The Representation of Prophetic Intelligence in The Learning Outcomes of Al-Islam and Kemuhammadiyahan

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ABSTRACT

This study examines the learning outcomes of Al-Islam and Kemuhammadiyah in students, which can be related to the image of prophetic intelligence as an indicator. The paradigm of prophetic intelligence is closely related to the dimensions of intelligence. It can be understood as a continuation of the meaning of intelligence initially based on intellectual, emotional, spiritual, and collaboration into ESQ to prophetic intelligence. This perspective is closely related to the ideal desire that the purpose of education is not only intellectually intelligent but also emotional and spiritual and is currently popular with the term prophetic intelligence as an identity attached to the output produced. The balance of human/social dimensions with divine/religious dimensions is an inherent characteristic of the terminology of prophetic intelligence. This study aims to link the learning outcomes of Al-Islam and Muhammadiyah as an image of prophetic intelligence to students as ordinary people. The basis of the research method used refers to a qualitative approach with research instruments in the form of a questionnaire with structured answer options. The study found that Al-Islam and Kemuhammadiyahan learning can develop and improve on the human/social dimension, which includes tolerance, critical and creative attitudes, maturity in attitude, and communicativeness as an indicator of the image of prophetic intelligence that can be relied on several events in the life of the Prophet Muhammad such as Hudaibiyah agreement, laying of the Black Stone, and leadership in the state of Medina. As for the divine/religious dimension, the learning outcomes of Al-Islam and Muhammadiyah, such as faith, understanding of the Qur'an, and the totality of implementation of the halal-haram aspects, although they have improvements and results, cannot be pinned on the dimensions of prophetic intelligence, due to differences in the position of students as ordinary people.

Keywords: Al-Islam and Kemuhammadiyahan, learning outcomes, prophetic intelligence, representation.

INTRODUCTION

Al-Islam and Kemuhammadiyahan, abbreviated as ISMU, are two dimensions integrated with one term as learning content typical of Muhammadiyah educational institutions. Al-Islam, or what is familiar with the public school curriculum, is called Islamic education. It is a subject that teaches the basics,

values, and concepts of monotheism, moral education, worship, and Islamic *muammalah* from the perspective of Muhammadiyah. Even though it seems that Muhammadiyah has its own perspective and religious understanding, Muhammadiyah is not a school or a sect, though it is still engraved on the basis of the Qur'an and Sunnah as a reference for its religious identity[1]. The affirmation of this context is built upon several bases as an affirmation of the identity of religious understanding of Muhammadiyah, such as MKCHM, *muqoddimah* AD Muhammadiyah, Personality of Muhammadiyah, and other bases that constitute the characteristics of the Muhammadiyah movement. Kemuhammadiyahan, as the other dimension of the ISMU subject content, is an attempt to socialize itself in the education and teaching process in Muhammadiyah educational institutions from elementary to tertiary levels.[2]

Integrating the subjects of Al-Islam and Kemuhammadiyahan into the curriculum of Muhammadiyah educational institutions is intended as an effort to realize the concept of "*baldatun toyyibatun wa robbun ghofur*" as a manifestation of Muhammadiyah's goal of "upholding the religion of Islam so that a true Islamic society can be realized." The integration of the subjects of Al-Islam and Kemuhammadiyahan in the curriculum of Muhammadiyah educational institutions from elementary to tertiary levels is inseparable from these ideas and goals and is a profile of Muhammadiyah's style for da'wah. Based on the structure of Indonesian society, which is multicultural in terms of race, ethnicity, and religion,[3] there are 3 models of da'wah in Muhammadiyah, namely *bil lisan*, cultural and *bil* hal using methods known as *bil* wisdom, *mauidhah hasanah*, and *mujlah*. All of these are the essence of the philosophical content of the verse in the Qur'an with the sentence "*wa jaadilhum billatii hiya ahsan*."[4]

