description of scientific terminology of the three dimensions that surround the prophetic study by trying to contextualize the discourse in Islamic education.

## 2. Humanization and Islamic Education

Humanization is the first pillar that conveys the prophetic social science as a scientific building which highly upholds human values and seeks to realize them in every line of human life at once. With such a broad range of humanization, the humanization values inevitably provide a fundamental and urgent contribution to Islamic education.

Terminology, the term “humanization” comes from the word “human”. The derivation of the word “human” leads to several terms that might be dissimilar and yet the intents and purposes are generally similar, such as humanity, humanization, humanism, and humanistic. Humanity is defined as being human, or in English it can be defined

---

York: Oxford University Press, 1972), 992.

<sup>18</sup>Kuntowijoyo, *Islam sebagai Ilmu : Epistemologi, Metodologi, dan Etika* (Jogjakarta: Tiara Wacana, 2007), 91.

as compassion. Humanization in Latin is defined as “human being”, “human condition”, therefore humanization means a pattern of humanizing human, namely by eliminating the materiality, dependence, violence, and hatred among human beings. The creative meaning of humanization as perceived by Kuntowijoyo as *amar ma'rûf* in daily language can be defined as anything, from the individual practices such as praying, *dhikr*, and *shalat*, to semi-social such as respect for parents, establish brotherhood and charity for orphans, as well as collective such as the establishment of clean government, health services (*BPJS*, *ASKES*, *Jamsostek*) and social security system.<sup>19</sup>

The reality of current society indicates the on-going dehumanization process,<sup>20</sup> since industrial society makes it as part of abstract society which loses its human face. Society endures objectification in the middle of the political machine and market machine. Science and technology contribute to the reductionist approach that sees humans in partially.<sup>21</sup> There is the assumption that humans are objects (objectification). People perceive human being as a component of machines, such as machines generate products through factories, markets, power, and politics. Meanwhile, there are also massiveness, anonymity (nameless human), pragmatism, and conformism. In public places, people lose their identity, no supervision, and easily loses control, susceptible to mainstream, and deliberately adjusts to the environment.<sup>22</sup>

It has been commenced in the twentieth century, the humanist notion is developed into a basic movement known as “humanism” or a concept of humanity. This concept has significant propensity and uphold the dignity of human beings by facilitating the fulfillment of human needs for maintaining the human existence. At least, there are four central schools about the concept of humanism, namely: (1) Western Liberalism, (2) Marxism, (3) Existentialism, and (4) Religion.<sup>23</sup>

---

<sup>19</sup>Kuntowijoyo, *Muslim Tanpa Masjid: Esai-Esai Agama, Budaya, dan Politik dalam Bingkai Strukturalisme Transendental* (Bandung: Mizan, 2001), 364.

<sup>20</sup>Dehumanization is the dormant of individual creativity, or the slavery of ideas. Ideas created by human in the life of society or in culture have imprisoned the individual creativity in a system and structure of social reality. See, H. A. R. Tilaar, *Perubahan Sosial dan Pendidikan: Pengantar Pedagogik Transformatif untuk Indonesia* (Jakarta: Grasindo, 2002), 284.

<sup>21</sup>Kuntowijoyo, *Islam Sebagai Ilmu ...*, 87-88.

<sup>22</sup>Moh. Roqib, *Prophetic Education, Kontekstualisasi Filsafat dan Budaya Profetik dalam Pendidikan* (Puwokerto: Stain Press, 2011), 85.

<sup>23</sup>Achmadi, *Ideologi-ideologi Pendidikan Islam, Paradigma Humanisme Teosentris* (Jogjakarta: Pustaka Pelajar, 2010), 21

Despite the distinctive characteristics of the four Schools of thought, Ali Syariati made an effort to generalize or universally determine points of equality into seven main points. *First*, human is a genuine being whose existence will be substantial if they are compared to other beings and has generic essence. *Second*, human has a free will which is a great and extraordinary power. *Third*, human is as conscious beings whose mindset used to understand social reality. *Fourth*, human beings who are aware of their presence will possess cultural knowledge to build civilization. *Fifth*, human is a creative creature, thus as a perfect creature in the presence of nature and the Lord. *Sixth*, human always craves an ideal, not accept “what it is” but attempt to construct “what should be”. Finally, *seventh*, human beings have a consciousness of morality (value) in behaving.<sup>24</sup> The seven basic principles of humanism are recognized in all philosophical schools. Even contemporary ideologies such as feminism, pluralism, and even postmodernism depart from the concept of humanism.

Islam with its Islamic law has a concept of humanism that later referred as theocentric humanism. This concept is the core of value of the entire system of Islam. In humans, there is the value of humanism (in the concept of Islam) which is derived from Allah SWT and is a priceless heritage of religion. Humans are self-aware beings who can make and create, therefore throughout history, they seek to realize the values of humanism even when they have to face bitterness and disastrous against the evil and oppressive power.<sup>25</sup>

In Islam, the principles of humanity incorporate equality and freedom. Islam declares the basic humanitarian stance in equality, including equality before the law, judicial process, social status and the imposition of property rights. In terms of freedom, it includes freedom of religion, marriage, opinion and speech, occupation, and political freedom. Nevertheless, the implementation of equality and freedom of individual rights should be accompanied by social responsibility. Otherwise, it will collide with the social rights of others.<sup>26</sup>

As a religion, Islam must contextualize the norms of Islamic teachings to a concrete social sphere and restore the monotheistic social dimensions of society. Amien Rais suggested the social

<sup>24</sup>Ali Syariati, *Humanisme Antara Islam dan Mazhab Barat* (Bandung: Pustaka Hidayah, 1996), 47-49.

<sup>25</sup>Iswanda Syahputra, *Komunikasi Profetik; Konsep dan Pendekatan* (Bandung: Simbiosis Rekatama Media, 2007), 119.

