PROPHETIC EDUCATION IN THE PERSPECTIVE OF KUNTOWIJOYO

A GRADUATING PAPER

Submitted to the Board of Examiners as a Partial Fulfillment of the Requirements for the Degree of Sarjana Pendidikan (S.Pd)
Islamic Education Department of Teacher Training and Education Faculty State Institute for Islamic Studies (IAIN) Salatiga

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2017
DECLARATION

In the name of Allah, The Most Gracious, The Most Merciful.

Hereby the writer fully declares that this graduating paper is written by the writer herself and it does not contain materials which have been published by other people, and that from other people’s ideas except the information cited from references.

The writer is capable of counting for her graduating paper of in the future this can be proves of containing other’s thesis. This research is allowed to be publish by IAIN Salatiga’s library.

This declaration is made by the researcher to be understood.

Salatiga, 20 September 2017

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Azkia Octamaila Rahma

Dear,
Dean of Teacher Training
and Education Faculty

Assalamu’alaikum Warahmatullahi Wabarakatuh

After reading and correcting Azkia Octamaila Rahma’s graduating paper entitled “PROPETHIC EDUCATION IN THE PERSPECTIVE OF KUNTOWIJOYO”, I have decided and would like to propose that it could be accepted by Teacher Training and Education Faculty. I hope it would be examined as soon as possible.

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Dear,
Dean of Teacher Training
and Education Faculty

Assalamu’alaikum Warahmatullahi Wabarakaatu

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A GRADUATING PAPER

PROPHETIC EDUCATION IN THE PERSPECTIVE OF KUNTOWIJOYO

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Has been brought to the board of examiners of Islamic Education of Teacher Training and Education Faculty at State Institute for Islamic Studies (IAIN) Salatiga on September 28th, 2017 and hereby considered to complete the requirements for the degree of Sarjana Pendidikan (S. Pd.) in Islamic Education.

Board of Examiners

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Salatiga, October 3rd, 2017

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The meaning: Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah (Q.S. Ali Imran 110)

(Departemen Agama RI, page: 64).
DEDICATION

This graduating paper is dedicated to:

1. My beloved superheroes, Mr. Ahmad Barokah, M.Pd.I and Mrs. Siti Rochmah, S.Ag. Thank you for your praying, support, and everlasting love. Ich Liebe Euch abi umi

2. My beloved sisters, dek Annisa Octa Nishfi Laili Rahma and dek Ahbarina Novia Rahma, who always cheer me up and support me.

3. My beloved future husband, Fian Maranata Sitompul, who, when graduation, Insya Allah becomes my husband, thank you for all your du’a, support and motivation.

4. My beloved ones, Anifah, Immawati Wulan, Nida, Nana, Immawati Bidah, Immawati Rifka, and Immawati Tya. Thank you for always be with me and support me.


6. My best friends, all of ICP 2013 members who always say that yes we can.

7. My big family of International Class Program of IAIN Salatiga, PC IMM Salatiga, Immawati Dorm, ITTAQO IAIN Salatiga, and ICP Female Dorm, who has spent the time together whether in happy or difficult time.

8. My kind and joyful friends who always support me to finish this graduating paper in IAIN Salatiga.
ACKNOWLEDGMENT

In the name of Allah, the Most Gracious, the Most Merciful. First, the writer would like to thank to Allah SWT. because of His blessing, the writer can finish this graduating paper as a partial fulfillment of the requirements for the Undergraduate Degree of Islamic Education.

Peace and salutation always be given to our beloved Prophet Muhammad saw. The real revolutionary, that we hope his blessing in the judgment day.

However, this success would not be achieved without the support, guidance, advice, help, and encouragement from individuals and institutions. Therefore, the writer would like to express the deepest gratitude to:

1. Mr. Dr. Rahmat Hariyadi, M.Pd., as The Rector of the State Institute for Islamic Studies of Salatiga.
2. Mr. Suwardi, M.Pd., as the Dean of Teacher Training and Education Faculty.
3. Mrs. Siti Rukhayati, M.Ag., as the Head of Islamic Education Department.
4. Mrs. Sari Famularsih, S.Pd.I., M.A., as the Head of International Class Program.
5. Mr. Dr. Fatchurrohman, S.Ag., M.Pd. and Mr. Dr. H. Sa’adi, M.Ag., as my Academic Counselor thank you for your supports, advices, and helps for this graduating paper from the beginning to the end.
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7. All of the lecturers of IAIN Salatiga, thank you for teaching me.

8. All of the staffs that have helped the writer in processing administration.

9. All of figures who cannot be mentioned in this limited paper.

Finally, this graduating paper is expected to be able to provide usefull knowledge and information to the readers. The writer is pleased to accept more suggestion and contribution from the reader to improve this graduating paper.

Salatiga, 20September 2017

The Writer

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ABSTRACT

Rahma, Azkia Octamaila. 2017. Prophetic Education in The Perspective of Kuntowijoyo. A Graduating Paper. Islamic Department. Teacher Training and Education Faculty. State Institute for Islamic Studies (IAIN) Salatiga. Counselor: Dr. Fatchurrohman, S.Ag., M.Pd. and Dr. H. Sa’adi, M.Ag

This research discusses about prophetic education in the perspective of Kuntowijoyo. The research focus is reviewed: 1. The concept of Kuntowijoyo's prophetic educational perspective; 2. Implementation of Kuntowijoyo's prophetic education perspective in the school, family, and community environment.

This research uses qualitative method of literature review or often referred to as literature research, which collects data by using written materials, such as books, articles, newspapers, magazines, and other documents, which are related to research theme.

The results obtained from this research are: prophetic education consists of three pillars (humanization, liberation, and transcendence), the goal of prophetic education is khoiru ummah, transcendence becomes the basis of prophetic education. Implementation of prophetic education in families, schools, and communities by applying humanization, liberation, and transcendence values in the whole process.

Keywords: Kuntowijoyo, Propethic Education, Humanization, Liberation, Transcendence
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CHAPTER I

INTRODUCTION

A. Background of Study

In the column of Republika.co.id entitled Bully around us (22 July 2017), Asma Nadia wrote that social media back crowded with viral video bully action done by a group of Gunadarma students of friends one major, which they call by children with special needs, autism disabilities. The victim bag was pulled from behind, the other two teased, while dozens of students around just watched. Although the duration of fewer than ten seconds, so many concerns the moral values that we can catch.

The other video which spread is the other forms of oppression that done nine students of Junior High School and Elementary School, two men and seven women, to a girl's Elementary School in Thamrin City. Initially, the hair victims have drawn, until his body dragged, then received several times a hand blow. The two sons of most aggressive do so, a man and a woman. The rest watch and take pictures, and some there are occasional punches and kicks. More extraordinary is that the two most dominant players in the video asking the victims to kiss their hands as a symbol of respect.

From the explanation above depicts a view of moral degradation in this nation. The scenes are expected become a pride, achievements worthy enshrined, proof of identity and seniority for the perpetrators. The conscience of the perpetrators closed, no guilt or fear.
The word moral comes from the Latin word mos and plural mores which mean custom, habits. In Kamus Besar Bahasa Indonesia, moral interpreted with the doctrine of good bad that the general public receives about works, attitudes, obligation; morals, character (Sumodiningrat, 2015: 74). From the explanation above, can be understood that the moral is good deeds/bad of man that judged according to the size of the present in the social environment.

