

Islamic Development from Kuntowijoyo's Prophetic Social Science Perspective

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ABSTRACT

The focus of this article is the concept of Islamic development from the perspective of Kuntowijoyo's prophetic social science. The research data is qualitative data obtained through library research. The intellectual thought method is used to analyze this research. The research investigates the history of Kuntowijoyo's thought and the development of his thought from Islamic politics to prophetic social literature. Axiologically, Kuntowijoyo's prophetic Islamic paradigm adheres to three principles: humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*al-iman billah*). In the context of development, it is necessary to objectify Islamic teachings so that the vision of *rahmatan lil alamin* can be real and felt by everyone, which results in equitable development based on the principles of Islamic teachings.

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1. INTRODUCTION

Development in various fields is one of the strategies to achieve the goals of a country's ideals. One of the main focuses of development is the economic and social fields, because they are directly related to people's daily lives. Indicators of the success of a country's development can be in the achievement of economic targets such as economic growth, per capita income, unemployment, poverty levels and balance of payments are measures achieved in assessing the level of success of economic development.[1] One part of development is infrastructure development. Infrastructure development is one of the important and vital aspects to accelerate the country's development process. The rate of economic growth and investment of a country or region cannot be separated from the availability of infrastructure such as transportation, telecommunications, sanitation, and energy. This is why infrastructure development is the foundation of sustainable economic development. With the increase in infrastructure built by the government, it is expected to spur economic growth.

The part of development from an Islamic perspective is definitely different from conventional economic development. Islam says that both material and spiritual development are essential. Because Islamic development focuses on both afterlife and worldly goals, not just worldly. In a broader definition, Islamic economic development considers humans as the subject of development, including labor capital, organization, education, and other factors. Simply put, the Islamic perspective considers development to be both material and spiritual, encompassing progress in the economic, social, and cultural spheres, among others. In general, the purpose of economic development in Islamic society is to fulfill the needs of the soul and maintain the maqâshid of sharia (religion, soul, mind, offspring, and property) so as to achieve falâh, or the welfare of the world and the hereafter. As explained by Muhammad Akram Khan (1994), falâh includes strength, self-respect, survival, and

freedom to decide what one wants to do. Falâh has many aspects that are fulfilled, both on a small and large scale.[2] As per the Qur'an in Surah Al-Mulk verse 15:

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا
وَكُلُوا مِن رِّزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ

Meaning: "It is He Who has made the earth easy for you, so walk in all its paths and eat of its sustenance. And only to Him do you return when you are resurrected.[3]

Various social abuses have been created by modernism, which originated in the western tradition. Although modernism resulted in advances in management, technology, and science, it did not succeed in bringing humans to true happiness. Modernism caused problems such as dehumanization, objectivation (viewing humans as objects), and self-alienation. Kuntowijoyo believes that secular life will emerge as a result of increasingly modern life. Secularism states that religion has no power to change society because it only focuses on passive and illusory individual issues that do not need to interfere in public matters. With its status as a proselytizing religion, Islam has a considerable burden when it comes to dealing with all the humanitarian issues that are becoming increasingly complex. It is imperative to find ways to address the increasingly complex problems and find no solutions. This is due to the fact that the religion of Islam, which has the goal of improving humanity and the universe, is getting heavier and more marginalized over time. On the other hand, there is a demand for Islam to remain the most serene place that can provide solutions to every humanitarian problem that arises.

The consequence of the secularism paradigm is that truth only relies on materialistic-empirical and rational aspects. The impact is that the ratio is too exalted than revelation, and even wants to be eliminated. Ethical truth, wisdom and knowledge are centered on human ratios. Humans become creators, executors of their own products. Man becomes the center that drives industrialization. In industrial societies,

humans become slaves to the means of production that they themselves create. This is due to the impact of the loss of transcendental spiritual elements in human life. In the end, industrial society is trapped in a world of hedonism, egoism and secularism.

