

IMPLEMENTATION OF KUNTOWIJOYO'S PROPHETIC VALUES TOWARDS EDUCATION OF BOARDING HIGH SCHOOL OF AL HIKMAH BATU

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Abstract

An attempt to Islamize Kuntowijoyo's knowledge which contains three prophetic values consists of humanization to humanize human beings to achieve a situation called 'Fitrah' as well as education, liberation prevents the 'munkar' or forbidden, and transcendentization are one of the most important aspects namely "the divine aspects". It seems that this idea is a good foundation for Islamic schools in Indonesia that have a desire to present holistic academics wrapped in strong Islamic values. The purpose of this study is to find out how the implementation and application of prophetic values in education at Al-Hikmah High School of Boarding School Batu, because prophetic values of it are very needed in a habit to do good things and stay away from things that are prohibited. The research was qualitative description in the pattern of field studies, data sources generated from primary sources obtained from interviews and secondary in the form of photos of activities, as well as books related to Kuntowijoyo's theory of thought. The activities applied by the three prophetic values of Kuntowijoyo such as the implementation of "Continuously Jama'ah in Masjid" activities, "Social Assistance (Bansos)" activities, "Friday Blessings" activities, "General Cleaning" social service work, holding Training Seminars with the theme "Public Speaking" and some motivational materials for people with Al-Akhlaq Al-Karimah and memorization of the Qur'an, as well as "Forgiving Moment" activities. All these activities had been well implied on a regular basis to familiarize students with good things to do according to what Kuntowijoyo is doing.

Keywords: Education, prophetic values of Kuntowijoyo

Abstrak

Sebuah upaya Islamisasi pengetahuan Kuntowijoyo yang memuat tiga nilai profetik terdiri dari humanisasi untuk bersifat memanusiakan manusia demi mencapai situasi yang disebut fitrah begitu juga pendidikan, liberasi mencegah hal yang munkar atau yang terlarang, dan transendensi adalah salah satu aspek yang paling penting yaitu aspek ketuhanan. Nampaknya pemikiran ini menjadi sebuah landasan yang baik bagi sekolah-sekolah islam di Indonesia yang memiliki keinginan untuk menyuguhkan akademik holistik yang dibalut dengan nilai-nilai keislaman yang kuat. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana pengimpilakasian dan penerapan nilai-nilai profetik dalam pendidikan di SMA Al-Hikmah Boarding School Batu, karena nilai-nilai profetik sangat diperlukan dalam sebuah kebiasaan untuk melakukan hal baik dan menjauhi hal yang dilarang. Penelitian dengan metode field research metode yang bercorak studi lapangan, sumber data yang dihasilkan dari sumber primer yang didapatkan dari hasil observasi,

wawancara dan sekunder yang berupa foto kegiatan, serta buku terkait teori pemikiran Kuntowijoyo. Adapun kegiatan-kegiatan yang diaplikasikan dari ketiga nilai profetik kuntowijoyo seperti pelaksanaan kegiatan "Rutin Berjama'ah di Masjid", kegiatan "Bantuan Sosial (Bansos)", Kegiatan "Jum'at Berkah", Kerja bakti sosial "General Cleaning", mengadakan Seminar Training dengan tema "Public Speaking" dan beberapa materi motivasi insan berakhlak karimah dan penghafalan Al-Qur'an, serta kegiatan "Forgiving Moment". Semua kegiatan tersebut telah diimplikasikan dengan baik secara rutin untuk membiasakan peserta didik pada hal-hal yang baik untuk dikerjakan sesuai dengan apa yang digebukan oleh Kuntowijoyo.