<sup>26</sup>Mohammad Tholhah Hasan, *Islam dalam Perspektif Sosio-Kultural* (Jakarta: Lantabora Press, 2005), 178-181.



dimension should be popularized, internalized, and inflated in various academic and intellectual circles. Ranging from social transformation to intellectual transformation, society moves since it is moved, some are the locomotive while some seek for a path.<sup>27</sup> Moh. Roqib argued that there are indicators of humanization as a form in the formation of monotheism in society. *First*, to maintain the value of tolerance among the members of society despite diverse religions; *second*, to perceive human completely in terms of physical or psychic; *third*, to eliminate various forms of violence, since this aspect frequently eradicates the value of humanity, and *fourth*, to release the nature of hatred to others.<sup>28</sup>

Furthermore, in the context of the piety paradigm, social science should function as a link of the reality of humanity in theological realm. *First*, the universal goal of God's willingness regarding with *rahmatan lil `alamîn* and the *second* goal is the chain of metaphysics. The truth is not merely seen from the amount of facts and a large chain of narrations (*mutawâtir*) and disconnected chains (*sanad*), but the personal qualities of any consensual chain or *ijmâ'i*. The relative and probabilistic truth, which is infinite, is situated at the metaphysical structure, and the empirical rationalistic is situated as the beginning of metaphysical rationality related with the *qauliyah* (words of God) and *kauniyah* (the laws of God in the universe) revelation and verses. It is the meaning of the hereafter (teleology) which is better than the near or mundane temporary.<sup>29</sup>

The duty of humanity in education is humanization. Basically, the goal of humanization is to re-humanize human beings. It is an implication of modern civilization which inclines to degrade human dignity in the context of technology, markets, and the state. The process of re-awakening from the realm that humiliates humans to the point of human empowerment in all of their potentials is urgent. Hasan Langgulung in one of his theories on the implications of psychology in Islamic education has mapped the existence of "humanistic school". It explains that human is in the process of a complex "becoming" towards the equilibrium in terms of the dispersion of power to its components,<sup>30</sup>

---

<sup>27</sup>M. Amien Rais, *Tauhid Sosial: Formula Menggempur Kesenjangan* (Bandung: Mizan, 1998), 117-118.

<sup>28</sup>Moh. Roqib, *Prophetic Education : Kontekstualisasi ...*, 84.

<sup>29</sup>Abdul Munir Mulkhan, "Spiritualisasi IPTEK dalam Perkembangan Pendidikan Islam", in Kusmana and JM Muslimin (ed.), *Paradigma Baru Pendidikan: Retrospeksi dan Proyeksi Modernisasi Pendidikan Islam di Indonesia* (Jakarta: IISEP, 2008), 190-191.

<sup>30</sup>Hasan Langgulung, *Teori-teori Kesehatan Mental* (Jakarta: Pustaka Al Husna,

in which this school emphasizes the aspect of human freedom as an absolute element in human personality.

Paulo Freire proposed his idea on the features of education, namely humanist education and de-humanist education. The first provides vast freedom for critical thinking, and the higher and the more intensive criticism, the tighter the dominant group will protect its supremacy, leading to its totalitarian and suppression to critical individual/group.<sup>31</sup> Furthermore, the second or de-humanist education is a process of just transfer of knowledge. Meanwhile, humanistic education is a process of community empowerment through knowledge. However, the first and second are opposites in which simultaneously create different procedures about the human consciousness realm. In relation with human consciousness and the world, education is perceived as a form of dominance by assuming human consciousness is merely an empty container to be filled, while education as a process of liberation and humanization that perceives consciousness as an “intention” to the world.<sup>32</sup> In the development of education, humanization and dehumanization will be an option, and finally humanization is claimed as ideal since it is in line with human nature.

Similarly, Zamroni argued that humanization in education is the process of building humanitarian characters in human beings who respect the human dignity and pride as a perfect one. Thus, humanization of education aims to realize a humane education as an attempt to become education as a cultural process. The humane education leads to the embodiment of meaningful education, a system that highlights the development of personality or character or morals in the value system and individual self-actualization.<sup>33</sup>

The presence of humanization as a pillar which enriches the educational discourse is very substantial. Ranging from examining the conception of humanity, in terms of the significance of emergence and the role, definitely gives an influence in the educational climate. Education can be interpreted as a medium for individual process in actualize the genuine role of humanity in more objective way. Principles that underline the meaning of humanity and become a spirit in the educational climate apparently provide individual consciousness 1986), 32.

<sup>31</sup>Paulo Freire, *Politik Pendidikan: Kebudayaan, Kekuasaan, dan Pembebasan* (Jogjakarta: Pustaka Pelajar, 2002), 195-196.

<sup>32</sup>*Ibid*, 191.

<sup>33</sup>Zamroni, *Pendidikan dan Demokrasi dalam Transisi: Prakondisi menuju Era Globalisasi* (Jakarta: PSAP Muhammadiyah, 2007), 185-188.

to realize the self-potential. Humanization in Islamic education is also defined in another sense, which is a struggle of internal awareness within oneself through the educational process to map potential. Primarily to stem the Western's standpoint that recognizes the human existence as a being by itself, Islamic education provides another side of spiritual consciousness or spiritual spirit.

### 3. Liberation and Islamic Education

Terminology, liberation is derived from the Latin "liberate" means to liberate or liberation. In English, "liberation" is derived from the word "liberal", meaning free, and open-minded, while liberation is defined as to liberate or act to liberate.<sup>34</sup> Liberation which is creatively derivative from the terms *nahî munkar*, means anything to prevent from a wrong deeds. For instance, advising companion to stop consuming drugs, smoking, and gambling, or at nationalist context in the form of fighting against colonialists and imperialists. Thus, liberation means "the act to liberate", all with connotations that have social significance.<sup>35</sup> In this context, the goal of liberation is to liberate from cruelty, structural poverty, technological arrogance, and wealth exploitation. All human beings are integrated with the poor, those entrapped in technocratic consciousness and those displaced by the giant economic power.<sup>36</sup>

Islam is a religion in terms of revolutive technical and social as a challenge that menaces oppressive structures. The aims are universal brotherhood, equality and social justice. Furthermore, Islam emphasizes the unity of mankind and refuses all concepts of racial, ethnicity, nationality or family superiority, with an affirmation and incitement for the importance of piety. In this context, the value of piety is not necessarily about ritual piety, but its follow-up into social piety.<sup>37</sup>

The attempt to relate the dimension of liberation and the behavior of Prophet Muhammad with science will uncover a point of enlightenment in which a science can open the horizon of liberation and liberative behavior. Therefore, Islam requires a scientific mastery for Muslims. Hence, for this purpose, the Scripture revealed by Allah (SWT) is

---

<sup>34</sup>Jhon M. Echols dan Hasan Shadily, *Kamus Inggris-Indonesia ...*, 306.

