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The Prophetic Education Paradigm as the Scientific Integration of UIN Saifuddin Zuhri in *Merdeka Belajar* Policy

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Abstract: This study aims to determine the prophetic education paradigm as an approach of scientific integration in the State Islamic University of Prof. KH. Saifuddin Zuhri Purwokerto (UIN Saizu) in the "*Merdeka Belajar – Kampus Merdeka*" policy. This study employed a qualitative approach which emphasized a library research method. Data sources gathered from libraries or documents in the form of books, journal articles, translated publications, and the internet by investigating data sources concerned with the topics of scientific integration, prophetic education, and "*Merdeka Belajar – Kampus Merdeka*" policy. The data were analyzed using descriptive and analytical investigation to describe, report, and evaluate the present situation. The results of the study revealed that prophetic education is based on the idea of encouraging people to be decent (righteous), achieving the rank of perfect human being (*insān kāmil*) and making an improvement (*muslih*) into an ideal environment or society (*khaira ummah*). Professional education is continuing to develop a new system for bringing people closer to God (transcendence) through digitally expanding human ideals (humanization) and avoiding harmful things (liberation). However, the trend of the "*Merdeka Belajar*" policy was capable of accommodating material data (cognitive, affective and psychomotor) but lack of spirituality. Therefore, prophetic education will be able to bridge competence and spirituality in an independent learning policy. The initiative on scientific integration must continue as a manifestation of the scientific and integrated nature of Islam through the spirit of prophetic education.

Keywords: Higher education; *merdeka belajar* policy; prophetic education; scientific education.

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INTRODUCTION

The concept of scientific integration is an effort to unite (not just combine) God's revelation and human findings (integralistic sciences) and not to exclude God (secularism) or isolate humans (otherworldly asceticism), God, nature, and he (human) is present as a

whole (Kuntowijoyo, 2004). Integration makes the Qur'an and Sunnah a grand theory of knowledge so that the verses of *qauliyah* (stated) and *kauniyah* (nature) can function applicative (Suprayogo, 2016). Scientific integration aims to carry out "acculturation" of all values in every science, knowledge, and experience sublimation. The scheme and

breadth of the study grow broader and deeper as a result of this scientific integration. Scientific integration will be a new force in developing, constructing, and preserving Islamic knowledge and values, as well as in institutions.

There are three typologies of Muslim scholars' responses related to the relationship between religious science and general science. The first is the restorationists, who said that knowledge that is useful and needed is religious practice (worship). Meanwhile, Ibn Taimiyah argued that knowledge was only knowledge that came from the Prophet. Likewise, Abu A'la al-Maududi, the leader of Jama'atul Islam Pakistan, stated that Western sciences, geography, physics, chemistry, biology, zoology, geology and economics are sources of error because they are without reference from Allah and the Prophet Muhammad. The second is the reconstructionist, who said that religious interpretation needs to improve the relationship between modern civilization and Islam. Islam at the time of the Prophet Muhammad and his companions was very revolutionary, progressive, and rationalist. Sayyid Ahmad Khan (d. 1898 AD) also stated that God's word and scientific truth are both true. Meanwhile, Jamaluddin al-Afghani stated that Islam has a scientific spirit. The third is reintegration, which is a reconstruction of the sciences derived from the verses of the Qur'an and those from the Kauniyyah verses, which means returning to the transcendental unity of all sciences (Azra, 2010).

The Islamic Institution should do or choose this scientific integration so that there is no dichotomy on the structure and scientific basis developed. All sciences have value and are connected to each other. Scientific integration was born from thinking about the fact of the separation (dichotomy) between the religious sciences and the general sciences. Many factors cause these sciences to be dichotomous or inharmonious, among others, due to differences at the ontological, epistemological and axiological levels of the two fields of science (Rifai et al., 2014). Educational institutions have metamorphosed

into a new epistemology that is more synthetic and integrative by using several offers of Islamic studies approaches from various disciplines: philosophy, sociology, history, hermeneutics, and phenomenology approaches, which are incorporated in the dichotomous-atomistic paradigm (M. A. Abdullah, 2006), which then ends with the integration paradigm as a new breakthrough in studying and researching Islamic problems (Aziz, 2013). The historical value will provide an impetus to the scientific integration process while also reflecting how the anthropological approach, according to Abdullah (2003), takes place beautifully and in tandem, submerged in the concept of great tradition and little tradition.

This scientific integration is also one of the paradigms and solution steps in addressing and unravelling the emerging problems, namely through the conflict management approach inherent in the construction of scientific integration itself. Through this conflict management, each scientific discourse is in a different position; science tests all hypotheses and all theories based on experience, while religion is based on belief (Plantinga, 2010), which this meeting can then be elaborated on with the point of analysis of the various dynamics that develop.