The direct source of moral teachings are the people who are authorities like the parents, teachers, community leaders, and religion. The morality is the typical man. The morality is a real dimension in the life of man, both individuals, and society. The morality is very important in life together as a people, nation, and state (Sumodiningrat, 2015: 75).

The moral crisis should not be allowed to continue to happen because knowledge is power; but a character is more, knowledge without moral will birth to those thinkers who made a breakthrough for its importance, moral without the knowledge of the birth of polite oppressed. Knowledge and moral values are things that cannot be separated. The things that can be done to improve the morale and moral nation are understanding democracy correctly, ideal leader, moral education, and character, the immensity of religion with true (Sumodiningrat, 2015: 79,81).

The moral can be taught in children from an early age so that the child can become the successor of the nations that morally good.
Education is the most effective way to establish good morals, both formal education and non-formal.

Education often recognized as nation "assets" that most valuable. Each on 2 May we celebrate National Education Day, seems to want to assert that education is truly an investment to build this land. But what the fact, which is seen in the field proved very different, even ironic (Darmaningtyas, 2005: v).

In Law of National Education System constitution Article 1 Constitution No. 20 th 2003 on National Education System mentioned that education is a conscious and planned to realize the learning environment and the learning process so that the students actively develop their potential to have spiritual strength religious restraint, personality, intelligence high moral standards and the necessary skills to himself, people, nation and state (Ki Supriyoko, 2007: 4). Education is the most important thing in the life of man. Education is not only through the formal school only, but all that we have heard, see, and feel is education.

The data in the Human Development Index (HDI) United Nations Development Program (UNDP) on 15 November 2013, Indonesia only occupied the position to-108 (0.603) from 187 countries in the world. The position of Indonesia also under neighboring countries such as Thailand (89), Malaysia (62), Brunei Darussalam (30), Singapore (9), and Australia (2). HDI built from three macro indicators, each is education, health and economic; stages of Indonesia under the countries around it indicates that
the quality of education in Indonesia is lower than the quality of education in countries around him (Ki Supriyoko, 2007: vii and viii). The presence of the policies of education in Indonesia does not remove from the effort of the intellectual property to promote Indonesia.

Education in Indonesia is the main highlight element of society, a breakthrough by the government to improve the moral degradation is the curriculum 2013. The purpose of the curriculum 2013 is "preparing the people of Indonesia to have the ability to live as individuals and citizens who believe, productive creative and innovative and affective and able to contribute to societal life, nationhood, statehood and civilisations of the world", which is the purpose of their education favored aspects of affective and cognitive impairment and psycho-motoric aspects. The method of learning emphasized the students active and innovative in delivering the subject with thematic. But, too many formats of assessment make educators difficult to apply, not all facilities and infrastructure in schools to support the implementation of this curriculum, so this curriculum felt elite for most of the teachers.

In addition, Permandikbud about school day issued on June 12, 2017, reap the controversy, in the regulation explained that the school conducted eight hours in one day or forty hours for five days a week or can be called a full day school. Regulations full day school on the one side was considered good because of the domination of the school as a social environment is more powerful than the outside environment and social
deviance can be pressed more in, morals students more being monitored by educators. But on the other hand, the presence of the full day school in regard can turn off the madrasah diniyyah and TPQ and kill characters nations. that because of the teaching to be done after the return of the school until the afternoon which with full day school the students finished the school in the afternoon.

One of the lessons that support to develop moral and character is the lessons of religion, but to develop the character and moral enough not only with the activities in the school environment because education is not only in the school but also in the family and social environment or community.

Education in the family and social environment not only teaches without practice but will be done by giving example. The Prophet is the man who was sent by God to enhance the moral man and become uswatun hasanah. As described in Q.S. Al-Ahzab: 21,

لاَّذِكَرْنَا لَكُمْ فِي رَسُولِ اللَّهِ اسْتَوَىَ حَسَنَتُهُ لَمَّا كَانَ يَرِجُوُ آَلِهَةً

وَالَّذِيْنَ آَمَنُواْ وَذَكَرَ اللَّهَ كَثِيرًا

The meaning is: Ye have indeed in the Prophet of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah (Departemen Agama RI, page: 420)
So that the tasks of prophethood walk better, every prophet was given noble character there are: 1) truthful (al-sidq); 2) responsibility (al-amanah); 3) communicative (al-tablig); 4) smart (al-fatana)(Moh.Roqib, 2011: 48). The four character can be made moral achievement standards in the prophetic education to achieving insan kamil.

Historically, Prophetic philosophy debated intensively by Ibn Arabi (1165-1241) and Suhrawardi (1155-1191). In its development, that thought elaborated with some theory which was adopted by Muhammad Iqbal (thinkers, filosuf, and poet from the Indian subcontinent) and Roger Garaudy (professor of philosophy University of French Politiers) (Moh. Roqib, 2016: 12-13).

Catch the spirit thought Iqbal and Roger garaudy as legacy development prophetically this Suhawardi thinking or Ibn Arabi and stand on the understanding of the verse of the Qur'an that Muslims are the best if you want to do amar ma'ruf, nahi munkar, and faith in God by Kuntowijoyo made as the basis of culture prophetically this with three pillars are (Moh. Roqib, 2016: 32).

Kuntowijoyo, in his book "Islam sebagai Ilmu", put forward the concept of the social sciences prophetically this laden with the contents of the value of the humanization, liberation, and transcendence; prophetic social science is directed to society toward its socio-ethical goals in the future (Kuntowijoyo, 2006: 87).
From the background above, the author tries to examine Kuntowijoyo thoughts about social science prophetic and then contextualizationed into the realm of education in order to contribute thoughts on education. With the hope to respond to the problems of education in Indonesia which still under the standard of the surrounding countries. Therefore the author is interested to have title: "PROPHETIC EDUCATION IN THE PERSPECTIVE OF KUNTOWIJOYO"

B. Question of the Study

Based on the background of the problem, there are a number of issues that the writer ask to search the answer. A number of these problems can be formulated as follows:

1. Finding prophetic education concept in the perspective of Kuntowijoyo?

2. How the implementation of prophetic education concept in the perspective of Kuntowijoyo in school environment, families and communities?

C. Goal of the Study

From the formulation of the problem, this research aims to:

1. Find the concept of prophetic education concept in the perspective of Kuntowijoyo
2. Find the implementation of prophetic education concept in the perspective of Kuntowijoyo in school environment, family, and the community

D. The Benefits of Research

The results of this study are expected to provide clear information about prophetic education in the world of education. So as to provide benefits both theoretically and practically.

1. Theoretically

This research is expected to provide theoretical benefits, namely to provide knowledge or discourse, the contribution of the concept of prophetic education as a reference and reference for educational practitioners and academics. Can also as a foothold or reference of researchers in carrying out further research related to prophetic education.

