

# Pedagogic Fundamental Structure of Kuttab Al-Fatih as a Model of Islamic Prophetic Based Elementary Education

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**Abstract:** The fast growth of Kuttab Al-Fatih's branch in Indonesia is one of the proofs that many parents, teachers and other academic practitioners especially people in the Islamic communities have faith in the concept of Islamic Prophetic model of education. Kuttab Al-Fatih is well known as an alternative elementary education who took form in non-formal education management system. The reason of it was to get the freedom in developing the model of elementary education, better than in the form of formal education. This paper aimed to describe the pedagogic fundamental structure of Kuttab Al-Fatih as a model of Islamic Prophetic based elementary education. The fundamental structure of pedagogic in this paper operationally define as a tool to analyze the model of educational constructions of Kuttab Al-Fatih, which include: philosophical foundations; the aim of education; the substances of the curriculum; teaching and learning models; the social and cultural context in teacher-students interactions; environmental design; and evaluation system. The case study was chosen as the method of this research. The object of the study is the model of elementary educations in one of the Kuttab Al-Fatih's branch. The results revealed that Kuttab Al-Fatih's Pedagogic Fundamental Structure was originally based on faith in Islamic concept called "Iman" and Al-Quran as the curriculum and it took samples form of education model got from Hadith of the Prophet Muhammad shallā Allāhu 'alayhi wa-ālihi wa-sallam and the sahabas.

**Keywords:** kuttab, prophetic, islamic, fundamental, pedagogic

## I. INTRODUCTION

The results of the declaration of character education that the government had at that time, even now it seems that it has not yet been realized. Why not, just look at the KPAI data (<http://indonesianreview.com/wiraanoraga/pendidikan-kian-loyo>) which states that the number of violence among students is increasing every year. Throughout 2013, there were 255 cases of violence which killed 20 students throughout Indonesia. This number is almost twice as much as in 2012 which reached 147 cases with the death toll reaching 17 students. In 2014, the National Commission for Child Protection (PA) had received 2,737 cases or 210 per month including cases of violence with child offenders which turned out to increase up to 10 percent.

Komnas PA even stated that in 2015 the rate of violence with child offenders, including fights between students would increase by around 12-18 percent. Violence between students has indeed become a common habit that is ingrained. For the perpetrators, precisely arises pride and satisfaction. So do not be surprised if these children feel satisfied if they have hurt or even killed their age children who are the opponents in their actions. Just look at the bloody story of student brawls in Jakarta between Kartika Zeni Matraman Vocational School versus SMA Karya 66 in 2012 ago. One of the suspects in a dead slain student named Alawy, claimed to be satisfied after killing his enemy life. He was satisfied because he had taken revenge for the death of his friend in the brawl the previous year.

The description above is not to strengthen the pessimism of education steps and efforts. However, it is a means of evaluation and reflection in the hope that the feedback obtained will give birth to optimism as a manifestation to interpret reality to reap the hope of a better future (devine reality and giving hope), and that can be done through education (pedagogically).

Speaking of alternative pedagogics, it certainly relates to efforts to develop unusual educational practices. Although the term is ordinary and unusual debateable, in this paper what is meant as an alternative pedagogic is Islamic prophetic pedagogics. Pedagogics which see human wholeness by involving the basic human potential (religious nature), godliness, based on the educational pattern of the Prophet Muhammad who implemented the substance of the Qur'an and Sunnah or Hadith. Actually, the use of prophetic terms in studies of development and implementation of education is not new, but has been booming since the 2010s. For example, it is contained in the book *Prophetic Education* (Kuntowidjojo in Roqib, 2011), "Prophetic Approach" (Syhabuddin, 2012), and others which refer to the mission of the Prophet Muhammad in carrying out "education" to the people based on the revelations of Allah SWT. In short, Islamic prophetic pedagogics are a scientific framework for implementing the "ala" of the Prophet's education; whose morality is the morality of the Qur'an.

The specific target to be achieved from this study is to obtain constructs and instruments (sets) of tools revealed the tendency of pious children's characters, starting from the blue print construct, validity and reliability data, and usage manual as the

basis for developing a guidance and counseling framework in elementary schools. The results of this study are part of the completion of the dissertation "Guidance and Counseling based on Islamic Prophetic Pedagogics to Develop the Character of Sholeh Children in SD / MI.", Especially the focus on developing tools revealed data. Descriptive analytical research methods are used to achieve research goals and targets.