Scientific integration continues to develop and experience development in every aspect and line of study. This integration also shows that all parties and institutions are trying to provide the best for the community. The development of scientific integration has the style and characteristics to unite all knowledge into one particular box by assuming the source of knowledge in a single source, namely Allah. Meanwhile, other sources such as senses, thoughts, and intuition are seen as supporting sources for the core sources. Thus the source of revelation becomes ethical, aesthetic, and logical inspiration from science (Kartanegara, 2005).

The integration of science in the State Islamic Universities in Indonesia (PTKIN) has so far developed massively and in various ways. It is because all higher education

institutions have the same goal, namely eliminating the scientific dichotomy and providing the best and quality education for the successors of the Indonesian nation. Efforts to develop the concept of scientific integration are also based on the rapid development of the times.

Coordination is a necessity to address those goals so that all parties from leaders, lecturers, education staff, and students are ready to participate in this era of disruption, both in the realm of understanding and internalizing religious values, education, research, information and communication technology, knowledge actualization, and other contemporary issues. However, the problem that is often disturbing is that new futures cannot be generated until new things can actually be read by selectively and discarding things that are no longer relevant. In addition, executives or policymakers are usually shackled in a comfort zone by only daring to do things that they have known in the past. Getting out of your comfort zone takes courage and togetherness. Leaders like to carry out habits in their comfort zone because that is all they are familiar with while treading a new future is really uncomfortable because they are all uncertain, unclear, and not yet formed. It's unclear, unsettle, and uncertain! (Rhenald Kasali, 2017).

Facts, realities, and at the same time, the problems mentioned must be answered. The most effective answer is carried out by developing scientific paradigms at PTKIN. The development of the scientific paradigm is based on the disruptive mindset of the executives or leaders at PTKIN. Through this disruptive mindset, PTKIN is ready to greet and welcome the era of disruption. The disruptive mindset developed by PTKIN by trying to integrate science while still grounded in historical localities is also in line with Kim Knott's concept, which offers a rapprochement approach, a method that connects the subjective (firstness), objective (secondness), and inter-subjective (thirdness) pillars (Knott, 2005).

Scientific integration can also be developed in a broader and, at the same time,

an in-depth framework through a systematic synthetic construction. This scientific integration moves more systematically and is implemented continuously so that scientific integration (integration of science and religion) contributes in the form of a more coherent world view, which can then be further elaborated in a comprehensive and contributive metaphysical framework (Barbour, 2000). PTKIN has become an integral part of this development and life landscape, which at the same time stands firmly on the construction of scientific integration that it has developed.

From a historical perspective, many scientific paradigm concepts have been built and developed by previous scientists from various institutional backgrounds. The concept of a paradigm developed by these experts has become a marker as well as a differentiator for a scientific paradigm building of a higher education institution in Indonesia (Aminuddin, 2010). The existence of this scientific integration paradigm provides an open dialectical space, so that religious sciences can greet each other with general science, or all sciences reinforce each other (Izudin, 2017). The scientific dichotomy becomes an academic crisis that must be overcome. Studies and approaches that are based on the empirical-historical-critical realm are one of the solutions (Siswanto, 2015), so that scientific integration becomes very fundamental.

In formulating scientific paradigms systematically, starting from the philosophical paradigm to the technical level in the operational preparation of the curriculum and the learning process carried out by the previous State Islamic University (UIN) can be used as a reference for all subsequent UINs (Rifai et al., 2014). Therefore, cultural identity through the *Jabal al-Hikmah* scientific paradigm becomes the central point of determination in the learning paradigm applied at the State Institute on Islamic Studies (IAIN) of Purwokerto in the new status as the State Islamic University of Prof. KH. Saifuddin Zuhri Purwokerto. The learning paradigm is very important because it does not allow a good scientific paradigm to

become empty and alienated precisely because of the absence of a learning paradigm on which to base its implementation. The orientation of society with the development of science, knowledge, technology, and communication now has also practically changed, especially with reference to international issues regarding the era of disruption, the industrial era 4.0, the era of big data, and the era of artificial intelligence. Therefore, the strategy for elaborating the scientific paradigm of *Jabal al-Hikmah* at IAIN Purwokerto is absolute. The learning paradigm at IAIN Purwokerto is a prophetic learning paradigm.

The study explored the prophetic philosophy paradigm as an approach of scientific integration in the State Islamic University Prof. KH. Saifuddin Zuhri Purwokerto. Furthermore, the study investigated the university's scientific integration through a prophetic education approach in the government policy on higher education, namely "*Merdeka Belajar – Kampus Merdeka*". Therefore, the main research question in this study is "How is the prophetic education paradigm used as an approach of scientific integration in the State Islamic University Prof. KH. Saifuddin Zuhri Purwokerto under the policy of *Merdeka Belajar – Kampus Merdeka*"?