2. Practically

This research is expected to provide benefits directly (practically) for all observers and educational actors (parents, teachers, and the community). In general, this research is expected to contribute practical conceptual thinking for the society widely in overcoming the problems of education.
E. The study of the Library

1. Previous Research

Previous research is the studies that have been done earlier researchers related to the theme of the research in order to found the uniqueness or deepen the research position. Now the studies are:

Syaifullah Godi Ismail in his graduating paper *Implementasi Pendidikan Profetik Dalam Pembelajaran Pendidikan Agama Islam di SMP N 4 Salatiga* (2015), discuss about the implementation of prophetic education in teaching Islamic Religious Education in the SMP 4 Salatiga that applied in this learning model with the innovations and collective exemplary, planting mission and values of prophethood on the learners through the learning materials, method, and evaluation of the learning activities. He also explained some of the problems in the implementation of prophetic education and offers the solution.

Rahmad Arifin in his graduating paper *Pengembangan kurikulum Pendidikan Islam dalam transformasi Sosial (Telaah pemikiran Kuntowijoyo)* (2014), he explained that Islam requires the social theory of social change. He also integrates the concept of the prophetic social sciences by Kuntowijoyo into Islamic education which produces the conceptual scientification of Islamic education and curriculum development.

Moh. Roqib in his dissertation, *Kontekstualisasi Filsafat dan Budaya Profetik dalam Pendidikan (Studi Karya-karya Ahmad Tohari)*
(2009), explained the concept of philosophy and prophetic culture in education, contextualization concept of philosophy and prophetic culture in education, implementation values of philosophy and prophetic culture in education in Ahmad Tohari’s opus, and the implications for Islamic education to the future.

From some bachelor theses and dissertation above, the authors believe that prophetic education in the perspective of Kuntowijoyo in the context of the family environment, schools and the community is still a little bit to discuss. There are some who explained about the ideas Kuntowijoyo but focus more on formal education in schools. In this research, the author discusses the concept of prophetic education within the scope of the family, school environment, and the community.

2. The framework of the Theory

The framework of the theory is a theory which is used by the author to plan a research as well as serve as a tool for analyzing research data. The theoretical framework is:

Education is a conscious and planned to realize the learning environment and the learning process so that the students actively develop their potential to have spiritual strength religious restraint, personality, intelligence high moral standards and the necessary skills to himself, people, nation, and state.

Education must be able to navigate the ability in himself man became a living activity related to the Lord, whether that activity is
personal or social activities. Education is not only growing but develop toward the final destination (Arifin, 2005: 14).

The word profetik come from the word prophetic that means the prophethood or concerning the prophets. The word from the English language is derived from the Greek language 'Prophetes' a word objects to refer to those who speak the beginning or those who proclaim themselves and also means people who speak the future. Prophetic this or prophethood in here refers to the two missions namely someone who received revelation, given the new religion, and commanded to communicating on his people called Rasul (messenger), is to a person who received revelation based on religion and not commanded to communicating called Nabi (prophet) (Moh.Roqib, 2011: 46).

Prophetic education is the process of the transfer of knowledge and value which aims to draw near to God and nature as well as understand it to build an ideal social community (khairul ummah) (Moh.Roqib, 2011: 88).

Prophetic education, a theory about the spiritual adoption of education world from enlightenment minds that ever done the prophets to mankind in ancient times. Prophetic education assumes some continuation of the process of transcendental meditation in the people to reached maturity and conservation (Khoiron Rosyadi, 2004: vi).
F. Research Method

This research method is included in the type of research study of
the library or often called library research, that is collecting data with how
to use the written materials such as books and articles, newspapers,
magazines and other documents that have a relationship with the theme of
research.

The data taken in this research consists of primary data and
secondary data.

1. The Primary Data

Primary data is basic data that is used as the main material in this
research studies in the form of data that is directly related to the
material that is researched, that is prophetic education in the
perspective of Kuntowijoyo, these are:

   Bandung: Mizan

b. Kuntowijoyo. Muslim Tanpa Masjid: Esai esai Agama, Budaya,
   Bandung: Mizan

c. Kuntowijoyo. Islam Sebagai Ilmu: Epistemologi, Metodologi, dan

2. Secondary Data

Secondary data is information data obtained from other sources
than primary data, that is not directly in contact with the theme of the
research. Including literature books, scientific journals, archive, personal documents and official documents of institutions that are related to this research, such as:


**G. Systematics Discussion**

Systematics discussion in this research consists of:

CHAPTER I: provides an introduction in which will be explained about the background the problem, the formulation of the problem, the aim of the research, benefits, research library study, research method, and systematics discussion.

CHAPTER II: contains biographies that it will be explained about the history of life Kuntowijoyo and his opus.
CHAPTER III: contains a description of thought that contains Kuntowijoyo thought about the prophetic concept.

CHAPTER IV: contains about signification and the relevance of Kuntowijoyo thinking and implications in education.

CHAPTER V: The closing contains the conclusion and suggestions.
CHAPTER II
KUNTOWIJOYO BIOGRAPHY

A. The history of Kuntowijoyo Life

Kuntowijoyo was born in Bantul, Yogyakarta, 18 September 1943. The second child of nine brothers in Muhammadiyah environment (Jakob Sumardjo & Budi Widyastuti, 1990: 230). His father was a puppeteer and readers macapat, while his great-grandmother a mushaf khatath (the author of the Qur'an with hand). The position of the Father as a puppeteer and his great-grandmother as the author of the Qur'an mushaf suppose that affect his personal development, especially the development of his literature skill.

His opus is thick with Javanese culture, especially the tradition of the puppeteer and Islam, not impossible is a long experience which residing in himself. Kuntowijoyo himself admitted that many of his opuses is his own experience deposits, whether it be the experience to move shelter, closeness with masjid, it is his very encounter with the traditional market, train, in addition to his reading experience (literature and general knowledge) that very wide (Wan Anwar, 2007: 3).

Poet who also this historian teaching at majoring in History Department, Science Faculty Culture (previously: Literature Faculty) Gajah Mada University, attain a doctorate from Columbia University with a dissertation Social Change in an Agrarian Society: Madura 1850-1940.
According to Amien Wangsitalaja as quoted by Wan Anwar (2007: 3), during the small, in an masjid in the small village of desolate, Ngawonggo (Ceper Sub-district, Klaten), Kuntowijoyo ever learn or storytelling and declamation to M. Saribi Arifin and Yusmanan, two poet which is quite important in literature in Indonesia. Since still in the Madrasah Ibtidaiyah, in other than study diligently of declamation, or storytelling and recite Holy Qur'an, Kuntowijoyo fellows read the book in a city library sub-district. So when entering junior high school, he read the paper Hamka, H.B. Jassin, Pramoedya Ananta Toer Nugroho Notosusanto was until the time of senior high school students become acquainted with the opus of the world, for example, the paper Charles Dickens' and Anton Chekov.

Hobbies Kuntowijoyo read literature more mature during her studies at UGM. In addition to writing, during the students, Kuntowijoyo established cultural institutions and artists Islam (Leksi) and Study Group Mantika (with Dawam Rahardjo, Sju'flood Asa, Chaerul Umam, Arifin C., Noer Zaman, Amri Yahya, Ik ranagara, and Abdul Hadi W.M. (Wan Anwar, 2007: 4). Kuntowijoyo continues her study to the University of Connecticut, United States; achieved M.A. in 1974. In 1980 he obtained his doctorate in the science of the history of the University of Colombia, the United States, and dissertation Social Change in an Agrarian Society: Madura, 1850-1940. Return to Indonesia Kuntowijoyo teaches at the
Faculty of Literature and Culture of Gadjah Mada University (Jakob Sumardjo & Budi Widyastuti, 1990: 230).

