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Kuntowijoyo Prophetic Social Science And Its Relevance To Material Religion

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Abstract

This research aimed to comprehend Kuntowijoyo's idea of Prophetic Social Science (Ilmu Sosial Profetik) from Material Religion perspective. Because it is intricately related to a matrix or network of components such as people, divine beings or forces, institutions, artifacts, places, and communities, it is interesting to come to a more profound comprehension of Islam in the sense of Kuntowijoyo's Prophetic Social Science; enriching its understanding in a deeper and broader context of materiality. Carried out as literature research, this paper utilized the content analysis method to select and unify Kuntowijoyo's works and then explained the results gained from the analysis. This research concluded that Prophetic Social Science was capable to be implemented within the framework of Material Religion; reconstructing an advanced conception of science, culture, and community from the Islamic perspective.

Keywords: *Islamic Science, Islamization, Kuntowijoyo, Material Religion, Prophetic Social Science*

Introduction

Through prophetic ethics and philosophy, Kuntowijoyo (d. 2005), as an Indonesian Muslim intellectual, had focused on expanding Muslim society to face modernity. The Islamic normative concepts constituted his ideas -Quran and Hadith- and empirical Islamic objective of reality with four contents, namely; the concept of the best people (*khayr ummah*), historical activism; the importance of awareness, prophetic ethics as a tool that includes Humanization, Liberation which is one with Transcendancy (Kuntowijoyo, 2004, p. 99). He saw that Muslims at the time were in crucial demand to fight and re-realize the prophetic spirit in creating a prosperous and democratic civilization (Kuntowijoyo, 1997, p. xiv).

Material Religion, on the other hand, is one current advancement in religious studies. It is a framework used by academics to investigate the connection between Religion and material culture; focuses on the role of objects, images, locations, and structures in religious societies (Reinhardt, 2016). As cultural practices, religions emerge from and persist in people's tangible encounters with the world. Buildings and sculpted landscapes influence people's spatial orientation in their environment and draw them together for celebration or mourning, while people of faith view and touch symbolic objects, listen to the recitation of sacred texts, and eat special foods at special times around tables and altars. Whatever else we may say about religions, the fact remains that they are manifested in the physical lives of believers. Sometimes, as students of religious life, it is necessary to return to the material foundations from which all religious views, practices, and tenets spring (Plate, 2015, p. 4).

Materializing the study of Religion entails questioning how Religion occurs materially, as opposed to the considerably less useful topic of how Religion is conveyed in material form. A materialized study of Religion begins with the notion that things, their usage, worth, and attractiveness are inextricably linked to Religion rather than apart from it. Religion is not only the translation of thoughts or beliefs into material manifestations. A religion, on the other hand, is inextricably linked to a matrix or network of components that include people, divine entities or forces, institutions, objects, locations, and communities. One may argue that the working of this network produces a life-world and that religions are effective methods for worlds to act and maintain themselves (Meyer et al., 2010, p. 209).

This paper will look closer at Kuntowijoyo's thought, more well known as *Prophetic Social Science* in the light of Material Religion. Hopefully, the discourse will contribute further to the further development of Islamic thought in the embodiment of social objects, structures, and symbols; enriching the current progress of Islamic studies in Indonesia from a cutting-edge perspective. There are several works

associated with Kuntowijoyo, yet all of those publications do not particularly mention or refer to the Material Religion. It is inevitable to affirm that Kuntowijoyo has contributed significantly to the development of scientific tradition among Indonesians.. Based on our observation on *Harzing's Publish and Perish*, there are several notable publications related to Kuntowijoyo: Abidin (2016), for instance, affirmed that Kuntowijoyo has successfully offered the construction of 'Islamic Paradigm' as a basis of integrated system of science (Abidin, 2016a). Not content with merely attempting to overcome the dichotomy of science—the root of the problem of falling people and their stuttering in facing the challenges of modernity—through an integrative science, Kuntowijoyo aimed to provide an alternative to Western science in addressing a wide range of issues facing modern humanity (Abidin, 2016b).

As Kuntowijoyo's central idea was Prophetic Social Science, it is also apparent that there are some inspirations regarding this idea with the development of Education. Wulansari and Khatimah (2019), for instance, asserted the necessity of Prophetic Social Science in revitalizing the current severe situation of Education in Indonesia (Nurul Khotimah, 2019). Arum (2018) suggested that Prophetic Social Science urged the development of teaching methods which previously tended to be textual and verbalistic to be more contextual and dialogic (Arum, 2018). Fuadi (2017) also ventured to examine Kuntowijoyo's idea in the construction of Muslim student's behaviour; which turned out that through Kuntowijoyo's exposition of Prophetic values, colleges were capable of interpreting and practising Islamic teachings in their daily customs (Fuadi, 2017).

