

THE RELEVANCE OF PROPHETIC SOCIAL CONCEPT ACCORDING TO KUNTOWIJOYO IN ISLAMIC EDUCATION TO PREVENT BULLYING

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ABSTRACT

Bullying is an act that violates the norms of both religion and humanity. Therefore, bullying needs to be prevented while still in school. The need for prophetic social science in Islamic religious education so that students are able to control themselves to avoid bullying. This study aims to determine the relevance of Kuntowijoyo's prophetic social concept in Islamic religious education in preventing bullying. The method used is a qualitative method using library research. Data analysis in the study used Miles and Hubberman analysis in which data analysis went through three stages, namely the data reduction stage, data display and then conclusion drawing. The result is that the prophetic social idea put forward by Kuntowijoyo has three ideas, namely Humanism, Liberation, and Transcendence. This scheme is illustrated in the prophetic social concept as follows: Humanism: the creation of a conducive environment without having to differentiate from race, gender, ethnicity, and religion. Liberation: Education can foster self-confidence in their abilities and always think when doing something in accordance with religious norms. And Transcendence: Education makes the transcendental dimension the spirit in all processes in Islamic education so that students do things based on religion and piety to Allah. So that the prophetic social concept by Kuntowijoyo in Islamic religious education can prevent bullying actions based on oneself.

ABSTRAK

Bullying merupakan tindakan yang melanggar norma baik dari agama maupun kemanusiaan. Oleh karena itu tindakan *bullying* perlu dicegah ketika masih duduk di bangku sekolah. Perlunya ilmu sosial profetik dalam pendidikan agama Islam agar para peserta didik mampu mengontrol dirinya untuk menghindari perbuatan *bullying*. Penelitian ini bertujuan untuk mengetahui relevansi konsep sosial profetik Kuntowijoyo pada pendidikan agama Islam dalam mencegah bullying. Metode yang digunakan yaitu metode kualitatif dengan menggunakan penelitian kepustakaan (library research). Analisis data pada penelitian menggunakan analisis Miles dan Hubberman dimana dalam analisis data melalui tiga tahap, yakni tahap reduksi data, display data kemudian penarikan kesimpulan. Hasilnya gagasan sosial profetik yang dikemukakan oleh Kuntowijoyo terdapat tiga ide, yakni Humanisme, Liberasi, dan Transendensi. Skema ini menggambarkan di dalam konsep sosial profetik sebagai berikut: *humanisme*: penciptaan lingkungan yang kondusif tanpa harus membedakan-bedakan dari ras, jenis kelamin, suku, serta agama. *Liberasi*: Pendidikan dapat menumbuhkan rasa percaya diri dengan kemampuannya dan selalu berfikir ketika akan melakukan sesuatu sesuai dengan norma agama. Serta *Transendensi*: Pendidikan menjadikan dimensi transendental sebagai ruh dalam segala proses dalam pendidikan Islam agar siswa dalam mengerjakan sesuatu di dasari dengan agama dan taqwa kepada Allah. Sehingga konsep sosial profetik oleh Kuntowijoyo dalam pendidikan agama Islam dapat mencegah terjadinya tindakan *bullying* yang di dasari dari diri sendiri.

1. INTRODUCTION

Recently, bullying has increased, this is based on data from 2021 according to KPAI, the cluster of victims of physical and psychological violence reached 1,138, this case is the highest case compared to the other 5 clusters of violence against children (KPAI 2022). Research from the International Center of Research on Women shows that 84% of children in Indonesia experience bullying, and UNICEF said that as many as 50% of students aged 13-15 years in Indonesia experience bullying at school (Dhamayanti 2021). Bullying is an anti-social act (Priyatna 2010) where the bullying act does not occur directly to the victim (Suseno 2018). Bullying has a negative impact on the victim, such as causing him to be traumatized, psychologically disturbed, decreased academic performance and even the most fatal of bullying is suicide (Fatkhia 2021) (Priyatna 2010). Therefore, it is necessary to have religious education about social according to the guidance of the Prophet who is able to prevent bullying, especially in schools.

