JURNAL

by Zakiah Fitri Salsabila Yulzam

The Concept of Prophetic Learning Model in Learning Islamic Religious Education at School

Yuliharti Abbas[1], Mudasir[2], Devi Arisanti[3]

Yulihartiabbaas245@gmail.com[1], mudasir@gmail.com[2], deviarisanty@gmail.com[3]

[1]UIN Suska Riau, Indonesia , [2]UIN Suska Riau, Indonesia, [3]UIN Suska Riau, Indonesia,

Abstract. The model of Islamic Religious Education Learning at schools currently has not been able to overcome students' moral problems. The purpose of this study is to describe the concept of a prophetic learning model in learning Islamic Religious Education at schools which is believed to be able to overcome moral problems that have been symptomatic in society. Through library research, it was found that the concept of the prophetic learning model in learning Islamic Religious Education at schools is a conceptual framework that describes a systematic and planned procedure in organizing the Islamic Religious Education learning experience that develops prophetic values, such as humanization, liberation, and transcendence based on AL-Qur'an and the Sunnah of the Prophet PBUH to become a human being like Prophet Muhammad PBUH. This prophetic learning has several model components like syntax, reactional principle, social and support system, instructional and accompaniment impact. Through this learning model, it is hoped that educators and students can have prophetic awareness which can be seen in their personal and social piety.

Keyword: learning model-1; prophetic-2; Islamic religious education-3

1. Introduction

Several basic problems have Islamic religious education in Indonesia include the strategy and management of Islamic education which is considered imperfect (Raihani, 2016). The approach to teaching Islamic religious education tends to be doctrinal and separated from other sciences makes Islamic education difficult to achieve its goals (Fadjar, 1999). The teaching strategy of Islamic religious education at schools emphasizes more on the cognitive aspects rather than on the affective aspects (Adimassana, 2000) and develops students' understanding of religion more than instilling a sincere attitude in religion. The internalization of religious values in most schools is considered a failure by teachers because of the emergence of the phenomena of moral decadence and intolerance among students, radical understanding, brawls leading to violence, rudeness, thuggery, drug abuse, promiscuity, etc.

Several studies have been carried out, including by PPIM of Syarif Hidayatullah State Islamic University and Ma'arif Institute (2016, 2017, 2018) which concluded that radicalism and intolerance have spread in educational institutions. These are questions about the role of Islamic religious education teachers at schools. Research conducted by CISForm Sunan Kalijaga State Islamic Univeristy in 2019 has found that the emergence of the phenomenon of

radicalism and intolerance among students cannot be separated from the institution that produces Islamic religious teachers or Islamic Religious Education Study Program which becomes one of the weak points of the Islamic religious education study program in producing teachers lies in its curriculum (Muhammad Wildan, 2019).

Based on the above thoughts, the author aims to examine the concept of Islamic Religious Education learning model which is believed to be able to overcome problems of school students, under the title "The Concept of Prophetic Learning Model in Islamic Religious Education Learning at Schools."

Previously, there have been studies and research on prophetic education, including the study of Moh. Roqib under the title "Prophetic Creative Children Education" (Roqib, Pendidikan Anak Kreatif Prospektif Profetik, 2014) and the study by Khoiron Rosyadi under the title "Prophetic Education" (Rosyadi, 2004). However, that research have not focused on the prophetic learning model in learning Islamic Religious Education at schools. This study tries to describe the concept of a prophetic learning model in Islamic religious education learning at schools which are hoped to be a solution in overcoming the moral problems of students at schools.

2. Study Method

The method of this article is library research. This study limits its activities only to library collection materials without the need for field research (Zed, 2008). The collection materials are books, journals, scientific works, and anything related to the study variables. In searching for the data, the writer uses documentation studies, and the data analysis technique is content analysis, which is to reveal, understand, and capture the message of a work. The presentation of the data in this study leads to a qualitative descriptive explanation.

