Progressive Learning with a Prophetic Approach at SMA Muhammadiyah PK Surakarta

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ABSTRACT

This study composes two objectives, namely (1) to describe progressivism in learning at SMA Muhammadiyah PK Surakarta and (2) to describe prophetic values in accordance with Prophetic Social Sciences in learning activities at SMA Muhammadiyah PK. The research was conducted at SMA Muhammadiyah PK Surakarta under qualitative nature. Respondents from this study involved principals and teachers at SMA Muhammadiyah PK Surakarta. Data collection techniques in this study included observation, interviews, and documentation. Data were collected from interviews with teachers, students, and employees. The researchers conducted direct observation through photos, posters, and school archive documentation thoroughly and as they were. This study used a sampling technique, specifically snowball sampling as well as interactive model data analysis. There were 15 indicators of progressivism employed, encompassing Lesson Plan, Real-World Case Study, Problem Solving, Teaching Method, Discussion, Deductive-Inductive Technique, Student Project, Reading Book, Information Update, Reading Campaign, Different Opinion, Student Learning Style, Classroom Atmosphere, Critical Thinking, and Type of Exam/Test. The researchers also applied 15 Prophetic attributes, including Humanization, Liberation, Transcendence, Islamic Paradigm, Islam *Rahmatan Lil Alamin* (a mercy to all creation), Dichotomy of Science, Worship Understanding, Importance of Islamic Sharia, Muhammadiyah Values, Activities Incorporating Quran and Hadith, Natural Sciences, Social Science, Islamic Studies in Internal School, Studies in External School, and Islamic History Understanding. In conclusion, the results of the research showed that SMA Muhammadiyah PK Surakarta was an exceptionally progressive school according to progressivism indicators and SMA Muhammadiyah PK Surakarta was an exceptionally prophetic school according to prophetic indicators.

Keywords: *progressivism, prophetic social science, prophetic, Muhammadiyah, madrasah*

1. INTRODUCTION

The Dutch established schools for indigenous children in the early 1900s. The numbers of the schools initiated by the Dutch East Indies government, among others, are HIS, MULO, HBS, ELS, Kweekschool, STOVIA, etc. (Afandi et al., 2020). Besides, some schools were intended for lower classes, including *Ongko Loro* School to fulfill the needs of low-level employees with minimal competencies, covering reading, writing, and arithmetic (Suryanegara, 2009). Evidently, the development of the Dutch model schools was projected as a new pattern of colonialism. This model was expected to replace Islamic educational institutions, which were Islamic boarding schools for the long term (Ali & Ali, 2004). KH. Ahmad Dahlan noticed the signs of this era, so when there was a chance he established Muhammadiyah Madrasah (school).

Ethical politics has a deep-rooted impact as it leads to the division of the education system into two, secular education and *pesantren* (Islamic boarding school) education. (Ali & Ali, 2004). K.H. Ahmad Dahlan was perturbed and wished to take real action in the education setting at that time. Education Concept of KH. Ahmad Dahlan began in the early 1900s when he founded the first *madrasa* together with students. *Madrasa* became reform educational institutions that constantly modernized in education management, including curriculum, students, teachers, and infrastructure (Chandra, 2018). According to Nadlifah (Nadlifah, 2016), KH. Ahmad Dahlan formulated the educational objectives of Muhammadiyah following the concept of *kyai intelek* and *intelek kyai*. KH Ahmad Dahlan addressed to his students, "*Dadiyo kyai sing kemajuan, lan aja kesel-kesel anggonmu nyambut gawe kanggo Muhammadiyah*". The translation is "Be a progressive *kyai*, don't stop fighting for Muhammadiyah" (Ali, 2016). This message became

the philosophy of the *madrasa* establishment, which means to harmonize religious and secular knowledge, often referred to as "Progressive Islam" nowadays.

Progressive Islam is a jargon adopted by Muhammadiyah at the 47th Muhammadiyah Congress which took place in Makassar on 3-7 August 2015, proposing the theme, "Movement for Change Towards a Progressive Indonesia". The jargon reflects a meaning, which is contextualism (Mustofa, 2015) in Islamic teachings. According to Zuhairini et al (Ni'mah.Z.A, 2014), there are three patterns of Islamic education reform: (1) Islamic education reform pattern oriented to modern European education. (2) Islamic education reform movement oriented to pure Islamic sources. (3) Efforts to reform education oriented to nationalism. Education modernization as a solution was carried out by Muhammadiyah by adapting the Dutch education system in Islamic education (Palahuddin, 2018). Based on the two premises above, Muhammadiyah chose to reform Islamic education by adopting modern education patterns in Europe, an education that refers to progressive Islamic education.

Progressive Islam is translated as progressivism. Progressivism is one of the schools of philosophy that requires progress, which brings change. Progressivism is the spirit of Muhammadiyah education (Fadlillah, 2017). Muhammadiyah claims the education system in Muhammadiyah schools is in line with the progressivism of John Dewey's style (Ali & Ali, 2004). Progressivism is one of the schools that requires progress, towards a better direction (Huda & Kusumawati, 2019). Progressivism is signified by the use of modern curriculum and management. The ideal environment for Muhammadiyah schools is to become a progressive school. SMA Muhammadiyah PK will become a progressive school if it has implemented a modern curriculum and school management.

Education system in Muhammadiyah employs John Dewey's progressive philosophy as Muhammadiyah desires to create education according to the demands of the time. Hence, it is interpreted as Progressive Philosophy in Islamic Education. Progressivism to integrate general science with religious science is by converting normative religious knowledge into descriptive (Aprison, 2012) so it is susceptible to implement and useful for everyday life. Muhammadiyah as an Islamic movement engaged in the education setting is constantly modernizing education management. The modernization is in the fields of educators and education, curriculum, and infrastructure (Chandra, 2018). Progressive education encourages the implementation of education that aims to develop various potentials within students as a preparation to face social life (Fadlillah, 2017).

Progressive Muhammadiyah education aims to provide solutions to various prevailing problems of the people imbued with the Qur'an and Hadith. SMA Muhammadiyah PK Surakarta must be able to be the answer to the problems of the people.