In addition to the works cited above, we can also find some publications concerning Kuntowijoyo's literature (Astuti, 2017; Wasi'ah et al., 2018; Yetti, 2015), social transformation (Ibrahim, 2005), and even Gender (Efendi, 2015). To conclude, it is sufficiently apparent that there are massive works that comprehend Kuntowijoyo's

thoughts with multi-perspective analysis; so this presented article will attempt to fill this scientific gap.

Method

This study will examine the idea of Prophetic Social Sciences as part of Material Religion within the context of Literature Studies to solve the research issues posed. A literature review draws attention to articles, books, and monographs covering the subject (Becker et al., 2021; Perry, 2022); Using a straightforward, repeatable process, the literature review tries to identify, select, and summarize current research as slight bias as possible to answer the research questions at hand (Gearing & Alonzo, 2018; Smith & Cragun, 2019).

The researcher used a content analysis technique based on the work of Chad Nelson and Robert H. Woods, Jr. to supplement this literature review (2011). Content analysis processes selected texts, unified message units, explained findings, and sometimes coded materials according to predetermined categories (Woods & Nelson, 2011, p. 100). Since it is an analytical method in the form of textual analysis used to describe and explain the characteristics of messages embedded in the text, content analysis is constructive in this context because it enables researchers to manage and summarize large amounts of information while triangulating with other research methods (Woods & Nelson, 2011, pp. 100–121).

Kuntowijoyo Prophetic Social Science: A Sequential Discussion:

I. Islamic Paradigm: The Demystification of Islam to deal with the Problem of Western Scientific Tradition

Industrialism was the primary background of Kuntowijoyo's scientific thought, which he claimed was implementing the dilemma of Western Civilization.

Kuntowijoyo asserted that Muslims currently fight through *ghazwul fikr* or intellectual aggression, concerning the domination of major Western scientific traditions (Kuntowijoyo, 2001, p. 111), as it was also recently affirmed by some experts (Biegelbauer, 2019; Gearon et al., 2021; Izharuddin, 2019). In addition, it was also apparent that that Western thought has liberated humans from myths and religions and made themselves the center of the universe which eventually caused humans to be shackled by themselves (desire) due to eliminating the transcendental dimension within themselves which in some occasions related to the emergence of Spiritual Crisis (Counted et al., 2020; Negoitǎ, 2021)

Kuntowijoyo's criticism of modern Western science is due to its two significant paradigms; Socialism and Capitalism, which produce Secularism and Materialism (Kuntowijoyo, 2001, p. 111). Accordingly, the influence of Western culture or cultural infiltration occurs not as a whole but element by element; technology is the most easily absorbed aspect because it contains the weakest cultural values that attract other cultural values. In the end, the infiltration of Western civilization will affect the consciousness of Muslims. Kuntowijoyo listed several impacts produced by modern Western science, namely:

1. The Political instrument is pragmatic so that its critical use is lost and causes self-isolation from Religion.(Kuntowijoyo, 1985, p. 153, 2001, p. 102)
2. Society is organized like a machine by applying an ethic of survival and cultural uniformity.(Kuntowijoyo, 1985, pp. 73, 153, 2001, p. 195)
3. Human consciousness as a superstructure is influenced by a lower technology structure and underestimates transcendental value because it does not have a logical relationship with the principle of utility.(Kuntowijoyo, 1985, p. 152, 2001, p. 45)
4. In the end, humans become a dead element in the production process and are in the government bureaucracy under party power.(Kuntowijoyo, 1985, p. 172)

Kuntowijoyo invites people to make a cultural selection to distinguish what people should take and not, confirming that Kuntowijoyo has a positive view of the Islamization of Science and Technology to a certain extent, as he believes that the culture that must be accepted is a rational culture that supports the development of science and technology (Kuntowijoyo, 1987, pp. 3, 168). In order to deal with such issue, Muslims have own particular paradigm to *demystify* Religion (Kuntowijoyo, 2004, p. 12) The 'Demystification of Islam' was quoted through two Qur'anic verses to explain the difference between truth and progress in Islam, criticizing Modern Industrialization that emerged from Western science:

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ (البقرة: 147)

"The truth is from your Lord, so do not be one of those who doubt." (Haleem, 2004, p. 147)