Kata kunci: Pendidikan, nilai-nilai kenabian Kuntowijoyo

INTRODUCTION

Nowdays, the development of the world affected both visible and invisible changes. Muslims are also required to be able to adjust to global developments, with advances in technology and science. The teachings of the Islamic must remain the firm grip of its people in social change and the development of the times. Islamic education is highly expected to be able to attach normative values to every student in order to become a bulwark of understanding and negative experiences of globalization while encouraging them to become "Agents of Change" who had superior qualities in playing their role dynamically and proactively (Arum, 2018). The period of secondary education, both middle and high school, is a very urgent period to pay attention to regarding the formation of students' identity. As stated by Eduard Spranger who is a German philosopher and lecturer in adolescent psychology, he stated that adolescence is characterized by three main actions, namely: 1) self-discovery, 2) development of life guidelines, and 3) involving oneself in community activities (Shofan, 2018).

(Masrifatin, 2019) analyzed and revealed that Islamic education today is still completely out of the hegemonic past Islamic thought, but when viewed from the other side, Islamic education is being forced to accept the demands of development and challenges present and future, especially whatever comes from the world of barat. (Masduki, 2017) revealed that there have been many conflicts that have a risen in the country in the recent period of time are closely related to social, cultural, and religious aspects caused by the weak role of Indonesian education in instilling the value of harmony and social solidarity in an era of plurality.

As a professor, Muslim intellectual, literati, culturalist, historian, activist, writer-columnist, and khatib, Kuntowijoyo was known as "Kiai" and "Sastrawan" who had many kinds of works based on Islamic. Kuntowijoyo said that the New Order era had problems in its changes, such as: problems in the political field, the economic system from agrarian capitalism to industrial capitalism, and both had the same historical parallelism and its change, if less able to control will become a threat to the entire order of life and material life. Threats to industrial society are feared to be symptoms of anomy (deviance) and alienation (loss of individual trust). To enter into industrial and modern society must have a state of rationalism and systematism. Kuntowijoyo quoted from the explanation of Barrington Moore, Jr. that to go through world society one must do three things in industry: fascism, communism and democracy.

At this time religious knowledge is only found in conventional education, of course, it has developed as: "Pesantren", "Madrasah" and schools that were shaded by a "Yayasan" or Institution. Kuntowijoyo who is a Muslim scholar in which he expressed the issue of "Islamization of Knowledge" has a close relationship and connection with the "ijtihad" of previous Muslim scholars. The endeavor is based on three important points, namely: 1) Islamic science, as a science

that moves based on the Verses of the Qur'an which is realized based on the current social and ecological context of society. 2) Islamic paradigm, which is related to intergalactic science as a union between Revelation and Religion. 3) Islam as a Science, which means that it is a process and at the same time the results obtained. Prophetic education in its current efforts that tries to remove society from the dimension of dichotomy. (Roqib, 2016) states that so-called "integrative education" is still a subsection of the application of prophetic education, while prophetic education will not be in-progress without application and development integrative education. Integrative in this case are science, religion, as well as culture.

The concept of science and religion that runs in Indonesia today and especially those in the PTKIN environment is "the concept of Islamization of science". However, Kuntowijoyo expressed his disapproval of the concept, so he offered a new revelation in seeing the relationship between Science and Religion which he thought there should be a movement of change from "text" to "context", (Fuadi, 2017). The concept is taken from the above verse which covers three domains, namely: 1) تَأْمُرُونَ بِالْمَعْرُوفِ which in its concept is called "Humanization", 2) وَتَنْهَوْنَ عَنِ الْمُنْكَرِ or "liberation", and 3) وَتُؤْمِنُونَ بِاللَّهِ or what is called "Transcendence".

As for the previous study that examined the concept of prophetic value from Kuntowijoyo's perspective with the framework or concept of educational philosophy and how it developed in the Islamic religious education curriculum (Islam & 2020, n.d.), a similar study was also reviewed by Puji Astuti in his thesis with the library research method with the results of being able to develop an Islamic Religious Education Curriculum with Prophetic values (Astuti, 2018).