Several scientists have conducted studies on prophetic philosophy. The discourse of prophetic philosophy has several versions of thoughts from various Islamic scientists, including: (1) Suhermanto Ja'far's Theological Concept of Prophetic, (2) Muhammad Iqbal's Prophetic Concept, (3) Kuntowijoyo's Concept of Prophetic Social Science (Khopenelitiah, 2012). This journal selects the concept of prophetic initiated by Prof. Kuntowijoyo, which is the Prophetic Social Sciences (ISP). Prophetic Social Sciences is the original thought of Prof. Kuntowijoyo. Theory of Prophetic Social Sciences is also adopted in the construction of various disciplines, ranging from Prophetic Political Science, Prophetic Arts, Prophetic Tafsir, and so on. (Dimyati et al., 2015). Prophetic Social Sciences produces a concept of "scientific" Islam so there is no dichotomy between general science and Islamic science. The merging of science and religion in one thought, namely prophetic, is expected to provide a new paradigm in the development of science in Indonesia (Gusti, 2011). The Prophetic Social Sciences formulated by Prof. Kuntowijoyo, written in a journal (Abidin, 2016) has a theoretical basis as stated in Q.S. Ali Imran: 110 that Muslims as the best human beings have three main responsibilities, namely: (1) humanization (amr ma'rûf), (2) liberation (nahî munkar), (3) transcendence (îmân billâh). The prophetic concept in the Prophetic Social Sciences is in line with the concept of Muhammadiyah's Islamic education style. Muhammadiyah education style has been implemented in SMA Muhammadiyah PK Surakarta and has been applied at least in ISMUBA subjects. The implementation of the prophetic concept which is more than a subject must be investigated further because the implementation of the prophetic concept at SMA Muhammadiyah PK Surakarta can be an added value.

Islamic education must be able to humanize students. Humanization is the antithesis of dehumanization from the negative effects of science and technology development. Humanization is a creative translation of *amar ma'ruf* whose original meaning is to advocate or enjoining good. (Masduki, 2017). Furthermore, Islamic education functions to liberate (liberation) from evil (nahi munkar), from oppression, colonization, and exploitation of human beings. Kuntowijoyo mentions that these ethical ideals are sourced from the Qur'an, Surah Al-Imran verse

110, which contains a historical activity, including Muslims must be involved in the history of human liberation (Dimyati et al., 2015). Through prophetic philosophy, one obtains an answer on how revelation becomes possible to be achieved in human life in the form of human communication with the whole universe and God simultaneously. (Roqib, 2013). The ultimate goal of Islamic education is transcendence – reconnecting humans with Allah. SMA Muhammadiyah PK Surakarta was taken into consideration since it has taken action to reach transcendence with Allah. Researchers examined the extent to which SMA Muhammadiyah PK streams efforts to transcend with God.

The three functions aforementioned should be executed integrally and is inseparable. The humanization process should be carried out simultaneously with the liberation process, and not be separated from the transcendence value. These three simultaneously synergize in building the best quality of people (Abidin, 2016). According to Suhrawardi, knowledge (wisdom) is considered divine and should be actualized entirety, materially and mentally. The actualization becomes the human foundation towards spiritual perfection (Ilahiyah) (Khopenelitiah, 2012). Holistic and integral religious education forms a way of life to maintain social norms and ethics that apply in society (Nurwanto, 2010). Thus, the prophetic philosophy in this research implies prophetic social science that is carried out in a holistic and integral fashion. The implementation of Prophetic Philosophy

corresponds to Muhammadiyah's objectives, which is *Amar Makruf Nahi Munkar*. Prophetic Philosophy has no contradiction with Muhammadiyah Education Philosophy. Prophetic Philosophy is complementary to Muhammadiyah's Educational Philosophy. So it is necessary to investigate the relationship between prophetic philosophy and Muhammadiyah's Educational Philosophy. In conclusion, this is the main objective of the research at SMA Muhammadiyah PK Surakarta.

SMA Muhammadiyah PK Surakarta is a Muhammadiyah Business Charity owned by Muhammadiyah Branch (PCM) Kota Barat Surakarta. SMA Muhammadiyah PK is one of the leading schools in the Muhammadiyah Regional Leadership Surakarta area. SMA Muhammadiyah PK Surakarta comprises excellent programs including: Tahfidz, Khitobah, and Extracurricular classes. SMA Muhammadiyah PK Surakarta claims to have implemented progressive education with a prophetic approach. Therefore, researchers conducted the research to determine the implementation of Progressive Islamic education in SMA Muhammadiyah PK Surakarta.

Based on the description regarding the progressivism of Muhammadiyah education and the prophetic education of Muhammadiyah, progressive values and prophetic values are incorporated in a learning process at SMA Muhammadiyah PK Surakarta. Thus, researchers present a conceptual framework in this study as follows:
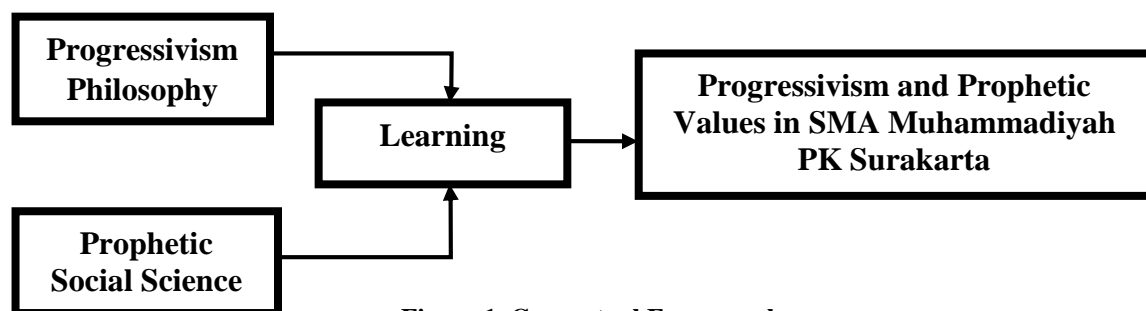

Figure 1. Conceptual Framework

2. RESEARCH METHODS

This study aims to determine the progressivism and prophetic values in SMA Muhammadiyah PK Surakarta. This research was conducted in January 2021 and opted for SMA Muhammadiyah PK Surakarta as the research site. This research is qualitative. Qualitative research method is performed by examining natural objects and

with the absence of treatment. Data collection is not based on the subjectivity of the researcher but on what it is. The data of this study were obtained from observations and interviews with several resource persons, involving principals, teachers, and students at SMA Muhammadiyah PK Surakarta. Researchers attempted to maintain communication and adjust to the situation in the field.

