

PROPHETIC VALUES IN AIK LEARNING (AL-ISLAM AND KEMUHAMMADIYAH AT MUHAMMADIYAH HIGH EDUCATION: Case Study at Muhammadiyah University of Purworejo

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Abstract: *Al-Islam and Kemuhammadiyah (AIK) must be part of the efforts of Muhammadiyah universities to achieve the vision and mission of Muhammadiyah universities, namely “the formation of human learners who are pious, have a noble character, progress and excel in science and technology as the embodiment of tajdid da’wah amar ma’ruf nahi munkar “. To achieve the stated goals, it is necessary to have comprehensive AIK learning tools and a revolutionary paradigm. One of the ways taken by Muhammadiyah (through the PP Muhammadiyah Higher Education Council) is to create an AIK curriculum that directs students to that goal. Another word for this goal is khoiru ummah which is synonymous with prophetic values. So, in this study, it is studied about how the realization of prophetic values in AIK learning in PTM is and this is what makes the element of novelty in this research. While the purpose of this study was to determine the prophetic values in AIK learning in PTM. This research method uses a qualitative approach, the technique of taking research subjects with purposive sampling, namely at the University of Muhammadiyah Purworejo. While the data was obtained by observation, interviews, and documentation, then data analysis with qualitative descriptive methods, namely: data reduction, data categorization, and synthesis and ended by compiling working hypotheses or drawing conclusions. The results of the research are that the transcendental prophetic value is found in AIK I (creed) courses, the humanization prophetic value is found in AIK II and III courses (worship, morality, muamalah, kemuhammadiyah), and the value of liberation is found in AIK IV (Islam and science and technology) courses.*

Keywords: *Al-Islam and Muhammadiyah, prophetic*

INTRODUCTION

Al-Islam and Kemuhammadiyah or known by the abbreviation AIK are subjects that must be studied by students at Muhammadiyah and Aisyiah Universities throughout Indonesia. The AIK course is an important element in the formation of Islamic character and organizational cadres. Or at least students can understand and practice Islam by the Qur’an and Sunnah. AIK learning is also the spirit or life of the Muhammadiyah organization.[1]

According to Arifin, AIK is one of the characteristics of PTM as stipulated in the Muhammadiyah Central Leadership Guidelines Number 02/PEDI/I.0/B/2012 concerning Muhammadiyah Universities. In Article 9 paragraph (2) there are the following provisions: “Universities” Muhammadiyah’s height must have characteristics Al-Islam Kemuhammadiyah curriculum further regulated by the provisions of the Assembly Higher education”. As a continuation of this provision, all PTMs spread across Indonesia hold AIK education since the first semester. [2]

The academic community at PTM must have the spirit of Al-Islam and Kemuhammadiyah. According to Haedar Nashir in <https://muhammadiyah.or.id> that the academic community at PTM must have the spirit of AIK and transform it into daily life. One way to understand AIK is to approach Bayani, Burhani, and Irfani, to be able to understand AIK holistically, comprehensive and interconnected, so that the academic community can practice AIK and preach it.

The existence of AIK must be part of the efforts of Muhammadiyah universities to achieve the vision and mission of Muhammadiyah universities. [3] states that the vision of Muhammadiyah Education as stated in the Decision of the 46th Muhammadiyah Congress concerning the Revitalization of Muhammadiyah Education is “the formation of learning human beings who are devoted, have a noble character, progress and excel in science and technology as the embodiment of *tajdid da’wah amar ma. ‘ruf nahi munkar’*”.

To achieve the stated goals, it is necessary to have comprehensive AIK learning tools and a revolutionary paradigm. One of the ways taken by Muhammadiyah (through the Higher Education Council) is to create an AIK curriculum that can bring students to that goal. From the curriculum, it is broken down into AIK courses per semester. These AIK materials will be understood by students and lecturers as role models in the classroom.

