

## **Kuntowijoyo's Perspective Prophetic Education Concept and Its Implementation in Aqidah Moral Subjects**

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### **ARTICLE INFO**

**Article History:**

Recieved : 02-07-2024

Revised : 22-08-2024

Accepted : 23-08-2024

**Keyword:**

Aqidah Moral Subject;  
Kuntowijoyo's Perspective;  
Prophetic Education.

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### **ABSTRACT**

This research aims to determine the concept of Prophetic Education from Kuntowijoyo's perspective, its implementation, as well as supporting and inhibiting factors in the implementation of Prophetic Education in the Aqidah Moral subjects at MA Miftahul 'Ulum Purwakarta. This research focuses on the application of Kuntowijoyo's prophetic education in Akidah Akhlak lessons at MA, using a qualitative approach with data collection techniques such as interviews, observation and documentation. Data analysis was carried out through the stages of data reduction, data presentation and data verification. The results of this research show that according to Kuntowijoyo, prophetic social science has three main components, namely amar ma'ruf (humanization), nahi munkar (liberation), and iman billah (transcendence) within the framework of the Al-Qur'an, Surah Ali-Imran verse 110. The implementation of prophetic education is reflected in the learning objectives, learning materials, and learning evaluation in the Aqidah Moral subjects. Supporting factors in implementing prophetic education include the important role of educators and the availability of adequate facilities and infrastructure. Meanwhile, the obstacles faced include a lack of role models from teaching staff in madrasas and inadequate supervision of students.

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### **How to Cite:**

Robaeah, W. N., Nasir, T. M., Komara, D., Sobariah, E. D. S., & Permana, H. A. (2024). Kuntowijoyo's Perspective Prophetic Education Concept and Its Implementation in Aqidah Moral Subjects. *Ta`dib: Jurnal Pendidikan Islam*, 29(1), 103-117

 <https://doi.org/10.19109/td.v29i1.23880>

## INTRODUCTION

Everyone has a great need for education. Islamic education, which is experiencing a multifaceted crisis, must now be ready to carry out its role as an agent of social change dynamically and proactively. It is hoped that its presence will have a significant positive impact on Muslims, both theoretically and practically. Islamic education in general is very important for the development of intelligent humans. Islamic education, on the other hand, is currently lagging behind regular education. One of the factors that leads to the creation of this problem in this situation is the lack of real change in the results (output) (Arini Yahdillah et al., 2024).

Islamic education that has existed for 15 centuries includes moral education or noble character education. Islamic education consists of individual and communal education. Islamic teachings include people's personal attitudes and actions towards the welfare of individual and collective life. The Prophets and Apostles are the only ones responsible for education; the successor of responsibilities and obligations is one who is learned and cunning towards them (Daulai, 2017; Hadini et al., 2023; Qamar, 2017).

The Qur'an, which is the only miracle that is simplest to learn and practice, was directly given by Allah SWT to Rasulullah Saw, making him a role model for educators. The Apostle received no other guidance except the Koran and the editorial guidance of revelation from him which is called Hadith. The Qur'an is a revelation from Allah SWT which functions as the beginning and end of knowledge that is "directed" by revelation, so it is impossible to discuss Islamic education without mentioning its source (Nasir, 2022).

The Prophet taught the Qur'an curriculum to the people of Mecca, especially his companions. We see a number of representations of friends from our youth who were touched directly by the Prophet Muhammad. Why should we see it? Nothing else, because the achievements of the Prophet Muhammad are clearly documented in history. The children raised by the Prophet later became individuals who shaped the glory of Islam. Anas bin Malik, Abdullah bin Ja'far, Usamah bin Zaid, and additional names include Abdullah bin Zubair, Abdullah bin Abbas, Abdullah bin Amr bin Ash, Abdullah bin Umar, and Abdullah bin Ja'far. They are a small portion of the children who interact with the Prophet Muhammad on a daily basis and receive direct instructions from him. Then, education in the prophethood is referred to as education in the prophethood.