This study applied data collection techniques through an interview, which is snowball. Snowball is a technique of determining the sample initially small in number. Then, the sample is asked to choose a friend as the next sample so that the number of samples increases. Sampling is to obtain a descriptive picture of the characteristics of the observation unit so that it can be generalized. Researchers drew data from a part of the population called a sample. Furthermore, collected data were analyzed using the interactive model data analysis technique. The steps of the interactive model data analysis according to Miles and Huberman (B.Miles et al., 2014) are as follows:

Researchers collected data at SMA Muhammadiyah PK Surakarta by conducting observation, interview, and documentation with strategies that are deemed appropriate and deepening the data in the following process. Researchers perform

data reduction as a process of selecting, focusing, abstracting, and transforming raw data because the researchers collected data through interview, document examination, and direct field visits. The written notes were reduced to focus on the research area, namely progressive and prophetic values. The reduced data were then presented in sequential order. The data structure was verified to determine valid and reliable data. The last step is a generalization. Generalization is the stage of forming an idea or conclusion from a particular phenomenon or event.

The research results obtained in the field were compiled into data patterns. The relationship between data is put into a data mapping. Data mapping relates to cause-and-effect relationships, leading to something and a framework of conclusions or generalizations is drawn up to produce valid and reliable conclusions/generalizations.
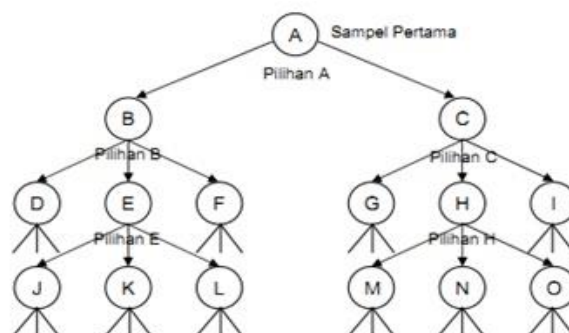

Figure 2. Snowball

3. RESULTS AND DISCUSSION

SMA Muhammadiyah PK Surakarta is located at Jalan Pleret Raya, Sumber, Banjarsari, Surakarta City. This school was founded in 2016 and has graduated students twice. Currently, SMA Muhammadiyah PK Surakarta consists of 132 students; 44 students in first grade, 44 students in second grade, and 44 students in third grade. SMA Muhammadiyah PK Surakarta is supported by 25 teachers. These educators teach 6 classes; 10 IPA (Natural Sciences Major), 10 IPS (Social Sciences Major), 11 IPA, 11 IPAS, 12 IPA, and 12 IPS. SMA Muhammadiyah PK Surakarta creates a superior program, namely Tahfidz Al-Quran program (Qur'an memorization). SMA Muhammadiyah PK Surakarta provides special tahfidz teachers outside of teaching and learning activities.

Progressivism and prophetic values appear as hidden curriculum in SMA Muhammadiyah PK Surakarta. Hidden curriculum can be observed in daily learning activities at SMA Muhammadiyah PK Surakarta. Hidden curriculum is something that is not

explicitly written but is agreed upon, believed, and applied together in an institution or community. The implementation of the Hidden Curriculum has a positive impact, including the formation of self-accustoming to students (Maryani & Dewi, 2018) in the learning process in classrooms and schools. A reason for the failure of education to form human beings with good character is that there is no balance in development between the programmed curriculum and the hidden curriculum (Lestari, 2016). The purpose of Islamic education can be realized, so the integration in learning implementation, which is between the written formal curriculum and the hidden curriculum is needed (Caswita, 2019). Behavior arising is a reflection of progressivism and prophetic values. The programmed curriculum and hidden curriculum are like a pair of wings on an airplane. Both provide a balance for SMA Muhammadiyah PK Surakarta to take off into the sky high.

Researchers first examined the definition of progressivism and prophetic values. The study resulted in conclusions in the form of characteristics

that lead to progressivism and prophetic values. Then the researchers made a list of questions that correlate progressivism and values with the values adopted and implemented by SMA Muhammadiyah PK Surakarta.

The list of questions for all teachers contains progressive and prophetic indicators. Respondents' answers indicated the level of progressive and prophetic of the teacher in the learning process. Researchers conducted an interactive model data analysis on the results of the interviews to classify them into progressive and prophetic levels. The categories are grouped into "less progressive", "progressive", and "very progressive" as well as "less prophetic, "prophetic", and "very prophetic". The results of this study will be in form of a mapping of progressivism and prophetic level of teachers in the school.

Progressive Learning

Progressive learning is the spirit created by KH. Ahmad Dahlan with the jargon *Tajdid* (Renewal). Progressivism of KH. Ahmad Dahlan appeared when he founded a *madrasa* that adopted a European-style class system. Progressive Learning in Muhammadiyah is according to the message of KH. Ahmad Dahlan to his students, stating "*Dadiyo kyai sing kemajuan, lan aja kesel-kesel anggonmu nyambut gawe kanggo Muhammadiyah"*. The translation is "Be a progressive *kyai*, don't stop fighting for Muhammadiyah" (Ali, 2016). Based on the message, the concept of *kyai*-intellect and *intellect-kyai* is formulated (Nadlifah, 2016). This message became the philosophy of the establishment of the *madrasa*, to harmonize religious and secular sciences, which is known as "Progressive Islam" (Mustofa, 2015). Progressive Islam is interpreted as progressive education. This is in line with Muhammadiyah's objective, becoming tajdid (renewal) movement.
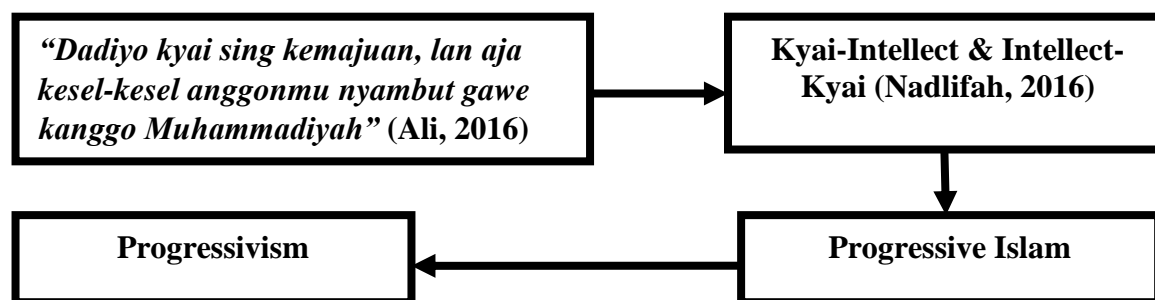
Figure 3. Educational Progressivism in Muhammadiyah