METHOD

This study employed a qualitative approach that emphasized a library research method. According to Synder, there are several existing guidelines for library research. Depending on the methodology needed to achieve the review's purpose, all types can be helpful and appropriate to reach a specific goal. Under the right circumstances, all of these review strategies can be of significant help to answer a particular research question (Snyder, 2019).

Data sources gathered from libraries or documents by investigating data sources concerned with the topics of scientific integration, prophetic education, and the "*Merdeka Belajar – Kampus Merdeka*" policy. The primary data were gathered from

the statute of the State Islamic University of Prof. KH. Saifuddin Zuhri Purwokerto, while secondary data were obtained from books, journal articles, translated publications, and the internet pertaining to the research issue. This instrument is internal, which means that the researcher is the data gathering instrument. Researchers are a significant tool for understanding the significance, interaction of the contents, where questionnaires do not reveal this (non-human instrument).

Data analysis methods used in this study were descriptive and analytical investigation that is a study paradigm that describes, reports, analyzes and evaluates the present situation. Data checking (editing), data categorization (classification), data verification (authentication), data interpretation (analysis), and conclusion were the techniques used to assess the validity of such data in this study.

RESULTS AND DISCUSSION

Scientific Integration: Substance and Application of Vision

Reinterpretation means an effort to reform (*tajdid*) the old meaning to get a new understanding that is believed to be better. Renewal can also be called *tajdid*, which this term is often attached to religious aspects, either in the form of thought or action as a reaction or response to internal and external challenges (Ichtar Baru van Hoeve, 1996). It is as a form of response or answer to the problems that occur or to achieve ideal human dreams while maintaining the old conditions and traditions that have existed good for achieving a new civilization that is better.

Renewal (*tajdid*) in the field of Education by reinterpreting related to the integration of science has been carried out by several experts in Islamic Education and State Islamic Universities (PTKIN). *Tajdid* that has been carried out in this area is the "Islamization of Science" project which began to echo during the International Conference in Mecca on Muslim education initiated by King Abdul Aziz and attended by Muslim experts from 40 countries who presented 150 papers aims to improve the Islamic education system.

The discourse of "Islamization of Science" was pioneered by Al-Attas (1977) and Fārūqī (1981), who explored the problem of weakness in Islamic education.

Because the Islamization program did not address academic issues in Islamic education, a new movement evolved in the form of "integration of knowledge and Islamic educational institutions" in a holistic system in order to avoid being charmed by Western civilization and science. This movement tries to attack Western ideas and society, which are positivistic-capitalistic-materialistic while lacking moral and spiritual dimensions. The liberal Western heritage, along with grave moral degeneration, necessitates the proposal of alternatives and answers by Muslim scientists. This intellectual movement has received a wide response from world Muslim scientists, including Sardar (1986), who supports changes in Islamic education which have been dichotomous by building an integrative epistemology and system.

Despite widespread support, this thought movement was criticized by Muhammad Arkoun and Fazlurrahman, who believed that the Islamization of science was difficult to achieve. It is because the nature of science if it had reached its endpoint, would be in accordance with the truth and natural laws, which mean it would also be in accordance with Islamic teachings. Exact science, technology, and natural sciences will be in conformity with Islamic scientific inspiration if methodologically proper. Perhaps the social sciences and humanities that include values and ethics (morals) can be corrected and developed from an Islamic standpoint. Islamization and integration will occur automatically if knowledge is developed continuously, which will undoubtedly be in harmony with the values of the Qur'an.

Kuntowijoyo (2004) introduced the prophetic social sciences approach that has pillars of transcendence (*al-iman bi Allah*), humanization (*al-amar bi al-ma'ruf*), and liberation (*an-nahy 'an al-munkar*). Furthermore, Kuntowijoyo's idea of

transcendental structuralism, which tries to create "mockups" and "models" to build new theories in developing muamalah in the future, needs attention with the existing factual conditions.

Another more sociological and philosophical alternative in Islamic studies is the "evolutionary" principle as proposed by Taha (1996). He gave an example, slavery at the beginning of Islam was tolerated but then abolished with an evolutionary approach, gradually so that the process towards the ideal continued without noise. This "evolutionary" principle, if applied, will affect the improvement of more just social life, such as discrimination against women in polygamy and the division of roles between men and women. the same or in accordance with the economic conditions of the heirs and the elimination of non-Muslim discrimination because the socio-theological concerns that existed in the past are currently no longer there or are no longer current (Na'im, 2019).