As a *da’wah* movement *amar ma’ruf nahi munkar*, Muhammadiyah and all its lines have one goal to get the title of *khoiru ummah* (Ali Imran; 110). Meanwhile, to get the *khoiru ummah* label, some conditions must be followed by Muhammadiyah (including PTM). According to Kuntowijoyo, these conditions are known as prophetic social. So in this article, the author is interested in researching how to realize these prophetic values in AIK learning at PTM. Therefore, this study aims to determine the realization of the prophetic value in AIK learning in PTM has been reflected by the *khoiru ummah* with its prophetic value.[4]

RESEARCH METHODS

Research is field research with a qualitative research approach, which is a type of research that intends to understand the phenomena experienced by the research subjects. According to [5] qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. In this study, two stages will be taken, namely (a) observing AIK learning in PTM, and (b) finding the concept of prophetic-based AIK learning. So that to conduct this research, it is clear that the researcher will go directly to the field to get actual and objective data.[6]

retrieval technique the subject of this research is to use of purposive sampling. According to [7] purposive sampling is a sampling technique from data sources by take into account certain considerations. According to Marzuki: Purposive sampling is the selection of some subjects based on certain characteristics that are considered to have a close relationship with previously known population characteristics, exploring objects, and situations in other words sampling are taken based on research needs [8]

The research subjects were the Vice Chancellors I and IV, the head of the AIK Study Institute, the AIK teaching coordinator, 2 AIK lecturers, and 5 students in each study program. While the object of research is AIK learning in PTM, the concept and its implementation in prophetic-based AIK learning in PTM. The research location is the University of Muhammadiyah Purworejo.

While the data in this study were obtained by 1) interviews, 2) tracking documentation,

and 3) observation. After the data is obtained, data analysis is carried out, the researcher uses a qualitative descriptive method which includes: data reduction, data categorization, synthesis and ends with compiling working hypotheses or drawing conclusions. [5]

LITERATURE REVIEW

Previous Research Studies

This research has an element of novelty, namely the AIK and prophetic variables which have not been studied in previous studies and mostly relate prophetic to other variables. Here are some previous research studies:

The concept of prophetic education (tracking prophetic vision in education). This article has been published in the journal MUDARRISUNA Vol. 9 No. 2. The results of the research are Prophetic education is Islamic education based on the values of humanization, liberation, and transcendence. These three pillars should be the central theme of Islamic education. First, call to the makruf (ta`muruna bi al-ma`ruf). and Second, prevent all forms of evil (wa tanhauna an al-munkar). Third, have faith in Allah (wa tu`minuna billah) which means the idea of transcendence. [9]

Character Education from a Professional Perspective Published in the Journal of Character Education Year III, Number 3, October 2013. The result is that character education from a prophetic perspective is not only based on prophetic values (transcendental, liberation, humanization) but also must have prophetic traits embedded in students, namely sidiq, amanah, fathonah and tabligh. The four prophetic values must always be taught to students in the learning process. [10]

AIK Reconstruction in PTM as Value Education Praxis. Publish in Educational Journal. Volume 13, Number 2, August 2015. The result of the research is that AIK in Malang UM has the values of God and Humanity, but it still needs effective AIK learning strategies and methods for the practice of these two values. In addition to learning methods, AIK lecturers should adhere to what Abdullah Nashih Ulwan calls "the basic qualities of educators": sincere, taqwa, knowledgeable, polite/forgiving, and aware of the responsibility. [11]

Theoretical Studies (AIK and Prophetic) Learning Al Islam and Kemuhammadiyah

Learning according to Syaiful in Ruhaningsih is essentially a process, namely the process of regulating, and organizing the environment around students so that it grows and encourages learning. Furthermore, learning means a method or method used in education to seek to achieve independence and mental maturity from other individuals so that they can survive in the competition of life. The role of educators is not merely to provide information, but also to direct and provide learning facilities (directing and facilitating the learning) so that the learning process is more adequate. [12]

From the opinion above, it can be understood that learning is a process or way to maximize the potential of students so that they have a learning experience that is guided, assisted, and directed by educators. So the learning process includes educational objectives, curriculum, educators, students, learning methods, and media as well as evaluation. Learning is designed by educators systematically and carefully so that students can take the initiative to learn, acquire knowledge, and master the necessary skills effectively and efficiently.