From previous research that examined how the development of the Islamic Religious Education Curriculum which has received very good results, it was found that there was no study on how it implied in students, how students can apply good habits from Kuntowijoyo's prophetic values. So, the researcher is interested in studying "Implementation of Kuntowijoyo's Prophetic Values Towards Education of Al Hikmah Boarding School Batu".

A. Biography of Kuntowijoyo

Kuntowijoyo was a thinker who widely known for his identity and nickname. Kuntowijoyo was a great teacher, Muslim intellectual, literati, culturalist, historian, activist, writer-columnist, and khatib. Kuntowijoyo was the second of eight children of H. Abdul Wahid Sastoatmojo (Martoyo) who has a "Pedalang" profession with Hj. Warastri, and Kuntowijoyo's great-grandfather is a Qur'an calligrapher. Kuntowijoyo was born on September 18, 1943 in Sorobayan Village, Sanden, Bantul, Yogyakarta (Astuti, 2018).

Kuntowijoyo's education from Klaten State People's School was completed in 1956. Then continued to Klaten State Junior High School in 1959. and continued his education at State High School Solo after 1962. After from State High School of Solo, Kuntowijoyo continued his education at the Faculty of Letters Gajah Mada State University (UGM) Yogyakarta, and finished in 1969. Kuntowijoyo inherited the culture of Yogyakarta and Surakarta which have different nuances but are still "kejawan". Kuntowijoyo earned a master's degree (M.A., American Studies, 1974) at the University of Connecticut as well as a doctorate at Columbia University (Ph.D., Historical Sciences, 1990) then Social Change in an Agrarian Society: Madura 1850-1940 became the title of desertation.

Kuntowijoyo was a humble, honest Muslim intellectual, of high integrity and easy to get along with others. With the sick situation, Kuntowijoyo remained patient in providing direction and guidance to students. Kuntowijoyo is married to a woman named Susilo Ningsih. His wife is an academic of the Faculty of Tarbiyah or Education at Sunan Kalijaga Islamic State University Jogja and completed her education at the Psychology Department, Hunter College of The City University of New York in 1980. Then Kuntowijoyo and his wife had two children named: Alun Paradipta and Punang Amari Puja. During his life Kuntowijoyo

felt the viral disease: "meningo encephalitis" (brain infection) is a rare disease then Kuntowijoyo died on February 22, 2005 which coincided on Tuesday (Astuti, 2018).

Kuntowijoyo helped to develop "Pondok Budi Mulia" in 1980 then initiated the Center for Strategic Studies (PPS), and in 1980 Kuntowijoyo participated in the Yogyakarta Policy study (PPSK). Prof. Dr. Syafi'i Maarif as the Chairman of the Muhammadiyah Central Leadership stated that Kuntowijoyo is an Islamic philosopher who has a very good service in the development of Muhammadiyah. Kuntowijoyo's criticism was scathing which was the basis for thinking. Kuntowijoyo was very familiar with art and theater because as a child he lived in an environment full of panoramic art from his father (Kuntowijoyo, 2007). Kuntowijoyo served as secretary at the Islamic Cultural Institute (Leksi) and served as chairman of the Mantika Group Studies, until 1971. In some activities Kuntowijoyo had the opportunity to discuss with a group of young artists and culturalists. Among others: Ikranegara, Syu'ban Asa, Chaerul Umam, Salim Said, and Arifin C. Noer.

METHOD

The research is qualitative research with a field study pattern (field research), which is a study whose data sources were obtained in the research field, especially the curriculum applied to schools. The research approach carried out is to use the type rational-functional, where the data is studied in accordance with the activities that have been reflected by the school in each student in the form of a study of the thought values of a figure named Kuntowijoyo which is then analyzed to produce an educational concept. This research was conducted for a month from August 2023 to September 2023 at the Boarding High School of Al Hikmah Batu.

The data sources in this study were primary and secondary. The primary data were the results of observation and interviews with the Vice Principal of the Curriculum Section (Wakakur), as well as the results of researchers' observations on daily activities at school. The secondary data in this study is in the form of photos of activities, as well as books related to Kuntowijoyo's theory of thought. Then, data were processed and validated using the data validation technique "triangulation method".