Based on the above problems, Kuntowijoyo, a Muslim scholar, culturist, historian, and writer, made an intellectual breakthrough by proposing the concept of a prophetic Islamic paradigm that tries to shift the paradigm of secularism and engineer social transformation to prophetic values. This paradigm focuses on the integralization of revelation and reason (from text to context) as a source of knowledge on objectification (Islam as an object of science) so that Islam is more contextual and egalitarian in responding to the problems of the people. [4]

The Prophetic Social Islam paradigm prioritizes integralization and objectification to solve the problems of the people facing industrial society. The prophetic Islamic paradigm tries to get the Koran with social reality, history, and participatory cases such as the location of cities, villages, congregations, factories and so on. [5] This paradigm is oriented to ground the vision and mission of Islam as rahmatan lil alamin which becomes an objective awareness to be fair to all creatures on earth (humans, the environment, and the universe). From this description, researchers assume that the Islamic paradigm of Kuntowijoyo's prophetic social science contains the idea of transformative Islamic community development. For this reason, the research focuses on the question of the epistemological building of Kuntowijoyo's Islamic paradigm? How is the concept of Islamic development and Kuntowijoyo's prophetic social science paradigm?

2. LITERATURE REVIEW

This research pays attention to previous research including that conducted by Rifyal Zuhdi Gultom and Annisa Qadarusman Tini, in their article entitled "Infrastructure Development in Islam: An Economic and Social Review" which explains

how the development of a country's infrastructure in economic and social reviews based on Islamic principles and what development is a priority. The results of this study show that infrastructure development is an important part of economic development but not absolute. If a country has adequate and targeted infrastructure, then its economic goals are right on target. In addition, infrastructure development must be in accordance with Islamic principles, because Islam also pays attention to economic development issues, but still places it on a larger development issue, namely human development. The main function of Islamic teachings is to guide people in the right and proper direction. All aspects related to economic development must be integrated with human development as a whole, both economic and social aspects are of concern. [1]

Second, research conducted by Abdullah Muslich Rizal Maulana, Sulfratman and Ainum Ailah (2023), in his article entitled "Kuntowijoyo Prophetic Social Science and its Relevance to Material religion" which explains how Kuntowijoyo's ideas about prophetic social science from a material religion perspective. This research concludes that prophetic social science can be implemented within the framework of religion; reconstructing the conception of science, culture, and advanced society in an Islamic perspective. [6]

Third, Putri Wulansari and Nurul Khotimah (2020), in their article entitled "Grounding Prophetic Social Ilmu; Reactualization of Kuntowijoyo's Prophetic Ideas in the Scientific Tradition in Indonesia" explain how the urgency of reactuation and revitalization of prophetic social science in Kuntowijoyo's perspective. The results of this study conclude that Kuntowijoyo's prophetic social science ideas with three main points, namely humanization, transcendence and liberation, are the basis for the revitalization of Islamic education and science in Indonesia. First, Islamic education should be divided into two parts, namely Islamic Education and Islamic Religious Education. Second, the necessity of study programs and

even faculties of Islamic Boarding Schools in Islamic Universities as a form of devotion or darma of Islamic Universities to Islamic Boarding Schools. Third, reconstructing the philosophical foundation of Islamic Education which is inclusive and non-sectarian by prioritizing intra-interreligious. Fourth, making education and science exclusive in an independent interpretation so that they are not contaminated by various interests, especially practical political interests, but remain inclusive and free and responsible interpretations.[7]

3. METHODS

This research uses library research which is based on the analysis of literature sources in the form of books, journal articles, and encyclopedias. The data used in the research is qualitative data. The data source in this study uses primary data, namely from the original book by Kuntowijoyo, and secondary data comes from books, articles or scientific study literature that has been done by previous academics.

4. RESULTS AND DISCUSSION

4.1 *Biography and life portrait of Kuntowijoyo*

Kuntowijoyo was born in Sanden, Bantul, Yogyakarta Special Region, on September 18, 1943. Kuntowijoyo is a multidisciplinary Indonesian Muslim scholar. He completed his undergraduate degree at Gadjah Mada University majoring in history in 1969. Then his master's title was obtained from the University of Connecticut United States and his doctoral title was obtained from Columbia University in 1980 with a dissertation entitled "Social Change in Agrarian Society Madura 1850-1940". [8]. Indonesian intellectuals recognize the figure of Kuntowijoyo as a progressive Muslim academic, writer, historian and cultural scientist because he is able to formulate various fields of science theoretically and practically.

For Kuntowijoyo, science is not built and formulated only as epistemology and narrative. The principles of transcendence,

interpretation, reflection and action must be present in it. Secular sciences build their epistemological principles on materialistic, rationalist, empirical and pragmatic philosophies. Meanwhile, science is not value-free in that the transcendence aspect inherent in ethics is ignored. Kuntowijoyo introduced to Muslims the need for asceticism in intellectuals. Science is not built based on market interests (material), but the building of knowledge and social change must be based on religious values as required by prophetic revelation. [9].