<sup>35</sup>Kuntowijoyo, *Muslim Tanpa Masjid ...*, 365.

<sup>36</sup>Kuntowijoyo, *Islam Sebagai Ilmu ...*, 88.

<sup>37</sup>In another sense, it can be defined as human propensity in giving more concern on ritual piety as a form of vertical worship (human with God), whereas social piety can be defined as a humanism devotion (between human, human and nature). See, Asghar Ali Engineer, *Islam dan Teologi Pembebasan* (Jogjakarta: Pustaka Pelajar, 1999), 33-34.

commenced by the word *iqro* (read) to be inspirational in accentuating the significance of knowledge. The implication in the context of education is that human has to continually learn and or learning to learn until the mastery of science for the exhilaration of nature.<sup>38</sup>

Likewise, Paulo Freire proposed the idea of liberation. He defined liberation as a fundamental social, cultural, political and economic transformation or social transformation. It is intended to construct critical and collective consciousness of the social justice issues and to empower individuals to struggle for transformation.<sup>39</sup>

The critical consciousness introduced by Freire is similar with the social circumstance which focal critic is education. Liberation further can be an analytical tool in acknowledging the existence of education, particularly Islamic education. Examining at one of the most important issues in Islamic education is the liberalization of Islam. Islam has developed and embraced by a diverse and complex community. It necessitates the dialectical process between Islamic teachings and local situation, so as to yield a functional and applicable religious understanding among the adherents. Meanwhile, developments in modern life partially obtain a less contented explanation from the sacred text. Yet the solution from religion to solve the current problems should not be overlooked.<sup>40</sup>

The problematic liberalization of Islam can be seen from the perspective of extreme and moderate. Based on extreme perspective, Islamic liberalization is defined as a process of completely ignoring sacred texts when discussing issues that are not explicitly explicated. Based on moderate perspective, there is a consciousness of independent interpretation of the sacred texts only if it is consistent with the basic values within. Hence, any issue that developed in the contemporary era essentially has relevance value with the essence of Islamic teachings.<sup>41</sup>

The liberating education offers “archeology of consciousness”. With an individual effort, one can revive the scientific process in which

---

<sup>38</sup>*Ibid*, 45.

<sup>39</sup>Hujair AH Sanaky, *Pembaruan Pendidikan Islam: Paradigma Tipologi, dan Pemetaan Menuju Masyarakat Madani Indonesia* (Jogjakarta: Kaukaba Dipantara, 2015),144.

<sup>40</sup>Husni Rahim, *Arah Baru Pendidikan Islam di Indonesia di Indonesia* (Jakarta: Logos, 2001),15.

<sup>41</sup>Husni Rahim, “Pendidikan Islam di Indonesia Keluar dari Eksklusivisme”, in Ikhwanuddin Syarief and Dodo Murtadlo (Ed.), *Pendidikan untuk Masyarakat Indonesia Baru 70 Tahun Prof. Dr. H. A. R. Tilaar, M.Sc.Ed*(Jakarta: Grasindo, 2002), 432.

consciousness arises from the capability to process perceptions. The existence of a reflection consciousness causes humans are classified as being capable of understanding something and understanding themselves at the same time. Consequently, consciousness emerges as an intention, instead of an empty container to be filled.<sup>42</sup> The process of consciousness arises due to external and internal factors. External factors may refer to particular social setting situations, while internal factor is positive subconscious which directs to the straight path. Ultimately, it is realize that the educational process with social setting or stimulation of subconscious can be an effective pattern.

Education as an empty container is elaborated by Paulo Freire as the concept of education of banking or banking-style education. This explains the task of education is just to shovel facts to learners based on the presumption the learners' mind is as empty containers to be filled. Nevertheless, education should be able to build a conscientization (critical awareness) of the reality through the problem posing education.<sup>43</sup>

Conscientization is a critical effort to expose reality with the aim of generating the consciousness of the oppressed as the exploited group to fight for their freedom. It can also be interpreted as a process of understanding the world not just as simply a world, but a dynamic world in the process of it establishment.<sup>44</sup> Critical effort has great potential to reveal which side of reality should be changed and which should be maintained. Endeavors to elevate or uncover the meaning of social reality from negative to positive nuances in response to negative-side filter in the global development. Similarly, in the educational climate, it must be a challenge to reformulate the concept of education amid the globalization.

In promoting liberation in Islamic education, the basic view of critical pedagogy that stimulates education as a medium for building critical awareness is required. Critical pedagogy is a response to the hegemonic structure through banking-style education, which detains freedom and creativity, as well as creates social injustice.<sup>45</sup> Therefore, in a critical perspective, the task of education is to perform critical reflection against the prevailing system and "dominant ideology" in society, and to challenge the system to devise alternative systems toward

---

<sup>42</sup>Paulo Freire, *Politik Pendidikan ...*, 193.

<sup>43</sup>Mahmud Arif, *Pendidikan Islam Transformatif* (Jogjakarta: LKiS, 2008), 217.

<sup>44</sup>Paulo Freire, *Politik Pendidikan ...*, 183-184.

<sup>45</sup>Mansour Fakhri, "Ideologi dalam Pendidikan", dalam William F. O'neil, *Ideologi-ideologi Pendidikan* (Jogjakarta: Pustaka Pelajar, 2001), xiii-xx.

social transformation to realize a just society. Hence, the formulation of education is to carry out critical reflection on the dominant ideology against toward social transformation. The main task of education is to provide a space for critical attitudes against the unjust system and structure, and to liberate, deconstruct and advocate toward a just social system.<sup>46</sup>

#### 4. Transcendence and Islamic Education

*Transcendence* comes from the Latin “*transcendere*” which means the act of rising above; in English it is derived from *to transcend* meaning cut across, surpass, exceed, go beyond.<sup>47</sup> *Transcend* means exceed, more important than, *transcendent* means surpassing the ordinary, exceptional, while *transcendental* means very, exceedingly, exceptionally difficult to understand, or beyond the ordinary sense and experience.<sup>48</sup> Of the many terms, “transcendence” is opted and determined as a part of the existing loanwords.