FINDINGS AND DISCUSSION

LITERATURES REVIEW

A. Kuntowijoyo's Life and Politics

Prophetic itself is adopted from the word "prophetic yang" which had the meaning of "prophetic" or "with regard to the prophet". Then if you look back, it was also adopted from the expression of the Yunani people namely "prophets", a noun used to refer to the person who proclaims to be self-proclaimed and can also be interpreted as the one who speaks regarding the future. Prophetic or prophetic in this case refers to two degrees, namely a person who is endowed with revelation and religion, then commanded to indict him by God to his people, he is called "Rasul (messenger)", while the other is a person who receives revelation based on existing provisions and is not commanded by God to indict it, he is called a "prophet" (Siregar, 2018). According to Kuntowijoyo, understanding Islamic teachings, more specifically theological aspects, requires new interpretations in order to understand the ever-changing reality. The attempt to reorient religious understanding, both individually and collectively, is to address empirical realities from a divine

perspective (Kuntowijoyo, 1998). *Amar ma'ruf nahi munkar* is the obligation of believers anywhere and anytime, in all dimensions, whether political, economic, social, cultural, educational, and others (Mas'ud, 2003).

Besides having an image of prowess in him as one of the great scholars, Kuntowijoyo is also recorded as an activist in a progressive movement. When he received his education, he became one of the active members of Muhammadiyah and Majelis Dakwah Islamiyah (MDI) (Badar, 2020). Kuntowijoyo argues that the New Order era has problems in changes such as: problems in the political field. Previously in 1965, there were many political organizations and class interest groups as well as a normative political family system in Indonesia. Political categorization is based on correlations in cultural systems or the solidaritarianity of others, but based on the correlation between the one with the assisted and being a continuous chain correlation. Such as the participation of officials and dignitaries, as the brains of political democracy that is very effective in the turnaround in the masses of the post-1965 election campaign. Kuntowijoyo also said that the economic system from agrarian capitalism to industrial capitalism and both have the same historical parallelism and understanding, if less able to control will pose a threat to the entire order of life and material life. There are two threatening social symptoms of such consequences, namely; industrialism and urbanism. Industrialism is a condition of economy centered on industrial and commercial activities, so as to be able to divert the economic strength of farmers or robbery of farmers. Then urbanism is a condition in which social-culture in the development of a certain area Urbanization gives rise, new abilities, new aspirations and new desires (Saputra, 2020). Threats to industrial society are feared to be symptoms of anomy (deviation) and alienation (loss of individual trust). To enter into industrial and modern society must have a state of rationalism and systematism. Kuntowijoyo quoted from the explanation of Barrington Moore, Jr. that to go through world society one must do three things in industry: fascism, communism and democracy.

Kuntowijoyo said that Indonesia is still stuck in the search for a "way" to industrialism. Indonesian society has various variations, of course Indonesia will "walk" itself without any other assistance. The 1945 Constitution and Pancasila urged to make one between interests (interest) with value (value), collaborate gray with concrete that is perpetual-absolute-universal and particular-relative-temporary, and religious-worldly. Then the concept of theo-democracy was formed, namely: the state order consists of the concept of process (humanity, nationality), the concept of power (divinity, people's sovereignty), and the concept of purpose (social justice). Indonesia had implemented the concept of theo-democracy but is stuck to the concept of democracy due to inhibition and slow dismissal. After the formation of ICMI (Indonesian Muslim Scholars Association) there were many changes in Muslims in Indonesia and became an objective religion that was able to be accepted by all circles without being based on basic values. According to Kuntowijoyo in the period of modern society can be seen from three aspects: Islamic economics, practical politics and Islamic thought. In 1992 the implementation in the sharia economy began with the work of modern institutions (Shari'a Banking) by the creative minority around the MUI. In the Banking Law, No. 7/1992 is a Sharia bank or bank without the use of interest and makes Mu'amalat Bank of Indonesia (BMI) a bank that was promoted to the public for the first time and followed by several banks that operate without interest.