Education is the key to the progress of a nation, because education can create quality human resources and improve the quality of life. Education in the social realm aims to create educated humans who can bring about changes in the surrounding environment (Nurul Khotimah 2019). From this goal, education must create a good social environment, forming a good person (Firmansyah 2019). So that Islamic religious education in general aims to change society from its social changes (Zulheri 2012) to be in accordance with what is commanded in Islam.

The study of behavior and personality both for oneself and others is social science (Ali 2016). Where social science discusses the state of society complete with structures, layers, and various social symptoms that are always related (Asnawan 2016). According to Kuntowijoyo, in order to understand reality, religion is given a new interpretation so that the method used is to integrate religious teachings into a form of social theory (Kuntowijoyo 2007) (Leprianida 2009). Science that harmonizes into religious teachings or prophetic experiences is called prophetic (Muyasaroh 2019). So this science movement is called prophetic social science (Kuntowijoyo 2007).

There have been several studies related to prophetic social in Islamic religious education, such as research conducted by Khusni Arum (2018) who wrote an article on the

Development of Prophetic Social-Based Islamic Religious Education (Analysis of Kuntowijoyo's Thought). From this it can be seen that the development of prophetic social-based Islamic Religious Education is applied to change as an effort to improve the problems of Islamic education so far (Arum 2018). Seeing from previous research that this research is different in terms of the use of prophetic social in Islamic religious education in stopping despicable acts, namely bullying.

This prophetic social science movement is based on the principle of making a social change based on prophetic values so that it becomes a multi-paradigmatic science with a social framework of thought (Leprianida 2009). Prophetic social science initiated by Kuntowijoyo is important in Islamic Religious Education because it can shape the attitudes, morals, and personalities of students (Arum 2018) so that bullying actions especially in schools can be avoided.

2. METHODS

In this research, the author uses a qualitative method using library research, namely research that does not need to go to the field, but simply utilizes several library sources as sources of research data (Achmad, 2021) such as books and references that are used as references in this research. In this case, the book Islam as an epistemology, ethics and journal articles that are in accordance with the discussion.

Data analysis in this study used Miles and Hubberman analysis where the data analysis went through three stages, namely the data reduction stage, data display and then conclusion drawing (Sugiyono, 2015). At the data reduction stage, the data obtained is then recorded carefully and in detail. Then at the data display stage or data presentation is presented in the form of narrative text. After all stages are completed, then draw conclusions from the formulation of existing problems.