The mindset of Muslims and Indonesian society that is shackled in myths which then evolve into an exclusive ideology, is the reason for Kuntowijoyo's thinking to respond to this. So that Kuntowijoyo's prophetic thought was not born in a vacuum. [10]. Secondly, the industrialization project caused the uprooting of the spiritual roots of society so that criminal practices were rampant individually and in groups. As a result, people lose their identity as human beings due to the objectification of humans into slaves of technology (dehumanization). Third, the emergence of egoism and individualism (loneliness) in society. And the response to the future tends to reduce religion and direct more to secularization and technocracy so that the mentality of materialism strengthens.

Ferdinand de Saussure's philosophy of structuralism is the external influence and genesis of Kuntowijoyo's thinking. Structuralism analyzes the interrelationship of elements that make up empirical reality. Structuralism consists of innate structuring capacity, deep structure, and surface structure. On the other hand, in his work, Kunto also cites Roger Garaudy's thoughts on the philosophy of prophetism and the integralistic paradigm. Kuntowijoyo also compares the thoughts of the two figures to build the epistemology and axiology of his prophetic Islamic thought so that the concepts of transcendental structuralism, objectification, internalization, prophetic ethics, namely humanization (*amar ma'ruf*),

liberation (nahi munkar), and transcendence (iman billah) appear.

4.2 Epistemology and Axiology of Kuntowijoyo's Islamic Thought

In the history of Muslims, Islamic thought has always been formulated through the approach of sharia law (fiqh) and morals (Sufism). Islam is presented only as normative matters (halal-haram). On the other hand, the approach of Sufism that talks about good and bad and mystical things that are problematic causes Islam to be uprooted from concrete reality. [5] Islam becomes a religion that is soaring, but not grounded so that the role of Islam is absent from the actual problems of the people. Seeing such conditions, the question arises how to realize the two approaches in concrete reality. To answer this, Kuntowijoyo refers to the Quran to formulate his Islamic thought, namely Islamic science. The position of the Quran as a holy book in Islamic society is always relevant to the context of the times. As believers, revelation must be used as a perspective to see and respond to the problems of the people. In contrast to the view of western society that considers religion as the opium of society and mere illusion. Kuntowijoyo sees that rationalism has become a new religion that leads society towards the progress of secularism.

Kuntowijoyo sees Islam as a paradigm as natural as the West makes rationalism a science and a guide to life. Islamic scholarship seeks to eliminate the subjective side and present the objective side of religion in the midst of the public. Amin Abdullah, in a different language, states that Islam must move from spiritualism to morality. [11]. On the other hand, Nurcholis Madjid states that Islamic values must be universalistic. Although there are similarities, Kuntowijoyo's Islamic paradigm has a different structure of thought and formulates his thoughts with a historical approach to Muslims. Therefore, before linking Kuntowijoyo's Islamic thought to Islamic development, the author describes the important elements that build his prophetic paradigm.

4.3 Revelation and Reason as Foundations of Knowledge.

Kuntowijoyo attempts to make the Quran a paradigm. In socio-cultural science, one cannot see reality directly. One will see through words, symbols, culture, concepts, and consensus). So Muslims must see reality using Islamic glasses (Al-Qur'an and Hadith) as western society sees reality using materialism glasses. Kuntowijoyo's paradigm is in line with Thomas Kuhn's understanding that social reality is constructed by a certain mode of thought or mode of inquiry which later gives birth to a certain mode of knowing.[5]

In its development, secular sciences have given birth to socio-cultural gaps. Such as excessive freedom that gives rise to moral decadence, atheism, hedonistic attitudes, loss of ethics in social life, humans becoming slaves to modern technology, the quality of humanity determined by the market, alienation and so on. For western science, progress will be achieved if it is separated from religious dogma and thought. Kuntowijoyo responded to this problem by proposing an Islamic intellectual movement, namely Islamic science that moves from text to context.[4] In his Islamic paradigm, Kuntowijoyo positions revelation as the most important element in constructing people's thoughts. The element of revelation is then what distinguishes Islamic epistemology from western sciences that come from secularism or empiricism alone. [12] In Islam, human reason really becomes the foundation of truth. Quoting Roger Garaudy's prophetic thought, Kuntowijoyo seeks to enable revelation as the basis of science and requires revelation and reason as the foundation of knowledge.