Kuntowijoyo thinks that the practical political party of the National Mandate Party (PAN) was founded in 1998. The initial dreamers were: M. Amien Rais, the National Mandate Party democratized political parties based on humanity, plurality and religious morals. Have a vision and mission to fight for the rights of the people, progress, social

justice and democracy as well as the ideals of a democratic Indonesian population with independent justice, social, and autonomous social justice.

Kuntowijoyo In his religious thinking explained that the thinker and most programmatic individual was M. Amin Abdillah who came from the State Islamic Institute (now the Islamic State University/UIN) Sunan Kalijaga Yogyakarta. Kuntowijoyo thinks of Amin Abdullah who has three program concepts, including: religious culture that keeps up with the times, concrete religious science and makes religion an objective symptom. The population of Indonesia had a historical period of religious awareness of the Indonesian Islamic population. The development of Indonesian historiography makes Islam a historical subject that applies to Indonesian society because it is often ignored in the interests of Muslims in the way and political and socio-cultural processes of the nation in formal historiography. Kuntowijoyo hopes that the period needs to be studied further and not just as a reading.

At this time, religious knowledge only found in conventional education must have developed as: "pesantren", "madrasah" and schools under the auspices of a foundation. This knowledge is obtained from anonym-electronic sources that make electronic-communication open to all circles. The nature of solidarity is divided into four traits, namely:

1. Open (the existence of scholarly power over the loosening control of society, without intermediaries and increasingly open).
2. Small group.
3. Proliferation (nation-silencing).
4. Mobile (transformation).

The provision of alternative sciences aims to formulate objective social sciences and fundamental scientific changes in secular sciences and sciences as a whole only differ in a series of processes, implementations, products, and objectives. Kuntowijoyo hopes that Islam will become a religion that can gather many people, groups, beliefs, classes, cultures and ethnicities. It is hoped that Islam will become a peaceful religion and Kuntowijoyo strongly rejects individualist ideological views and recommends a broader view of science including Islamic social theory that is able to adapt the development of society.

B. Kuntowijoyo's Educational Thought Concepts

One of the important aspects of religion is the religious aspect. Because religion has covered everything for example in the criteria of social life because everyone has their own way of thinking in the form of specific signs, beliefs and values. So that by doing so, humans apply the values that exist in the religion. Religion can be a continuity between soul, heart and attitude based on what is experienced. Those Kuntowijoyo has scientific concepts in various fields including religious, social, literary, and cultural fields. With the existence of scientific concepts in all fields, he has a paradigm of "Islamic Science".

The concept of science and religion that exists in Indonesia today and especially those in the PTKIN environment is the concept of Islamization of science. However, he did not agree with the existence of this concept so he created his own concept under the name of the Islamic scholar. His efforts to influence Islamic science provided two two-act offers, namely integralization and objectification. Integralization is the renewal to the amount of scholarship one has with what is written in the verse of God. Objectification as a passion for Islamic science as a mercy for all people.

There needs to be a benefit of transformation in the institutional position of IAIN and STAIN has equality with UIN (Islamic State University). What Kuntowijoyo created is a prophetic social science concept. Prophetic social science is a belief in making the Qur'an a scientific theory in the hope of being able to solve the problems of all people in the world. In this case, Kuntowijoyo's goal was trying to present Islam with a transformative face (so that, it is not said to be a revolution) (Saputra, 2020). So, the priority of prophetic social science according to him is the Qur'an as a scientific theory that is used as the main reference to solve problems. Which concept is the result of contemplation of the Qur'anic: Ali-'Imran verse 110:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ (110)

It means: You (Muslims) are the best people born to mankind, and prevent the evil, and believe in Allah. If the People of the Book believe, it would be better for them. Among them are believers, but most of them are wicked people.