3. Result and Discussion

The concept of a prophetic learning model in learning Islamic Religious Education

The concept of prophetic learning model in learning Islamic Religious Education at schools is a concept formulated from several existing theories and is associated with learning Islamic religious education at schools. The following are the results of his research.

a. Definition of prophetic learning model

The great dictionary of Indonesian language explains that the word "model" literally means a pattern (e.g., variety reference, etc.) (Nasional, 2008). Learning means a system or process of teaching students or learners that is planned or designed, implemented, and evaluated systematically so that students can achieve learning objectives effectively and efficiently (komalasari, 2013). Furthermore, in terminology, there are several meanings of learning models, including as stated by Briggs that the learning model

is a set of procedures and sequences to realize a process (Briggs, 1978). Joyce and Weil argue that the learning model is a plan or pattern that can be used to form a curriculum, design learning materials in the classroom or other appropriate and efficient to achieve learning objectives.. (Bruce joyce, 2016)

The term "prophetic" comes from English prophetical which has a prophetic meaning or the nature that exists in a prophet, that is a prophet who has not only characteristics as an ideal human being spiritually and individually, but also a pioneer of change, guiding people towards improvement and carrying out struggles relentlessly against oppression. Kuntowijoyo included the word "prophetic" in his discoveries on prophetic social sciences. He argues that prophetic social science not only explains and changes social phenomena but also provides directions towards the transformation that is carried out, for whom, and by whom. He believes that there are three main pillars in prophetic social science as well as prophetic ideals; humanization, liberation, and transcendence. With the content of the values of these three pillars, prophetic social science is directed at engineering society towards its socio-ethical ideals in the future as stated in surah Ali Imran verse 110 (Kuntowijoyo, 2001).

Prophetic education is an educational process that effort to develop three dimensions of social changes : humanization., liberation and transcendence in an education system of moral and religious values and a modern education system of human values (Shofan, 2004). Another explains that prophetic learning is a educational process that makes changes based on ethical and prophetic ideals derived from cultural values, religious teachings and moral values (Dwi Priyanto, 2017). The other is that prophetic education is a process of transferring knowledge and prophetic values that aims to build morals and to get closer to God and nature as well as understand them to build an ideal social community (*khairul ummah*) and achieve intellectual, emotional, and moral of the learners that can develop as a whole (Masrifatin, tt).

b. **The philosophical basis of the prophetic learning model**

The prophetic learning model is based on prophetic philosophy which reflects on the form of the singleness (*ittihad*) of God Almighty (*Ahad*), which is transcendent and sacred with relative and profane human beings. Unity is manifested and articulated in the form of Muslim behavior that always upholds divine values, humanity, and nature in the sense of being friendly with the universe. Human behavior that is qualified, polite, continues to act for the common good, and likes peace. The dialectic of man, nature and God was developed which resulted in a new product of a thought that was more comprehensive and useful for humanity. Prophetic philosophy leads humans to the divine and prophetic realms that move all potentials in a positive direction. This philosophy touches the philosophy of love which eventually produces the philosophy of motion (Garaudy, 1984).

c. **The purpose of prophetic learning model in learning Islamic Religious Education at schools**

The prophetic learning model in Islamic Religious Education learning aims to develop prophetic values like humanization, liberation, and transcendence based on al-Qur'an and the Sunnah of the Prophet PBUH for students to become human beings who have a high level of personal and social piety and nature.

d. The principles of prophetic learning model

In its application, prophetic learning model holds the following principles:

a. Integrating the values of humanization, liberation, and transcendence based on Al-Quran and Sunnah in learning.

b. Integrating the manifestation of the divine, human and natural values in the form of behavior of educators and students in learning.

c. Integrating values rooted in religious teachings, culture, and moral and ethical values of the nation.

e. The components of prophetic learning model in learning Islamic Religious Education at schools.