The dynamic scientific movement in Islam will inevitably lead to the perfection of scientific theory and institutions, resulting in students who are perfect humans (*insan kamil*). Muslim scholars and thinkers may hold opposing views on some of these scientific approaches or movements, but these differences are still positive because scientists enter diverse doors of knowledge and life, which complement each other. These scientific ideas and movements can, at the very least, respond to the wishes of scholars like Tabathabai, a Shia thinker who hopes to raise a generation of Muslim scientists interested in philosophy, theology, and other sciences so that productivity can emerge in the development of these sciences. Muslim scientists must respond to these ideals. Without trust, solidarity, and a willingness to sacrifice, any offer or alternative is difficult to realize (thoughts, wealth and energy) (Fauzan, 2018).

Based on the substance of the teachings and the ideal vision of the institution that has been developed, it is acceptable to continue by giving an evolutive scientific integration program. In keeping with the scientific

character created, the approach adopted is eclectic. This offer is proposed so that they are no longer bound by the formality of forms or integration models such as the "Spider's Web, Tree of Knowledge, Scientific Twin Tower" model or others that have been widely begun and effectively developed. This evolutive-eclectic mentality, which considers Islam to be a dynamic inspiration, is thought to be more adaptable and applicable.

Jabal (Mountain) as a Symbolic Metaphor of Scientific Integration

This evolutive-eclectic spirit which refers to the spirit of Islam is used as the basis for the development of higher education institutions or institutions that continue to strive to integrate their knowledge, which cannot be separated from historical concepts and values are an inseparable part of the educational landscape. As the development of a human being, this historical stage is very important because from this character and various approaches can be easily internalized. The development of scientific integration in educational institutions will find its significance point when it is associated with the history of birth and development. Based on this aspect, efforts to carry out content analysis while simultaneously bringing "the future to the present" or in Rhenald Kasali's language, *"tomorrow is today"* (Kasali, 2017), can be carried out effectively and productively. In the context of the history of Islamic higher education in Indonesia, early Indonesian Muslim thinkers and fighters have provided a foothold for thought, although there is a tendency to be more political than epistemological. Conceptually, the State Islamic University (UIN) comes from the State Islamic Institute (IAIN) or the State Islamic College (STAIN), while IAIN from the State Islamic College (PTAIN), then PTAIN from the Islamic College (STI), and STI development from schools, schools from madrasah, and madrasah from pesantren. In conclusion, the initial embryo of the birth of UIN/IAIN was from the pesantren, which was historically started by Sunan Ampel or Wali Songo (Kamaruzzaman, 2018; Siswanto, 2015; Tajuddin & Awwaliyah, 2021).

Based on the history and ideals of institutional developers, an institution moves in an evolutive dynamic towards the institutional ideals that are dreamed of. State Islamic Universities (PTKIN) such as IAIN Purwokerto formulate their institutional vision of excellent, Islamic, and civilized with the paradigm of scientific integration, which is metaphorical "Jabal al-Hikmah", which literally means mountain of wisdom, knowledge, and philosophy. Wisdom diction is used so that the academic community who proceeds at this institution can receive the wisdom, which is knowledge with inner and outer depths. The academic community and the educational staff of UIN Prof. KH. Saifuddin Zuhri (UIN Saizu) are expected to be able to maintain science, develop and produce knowledge theoretically as well as practical that is useful for the people and all of nature. Previously named Gunung Gora, the only mountain whose name has been Islamized is located surrounded by several districts/cities that have a distinctive tradition called *"penginyongan"* or the Javanese dialect *ngapak* because, behind the word, many use the letter "k" so that it sounds unique in the Javanese language. The historical history of Mount Selamet also provides information on the existence of an old kingdom in Java known as the Galuh Purba kingdom, which later developed to the west, Pasundan lands and east, Central Java and East Java. Biologically-geologically-volcanologically, mountains provide multiple theological, sociological, anthropological, zoological, botanical, technological, and economic messages along with their ecological diversity. On the mountain, there is earth, fire, water, and cool air where humans are created from these four elements. The mountain symbolizes life climbing up to "become", full of challenges and dynamics which, if interpreted in a sporting manner, will lead to a true excellent degree and dignity. The Qur'an calls it *i'tibar* for all humans.