Based on this verse, it is proven that man is a social being who needs the help of his fellow creatures. The concept is taken from the above paragraph which covers three domains, namely: 1) تَأْمُرُونَ بِالْمَعْرُوفِ which in its concept is called Humanization, 2) وَتَنْهَوْنَ عَنِ الْمُنْكَرِ or liberation, and 3) وَتُؤْمِنُونَ بِاللَّهِ or what is called "Transcendence". Then the implementation of this prophetic value relies heavily on the implementation of learning with five foundations, namely: 1) learning to have faith in Allah SWT, 2) learning to understand and live, 3) learning to always be able to carry out and do effectively, 4) learning to live socially and give benefits to others, 5) learning to find identity and managing behavior through learning (Mulyanto, 2020).

1. Humanization

Indonesian education itself is an effort by a nation towards a situation where they come out of the glory both intellectually, and morally by opening the veil of actual-transcendent of human nature (humanist) (Sukri et al., 2016). Then the meaning of humanization (Religion and 2018 n.d.) It is to give more meaning to man to humanize man in order to achieve a situation called fitrah (how man should be). Education also, therefore it must start from a process, involving the critical consciousness of the human being himself. The current state of education (human beings) is a real problem for society, in nature this is human being as a subject in Education, not the other way around. So first, man was introduced to man's understanding and further introduced to his existence, namely as a caliph on earth. Humanism is an expression of a set of divine values contained in man that are religious and moral instructions of man, which modern ideologies have not been able to prove due to their denial of religion (Syari'ati, 1996).

2. Liberation

The concept of liberation is rested on the Ali-'Imran verse 110 in the word وَتَنْهَوْنَ عَنِ الْمُنْكَرِ. Its means to prevent things that are *munkar* or forbidden, for example in the case of quarreling, consuming drugs, gambling or other things that are prohibited. Meanwhile, based on the language of science, *nahi munkar* means liberation from ignorance, poverty, or oppression. Then (Rahmat Hidayat, 2021) explained that in the glass of the world of education, the actualization of the value of liberation is by

liberating the world of education from bureaucratization in order to provide space for innovation to educators in the learning process that takes place. But not only that, this principle seeks to fortify and exclude learners from all kinds of oppression such as the capitalization of educational costs, the practice of bribery, authoritarianism, and corruption in educational institutions.

The liberation that Kuntowijoyo refers to in ISP is in the context of science, which is based on transcendental noble values. Liberative values in ISP are understood and placed in the context of social sciences that have prophetic responsibilities. The goal of liberation in Kuntowijoyo's view is the liberation of humanity from the cruelty of structural impoverishment, technological hubris, exploitation of abundance, domination of oppressive structures and hegemony of false consciousness. This liberative spirit is sought in the transcendental prophetic values of religion that have been transformed into objective-factual science (Kuntowijoyo, 2001).

3. Transcendence

Transcendence is a very important basic element because in its application of the value of *وَالَّذِينَ يُؤْمِنُونَ بِاللَّهِ* or make the divine aspect explained in the Al-Baqarah: 3-4.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۖ (3) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ ۖ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (4)

That is to say: (i.e.) those who have faith in the supernatural, perform prayers, and inflict some of the sustenance that We give to them (3) and those who have faith in the (Qur'an) handed down to you (Muhammad) and (the books) that have been handed down before you, and they are convinced of the afterlife (4).

Kuntowijoyo's concept of transcendence in the author's view is in line with Hassan Hanafi's concept of transcendence. Hassan Hanafi states that transcendent is not a simple faith without effort, nor an internal light for spiritual beauty and mystical beautification, but is a permanent struggle between reason and desire, good and evil, unity and difference, peace and strife, construction and destruction, life and death (Hanafi, 2005).

