

Review Article

A REVIEW OF PROPHETIC EDUCATION IN TWO ISLAMIC UNIVERSITIES IN INDONESIA

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Abstract

This article analysed implementation of prophetic education in higher education. As a case study, the study focused on two universities in Indonesia. Prophetic education could be defined as ideal educational policy and administration following the teachings of Prophet Muhammad. The study was conducted using a qualitative approach. Respondents of research were stakeholders in two universities including rectors, lecturers, and students. Data was collected through in-depth interviews and direct observation. The results suggest that stakeholders of universities considered the importance of implementing prophetic education in their campus. They also had agreeable minimum indicators for a desired prophetic education standards in higher education. However, they had also differences on how these standards should be implemented in the form of a specific policy in a university. The results further discussed these findings along with some suggestion for prophetic education implementation in a higher education institutions.

Keywords: higher educational policy; Islamic university; prophetic education

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INTRODUCTION

Law No. 20 of 2003 on National Education System stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and the skills needed by him, the community, the nation and the country. Thus, Indonesians based on the law on educational system should become a holistic character maintaining science and technology as well as having faith in God which is crucial in defining further development of a nation (Mujtahid, 2011; Syarief, 1999). Some educational ideas has been adopted in relation to this system in efforts to make education works for all. From an Islamic perspective, prophetic education is a concept that can be proposed (Kholis, 2014; Matlani & Khunaifi, 2019).

Prophetic education was mainly based on Islamic teaching derived from the Prophet Muhammad's exemplary life (Syahid & Husni, 2018). In particular, many muslim scholars have developed specific terms to enhance prophetic education. Kuntowijoyo, for example, emphasized that there are at least three main values in prophetic studies, namely; 1) *amar ma'ruf* (humanization) contains the notion of humanizing human. 2) *nahi munkar* (liberation) contains the notion of liberation. 3) *tu'minu billah* (transcendence), dimension of human faith (Kuntowijoyo, 2007, p. 99). Initial understanding can explain that prophetic education is education about how to humanize humans, so that it can be a noble, healthy, knowledgeable, capable, creative, independent person, able to create freely, without putting aside the values of faith as exemplified by the Prophet Muhammad (Masduki, 2011).

In a broader sense, Kuntowijoyo explained that there are four concepts in prophetic study: *First*, the chosen people concept, which explains that Muslims as the best people are required to do three things as mentioned in three prophetic values. Muslims do not automatically become the chosen people, because Muslims in the concept of chosen people have a challenge to work harder and compete in good (*fastabiqul khairat*). *Second*, historical movement activism that can be interpreted as an attitude of hard work and *fastabiqul khairat* in the midst of humanity (*ukhrijat linnas*) which is manifested in the participatory attitude of Muslims in historical settings. Therefore extreme exile and secrecy are not justified in

Islam. Intellectuals who only work for science without greeting and interacting with social reality are also not justified. *Third*, the importance of consciousness. Prophetic education must always be the foundation of value rationality for every movement praxis and build awareness of the people, especially Muslims. *Fourth*, prophetic ethics. Generally accepted ethics or for anyone whether individuals (students, intellectuals, activists and so on) and organizations (student movements, universities, mass organizations, and social organizations), as well as collectives (*jama'ah, ummah, groups, communities*). The last point is a logical consequence of the three consciousnesses that have been built before (Kuntowijoyo, 2007, pp. 91-92).

Prophetic education can interpreted as education which has been owned and practiced by the prophet Muhammad SAW and the prophets and messengers of the previous messenger of God, namely prophetic education which is a characteristic of good moral character from a qualified, healthy, knowledgeable, capable, creative, independent, democratic person and responsible (Rosyadi, 2004). Furthermore, prophetic education is applied integrally, holistically, dynamically, comprehensively and continuously until a self-image is formed that truly has noble qualities and is applied in all aspects of its life (Syarif, 2014). Especially in the learning process, a prophetic education model is needed to ensure national competitiveness can be achieved through education (Pujiriyanto, 2006). The importance of a prophetic education model as a strategy in the learning system, method, and in terms of the concept of learning in educational institutions (Sholeh, 2018), including in higher education, which exists in all subjects that still contain prophetic content implicitly. Prophetic education, is a process of knowledge and value that aims to get closer to God. With the existence of a strategy in terms of prophetic education, it is capable of printing human beings who are balanced in their life views and have mastery or knowledge of security for the provision of individuals in everyday life .