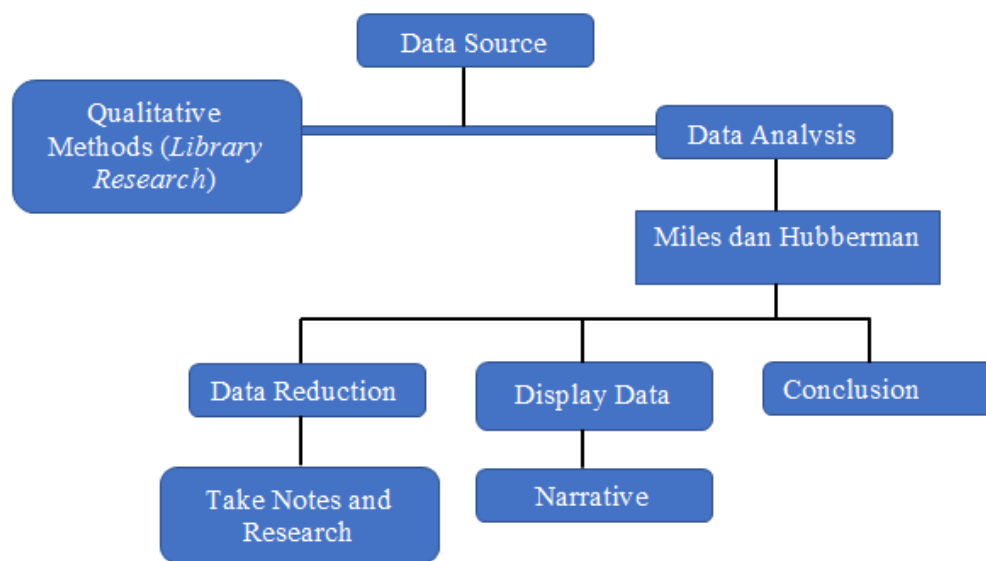


Figure 1. Flow of Research Methods

3. RESULTS AND DISCUSSION

Education is a human effort to foster himself and his generation to have certain abilities and qualities (Azmi 2017). Therefore, education has a function to develop a Muslim generation with a strong and undamaged personality (Achmad 2021). So that from this, students can develop and strengthen the character of the Muslim generation with a strong personality and make the hereafter as the goal of pursuing knowledge. In addition, it is necessary to instill in students about social science juxtaposed with prophetic traits so that students are able to develop and strengthen the character of Muslim generations who care about others in accordance with the objectives of education itself.

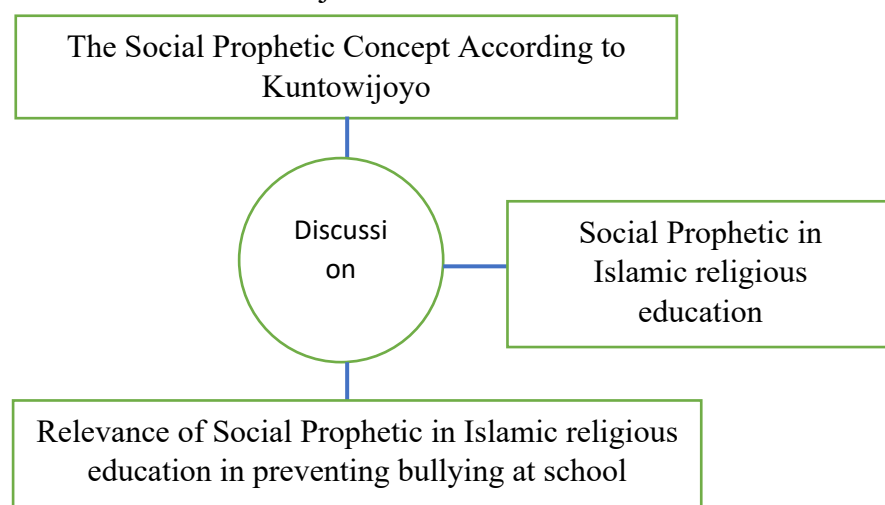
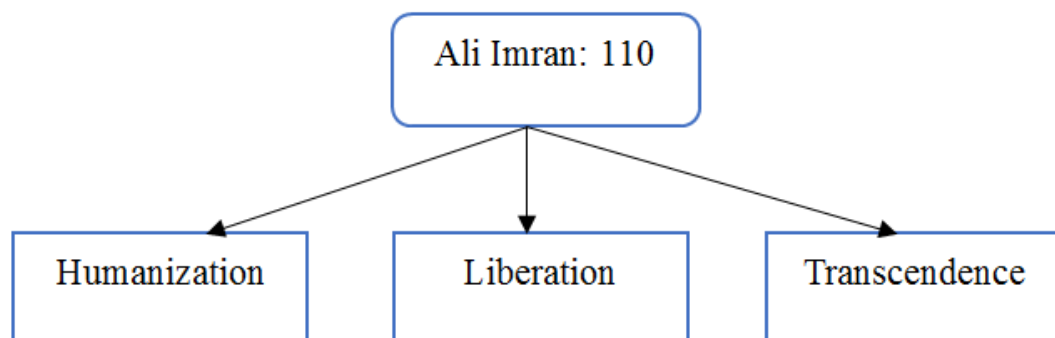