Based on the above verse, it is stated that people have faith in the same thing and also in thing was teased by God before mankind and they believe that there will be an afterlife. Based on the understanding and concept that has been made, the prophetic understanding according to Kuntowijoyo is to take the prophet Muhammad's commitment to the application in everyday life. The figures who are very influential in developing this prophetic idea are Muhammad Iqbal and Roger Graudy (Anisa et al., 2021). Muhammad Iqbal stated that although the position of Prophet Muhammad had reached the highest degree before Allah but the Prophet continued to perform his duties as his apostolic. The religious experience possessed by the Prophet became a psychology in making people better at behaving without any abusive and violent acts.

Transcendence is an important role for each individual learner in the school environment for a student who has high faith, they will be careful in doing their knowledge so that they will not think about cheating during the exam. The goal in Islamic education itself is to form participants to have a charitable character and be able to make a balance

between world life and the hereafter, and besides it, students are also expected to be able to develop their potential. If you look at Europe, precisely in the "middle-age" they even considered that even making pure science and technology actually brought disaster in the modern century, where the human personality became unraveled in the trap of materialism that disguised the value of fitrah (humanity), even though education must be valued and have a moral-transcendence architecture (Sirojudin & Al Ghozali, 2022).

A. Implementation of Kuntowijoyo's Thoughts in Boarding High School of Al Hikmah Batu

1. Activities to Practice Prophetic Values of Humanization

In the cultivation of humanization values, Al Hikmah Boarding School Batu includes:

- a) Implementation of Social Assistance (Bansos) activities for orphans' compensation, and du'afa.
- b) The weekly routine activities of "Friday Amal", as well as "Friday Blessings" in the form of rice boxes distributed to friday prayer worshippers are held at the Al-Furqon Mosque owned by Al Hikmah Boarding School Batu.
- c) Social service work "General Cleaning" every Sunday.

Which all of the above activities are carried out simultaneously for teachers and students as the main donors in the form of sincere money which will then be partly material in accordance with related activities. The activity of humanism is very extraordinarily beautiful in building a psychomotor system and a concern for others in socializing, of course with all other benefits.



Figure 1. "Handover of Social Assistance" by Students with Director and Teachers



Figure 2. "Friday Amal and Friday Blessings" by Students

Then in the "General Cleaning" agenda, which all students of Al Hikmah Boarding School Batu held a universal environmental clean-up in the entire boarding environment, both dormitories, courtyards, clotheslines, gardens, sports fields, to watering flowers and trees. Mutual aid is realized by the division of jobs/parts of each work on each side of the environment carried out by groups consisting of several persons/students in each group, such as the lower dormitory lobby, upper lobby, garbage disposer, yard broom maker, lower & upper lobby dormitory mop, dormitory broom maker, rooms, bathrooms, clothesline stylist section, etc. and all activities in "General Cleaning" are certainly expected to foster a humanist sense of fellow humans, animals, and even plants which is reflected in the students' concern for the comfort of other students in their clean, independent, empathetic, resilient environment, as well as social activities (bansos) above that foster students' "motivation" to continue to do good to others.



Figures 3 and 4. "General Cleaning" by Students

Then from the *Ustadz* and *Ustadzah* paradigm, Al Hikmah Boarding School Batu is very hard at work in the process of educating and teaching hal-commendable things to their students. A good form of social excess that is carried out with great patience and affection realized by religious activities at night that are carefully monitored and rigorous, such as:

1. The implementation of *tasmi'* memorization and guidance of qur'anic recitation in the time after *Shubuh* and after *Maghrib*.
2. Arabic and English Learning.
3. The study of the *Hadith*, as well as its memorization.
4. The learning of Akhlaq Karimah, as well as
5. Study of *Fiqh*.



Figure 5. "Night Learning"

2. Activities to Practice the Prophetic Value of Liberation

In this case, Al Hikmah Boarding School Batu held a Training Seminar with the theme "Public Speaking" and some motivational materials to become "Berakhlak Karimah" people, as well as motivation for memorizing the Qur'an which previously, the speaker (in this case the teacher) had received training in the "Training of Trainer" agenda in order to support better possibilities in the results obtained, as well as improve teacher competence.