### **Pious Child Character Concepts**

Has told us Yahya ibn Ayyub and Qutaibah - namely Ibn Hujr they said; has told us Isma'il - that is, Ibn Ja'far - from Al'Ala 'from his father from Abu Hurairah, that the Rasulullah sallallahu'alaihi wasallam said: "If one man dies, then all his deeds are cut except three things: alms jariyah, knowledge that is beneficial to him, and pious children who always pray for him. (Muslim No. 3084 Shahih Muslim Syarh Version No. 1631; Abu Daud No. 2494; Tirmidzi No. 1297; Nasa'i No. 3591; Nawawi, 2013 : 435).

The word sholeh / saleh / shalih / shalihah when viewed from the nature of the word, "sholaha" = both the opposite of the word "fasada" = broken; "Ashlaha" = fix; shollaha = harmony / peace. Viewed from the subject, "shoolihun / shoolihatun" = those who do good; "Amalun shoolihun": 'muwafiqum amalum bimaa jaa a bihii nabiiyun = pious charity is a suitable charity / in accordance with what was carried / carried out by the Prophet. Based on the analysis of the language, some of the performance characteristics can be taken as follows.

Childhood transfer refers to four types of transcendence, namely (1) prayer qolbi = clear heart, submissive heart, obedient or sami'naa wa atha'naa to Allah's rules (commands and prohibitions); (2) shalihul 'aqli = smart, creative, and has the right, motivation or enthusiasm for thalabul mi ilmi; (3) shalihul ali amali = doing deeds or actions that are in accordance with Allah's commands, both related to hablumminallaah and hablumminannaas; and (4) physical prayer = clean and physically healthy (Yusuf, 2005: 44).

### **Islamic Based Learning and Teaching**

Education in an intrinsic sense, is the provision of guidance and spiritual assistance to people who are minors; educating means taking action intentionally to achieve educational goals (Langeveld in Saripudin, 2010: 5-6). In conclusion, education is an effort made intentionally by adults to help or guide children (minors) to reach maturity. Characteristics of education. Education takes place in association between adults (educators) with children or people who are not yet adults (students) in an environment. Because education is a deliberate effort, educators must have educational goals. As for achieving this goal, educators choose the content of education (influence), using certain methods / methods and using certain educational tools.

The biggest responsibility for educators, in the context of educational content consists of seven articles, namely: Faith Education, Moral Education, Physical Education, Ratio Education, Psychological Education, Social Education, Sexual Education (Ulwan

in Iqbal, 2015). Education is organized through exemplary, reprimand, punishment, story (story), habituation and concrete experiences. "In the Rasulullah the dictionary can find a good example." (Q.S. Al-Ahzab: 21). "O Prophet We sent you to be witnesses, bearers of good news, and warners." (Surat al-Ahzab: 45-46), (QS Ali-Imraan: 110), (QS Ali-Imraan: 164), (QS Al -Anbiya ': 107), and (QS Saba': 28).

Based on the description of the above problem formulation, the main objective of this research is to obtain a tool to express the tendency of pious children's character in standard elementary school (proven validity, reliability, and applicability), especially in order to see its application in developing learning models in SD / MI. To answer the main objectives of the study, the following outlines a number of specific research objectives.

1. Obtaining concept formulations, blue-print constructs, tools to express the tendency of pious children's characters to be developed, and draft tools for expressing tools produced through conceptual-theoretical studies on desk research.
2. Knowing the input from the results of content analysis according to expert judgment, practitioners and the readability level of the draft tool revealed the tendency of sholeh child characters by a number of respondents.
3. Knowing how far the standardization requirements for measuring instruments - based on empirical trials - to measure the quality of the tendency of pious children's characters developed in this study.

## **II. RESEARCH METHOD**

This research is designed as a mix method. There are three elements of a combinative research method that form the basis of this research design, namely exploratory, descriptive-verification, and developmental research (Ariestonandri, 2006; Sevilla et. Al., 1993; Sugiyono, 2006). Research includes a mix of qualitative and quantitative approaches (Creswell, 2003). This research is part of a dissertation research, so that in the post-research section, it is continued with application (field-testing) with quasi-experimental design on samples in the school that are determined purvossively later.

Data analysis in this study was sorted into data analysis in order to develop the model. Data analysis is done qualitatively and quantitatively. Qualitative data obtained through interviews is carried out through logical analysis. Qualitative data are related to the development of models. This qualitative data analysis includes domain analysis used in the overall exploration phase, while taxonomic and complementary analyzes are used at the focused exploration stage. Then the theme analysis was carried out after data collection and analysis activities in the field. To arrive at the final conclusion, the results (data) are confirmed to experts (academics) and practitioners. Meanwhile, the process of analyzing quantitative data is done through descriptive analysis. The calculation is done using the SPSS for Windows program.