A learning model is essentially a form of learning that is illustrated from the beginning to the end which is presented by the teacher. According to some experts, each model has elements that mark its characteristics and are integrated into its application. The prophetic learning model in Islamic Religious Education learning at schools in this discussion refers to the component model concept proposed by Joyce and Weil (Bruce joyce, 2016). The characteristics that mark this prophetic learning model are that each component of the model, it integrates the application and development of prophetic values such as humanization, liberalization, and transcendence. The components of the model in question are:

1) Syntax

Syntax is a series of learning activities that emphasize the aspects of humanization, liberation, and transcendence of educators and students, that is the learning that emphasizes the development of human potential, eliminating the pressure, threats, coercion leading to violence, as well as liberating from injustice and prioritizing the values of sincerity, affection and the blessings of knowledge and its usefulness in learning. In other words, syntax is a description of the model in action. The syntax of the prophetic learning model developed in this model is the syntax of the model according to Sounders, known as REACT; which means Relating, Experiencing, Applying, Cooperating, and Transferring. Activities of the syntax of the prophetic learning model, are illustrated in the following table:

2) Social system

A social system is a pattern of relationships between students and between students and teachers built on prophetic values: humanization, liberation, and transcendence. The principle of this social system is cooperative and integrated. Teachers are also expected to encourage students to explore and internalize concepts and values. The main characteristics of this model of the social system are independence, responsibility and cooperation, mutual respect based on honesty in solving problems. Every student has the same right to express opinions, discuss, help each other debate dialogue, and respect each other.

3) Reactional principles

Reactional Principles relate to how the teacher pays attention and treats students, including how the teacher responds to questions, answers, responses, or

what students do. The prophetic learning model in Islamic Religious Education subjects at schools is based on prophetic philosophy and the philosophy of motion that leads teachers and students to be able to feel a relationship with God or to lead teachers and students to the divine and prophetic realms that move all potentials in a positive direction and the emphasis on learning that is centered on students' activities.

4) **Support system**

The support systems needed so that this model can be implemented properly are the personalities of the Islamic Religious Education teacher who is religious, professional, warm, and skillful in managing the implementation of the model. The teacher's personality competence becomes the basis for implementing this learning model because he or she will be a figure to be imitated and become a model. As the Prophet Muhammad PBUH that long before he carried out his prophetic function, he had been prepared by Allah to become an ideal figure. He started his life by displaying a good personality. He is known as al-Amin, a person who can be trusted by his community and an honest and responsible person. This personality has a great influence on his competence in carrying out his apostolic mission so that he is finally able to produce friends who are able to pioneer the next Islamic civilization. Especially for learning tools, the very basic thing that Islamic Religious Education teachers need to prepare and serve as a guide in carrying out learning with this learning model is in the form of a lesson plan which contains the steps of the learning model.

5) **Instructional effects and indirect effects or nurturant effects**

Instructional effects are the effects in the form of learning outcomes that are achieved directly as expected, as planned in the syllabus and lesson plans and indirect effects or nurturant effects; that is the impact achieved by students as a result of the process done by students in doing the act of learning. The impact of accompaniment occurs due to the approach, the student's learning experience in studying a phenomenon (learning topic). The nurturant effects arise because of the learning process that is designed in such a way that it creates a religious attitude, responsible, honest, respectful, brave, and firm, and has high social and environmental concerns.

4. Conclusion

The concept of the prophetic learning model in Islamic Religious Education learning at schools is a conceptual framework that describes a systematic and planned procedure in organizing the Islamic Religious Education learning experience in developing prophetic values; they are humanization, liberation, and transcendence based on al-Qur'an and the Sunnah of the Prophet PBUH for students to have a high level of personal piety, social piety, and nature such as the ideal human figure in the Prophet Muhammad PBUH. In its application, this prophetic learning model has several components: syntax, reaction principle, social system, reaction principle, support system, instructional impact, and accompaniment impact that mark its characteristics.

References

[1] Adimassana, Y. (2000). Revitalisasi Pendidikan Nilai di Sektor Pendidikan formal. In A. A. setyaningsih, *Transformasi Pendidikan Memasuki Milenium Ketiga* (pp. 30-40). Yogyakarta: Kanisius.