The purpose of transcendence is to enrich transcendental dimension in culture, since it is presumed that society has predisposed vastly to the ideology of hedonism, materialism, and decadent culture. It is the perfect time to purify humans by recalling the transcendental dimension as a genuine element of human nature, as an endeavor to be grateful for this world as God’s pity.<sup>49</sup>

Meanwhile, man is a spiritual and a corporal being or a member of a society at the same time. They have intelligence which substance is ultimately divine. There is compassion and hatred, goodness and evil, which compel humans to choose.<sup>50</sup> The values of transcendence will teach the meaning of a human nature. Thus, human behaviors that should construct vertical and horizontal relationships within the social context is a necessity even the obligations of human history on the Earth.

In philosophical studies, transcendence incorporates a number of universal principles. Universal consciousness will envision good deeds precisely and boldly. The accumulation of human (historical) experience serves as the consensual basis of universal deeds. However, all forms are basically relativism, subjectivism, skepticism, and agnosticism,

<sup>46</sup>*Ibid*, hlm. xiv-xv.

<sup>47</sup>Kuntowijoyo, *Muslim Tanpa Masjid ...*, 365.

<sup>48</sup>Moh. Roqib, *Prophetic Education : Kontekstualisasi ...*, 78.

<sup>49</sup>Kuntowijoyo, *Islam Sebagai Ilmu ...*, 88.

<sup>50</sup>Sayyed Hossein Nasr, *Islam Tradisi di Tengah Kancah Dunia Modern* (Bandung: Pustaka, 1994), 21.

hence universal behaviors can be recognized by all mankind.<sup>51</sup> All forms that affect the behaviors will lead human to lose their fundamental principles. Hence, the philosophical studies in transcendence will direct to the objective attitudes of human behavior. With a healthy mind, it is expected that humans will be aware to the fundamental principles that are in line with the principles of Islamic law.

Principally, the value of transcendence is the basis of the two preceding elements (humanization and liberation). Transcendence serves to lead towards the direction and the goal of humanization and liberation. These three elements constitute an inseparable unity. The function of transcendence as a critique will be a standard of human progress and backwardness. As the context inherent in transcendence, Kuntowijoyo offered methodological objectivism to replace methodological secularism and methodological atheism.<sup>52</sup>

Syafi`i Ma`arif reaffirmed, the doctrine of *amru bil ma`rûf wa nahyu `anil munkar* is embodied in eight verses in five surah in the Qur`an, three Madanī and two Makkī. Those included in Makkī are Q.S al-A`raf [7]: 157<sup>53</sup>, Q.S Luqman [31]: 17<sup>54</sup>, while those of Madanī are al-Imrân [3]: 104, 110, also Q.S at-Taubah [9]: 71.<sup>55</sup> God`s revelation in Q.S Luqman [31]: 17, Syafi`i. The firm revelations include in Q.S Luqman [31]: 17, is the command to Muslims to carry out prayer, enjoin the good deeds and forbid the evil deeds and be courageous in

<sup>51</sup>Hassan Hanafi, *Cakrawala Baru Peradaban Global: Revolusi untuk Globalisme, Pluralisme, dan Egaliterisme antar Peradaban* (Jogjakarta: IRCiSoD, 2003), 41-42.

<sup>52</sup>Kuntowojoyo, *Muslim Tanpa Masjid ...*, 373.

<sup>53</sup>الَّذِينَ يَتَّبِعُونَ الرَّسُولَ لِأَنَّهُ يَأْتِيهِمُ الْبَيِّنَاتُ وَالَّذِينَ جَدُّوهُمْ كَتُوبًا وَعِنْدَهُمْ قُرْآنٌ فَتَوَارَاجُهَا وَالْمُنْكَرُ وَجَلَّهَا طَابَتْهَا تَوَجَّرَ مَعْلَيْهِمُ الْخَبَائِثُ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَمَنْ أَتَابَ فَأَتَى بِهَا مَنُوبًا أُولَئِكَ الْمَفْلُحُونَ

(Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they have believed in him, honored him, supported him and followed the light which was sent down with him – it is those who will be the successful).

<sup>54</sup>يَا أَيُّهَا الَّذِينَ آمَنُوا أَقِمُوا الصَّلَاةَ وَأَمْرًا بِالْمَعْرُوفِ وَنَهْيًا عَنِ الْمُنْكَرِ وَأَصْبِرُوا إِنَّ الصَّبْرَ عِلْمٌ وَأَنْتُمْ كَانْتُمْ لَكُمْ عَزْرٌ مَّا لَأُمُورٍ

(O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination).

<sup>55</sup>وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

(The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those – Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise).

facing problems. Moreover, other verses also imply God's commands, but merely an affirmation.<sup>56</sup>

In the context of Islamic education, the aspect of transcendence seeks to revolt from the modern world which increasingly undertakes desecralization and secularization as a result of materialism. A song that justifies people to worship is a resistance to materialistic world. By clinching at the pillar of transcendence, human will continually yearn for God to attain the highest level driven by the values of monotheism and faith. Hence, in religiosity, people will undergo the reinforcement of faith, and carry on rational thinking to seek for solution for their problems. The process is later known as a religious experience.<sup>57</sup>

Moreover, in understanding the transcendence, it should be done from two different points of view with integration nuance. The extent of knowledge should not only confine itself to fact or immanent recognition, but also recognize the existence of transcendent meaning or finality.<sup>58</sup> Since finality covers the finality of immanence in terms of science and the finality of transcendence outside of science. The difference between the two to some extent could explain why they are so suspicious of all forms of finality.<sup>59</sup>

Mahmud Arif claimed that the understanding of the finality of transcendence can be interpreted as an effort to avoid the myopic-narcissistic attitude in Islamic education. The myopic worldview is a narrow view that underestimates the scientific interconnection, whereas the narcissistic perspective is a view that exclusively closes the eyes to the benefits of interdisciplinary study.<sup>60</sup> Thus, by understanding the finality of transcendence, Islamic education requires the openness of knowledge (particularly from the West) with all the consequences of the responsibility process. This process of responsibility, presumably, becomes the region or arena of transcendence in supervising.