The reason is that education is not only undergoing change, but changes in form and appearance, so it needs prophetic education, which has a mission of transcending humans, humanizing humans and liberating humans, so that education does not lose its central role in instilling religious values which are inseparable from Holy Qur'an and sunnah whose ultimate goal is as a righteous human

(Rosyadi, 2004). The fact of life is increasingly distant from humanity, because human beings are far and away from prophetic values, especially in education. So important is the value of education that contains prophetic values, it is only natural that the value of prophetic education must be empowered or enhanced in order to build a good personality. Prophetic education has implications for the education process with an orientation to draw closer to God and nature to build an ideal social community (*khairu ummah*) (Roqib, 2011).

On the other hand the prophetic education model can be a solution to answer the need for a new formula in reconstructing the learning of Islamic education at school or in lectures, as criticized for some reasons: (1) The learning process of Islamic Education tends to be concentrated on scientific theoretical issues that are cognitive in nature and emphasize more on teaching / knowledge transfer work. (2) The monotony of the PAI teaching methodology with the conventional-traditional system so that students are boring. (3) PAI courses are less integrated with other fields of study, so the material taught is marginal and peripheral. (4) Learning PAI tends to be concentrated in class and reluctant to carry out practical and research activities outside the classroom. (5) The use of PAI teaching media is still less creative, varied and enjoyable. (6) The learning process of Islamic Education tends to be normative, linear, without illustration of the socio-cultural context in which the student environment is located, or can be connected with the rapid development of times. (7) Communication and cooperation with parents in dealing with problems faced by students is still lacking (Hidayat, 1999, p. 83).

In order to achieve the application of prophetic education in higher education, three strengths must be possessed by an institution: *first*, strength in the field of human resources, starting from superior lecturers, professional management systems with energy reliable researchers and development; *second*, the strength in the field of management and performance is supported by advanced technology equipment so that it can support efficiency and acceleration; *third*, the power of funding that come from the strength of the institution itself (Suprayogo, 1999, p. 170). With these three strengths, higher education can be a superior and a quality institution so that prophetic education can be more easily implemented.

METHODOLOGY

This research was conducted by applying a qualitative approach with a case study on Islamic higher education institutions (Darmadji & Andriansyah, 2015). As a case study, two universities were chosen as subject of research: one in Sidoarjo and other in Surabaya. Data was collected through interview and observation. Interview was carried out with education practitioners consisting of heads or directors of universities and lecturers. Unstructured interviews were conducted where researchers do not use interview guidelines that have been arranged systematically and completely to collect data. The interview guide used were in the form of outlines of the problems to be asked. Interview was intended to find out the problems related to the implementation of prophetic education in higher education. Observation was conducted by visiting the universities directly and observe activities of students and lecturers directly. The data collected was then analyzed using qualitative steps such as managing, describing, and interpreting data (Miles et al., 2014).

RESULTS AND DISCUSSION

Conceptual Understanding of the Prophetic Education

The way stakeholders of Islamic universities viewed prophetic education varies in some aspects. However, they still have something in common especially in important part of definition. One respondent for example defined prophetic education as "prophetic education is education that is carried out so that students have good personality competencies. Prophetic education must be carried out to become a habit. Maybe that is a

simple definition. So, good qualities can be possessed by students so that they become habits during their lives."

Other respondent said that prophetic education was "prophetic education, education is carried out to provide a basis for behaviour for our students to understand more about the meaning of life." It can be summarized from these answers that at some point prophetic education has been viewed as aimed not only knowledge but also behaviour. Education in this context was understood a process to change and improve human behaviour, not only adding knowledge. This finding was in line with Islamic teaching that emphasize practicing over knowing. Universities stakeholders also supported the implementation of prophetic education in their campus. One respondent for example expressed that the university has been trying to implement prophetic education from its establishment. As an Islamic university, based on respondent opinion, prophetic education was integral part of their business process. Other respondent believe that prophetic education would be key competence that every student should have to advance in the future.

Although almost stakeholders of universities in the research agree on the importance of prophetic education, they had different opinion on how it should be conducted. Many respondents believe that content of teaching should adhere values in prophetic teaching so that all educational environment will follow. Other respondent believed that lecturer was key in implementation of prophetic education. Lecturers should be examples on how to behave following prophetic teaching so the students would follow in their daily behaviour. Stakeholders of universities also believed in positive relation between achieving prophetic education and students' academic performance. Many respondents believed that students with high level of understanding of prophetic education to be more polite, optimistic and above all perform better. This finding was a good indicator on how stakeholders of universities perceive prophetic education as important component in their campus.