### III. RESULTS AND DISCUSSION

From the results of the preliminary studies that have been carried out, a number of results are obtained as follows. It is known that the results of observations and documentation studies on learning planning and learning processes in the SD / MI classes have not facilitated the development of the character of pious children. This is because the teacher is not inspired or intrigued to organize learning to develop the character of pious children because there is no data about children.

The results of the literature review are mainly about the profile of the sholeh child character and the design of the development of psychological measurements to reveal it. The following is a brief description. The word sholeh / saleh / shalih / shalihah when viewed from the nature of the word, "sholaha" = both the opposite of the word "fasada" = broken; "Ashlaha" = fix; shollaha = harmony / peace. Viewed from the subject, "shoolihun / shoolihatun" = those who do good; "Amalun shoolihun": 'muwafiqum amalun bimaa jaa a bihii nabiyyun = pious charity is a suitable charity / in accordance with what was carried / carried out by the Prophet.

Based on the analysis of the language can be taken some of the kesholehan characteristics as follows: (1) Sholeh / sholehah shows good, is good. All that refers to the word sholeh is good. His opponent is a good "facade", broken. Not in good condition; (2) the word sholeh also in "aslaha" shows activity. Movement, mobilization and effort to achieve goodness, change conditions, progressive; (3) the sholeh word also in "shollaha" confirms the condition, situation, order / obedience, harmony, peace. People who are pious are in a state of obedience, harmony and reap peace; (4) characterized by person being "shoolihun / shoolihatun" people who do good, do good; (5) when manifested in action, "amalun shoolihun", then the act must be good, and the good is obtained through actions / actions that are in accordance with the Prophet's reference. Childhood transfer refers to four types of transcendence, namely (1) prayer qolbi = clear heart, submissive heart, obedient or sami'naa wa atha'naa to Allah's rules (commands and prohibitions); (2) shalihul 'aqli = smart, creative, and has the right, motivation or enthusiasm for thalabul mi ilmi; (3) shalihul ali amali = doing deeds or actions that are in accordance with Allah's commands, both related to hablumminallaah and hablumminannaas; and (4) physical prayer = clean and physically healthy.

The contribution of this study lies in the reorientation of learning which requires learning from the start of planning to the implementation of the need to use an express tool that produces data as input. Then the novelty of this research lies in the devices (instruments) of the disclosure tool that can reveal the tendency of pious children's characters to be utilized and the implication seen in the development of learning in SD / MI. The long-term goal of this research is to obtain a set of standard (valid and reliable) data

disclosure tools whose results will encourage the development of learning that facilitates the formation of pious children's character. In the long term, this instrument is disseminated through scientific publications, seminars, textbooks, and SD / MI teacher training.

### IV. CONCLUSION

Theoretically, through this research, the literature and the framework of the implementation of data-based learning will be sourced mainly from the results of the tool, revealing the tendency of pious character of elementary school / MI children. At the practical level, the results of this study are expected to reap the benefits of the following elements. First, the Ministry of National and Cultural Education and the Ministry of Religion in the education sector are expected to obtain alternative references to build children's character from an early age at the basic education level, namely the character of pious children. Through the development of the implementation of data-based learning services to be an inspiration for higher-level educators (SMP / MTs, SMA / MA and PT / UIN / STAIS).

Secondly, LPTKs such as the Indonesian Education University (UPI), especially the Pedagogic Study Program at the postgraduate level, Pedagogic Department especially PGSD Study Program and Department of Psychology Education and Guidance (Guidance and Counseling) obtained a pedagogical theoretical-practical framework as well as enriching and strengthening the concept of child character development (children of piety) in the form of implementing BK services in SD / MI, especially in elementary schools with the setting of Islamic education. In addition, the results of this study can be used as teaching material and material for campus scientific discussion to enrich the theoretical-practical framework related to the implementation of pedagogical science, especially Islamic prophetic pedagogics in classrooms of students, prospective teachers and prospective counselors in schools. Third, Islamic nuances such as SD Islam Terpadu (IT) or MI and even public elementary schools interested in the results of this study can practice the data-based framework of Islamic prophetic pedagogic learning implementation of the tendency of pious children to facilitate their students to have pious children's character, through increasing the competence of the educators, both the counselor, the BK teacher, the teacher, as well as all the general teachers involved in providing services.

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