His pleasant authored grow since Kuntowijoyo sitting in senior high school. He began to write scientific papers which among other loaded in *Prisma* magazine. His literary opus known since the beginning of the 1960s through *Horison* literary magazine and *Sastra*. He wrote short stories, poetry, drama and essays culture. His short story about the lives of ordinary people with an emphasis on the view kemestaan philosophy (Jakob Sumardjo & Budi Widyastuti, 1990: 230).

Kuntowijoyo married with Susilaningsih on 8 November 1969 and blessed with two children, namely Punang Amaripuja and Alun Paradipta (Hwia, 2006: 136). Toward the end of the life, according to Ibu Ning, Kuntowijoyo still eager to write, he had the opportunity to continue typing the book *Mengalami Sejarah*. Even, he also tells want to write a book about the Muhammadiyah to welcome the conference. No sign he will go forever in the near future. On 22 February 2005 at 16.00, he left the world for ever. (Hwia, 2006: 134).

**B. Award Achieved**

As the active poet, he received a number of prizes and awards, among others:

1. Literary Award from the Government of Indonesia Yogyakarta Special Region (1986)
2. Literary Writing Award from the Language Development and Development Center to the book of Dilarang Mencintai Bunga-Bunga (1994)


4. ASEAN Award on Culture (1997)

5. Satyalencana Culture of RI (1997)


8. SEA Write Award from the Thai Government (1999)


10. The prize from BPTNI for the script of the drama "Rumput-Rumput Danau Bento" (1968)

11. The prize from the Jakarta Arts Council, for the script of the drama “Tidak Ada Waktu bagi Nyonya Fatmah, Barda, dan Carta” (1972)

12. The prize from the committee of the International Book Day, for the novel "Pasar" (1972)

13. The prize from the Jakarta Arts Council, for drama "Topeng Kayu" (1973)

15. The prize from Kompas Daily, for short story “Anjing-anjing Menyerbu Kuburan” (1997)

C. Kuntowijoyo Papers

Kuntowijoyo is an exemplary figure, his opus are full of inspiration was born from a deep reflection on the cultural problems of the nation and mankind. The papers Kuntowijoyo are:

1. Non-fiction

The non-fiction paper kuntowijoyo is very critical and inspirational, including:

a. Maklumat Sastra Profetik (Grafindo Litera Media, 2006)
b. Peran Borjuasi Dalam Transformasi Eropa (Ombak, 2005)
c. Raja, Priyayi, dan Kawula (Ombak, 2004)
e. Selamat Tinggal Mitos, Selamat Datang Realitas (Mizan, 2002)
f. Perubahan Sosial dalam Masyarakat Agraris: Madura, 1850-1940 (MataBangsa, 2002)
g. Muslim Tanpa Masjid: Esai-esai Agama, Budaya, dan Politik dalam Bingkai Strukturalisme Transedental (Mizan, 2001)
h. Identitas Politik Umat Islam (Mizan, 1997)
i. Pengantar Ilmu Sejarah (Bentang, 1995)
j. Demokrasi dan Budaya Birokrasi (1994)
k. Radikalisasi Petani (Bentang, 1993)
1. Paradigma Islam, Intrepretasi untuk Aksi (Mizan, 1991)


n. Dinamika Sejarah Umat Islam (1985)

2. The fiction

   Kuntowijoyo expertise in preparing his mind in the form of poetry, drama, novel and short story produce opus as follows:


   e. Impian Amerika, novel (1998)


   g. Mengusir Matahari, fable collection (1999)


   i. Topeng Kayu, drama (2001)

   j. Suluk Awang-Uwung, poetry (1975)

   k. Isyarat, poetry (1976)

CHAPTER III
THE PROPHETIC PARADIGM OF KUNTOWIJOYO

A. Background of Kuntowijoyo Idea

In Moslem community the concept about theology known with the different perceptions. Most of scholars interpreted that theological concept as the root of Islamic science that discuss about concept of God. That is why the scholars admit that the perception about the new theology is confusing and weird. That is because it is going to change the Islamic central perception about the existence of God. They said that the theological problem in Islam is done. And it is absolute.

The second scholar (which wanna a transformation) said that the new thought or idea must formulate the new theology that claimed as transformative theology. The idea viewed by Moeslim Abdurrohman implying some sharp criticisms of traditional theologies that are deemed inaccurate and thus needing to be overhauled. Of course this invites a reaction from the first party, a reaction which then leads to debate and misunderstanding (Kuntowijoyo, 2006: 83-84).

This is where the starting point of misunderstanding occured. The scholars of theological reformation obviously do not mean that. Departing from the tradition of Western thought, they interpret theological reformation as an attempt to reorient the religious understanding both individually and collectively to address the empirical facts of the divine
perspective. What they offer is not a recommendation to change doctrine, but to change the interpretation of it. They just want the religious teachings to be given a new interpretation in order to understand reality (Kuntowijoyo, 1991: 286-287).

Kuntowijoyo (2006: 85) reveals that there are still many people who have not been well informed with this information so that the debate and misunderstandings still continue occurs. For bridging the debate, first we need to avoid the term of theology, because besides it will be confusing, the term seems to be incompatible with what we really want. The spirit of the idea of transformative theology proposed by Moeslim Abdurrahman would be more appropriate for example if translated by the term transformative Social Sciences.

By changing the terms "theology" to "social sciences," we want to affirm the nature and purpose of the idea. If the discussion of theological reform is for religion to be given a new interpretation in order to understand reality, then the effective method for that purpose is to elaborate religious teachings into the form of social theory. It is clear that the scope to which the idea is targeted is more in engineering for social transformation. Therefore the scope is not on normative aspects that are permanent as in theology, but on aspects that are empirical, historical and temporal. By the term "social science", the intent of the idea is not to be given as doctrinal pretenses because we also recognize relativity anyway. This means that with "social science" we open up the possibility of
continuous re-formulation, revision and reconstruction either through empirical or normative reflection, something much more difficult to do if we use the term "theology" (Kuntowijoyo 1991: 287).

B. Prophetic Kuntowijoyo's Concept

With transformation, it is hoped that there will be renewal for the better. However, the question arises in which direction to the transformation is done, for what, and by whom? Therefore, Kuntowijoyo argues that what is needed now is the prophetic social sciences.

In Kamus Besar Bahasa Indonesia (Indonesian dictionary), prophetic is an adjective related to prophethood or prediction (Language Center of the Ministry of National Education, 2007: 897). The Prophet is the ideal servant of God (able-bodied with optimal function) and psychic (spirited clean and intelligent) who has integrated with Allah and His Angel, given the scripture and wisdom together with it he is able to implement it in life and communicate it effectively to fellow human beings (Moh Roqib, 2016: 8). Being prophetic contains the meaning of everything related to a person who has obtained the potential of prophethood. The prophetic potency can be internalized within the individual after he or she performs the educational process with the steps and body-spirit preceded by a philosophical basis based on prophetic values in the Qur'an, Sunnah, and ijtihad with various attempts of reflective-speculative thought up to
empirical research to find normative and factual truth (Moh Roqib, 2016: 9).