The indicators used by researchers to determine the level of progress were extracted from several theories of progressive education. Progressive education has a grand theory from John Dewey's educational theory. John Dewey is a philosopher from the United States. He is also a teacher. John Dewey created the theory of progressive education. Moreover, his profession had always been a teacher. John Dewey's progressive educational theory belongs to the modern educational theory group.

Progressive education is an educational process carried out in accordance with the philosophy of progressivism. Education has certain principles. The educational principles emphasized in the philosophy of progressivism are (1) the educational process begins and ends with the students (student-centered), (2) active learning students, (3) teacher as facilitator, (4) cooperative and democratic school, (5) problem solving-centered learning process (Fadlillah, 2017). Progressive education is directed at achieving creative individual qualities so that students' behavior does not have to be uniform and respect the rights of

others (Aprison, 2012). Progressive learning should include renewal of the education system, renewal of educational goals, renewal of educational implementation techniques, and the learning process in education as well (Lenggono, 2018). Students are at the center of progressive learning. Students are expected to be able to understand themselves from a teaching material so that the teacher only facilitates them if needed. The learning process took place at SMA Muhammadiyah PK Surakarta. SMA Muhammadiyah PK Surakarta has carried out progressive education. Learning at SMA Muhammadiyah PK Surakarta is also directed at solving problems. The goal is that students of SMA Muhammadiyah PK Surakarta do not only understand the material and apply the subject matter in problem-solving. Problem-solving is the ultimate goal in learning while understanding the material is the intermediate goal. SMA Muhammadiyah PK Surakarta is a cooperative and democratic school towards progressive learning. SMA Muhammadiyah

PK Surakarta is able to facilitate the progressive learning process.

Progressive learning requires a curriculum that is in accordance with the needs of the community. Curriculum that aims to solve problems in society. Because it adapts to student needs, the curriculum must be flexible (Nanuru, 2013). Progressivism prepares today's children, not for an uncertain future (Mindayani, 2019). Progressivism assumes that human beings have a unique ability to overcome various problems that threaten themselves (Mustaghfiroh, 2020). A flexible curriculum is equipment that can change according to the needs of society and the demand of the time. Progressive learning at SMA Muhammadiyah PK Surakarta took advantage of real-world case studies in the community. The teachers provided real cases from the internet, TV, and mass media. The utilization of real cases is expected to train students to think systematically and logically in solving real problems happening in society. Students improve their thinking skills by studying real case studies. Students analyze real case studies using the theory they find in books. Students practice problem solving through work projects. Students who get involved in projects are expected to think critically.

Teachers as mentors are essential because progressive learning is student-centered. Learning is designed systematically to make it more effortless for students to understand the subject. Mualifah suggests using a lesson plan (Mualifah, 2013). Progressivism is a stream that yearns for rapid progress (Muthmainah, 2020). Since the curriculum should be flexible and change at any time (Nanuru, 2013), then the preparation of lesson plans is an important aspect of progressive learning. Lesson plans should cater to a wide array of student learning styles. Teachers prepared lesson plans at SMA Muhammadiyah PK Surakarta. Lesson plan is a reference in learning at SMA Muhammadiyah PK Surakarta. Progressive education at SMA Muhammadiyah PK Surakarta is able to generate an active, enlightening, and fun classroom atmosphere.

The teacher is not the main character in learning but as a mentor or caregiver for students. There are three types of parenting styles; authoritative (reasonable demands), authoritarian (demands obedience), and permissive (according to the children's wishes) (Putri et al., 2013). Teachers are mentors who have a lot of knowledge and experience in education (Puger, 2015). Teachers have a strategic role as advisors, mentors, and directors for students. Suparlan in the journal (Syamrabusta, 2020) asserts that four abilities must be mastered by a teacher,

comprising: planning learning programs, implementing and leading the learning process, analyzing the progress of the learning process, and fostering relationships with students. Progressive learning requires teachers who are reliable in assisting students as the function of the teacher in learning is not to be the central figure but to determine the direction of learning, as what a movie director does.

The function of the teacher is an important factor. Teacher teaching skills become a significant factor in progressive learning. So the teacher plans to learn to stimulate students' interest and curiosity (Salu & Triyanto, 2017). Moreover, teachers also should understand how the stages of group work are because the basic pattern of progressive teaching pivots on group participation Fadlillah, 2017). Progressive education must be overt to social realities by becoming flexible following social realities so that knowledge becomes more complex and complete (Mustaghfiroh, 2020). At SMA Muhammadiyah PK Surakarta, teachers are required to read books and update their knowledge because they need to follow the latest developments in science, especially the subjects they teach. In addition, teachers are expected to be able to encourage students to read books. Reading culture is the main program at SMA Muhammadiyah PK Surakarta.

Progressive learning does not only teach students to understand the subjects. Students are presumed to gain meaning or wisdom from the subjects at school. Progressive learning contains a variety of activities that lead to comprehensive thinking skills training (Mustaghfiroh, 2020). Progressivism educates students in a way that makes students productive and agile in an ever-changing world (Nanuru, 2013) and emphasizes problem-solving and critical thinking (Putri et al., 2013). The ability of students to understand the meaning or wisdom of a subject is measured by their ability to take exams that require answers in the form of descriptions. SMA Muhammadiyah PK Surakarta prioritizes improving the analytical skills of students and teachers so the ability to write to make analysis is disposed of.