The western paradigm of rationalism and humanism requires secularism of life that leads to materialism. However, Kuntowijoyo argues that the rational and empirical ideals of Islam are not oriented towards producing a secular society. He wants the demystification and objectification of Islamic teachings into society.[13] In Kuntowijoyo's Islamic thought, revelation knowledge becomes a priori,

making revelation occupy a position as one of the constructors. This is because revelation is a guide, a reference, a human benchmark in behavior, attitude and thinking. In this context, revelation becomes a constitutive element in the Islamic paradigm. [13] Also, revelation hints to humans to use common sense to find reality. Revelation knowledge here does not ignore the role of reason as a source of knowledge, albeit in a limited way. Instead, revelation must be rational or theocentric. As the hadith says *la diina liman laa 'aqla lahu*, which means religion is only for people who think critically and reason.

The Islamic paradigm built by Kuntowijoyo does not dichotomize and differentiate. Kuntowijoyo's framework comes from the *naqli* argument (revelation) and the *'aqli* argument (ratio). Both have a great contribution in forming a holistic and comprehensive understanding in Muslim thought. The paradigm that is built based on the integralistic paradigm. In contrast to the western paradigm that requires differentiation of ethics, law, knowledge that is no longer based on God's revelation. Therefore, political, economic, legal and scientific activities must be separated from religion. The truth of science lies in correspondence (compatibility of science with the object and coherence).[4] The following illustrates the growth of science from Western philosophy and Islamic philosophy:

4.3.1 Transcendental Structure

Tawhid is an absolute requirement for someone in embracing Islam. holistically, Tawhid has three unities, namely the unity of knowledge, the unity of life and the unity of history. So Tawhid does not merely mean the unification of creatures and the Creator. Tawhid as a fundamental in the Qur'an is the basis for Kuntowijoyo's Islamic paradigm. He seeks to build a social theory based on the philosophy of humanism-theocentrism.

When revelation is used as a source of knowledge, it means that we recognize the existence of a transcendental structure, conveying the revelation of the Qur'an as a source of knowledge affirms the existence of

pure ideas whose sources come from outside humans. The assumption of a transcendental structure means recognizing the Qur'an as an autonomous and perfect system of ideas that has an interrelated structure (correspondence and coherence). The elements of transcendental structuralism include innate structuring capacity, deep structure, and surface structure.[4]

Tawhid is the shaping force of the reality of a Muslim's behavior. Tawhid is a value construct that stands and is transcendental. The teaching of tawhid in the Qur'an describes to us a perfect building of ideas about life, a pure idea that is metahistorical. Therefore, the Qur'an allows it to be used as a way of thinking, this is called the Qur'anic paradigm or tawhid.

4.3.2 Objectification and Internalization

Kuntowijoyo's Islamic paradigm follows two methodologies of integralization and objectification. First, integralization is the unification of human scientific wealth with revelation (al-Quran and sunnah of the Prophet). In contrast to secularization, which requires the separation of religious elements from intellectual activity. Kuntowijoyo argues that "secular science is the product of all human beings, while integralistic science is the joint product of all believers.[4] Interestingly, in an effort to build his Islamic thought, Kuntowijoyo does not rashly ignore the role of secular sciences that have been established theoretically. He states that integralization in the prophetic Islamic paradigm does not seek to Islamize secular sciences that are already objective, because the spirit of Islam itself is the objectivity of science. The prophetic social science that was initiated intends to continue the journey of secular social science and criticize it. Pragmatically, secular science has made many achievements in advancing human life but on the other hand it also reaps various gaps and human oppression.

This integralization method seeks to distinguish the starting point, the series of scientific processes and the goals of prophetic social science. The prophetic Islamic

paradigm comes from two sources of knowledge (truth), namely God's revelation and human reason. Revelation provides moral signs that regulate God's relationship with humans, self and the physical, social and cultural environment. Meanwhile, reason is a tool to interpret revelation and socialize it. From revelation and reason, Kunto's Islamic thought is based on the philosophy of anthropocentrism, which claims religion as the source of truth, ethics, law, wisdom and knowledge but does not ignore human intelligence as a second source of knowledge. So anthropocentrism makes naqly and aqly arguments as the source of truth. Anthropocentrism does not want the separation (dedifferentiation) of the two in building knowledge and obtaining truth. From there, the integration of revelation and reason gives birth to a knowledge product, namely integralistic science. [4]