The origins of the mind of the Social Science of Prophetics can be found in the writing of Muhammad Iqbal and Roger Garaudy. Iqbal quotes from the words of Abdul Quddus, an Islamic mystic from Gangga, "Muhammad from the Arabi to Mi'raj, to the highest heaven and back. I swear by Allah, if I had reached that point, surely I would never return to earth again "(Sani, 2011: 41).

From his view, it seems that the mysticus has no social concern. For him, the preoccupation and the impartiality of the mystical experience is the goal. Thus, he does not want to go back to reality and face reality. The Prophet is a man of choice who is fully conscious of social responsibility. It works again in the course of history, living with the social reality of humanity and doing the work of social transformation. A prophet comes with the ideals of revolution and revolutionary spirit (Sani, 2011: 41).

The remarkable religious experience was incapable the Prophet to stop. However, he makes it a psychological force to change humanity. Iqbal describes the difference of consciousness of the Prophet (prophetic consciousness) with mystical consciousness (Kuntowijoyo, 2001: 107). The Sunnah of the prophet differs from the way of a mystic who is satisfied with his own accomplishment. Such a Sunnah of the Prophet is what we call prophetic ethics. Furthermore, from Roger Garaudy, the
French philosopher who became a Moslem, we are about prophetic philosophy. Western philosophy is unsatisfactory, for it is only tossed between two camps, idealist and materialist, without end, the only way to avoid the destruction of civilization is to take back the Islamic heritage. Western philosophy has "killed" God and man, therefore he recommends that mankind use the prophetic philosophy of Islam by recognizing revelation (Kuntowijoyo, 2006: 97-98).

Prophetic social sciences do not simply switch the change, but change based on certain ethical and prophetic ideals. A change based on the ideals of humanization or emancipation, liberation, and transcendence, a prophetic ide derived from the historical mission of Islam (Kuntowijoyo, 2006: 87) as contained in, the surah of Ali Imron verse 110:

كتبتُ أَمَّةً أَحْرَجْتَ لِلنَّاسِ تَأْمُّرُونَ بِالْمَعْرُوفِ وَتَنْهَرُونَ

عَنْ آلِ الْمَّسْكِرِ وَتَوَسَّمُونَ بِاللَّهِ

The Meaning: Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah (Departemen Agama RI, page: 64).

The interpretation of the verse is: You, O Muhammad, from generation to generation, since the first time in the knowledge of God is the best people because there are traits that adorn yourself. The excluded people, manifested and manifested to all men from Adam to the end of
time. This is because you are a people who constantly bored to tell the 
ma’ruf, that is what is considered good by the community as long as it is in 
line with the divine values, and prevents the evil, that is contrary to the 
noble values, the prevention to the limit of using strength and because you 
have faith in God, with true faith so that by virtue of you believe and 
practice His guidance and the guidance of His Messenger, and perform the 
amar ma’ruf and nahi munkar in accordance with the manner and content 
that is taught (Shihab, 2003: 221-222).

The interpretation of Kuntowijoyo's interpretation of the meaning 
in Ali-Imran's chapter of verse 110 is; first, the concept of the best people; 
second, historical activism (historical consciousness); third, the 
importance of consciousness; and fourth, prophetic ethics (Sani, 2011: 45).

Historical activism, working in the midst of humanity (ukhrijat 
linnas) means that the ideal for Islam is the involvement of people in 
history. Wadat (not married), uzlah (exile) are not justified. Similarly, 
excessive mysticism (ngungkurake kadonyan) is not the will of Islam, 
because Islam is a religion of ´charity (Kuntowijoyo, 2006: 91).

The importance of consciousness. Divine values (ma’ruf munkar 
iman) become the foundation of Islamic activism. This role of 
consciousness distinguishes Islamic ethics from materialistic ones. The 
Marxist views that superstructure is determined by the structure (social 
basis, material condition) as contrary to the Islamic view of the
independence of consciousness. The form of consciousness is not individual but God (Kuntowijoyo, 2006: 92).

Prophetic ethics, this verse is generally applicable to anyone, both individuals (lay people, experts, super experts), institutions (science, universities, community organizations, socio-political organizations) as well as collectivities (congregations, ummah, community groups). Science, as institutionalization of charity, research, and knowledge, is required to implement this verse, i.e. amar ma'ruf (enjoin good), nahi munkar (prevent evil), and tu'minuna billah (faith in Allah) (Kuntowijoyo, 2006: 92).

C. Prophetic Education

Prophetic education is the process of knowledge transfer and values that aim to get closer to God and nature and to understand it to build an ideal social community (khairu al-ummah) (Moh. Roqib, 2011: 88).

The pillar of the social sciences prophetically is three, namely amar ma'ruf (humanization), nahi munkar (liberation), and tu'minuna billah (transcendence). These three value charges characterize the prophetic social sciences. With the content of humanization, liberation, and transcendence values, the prophetic social sciences are directed to society's engineering toward its socio-ethical ideals in the future (Kuntowijoyo 1991: 288-289).
Prophetic education has three main pillars, namely: humanization, liberation, and transcendence. These three elements are integrated into the entire educational process and directed to the engineering of society toward its socio-ethical ideals in the future.

_Amar ma’ruf_ in daily language can mean anything, from very individual ones such as praying, thinking, and praying, to semi-social, such as honoring parents, connecting fraternities, orphaning, and collectively establishing a clean government, working through the employees social security, and building a social security system. For that we will use the word humanization. In Latin, humanity means "human being", "condition becomes human" so humanization means humanizing human beings; eliminating "materiality", dependence, violence, and hatred from humans (Kuntowijoyo, 2006: 98).

The goal of humanization is humanizing human beings. Kuntowijoyo realizes that we are now experiencing a dehumanization process because our industrial society makes us part of an abstract society without a human face. We experience objectivity when we are in the midst of political machines and market machines. Science and technology have also helped the reductionistic tendency of seeing people partially (Kuntowijoyo, 1991: 289).

Human in industrial era are easy to fall and Loss of humanity. Therefore, an attempt to revive human dignity, (emancipation) of man, humanization is indispensable. In Q.S _at-Tin_ (95): 5.6 it says that people
can fall to the lowest place. Then the verse excludes those who believe and do good deeds. May this verse refer to humanization, i.e. faith and righteousness. Of course the implications of faith and pious charity are very wide (Kuntowijoyo, 2006: 102).

Humanization can be applied to support the quality of educational actors, such as educators, students, and parents. The three actors have a very important role in education so it is expected that humanization values can seep into his soul.

*Nahi munkar* in daily language means anything, from preventing friends consume ecstasy, eradicate gambling, to defend the fate of the workers and expel the invaders. For that we will use the word liberation (Latin liberare means "liberation") means "liberation" (Kuntowijoyo, 2006: 98).

The goal of liberation is the liberation of the nation from the cruelty of poverty, technological arrogance, and extortion abundance. We are united with the poor, those trapped in technocratic consciousness, and those displaced by the giant economic power. We want together to free ourselves from the shackles we build ourselves (Kuntowijoyo, 1991: 289).