Students are assisted by teachers to understand the relationship between theory and facts in the field. Teacher assistance becomes meaningful if students fully and comprehensively understand the relationship between theory and facts. Students should not be considered as empty glasses that can be filled freely, if that happens, the learning process is a transfer of knowledge from teacher to student (Yunus, 2016), not encouraging them to think, plan, and complete their projects (Fadlillah, 2017). The main focus that must be carried out in the classroom is the problem-

solving process by deriving theories and hypotheses from the problem in question, then proceeding to prove these hypotheses through data collection and analysis. Such a problem-solving process is referred to as the deductive-inductive technique (Puger, 2015). Teachers must be able to master deductive-inductive techniques to enlighten students on a phenomenon. Teachers in SMA Muhammadiyah learn teaching techniques such as deductive and inductive regularly. Teachers hold regular discussions every Saturday at school. The objective is that students are able to fully understand and interpret phenomena related to theories and facts in a particular subject.

Researchers identified progressivism by using several indicators. The indicators for the progressivism level are summarized based on the description above. These indicators are: (1) Lesson plan, (2) Real-world case study, (3) Problem solving, (4) Teaching method, (5) Discussion, (6) Deductive-inductive technique, (7) Student project, (8) Book reading, (9) Information update, (10) Reading campaign, (11) Different opinions, (12) Student learning styles, (13) Classroom atmosphere, (14) Critical thinking, and (15) Type of exam/test. These indicators were used by researchers to measure the progressivism level of teachers at SMA Muhammadiyah PK Surakarta. Eventually, researchers created category regarding SMA Muhammadiyah PK Surakarta from the research results. The category includes schools that are "Highly Progressive", "Progressive" or "Less Progressive".

Table 1. Progressivism Level of Teacher at SMA Muhammadiyah PK Surakarta

No	Indicator	Category
1	Lesson plan	Very Progressive
2	Real-world case study	Very Progressive
3	Problem-solving	Very Progressive
4	Teaching method	Very Progressive
5	Discussion	Very Progressive
6	Deductive-inductive technique	Progressive
7	Student project	Progressive
8	Book reading	Very Progressive
9	Information update	Very Progressive
10	Reading campaign	Very Progressive
11	Different opinions	Progressive
12	Learning style	Very Progressive
13	Classroom atmosphere	Very Progressive
14	Critical thinking	Very Progressive
15	Type of exam/test	Progressive

The indicators contained in the table above show "Very Progressive", totaling 11 components, and only 4 components obtained "Progressive". The percentage of "Very Progressive" indicator was 73.33%. Since the percentage of "Very Progressive" exceeds 50%, it can be determined that SMA Muhammadiyah PK Surakarta teachers are "Very Progressive".

Prophetic Learning

Researchers identified prophetic values starting from prophetic philosophy originating from Kuntowijoyo's thoughts, known as Prophetic Social Sciences. Kuntowijoyo's thought meets with K.H Ahmad Dahlan's thoughts on the educational philosophy of Muhammadiyah. These two figures created similar thoughts, namely the unification of General Science and Religious Science. Both thoughts meet at one point of thought, which is "there is no dichotomy of science". The idea of education stating that "there is no dichotomy" is known as "prophetic". "Prophetic" from the combination of KH. Ahmad Dahlan and Kuntowijoyo prompt the following line of thought:

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┌─────────────────────────┐        ┌─────────────────────────┐
│    KH. Ahmad Dahlan      │        │     Prof Kuntowijoyo     │
└───────────┬─────────────┘        └───────────┬─────────────┘
            ▼                                   ▼
┌─────────────────────────┐        ┌─────────────────────────┐
│    Islamic Education     │        │  Prophetic Social Science │
└───────────┬─────────────┘        └───────────┬─────────────┘
            ▼                                   ▼
┌───────────────────────────────┐  ┌─────────────────────────┐
│ Religious Science and General │  │ Transforming Islamic science │
│           Science             │  └───────────┬─────────────┘
└───────────┬───────────────────┘              │
            ▼                                   ▼
┌───────────────────────────────────────────────────────────┐
│  No Dichotomy of Religious Science and General Science      │
└───────────────────────────┬───────────────────────────────┘
                            ▼
                  ┌─────────────────────┐
                  │      Prophetic      │
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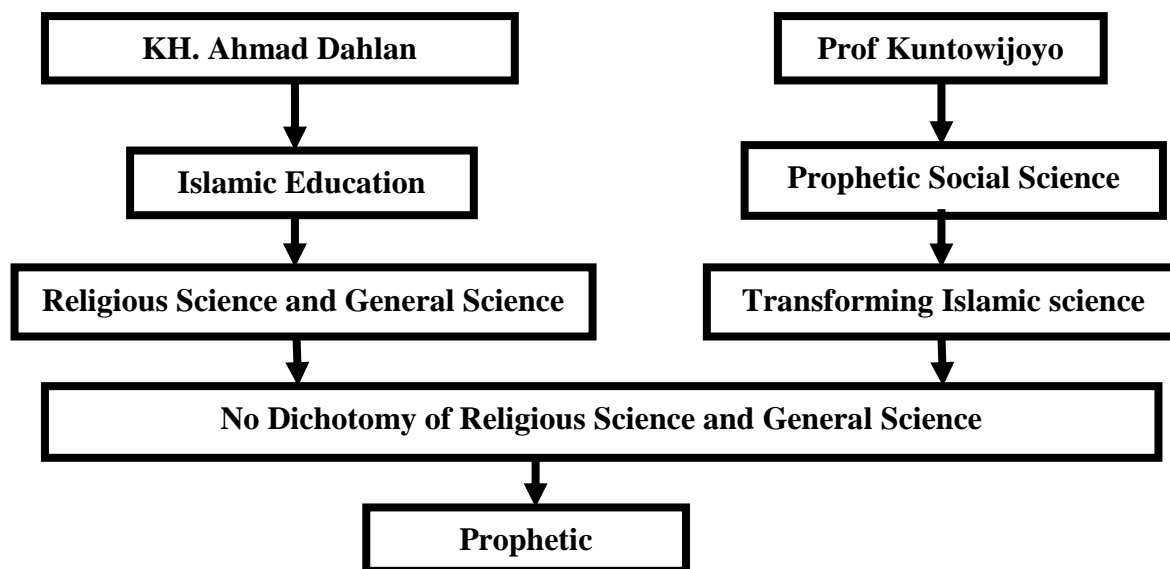
Figure 4. Prophetic in Muhammadiyah Education