Kuntowijoyo stated that there are three pillars that support the interpretations of the prophets: amar ma'ruf (humanization), nahi munkar (independence), and tu'mina billah (transcendence), which refers to the dimension of human faith. In developing prophetic social science, these three pillars serve as guidelines (Anisa et al., 2021) (Nasar Lundeto; Syamsun Ni'am, 2022). Contextually, Kuntowijoyo's conceptual version of the prophetic paradigm is based on Al-Quran Surah Ali-Imran verse 110.

Prophetic education is an alternative paradigm that is able to answer various pressing problems in current educational practice, including the waning role of students in every school system, especially Islamic schools. The basic principle of Islamic education is that students must use a variety of teaching strategies that do not compromise their religious,

moral, and ethical beliefs to fulfill this. Islamic education is said to be able to develop character and identity as well as self-confidence that originates from Islamic principles, which function as a catalyst for the formation of character and identity of society and the state.

Prophetic education is a type of teaching that takes inspiration from Muhammad Saw. The Prophet's learning approach sought to create humans who were useful and had the potential to help the emergence of a scientific civilization that went beyond mere knowledge and could be applied to all aspects of daily life. Kindness is always the main aim and purpose of every human action, according to the Prophet SAW. He is a human role model who consistently opposes all evil. This shows the high moral standards of the Prophet Muhammad SAW. His behavior is often compared to the Koran as a result (Mualif & Islamy, 2021; Taufiq & Lasido, 2022). According to Kuntowijoyo, prophetic education is Islamic teaching that is built on the principles of humanization, liberation and transcendence. Islamic education should primarily center on these three pillars. The first calls for goodness (ta'muuna bi al-ma'ruf), namely the encouragement to fight for human values (humanization); secondly prohibiting all types of crime (wa tanhauna 'an al-munkar); and the third is transcendence (Hakim, 2022; Hanifah et al., 2023; Kamil, 2018). Thus, prophetic education is a teaching style inspired by the example of the Prophet Muhammad. The Prophet's educational approach, which is one of the educational patterns that seeks to create creations that do many things, can also help the emergence of a knowledge civilization.

Education lacks spiritual values (faith) and does not end with receiving a diploma. In order to foster civilized behavior (ihsan), education must be able to integrate the dimensions of science with the dimensions of faith. In this regard, this paper explains the idea of prophetic education. Concerns from a number of sources regarding the condition of Indonesian education which is increasingly losing its identity became a catalyst for the development of prophetic education. In addition, prophetic education is a response to an education system that fails to help the economies of Muslim countries develop. Ahmad Makki claims that a country is said to be advanced if its education system is also advanced. On the other hand, if education in a country is not advanced, then that country will be labeled as a backward country (Herawati & Mutiawati, 2019). Indonesia's education system has been plagued by a dichotomization of two types of knowledge that has been pervasive to date and has not yet ventured into the country's mainstream. This duality does not just happen; it underwent a protracted process that produced various thought products and educational institutions that were equally blamed. According to Haidar, the separation between science and religion creates a scientific dichotomy, which has the unintended consequence of making some people believe that science and religion are at war or in conflict (Basri et al., 2021).

The epistemological contradiction paradigm between general science and religious science, as well as between contemporary Western science and traditional Islamic science, is the cause of the crisis in the relevance of Islamic education (Aprison & Junaidi, 2022; Soelaiman, 2019). This is different from the analysis of certain scholars who believe that all scientific systems are contained in Islamic teachings. An ideal education system would be perfect and available to everyone. Muliwan believes that all scientific theories are contained