The goal of liberation is four, namely knowledge system, social system, economic system, and political system (Kuntowijoyo, 2006: 103-105). The description is:
1. The liberation of the system of knowledge is the attempts to liberate people from the system of materialistic knowledge, from the dominance of structures, such as class and sex.

2. Liberation from the shackles of the social system is very important, because in general the people are out of the social system of agrarian to the industrial social system. That is the great transformation for people. The transformation has been in place since the beginning of the 20th century.

3. Liberation from the shackles of the economic system needs attention, although this problem is sometimes very sensitive because it is linked with national development, stability, and security. It is in our national interest to see some gaps and injustices.

4. Political liberation means liberating the system from authoritarianism, dictatorship and neo-capitalism. Democracy, human rights, and civil society are the goals of Islam. The political activism of the scientists (especially the young ones) should be grateful, because usually social sciences are often the bulwark of conservatism. The "radicalism" of the social sciences will ensure that change and transformation proceed rationally and scientifically responsible..

Tu'minuna billah in the Qur'an has a special meaning, Kuntowijoyo uses a very common terminology, namely transcendence as a counterpart. The word transcendence (Latin transcendere means "upward", English to
transcend is "pierce", "bypass", "beyond") meaning "journey above or beyond" (Kuntowijoyo, 2006: 98-99).

The purpose of transcendence is to add a transcendental dimension to culture. We have surrendered to the flow of hedonism, materialism, and decadent culture. We believe that something must be done, that is to cleanse ourselves by recalling the transcendental dimension which is the legitimate part of the human nature. We want to feel the world again as God's grace. We want to live again in an atmosphere independent of space and time, when we touch the greatness of God (Kuntowijoyo, 1991: 289).

Transcendence becomes the most basic thing that underlies the whole dimensions of education. A strong transcendental pillar affects all dimensions and educational systems that in its real activity are accompanied by humanitarian pillars or builds humanity and liberation, disrupts the damaging things of the personality.
A. Prophetic Education in The Family

The child is a gift from Allah SWT who is well-educated and true, by teachers and educational material is good and true too (Adz-Dzakiey, 2005: 184). Parents bear a great responsibility in the education of their children. The education begins since a child is still in the womb of his mother until the age of adolescence.

Prophetic education, like the example of the Apostle, lies primarily in family traditions that have religious awareness, social sensitivity, and readiness to always make improvements for progress. Families with spiritual and social dynamics will be able to nurture bright and bright children of the future (Roqib, 2016: 106).

Social Sciences by Kuntowijoyo is transformed into a prophetic social science in which society is directed towards the prophetic ideals, namely khoiru al-ummah. Similarly, education in the family, parents as educators in prophetic education role to instill prophetic values and direct his family to participate in historical activism as revealed Kuntowijoyo about the elements contained in Q.S. Ali Imron verse 110.
The Meaning: Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah (Departemen Agama RI, page: 64).

Historical activism, working in the midst of humanity (\textit{ukhrijat linnas}) means that the ideal for Islam is the involvement of people in history (Kuntowijoyo, 2006: 91). To be \textit{khoiru al-ummah}, the requirement is to do \textit{amar ma'raf nahi munkar} and \textit{tu'minuna billah} (Sani, 2011: 45), parents direct their children to implement the concept of humanization and liberation based on faith in God in his life. The application of these three elements in the family is as follows:

1. **Humanization Elements**

   In instilling the element of humanization in children, parents can do several ways such as:

   a. To discipline obligatory things such as prayer, reciting the Qur'an, and praying to the child as the basis of his need as a man of God's creation.

   b. To train children's sense of social sensitivity is taught and explained about the benefits of respect, respect, compassion and others. The child is taught by giving exemplary and invites him to
do the same; for example when there is a light discussion between family members, then there is a difference of opinion between the father and the first child, to appreciate the opinion of both, the mother takes a better opinion and give praise to the first child on the proposal given though still not appropriate, it is a lesson that awards are given to everyone.

c. Respect is taught by getting permission and kissing mom and dad's hand when traveling or asking for blessing. While the attitude of affection is implanted into the child by inviting the child to help his brother during adversity, visit the sick, spare the orphan, and tie the relation.

2. Liberation Element

Parents teach the element of liberation to their children in the following ways:

a. Familiarize children to be wary of deviations that often biases the negative impact on children, such as movie shows, false news, or other life phenomena channeled through the media information. If not aware, deviant behaviors may be considered normal for the child.

b. Parents give understanding to children about the danger of injustice, moral decadence, promiscuity, and corruption of behavior through methods appropriate to the child's condition, for
example through dialogue, stories, or good examples (An-Nahlawi, 1995: 145).

c. Parents educate girls and boys for the highest possible education, providing equal opportunities between girls and boys in terms of education. The attitude sets an example to her child that there is no gender dominance in education. In addition, by supporting his son to educate as high as possible means that parents help liberate the stupidity of this nation.

d. Parents teach their children to love cultural customs, but besides, parents also educate children to filter out the customs that exist in society, that not all traditions are good. Parents explain by using the logic that children need to reject the things mystical. Belief in mystical things can disrupt our faith in the ultimate human creator

3. Transcendental Elements

Parents instill a transcendental element in their family in the following way:

a. Instill faith concepts into the hearts of children on various occasions by directing their views on the various natural phenomena that show the power, greatness, and unity of God and familiarize them to behave in an Islamic way (An-Nahlawi, 1995: 177).

b. Both parents should introduce them about matters of belief, morals and laws of fiqh and human life. Most important is that fathers and
mothers are the first role models for their children in personality formation, both parents here serve as role models for both models of theoretical and practical order. (Subianto, 2013: 337)

c. Parents should encourage children to be diligent in worship by applying congregational prayers; invites children to perform rawatib prayer, dhuha, tahajud, and other sunnah prayers; performing the sunnah fast together, and other worship. In his invitation, parents explain to the child the understanding and benefits that will be obtained from the worship. If so, he will become a child who has a personality that can not be separated from the value of Faith-Islam and Ihsan (Roqib, 2016: 106).

d. Parents explain that humans live in the world by the grace of God, all by the will of God and we as human beings try to be grateful for His grace by keeping hablu minallah and hablu minannas, because the value of transcendence is not only the love of man to his Lord, but also including human relationships with other humans.

All that people see, hear, and feel are education. Children, in the development of flowers is very easy to imitate everything and family is the subject that most often interact with children, if the pattern of family life is good, then the child will grow and develop well as well. The family has a very important role in human development because the family is the first and foremost place for its growth and development.
A positive family climate in childhood is a tool in improving creative and productive behavior in adulthood. Positive and negative family climates provide a valuable life experience for children. Life experiences and lessons learned from life experiences will shape the values of human life (Sukiyani, 2014: 66).

B. Prophetic Education at School

Education is a shared responsibility between family, school, community or government. Schools as a means of continuing education in the family (Subianto, 2013: 337), apply prophetic education with the following elements:

1. Purpose of Education

The purpose of prophetic education is to educate people to become khoiru ummah. Muh. Roqib (2016), that purpose actually cannot be separated from the educational principles derived from the values of the Qur’an and as-Sunnah. These principles are, first, the principle of integration (monotheism) which sees the unity of the world and the hereafter. Therefore, education will put a balanced portion to achieve happiness in the world as well as in the afterlife.