The informal and formal model and method of Muhammadiyah da'wa are manifested in the field of education with Al-Islam and Kemuhammadiyahan as a subject. This context is inseparable from the last pillar of the four pillars of UNESCO, namely, education as a process for learning to live together, which is conceptually in line with the characteristics of Muhammadiyah education.[5] The identity inherent in the subjects of Al-Islam and Kemuhammadiyahan is the implementation of value education praxis as an affirmation of the essence since its inception as a religious reformist, as an agent of social change, and as a political change so that Muhammadiyah is not only an organization but can also be interpreted as "society" or social order phenomena.[6]

Al-Islam and Kemuhammadiyahan, as subjects, certainly have their own measurements related to the effectiveness of their learning. The learning of Al-Islam and Kemuhammadiyahan is not only limited to the cognitive, affective, and psychomotor dimensions as human dimensions but also concerns the inner, humanist aspect as well as the eschatological aspect, or side by side between the dimensions of life in this world and hereafter[7]. The multidimensional basis of Al-Islam and Kemuhammadiyahan must be balanced with an integrative-interconnective as well as integrative-transformative learning paradigm and a necessity that must be holistic.[8] Continuing the description, Al-Islam and Kemuhammadiyahan, as an extension of the da'wah of *amar ma'ruf nahi mungkar* in the style of Muhammadiyah as well as an added value for Muhammadiyah schools, have five objectives which are the pillars of learning. The five pillars include a. learning to have faith and fear of Allah SWT, b. learning to understand, c. learning to be able to implement and act effectively, d. learning to live together and be useful to others, and e. learning to build and find identity and good behavior through a learning process, habituation, and exemplification.[9]

Efforts to realize the effectiveness of learning in Al-Islam and Muhammadiyah must be supported by the synergy between students and teachers as learning facilitators. The teacher's role in improving and developing the potential and competence of students must be supported by teacher competencies which include professional, pedagogic, social, and individual. The ideal profile of the teacher in

educating and carrying out learning can, at least, refer to the figure of the prophet Ibrahim as the ideal model of an educator who has two sides, namely, as a parent and as a prophet[10]. The effectiveness of Al-Islam and Kemuhammadiyahan learning is fundamentally different from other subjects, so various components of comprehensive learning must support it. This context will make a positive contribution to the realization of the effectiveness of Al-Islam and Kemuhammadiyahan learning, which is not only a local content subject without significant essence but can provide added value and is able to construct a school's competitive advantage as a distinguishing element that stands out as graduates

Al-Islam and Kemuhammadiyahan, as having particular characteristics or added value of Muhammadiyah education, cannot be separated from the meaning of Muhammadiyah itself as a sketch of the continuation of the Islamic da'wah of the Prophet Muhammad. In line with this context, 2 dimensions become indicators of learning achievement of Al-Islam and Kemuhammadiyahan, namely: 1. dimensions of attitude that include faith and piety, *akhlaqul karimah*, character, *istiqomah,* progress, and others; 2. the knowledge dimension which includes factual, conceptual, procedural, metacognitive and suprarational knowledge[11]. Based on this perspective, learning Al-Islam and Muhammadiyah aims to develop aspects of *insaniyah*/social and *ilahiyah*/religious intelligence in a balanced way. This concept is contextually aligned with prophetic intelligence as a new paradigm in Islamic education which contains elements of human universalism both in nature and intelligence ranging from intellectual to spiritual.[12] The affirmation of this perspective can be related to Kuntowijoyo's view of prophetic intelligence, which focuses on three concepts, namely humanization, which is interpreted from *amar ma'ruf* diction, liberation refers to the aspect of *nahi mungkar*, and *tu'minu billah* on transcendence.[13]

Prophetic intelligence, as part of the ideal desire for educational goals, especially in the dimension of Islamic education, is able to construct or build noble and complete personality characteristics in the style of the Prophet Muhammad SAW. Intelligence that is not only human but also divine, the balance of the esoteric and exoteric areas, becomes an integral part inherent in students. The level of prophetic intelligence as a research theme is, of course, not in the realm of ideality and totality, but rather in the realm of the image of indicators of learning outcomes of Al-Islam and Kemuhammadiyahan, which can be based on these concepts. The discussion about prophetic intelligence does not only look at the social or *insiniyah* dimensions and the divine or religious dimensions as a whole.