Transcendence in Islamic education at least leads to the conception of individuals in line with the objectives of Islamic education, namely an orientation on the formation of *kaffah* identity or perfect human. The orientation of the formation of identity or in the language, which is frequently introduced in education, namely character building at least

---

<sup>56</sup>Syafi'i Ma'arif, *Islam Kekuatan Doktrin dan Keagamaan Umat* (Jogjakarta: Pustaka Pelajar, 1997), 8.

<sup>57</sup>Moh. Roqib, *Prophetic Education : Kontekstualisasi ...*, 78.

<sup>58</sup>Mahmud Arif, *Pendidikan Islam Transformatif ...*, 258.

<sup>59</sup>Louis Leahy, *Jika Sains Mencari Makna* (Jogjakarta: Kanisius, 2006), 37.

<sup>60</sup>Mahmud Arif, *Involusi Pendidikan Islam: Mengurai Problematika Dalam Perspektif historis-Filosofis* (Jogjakarta: Ideas Press, 2007), 39.



refers to the formation of a firm monotheism and morality or human nature. Munir Mul Khan argued in Islamic education system related to the value of monotheism and morality is less maximized. Islamic education is inadequate to make students have a wealth of experience to forbid the evil and prefer the goodness, since the education of monotheism and morals just emphasize the cognition dimension with doctrinal and isolative approach.<sup>61</sup> Meanwhile, honesty and righteous education should be performed on the basis of monotheism and morals, students are convinced of God's power capable of watching and responding to human actions under any circumstances. The education of monotheism is not solely memorizing the names of God, Angels, Prophets, and Messengers, but it requires a self-consciousness of life and death for the flourish of spiritual consciousness, hence consciousness can be built commitment of rituality or worship, harmonious social relations and social morality.<sup>62</sup>

In pertaining with moral issues, Hasan Langgulung asserted Islamic education accommodates three functions of religious values: *first*, the spiritual function associated with faith and belief; *second*, the psychological functions related with individual behaviors; *third*, the social functions that link human and community.<sup>63</sup> It is a challenge to the Islamic educational realm, particularly educators who foster morality in the three domains. In addition to the culture of school, the role model of teachers, the sociological and psychological aspects should be improved and develop. Various problems that develop among teenagers have indicated the reality that character education has not maximally implemented in daily life.<sup>64</sup>

The orientation of Islamic education that underlines the development of the moral character of the learners is never wrong, but it will be stronger with the inclusion of historical-critical content. The normative goals of Islamic education are more preoccupied on religious being, instead of historical being. The orientation of education that involves both aspects will certainly yield an awareness that they live in a social construction. In a social construction, various dimensions of life, such as gender, race, religion, politics, ethnicity and culture will be formed.

---

<sup>61</sup>Abdul Munir Mul Khan, *Nalar Spiritual Pendidikan ....*, 69.

<sup>62</sup>*Ibid*, 71-72.

<sup>63</sup>Hasan Langgulung, *Beberapa Pemikiran Pendidikan Islam* (Bandung: PT. Al Ma'arif, 1980), 178.

<sup>64</sup>*Ibid*, 325.

Muchtar Buchori reaffirmed that the present educational system less provides historical consciousness, hence learners are less sensitive about the historical roots of a problem. Problems of curriculum changes, minimum educators' salary, rigid and centralistic bureaucracies, and insignificant role of society are the main cause of the current education. Particularly in the globalization era (both in political, social and economic challenges), it is crucial to have a socio-cultural insight, namely an insight into the characteristics of social environment and the forces that drive it.<sup>65</sup>

The existing problems lead the urge for the transformation of Islamic education, which at least can be perceived from two perspectives, namely the past or "retrospective" and the future or "prospective". The notion about the transformation of education based on retrospective outlook can lead to historical studies of the transformational processes of education that have occurred over a certain period in the past. Conversely, the idea about prospective educational transformation will lead to anticipatory ideas of preparing for future challenges.<sup>66</sup> In line with this, Tilaar denotes it as transformative pedagogy which is oriented on the process of individuation within the framework of self-participation to explore notions and ideas. It is a form of appreciation for human autonomy to perform something, as well as to respect the status of existence in the society.<sup>67</sup>

The role of transcendence in the context of Islamic education is to guide towards moral consciousness which closely relates to the values of faith based on monotheism. The provision of transcendence will surely affect the pattern of human behaviors in relation with nature and God in human's life. The idea of Islamic education transformation as a provision in the formation of output or learners will definitely have implications on the process of creation of individual piety and social piety in the learner's identity. It is a fortress in anticipating the adverse influences that have been constructed in a culture which is rampant in the present era.

## **5. The Prophetic Transformation of Islamic Education**

In its development, the prophetic dimension can offer the design of contemporary Islamic education. The terminology of prophetic is

---

<sup>65</sup>Mochtar Buchori, *Transformasi Pendidikan* (Jakarta: IKIP Muhammadiyah dan Sinar Harapan, 1995), 23-25. Compared with other work, *Pendidikan Antisipatoris* (Jogjakarta: Kanisius, 2001), 87-89.

<sup>66</sup>Mochtar Buchori, *Transformasi ...*, vii.

<sup>67</sup>H. A. R. Tilaar, *Perubahan Sosial ...*, 287-288.

simply prophet-hood, which is a formula of Islamic education which refers to the sociological context of the Prophet at his era and an attempt to transform it in the context of this era (contextualization). Azra asserted the profile of Prophet Muhammad as a reflection of the human resources development—which is intact in terms of physical and spiritual. Its orientation is to educate people, lead them to the path towards Allah SWT, and teach them to uphold a just, healthy, harmonious, prosperous society, both materially and spiritually.<sup>68</sup>

Referring to normative Islamic education, based on the Qur'an and Sunnah, mankind is the perpetrator of life in living social life to carry out the function as the caliph in the process of worship Allah.<sup>69</sup> The educational process as an actualization of the desired human submission in Islam is an education that enables the formation of intellectual superior human being, rich in charity and decent in morals and virtues.<sup>70</sup> Principally, the essence of education is the personality of individual itself. The process of consistent self-determination in building the values character leads education will occur automatically or the existence of the individual itself.