Second, the principle of balance. A proportional balance between physical content and ruhaniyah, between pure science and applied science, between theory and practice, between values concerning aqidah, shari’ah, and morals.
Third, the principle of equality and liberation. Every individual even all beings are from the same Creator. Differences are merely an element to strengthen unity.

Fourth, the principle of continuity and sustainability. Demanding knowledge continuously, and continuously is expected to appear awareness of self and environment and more important than that is conscious of God (Roqib, 2016: 43).

Fifth, the principle of benefit and virtue. The spirit of monotheism when spread in the moral system, morals to God with the cleanliness of hearts and beliefs far from dirt, will have the fighting power to defend the things maslahah or useful for life (Roqib, 2016: 44).

2. The Material

Prophetic educational materials include elements of humanization, liberation, and transcendence. In the aspect of humanization, the material in the form of respect, honest attitude, compassion, respect for others, the wisdom of connecting friendship, caring about the fate of others, tolerance, unity and so forth.

Prophetic educational materials in the aspect of liberation include gender equality material, narcotic danger, danger of free association, simple lifestyle, and productive creative generation.
Prophetic educational material in transcendence aspect includes such as faith in Allah, wisdom and benefits behind worship to Him, the benefits of zakat, infak, shodaqoh, and tawakal.

3. Educator

Educators in prophetic education must have four prophetic competencies, namely: honesty (shidq), responsibility (amanah), communicative (tablig), and intelligent (fatana) (Roqib, 2016: 36). With these four competencies, educators become uswatun hasanah for learners.

4. Participant

In prophetic education, every child has a positive potential (fitrah) as the basis of human development. God mapped the nature of every human being since its creation and there is no change in the nature of God. Every human being is born in his nature and will be sustained and developed if honed and cared for by his educational environment.

Learners are taught the values of liberation by instilling in learners that as human beings, learners are free creatures, free creative, free to argue but still all must remain in accordance with the values of humanization is the nature of goodness in human beings. The elements of transcendence can be applied in religious and character lessons.
Learners should continue to develop the potential of his nature throughout life. The concept of lifelong education rests on the fact that learning must be done for the rest of human life, albeit in different ways and processes because if it is not done for life then the value of humanity will be uprooted so that it will descend its dignity and quality (Roqib 2016: 54))

5. Method of Education

Basically, there are differences between the method of prophetic education and other education. The method may be lecture, discussion, problem-based learning, and so on. The dissection are uswatun hasanah and the spiritual and mental values that accompany it when it is practiced and practiced (Roqib, 2016: 59).

The method chosen and implemented by educators transcendentally accompanied by a genuine sense of sincerity so that learners stirred the spirit and educational movement with a sense of pleasure and comfort. Spiritually-inspired spiritual values of liberation and humanism will provide a strong side of touch to do for their benefit and the environment (Roqib, 2016: 66).

6. Media of Education

In prophetic education, historically it has been known that literacy and reading tools existed during the time of the prophet and were taught among the Companions and had also used the educational tools and media with the simplicity of his day. In the present day with
the development of advanced science and technology, laboratory equipment, computers, films, and more will help students learn. Explanation syar'i about menstrual blood, nifas, istihadah, pregnancy, birth and other fiqh issues can be assisted with educational tools or media. (Roqib, 2016: 68)

7. Evaluation of Education

Evaluation is needed to measure educational processes and outcomes. From the process aspect, whether the process is in accordance with the prophetic education which includes the appreciation of the objectives, the content of the material, the behavior, the quality of the educator, the views and the treatment of the students, the use of methods and learning media (Roqib, 2016: 69).

In terms of outcomes, the standard of educational success lies in the achievement of the established goals. Short-term goals in the form of prosperity in the world and long-term goals, namely happiness in the afterlife. Both goals can be seen from the mastery of skill and noble character. The easy-to-know benchmark is the learner's behavior in everyday life (Roqib, 2016: 69-70).

Prophetic education has a plus in its application, adding the divine values in its mission vision and its programs. In execution is required exemplary and habituation. Students can learn by looking at real life skills as the transmission of values, norms, and love (Noah, 2013: 53). Kindness is not necessarily crammed from the outside, students need a mirror that
can reflect the goodness in them. They need creative efforts and stimulation from us to raise the virtue of nature (Noah, 2013: 54). Habituation is the process of inculcating good habits so that teachers and learners understand, be able to feel, and do good (Noah, 2013: 55).

It needs to be designed also challenging but fun activities such as social visits, such as to nursing homes, to natural disaster sites, to slums, to contemporary technological development centers, and so on. It is a visual way of enabling social sensitivity, love of science, and so on (Noah, 2013: 57).

In educating, the school community does not struggle alone. Communities outside educational institutions, such as families, the public institutions, and the State, also have a moral responsibility to integrate character building in their life context (Subianto, 2013: 334).

C. Prophetic Education in Society

Society is a part of education, this means that the community participate in determining the direction and at the same time take responsibility for the implementation of education. The role of society in national education is guaranteed by law. Article 54 paragraph (1) of the Act. No. 20 year 2003 mentions the participation of the community in education includes the participation of individuals, groups, families, professional organizations, authorities, and community organizations in the implementation and quality control of education services. Whereas in
article 54 paragraph (2) mentions the community can participate as a source, implementer, and users of educational outcomes (Ki Supriyoko, 2007: 14).

The community is needed as a place to follow up the process that is in school. Students need to practice and apply the science, methodology, and values they gain in their playing environment and society.

1. **Humanization Elements**

   Activities in society that contain elements of humanization, among others, such as:

   a. Meeting *dasa wisma, RT, RW*, and other meetings that strengthen friendship between citizens, so that residents know each other between one citizen with another citizen. In the meeting can also discuss about topics of humanization, liberation and transcendence.

   b. Mutual cooperation. In this activity there is a value of cooperation and help helps, so that people become concerned about each other and not indifferent

2. **Element of Liberation**

   Citizens have a major role in liberation education. People in society are expected to understand their citizens to move the nation free from cruelty of poverty, technological arrogance, and extortion abundance by making breakthroughs such as:
a. The community supports education in the development of the surrounding educational institutions and also supports the citizens to continue their education to a higher level. According to the authors' experience, there are still many areas that have not supported their citizens to continue their education, assuming that education to senior high school level is enough and prefer to continue looking for work.

b. Special folk schools of the marginalized or disabled and street children. People with disabilities claimed can not do things maximally because there are certain nerves that are different from normal people so that they are indirectly alienated from the social environment while street children are accustomed to violence, promiscuity, and intoxication. With the public schools devoted to marginalized people, they can feel education like children in general and do not have to worry about the high cost of education.

c. Health counseling that focused on health care family coaching, the students are housewives. The goal is that housewives can make the first appropriate action when family members suffer from pain and learn early symptoms are there. This can help reduce the risk of death and malnutrition in Indonesia.

d. Agricultural, marine and creative economy education is delivered by adjusting the majority of people's livelihoods. Citizens are
given knowledge on tips that can increase the productivity of citizens' income.

e. Creative economic movement that teaches citizens to be able to utilize or cultivate agricultural or marine products to the maximum and utilize used goods that exist in homes and land to be processed and processed so that the economic value. The purpose of this material is to help improve the economic movement of the people.

f. The community held an election socialization. Election gives freedom to the community to vote with conscience according to society's choice without any coercion from certain parties.