The nomenclature of courses in all Muhammadiyah universities is Al-Islam and Kemuhammadiyah abbreviated as AIK starting from Islamic Religious Education (PAI),

Islamic Studies I (Worship, Akhlaq, Mu'amalah), Islamic Studies II (Kemuhmadiyah), and Islam and Knowledge. According to Al-Islam [13] the general purpose of AIK education is the formation of human learners who are devoted, have a noble character, are progressive, and excel in science and technology as the embodiment of *tajdid da'wah amar makruf nahi munkar*. These general goals are translated into more measurable goals as follows:

AIK I (Aqeedah): forming Muslim scholars who know themselves and God, their mission, goals, and benefits of life as guided in the Qur'an and As-Sunnah Maqbulah.

AIK II (Worship, morality, Mu'amalah): to form Muslim scholars who are obedient and true in worship, excel in muamalah, and benefit society and the environment.

AIK III (Kemuhmadiyah): forming Muslim scholars as Muhammadiyah cadres who can speak out about what is right and wrong in the life of the nation and state.

AIK IV (Islam and Knowledge): forming Muslim scholars who have the spirit and behavior of *ulul albab* [14].

In the era of the industrial revolution, multiculturalism, and democracy, AIK learning is not only limited to the transfer of knowledge but is developed towards the transfer of knowledge, and a critical thinking mindset. So that a new paradigm in AIK learning is needed to achieve general and specific goals. In learning, the role of students is not as student objects but as a subject. Lecturers are required to be role models in the classroom that facilitate students in learning AIK. This is the AIK learning model with teaching and student center learning models.

The AIK learning approach must be able to excite, educate and inspire students by paying attention to their intelligence. Approaches that are indoctrinated and view things in black and white are considered irrelevant. AIK learning methods must be creative, innovative, and varied so that they can provide challenges and arouse students' interest and needs in AIK. Evaluation of AIK education which prioritizes cognitive aspects of learning outcomes tends to produce students who have religion and lack learning independence [15] One of the approaches offered is a prophetic approach in learning AIK at Muhammadiyah/Aisyiyah Higher Education.

Prophetic Concept

The prophetic concept was first initiated by the French philosopher Roger Garaudy with his prophetic philosophy, Mohammad Iqbal from India (Pakistan), from Indonesia there was Kuntowijoyo with his prophetic social theory. Prophetic means are prophetic. In Greek it is referred to as "prophets" referring to people who speak early or proclaim themselves, prophets can also be interpreted as people who talk about the future. Thus, prophetic here can be interpreted as a characterization such as the nature of the prophet, prediction, or forecast. Historically [10] The Prophet (especially Muhammad SAW) has incised the success of the history of humanity so that what was done by the Prophet was used as a perspective in building Islamic civilization and society.

According to Kuntowijoyo [16]. there are three main pillars in prophetic social science, namely; *amar ma'ruf* (humanization) implies humanizing humans. *Nahi munkar* (liberation) implies liberation from evil and *tu'minuna blade* (transcendence) which is the dimension of faith in God. Normatively-conceptually, Kuntowijoyo's version of the prophetic paradigm is based on Surah Ali-Imran verse 110:

بِتَكْلِامِهَا نَمَا وَلَوْ لَّهِ الْهَادِئُونَ وَنُؤْمِئُونَ رَكْنُمَا نَعْنَى وَهَيُّتُونَ فَبِزُورِ عَمَلَابِ نَوْرُمَاتِ سِائِلِ تَجْرَحَا بَمَّا رِيَدَ مَشْنَدُ
نَوْقِسِفَلَا مُهْرُتُكَأَوِ نَوْنُومُوا مُهْنِمِ مَهْدَا رِيَدَ نَاكَدَا

“... You are the best people who were sent down/born amid mankind to enjoin the right and prevent evil and to believe in Allah.”