[2] Agama, D. (1996). *Prospek Pendidikan agama da Pendidikan keagamaan dalam Pembangunan Nasional*. Ujung Pandang: Konvensi Nasional Pendidikan Indonesia III.

[3] Ahmad Nuraini.2017.Pendidikan Islam Humanis:Kajian Pemikiran Malik Fadjar, Ciputat:Onglam Book

[4] Briggs. (1978). *Instructional Desaign*. New Jersey: Ed. Techn Publ.

[5] Bruce joyce, M. E. (2016). *Models of teaching (terj.)*. Yogyakarta: Pustaka Pelajar.

[6] Ditjen Pendidikan Dasar Menengah, D. P. (2003). *Kurikulum 2004 SMA, Pedoman Khusus Pengembangan Silabus dan Penilaian Mata Pelajaran PAI*. Jakarta.

[7] Dwi Priyanto, r. a. (2017). Pendidikan Berbasis Nilai-nilai Profetik di MIN Purwokerto. *JPA, Vol. 18 No.2 Juli-Desember* , 391.

[8] Enver, I. H. (2004). *Metafisika Iqbal (Terj.M. Fauzi Arifin)*. Yogyakarta: Pustaka Pelajar.

[9] Fadjar, M. (1999). *Reoreantasi Pendidikan Islam*. Jakarta: Fajar Dunia.

[10] Garaudy, R. (1984). *Promesses de L'Islam, Janji-janji Islam (terjemahan M.Rasjidi*. Jakarta: Bulan Bintang.

[11] Komalasari, K. (2013). *Pembelajaran Kontekstual: Konsep dan aplikasi*. Bandung: PT Refika aditama.

[12] Kuntowijoyo. (2001). *Muslim Tanpa mesjid*. Bandung: Mizan.

[13] Masrifatin, Y. (tt). Konsep Pendidikan Profetik Sebagai pilar humanisasi. *Lentera* , 169.

[14] Muhaimin. (2012). *Paradigma Pendidikan Islam*. Bandung: PT Remaja Rosdakarya.

[15] Muhammad Wildan, d. (2019). *Menanam Benih di ladang Tandus*. Yogyakarta: CISForm.

[16] Nasional, D. P. (2008). *Kamus Besar bahasa Indonesia*. Jakrta: Balai Pustaka.

[17] PTKSD, D. D. (2003). *Kurikulum 2004 Standar Kompetensi Mata Pelajaran PAI*. Jakarta.

[18] Raihani. (2016). *Pendidikan Islam dalam Masyarakat Multikultural*. Yogyakarta: Pustaka Pelajar.

[19] Ramayulis. (2011). *Sejarah Pendidikan Islam*. Jakarta : Kalam Mulia.

[20] Roqib, M. (2010). *Kontekstualisasi Filsafat dan Budaya Profetik dalam Pendidikan*. Yogyakarta: Buku Litera dan STAIN Press.

[21] Roqib, M. (2014). Pendidikan Anak Kreatif Perspektif Profetik. *Tadris Volume 9Nomor 1* , 1-17.

[22] Rosyadi, K. (2004). *Pendidikan Profetik*. Pustaka Pelajar.

[23] Shofan, M. (2004). *Pendidikan Berparadigma Profetik:Upaya Konstruktif MembongkarDikhotomi sistem pendidikan islam*. Yogyakarta: IriSoD.

[24] Zed, M. (2008). *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.

JURNAL

16 text-id.123dok.com
Internet Source
<1%

17 www.slideshare.net
Internet Source
<1%

18 repository.upi.edu
Internet Source
<1%

19 H Alberida, Lufri, Festiyed, E Barlian. "Problem Solving Model for Science Learning", IOP Conference Series: Materials Science and Engineering, 2018
Publication
<1%

20 digilib.uin-suka.ac.id
Internet Source
<1%

21 journal.stkipsingkawang.ac.id
Internet Source
<1%

22 www.jurnal.staialhidayahbogor.ac.id
Internet Source
<1%

23 Ari Arofi, Samsul Hadi, Samidjo Samidjo. "Cooperative learning model of snowball throwing to improve the activity and learning achievemens", TAMAN VOKASI, 2018
Publication
<1%