Furthermore, the discussed vision is an actual rational paradigm that highlights its perspective on the belief that Islam covers total concepts of all aspects of life. The study departs from this perspective relatively seeking to actualize the prevailing concepts in Islam by completing its instrumental procedures.<sup>71</sup> The rationality of this view is manifested by the courage to propound practical models in line with the changing era, without any affiliation with traditional models.

Likewise, there is a necessity to re-formulate the meaning of existing Islamic education. The attempts to develop Islamic education are genuinely aimed to instill the vision of the Islamic struggle as *rahmatan lil-âlamîn*. Specifically, the Islamic educational transformation seeks for expanding its wings through the prophetic study with the perspective of three analytical tools of humanization, liberation and transcendence. The message of the vision of Islamic education is more directed to the goals of Islamic education itself, which cover seven aspects of: divinity

---

<sup>68</sup>Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III* (Jakarta: Kencana Prenada Media Group, 2014), 63.

<sup>69</sup>Q.S Adz Dzâriyat [51]: 56.

<sup>70</sup>Zubaedi, *Filsafat Pendidikan Islam, Isu-isu Baru dalam Diskursus dan Kapita Selekta dalam Pendidikan* (Jogjakarta: Pustaka Pelajar, 2012), 2.

<sup>71</sup>Affandi Mochtar, *Membedah Diskursus Pendidikan Islam* (Ciputat: Kalimah, 2001), 116-117. Compared with other books about educational discourse.

and morals, reason and science, physic, community, psychology, aesthetic, and skills.<sup>72</sup>

The tradition of prophetic science with its humanitarian, liberation and transcendence commitments clutches the main agenda of theorization, structuralization, and transformation. This tradition also targets two basic agendas, namely the essence of the Islamic movement from idealistic ethics (*al-ahkâm al-syari`ah*) towards prophetic ethics (*makârim al-syariâh*). In addition, it also entails the shifting actualization of Islam from egocentrism (externalization and Islamization) to objectification (contextualization of Islam and science).<sup>73</sup> The concept of scientific objectification and conceptualization is a theological-normative consciousness to be meaningful and contextual. This conceptualization in terms of objective science is not integrated in an educational system.

Discussion of the disintegrated system of education at least involves two justifications, namely the ambiguity of concepts and the orientation of Islamic education. Misorientation of Islamic education concerns about the limitation of discussion of the philosophical sphere, namely ontology, epistemology, and axiology. These three aspects indeed cannot be detached from the historical-dialectic which continuously proceeds in the evolution of human development as a subject in the process of education.<sup>74</sup> According to paradigm<sup>75</sup> proposed by Kuntowijoyo, a reorientation of consciousness is required so that the normative concepts can be empirically understood. The desired consciousness is a scientific consciousness to formulate the normative into theoretical concept. The method is by formulating with science and objective language so as it is able to dialogue and communicate

---

<sup>72</sup>Haidar Putra Daulay, *Pendidikan Islam dalam Perspektif Filsafat* (Jakarta: Kencana Media Group, 2014), 83.

<sup>73</sup>Mahmud Arif, "Tipologi Buku Referensi Kependidikan Islam: Studi Pustaka atas Tipologi Enam Buku Referensi Kependidikan Islam" in *Jurnal Penelitian Agama*, Vol. Xvii, No. 1, January-April, 2008, Lembaga Penelitian UIN Sunan Kalijaga.

<sup>74</sup>Khoiron Rosyadi, *Pendidikan Profetik...*, 303.

<sup>75</sup>Term "Paradigma" is borrowed by Kuntowijoyo from Thomas S. Kuhn, in which the construction of social reality is a scientific transformation of *mode of thought or mode of inquiry* towards *mode of knowing*. Kuhn suggested a science (old paradigm) undergoes several stages that reach a peak at normal condition and is subsequently replaced by new paradigm. See, Ziauddin Sardar, *Thomas Kuhn dan Perang Ilmu* (Jogjakarta: Jendela, 2002, v. Process of transition from the contrasted old to new paradigm is called "Scientific Revolution or Science". See, Thomas Kuhn, *Peran Paradigma dalam Revolusi Sains* (Bandung: CV Remaja Karya, 1993), 91.

with the reality based on the perspective of Islam.<sup>76</sup> The vulnerability of the philosophical realm signifies the weakness of the image of Islam as an ideology, therefore, it may be suitable to change the understanding of Islam as a science. The point is that Islam in its scientific frame will always be dialectical in responding the challenges of the era. The universal formulation of the vision of Islamic education in prophetic transformation is simply intended to provide an alternative education nuance that highlights the ethics of education itself. In the process of education, to introduce the meaning of the reality of life and take benefits of the ability of existence in life.

The terminology of alternative education in the prophetic scheme is also to solve the problems of the people. In the educational process, various problems related with the aspects of economic, social, cultural, politics, presumably will construct learners to cope with them. In addition, the values of morality (in the construction effort of humanization, liberation and transcendence dimension) must always be internalized to learners as back up and self-control amid the modernity.

Hamdani Bakran reaffirmed the discourse of prophetic through his attempt to formulate the meaning of prophetic intelligence. At least, there are five implementations, namely: *first*, the reality of self-religiosity; *second*, the quality of self mentality (thinking, feeling, behaving, acting, and positive appearance); *third*, the quality of the social relations spirit (family, organization, and work environment); *fourth*, the effectiveness of educators and teachers; and *fifth*, the effectiveness of psychiatric counselors and psychotherapy.<sup>77</sup>

Furthermore, Said Agil Husin explicated that there are three dimensions of actualization of the values of the Qur'an in Islamic education. *First*, the spiritual dimension, namely faith, piety, and noble character (reflected in worship and *mu'amalah*). This dimension is intertwined in a sense of moral, which functions as a tool of human psychic control. *Second*, the cultural dimension, which is a determined and independent personality, social and national responsibility. This dimension universally focuses on the improvement and development of natural potential and environmental construction based on Islamic norms. *Third*, the dimension of intelligence that leads to progress, in the form of intelligent, creative, skilled, disciplined, work ethic, professional, innovative and productive.<sup>78</sup>

---

<sup>76</sup>Moh. Shofan, *Pendidikan Berparadigma Profetik ...*, 135.