The results above indicate that the understanding of prophetic education among stakeholders of Islamic universities might differ in some aspects, but in general it has common ground. Such condition required some directive policy from policy makers in universities to address the issue. Universities can for example implement specific regulation on what prophetic education was and how it can be implemented. Previous works (Maulana et al., 2019; Priyanto & Rosyad, 2017) the importance of adding specific regulation or common agreement among stakeholders in implementing prophetic education.

Implementing the Prophetic Education

Based on the results of interviews, prophetic education has been carried out but not yet optimal in two Islamic higher education institutions as subjects of the research. One source for implementation issues was the absence of optimal role for lecturers to improve prophetic education. Lecturers still have the perception that prophetic education was difficult to integrate into each subject. Some lecturers assumed that prophetic education should be integrated in the Civics or Religious Education courses only. The two courses materials were mostly related to moral values. Through discussion, lecturers supported the existence of prophetic education which was developed and manifested in of each course through assignments, study material, and also manifested in academic norms and rules.

Observations were carried out in the field by observing ongoing learning, and observing student behavior both in the classroom, when teaching and learning activities take place, and outside the classroom. Through observation, it can be seen that the majority of lecturers still use expository learning methods or lecture-centered learning. In this case, learning process tends to be monotonous and monologically lacking communication between lecturers and students, who eventually becomes passive and

sleepy. With this type of learning, application of the value of humanization from prophetic education would not be realized. Furthermore, there were very few innovations made by lecturers during the learning process.

Learning process in two Islamic universities in Sidoarjo and Surabaya was still mostly centered on lecturers, while students only act as passive learning objects and only receive material from lecturers. The application of certain learning methods was an attempt to obtain success in achieving learning goals. With the application of expository learning methods, the efforts of lecturers to activate students certainly would not reap satisfactory results. Students would behave passively as they are treated in learning.

Lecturer behavior in teaching also did not reflect prophetic attitudes. Lecturers were still less humanistic when governing and directing students. Reality in the field showed that students who were more valued were students with better academic performance and with ability to finish assignments. Students with poor academic performance and often problematic students were often considered negative by lecturers. The negative stigma of lecturers often brought treatment from peer students who demean the students with poor academic performance so that it destroy their self-esteem and deminish enthusiasm for learning. It was true that students with better academic performance should have positive comments from the environment to build self-concept and self-esteem. But, adding negative comments for students with less academic performance should be avoided in the context of prophetic education.

There were still many lecturers who have a tendency to be prejudiced and give a negative "stamp" to students who were slow to learn. This was very contrary to prophetic education which has confidence in human potential and the ability of all students to study and excel. This condition was the starting point of the importance of developing a model that can be used in prophetic education in higher education. Through prophetic education, prophetic education can be applied to all subjects and not only integrated in certain subjects. This idea was in line with previous works (Afriani, 2013; Faisal, 2018; Rozi, 2018; Suharto, 2019) that emphasize implementation of prophetic education not only in formal activities in educational institutions, but also through internalization in wider perspectives.

CONCLUSION

Based on previous results and discussion, the research show that the following problems were found in understanding prophetic education in Islamic universities: the role of the lecturer in implementing prophetic education was not optimal; lecturers tended to assume that prophetic education is difficult to implement; and some lecturers assumed that prophetic education is the responsibility of lecturers of Civics or Religious Education courses only.

Furthermore, the problems in implementing prophetic education at the research subjects were as follows: the learning method used by the majority of lecturers was the expository method; limited innovation by lecturer in the implementation of learning; lecturers' behavior has not reflect prophetic attitudes; students with poor academic performance were often considered negative; and there were still many prejudiced lecturers and give negative "stamp" to students.

This research analyses implementation of prophetic education in Islamic universities in Indonesia. As initial research on the topic it has some limitations especially in sample used for study. However, this research opened a new insights on how prophetic education has been implemented. It has potential future direction to analyse better model of prophetic education for higher education. Further research can be addressed to this aspect.

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CONFLICT OF INTEREST

The authors declare no conflict of interest in the research.

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