in Islamic teachings. The Islamic scientific method does not use dualism. The torch of truth was conveyed to all mankind by the Prophet Muhammad, who is considered the founder of Islamic doctrine. Alfiah connects the Prophet with the role of educator (teacher). As he said, "Indeed, Allah sent me as a mu'allim and giver of convenience," this is what is recorded in his words. To ensure that future generations of Muslims have perfect morals, spiritual purity and pure morals, Rasulullah SAW has seriously educated his friends and generations of Muslims (Arif, 2020; Julaiha Juli, 2022; Sari et al., 2023). In fact, the prophetic mission must be reintegrated into education. Humanitarian education is the prophetic task in question. This is often referred to as *insan kamil* (whole human being), *syumul* (universal and comprehensive), and *human piety* (spiritual value) in Islamic terminology (Budiyanti et al., 2020) (Mhd Nurdin, 2022). In reality, prophetic education works to make humans more humane. The humanizing process and the humanitarian process are two crucial goals of prophetic education in this situation (Fahmi Syaefudin & Maksudin, 2023; Rusman, 2023; Sholehuddin, 2018).

The aim of the humanization process is to develop true humans who are more beneficial to society as a whole, uphold moral and ethical principles, and have a spiritual sense. Meanwhile, by using professional skills that can improve human dignity as well as science and technology, the Humanitarian Process study program aims to elevate human dignity. Meanwhile, the humanitarian process is a course whose aim is to elevate human dignity through the ability of professionals who are able to do so as well as through science and technology (Anwar, 2020; Fitriatin et al., 2023; Sudarsih, 2024).

Research entitled "Kuntowijoyo's Perspective Prophetic Education Concept and Its Implementation in Aqidah Moral Subjects " has the same research objectives as this research and is connected to previous studies in the ways below: Tri Mulyanto (2019), this research aims to organize the integration of prophetic principles in Ismuba education, how well prophetic principles are incorporated into Ismuba education, and assess the integration of prophetic principles into Ismuba education. Arifuddin (2019), this research explains the concept of prophetic education and discusses strategies and models of prophetic education, the prophetic mission of Islamic Education. Fauzi (2020), it is explained that planning for prophetic education at SMP Bina Insan Boarding School Ciawi is carried out through two processes, namely: either a) through academic efforts, or b) through extracurricular activities. If prophetic education is implemented through extracurricular activities, self-development activities, school culture, and extracurricular programs developed by teachers to improve the principles of faith, morals, and morals, then prophetic values will be developed by teachers through detailed learning activities. into the values of faith, morals and morals of students. As a result, prophetic education is carried out outside the classroom using learning tools such as lesson plans and curricula. This research aims to determine the concept of Prophetic Education according to Implementation of Kuntowijoyo's Prophecy-Based Point of View on Aqidah Moral at MA Miftahul 'Ulum Purwakarta. This research also wants to identify supporting and inhibiting factors in implementing prophetic education.

## LITERATURE REVIEW

### Prophetic Education

Prophetic education needs to be implemented within oneself, family and society, especially among those present in the classroom. Therefore, society, parents and schools must automatically support the implementation of prophetic education. According to Zubaedi, these three complementary elements greatly influence how students' education is developed (Pariwisata & Medan, 2024; Putri et al., 2024). Prophetic education at the institutional level contributes to the development of Islamic culture in madrasas, which includes Islamic principles that guide the behavior, habits, routines and symbols used by everyone associated with the school and society. Madrasah culture is a trait, personality, or aspect that characterizes the way the general public views madrasah. Madrasah residents, which include teachers (teachers), students (students), administrative employees or educational staff, and also school leaders (heads) are the targets of prophetic education. Schools or educational institutions that are known or declared successful in implementing prophetic education well can be used as trend setters or role models that can be emulated or disseminated to various schools and other educational institutions. The scope of education that is the object of prophetic study is: 1. Strong faith (tauhid) in Allah SWT and His Messenger. 2. noble morals and manners in every life activity related to the individual, family, society and nature. 3. Islamic values based on the Qur'an and the Sunnah of the Prophet Muhammad (Syarif, 2014).