<sup>77</sup>Hamdani Bakran Adz-Dzakiey, *Prophetic Intelligence (Kecerdasan Kenabian): Menumbuhkan Potensi Hakiki Insani Melalui Pengembangan Kesehatan Ruhani* (Jogjakarta: Islamika, 2004), 689-690.

<sup>78</sup>Said Agil Husin Al Munawwar, *Aktualisasi Nilai-nilai Qur`ani dalam Sistem*

Those three aspects become the orientation of the Islamic education that will direct to the fulfillment of complex and universal human needs, which is the perfection of faith-piety (noble characters) and intellectual development orientation to respond to the development of the era. The concept of this orientation is linked with the mission of the Scripture (the Qur'an) revealed to the Prophet Muhammad with the aim to perfect previous Scriptures which is rich in ideological, normative, philosophical, theoretical and practical messages. The Qur'an as spirit has inspired the process and system of Islamic education, hence Islamic education must accommodate diverse orientations and variants.<sup>79</sup>

Regarding with the prophetic mission in the study of Islamic education, generally the scholars depart from secularization that occurs in the realm of science, where the science of religion and general science stand and walk on their respective paths. Religious science is very theocentric while general science is very anthropocentric, thus there is a historic dispute between them, leading to the fragmentation of life that is very disadvantageous to Muslims. In fact, in the history of science, Muslims had elevated their presence to the top of civilization. Nevertheless, the rise of renaissance movement in Europe has shifted the center of science development from the Islamic world into the West, until now.<sup>80</sup>

Fazlur Rahman argued the dispute is very detrimental, since the contrasts between tradition and modernization is such a dichotomy. Relying solely on the perpetuation of tradition will only entrap Muslims into traditionalism. It will alienate Muslims from the dynamics of the volatility of times, consequently Islam will lose its vital dialectical capacity to cope with the development of the era. Conversely, the excessive attitude in seizing modernization will uproot the Muslims from the Islamic tradition.<sup>81</sup>

Prophetic education as an alternative is expected to be able in bridging the dispute in which Islamic education can offer its presence

---

*Pendidikan Islam* (Jakarta: Ciputat Press, 2005), 7-9.

<sup>79</sup>Mujamil Qomar, *Pemikiran Pengembangan Pendidikan Islam* (Tulungagung: STAIN Tulungagung Press, 2013), 7-8.

<sup>80</sup>Kuntowijoyo, *Paradigma Islam Interpretasi Untuk Aksi* (Bandung: Mizan, 1998), 290. Briffault, an American historian, argued "not a single advance of civilization in Europe except assured and undoubtedly took away from the progress of Islamic civilization". See, Raghieb As-Sirjani, *Sumbangan Peradaban Islam Pada Dunia* (Jakarta: Pustaka Al Kautsar, 2011), 801.

<sup>81</sup>Syamsul Arifin dkk, *Spiritualisasi Islam dan Peradaban Masa Depan* (Jogjakarta: SIPRESS, 1996), 99.

as transformative education. In the subsequent terminology, Islamic education with prophetic nuance is interpreted as a transformative or contextual education that situates the consciousness of education amidst the globalism. Education is not solely meant to change, but more to condition the empowerment of basic human potentials toward the enhancement of quality and adaptive capacity.<sup>82</sup> The role of religion in the prophetic message can be used as a model of thinking. By nostalgic (classical romanticism) recalling the past and understanding the development from time to time, a change of global civilization will be realized. In this context, prophetic education becomes a consideration in a methodology. Islamic education with a prophetic vision actually aims to critically decipher the prophetic messages, and dialogue and synthesis it with the modernism.

Based on the explanation, the prophetic guidance is the embryo of the birth of prophetic education. Definition of prophetic education is surely not only to generate spiritual humans who merely review the spiritual problems and ritual worship to God. However, the presence of prophetic mission is an effort in transforming oneself in a social-humanitarian space that will always fight with the problems as the effect on the development of the era. The problems of recent Islamic education in association with the prophetic spirit can be interpreted as a transformative process of social-human transformation toward civilization based on ethical-prophetic values. Thus, Islamic education can be the process of human formation and development to the point of perfection and to become a creative human being in coping with various social problems towards the modern civilization based on ethical-prophetic values in life.

It is reaffirmed by Lutfiyah in a study entitled “*Pengembangan Pendidikan Islam Berbasis Ilmu Sosial Profetik*” which revealed the meaning of prophetic education. The findings were formulated as follows.<sup>83</sup>

---

<sup>82</sup>Djohar, *Pendidikan Strategik: Alternatif untuk Pendidikan Masa Depan* (Jogjakarta: Lesfi, 2003), 121.

<sup>83</sup>Lutfiyah, “Pengembangan Pendidikan Islam Berbasis Ilmu Sosial Profetik Kuntowijoyo”, *Dissertation* (Jogjakarta: Pascasarjana UIN Sunan Kalijaga, 2013), 319-321.

<b>Prophetic Islamic Education</b>		<b>Problems of Islamic Education</b>
Humanist	Inclusive education	Exclusive education
	The process of empowerment	The transfer of knowledge and dominance
	Humanist and nonviolent ethical values	Pragmatic and violent values
	Sympathy/empathy approach	Intolerant education
	Transfer of knowledge, value, and methodology	Transfer of knowledge
	Renewal and indigenization of Material	The material is repetitive and Western-oriented
Liberation	Dialogue-realistic nature	Anti dialogue, unrealistic
	The process of consciousness (conscientization)	The process of dispute
	Liberating education	Restricting education
	Encouraging critical and creativity	Restricting critical thinking and creativity
	The empirical-historical mindset	The deductive-normative mindset
Transcendence	Transcendence and immanence	Either transcendence or immanence
	Integralistic objectivity attitude	Myoptinc-narcissistic attitude
	Monotheism and morals approach	Doctrinal-isolative approach
	Faith and role model education	The absence of role model
	Individual-social piety	Individual egocentrism
	Transformative pedagogy	Traditional pedagogy

In a nutshell, Islamic education which contains the prophetic values of humanization, liberation, and transcendence can be explained as follows.