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ (ال عمران: 196)

"[Prophet], do not be deceived by the disbelievers' [lucrative] trading to and fro in the land" (Haleem, 2004, p. 49)

From these two verses, Kuntowijoyo concluded that Muslims should not be easily deceived by progress because the Divine truth has not yet been understood in its usefulness in practical life. Demystifying Islam is one way to Islamization that Kuntowijoyo offers to make Islam less 'mysterious' or 'obscure', could build better civilization and become pioneers of social change. Methodologically, the Islamization of science is a strategy by formulating theories from Islamic normative concepts - Qur'an and Sunnah- resulting in a new scientific structure related to modern times as a substitute for modern pragmatic science, which would produce Prophetic Social Science driven by all Muslims intellectuals (Kuntowijoyo, 2001, p. 145, 2004, p. 11).

The main focus of Muslim intellectuals is emancipation related to the actual problems in terms and the transformation to industrial society with the priority plan, namely; theorization, structuration, and transformation (Kuntowijoyo, 2001, pp. 108–

109). From demystification, Kuntowijoyo aspires to explain that every Islamic interpretation must be associated with science. Islam could be a principle of formulation of science. One example of the Islamization of science in modern times is hajj to Mecca during a pandemic, arranged in such a way as to apply physical distancing, and all preparation is prepared based on science. This shows there is no conflict between Religion and modern science and that religious people can understand the truth and science and apply it in daily life. On the other hand, Islam is responsible for engaging with global-scale calamity in the best way, as shown in the recent previous COVID-19 pandemic (Maulana, 2020; Maulana et al., 2021).

II. A Symbolic Process and Cultural Context: Critique of Industrialism

The authenticity of Islam always has a capacity of structuring between Religion and science, and the Quran is an Islamic intellectual heritage that would be helpful for enriching perspective and still relevant from the 7th century and could be the source of modern science. As every Muslim has to understand that Islam is not only Religion but as a tool for applying social teaching in Quran on modern context changes, therefore, Transcendence Structuralism is one of Kuntowioyo's method to understand Islamic teaching and practice social teaching based on Quran for new modern context, and as a worthwhile method to revive the Muslim society of Islamic teaching and modern changes. Through this method, Kuntowiioyo supposes all elements of human culture are tied to the righteousness of structures and tries to explain that transformative structure changes in Islam are possible (Kuntowijoyo, 2004, pp. 3, 27, 28).

Accordingly, Muslim intellectuals have to unite the contradiction of cultural structure, between urban and rural communities, between upper and middle classes, and the only solution to connect these contradictions of cultures and western science is Religion.(Kuntowijoyo, 1987, p. 156) Islam as a structure could transform without changing and losing its integrity by the Transcendence Structuralism to eliminate the

rigid, fierce, and anti-change of Islam impression; emphasizing the symbolic process as the main structure in cultural context, and this process is the human working to create the meaning of every symbol (Kuntowijoyo, 1987, p. 3).

The symbolic process can be realized in a cultural context through three components, Cultural Institutions, Cultural Contents, and Cultural Effects (Kuntowijoyo, 1987, p. 6). The cultural institutions are the figure to processing and resulting the conveyed meaning -the cultural contents- and give the artistic effects for facing the adverse impacts of Industrialism; it non-ethnic, extroverted, modern, and unfamiliar hierarchy and became a new market culture in the 19th century upwards (Kuntowijoyo, 1987, p. 36). This effect releases the art and culture from the social system because the new culture is born from the market mechanism and shows the ambitions of the consumptive middle class (Kuntowijoyo, 2004, p. 21).

The rise of the market culture or Industrialism began from the capitalist and political institutions. When entering the post-modern era, the market culture makes a strategy by delaying the productive age before entering the labor market to extend the number of market industry followers (Kuntowijoyo, 1987, p. 22); until they are accustomed to the consumptive market culture. According to Kuntowijoyo, there are several impacts of Industrialism, namely:

1. Cultural Universalism; caused the cultural superiority of invaders (Kuntowijoyo, 2004, p. 111).
2. Individualism; pulled every human to let go of society (Kuntowijoyo, 1987, p. 112).
3. Dehumanization, through conscientization and technological awareness, causes alienation or a feeling of helplessness and meaninglessness due to the decline in human nature, which becomes a means of obtaining profit solely (Kuntowijoyo, 1987, pp. 98–109).

