

Prophetic and Patriotic Values: Basis of Citizenship Transformation towards Civic Intelligence

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Abstract—This study is conducted based on a phenomena in which the education process is more oriented in forming student's personal intelligence instead of fitting the diverse personal intelligence into public intelligence. Education has created a lot of humans who are knowledgeable, competent, creative, skilled, and kind-hearted, yet they do not become citizens and state government organizers who are kind-hearted, smart, have noble characters, and aware of their rights and obligations. This study gives an alternative that can strengthen the forming of citizen intelligence in public sphere, especially in promoting the idea about the higher level of public interest compared to self-interest. In this study, we use case study approach that is strengthened by descriptive analysis. This method enables us to reveal the events or facts that are related with the development of prophetic and patriotic values in the development of civic intelligence learning. The result of this research is an alternative form of civic intelligence transformation through the strengthening of prophetic and patriotic values. In its implementation, civic education learning at school or university needs to do transformation by promoting and strengthening prophetic values derived from revelation of Allah, The One Almighty God, as well as patriotic values based on the balance of personal intelligence and public intelligence. This study is important to strengthen Civic Education learning process at school and university through civic intelligence transformation, which means balancing personal intelligence and public intelligence. Therefore, this process will create citizens who have strong sense of nationalism and patriotism (patriotic values) as well as citizens who uphold religious treatise that has been brought by the prophets (prophetic values).

Keywords—*citizenship transformation; civic education; civic intelligence; civic virtue; patriotic; project based learning; prophetic*

I. INTRODUCTION

The problem of selfhood among Indonesian people and the urgency to develop civic intelligence has been expressed by Yudi Latif, a member of Indonesian Science Academy, in many of his writings. In his studies, it is stated that the problem of selfhood among Indonesian people does not come from personal intelligence. On the contrary, the weakest side of Indonesian people is in their public intelligence. Theoretically, personal intelligence grows from individual's wish to form his identity by looking at his personal interest [1]. Conversely, public intelligence is an individual's strategy to survive in

group and actively forming his own identity. Latif describes how people with good personal background can still get involved in negative business once join politics. Likewise, almost all things that are collective experiencing decadence: political party, representative institution, bureaucracy, law enforcement officer, security forces, even big scale religious organization shows the same symptoms of sickness [2-4].

In his explanation, Latif states that based on their intellectual quotient, Indonesian people are not lack of intelligence [2, 3, 5]. It can be seen from Indonesian students who are able to compete and even win in many kinds of international olympics, such as in Mathematics, Physics, and Chemistry. Indonesian people also relatively have good emotional quotient, proven from their ability to control themselves, to uphold positive values, to repress negative thoughts, and their endurance while facing difficulties and obstacles. Similarly, their spiritual quotient is relatively strong. Indonesian people are generally religious and have good spiritual quotient. It can be seen from some evidences, such as the growing and developing number of house of worship, the growing rate of worship participation, the growing number of hajj and *umrah* pilgrims; as well as assembly of *dhikr*, ruler of *tarekat*, yoga, and other mushrooming spiritual teachings.

The main question is why does Indonesian's personal intelligence not go hand in hand with their public intelligence? According to Latif, this mass crisis of selfhood reflects the negligence of educational system in improving civic intelligence [2, 3]. He argues that our current education system only emphasizes personal intelligence and does not do maximum effort to tie those diverse personal intelligence to public intelligence. As a result, many kind-hearted and intellectual humans fail to be kind-hearted and intellectual citizens and state government organizers (who are aware of their rights and obligations). This notion could be regarded as Indonesian's expression of discomfort toward Indonesia's education learning process these days.

The reason why public intelligence in Indonesia is not in a good quality is because during the education process, civic intelligence does not emphasize the importance of balancing personal intelligence and public intelligence. As a result, the citizen will find difficulties in adapting with other's life. This thing has also been discussed in a study that says that public intelligence is supposed to make a person could interact well

with others, especially to make them be able to cooperate with fellow human beings [6].