*First*, the value of humanization strongly prioritizes the individual rights in obtaining education with sympathy and empathy approach that will diminish violence and criminal acts in the educational realm. It incorporates the process of empowerment with the method of transfer of knowledge, value and methodology. In addition, it is necessary to focus on the materials that will be included in the learning process to avoid repetition and or instead oriented to the West that is not necessarily in line with the national and cultural spirit of Indonesia.

*Second*, the value of liberation encloses liberating education which is dialogical and realistic. It means that prophetic Islamic education attempts to substitute the phenomenon of Islamic education with the predisposition of being allergic to dialogue and instead, anti reality.



The basis of liberation is expected to instill the critical capacity and creativity of the empirical-historical mindset. Hence, the existence of the process of critical consciousness or Freire's "conscientization" becomes an anti-thesis against the doctrinal education and problematic materials.

*Third*, the value of transcendence as the foundation of the two previous values, in which prophetic Islamic education is expected to focus on the internalization of morality with monotheism, instead of with doctrinal approach in the narrow sense. Education is developed through transformative pedagogy and is not trapped in traditional pedagogy. Thus, transcendence can lead to a balanced finality between immanent and transcendent. Moreover, it can be interpreted as the formation in human identity as an individual piety and social piety at once. Transcendence is related with the endeavors to dispel the myopic-narcissistic attitudes that potentially hinder the scientific integration-interconnection, even scientific objectification. It is useful to provide a positive image that Islam is present as a Mercy to the Worlds.

## E. Conclusion

The prophetic dimension is composed of humanization (تَأْمُرُونَ), liberation (تَنْهَوْنَ عَنِ الْمُنْكَرِ), and transcendence (وَتُؤْمِنُونَ), which can be used as a model of *ijtihad* in the renewal of Islamic education development as a response of the contemporary situations. Nevertheless, in the subsequent studies, the term of prophetic education is popularized. In association with Islamic educational institutions, the prophetic discourse is reinforced as one of the models of *ijtihad* in the development of Islamic education. Moreover, the action discourses accentuated in prophetic studies can be explored together to create an educational climate that is not dogmatic, but accompanied by the efforts to liberate learners' activities in promoting self-creativity. Open mind and sincerity can be the basic foundation of a direction towards development, particularly in Islamic education.

## F. Bibliography

Azra, Azyumardi, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III* (Jakarta: Kencana Prenada Media Group, 2014).

Adz-Dzakiy, Hamdani Bakran, *Prophetic Intelligence (Kecerdasan Kenabian): Menumbuhkan Potensi Hakiki Insani Melalui*

- Pengembangan Kesehatan Ruhani*, Jogjakarta: Islamika, 2004.
- Engineer, Asghar Ali, *Islam dan Teologi Pembebasan*, Jogjakarta: Pustaka Pelajar, 1999.
- Fahmi, M., *Islam Transendental, Menelusuri Jejak-jejak Pemikiran Islam Kuntowijoyo*, Jogjakarta: Pilar Media, 2005.
- Fakih, Mansour, “Ideologi dalam Pendidikan”, in William F. O’neil, *Ideologi-ideologi Pendidikan*, Jogjakarta: Pustaka Pelajar, 2001.
- Freire, Paulo, *Politik Pendidikan: Kebudayaan, Kekuasaan, dan Pembebasan*, Jogjakarta: Pustaka Pelajar, 2002.
- Khoirudin, Azaki, *Teologi al-`Ashr: Etos dan Ajaran K.H.A. Dahlan yang Terlupakan*, Jogjakarta: Suara Muhammadiyah, 2015.
- Kuntowijoyo, *Islam sebagai Ilmu : Epistemologi, Metodologi, dan Etika*, Jogjakarta: Tiara Wacana, 2007.
- \_\_\_\_\_, *Metodologi Sejarah*, Jogjakarta: Tiara Wacana, 2003.
- \_\_\_\_\_, *Muslim Tanpa Mesjid: Esai-esai Agama, Budaya, dan Politik dalam Bingkai Strukturalisme Transendental*, Bandung: Mizan, 2001.
- \_\_\_\_\_, “Paradigma Baru Ilmu-ilmu Islam: Ilmu Sosial Profetik Sebagai Gerakan Intelektual”, *Jurnal Mukaddimah*, Nomor 7, Tahun V/1999.
- \_\_\_\_\_, *Paradigma. Islam: Interpretasi Untuk Aksi*, Bandung : Mizan, 1991.
- Rahim, Husni, *Arah Baru Pendidikan Islam di Indonesia di Indonesia*, Jakarta: Logos, 2001.
- Rosyadi, Khoiron, *Pendidikan Profetik*, Jogjakarta: Pustaka Pelajar, 2009.
- Roqib, Moh., *Prophetic Education : Kontekstualisasi Filsafat dan Budaya Profetik dalam Pendidikan*, Jogjakarta: Buku Litera, 2011.
- Sanaky, Hujair AH., *Pembaruan Pendidikan Islam: Paradigma Tipologi, dan Pemetaan Menuju Masyarakat Madani Indonesia*, Jogjakarta: Kaukaba Dipantara, 2015.
- Shofan, Moh, *Pendidikan Berparadigma Profetik: Upaya Konstruktif Membongkar Dikotomi Sistem Pendidikan Islam*, Jogjakarta: IR-CiSoD, 2004.

**Dissertation and Thesis**

Kardiyanto, Wawan, “Konsep Kesenian Profetik dan Implikasinya dalam Pendidikan Islam”, *Thesis*, Pascasarjana Universitas Muhammadiyah Surakarta, 2010.

Luthfiah, “Pengembangan Pendidikan Islam Berbasis Ilmu Sosial Profetik Kuntowijoyo”, *Dissertation*, Pascasarjana UIN Sunan Kalijaga, 2013.

Nurrohim, Ahmad, “Prinsip-prinsip Tahapan Pendidikan Profetik dalam Al Qur`an”, *Thesis*, Pascasarjana Universitas Islam Negeri Sunan Kalijaga Jogjakarta, 2011.