To implement prophetic education in schools requires the skills of teachers who are competent in terms of: a) strong faith and manners that should be used as role models, b) management and guidance of students in accordance with the teachings or methods of the Prophet which are based on the Qur'an and Sunnah, c) school principals who have a strong vision and mission to form a civilized Islamic generation, it is not enough just to organize or facilitate learning activities (Ismail, 2013). Models or references for program improvement, including adjustments to program design, facility support, implementation strategies, human resources, school management, or other institutions involved in program implementation, can be found in the results of evaluations and tracking of the implementation of prophetic educational programs. Teachers, students and all school personnel have developed strong faith and devotion to God Almighty through this prophetic education. They must also have noble and civilized morals, a personality in accordance with the Al-Quran and Sunnah, enabling the realization of the golden generation of Islam that is expected through the education process. On a larger scale, prophetic education is anticipated to be able to develop a generation with Islamic culture to produce fardun thayyibun (good morals), usrotun thayyibatun (good family), and qoryatun thayyibatun (good society). Thus, prophetic education is essentially a sincere effort to shape the next generation into a generation of Muslims who have a strong sense of religion, commendable values, and uphold the Prophet as a role model, a strong-willed, tenacious generation that can revive the shine of Islam by live up to his dreams.

## **Aqidah Moral Subject**

The establishment of Islamic culture in schools, including student faith, discipline, high morals and character, Islamic customs, daily routines with Islamic values and Islamic symbols, is the implementation of prophetic teaching at the school level. In accordance with the core principles of Islamic values, this must be implemented by everyone associated with the madrasa and the surrounding environment.

## **METHOD**

This type of research uses data collection tools in the form of interviews, observation and documentation to collect information from informants or also called research targets or objects, or respondents. This qualitative research approach is also called artistic techniques and interpretive methods because the research procedures are more artistic (less systematic) and because research data is more focused on the interpretation of field data. This research methodology is a qualitative research strategy for the research. This research also wants to identify supporting and inhibiting factors in implementing prophetic education. Primary data used in research is the desired data. Using Kuntowijoyo's work from the 1991 book *Islamic Paradigm: Interpretation for Action*, the author collects and compiles facts regarding the suitability of the approach used in writing the research to be conducted. In this book, he interprets the Koran based on existing knowledge, especially social theory. As a result of his views which gave birth to the concept of prophetic social science, academics emerged that conducted research to advance Kuntowijoyo's theory, so that ISP (Prophetic Social Science) developed into what it is today. Data is collected from various existing sources (also called secondary data sources), for secondary data comes from various available sources, including the Central Statistics Agency (BPS), books, magazines, journals, and so on.

This research methodology is a research implementation strategy which consists of stages based on a general hypothesis which is the basis for choosing an approach in collecting, analyzing and interpreting data. Data analysis using a qualitative approach was carried out by following the steps as stated by Nasution, namely: (1) data reduction, (2) data display, and (3) data verification. First, data reduction, namely processing each data collected with the aim of finding the main things regarding the implementation of prophetic education in the subject of moral beliefs at MA Miftahul 'Ulum Purwakarta. Second, data display, namely a display in graphic form that describes the relationship of data to one another and can be seen clearly as a unified whole (integrated). In this stage the researcher summarizes the research findings systematically so that he can find out the pattern and focus of the implementation of prophetic education in the subject of moral beliefs at MA Miftahul 'Ulum Purwakarta. Through conclusions, the data is given meaning that is relevant to the research focus. Third, data validation. This requires both the application of prophetic education in the field of moral ethics at MA Miftahul 'Ulum Purwakarta and the actions of researchers carrying out tests or drawing conclusions and comparing them with related ideas (grand theory). Member checks link consolidated test conclusions with initial data, creating a meaningful study.