The problem does not only exist in the strengthening of civic intelligence. Either in basic, middle, or higher education, we can also find academic problems that need to be solved. One of the problems is disorientation in learning civics that makes the learning process is limited on studying the knowledge about civics only. According to Indonesia's national education scheme, Husaini says that our current school curriculum (including civics) does not make the value of faith, piety, and noble character as its main focus, whereas education is supposed to be a tool to strengthen faith, piety, and noble characters [7]. Moreover, in a scientific research in Malaysia, it discusses the same thing; that the problem lies in balancing between noble characters and intellectual quotient in education process, whereas state has a goal to create students who are good spiritually and physically. In other words, the state wishes that students have balance EQ and IQ [6]. Another research explains specifically about Islamic education since Islam is the majority religion in Indonesia. It says that if we try to improve today's generation without using faith and piety as their guidance, it will only create more problems in our education. It is because our current education system is far from Islamic values and things that have been taught by Rosulullah, the best role model for his people [8].

Therefore, this research offers an idea about the urgency of civic learning reorientation in the scope of schooling. This reorientation will be able to balance the citizen's personal intelligence and their public intelligence through citizenship transformation by strengthening their prophetic-patriotic values. The linkage between prophetic and patriotic values, which acts as transformation base of civics intelligence, can be the foundation in balancing the relationship between human being with The Creator and other fellow human beings in the life as a nation and a state.

II. METHOD

The approach that is used in this research is case study. The aim of the study is to reveal the phenomena related with civic intelligence transformation in civic learning process at school, by revealing the prophetic and patriotic values in its explanation. This research uses literature review since it is one of the traditions in qualitative research. The researcher conducted a study based on relevant literatures. After that, the data is processed and goes through some stages; preparation, categorization, and connecting the substance of various data in order to get the final conclusion. The data that have been collected by doing literature review will be prepared and analyzed, so that the answer for the problem discussed can be obtained. The data is analyzed by discussing the form of prophetic-patriotic values, the role of civic education at school in strengthening civic intelligence, and how we could implement prophetic-patriotic based civic education in the forming of civic intelligence.

III. RESULT AND DISCUSSION

A. Prophetic-Patriotic Values

Based on Latif's writing about the efforts to run Pancasila revolution in the midst of the excitement of materialism, hedonism, and banalism, we can conclude that we need the greatness of soul, strong determination, and bravery to diverge from mainstream. Latif says we need prophetic-patriotic soul who is brave to do the right thing, not merely doing things based on customary; prophetic-patriotic soul who has great endurance; prophetic-patriotic soul who can unite people and use their power to eliminate social crisis [2].

The term 'prophetic' that is used in this article comes from Kuntowijoyo's idea about prophetic social sciences. According to Kuntowijoyo, prophetic social sciences emerge to answer questions about transformation of social phenomena that cannot be answered by Transformative Social Science (a translation from the idea of Transformative Theology), a science proposed by Moeslim Abdurrahman. For Kuntowijoyo, prophetic social sciences do not only explain and change social phenomena, but also give direction to which what the transformation goes, to whom does the transformation done, and who should do the transformation [9]. Prophetic social sciences do not merely change to create a change, but also change something based on a certain ethical and prophetic goal. In this sense, he added, prophetic social sciences carry values from the ideal change that people aspire to.

Normatively and conceptually, prophetic ideal is derived from the historical mission of Islam, as stated in QS Ali Imran verse 110, "You are the best people produced as an example for mankind. You enjoin what is right and forbid what is wrong and believe in Allah". Referring to this verse, there are three things that characterize prophetic ideal; *amar ma'ruf* (humanization) which means we have to humanize human, *nahyi munkar* (liberation) which means we have to free the nation from the cruelty of poverty, the haughtiness of technology, and the exploitation of resource; and *tu'minuna billah* (transcendence) which means we have to guide our society toward their future socio-ethic goals by adding transcendental dimension into the culture [9].