In the perspective of the holy book, mountains function as a source of wisdom (QS. al-Ghasiyah: 19), as a source of knowledge (QS. al-Anbiya': 31), as a source of life (QS. al-Hijr: 19), as a source of natural

resources (QS. at-Takwir: 1-6), a source of fertility (QS. al-Waqi'ah: 4-6), as a peg for the earth (QS. an-Naba: 8), as a balancer of the earth (QS. an-Nahl: 50), and is a beautiful and soothing panorama (Qaf: 7). These verses are full of meaning and messages that must be developed academically in order to have a maximum function for life. Metaphorically, the mountain as a symbol of the scientific integration paradigm contains an academic message that the academic community must have the competence and ability to 1) understand and internalize the perfect and sublime asthma and God's nature in life, 2) theological solidity in vertical lines and

sociological abilities in horizontal, humanist relationships, 3) friendly with nature and prospering it for the common good, 4) dynamic in the movement of life that continues to increase towards perfection, and 5) providing solutions, being a mediator when conflicts occur and confirming the truth in society. The five elements are the ticket to achieve the title of *insan kamil* or *khaira ummah*, the ideal human being. In other words, axiologically and at the same time ontologically, wisdom in Jabal al-Hikmah is an active form that always provides "knowledge and learning" throughout time.

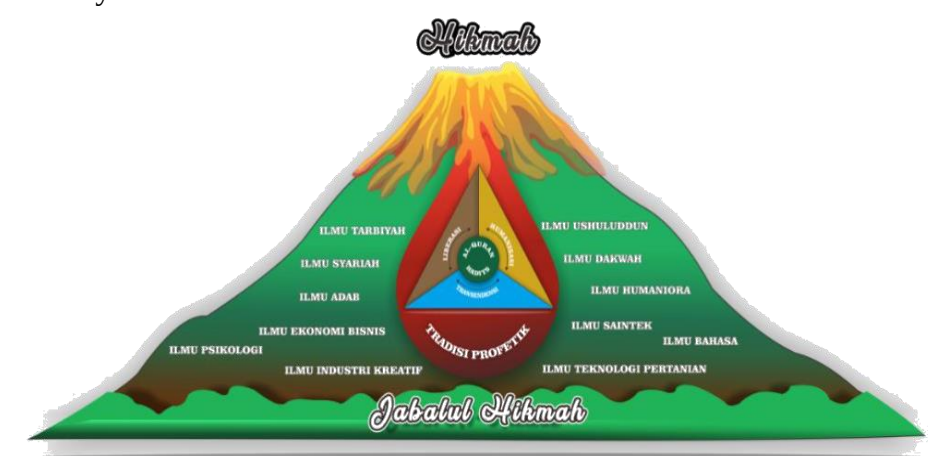


Figure 1. The Metaphoric of Jabal al-Hikmah Scientific Integration Paradigm

The Jabal al-Hikmah scientific integration paradigm emphasizes mastery of knowledge physically and mentally as well as its implementation in the life and culture of the academic community. In this paradigm of scientific integration, it is hoped that the self-image of graduates in the form of *insan kamil*, who have IPM characteristics; *Intellectuality, Professionality, and Morality* (Roqib et al., 2020).

Logo as Symbol and Inspiration of UIN Scientific Integration

Scientific integration, which is metaphorically symbolized by mountains, can also institutionally use symbols that send evolutionary-eclectic signals. UIN Saizu uses a logo inspired by geographical location, cultural locality, modernity, and motivation to participate in showing international civilization with logos as symbols and interpretations as follows:



An open book symbolizing persistent knowledge and its practice through State Islamic University Prof. K.H. Saifuddin Zuhri; Therefore, on the basis of this *istiqamah* science, the letter of UIN is enforced. The written letter of UIN, as a place and foundation for the educational process, so that the growth of science and practice, which is symbolized by the mountain of life, expands and rises.

The mountain, which is formed from two *Kudi* (Typical weapons of Banyumas) right and left, a symbol of the balance of the arena of human life in the world, play a prophetic role in the bond of *hablun min*

Allah and *hablun min al-nass* so that a true believer is built. This mountain resembles a lotus flower as a symbol of Ki Hajar Dewantara's character education with its three pillars, *ing ngarsa sung tulada, ing madya mangun karsa, tutwuri handayani*. This mountain also resembles the dome of a mosque as a representation of the centre of the cultural and religious life of Muslims. The symbol of the mountain depicts the metaphor of the word Allah which means that UIN Saizu always expects the pleasure of Allah, as well as being the goal of all forms of devotion. Inside, the mountain can also be read in the metaphor *lillah* as a symbol of a sincere movement. The mountain in its empirical reality as a symbol of Mount Slamet, which is located around several districts in the Banyumas Raya region, is a symbol of the socio-cultural-geographical binding of the Penginyongan area.

Right-wing, consisting of 3 feather roots that symbolize *Iman, Islam, Ihsan*; and five feathers symbolize the practice of the pillars of Islam. The left-wing, consisting of 3 feather roots, symbolizes *dhikr* (faith), thought (science), and good deeds (morals). *Dhikr* is an activity to strengthen spirituality, thinking as an intellectual-scientific-academic activity, and good deeds as a productive spirit of achievement; and five feathers symbolizing the practice of Pancasila in the life of the nation and state in the Unitary State of the Republic of Indonesia (NKRI). Right and left wings as a unit are open and flapping with full strength and valour, which symbolizes that UIN Saizu will continue to fly in the sky, always maintain the spirit to develop, and reach the achievements so that it becomes a superior and global university.