## FINDINGS

### Concept of Prophetic Education from Kuntowijoyo's perspective

Kuntowijoyo stated that there are three pillars that support the interpretations of the prophets: *amar ma'ruf* (humanization), *nahi munkar* (independence), and *tu'mina billah* (transcendence), which refers to the dimension of human faith. In developing prophetic social science, these three pillars serve as guidelines (A'yuni & Hijrawan, 2021; Jannah, M., 2023; Raharjo & Laily, 2018). A prophet or prophet is primarily a servant sent by Allah who receives revelations and then preaches them to his followers. Second, a servant who is given a revelation by Allah SWT which is in line with the accepted faith, but is not obliged to shout it out to those who claim to be prophets (prophet) (Ilmi, 2018; Pratiwi & Usriyah, 2020).

According to Kuntowijoyo, there are three components of prophetic social science, namely *amar marf* (humanization), *nah munkar* (liberation), and *iman billah* (transcendence) within the framework of the Qur'an, Ali-Imran verse 110. Thus, prophetic education can also be understood as teaching that relies on empowering students to develop a life character with a strong dimension of transcendence so that they can realize an ideal life that is at the same time integrated with the values of humanism and liberation (Effendi et al., 2023).

Moh. Shofan states that the educational paradigm known as prophetic education aims to combine an education system that prioritizes moral and religious principles with a contemporary education system that fosters human qualities. Three components of directing societal change from prophetic education can be developed: humanization, freedom, and transcendence (Miftahullah 2018).

Three pillars form a prophetic culture: transcendence, liberation, and humanization. Islamic education must focus on these three principles. Transcendence is an important component of all Islamic education because without it, Islamic education would not exist. Islam opposes the idea of humanization, which must be paired with the idea of transcendence, emancipation with transcendence, because it is a human bond with Allah as well as a bond with fellow creatures. Transcendence alone is often considered sufficient, even though it is actually not enough, especially in the reality of Islamic education which lacks humanization and is weak in emancipation (Ningsih et al., 2024; Rusman, 2023).

- a. Liberation. Liberation is the second element mentioned in Q.S. Al-Imron (3):110. The verse *wa tanhauna 'anil munkar*, which reads, "prevent evil," in Q.S. Al-Imron (3): 110 mentions the second element, namely liberation. According to Kuntowijoyo, liberation is an effort to free humans from the domination of social systems including economics, social class and gender as well as materialist knowledge systems (Kuntowijoyo 2007).
- b. Transcendence. Transcendence is the verse *wa tu' minuuna billah* in Q.S. Al-Imron (3): 110 refers to the third element, namely belief in Allah SWT. According to Kuntowijoyo, transcendence for Muslims is faith or belief in Allah SWT. Kuntowijoyo derived the concept of transcendence from a theological phrase that denotes divinity.

## **Implementation of Prophetic Education from Kuntowijoyo's Perspective in the Subject of Aqidah Morals at MA Miftahul 'Ulum Purwakarta**

Implementation of prophetic education is the achievement of the desired concept. Whatever emerges from the application of this prophetic education must remain within the parameters of an established philosophy. Prophetic education is based on very similar principles and uses very similar techniques. Instead, they are connected to each other. This concept was also chosen based on the readiness and ability of each component of MA Miftahul 'Ulum to put it into practice.

Prophetic education is included in the study of moral aqidah both inside and outside the classroom at MA Miftahul 'Ulum Purwakarta. This is done in an effort to help children pay attention to commendable behavior and develop strong morals and character. In accordance with the aim of MA Miftahul 'Ulum Purwakarta to create a superior institution that focuses on a setting and character that is rooted in piety and religion. The head of the MA Miftahul 'Ulum Purwakarta madrasah conveyed this information to the researcher during an interview. He said:

“Prophetic education is religious teaching that instills prophetic principles in students, especially using the Prophet Muhammad as a role model to instill strong morals. The curriculum representative also disclosed the following information to the researcher: "In my opinion, it is very important to provide students with prophetic education so that they also know the personalities of our prophets. Here, they can learn from the examples of our prophets and practice them in their daily lives to make provisions for life in the future.