Figure 2. Discussion flow

3.1 The Social Prophetic Concept According to Kuntowijoyo

Social language comes from Latin socius which means friends and companions (Zaitun 2016). While in social terms is the science that discusses social structure including the overall social fabric between important social elements such as social rules, groups and social layers (Nurdin, Darmadi, and Nugraha 2015) (Zaitun 2016). The word prophetic comes from prophet or prophetic which means prophet or prophecy (H. S. A. Putra 2019) (Ismail 2013) (Zulheri 2012). So that the prophetic word has the meaning of having properties or characteristics like a prophet or predictive prediction (H. S. A. Putra 2019).

Prophetic social science also called transformative social science is a science based on the elaboration of religious teachings into the form of social theory. So that Kuntowijoyo defines prophetic social sciences as social sciences that not only explain and change social phenomena, but also provide instructions in which direction the transformation is carried out for what and who (H. S. A. Putra 2019).



Ga 3. The Prophetic Social Concept according to Kuntowijoyo which is based on QS. Ali Imran: 110

According to Kuntowijoyo, the idea of the concept of social science is based on QS Ali Imran: 110 which interprets that the concept of prophetic social science has three important points, namely humanization (ta'muruna bil ma'ruf), liberation (tanhauna 'anil munkar), and transcendence tu'minu billah) (Kuntowijoyo 2018) (Ruslan 2016) (Zulheri 2012). Where the word humanization comes from the Latin word humanitas which means human being, the condition of being human. So that the word humanization means humanizing humans, eliminating materialism, dependence, violence, and hatred from humans (Kuntowijoyo 2018) (Zulheri 2012). In this case the word amar ma'ruf does good

deeds that are done both individually such as praying, dhikr, prayer and ;semisocial such as respecting parents, establishing friendship, supporting orphans; and collectively such as building clean government, seeking social security, and creating a social security system (Kuntowijoyo 2018).

The word liberation comes from the Latin word *liberat* which means liberating, liberation (Kuntowijoyo 2018) (Zulheri 2012). For *nahi munkar*, the meaning in everyday life is to prevent bad deeds such as preventing friends from consuming illegal drugs, eradicating gambling, eliminating loan sharks, and relieving the fate of workers, and expelling colonialists (Kuntowijoyo 2018).

Meanwhile, the word *transcendesi* comes from the Latin word *transcender* which means going up, while in English to transcend is to penetrate, pass, and exceed. Transcendence means traveling above or beyond (Kuntowijoyo 2018). The word *tu'minu billah* means faith in Allah. The purpose of transcendence according to Kuntowijoyo is to strengthen the transcendental dimension in culture, cleanse oneself from the currents of hedonism, materialism, and decadent culture so as to feel the world again as God's grace, and live again in a situation that is separated from space and time when it is in contact with the greatness of God (Zulheri 2012).

Both humanization and liberation are pillars of faith, so these two pillars will not be separated from transcendence. So that in conceptual societies with any structure and system and in any history, the ideals of humanism, liberalism, and transcendence will always motivate the social transformation movement (Zulheri 2012).

The concept of Prophetic Social Science initiated by Kuntowijoyo, implicitly explains that Islam can be a force that can motivate continuously and transform society with its various aspects on a practical and theoretical scale. The practical transformation is to solve empirical problems in the social, economic, cultural, political, and other fields (Leprianida, 2009). Prophetic Social Science is aimed at engineering society towards its socio-ethical expectations in the future (Leprianida 2009).

3.2 Social Prophetic in Islamic Religious Education

Education according to Hasbullah quoted by Ary, education is a system that is played by a person or group of others in order to reach an adult level that tercaoi a higher level of life or livelihood in a mental sense (A. A. Putra 2017). According to Dryakarya, education

is the humanization of young people or the elevation of young people to the human level (A. A. Putra 2017). So from the above understanding, it can be seen that education is humanizing humans to reach a higher level of life in the human level. Meanwhile, Islam comes from the Arabic word *aslama-yuslimu* which means salvation (Munawwir 1984).