Terminally, prophetic-patriotic citizen is characterized by three main characters; humanization, liberation, and transcendence [9]. These three characters can be identified in forming civic intelligence. According to Kuntowijoyo's concept, *amar ma'ruf* (humanization) focus on efforts to humanize human by involving The One Almighty God, since all human beings are His creation. Based on research on civic intelligence, by balancing personal intelligence and public intelligence, humanization can guide and form citizens in a way that make them have strong patriotism and prioritize human values. Patriotism, which shows citizen's sense of nationalism, is closely related with principle of belief/divine principle. Moreover, Islam, as one of religions in this world, says that nationalism is a form of humanization and it must exist in every citizen's self. This idea was expressed in a study that says that nationalism is an integral part from "Medina government" concept; the thing that we call as Islamic nationalism. Later on, the spirit of Islamic nationalism inspires Muslims all around the world to arise and free Islamic

countries that were colonized by European countries. In some Islamic countries, Islamic nationalism becomes a unifying tool as well as a device to seize their independence [10]. Huntington argues that the surviving geography of civilizations are based on faith and divinity. In other words, citizen's sense of nationalism should be interpreted as a spirit rooted from divinity values [11].

Nahyi munkar (liberation), as the second character of prophetic-patriotic citizen, prioritizes the process in which citizen could treat religion as an objective basic for the development of science instead of treat it as something conservative. Through this idea of liberation, prophetic-patriotic citizen will not think of religion as a mere formality, but as an answer to solve every problem in this nation instead. In this case, we can answer why most of citizens do not possess prophetic soul along with the time. Have we made religion as a science to answer this problem? Or have we been treating religion as a separate thing that should not be given a chance to answer this problem of decreased patriotism? Moreover, one of big religions in the world states that religion is in line with human's mind. Therefore, Islam is also in line with human's natural tendency and human's intelligence. Every single rule that has been regulated by Allah does not contradict human's common sense. As a matter of fact, if we use that common sense correctly, we will be able to understand the majesty and oneness of God. Even if we find contradiction between them, it is actually because we have limited knowledge, so that we cannot fully understand and interpret God's real intention. Every single thing that has been regulated in Islam is always in line with human's natural tendency since Allah is the one who knows the nature of human life [12].

Tu'minuna billah (transcendence), a value that is used to guide human toward their future socio-ethic goal, is actually an effort to form a citizen who is corresponding with his natural tendency as a human being. This idea is based on a thought that says that state and citizen exist because God's mercy. Therefore, as a human, a citizen should maintain the integrity of his country as way to prove that he is God's creation who has a role as leader (*khalifah*) on earth.

B. The Role of Civic Education Learning at School in Strengthening Civic Intelligence

The important role of civic education in creating democratic and responsible citizens who have strong sense of nationalism and patriotism should be based on belief in divine values, which promote the idea of human's main role as leader (*khalifah*) on earth. This construction of thinking gives base and direction for the execution of civic education at school.

The idea proposed by Latif, which talk about the urgency of citizenship intelligence, comes from the crisis of public intelligence. This situation reflects how our education and culture have failed in developing civic intelligence. Furthermore, he adds that each of individual has merely been a single alphabet letter, without an effort from anyone to putting them together in a word or sentence [4]. As a result, many good and intelligent humans do not become good and intelligent citizens or state organizers, who are aware of their rights and obligations. It means that civic education should not only talk

about citizen's personal intelligence, but also about citizen's public intelligence.

Civic education learning process could create civic intelligence only if both personal and public intelligence are strengthened. As has been stated, the perspective of civic education and politics education is to create citizens who can be a good member of a community, not only being a good person based on individual's perspective [13]. We can say a citizen is competent if he has good identity and personality, intelligent, and has good social skill. These traits even can be stronger if the person apply prophetic and patriotic values in daily life. By applying those values, that person can be a citizen and a state organizer who is kind, smart, has noble character (civic virtue), and has commitment to change and to put public interest above personal interest. This kind of citizen's profile is what we need to answer many challenges and problems faced by our nation these days.