In line with what the Aqidah Moral teacher expressed as follows: "A learning effort to help students understand the performance of our prophet Rasulullah Muhammad SAW with the sincere hope that all students will emerge," Rasulullah Muhammad SAW indicated that our ultimate goal in our educational efforts is to imitate the personality and views of the Prophet Muhammad SAW to ensure the safety of life all of us in this life and the next.”

In accordance with the explanation given by the head of the madrasah, curriculum representatives, and moral aqidah teachers, as well as research results, MA Miftahul 'Ulum implements prophetic education by providing the values of transcendence, liberation, and humanization to students so that they can develop morals. Moralul karimah that is achieved when following the Prophet Muhammad SAW. The results of observations of field workers by researchers confirm this.

Apart from that, the use of prophetic education in acquiring religious morals does not only involve cognitive aspects but also affective and psychomotor aspects. So that it is in line with the national education goals of the Indonesian nation which aims to build a noble personality and morals and make the nation's life more intelligent. The Aqidah Moral lesson teacher also expressed the following in the interview:

“Implementing prophetic education is very important, especially in the teaching and learning process of Aqidah Moral. When Mother herself spoke to her students, she attempted to offend Rasulullah when discussing prophethood because doing



otherwise was not the best course of action. The Prophet is called by every Muslim around the world. Therefore, every time you want to carry out teaching and learning activities, try to greet people first before the class starts, then continue with prayer. That is one variation of the Prophet's practice. This will help children develop noble morals that are good towards God, fellow humans and nature. The Prophet always tried to adapt to it so that the apostle's preaching was effective by promoting morality.”

Then the curriculum representative also said that: These prophetic teachings must be instilled in madrasas, in my opinion, by teachers. Yes, parents are the ones in charge at home. However, in madrasas, where students also spend a lot of time. Therefore, the position of the teacher is very crucial for the development of students' character as well as prophetic education. I am sure that there is a lot of religious education material that prioritizes prophetic education, especially in the teaching and learning process of Aqidah Moral. Apart from lesson material, teaching techniques can be observed.

From the results of interviews and observations, it is clear that the instructor is able to help students who have difficulty understanding the material. Teachers also use direct practice techniques that can help students better understand what the teacher says without eliminating the teacher's main responsibility. From this explanation, it can be seen that the teacher has implemented prophetic education, namely the pillars of transcendence, emancipation and humanization through example, habituation, practice, question and answer, discussion and enforcing discipline. According to the researchers' findings, prophetic education has been incorporated into the MA Miftahul 'Ulum course on Aqidah Moral.

Based on observation findings, conversations and broader field research processes. The author can draw the conclusion that MA Miftahul 'Ulum Purwakarta implements prophetic education in learning Aqidah Moral in a series of teaching and learning activities and in the school environment. Prophetic and Islamic values are developed in each student individually through the use of habituation methods, example, demonstrations, case studies in the field, and direct observations made by students in understanding and appreciating the material presented by the Aqidah Moral teacher. These values are then lived out every day in social interactions. As mentioned in the interview conducted by Mrs. Rohayati, Aqidah Moral teacher MA Miftahul 'Ulum Purwakarta, on Tuesday, February 7 2023 in the teachers' room.

This is in line with what was conveyed by the Head of Madrasah MA Miftahul 'Ulum Purwakarta and the Aqidah Moral teacher MA Miftahul 'Ulum Purwakarta quoting the results of an interview with the Aqidah Moral teacher, namely that in learning the Aqidah Moral, exemplary habits are carried out, namely greeting before entering class and reciting asmaul husna before starting the lesson. When teaching about halal cooking, for example, the two students watched and conducted direct interviews with the owners of the food products. Another option is for students to do their own research and find information on their own. Students are better able to understand and appreciate what they have learned thanks to the integration and objectification that has occurred. Prophetic and Islamic

principles are not only taught in the Aqidah Moral, but are also instilled in the school environment through the exemplary behavior of the entire teaching team. Without ignoring the cognitive side, the evaluation process places great emphasis on morality and moral perfection, or on the emotive and psychomotor side. At the end of each semester, parent evaluation reports can help in the process of instilling Islamic and prophetic values in students.