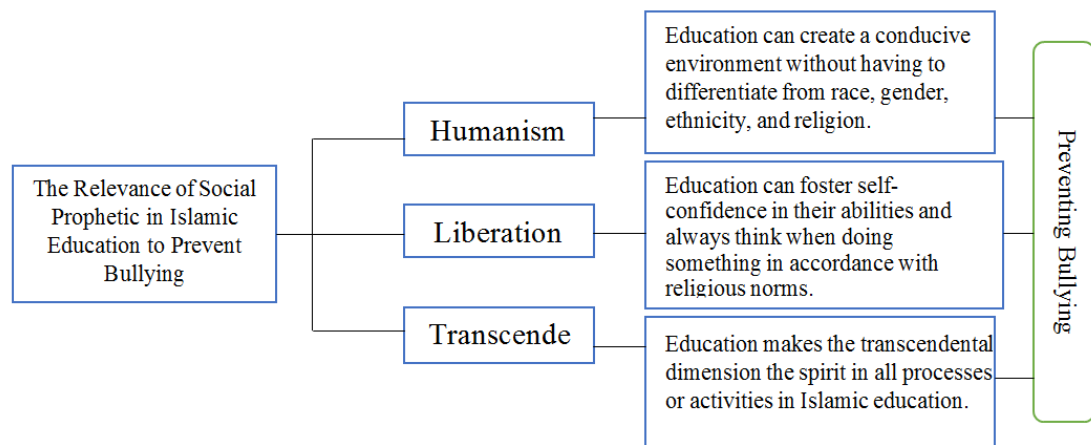
Islamic religious education is an effort and process of planting something (education) on an ongoing basis between teachers and students, with *akhlakul karimah* as the ultimate goal (Firmansyah 2019). In another sense, Islamic religious education is a conscious and planned effort to prepare students to know, understand, appreciate to believe, have devotion, and have good character in practicing Islamic teachings from its sources, namely the Qur'an and Hadith (Husaini and Muliara 2018).. Therefore, it is necessary to instill the main character in it, such as instilling Islamic values in the soul, taste, mind and suitability and balance (Firmansyah 2019).

Seeing from the prophetic social concept that has the aim to humanize humans, prevent from prohibited acts, and their own relationship with God. In this case, the prophetic social concept really needs to be applied to Islamic religious education in order to be able to realize the goals of education itself. Because the purpose of education itself is the key to the progress of the nation, because education can create quality human resources and can improve the standard of living of humans. So in social terms, the purpose of education is to be able to create educated people who are able to create changes in their society (Nurul Khotimah 2019).

3.3 Relevance of Social Prophetic in Islamic religious education in preventing bullying at school

Relevance itself has a meaning according to KBBI is a relationship, a link. Meanwhile, prophetic social contains the content of the values of the ideals desired by society (Praja and Muslih 2021). Therefore, the prophetic social in Islamic Religious Education towards bullying prevention really requires the hard work of all elements in schools, both principals, teachers, and employees, as well as the curriculum. This is mandatory because it can maximize the bullying prevention program, especially in schools. According to Kuntowijoyo, prophetic social is based on three main things, namely humanism, liberation, and tendency (Kuntowijoyo 2018). From this, the prophetic social concept in Islamic Religious Education in preventing bullying must fulfill these three basic

concepts. As from these three concepts, the relationship or relationship with Islamic religious education in bullying prevention is as follows:



Gambar 4. Relevance of Kuntowijoyo's Prophetic Social Concept in Islamic Religious Education in Preventing Bullying in Schools

a. Humanism

Education is intended in this case to humanize humans, meaning that education can create humans who can appreciate both the advantages and disadvantages of other humans. As the Prophet has good morals in this aspect. For example, the Prophet does not discriminate against race, ethnicity, religion. This is able to make students able to realize the goals of fiber education can create a conducive environment without having to differentiate from race, gender, ethnicity, and religion. The programs carried out must also be able to develop the potential of students (Praja and Muslih 2021) as much as possible while still paying attention to religious norms and principles so that this can prevent bullying behavior. In this case, it can prevent bullying in schools. Programs that can be implemented in this case such as:

1. 5S

Accustoming 5S (smile, greeting, greeting, politeness, and courtesy) both to the principal, teachers, employees, and to other students. This can create a stronger sense of brotherhood.