Based on the review of research results, several themes about prophetic intelligence have been carried out. Prophetic intelligence becomes an ideal dimension. On the other hand, students are creatures and ordinary humans. This research was initiated as a step in bridging the interpretation of prophetic intelligence on a simple scale in the realm of student competence. On the other hand, sustainability in the paradigm of advanced education is not a matter of linking the level of prophetic ideals with the development of competency orientations instilled in students as idealistic goals. The problem of this research is to examine the content of the dimensions of prophetic intelligence in learning Al-Islam and kemuhammadiyahan. The purpose of this study is to analyze and map the learning outcomes of Al-Islam and *Kemuhammadiyahan*, which can be linked to the image of prophetic intelligence.

RESEARCH METHOD

This study used a qualitative approach with the type of case study research aims to be able to parse and explain the research data more comprehensively. The research sites were in 3 schools: SMP Muhammadiyah 6 Wuluhan, SMP Muhammadiyah 1 Jember, and SMP Muhammadiyah 9 Watukebo. The choice of research location was based on the differences in the characteristics and typology of

students in urban and rural areas as an effort to generalize the research results. The number of respondents was 485 students using stratified random sampling from class VII-IX students. The use of respondents with this number is an effort to strengthen the research data so that it has a representative nature. The research instrument used an interview sheet with an open model equipped with answer options that students could choose from. Data analysis technique refers to quantitative descriptive with percentage technique.

DISCUSSION

The questionnaire contains 20 statements with choice options with a range of 1-5 related to the effectiveness of learning Al-Islam and Muhammadiyah. In general, the questionnaire can be categorized into 2 groups, namely the *insaniyah*/human and *ilahiyah*/religious dimensions, based on the elements contained in the statements in the research questionnaire. Mapping this questionnaire cannot be separated from the material and learning objectives of Al-Islam and Muhammadiyah, which include these two aspects, namely the human and divine dimensions, as characteristics of prophetic intelligence. The mapping of the questionnaire can be observed in the following table:

Table 1. Categorization of Research Questionnaire

| No	Human/Social Dimension	Question Number	Divine/Religious Dimension	Question Number
1	Creative and critical	1	Reciting and Memorizing the holy Qur'an	4, 17
2	Cooperative	2	Ritual worship	6, 19
3	Communicative	3	Faith	7
4	Social and Character	5	Haq and Batil	9, 13, 20
5	Tolerant	14, 15	Halal Haram, Mandatory Sunnah	12
6	Maturity in attitude	16, 8, 11	Memorization of Religious Normative Texts	18
	have achievements	10, 20		

Referring to the tabulation above, the categorization of the human dimension is represented by several research questions in the questionnaire, including creative and critical attitudes, ability to cooperate, communication, social spirit and character, tolerance, and maturity. Based on the questionnaire questions, namely Al-Islam and Kemuhammadiyahan subjects can encourage critical and creative character, students who confirm the lower value criteria, namely options 1 and 2, are 9 (1.9%), while the middle-value option is 3 to 60 (12%) and the top grades, namely choices 4 and 5, reached a percentage of 86% or 416 students.

The data from question number 2 in the questionnaire, which essentially explores the growth of the ability to work together, the number of students who chose grades 1 and 2 were 5 (1%), who chose 3 were 73 (15%), and for grades 4 and 5, it was 83% or 407 students. The growth of student competence in communication, as the essence of question number 3, cannot be separated from the process and learning materials of Al-Islam and Kemuhammadiyahan, which can be done through discussion. The percentage of students' communicative ability is illustrated by the distribution of the top score choices, as much as 84 percent or 405 students, the middle score reaching 15 percent or 73 students, and the bottom score only 1.4 percent or 7 students.