3. Transcendental Elements

In the era of the Prophet, Islamic education was first performed at a friend's house called Arqom, until now the term Darul Arqom (the house of Arqom) became the name of the existing coaching level in Muhammadiyah. When many people who embrace Islam and Islamic miliu already felt, education is implemented in the mosque. The mosque becomes a place of worship, da'wah, and education.

Similarly, today, the prosperous mosque becomes the center of worship, da'wah, education, and social activities. Infaq funds collected are used as much as possible by continuing to increase the innovation of various activities, so if the infaq funds remain much then there can be questionable activities in it.
Mosques have a role in moral education and divinity in the community, especially the Muslims. Some transcendental activities include:

a. Mosque board and society can make the movement of pray subuh, maghrib and isya interesting so that people come in droves to the mosque as a study activity after dawn which after finising the study of the community will be treated to sweet tea and warm porridge. Activities after maghrib in the form of riyadu as-sholihin studies that teach the values of virtue.

b. Tafsir studies and Islamic life-guidance studies. Tafsir studies invites citizens to study al-Quran completely. Al-Qur’an is not just read and memorized, but it must be understood and practiced, so we are perfectly studying al-quran. In addition, citizens will also learn to study aqidah, morals, Islamic law and history of Islam. Islamic life-guidance studies, the activities of Islamic life-guidance studies invite citizens to understand the Islamic lifestyle, so that the environment covered by transcendental element will be realized.

c. Children learn to read the Qur'an in the mosque through TPA / TPQ. In addition to TPA / TPQ, there is also Madin, which teaches tauhid, akhlak, syariah, and muamalah education. So that students have a strong transcendental foundation in him. Students can also apply the transcendental element by following the
worship in the mosque and *muamalah* with peers in their daily behavior. While the moral education can be practiced on peers, parents, and neighbors. Morals and transcendence are the main capital in education, human beings will be very valuable when having good morals and understanding of religion.

d. Studies on the deepening of religious knowledge for adults should also be encouraged often. The goal is for people to acquire the knowledge of the practice of life according to religion from the process of birth to death. Its activities such as the study of preparing God's call that reminds that the age of a person is in his hand so that man should not be arrogant with the achievement of his world and prepare supplies for akhiratnya by adding spirit of worship to Allah.

e. Social activities in the mosque such as the distribution of *zakat*, *infaq, sodaqoh*, scholarships of outstanding students who are intended to help the mustadz'afin to rise from adversity. By observing the *mustadz'afin*, citizens will also prevent the missionary movement so that the *mustadz'afin* do not convert and remain strong in their faith.

The mosque is very urgent in empowering the poor people around the mosque. Therefore, the system of mosque *jamaah* data collection along with the level of wealth must be really done by the board of the mosque to facilitate the management of *zakat*. 

Thus, the poor fakir who became the responsibility of the mosque is not abandoned, the zakat mandate of the jamaah are also channeled according to the shar'i clarity and thus increasingly proves that the mosque is able to become the center of the settlement of social problems (Mulyono, 2017: 30)

With such activities, benefits and use of the mosque to be a maximum.
BAB V
CLOSURE

A. Conclusion

Based on the discussion and assessment that has been done by the writer, it can be taken some conclusions as follows:

1. The Concept of Prophetic Education

   The basis of prophetic education is Q.S. Ali Imran verse 110, in which there are four concepts, namely: first, the concept of the best people; second, historical activism (historical consciousness); third, the importance of consciousness; and fourth, prophetic ethics.

   Prophetic education makes the Prophet Muhammad as a role model of learners. The pillars of prophetic education are humanization, liberation and transcendence. What distinguishes the concept of prophetic education with other educational concepts are: the existence of the pillar of transcendence which is the cornerstone of humanization and liberation, besides the prophetic education oriented to build civilization of the ummah.

2. Implementation of Prophetic Education

   Prophetic education can be implemented in family, school and community environments. Its application by transferring humanization, liberation and transcendence values in all its processes.
B. Suggestion

1. Prophetic education starts from the family. The family is the first place and the main actor in education. Therefore, to strengthen the prophetic education in children, parents must understand the concept of prophethood first, besides parents should also be a good example for their children in the application of prophetic attitudes.

2. Teachers and educators should be able to provide habituation and goodness for students because they are the main characters in the formation of moral and morals students in school. In the process of learning and evaluation of education teachers should emphasize aspects of morals and morals.

3. The community should support the development of education around the place of residence and motivate the citizens in it to take education as high as possible.
BIBLIOGRAPHY


Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.

APPENDICES
KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI (IAIN) SALATIGA
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Jl. Lingkar S Km 02, Kel. Puhatan, Sidorejo, Salatiga 50716, Telp: (0298) 6031364, Fax: (0298) 323433
Website: http://www.tarbiyah.iainsalatiga.ac.id E-mail: tarbiyah@iainsalatiga.ac.id

No : B-42/In.21/KKI/PP.07.3/08/2017
Lamp : Proposal Skripsi
Hal : Pembimbing dan Asisten
Pembimbing Skripsi

Kepada

Yth. 1. Dr. Fatchurrohman, M.Pd
2. Dr. Sa’adi, M.Ag

Di Tempat

Assalamualaikum wr.wb

Dalam rangka penulisan Skripsi Mahasiswa Program Sarjana (S.1.). Saudara ditunjuk sebagai Dosen Pembimbing Skripsi Mahasiswa:

Nama : AZKIA OCTAMILA RAHMA
NIM : 111-13-133
Fakultas : TARBIYAH DAN ILMU KEGURUAN
Jurusan : PENDIDIKAN AGAMA ISLAM
Judul Skripsi :

PENDIDIKAN PROFETIK DALAM PERSPEKTIF KUNTOWLOYO

Apabila dipandang perlu Saudara dimohon untuk berkenan mengoreksi judul skripsi tersebut di atas.

Demikian untuk diketahui dan dilaksanakan.

Wassalamualaikum wr.wb

Salatiga, 08 Agustus 2017
Pengelola Program Khusus Kelas Internasional FTIK

[Signature]

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**LEMBAR KONSULTASI SKRIPSI**

Nama Mahasiswa: Astria Octavia Rahan
NIM: 1113-132
Dosen Pembimbing: Dr. Sa’adi, M.Ag
Jadul: Prophetic Education in the Perspective of Kunta’wilisyo

**CATATAN PEMBIMBING**

Diterima 19/7/2017

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Salatiga, 01 Agustus 2017

Mengetahui,
Wakil Dekan
Bidang Kemahasiswaan dan Kerjasama

Achmad Aminun, M.Ag.
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Citizenship: Indonesian
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E-mail: azkia.osta@gmail.com

II. Educational Background

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Salatiga, 20 September 2017

Azkia Octamaila Rahma
NIM. 111-f3-133