The Black Circle in the middle of the mountain is the Black Stone in the Kaaba, which symbolizes loyalty and commitment to divine values, which inflames the spirit to seek the pleasure of Allah SWT. Besides that, it is also a magma symbol that symbolizes the endless prophetic life movement (*rahmatan lil 'alamiin*), which integrates all the supporting elements for the sake of the Believer in serving Allah SWT through prayer. Magma, as a symbol of continuous

prophetic motion (continuous improvement) which occasionally emits explosions, is God's design to build the balance of the earth. In addition, explosions originating from magma provide fertility benefits. The round symbol represents determination and determination. One point in the centre means the focal point, a clear direction. The round magma symbol that describes any movement must be with a firm determination towards the pleasure of Allah and *lillah*.

The large circle that surrounds all symbols illustrates the existence of unity, wholeness, and togetherness in a unanimous commitment to achieving the vision, mission and goals of the university.

Prof. K.H. Saifuddin Zuhri was chosen as the name of UIN Saizu with the consideration that he is 1) a multi-talented writer, journalist, and scholar, 2) a national figure native to the Banyumas region (born in Sokaraja); 3) one of the initiators of the establishment of the Faculty of Tarbiyah Al-Djami'ah Sunan Kalijaga Purwokerto; 4) the Minister of Religion of the Republic of Indonesia who signed the charter for the conversion of the Faculty of Tarbiyah Al-Djami'ah Sunan Kalijaga Purwokerto to become part of the Islamic Institute of Al-Djami'ah Al-Islamiyyah al-Hukumiyah Yogyakarta in 1964.

Overall, this symbol also indicates a person who is prostrating, praying on a book, facing forward. The totality of this logo is a complete picture of the imagination of viewers, and readers with a conscience-spiritual approach will witness the panorama of all these elements as a single unit as well as describe the process of submission and obedience to the creator, Allah.

The color of the University symbol consists of 1) white, symbolizing cleanliness, purity, freedom, calm, clear atmosphere; 2) and green symbolizes fertility, peace, balance; black depicts an attitude of elegance, simplicity, steadfastness, serenity, elegance, and protection, while the gold color means excellence, quality, achievement, success, victory, prosperity.

Symbols of Jabal al-Hikmah as Prophetic Inspiration for Freedom of Learning

The prophetic learning paradigm within the framework of scientific integration *Jabal al-Hikmah* upholds scientific integration and connectivity in order to be able to provide optimal contributions to society, religion, and the world. The *Jabal al-Hikmah* scientific paradigm provides a space for the optimal elaboration of studies or research. Therefore, the integration of science in it is both dynamic and actual. The prophetic learning paradigm can be characterized in terms of the prophetic tradition, which continues to radiate spiritual drive as well as creative moves that continue to support each other between transcendence, humanization, and liberation principles. Connectivity in the prophetic learning paradigm has the potential to birth a civilization with divine and prophetic values capable of advancing humanist values while liberating all individuals (liberation) from all bad things that interfere with individual lives in their social context. Vertical and horizontal pieties are framed in a *khaira ummah* culture.

The contextualization in learning is that educational goals are individual in a social-collective frame. Besides, the learning materials contain transcendental-theological values that are integrated with the dynamics of individual humanity in a social context that is attached to various tests and trials that must be released in the lives of students. The methods and learning strategies are encouraging or fun, as well as disciplining (*basyiran wa nadziran*). At this point, each individual can be an educator as well as a student at the same time and place. As for the evaluation footing, it is measured by the quality of the prophetic tradition. For educational institutions, it combines the sciences of science, technology, social-humanities, art, and contemporary communication.

The concept of philosophy and prophetic culture in the *Jabal al-Hikmah* scientific paradigm at IAIN Purwokerto has distinctive characteristics and forms, namely a combination of scientific, Islamic, Javanese, and Islamic traditions (basic action and

paradigm). This concept is also supported by strong humanization and liberation values so that they always have the spirit to succeed and the spirit to continue to work and do good for others and the universe, and at the same time, the spirit to draw closer to God. The implication of a prophetic learning paradigm like this is to form educational institutions that are managed based on prophetic traditions and are always proactive with advances in science, knowledge, technology, and communication. In addition, it is always appreciative of local wisdom and has a creative mindset and attitude to give the best to students and the community based on the spirit of monotheism.