Second, objectification. Kuntowijoyo assumes that people make their choices based on objective criteria. In Islam, there are things that are objective, for example regarding the command to study. Islam does not oblige its followers to study in Mecca or Medina. In fact, Islam encourages Muslims to study in China. The religious obligation is only to study, while the place is not determined by religion, or determined by humans based on objective criteria. Kunto's Islamic scholarship requires objectification of the teachings and actions of Muslims. Through objectification, the teachings of Islam will truly be felt as a fair mercy to everyone (*rahmatan lil alamin*). The objectification of Islam comes from the internalization of Islamic teachings, not subjectivity. Kunto defines objectification as the translation of internal values into objective categories. Objectification goes through the procedure of externalization of values (concretization of beliefs held by adherents). The difference between the two lies in the goal. Through objectification, the substance of Islamic teachings that can be felt by all circles as something natural, not as religious behavior. [5]

Objectification will ensure equality in law between religions. Thus, national stability

and religious harmony will be strongly developed. With the objectification of Islam, Muslims will be more sensitive to concrete issues. Through state law lies the path to God (*fii sabilillah*) and the liberation of the oppressed (*fii sabili mustadh'afiin*). Kunto added that the classification of the struggle of the ummah, namely the struggle towards God, which is abstract, must be added to the concrete struggle, namely the liberation of the oppressed. [5]

4.3.3 Islamic Development in Prophetic Social Science

In Islam, the concept of development gives serious attention to the improvement of the fate of a people which can only be determined through hard work and eliminating laziness. development in Islam must ensure the fulfillment of basic needs for each individual in society. Then, when there are basic rights that are not fulfilled, it indicates the existence of poverty that has not been overcome. Actually, the concept of development in Islam is quite simple because it does not glorify individual ownership, and denies collective ownership with its driving force through spirituality because of Allah. It is also not like capitalism, socialism and communism that glorify individual wealth and ignore beneficial ownership. The Islamic system prioritizes the equitable distribution of development results over economic growth alone, because the purpose of cooperation in the development process is to choose options from existing development strategies.[14]

The study of Islamic thought as a science according to Kuntowijoyo is understood as an academic reaction to the Islamization of science, where science is an intellectual movement so that Islam must step towards the science of Islam. In the transcendental structuralism method, it is mentioned that the needs of the people today in understanding the text of the holy book are not only an understanding of the text, but also an understanding of how the text can create a process of transformation of the people. In this method, Kuntowijoyo mentions three characteristics of structure, namely wholeness and cohesion, transformation, and self-

regulation. In this case, it can be concluded that Islam is a structure; Islam as a method of transcendental structuralism that is connected to the current needs of Islam; Islam has the capacity to change itself; the main task of Islam today is to realize the changes in an environment; the reflection of Islam which is considered rigid to be something that is not right; and the study of Islam in contemporary issues, can reduce the views of ordinary people who judge Islam as a rigid and anti-change religion. Meanwhile, the concept of prophetic social science in Kuntowijoyo's view should prioritize solving various problems facing urban industrial society, knowledge society, global society, and abstract society. This is explained in the concept of Surah Ali Imran verse 10, namely:

1. Humanization: a modern interpretation of amar ma'ruf, which means calling to goodness. In this case, amar ma'ruf is intended to give meaning to humanizing humans, in order to reach a state called fitrah. Based on this, the concept of humanization is certainly based on theocentric humanism. [5] In the age of technological development, humans have been reduced to objects of technology, dehumanizing them as subjects and dehumanizing them as objects. Social pathologies such as collective aggressiveness, privatized attitudes, or loneliness, and criminality arise from materialistic secular life. Western liberalism is aligned with humanization. On the other hand, prophetic humanism originates from theocentric-humanism, whereas Western society is centered on anthropocentric-humanism.[15]

2. Liberation: according to Kuntowijoyo, liberation is understood as the language of science. Meanwhile, in the view of religion, liberation is nahi munkar which means preventing evil. Charity, myth, ideology, and science are the four main forms of the Qur'anic text. The prophetic Islamic paradigm aims to present Islam objectively, namely in the context of science and transformative. Liberation in ISP is a creative interpretation of nahi-munkar; it is framed within the framework of transformative practice and objective scholarship, in contrast

to the ideological interpretation of Western society. In this case, prophetic social values in the social context are understood as an action to liberate people from poverty and oppression, or prevent bad deeds.[4]