The prophetic orientation in Islamic education internalizes every intention of the Shari'ah. Basically, these purposes are in the form of protection to ward off anything that is considered to cause deconstruction of the human being's physical or mental essence. So that its own antibodies are created in the body and mind of each student so that they are protected from things that are not needed, especially those that have absolutely no benefit but are bad. Everything was created because of the encouragement of awareness that the movements of life regulated by religion do not only target ritual aspects but how to live a life properly and should be in the midst of pluralism with the principle of mutual understanding.

Mrs. Rohayati and Mr. Ari Kusaeri said in their interview on Tuesday, February 7, that "In practice, I emphasize the habituation of students in instilling prophetic principles in the daily school environment. This awareness appears in students' behavior and actions in life and relationships. Students shake hands with the instructor before entering class and starting the lecture. Next, read Asmaul Husna aloud. Students then incorporate one of the meanings of Asmaul Husna into their daily lives. Students are ready to perform ablution and position themselves to pray in congregation when it is time for the Dhuhur prayer."

## **DISCUSSION**

### **Concept of Prophetic Education from Kuntowijoyo's perspective**

Prophetic seems to be an effort to reconstruct Islamic education. The concept of the prophetic character of the Prophet who formed a civil society order in the early development of Islam is a separate sampling. Islamic education is emphasized more in the intra-interreligious sphere so that it is inclusive and eliminates sectarianism in understanding. This will encourage the development of richer and mutually perfecting knowledge. The exclusivism embedded in some Islamic educational frameworks has so far only dwarfed the noble values of the interpretation of revelation. However, despite this, this exclusive nature needs to be applied in terms of independent contextualization so that there is no infiltration and contamination from things outside of Islam that can damage and various other interests (Wulansari, 2019).

### **Implementation of Prophetic Education from the Kuntowijoyo Perspective in the Subject of Aqidah Morals at MA Miftahul 'Ulum Purwakarta**

According to the findings of text analysis, observations, interviews and field notes taken by researchers, prophetic education at MA Miftahul 'Ulum Purwakarta is carried out both inside and outside the madrasa environment and through the KBM Aqidah Moral process. Because teachers are one of the most important components in education, the role

of a teacher or educator cannot be separated from the Aqidah Moral teaching and learning activity (KBM) process in the implementation of prophetic education.

According to Islam, being an educator is considered a very honorable profession. Allah will raise the status of those who have knowledge and faith to the greatness of those who have knowledge. A person must have social, pedagogical, personality and professional competencies if they want to become a teacher. Professional teachers must be able to provide material to students with the right approach and have a strong understanding of the material to be presented. Apart from that, teachers must have the character that makes the Prophet Muhammad Saw their ideals.

According to Kuntowijoyo's perspective, prophetic education concerns three skills needed by teachers: humanist competence, namely skills acquired by educators who show signs of liking and loving all animals. In relation to liberatory competence, teachers have the ability to stop students from committing immoral acts by educating them to read the Koran and understand its meaning, which will prohibit them from committing unjust acts themselves. Apart from that, educators are able to foster the spiritual soul of students through transcendence competence.

Implementation of prophetic education in MA It is impossible to separate Miftahul 'Ulum Purwakarta from the position of teacher of Aqidah Moral class X, XI, and XII. A teaching and learning activity involves the teacher directly. Apart from imparting knowledge, teachers also instill prophetic principles exemplified by the Prophet Muhammad. Islam follows the Prophet's example in terms of education, which requires the Prophet to first master the knowledge included in the Aqidah Moral before passing it on to his followers. So that the information conveyed could be received and understood, the prophet also developed efficient communication techniques. The Prophet also assessed amar ma'ruf and nahi munkar. Ultimately, the prophet presents himself as a model for thinking and acting in the right way. Must be an example for his students. In order for goals to be achieved, teachers play an important role in the success of learning.