The prophetic learning paradigm can thus be illustrated in a portrait or framework that can be called *Dar al-Hikmah*, which is directly integrated with the *Jabal al-Hikmah* scientific paradigm, which has three pillars: First, The Pillar of Transcendence (Faith in Allah) has indicators of acknowledging the existence of supernatural powers, drawing closer to God, and being friendly to nature/environment, by always interpreting that nature always glorifies God. Human beings should always try to get God's goodness, understand an incident with an inner or spiritual approach, associate the incident with the teachings of the scriptures, and do something with the hope for the happiness of the hereafter. Belief in the Almighty will surface with their respective expressions, even in a primitive way. Politics, health, and Human welfare are based more on "belief" and the idea that change starts from the paradigm.

Second, The pillar of humanization (*amar ma'ruf*) has indicators of maintaining brotherhood among others despite different religions, beliefs, socio-economic status, and traditions, looking at a person totally include aspects, physical and psychological. Besides, it avoids various forms of violence and throwing away the nature of hatred to keep it "strong" in character and humanist in life. In a sociological context, humanization takes precedence over liberation and transcendence. For example, it is better to visit or take a sick neighbour before praying to the mosque.

Third, The Liberation Pillar (*nahy munkar*) has indicators of siding with the interests of the people, upholding justice, truth, and welfare, as well as eradicating ignorance and socio-economic backwardness. Ignorance is the root of misery and brings poverty. Without knowledge, we will not be able to free ourselves from ignorance and poverty. Knowledge is for prosperity and peace.

The indicator of contextualization of the prophetic learning paradigm, which is based on four prophetic traits, can be read in the author's book *Prophetic Education*. Divine values and prophetic values in the realm of practical implementation in the world of education. Through this *Jabalul Hikmah* scientific paradigm, the prophetic learning paradigm is used as an institution and leverage. The scientific design and curriculum presented also refers to implementation and contextualization so that students not only know but also practice; students are not only great intellectually but also great socially and spiritually. Through a design like this, the basic actions and paradigms of students are always based on the values of goodness and benefit. As a result, students are able to become good people (*shalih*) and are able to make improvements for themselves and their environment (*mushlih*) to become agents of social change. The construction of the scientific community and community of researchers is packaged in detail, depth, and substance in *Jabal al-Hikmah*. The goal is that all components can be absorbed and become mutually reinforcing forces. *Jabal al-Hikmah's* scientific paradigm stems from good intentions and a dream and creative imagination, which are then analyzed and then synchronized with actual reality, so that it becomes a solid scientific paradigm, and at the same time supported by a prophetic learning paradigm whose end is *khira ummah* and *insan kamil*.

"Kampus Medeka" in A Prophetic Perspective

The students in Islamic boarding schools (*santri*) have been independent to learn for hundreds of years, and *pesantren* are

independent campuses that are only bound by the theological values of monotheism and science. Great figures born from *pesantren*, including crown princes from various Islamic kingdoms, were prepared by *pesantren* hundreds of years ago. The government's policy of "*Merdeka Belajar - Kampus Merdeka*" is aimed at increasing the competence of graduates, both soft skills and hard skills, and preparing graduates as future leaders of the nation with superior and personality to be more prepared and relevant to the needs of the times (Kemendikbud, 2020). The main process in implementing this policy is coaching, learning, and printing the character of higher education students in accordance with the concept of the democratic philosophy of education (Prahani et al., 2020) that the learning process in higher education is that educators help students in the thought process to seek and find, not teach everything that is known to educators.

In the policy of "*Merdeka Belajar*", students are given the opportunity to learn as freely as possible in a calm, relaxed, and happy manner without pressure and coercion, according to their talents and interests. They have a portfolio that matches their passion. Learning occurs dynamically, which is called "*independent learning*" in independent schools or free schools. Students can interact directly with the real world during the learning process as a form of learning based on experience. The concept of independent learning is in line with the holistic and dynamic learning paradigm as in experiential learning theory (Kolb & Kolb, 2009). This kind of learning process, like the simple *pesantren* model learning in the pre-independence era, provides direct experiences to students in line with the philosophy of constructivism in education (Aiman & Kurniawaty, 2020).

Students, in independent learning, will actively learn knowledge through the process of finding, exploring, and solving problems effectively in the real world so that they can develop new skills, attitudes, and problem-solving techniques in accordance with the principles of experimental learning (Peters,

1970). Humanism states that the education that is held must be humane, which prioritizes the principles of freedom, awareness of thinking, creativity, and morals (Nasution, 2020). In this freedom of learning, students can channel their desires as well as their spiritual needs. The success of learning can be seen from the improvement and development of cognitive, affective, and psychomotor learners, although still considering the heterogeneity of their talents, interests, and characteristics.