One form of prophetic is a religious activity that aims to hone a sense of religiosity. Religious activities are useful for mind, heart, and actions to always fear Allah. Prophetic intends to ground revolutionary Islamic teachings and enlighten the ultimate truth after being abandoned due to the dominance of western secularization (Khopenelitiah, 2012). One of the religious activities is praying, be it obligatory and *sunnah*. Another activity is to take part in Islamic studies in terms of internal and external as religion has a dimension of Islamic teachings/sharia which comes from the Qur'an and Hadith. This is a concrete form of religiosity by carrying out religious teachings/sharia. Diversity leads to the quality of one's appreciation and attitude to life based on the religious values that are believed (Hidayat, 2011). The sense of religiosity is also called transcendence ethic, which binds human existence and behavior on earth with the existence of God (Abidin, 2016). A sense of diversity can be manifested in learning through several ways, including penetrating *naqli* arguments (Qur'an and Hadith) in each subject. Teachers at SMA Muhammadiyah PK Surakarta are required to insert verses from the Qur'an and Hadith in every lesson. This policy is a form of training a sense of religiosity for teachers. The ultimate goal is to present Islam as *Rahmatan Lil Alamin* and transcendence to Allah.

Positivism believes that revelation is part of a myth. Prophetic Philosophy in the Prophetic Social Sciences (ISP) epistemologically holds that there are three sources of knowledge, namely empirical reality, ratio, and revelation. Prophetic is different from Positivism in responding to revelation. Prophetic in the Social Sciences Profession clearly stands in a position opposite to positivism methodologically (Sagasitas, 2012). The source of knowledge in Western science is the reason, while Islam has sources of knowledge, which are reason and revelation (Dimyati et al., 2015). Human beings should focus on God but the goal is for the benefit of human/humanity (Masduki, 2017). SMA Muhammadiyah PK Surakarta prioritizes revelation in the social and natural learning process. SMA Muhammadiyah PK Surakarta, which is under the auspices of the Muhammadiyah Institution of Kota Barat, has developed Sharia Curriculum.

Islamic Sharia is a top priority in every prophetic learning process.

The prophetic philosophy of the Prophetic Social Sciences aims to transform as a paradigm in Islamic education at SMA Muhammadiyah PK Surakarta. The paradigm underlies the entire process of learning Islamic education at SMA Muhammadiyah PK Surakarta. Prophetic Philosophy in Prophetic Social Sciences (ISP) discusses three main topics, *Ilahiyah* (divinity), *Kauniyyah* (nature), and *Insaniyah* (humanity). These three are objects of integral development of science with the goal of forming a complete human being (*Insan Kamil*) who is an integralist (Abidin, 2016). If Marxism offered a paradigm that Material (structure) determines consciousness (superstructure), prophetic has the opposite formulation with Marxism, placing consciousness (superstructure) on a basis of material (structure) (Leprianida, 2009). The Prophetic Philosophy by Kuntowijoyo has an ethical alignment that consciousness (superstructure) determines the material (structure) (Sagasitas, 2012). This consciousness (superstructure) is defined as the Islamic paradigm in prophetic theory. All processes that occur in the educational process must be in line with the awareness of *ilahiyah* revelation. The Sharia curriculum developed by SMA Muhammadiyah PK Surakarta places consciousness (superstructure) as the basis for learning.

The educational process aims to form a complete human being. Religious individuals who pay attention to human interests or humanity. This means that prophetic education must be humanist (Masduki, 2017). Prophetic learning internalizes prophetic values. Prophetic learning forms a complete human being (*Insan Kamil*). Individuals who have internalized prophetic values will have the following characteristics: (1) Recognize concealed nature, (2) Friendly to the natural environment, (3) Grateful to God's blessings, (4) Believe in destiny, (5) Surrender everything to Quran and *Sunnah, Ijma,* and *Qiyas*, (6) Believe in judgment day, (7) Sincere in all matters (Roqib, 2013). The process of humanization and liberation must be carried out simultaneously and cannot be separated from the transcendent value to Allah, then these three will work harmoniously to build the best quality of people (Abidin, 2016). Teachers at SMA Muhammadiyah PK Surakarta instill these values in students with the aim that in the end students always feel "connected" (transcendent) to Allah. Humans who always feel connected to Allah are characters who are *Ihsan* (good).

Prophetic learning must be able to free (liberation) humans from various false consciousness (ideology, thought, and hegemony). Because it aims to liberate humans, the subjects must be carefully prepared in the learning process. Prophetic learning has a responsibility to liberate humans from hegemony, oppressive ideologies, and false consciousness (Masduki, 2017). The main problem of prophetic learning is not in the substance of the material but the methodological aspect of understanding (Mu'ti, 2016). Prophetic learning should be prepared as well as possible by the teacher, from writing lesson plans to evaluating learning. SMA Muhammadiyah PK teachers prepare the material thoughtfully and then make a lesson plan. Teachers at SMA Muhammadiyah PK Surakarta improve their skills by holding regular discussions every Saturday.

False assumptions from opponents of Islam regarding Islam include (1) assuming that Islam is a rigid religion, (2) Islam is considered a religion that cannot adapt to modernity, (3) Islam has deemed a religion that does not inherit noble human values, (4) Islamophobia considers that Islam is a barbaric, ancient, irrational religion, and a religion that oppresses women. The above misleading assumptions about Islam results in Islamophobia (Kuswaya, 2020). Islamophobia can be neutralized with a good and complete understanding of Islamic history. History is a science in which various events are discussed by taking into account the elements of setting, time, object, background, and actors of an event (Ali, 2016). The historical approach is the main strategy that can be taught to students in cultivating teachings or ideological ideas (Chandra, 2018). The prophetic theory must be accompanied by an unhistorical understanding of history. Teachers at SMA Muhammadiyah PK Surakarta understand history within the framework of the Sharia Curriculum.