The verse above is generally applicable to anyone, be it individuals (laymen, experts), institutions (science, universities, mass organizations, social and political organizations), and collectivities (people, society). Science, as an institution of experience, research, and knowledge, is required to apply the three prophetic social principles. These three are what distinguish liberalism, marxism and religious sects, so prophetic social science try to combine the three which are interrelated and inseparable [16]. Departing from this general and applicable prophetic social theory, the author is interested in analyzing the learning of Al-Islam and Kemuhammadiyah in Muhammadiyah Higher Education whether it has implemented a prophetic mission or is it just an inspirational discourse.[17]

In line with Kuntowijoyo, [10] offers a prophetic concept with the addition of the mandatory characteristics of the apostle shiddiq, amanah, fathanah, tabligh in the prophetic pillar. Contextualization of the four mandatory characteristics of the apostle in the Muslim figure is siding with truth and conscience (shidiq), upholding professionalism and commitment (amanah), being communicative both verbally and nonverbally (tabligh), and having problem-solving intelligence (fathanah). Every Muslim who claims to follow the Prophet has to internalize the four obligatory qualities of the apostle within himself because it is valid proof as a follower of the Prophet and as authentic evidence of his prophetic followers. At the same time contextualizing these four obligatory traits in all lines of life, whether as individuals, social, educational, cultural, political, legal, and so on. This is an example of an authentic prophetic attitude that makes the Prophet a *uswatun hasanah* figure.[18]

RESULTS AND DISCUSSION

The prophetic values (humanization, liberation, transcendental) if contextualized in learning Al-Islam and Muhammadiyah are as follows;

Value of humanization (*ta'muruna bil ma'ruf*). This value of humanization is recorded in AIK II (worship, morality, muamalah) and AIK III (kemuhammadiyah) courses. Humanization is humanizing humans according to their nature, it is necessary to learn materials that guide and show the way of nature. Worship material provides worship procedures according to the Qur'an and sunnah maqbullah, morals teach commendable ethics both vertically and horizontally, as well as muamalah teaches humans to share goodness and benefits with the spirit of *ihsan*. The media to internalize all of that can be in the Muhammadiyah association, or the life of society, nation, and state. Apart from AIK II courses, there are other humanization values, namely non-Islamic students continue to take AIK courses but with general and not indoctrinating material.[19]

The value of liberation (*tanhauna 'anil munkar*). AIK learning which is contextualized by the value of liberation is reflected in AIK IV courses. In AIK IV, the integration of Islam and science is discussed, meaning that there is a value of liberation in studying scientific disciplines and is not limited to certain scientific dichotomies. For example, in the law study program, the curriculum and learning materials are integrated with Islamic values so that students understand the law from an Islamic perspective, as well as other disciplines, psychology, education, engineering, health, and others, all of which are integrated with

Islam. This is the meaning of the value of liberation in AIK IV which provides free space for exploration and integration according to their disciplines. The value of liberation is also found in AIK II in the discussion of muamalah, it is explained that in muamalah dunyawiyah must be free from the practice of usury, maisir, ghoror and falsehood to provide beneficial effects for others. [20]

Transcendental value (tu'minuna billah). In AIK learning, it is contextualized in the AIK I course which focuses on the discussion of faith in God. In AIK I there are two transcendental features, the first is theo-centrism (*hablu minaallah*), Religion comes from God to be practiced by servants, in this context, Religion becomes less aspirational and accommodating for human civilization because it is only a vertical relationship. The second style is theo-anthropocentrism which combines *hablu minaallah* and *hablu minan nas*. In more detail, the transcendental value in AIK I teaches that faith in God does not only cover the uluhiyah and rububiyah sides. But in covering uluhiyah, mulkiyah, rububiyah, and social monotheism (*hablu minannas*).[21]

The categorization above is indeed still at a simple or not comprehensive level that covers the whole learning process, of course, there are still many prophetic values that can be derived from the AIK curriculum, AIK learning methods, student character, AIK lecturer criteria, and so on. But at least the above categorization gives a sign of prophetic value in AIK. [22], [23]

CONCLUSION

Analyzing prophetic values in AIK learning is not difficult, because AIK is fully guided by the Qur'an and the Sunnah of Maqbulah . But at least this study is an inventory of the prophetic values in AIK which can then be shown to the public in detail and a targeted manner. The value of humanization is found in AIK II and III, non-Muslim students continue to take AIK with general material and without indoctrination. Then the liberation value is in AIK IV and the transcendental value is in AIK I.

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