Philosophically, the idea of independent learning is in accordance with the educational philosophy that liberated Ki Hajar Dewantara, who put forward the principles of humanism and openness in thinking as the ideal image of Indonesian human education (Istiq'faroh, 2020). He emphasized that independence should be forced on children's way of thinking, that is, not always "pioneered", or told to admit other people's thoughts; it will remain a habit for children to know all their knowledge by using their own minds (Abidah et al., 2020). The freedom to learn independently, creatively, and innovatively in the concept of the independent learning curriculum policy provides a new colour in shaping the character and values of Indonesian people who dare to achieve lofty ideals and competitive with other countries (Abidah et al., 2020; Ainia, 2020). The students will have a sense of optimism about the future of self and a brilliant social. So, a negative attitude must be replaced with a positive attitude.

The goal of the independence policy is to understand that if it is further investigated, it leads to the domain of capitalism, similar to the link and match strategy during the New Order era. The objective of independent learning is usually limited to the material side, which might be subsequently called "bank model education" or "jobs competition." Education is more geared towards meeting the labour market or business needs. Individualism and capitalism are to dominate aspects later on.

To anticipate side effects, the concept of prophetic education can be a solution to keep

education on the rails of national education goals, namely more emphasis on the process of transferring knowledge and values that aims to get closer to God while also understanding it to build an ideal social community (*khairul ummah*) (Roqib, 2013; Roqib, 2016). Prophetic education is rich in Prophet Muhammad's prophetic values that were implemented during his lifetime. These prophetic values are regarded as the most successful and adaptable character concepts in the development of quality human beings, which may then be utilized in life models in a variety of areas such as social organization, trade, education, government, and others. The Prophet Muhammad's function as a teacher, role model, and ideal human being, as well as Muslims' perceptions of the Prophet, show that no one in human history is more revered than the Prophet Muhammad (M. Ulyan, 2020).

Dynamization is one of the Prophet Muhammad's methods of igniting the spirit and motivating people to keep going; this is known as the idea of prophetic motion. Carry out a change-for-the-better movement in all aspects of life for the general good. Dynamization, as a component of prophetic education in the implementation of independent learning, is accompanied by the values of transcendence, humanization, and emancipation. It is hoped that independent learning will not only give freedom to the community to learn according to their interests in order to achieve certain competencies to get a job, but more than that, independent learning is able to become a driving force for people to freely study according to their interests in order to achieve certain competencies based on collective spiritual values, namely the formation of *khairul ummah*, the ideal community. Furthermore, education is about developing not only individuals with diverse competencies but also an ideal community. Furthermore, prophetic education can be used as the foundation for developing an integrative independent learning curriculum model that includes components of dynamics in students' lives.

In the pragmatic context of the policy, "Merdeka Belajar – Kampus Merdeka" shows its emphasis on output in the form of the outward aspect (material-capitalistic) of an educational process. "Merdeka Belajar – Kampus Merdeka" implies its incompatibility with prophetic education because it is dichotomous, putting aside aspects of humanism and transcendence in education by prioritizing mechanical materialism-industrialist aspects. At the same time, prophetic education upholds humanism and transcendence without compromising liberation (independence or freedom and liberation).

If using the perspective of prophetic education, then efforts to answer this challenge can be done with a humanization strategy (Aprison, 2016; Tan & Ibrahim, 2017) and integrating aspects of transcendence (universal spiritual-moral) (Halstead, 2007) into the Kampus Merdeka curriculum. Humanism and transcendence must be added to the Merdeka Campus curriculum to match the liberation spirit. Because humanization and transcendence have long been important values in the education they organize, State Islamic Universities (PTKI) in Indonesia should be better positioned to respond to this challenge; the challenge is figuring out how to marry the two with liberation. The above-mentioned evolutive-eclectic initiatives are being carried out in tandem with the institutional strengthening of PTKIN, which is now underway.

CONCLUSION AND RECOMMENDATION

The scientific integration initiative must be continued as an expression of Islam's scientific character, which is not dichotomous but comprehensive and integrated. The integration model is a viable option as long as it is founded on the prophetic spirit and is in conformity with the spirit of the scriptures. Standardizing the integration model into Cobwebs, Trees of Science, Twin Towers, Jabalul Hikmah, or others will simply close the door of creation and limit Muslim thought's originality and progress. Scientific

integration is founded on the ideals of thinkers, which are proclaimed in the vision of leadership and institutions and reinforced in the symbol of the scientific integration paradigm as well as the institutional logo, which will continue to inspire the academic community in the advancement of science. This relentless dynamic movement is the most strategic, and it must be inflamed so that this sort of scientific integration can occur at any time and will never be complete.

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