Question number 5, which describes the social spirit and character or personality, from 485 students as respondents, in the option 1-2 answered by 7 (1.4%) students, grade 3 were 44 (9.1%), and grade 4 -5, a total of 434 (89.5%) of the number of students. As for the attitude of tolerance as an indicator of the social/human dimension, which is explored from questions number 14 and 15, which essentially review the statement about understanding and appreciating differences, an average of 5 (0.9%) students choose the option 2, while the grade 3 as many as 30 (6.2%) and the option 4-5 as the answer as many as 450 (93.5%) students. Indicators of maturity in attitude, which include friendly, patient, and low self-esteem, as characteristics of the impact of learning Al-Islam and Kemuhammadiyahan, on average from the 3 questions students with a choice of grades 1-2 are only 6 (1.2), for choice of 3 is 42 (8.7%), and the choice of 4-5 is 437 (90%) students.

The achievement criteria as one of the criteria explored as a result of the implementation of al-Islam and Kemuhammadiyahan learning cannot be separated from the objectives of these subjects. The purpose of learning al-Islam and Kemuhammadiyahan, in addition to achieving in the cognitive domain, is also in the affective and psychomotor domains. The cognitive picture is accommodated in question number 10, while question number 20 is more on affective and psychomotor aspects. The questionnaire results on this criterion, on average, students who chose the lower grades were only 4 (0.8%), the middle grades were 64 students or 13.3 percent, and the upper grades were 417 (85.5%) students.

Based on the description above, related to the human dimension or ability from the human side, creative and critical criteria, the ability to cooperate, and being communicative to achievement can be visualized in the following diagram.

Dimension
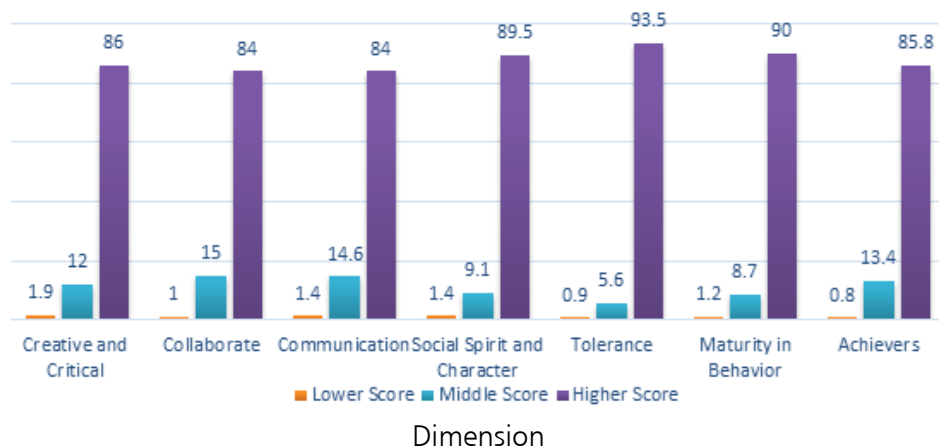
The indicators in the diagram are referred to based on the content of the learning objectives of Al-Islam and Muhammadiyah, which are mapped based on the questions on the questionnaire. The content is interpreted based on the 5 pillars of learning objectives of Al-Islam and Muhammadiyah. Based on these data, it can be observed in greater depth that the level of tolerance is the aspect with the highest curve, followed by aspects of social life and character and maturity in attitude, which essentially both aspects still have the same characteristics. The creative and critical aspects and achievement have the same level of achievement at 86 percent. With regard to cooperation and communicative aspects, each achievement is 84 percent. Based on this description, the aspect of tolerance can be said to be the most prominent aspect related to the content of the prophetic intelligence dimension that can be achieved by learning Al-Islam and Kemuhammadiyahan.

Based on the tabulation above, the categorization of questions in the questionnaire distributed to students as research respondents, besides exploring the human dimension, is also to explore the divine dimension. The context cannot be separated from the concept of prophetic intelligence, which has human and divine dimensions or is often interpreted externally (exoteric) and spiritually (esoteric). Divine ability *(bathiniah)* is related to religious aspects, both knowledge and ritual, which includes 6 aspects related to Al-Islam and Kemuhammadiyahan learning materials which include the ability to read the Qur'an to the knowledge of Islamic laws. The aspect of the ability to read and memorize the Qur'an, according to the focus of questions number 4 and 17 on the questionnaire, which essentially explores these dimensions, the average of the two questions at the bottom score is 7 or 1.5 percent, at the middle value is as much as 70 or 14 percent, and as for the top grades as many as 408 or 84 percent of all students.