Figure 6. Training of Trainer for Teacher



Figure 7. Public Speaking Training for Teachers

Then, the students also held incidental events that reflected the principle of liberation by going directly to the field to distribute groceries and food parcels that had been entrusted, and putting money into charity boxes with themselves. This is what is expected to foster an attitude of caring for others in order to fight poverty through the path of almsgiving. And at the end of each semester (after conducting the End of Semester Assessment (PAS) activity, Al Hikmah Boarding School Batu High School held a "Night of Familiarity (MAKRAB)" activity in which the realization of the activity of releasing saturation (rejoicing) together which was located in the boarding or school environment by bringing their respective snacks which would later be eaten with their friends by exchanging.

3. Activities to Practice Transcendent Prophetic Values

In order to realize an ideal education according to the Qur'an, Al Hikmah Boarding School Batu does not understate the theological aspect between the servant and his god. All students of Al Hikmah Boarding School Batu are required to carry out their religious obligations properly based on knowledge with a clear *nasab*, as well as carry out some activities that are sunnah but are required by the school, such as:

- 1) Separation of all activities of male and female students in order to preserve their *ahwal* from possible things prohibited by religion.
- 2) Construction and guidance of congregational *tahajud* prayers and five-time prayers at the Al-Furqon Mosque owned by Al Hikmah Boarding School Batu.
- 3) Affirmation of the implementation of rawatib prayers.
- 4) Always maintain chastity with cleanliness of body, clothing, and perpetuate (maintain) *wudlu*.
- 5) The culture of greetings.

As well as continuing to try to carry out *Amar Ma'ruf Nahi Munkar* by reminding each other of mistakes at all times, as well as the "Forgiving Moment" where all students forgive each other and pray which is done at the Al-Furqon Mosque every week on Friday after the 'Assyrian prayers and dhikr congregation.



Figure 8. Congregational Prayers



Figure 9. "Forgiving Moment" by Students

All the activities that have been presented are a form of effort carried out by SMA Al-Hikmah Boarding School Batu in producing a generation that is "Virtuous and Accomplished" in accordance with the motto of the institution. As well as in supporting the possibility of greater success, it is desirable that the role of parents in helping to educate and nurture each of their children, both at home and in the school environment at the time of development (visit) by always providing good motivation and advice to build the personality of students to be more noble.



Figure 10. Motivational Materies for Students

"The role of parents is very influential on their children's personal development. It is they who become the main pillars of the growth of good motivation in the child. Because really, the child is part of a parent who certainly has a bond that a teacher cannot get." –Raingyusywaeko, on 15 February 2023 (Head of Al Hikmah Boarding School Batu)—

The obstacles that sometimes occur during the running of activities are when the activity coordinator is not on duty due to illness, official permits, and several other academic reasons, so that the activity has experienced a time setback (but is still carried out).

CONCLUSION

The prophetic values sparked by Kuntowijoyo have been successful in inspiring the moral growth of education in Indonesia. Islamic education that is thick and always coveted by every parent for their children has now penetrated various lines of educational institutions that are very likely to be applied. Boarding High School of Al Hikmah Batu is a boarding school that clearly adopts this idea which is then applied with full consistency for the birth of young Islamic academics who will later lead Indonesian on the basis of good Islamic norms. The high and good personality and social values taught will continue to be ingrained and will become habits and part of the lives of the students of Boarding High School of Al Hikmah Batu.

With all the data that exists and has been presented above, it can be said that the actualization or implementation of the Prophetic values of Kuntowijoyo's Thought at Al Hikmah Boarding School Batu has been successful and running well which is supported by good cohesion or synergy between schools in this case teachers, parents, and students themselves. This is indeed very appropriate because the formation of the Prophetic value of Kuntowijoyo's Thought really requires the cooperation of various parties.

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