3. Transcendence: According to Kuntowijoyo, the most important element in Islamic teachings is the implied meaning of prophetic social science in transcendence, and simultaneously serves as the basis for humanization and liberation. Transcendence understood in Kuntowijoyo's view is a verification of the concept of theology related to divinity, or it can also be referred to as *tu'minuna billah* (faith in Allah Swt). On the other hand, the concept of transcendence is the basis of humanization and liberation. This is because transcendence provides direction and purpose to the two concepts, so there is a connection between the three. Spiritualism is projected to develop and replenish the life of modernism in addition to religious issues during the emergence of postmodernism. Reuniting religious values with the world is a feature of postmodernism civilization.[4]

Kuntowijoyo's idea of prophetic Islam aims to overcome the difference between religious science derived from revelation and western science derived from ratio and empirics.[16] By ignoring the moral aspect, secularist society prioritizes material goods. Therefore, material progress cannot achieve justice without moral assistance. That is because just development requires efficient and effective use of all resources. So that both cannot be achieved, differences must be accompanied by morality and morals in all social economic development activities.[17] Therefore, Islamic development needs to involve the ummah as the subject of development based on the concepts of humanization (humanizing people), liberation (freeing people from oppression), and Transeducation (bringing people to believe in God).

In addition, leaders as people responsible for the livelihoods of many people must manage resources as well as possible. According to Frida, there are five main pillars that make up Islamic development: 1) The

ruler is not greedy, adheres to a simple lifestyle, and his people are neither miserly nor wasteful. 2) The awareness and sincerity of every citizen to carry out Allah's commands through zakat, infaq, waqf and alms, and fewer and fewer people receiving them out of shame (a culture of shame and fear of Allah's humiliation in this world and the hereafter). 3) Timely management of zakat and its distribution. 4) Management of natural resources by the state to improve the standard of living of the people as a whole and eliminate the greedy traits of officials. 5) Legal supervision and justice against those who destroy. If the above five fundamentals are positive, it will have a positive impact on the maintenance and improvement of maqāshid sharī'ah (human benefit). However, if they are negative, then the maqāshid sharī'ah will have a negative impact as well, and the hope of happiness in the hereafter will not exist.[18]

The description of praxis above emphasizes the function of religion as a "guardian of morality" in life and clarifies the ethical principles of prophetic social science (humanization, liberation, and transcendence). It shows that, as a condition for realizing kaffah Islam in life, there must be unity between theory and practice. Faith is the only way to achieve this process. Faith begins with knowing (knowledge), systematically elaborated in the form of theory (objectivation), and then applying its values in real life (transformation). However, the Islamic paradigm will not a priori reject secular science. Islam as ilmu will always be critical of all knowledge secular or not.[4]

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revelation knowledge becomes a *priori*, making revelation occupy a position as one of the constructors. This is because revelation is a guide, a reference, a human benchmark in behavior, attitude and thinking. In this context, revelation becomes a constitutive element in the Islamic paradigm. [13] Also, revelation hints to humans to use common sense to find reality. Revelation knowledge here does not ignore the role of reason as a source of knowledge, albeit in a limited way. Instead, revelation must be rational or theo anthropocentric. As the hadith says *la diina liman laa 'aqla lahu*, which means religion is only for people who think critically and reason.

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When revelation is used as a source of knowledge, it means that we recognize the existence of a transcendental structure,

conveying the revelation of the Qur'an as a source of knowledge affirms the existence of pure ideas whose sources come from outside humans. The assumption of a transcendental structure means recognizing the Qur'an as an autonomous and perfect system of ideas that has an interrelated structure (correspondence and coherence). The elements of transcendental structuralism include *innate structuring capacity*, *deep structure*, and *surface structure*. [4]

Tawhid is the shaping force of the reality of a Muslim's behavior. Tawhid is a value construct that stands and is transcendental. The teaching of tawhid in the Qur'an describes to us a perfect building of ideas about life, a pure idea that is metahistorical. Therefore, the Qur'an allows it to be used as a way of thinking, this is called the Qur'anic paradigm or tawhid.

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Kuntowijoyo's Islamic paradigm follows two methodologies of integralization and objectification. *First*, integralization is the unification of human scientific wealth with revelation (al-Quran and sunnah of the Prophet). In contrast to secularization, which requires the separation of religious elements from intellectual activity. Kuntowijoyo argues that "secular science is the product of all human beings, while integralistic science is the joint product of all believers.[4] Interestingly, in an effort to build his Islamic thought, Kuntowijoyo does not rashly ignore the role of secular sciences that have been established theoretically. He states that integralization in the prophetic Islamic paradigm does not seek to Islamize secular sciences that are already objective, because the spirit of Islam itself is the objectivity of science. The prophetic social science that was initiated intends to continue the journey of secular social science and criticize it. Pragmatically, secular science has made many achievements in advancing human life but on the other hand it also reaps various gaps and human oppression.