The achievements of the religious dimension in ritual worship can be based on questions 6 and 19, which explicitly describe questions related to worship, especially in mahdah, both at the level of method, discipline, and obedience in carrying out. Question number 6, the top score that became the students' choice reached 91 percent or 438 students, while the middle score was 42 students or 8.7 percent, and the bottom score only reached 1 percent or 5 students. As for question number nine, the bottom score was 6 (1.2%) students, the median value was 39 students (8%), while the top score with choice options on the good and excellent dimensions reached 90 percent or 440 students.

Ilahiyah/ religious dimension related to faith is the stressing point of question number 7, which explores increasing faith after studying and understanding Al-Islam and Kemuhammadiyahan learning materials. The lower score reaches 16 (2.9%) students, the middle value of student choice is 35 (7.2%), while the top score reaches 436 (90%) students. Regarding the haq (good) and batil (bad) aspects, which were examined with 3 questions contained in items 9, 13, and 20 in the questionnaire, on average, the three questions resulted from the questionnaire with a score below 6 (1.2%), the mean value with there are 45 (9.4%) students, while the top grades are 434 (90%) students. The level of student understanding related to Islamic law, especially on the basic laws of halal, haram, and obligatory sunnah, the bottom score is only 4 (0.8%), the middle value is 34 (7%), and the top score is 447 (92%) students. Questionnaire question number 12 explores the level of memorization in normative religious texts, especially hadith. The distribution of data on the lower value is 13 (2.7%), the middle value reaches 104 (21%), and the achievement at the top score is 368 (76 %) students.

Based on the description of the data on the questionnaire related to the divine or spiritual dimension (esoteric), it can be visualized in the following diagram.

Figure 2. Diagram of the Percentage of Students' Answers on the Divine/Esoteric Dimension

The diagram above explicitly displays aspects in the divine/esoteric category or understanding related to the religious dimension, in which the understanding of Islamic laws has a high percentage. After that, the aspects of ritual worship are in the second position, and the aspects of faith and understanding of *haq* (good) and *batil* (bad) are in the third. As for the aspects related to reading and memorizing the Qur'an, it has a higher achievement than memorizing normative religious texts, namely hadith. The data description can be interpreted that the divine/esoteric dimension as part of the content of prophetic intelligence in this area shows very good development.

The basic criteria or indicators of the questionnaire used in exploring prophetic intelligence, from the beginning, the researcher emphasized that prophetic intelligence is ideally and realistically based on the figure of the Prophet Muhammad SAW comprehensively is a meaningful meaning, has a hyperbolic or soar. After all, as perfect as humans will never be and can match the perfection of the Prophet Muhammad SAW, even though they can be categorized conceptually and characteristics into the *insan kamil* identity.[14] This fact cannot be separated from the concrete fundamental difference that the Prophet Muhammad, although he has an *insaniyah* dimension or *fitrah* as a human being, on the other hand, a divine dimension which in totality affects the journey of his life. The nature of infallibility integrated with the dimensions of humanity is the difference between the Prophet Muhammad and ordinary humans.[15] The results of this study that looks at the concept of prophetic intelligence are more concerned with the context of the output generated from an educational and teaching process, especially the subjects of Al-Islam and Kemuhammadiyahan, which can be relied on and embedded as part of the contents of prophetic intelligence in students as ordinary human beings.