Based on the discussion on Prophetic Social Sciences above, researchers determine prophetic level indicators to identify prophetic values in schools. These indicators are: (1) Humanization, (2) Liberation, (3) Transcendence, (4) Islamic Paradigm, (5) Islam *Rahmatan Lil Alamin*, (6) Dichotomy of Science, (7) Worship Understanding, (8) Importance of Islamic Sharia, (9) Muhammadiyah Values, (10) Activities incorporating Quran and Hadith, (11) Natural Sciences, (12) Social Sciences, (13) Islamic Studies in Internal School, (14) Islamic Studies in External School, and (15) Islamic History Understanding. These indicators were applied to measure the prophetic level of SMA Muhammadiyah PK Surakarta. Finally, the researchers concluded based on the results of the study whether SMA Muhammadiyah PK Surakarta is classified as a

"Highly Prophetic", "Prophetic" or "Less Prophetic" school.

Table 2. Prophetic Level of Teacher at SMA Muhammadiyah PK Surakarta

No	Indicator	Category
1	Humanization	Very Prophetic
2	Liberation	Very Prophetic
3	Transcendence	Very Prophetic
4	Islamic Paradigm	Very Prophetic
5	Islam *Rahmatan Lil Alamin*	Very Prophetic
6	Dichotomy of Science	Prophetic
7	Worship Understanding	Very Prophetic
8	Importance of Islamic Sharia	Very Prophetic
9	Muhammadiyah Values	Very Prophetic
10	Activities incorporating Quran and Hadith	Very Prophetic
11	Natural Sciences	Very Prophetic
12	Social Sciences	Very Prophetic
13	Islamic Studies in Internal School	Very Prophetic
14	Islamic Studies in External School	Very Prophetic
15	Islamic History Understanding	Prophetic

The indicators contained in the table signify "Very Prophetic", totaling 13 components, and only 2 components obtained "Prophetic". The percentage of "Very Prophetic" indicator was 86.67%. Because the percentage exceeds 50%, it can be determined that the teachers at SMA Muhammadiyah PK Surakarta are "very prophetic".

School Activity Program

The researchers conducted observations through interviews with the principal. The principal stated that the educational philosophy at SMA Muhammadiyah PK is holistic and integrative. SMA Muhammadiyah PK Surakarta combines religious knowledge and general science. Integrated learning is the central point of the positive aspects of Islamic science, which is Islamic values and the positive aspects of general science are relevant to the challenges of the times (Abidin, 2016). The separation of knowledge in the education setting has led education in Indonesia to become a sterile education and produce scientists who are not responsible for social life and the environment (Huda & Kusumawati, 2019). SMA Muhammadiyah PK Surakarta strives to reflect Islamic education as dreamed by its founder, namely a solid and integrated Islamic education (Nadlifah, 2016). Integral and Holistic Learning is manifested in a program of activities outside the classroom at SMA Muhammadiyah PK Surakarta. The following are programs at SMA Muhammadiyah PK Surakarta:

Table 3. Program Activities at SMA Muhammadiyah PK Surakarta

No	Kegiatan	Kategori	
		Progresif	Prophetic
1	Congregational prayers	✓	✓
2	Quran recitation (before praying)		✓
3	Sermon (after praying)	✓	✓
4	*Khitobah* training	✓	✓
5	*Tahfidz* Al-Quran		✓
6	Sit In University	✓	
7	Live In Society	✓	
8	Study Tour in Abroad	✓	
9	English Club	✓	
10	Public Speaking	✓	
11	*Tapak Suci*	✓	✓
12	*Hizbul Wathan*	✓	✓
13	Youth Scientific Writing (KIR)	✓	
14	Music	✓	
15	Youth Red Cross (PMR)	✓	
16	Basketball	✓	
17	*Air Soft Gun*	✓	
18	Futsal	✓	

SMA Muhammadiyah PK Surakarta holds congregational prayers at school, recites *juz 'amma* every morning before the class, and performs *dhuha* prayers. Congregational prayers are carried out from students, by students, and for students. The activity which begins with the call to prayer is continued with *taddarus* Al-Quran before *Iqomah*, then students call for *iqomat*, students perform prayers, and the teacher is the Imam. The activity ends with a sermon after prayer. The sermon is brought by a student. The congregational prayer activity is a habituation activity. SMA Muhammadiyah PK Surakarta develops religious values through the aspect of habituation so that it can inspire religious teachings (Suliswiyadi, 2015). Students are trained to organize their activity, which is collective praying. Since progressive education is student-centered, students must organize their projects (Fadlillah, 2017). The positive impact of this activity is the formation of self-accustoming to students. Students become accustomed to doing activities to increase a sense of religiosity despite they are not supervised by teachers (Maryani & Dewi, 2018). The habituation of praying has a dual function;

instilling prophetic values among students and carrying out progressive learning.

Khitobah is training for students to become preachers during Friday prayer. Students are trained from arranging sermon texts, speech techniques, and practices carried out by SMA Muhammadiyah PK Surakarta. Prophetic intends to ground revolutionary Islamic teachings and enlighten the ultimate truth after being abandoned due to the dominance of western secularization (Khopenelitiah, 2012). *Khitobah* training prepares students to enter the community (Fadlillah, 2017). Education should produce real action in everyday life, not only in terms of knowledge (Ahmad, 2015). This sermon training aims to cultivate Islamic teachings in students. Students are taught how to preach in an interesting, persuasive, and attractive way. *Khitobah* training instills prophetic values. SMA Muhammadiyah PK teaches students to solve problems by taking part in Islamic da'wah through *khitobah* training.