Civic education in the transformation of civic intelligence has an intention to optimally achieve the country's goal to be a developed country. The idea of developed country is derived from Muhammadiyah's thought, as written in the book entitled "*Indonesia Berkemajuan: Rekonstruksi Kehidupan Kebangsaan yang Bermakna*": developed Indonesia can be understood as the main country (*al-madinal al-fadhilah*), a flourishing and civilized country (*umran*), and a prosperous country. A developed country is a country that encourages the functioning of treatise and bless, supported by human resource who are intelligent, have personality, and possess noble character [14].

The explanation above asserts the goal of developed country; to be the main country, a flourishing and civilized country, and a prosperous country. Therefore, according to Nashir, the consequences that should be faced by a developed country are the obligations to uphold sovereignty (territorial, politics, law, economy, and culture); to create prosperity (the fulfillment of basic needs; food, clothing, and shelter), to create spiritual and material happiness; to guarantee freedom of thought, expression, and religion; to have respect for human rights; and to create future security and warranty [14]. In other words, state as an organization with the highest power should have sovereignty, so that it can fulfill its citizen's constitutional rights.

Civic education learning process should bridge the country's effort to fulfill its citizen's constitutional rights, as well as require the citizens to get involved in achieving the goals of developed country. Therefore, every citizen should have sufficient comprehension, skill, and attitude to carry out their constitutional obligations as citizen, as well as demanding their constitutional rights as citizen, either personally or collectively. The balance between the fulfillment of rights and the implementation of obligation is the thing that forms transformative citizenship.

C. The Transformation of Prophetic-Patriotic Values in Civic Education Study

In civic education context, the effort to create citizens who have prophetic-patriotic soul cannot be successful if we only teach them the knowledge about civic, nationalism, statehood,

and patriotism. We also need to instill the virtues that come from divinity values through habituation and exemplary. Referring to Branson & Quigley, the development of prophetic-patriotic soul can be done by developing citizenship competence [15]. This competence including civic knowledge, civic skill that includes intellectual and participatory skill, and civic disposition that gives us knowledge about public and individual characters needed for the maintenance and the development of constitutional democracy.

This civic intelligence is the main thing that makes civic education a humanist education that support the forming of citizen's prophetic-patriotic soul.

Civic intelligence can be built by deepening and expanding the knowledge of nationalism and ideological view, which is also developed by cooperation spirit. In the reality of the nation's life, cooperation is still applied in daily life. However, cooperation is often said in negative connotation, such as "helping each other in crime and destruction". Mental revolution should place mutual cooperation in positive context, such as "helping each other in goodness and development". The tolerance spirit that combines independence and cooperation in the practice of public and humanity service, which is done responsibly and excellently, is a form of state defense [5].

To create citizenship intelligence, contextual problem learning or project based learning can be chosen as alternative for civic education learning strategy. This learning strategy will involve students to solve problems and integrate skills and concepts from various subject matters [16-18]. This strategy also includes information gathering that requires students to questioning, synthesizing, and presenting their findings to others. This strategy is chosen since it uses problems in real life as a context for the students, so that they can practice their critical thinking and problem solving skill. Besides, they will obtain essential knowledge and concept from the lesson. Komalasari says that contextual learning in civic education teaches life principles of citizens [16]. Students are respected as individual being, social being, and citizen. As a consequence of that position and nature, students have interdependence, differentiation, and self-regulating matter.

IV. CONCLUSION

Civic transformation based on prophetic-patriotic values is needed to be done continually in civic education study. The intention of the transformation is not merely to achieve competency standards and purpose required from curriculum, but to ask students to contextualize the material from the civic lesson with current reality, as well as including religious values in each of their study.

The contextualization of civic education and its linkage with religious values will create citizens who have strong sense

of nationalism and patriotism (patriotic value), who uphold religious messages brought by our prophets (prophetic value). Later on, the citizen will have the sense of belonging toward the emerging citizenship issues. With their citizenship intelligence, they will be able to solve those issues collectively.

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