Learning Aqidah Moral is an interaction between teachers and students, where the teacher's responsibility is to teach, train and guide so that students can learn, understand, live in accordance with faith, piety and have noble morals in obeying Islamic teachings from the main sources of the teachings of the holy book. Al-Qur'an and Al-Hadith. The value of Moralul karimah is the basic behavior that a child must have as a measure of success in implementing religious formation (Turwanto, 2023).

According to prophetic education, which aims to develop students' social and spiritual competence both towards fellow humans and the environment (Affandi et al., 2024). So that students can apply content in everyday life, teachers do not only teach it theoretically. The Aqidah Moral teacher at MA Miftahul 'Ulum Purwakarta uses various prophetic symbols to convey them to students in classes X, XI and XII. The following are several examples of educational techniques used in the teaching and learning process:

- a. Exemplary. In its application it is related to the chosen teaching strategy (Tukan, 2021). The teacher of Moral Creeds for classes X, XI and Example has a very important role in the world of education because the best model for students to

quickly understand and practice is example. According to His word, the Prophet or Apostle has played a role as a role model.

- b. Habituation. Teacher familiarization is the next step in implementing prophetic education. Habituation is the act of repeatedly engaging in a positive behavior or action so that those who do it regularly come to expect it. Both the family environment and the madrasa environment are used to form habits. A student's morality and character must be formed over time with consistent and focused work so that good deeds are ingrained in the student's personality (Amalia et al., 2023).
- c. Cultivating Discipline. In essence, discipline is an act of sincere obedience that is motivated by an awareness of carrying out responsibilities and behaving appropriately. Discipline is very important and effective in developing students' moral character (Fadhilah & Yusuf, 2023).
- d. The methods used 1) discussion Method, group discussion method, especially a method of presenting or delivering educational content in which the teacher gives students the opportunity to discuss and carry out scientific analysis to gather feedback, draw findings, or develop potential solutions to a problem (Johanna et al., 2023). Teachers incorporate prophetic education through discussion techniques to instill liberating values in their students' learning. This means that students are given the freedom to express their thoughts and opinions while still respecting their friends; 2) Question and Answer Method, Teachers also use question-and-answer techniques, which involve presenting teachings as questions to which the teacher and students must respond. This approach can also teach children the value of freedom, namely the freedom to ask or respond to the teacher's questions. Students are freed from ignorance and encouraged to think critically as a result (Tini Moge, 2023); and 3) Practice Method. Lastly, this means that teachers at MA Miftahul 'Ulum Purwakarta teach Aqidah Moral for classes X, XI and XII using a practical approach to apply prophetic learning. A practical approach is a teaching technique that involves actively demonstrating to students the material they are learning. When explaining information related to worship, a practical approach is usually used. As in congregational prayer literature, the teacher leads the class in prayer movements while the students watch. After that, students were told to practice in front of the class so that children can practice and understand it more easily (Ahmed, 2023).

## CONCLUSION

Based on the research results, the following conclusions can be given: Kuntowijoyo discusses three components of prophetic social science, namely amar marf (humanization), nah munkar (liberation), and iman billah (transcendence) in the context of the Al-Qur'an, Surah Ali-Imran verse 110. Implementation of the learning objectives used, learning materials used, and learning evaluation are examples of prophetic education in learning Aqidah Moral. The factor that supports, invites, and has the character of participating in supporting an activity is that the teacher is one of the factors that has a very big influence in

the process of implementing prophetic education, including adequate facilities and infrastructure. The results of the implementation of prophetic education at MA Miftahul 'Ulum Purwakarta can foster a level of religiousness and self-awareness of love of worship, which is reflected in the students' behavior, where when the time for midday prayers arrives students have prepared themselves to take ablution water and position themselves to perform midday prayers congregation at the Miftahul 'Ulum mosque. Future research is also expected to use more sources to expand learning experiences in improving the implementation of Kuntowijoyo's Prophecy-Based Viewpoint on Aqidah Moral.

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