The most popular extracurricular program at SMA Muhammadiyah PK Surakarta is Tahfidz Al-Quran. This program produces students who can memorize the Qur'an. Even, some students memorize

30 chapters. Students learn to memorize the Qur'an at school after the midday prayer. Character formation through environmental factor engineering can be done through the following strategies: 1. Exemplary, 2. Intervention, 3. Consistent habituation, 4. Reinforcement (Mulyono, 2014). Character education is an effort to instill good habits (habituations) so that students are able to behave and act according to the values that have become their personalities (Lestari, 2016). *Tahfidz* program aims to familiarize students with the Qur'an memorization and translation so that they become familiar with the holy verses of the Qur'an and can apply them in the school and community environment (Maryani & Dewi, 2018). Students memorize the Al-Quran to form student character which is formed using habituation. The character that emerged is in accordance with prophetic values. One of the character-building programs for SMA Muhammadiyah PK students is *Khitobah* training.

SMA Muhammadiyah PK Surakarta has excellent programs, such as Sit In University, where students take lectures at universities so that they understand the study programs at universities in real. The Live in Society program is a program where students live in remote rural communities. The favorite program in SMA Muhammadiyah PK Surakarta is Study Tour in Abroad. All three are programs that relate to the real world/society. According to Fadlillah (Fadlillah, 2017), citing the book *Philosophical Alternatives in Education*, (Gutek (1974:140)), all types of teaching should refer to students interests, which are stimulated through contact with the real world. Knowledge according to progressivism is a collection of life experiences experienced by humans directly (Mualifah, 2013). Progressivism is student-centered education and places a great highlight on creativity, activity, "naturalistic" learning, "real world" learning outcomes, as well as peer experience (Mindayani, 2019). Education must be able to provide benefits for students, especially in dealing with problems that exist in the community (Fadlillah, 2017). Students benefit greatly from these three programs because they can have direct contact with the real world. Students' sympathy and empathy for others are experienced through these programs. These activities allow life experiences, which is the goal of progressive learning.

English Club and Public Speaking are some of the extracurricular activities at SMA Muhammadiyah PK Surakarta. Extracurricular activities are not directly connected to academic activities in the classroom. Participants who are involved in extracurricular activities form an exceptional community. Extracurricular teachers are expected to be able to explore the diverse abilities, intelligence, tendencies, interests, and talents of students (Mustaghfiroh, 2020). Students' interests and talents must be explored so that they can be a huge advantage in the future. Students who have explored their interests and talents are expected to be able to provide problem-solving in the community. This is in accordance with the objectives of progressive learning.

Tapak Suci is a martial arts that was born and developed at SMA Muhammadiyah PK Surakarta. *Pencak silat* prepares students to be ready to enter the community. *Tapak Suci* has the advantage of cultivating Islamic teachings according to Muhammadiyah. Meanwhile, HW or *Hizbul Wathon* is a scout under the auspices of *Persyarikatan Muhammadiyah* (Muhammadiyah Association). *Hizbul Wathon* is similar to Scouts, the difference is that Scouting is conducted outside Muhammadiyah schools. *Hizbul Wathon* has more values, encompassing Islamic and muhammadiyah values. Human beings should focus on God but the goal is for the benefit of humans (humanity) (Masduki, 2017). *Tapak Suci* can be used to systematically instill character values in a holistic character education model (formal, informal, and non-formal education) (Lestari, 2016). Muhammadiyah education aims to produce graduates who have an upright faith, noble character, intelligence, skill in community service (Yusra, 2018). *Tapak Suci* and *Hizbul Wathon* seize to create a nation cadre that is tenacious, strong, and independent. *Hizbul Wathon* has additional goals, which are faith in Allah SWT and noble character. *Tapak Suci* and *Hizbul Wathon* are activities that are in line with prophetic philosophy.

Youth Scientific Writing (KIR) is an extracurricular program that proposes to train students to work using sequential, logical, and rational research methodologies, in which they are given a real problem in society. Students attempt to find rational and logical solutions. The school designs research programs that directly address the needs of the community. Students must be able to face various life problems in the future (Fadlillah, 2017), therefore they must be trained since they were in high school. Youth Scientific Writing Program to educate students to solve real problems in society is following progressive learning.

Music is a part of art, in which it is inseparable from human life. Art and ratio are two sides of a coin that complement each other in human life. To maintain a balance between taste and ratio for students, SMA Muhammadiyah PK Surakarta develops art in the learning system. Since the middle

of the 20th century, art education has begun to discuss the function of art, to utilize art as a means to facilitate individual learners to grow and develop to prepare for the future (Salu & Triyanto, 2017). Musical extracurricular are important to be developed to form a complete human being who is poise between ratio and taste. Youth Red Cross (PMR) is extracurricular that is fostered by the Indonesian Red Cross (PMI). The goal is to teach students to help others and foster a sense of social solidarity. Learning for students focuses on problem-solving (Fadlillah, 2017). PMR is a place for students to learn to solve problems directly. Basketball, Air Soft Gun, and futsal are other extracurricular activities at SMA Muhammadiyah PK Surakarta. These extracurricular programs are based on sports and immersed in real conditions. According to progressive learning, education functions more to provide freedom for self-development. This freedom can activate student potentials and then develop well (Mustaghfiroh, 2020). Students who have potential although outside the science milieu can still be agents of change in a progressive society.

SMA Muhammadiyah PK Surakarta has various program activities that are categorized as progressive and contain prophetic values. School activity programs are not only carried out in the classroom but also outside the classroom. Activities for students carried out in the school program are in line with a holistic and integrative philosophy. School and extra-curricular programs show that SMA Muhammadiyah PK Surakarta is progressive and has high prophetic values.

4. CONCLUSION

The research used several indicators regarding progressive philosophy and prophetic philosophy. Based on the indicators, they are classified as progressive and prophetic levels. Progressive indicators describe progressivism and prophetic values in learning at SMA Muhammadiyah PK Surakarta and prophetic indicators imply prophetic values according to Prophetic Social Sciences in learning at SMA Muhammadiyah PK.

Based on the results of the study, it can be determined that from the various progressive indicators studied, teachers at SMA Muhammadiyah PK Surakarta are those who are "Very Progressive". In addition, based on prophetic indicators, SMA Muhammadiyah PK Surakarta teachers are "very prophetic". Researchers have examined the progressivism level and prophetic activities of SMA Muhammadiyah PK Surakarta.

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