2. Almsgiving

This can foster a sense of mutual compassion, mutual love for fellow humans. So that this can foster a very strong sense of brotherhood as fellow human beings and foster a sense of mutual assistance to fellow human beings.

b. Liberation

According to Imam Al-Gozali, the purpose of Islamic education is to improve morals (Musbikin 2021). Meanwhile, according to KH Ahmad Dahlan, the purpose of Islamic education is to develop a Muslim generation with a strong and undamaged personality (Fadriati 2016). So that the purpose of Islamic education is to prepare a generation of Muslims who have strong morals and personalities and are not easily influenced by others (Musbikin 2021). In this case, it can foster self-confidence in its abilities and always think when doing something in accordance with religious norms. Therefore, it can be able to control itself from negative activities and actions. In addition, students do not damage the system or school.

1. Picket and mutual cooperation

This can make students to deliberate in determining their tasks and can work together in carrying out the tasks that have been given. This can create a spirit of togetherness and help each other when in trouble. So that this can prevent bullying.

2. Instilling good moral values

The moral nature of human personal traits such as honesty, trustworthiness, istiqamah, tawadhu', patience, shame, and forgiveness. While the nature of social morals includes visiting and getting visitors, good relations with neighbors, good relations with the local area, affiliation, and ukhuwah islamiyah (Ilyas 2018). Building good relationships between teachers and students and students with students will reflect good moral values so that it can avoid bullying. Because the purpose of education itself improves morals or morals. So that to maximize this, it is necessary to be responsible by all elements in the school.

c. Transcendence

Islamic religious education cannot be separated from the name of faith in Allah Ta'ala, therefore in socializing it must be based on faith. Faith is important because it manifests as a servant to His Rabb. In addition to improving morals,

the purpose of education is to maintain and strengthen faith (Awaliyah and Nurzaman 2018). In addition, according to Islamic education experts quoted by Muhammad Zaim, the purpose of Islamic education is to increase and foster taqwa to Allah Ta'ala, foster attitudes and souls to worship Allah Ta'ala, worship Allah Ta'ala (Zaim 2019). Therefore, the teachers here must be able to maximize the existing curriculum in order to produce students who can be strong in terms of their aqidah, devotion, and worship. In addition, making the transcendental dimension the spirit in all processes or activities in Islamic education (Praja and Muslih 2021). Such as: planting aqidah and worship in every subject that makes students in every activity based on faith and piety and Islamic values.

4. CONCLUSION

The purpose of Islamic religious education is to make a generation of Muslims who have a sense of piety to God, always worship God, do good to others and avoid things that are prohibited in religion. This is in accordance with the concept put forward by Kuntowijoyo regarding prophetic social. The prophetic social idea put forward by Kuntowijoyo has three ideas, namely Humanism, Liberation, and Transcendence. This prophetic social is appropriate when applied both at school and outside school in overcoming the prevention of bullying, where bullying is very disturbing and can even cause the victim to commit suicide. This scheme is illustrated in the prophetic social concept as follows: Humanism: educators can create a conducive environment without having to differentiate from race, gender, ethnicity, and religion. Liberation: Education can foster self-confidence in their abilities and always think when doing something in accordance with religious norms. And Transcendence: Education makes the transcendental dimension the spirit in all processes or activities in Islamic education so that students in doing something are based on religion and a sense of devotion to Allah. So that from this, the prophetic social concept by Kuntowijoyo in Islamic religious education can prevent bullying based on oneself.

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