This integralization method seeks to distinguish the starting point, the series of

scientific processes and the goals of prophetic social science. The prophetic Islamic paradigm comes from two sources of knowledge (truth), namely God's revelation and human reason. Revelation provides moral signs that regulate God's relationship with humans, self and the physical, social and cultural environment. Meanwhile, reason is a tool to interpret revelation and socialize it. From revelation and reason, Kunto's Islamic thought is based on the philosophy of anthropocentrism, which claims religion as the source of truth, ethics, law, wisdom and knowledge but does not ignore human intelligence as a second source of knowledge. So anthropocentrism makes *naqly* and *aqly* arguments as the source of truth. Anthropocentrism does not want the separation (dedifferentiation) of the two in building knowledge and obtaining truth. From there, the integration of revelation and reason gives birth to a knowledge product, namely integralistic science. [4]

Second, objectification. Kuntowijoyo assumes that people make their choices based on objective criteria. In Islam, there are things that are objective, for example regarding the command to study. Islam does not oblige its followers to study in Mecca or Medina. In fact, Islam encourages Muslims to study in China. The religious obligation is only to study, while the place is not determined by religion, or determined by humans based on objective criteria. Kunto's Islamic scholarship requires objectification of the teachings and actions of Muslims. Through objectification, the teachings of Islam will truly be felt as a fair mercy to everyone (*rahmatan lil alamin*). The objectification of Islam comes from the internalization of Islamic teachings, not subjectivity. Kunto defines objectification as the translation of internal values into objective categories. Objectification goes through the procedure of externalization of values (concretization of beliefs held by adherents). The difference between the two lies in the goal. Through objectification, the substance of Islamic teachings that can be felt by all circles as something natural, not as religious behavior. [5]

Objectification will ensure equality in law between religions. Thus, national stability and religious harmony will be strongly developed. With the objectification of Islam, Muslims will be more sensitive to concrete issues. Through state law lies the path to God (*fii sabilillah*) and the liberation of the oppressed (*fii sabili mustadh'afin*). Kunto added that the classification of the struggle of the ummah, namely the struggle towards God, which is abstract, must be added to the concrete struggle, namely the liberation of the oppressed. [5]

4.3.3 Islamic Development in Prophetic Social Science

In Islam, the concept of development gives serious attention to the improvement of the fate of a people which can only be determined through hard work and eliminating laziness. development in Islam must ensure the fulfillment of basic needs for each individual in society. Then, when there are basic rights that are not fulfilled, it indicates the existence of poverty that has not been overcome. Actually, the concept of development in Islam is quite simple because it does not glorify individual ownership, and denies collective ownership with its driving force through spirituality because of Allah. It is also not like capitalism, socialism and communism that glorify individual wealth and ignore beneficial ownership. The Islamic system prioritizes the equitable distribution of development results over economic growth alone, because the purpose of cooperation in the development process is to choose options from existing development strategies.[14]

The study of Islamic thought as a science according to Kuntowijoyo is understood as an academic reaction to the Islamization of science, where science is an intellectual movement so that Islam must step towards the science of Islam. In the transcendental structuralism method, it is mentioned that the needs of the people today in understanding the text of the holy book are not only an understanding of the text, but also an understanding of how the text can create a process of transformation of the people. In this method, Kuntowijoyo mentions three

characteristics of structure, namely *wholeness* and cohesion, transformation, and self-regulation. In this case, it can be concluded that Islam is a structure; Islam as a method of transcendental structuralism that is connected to the current needs of Islam; Islam has the capacity to change itself; the main task of Islam today is to realize the changes in an environment; the reflection of Islam which is considered rigid to be something that is not right; and the study of Islam in contemporary issues, can reduce the views of ordinary people who judge Islam as a rigid and anti-change religion. Meanwhile, the concept of prophetic social science in Kuntowijoyo's view should prioritize solving various problems facing urban industrial society, knowledge society, global society, and abstract society. This is explained in the concept of Surah Ali Imran verse 10, namely:

1. Humanization: a modern interpretation of *amar ma'ruf*, which means calling to goodness. In this case, *amar ma'ruf* is intended to give meaning to humanizing humans, in order to reach a state called *fitrah*. Based on this, the concept of humanization is certainly based on theocentric humanism. [5] In the age of technological development, humans have been reduced to objects of technology, dehumanizing them as subjects and dehumanizing them as objects. Social pathologies such as collective aggressiveness, privatized attitudes, or loneliness, and criminality arise from materialistic secular life. Western liberalism is aligned with humanization. On the other hand, prophetic humanism originates from theocentric-humanism, whereas Western society is centered on anthropocentric-humanism.[15]

2. Liberation: according to Kuntowijoyo, liberation is understood as the language of science. Meanwhile, in the view of religion, liberation is *nahi munkar* which means preventing evil. Charity, myth, ideology, and science are the four main forms of the Qur'anic text. The prophetic Islamic paradigm aims to present Islam objectively, namely in the context of science and transformative. Liberation in ISP is a creative interpretation of *nahi-munkar*; it is framed

within the framework of transformative practice and objective scholarship, in contrast to the ideological interpretation of Western society. In this case, prophetic social values in the social context are understood as an action to liberate people from poverty and oppression, or prevent bad deeds.[4]

3. Transcendence: According to Kuntowijoyo, the most important element in Islamic teachings is the implied meaning of prophetic social science in transcendence, and simultaneously serves as the basis for humanization and liberation. Transcendence understood in Kuntowijoyo's view is a verification of the concept of theology related to divinity, or it can also be referred to as *tu'minuna billah* (faith in Allah Swt). On the other hand, the concept of transcendence is the basis of humanization and liberation. This is because transcendence provides direction and purpose to the two concepts, so there is a connection between the three. Spiritualism is projected to develop and replenish the life of modernism in addition to religious issues during the emergence of postmodernism. Reuniting religious values with the world is a feature of postmodernism civilization.[4]

Kuntowijoyo's idea of prophetic Islam aims to overcome the difference between religious science derived from revelation and western science derived from ratio and empirics.[16] By ignoring the moral aspect, secularist society prioritizes material goods. Therefore, material progress cannot achieve justice without moral assistance. That is because just development requires efficient and effective use of all resources. So that both cannot be achieved, differences must be accompanied by morality and morals in all social economic development activities.[17] Therefore, Islamic development needs to involve the *ummah* as the subject of development based on the concepts of humanization (humanizing people), liberation (freeing people from oppression), and Transeducation (bringing people to believe in God).

In addition, leaders as people responsible for the livelihoods of many people must manage resources as well as possible.

According to Frida, there are five main pillars that make up Islamic development: 1) The ruler is not greedy, adheres to a simple lifestyle, and his people are neither miserly nor wasteful. 2) The awareness and sincerity of every citizen to carry out Allah's commands through zakat, infaq, waqf and alms, and fewer and fewer people receiving them out of shame (a culture of shame and fear of Allah's humiliation in this world and the hereafter). 3) Timely management of zakat and its distribution. 4) Management of natural resources by the state to improve the standard of living of the people as a whole and eliminate the greedy traits of officials. 5) Legal supervision and justice against those who destroy. If the above five fundamentals are positive, it will have a positive impact on the maintenance and improvement of maqāshid sharī'ah (human benefit). However, if they are negative, then the maqāshid sharī'ah will have a negative impact as well, and the hope of happiness in the hereafter will not exist.[18]

The description of praxis above emphasizes the function of religion as a "guardian of morality" in life and clarifies the ethical principles of prophetic social science (humanization, liberation, and transcendence). It shows that, as a condition for realizing kaffah Islam in life, there must be

unity between theory and practice. Faith is the only way to achieve this process. Faith begins with knowing (knowledge), systematically elaborated in the form of theory (objectivation), and then applying its values in real life (transformation). However, the Islamic paradigm will not a priori reject secular science. Islam as ilmu will always be critical of all knowledge secular or not.[4]

5. CONCLUSION









Kuntowijoyo's orphaned Islamic paradigm moves from text to context. His thinking is in the opposite direction to the Islamization of knowledge. In substance. It is a response to secular sciences that separate life and science from religious ethics. Kuntowijoyo's Islamic thought implicitly contains the idea of Islamic development. First, in the prophetic paradigm, Kuntowijoyo states that revelation is the main source of knowledge and human intelligence is the second source of knowledge as a tool to understand, interpret and ground the teachings of revelation. The concept of Islamic development from Kuntowijoyo's social science perspective includes humanization, liberation, and transcendence.

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