Referring to the results of the research, the level of tolerance as an exoteric/human area or a social area of humanity as a prominent dimension which is the result of the learning process of Al-Islam and Muhammadiyah, can be understood as part of the content of prophetic intelligence. The concrete fact that tolerance is part of prophetic intelligence can be referred to the history of the life of the Prophet Muhammad when he preached and the formation of the Medina state, which prioritized equivalence or equality of rights and mutual respect between the religious beliefs of the people of Medina. A brilliant portrait of the life of the people of Medina during the leadership of the Prophet Muhammad is a historical fact that cannot be denied by his life of tolerance in everyday life which can be examined by text in the Medina charter.[16]

Another dimension of creative and critical attitudes, as the content or image of the prophetic intelligence concept, can even be based on the pre-prophecy of Muhammad SAW. The history of the laying of the Black Stone is the reality of the creative and critical attitude that existed in Muhammad SAW.[17] On the other hand, this fact also shows maturity in attitude and ability to communicate well and is an undeniable achievement of the Prophet Muhammad in the history of Islamic civilization. Although the context of achievement in prophetic intelligence is essentially different, and the image is certainly different, especially if it is based on aspects of learning related to student competence, it is more focused on the cognitive, affective, and psychomotor domains that are symbolically represented by numerical values.

As the second dimension, the divine realm was explored from the research questionnaire related to the student's abilities or competencies in the divine or religious area. However, what is the focus of this dimension, of course, has a significant difference between students' religious abilities in the ordinary human version and the Prophet Muhammad as the ideal human being who carries the message of Islam. The arguments that are built as analytical constructions in this context are more about understanding the divine or religious dimensions. Both students and Prophet Muhammad SAW both

rely on contributions and input from external parties to their abilities. The students are facilitated by the existence of educators or teachers in growing and developing their religious knowledge through the learning process with the support of the media, strategies, models, and methods.

As for the Prophet Muhammad SAW, his religious knowledge and abilities are revelations given by Allah through various means and media that are universal with no limitations of space and time. Students' knowledge and understanding of religion as a part of the image of prophetic intelligence, which includes the six categories contained in the tabulation of the questionnaire category, are competencies in the context of ordinary people. This fact can certainly be confirmed by the level of religious development in the category at the age of teenagers *(al-murahiqah),* which is still in stages from the process of joining in, believing with awareness to guidance in religion.[18]

Although the divine or religious dimension as one of the components in the concept of prophetic intelligence that is known, understood, and implemented by students cannot be relied on and associated with the perfection of the messenger, namely the Prophet Muhammad, this context cannot be ruled out. Islamic education does develop not only students' human potential but also the divine realm. Putting aside the divine dimension or religious ability in the discussion of prophetic intelligence is the same as marginalizing the main identity of the concept so that it becomes lame. Examining only the human or social dimensions will lead to aridity, which can lead to chaotic characteristics and indicators of the concept of prophetic intelligence itself. The values of religious normativity must remain the main and basic basis for analyzing the concept. Not just based on human or social indicators such as a high tolerance attitude, someone can be categorized as having prophetic intelligence but empty with divine or religious dimensions.

The representation of prophetic intelligence that arises and grows in students as a result of the learning process of Al-Islam and Muhammadiyah, both in the human or social and divine or religious dimensions, is the main embodiment of the goals of Islamic education. The concrete impact that can be seen is the balance of human and divine, social and religious, esoteric and exoteric, and outer and inner dimensions constructed within students. The ideal level can be a human being who is *khoirun naas anfauhum li annaas* by referring to religious normativity strongly and becoming a person who focuses on mainstreaming benefits rather than harm, equality of rights, and universal prosperity. The personality of students who highlight the universalism of Islam in the context of life is a continuation of the Islamic concept of *rahmatan lil alamin.*

CONCLUSION

Based on the data description and discussion of the research results, it can be concluded that learning Al-Islam and Muhammadiyah can develop insaniyah/social potential as an indicator of prophetic intelligence. It means that students' insaniyah/social potential can be explicitly directed to the ideal picture of prophetic intelligence. The development of the Ilahiyah/religious potential of students, although it has increased with the learning of Al-Islam and Kemuhammadiyahan, ideally will not be able to describe explicitly and comprehensively the religious profile or transcendence of the prophet Muhammad SAW. This fact cannot be separated from the side of the infallibility of the Prophet Muhammad SAW as the basis of differentiation. The learning outcomes of Al-Islam and Muhammadiyah are limited to encouraging the image of prophetic intelligence.

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