

CHAPTER I

INTRODUCTION

A. Problem Background

The year 1998 was the starting point for education reform in Indonesia. This year, Indonesia was hit by economic, social, and political crises. The crisis demands a reform. Emil Salim emphasizes the meaning of reform for change by looking at future needs. According to Din Syamsudin as quoted by Tilaar emphasized to return in its original form. In this case, it is clear that reform is a complete renewal of a system of life in political, economic, legal and also including education, especially Islamic education.¹

Along with the course of time, science continues to develop from the initially narrow to very wide. This condition resulted in the formation of different branches of science allowing the formation of new branches of science, one of which is social sciences. Social science has been developed with the assumption that science and religion are two separate things that strongly influence the development of social sciences, especially prophetic social sciences.

The prophetic social sciences developed by Kuntowijoyo, he was inspired by the writings of Roger Garaudy and Muhammad Iqbal. From Garaudy's mind, Kuntowijoyo took his prophetic philosophy. Western philosophy is incapable of providing a satisfactory offer because it is only tossed around in two poles, idealistic and materialist, without end. Western

¹ Irja Putra Pratama and Zulhijra, *Reformasi Pendidikan Islam di Indonesia*, Journal PAI Raden Fatah, Vol. 1 No. 2, 2019, 118.

philosophy was born from the question of how knowledge is possible, Garaudy advises in order to turn that question into how prophetic (revelation) it is possible? Western philosophy has killed God and man, so he put forward prophetic philosophy by acknowledging revelation.²

As for Muhammad Iqbal's thinking, Kuntowijoyo took his prophetic ethics, in the book the reconstruction of religious thought in Islam, Iqbal quoted the words of Abdul Quddus, Prophetic ethics like this is what underlies the birth of prophetic social sciences. Prophetic social sciences is presented as a creative alternative in the middle of a constellation of social sciences that have positivistic kecendrungan and only stop at the effort to explain or understand reality descriptively to then forgive its existence.³

Various tragedies that occurred and colored the life of the Indonesian nation at the end of the 20th century (1997-1999) is quite heartbreaking and heartbreaking for the Indonesian nation. Violations of human rights such as deprivation of property, robbery, arson, rape, terror, intimidation, bickering, provocation, murder, violation of the law, and so on. A real example of criminality in the world of education can take the form of a crime that should be criminalized or so-called *rechtsdelict* contained in book II of the Criminal Code article 104 to article 488 sprti example of a student stealing his friend's goods in school contained in article (362 KUHP), juvenile delinquency such as drug use / drug abuse, free sex, brawls and motorcycle gangs.⁴ All of that

² Zulheri, *Ilmu Sosial Profetik (Tela'ah Pemikiran Kuntowijoyo)*, Thesis, Philosophical Faith, UIN Sultan Syarif Kasim Riau, 2012, 4.

³ *Ibid*, 4.

⁴ [Kriminalitas di Dunia Pendidikan - Kompasiana.com](http://Kriminalitas.di.Dunia.Pendidikan-Kompasiana.com)

happens in almost all corners of the country. This situation is partly due to the existence of something that is not true in the implementation of education.

Islamic education is present as a system that has a basis in the form of Islamic teachings reflected in the Qur'an and Hadith. And along with the purpose of the coming of Islam, Islamic education aims to create the personal servants of God who are always godly to Allah and become Muslims who kaffah and can achieve a happy life in the world and the hereafter. Unlike education in general, Islamic education has its own characteristics so that it has a special meaning for the people. And the characteristic is that Islamic education emphasizes the search for science, its mastery and development, recognition of the potential and ability of a person to develop in a personality and experience of that science as a responsibility to God and society.⁵

The study of prophetic social sciences (ISP) Kuntowijoyo is considered by the author to be a solution, if applied in Islamic Education. The idea of ISP was introduced by Kuntowijoyo since the 80s, driven by dissatisfaction with the paradigm of social sciences that has not reflected the will of its people. While what Kuntowijoyo imagines is a change driven by passion and leads to the process of humanization, liberation, and transcendence. It is from this that the author is inspired to elaborate the three pillars in the prophetic social sciences kuntowijoyo into a model of future Islamic education relevant to the changing times, namely the Model of Islamic

⁵ Irja Putra Pratama dan Zulhijra, *Reformasi Pendidikan Islam*....., 118.

education built on the principles of humanization, liberation, and transcendence.