24 I Ketut Darma, I Gede Made Karma, I Made Anom Santiana. "Needs Analysis Development of Applied Mathematical Blended Learning Models Using Schoology
<1%

LMS.", Journal of Physics: Conference Series, 2020
Publication

25 Sulistiono Shalladdin Albany. "The Prophetic Dimension of KH. Ahmad Dahlanâ€™s and KH.Hasyim Asyâ€™ariâ€™s Thought and its Implication in Education", Al-Misbah (Jurnal Islamic Studies), 2021
Publication

<1%

26 Suratno, N Komaria, Hobri, F Husniah, I L Novenda, M Fahroyin. "Biotechnology concept: questioning of analysis with lesson study for learning community (LSLC) for higher ordered thinking skill on coffee area plantation", Journal of Physics: Conference Series, 2020
Publication

<1%

27 digilib.uinsby.ac.id
Internet Source

<1%

28 irep.iium.edu.my
Internet Source

<1%

29 mgesjournals.com
Internet Source

<1%

30 un-pub.eu
Internet Source

<1%

31 www.jurnalhunafa.org
Internet Source

<1%

32 Hamzah Hamzah, Desi Sukenti, Syahraini Tambak, Wisudatul Ummi Tanjung. "Overcoming self-confidence of Islamic religious education students: The influence of personal learning model", Journal of Education and Learning (EduLearn), 2020
Publication

<1%

33 Mansur Mansur, Bambang Sugianto, LM. Harafah, Nur Alim. "Problems of Islamic Education in Public Senior High Schools in Kendari City", KnE Social Sciences, 2022
Publication

<1%

34 Yusuf Hanafi, Nurul Murtadho, M. Alifudin Ikhsan, Tsania Nur Diyana. "Reinforcing Public University Student's Worship Education by Developing and Implementing Mobile-Learning Management System in the ADDIE Instructional Design Model", International Journal of Interactive Mobile Technologies (iJIM), 2020
Publication

<1%

35 kjie.ppj.unp.ac.id
Internet Source

<1%

36 Zuhaeriah Zuhaeriah, Moh. Ali, Yusra Yusra. "The Role of Islamic Education Teachers Competency in Improving the Quality of Education", INTERNATIONAL JOURNAL OF CONTEMPORARY ISLAMIC EDUCATION, 2020

<1%

JURNAL

Missing "," You may need to place a comma after this word.

P/V You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.

P/V You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.

Missing "," You may need to place a comma after this word.

Article Error You may need to use an article before this word.

S/V This subject and verb may not agree. Proofread the sentence to make sure the subject agrees with the verb.

Article Error You may need to use an article before this word.

Article Error You may need to use an article before this word.

Article Error You may need to use an article before this word. Consider using the article **a**.

Proper Noun If this word is a proper noun, you need to capitalize it.

P/V You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.

Missing "," You may need to place a comma after this word.

Confused You have used **a** in this sentence. You may need to use **an** instead.

Missing "," You may need to place a comma after this word.

Article Error You may need to use an article before this word.

(ETS) **Article Error** You may need to use an article before this word.

(ETS) **Article Error** You may need to use an article before this word. Consider using the article **the**.

(ETS) **Article Error** You may need to use an article before this word.

(ETS) **P/V** You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.

(ETS) **Proper Noun** If this word is a proper noun, you need to capitalize it.

(ETS) **Dup.** You have typed two **identical words** in a row. You may need to delete one of them.

(ETS) **Article Error** You may need to use an article before this word. Consider using the article **the**.

(ETS) **Confused** You have used **to** in this sentence. You may need to use **two** instead.

(ETS) **Article Error** You may need to use an article before this word.

(ETS) **P/V** You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.

(ETS) **P/V** You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.

(ETS) **P/V** You have used the passive voice in this sentence. Depending upon what you wish to emphasize in the sentence, you may want to revise it using the active voice.

(ETS) **Prep.** You may be using the wrong preposition.