Observing the explanation above, the author is interested in studying the idea of kuntowijoyo prophetic social sciences. So in this study the author intends to make the title as follows:

"IMPLICATIONS OF THE IDEA OF PROPHETIC SOCIAL SCIENCES KUNTOWIJOYO IN ISLAMIC EDUCATION".

B. Problem Formulation

From the background above, the author takes the problem formulation, namely:

1. What is the idea of kuntowijoyo prophetic social sciences?
2. What are the implications of Kuntowijoyo's prophetic social sciences in Islamic education?

C. Tujuan Penelitian Dan Manfaat Penelitian

1. Research Objectives

In line with the problem formulation, the purpose of this research is to:

- A. Identify the idea of the prophetic social sciences Kuntowijoyo.
- B. Analyzing the implications of Kuntowijoyo's prophetic social sciences ideas in Islamic education.

2. Research Benefits

a. Theoretical Benefits

- Known ideas of social sciences prophetic Kuntowijoyo.

- Known implications of the idea of prophetic social sciences
kuntowijoyo in Islamic education.

b. Practical Benefits

- 1) As one of the conditions to achieve Strata 1.
- 2) Add scientific references.
- 3) Provide information related to one of Kuntowijoyo's ideas.

D. Research Methode

1. Types of Research

This type of research uses library research by collecting data and information with the help of various literature literature such as books, magazines, notes and historical stories, encyclopedias, biographies, and others in line with this research.⁶

2. Research Approach

This research uses a philosophical approach. The philosophical approach can be interpreted as a perspective or paradigm used to explain the essence, nature, or wisdom of something behind its formal object (something visible). In addition, this approach uses a biographical approach to.

3. Data Source

⁶ Mohamad Ali, dkk, *Pedoman Penulisan Skripsi Program Studi Pendidikan Agama Islam*, (Surakarta: Islamic Religious Education, Universitas Muhammadiyah Surakarta, 2018), 21.

The data source of this study uses primary and secondary data. Primary data is data obtained directly from the research subject by using a measuring device or data retrieval tool directly on the subject as a source of information recorded. The primary data in the research are as follows:

- a. Kuntowijoyo's book entitled "*Paradigma Islam Interpretasi Untuk Aksi*"
- b. Kuntowijoyo's book entitled "*Muslim Tanpa Masjid*"
- c. Kuntowijoyo's book entitled "*Maklumat Sastra Profetik*"
- d. Kuntowijoyo's book entitled "*Islam Sebagai Ilmu*"
- e. Kuntowijoyo's book entitled "*Khotbah di Atas Bukit*"
- f. Kuntowijoyo's book entitled "*Persekongkolan Ahli Makrifat*"

Secondary data sources are obtained from scientific journals, documents and papers related to this paper.

4. Data Collection Techniques

This research data collection technique is qualitative, so the method of data collection that the author uses is a documentation method with the intention of finding data on matters related to research in the form of notes, books, transkrips, newspapers, minutes and others.⁷

5. Data Analysis Methode

⁷ Haris Herdiansyah, *Metodologi Penelitian Kualitatif untuk Ilmu-Ilmu Sosial*, (Jakarta: Salemba Humanika, 2012), 143.

The data analysis method in this study uses descriptive analysis. This method consists of three things to do, namely: First, data reduction is to select the data that has been collected grouping it, directing, organizing, and discarding unnecessary data. Second, the presentation of data is to present data in the form of a systematic narrative so that it is easy to describe. Third, the withdrawal of conclusions is to take the essence that corresponds to the object of research.⁸

⁸ Amin Abdullah, *Metodologi Penelitian Agama Pendekatan Multidisipliner*, (Yogyakarta: Lembaga Penelitian UIN Sunan Kalijaga, 2006), 195-196.