4. Exclusive Social Class occurs in the upper economic class due to dependence between the business world and government to form an irrational society with a patrimonial bureaucracy and being put to sleep by the upper level with service or education to the middle class, which continues to expand to remain loyal to avoid class conflict.(Kuntowijoyo, 1987, pp. 103–115)

From this problem, Kuntowijoyo offers two ways: Universalism and Transcendence by removing the classes' symbols and against the symbols of the particular economic benefit. Subsequently, by increasing the spiritual degree, human freedom, transcendent touch, and against the dehumanization and sub-humanization of human technology, science, and human instincts. The advancement of modern science and technology gives rise to a new culture with contractual societal relations, which causes the loss of autonomy and self-relations, and the emphasis on non-contractual values in modern society will improve the integrity of the social and religious system and can provide meaning to overcome alienation from cultural contradictions (Kuntowijoyo, 1987, p. 106).

III. *Masjid (Only) as a Bus Stop: Re-Conception of Muslim Community*

Criticizing the westernized Muslim community, Kuntowijoyo asserted that Masjid (mosque) should be put at the very center of Islamic society. If Muslim society can realize this idea, it is assumed that modern Muslims will be free from the shackles of Industrialization. Kuntowijoyo sharply criticizes the relationship between Masjid and the market; that Masjid in Indonesia has struggled with people who solely pay during prayer time and no more; similar to the realities of people who come to the bus stops or train stations for a few minutes, waiting for the vehicles picking them up then leave. According to Kuntowijoyo, the Muslim community can only confront the dangers of Industrialization if they can start every single activity from Masjid (Kuntowijoyo, 1985, pp. 160–182).

Bus Stop is Kuntowijoyo's analogy describing Masjid in the mid-Industrialization challenges (Kuntowijoyo, 1985, p. 182); it is a place where people come and leave, no one stays and knows each other, and everyone has their respective goals and business. Such an egoistic phenomenon, Kuntowijoyo believed, is the impact of individualism. Therefore, Masjid should be 'reconstructed' for the betterment of Muslim society. From a conceptual perspective, Masjid has many broad roles requiring social capital; however, the function did not run well, primarily because Masjid is located in the urban environment. Kuntowijoyo concluded that there are two crucial problems concerning Masjid: First, Masjid managers who arrange ritual matters but cannot contribute to the urban environment formed and driven by Industrialization. Secondly, Jemaah, or the Muslim society itself, who comes to the Masjid temporarily amid worldly activities, for a moment, gets peace of mind. Masjid as a Bus Stop is an imaginary perspective where the sacred space is limited to only carrying out worship in a narrow sense (Kuntowijoyo, 1985, p. 182).

The situation leads later to the current generation's characteristics being far from sacred teachings and values. Defined as 'Generasi tanpa Masjid' or 'generation without masjid' are those living in cities with high economic activities. They grew up without common religious concerns and were inclined more to enjoy their life in a materialistic way, choosing dwellings based on their economic values and not from the socialization ties that make it alienated. When an individual is separated from the Masjid, he will find his life floating because he does not have social roots as a Muslim. After all, the Masjid is the center of the community (Kuntowijoyo, 2001, p. 129).

The Islamic Spirituality Section (Sejarah Kebudayaan Islam) at the secondary school and college levels are generational needs for spirituality and religious learning, as it is shown that the generation without Masjid who experience a reverse flow will realize the importance of spirituality in themselves, mostly during high school or college. (Kuntowijoyo, 2001, p. 130). However, according to Kuntowijoyo,

intellectuality not formed in Masjid sometimes contradicts lecturers or teachers. It is ambiguous because Kuntowijoyo wanted the building of a Muslim community starting at the Masjid. He asserted that if Muslims do not understand Islam from traditional Islamic education institutions and direct religious leaders -who are available only in Masjid-, it means that religious learning access will be limited to non-authentic sources (Kuntowijoyo, 2001, p. 130). Furthermore, this new Muslim generation who are not tied to Masjid tends to rebel against Religion and politics as a sublimation of rebellion against parental authority; It can be seen from the Ulama who gave a fatwa that was opposed when it was deemed unsatisfactory, even though he studied only information and digital media without intellectual ties (Kuntowijoyo, 2001, p. 131).

To indicate the main assets of a new community, Kuntowijoyo hopes for the younger generation of Muslims, especially students, as a catalyst to revive the function and role of Masjids to face, invite, and mobilize Muslims, students and even Muslim intellectuals who do not have any social interest with Masjids and intellectually have no ability control that leads to the Masjid. Kuntowijoyo stated two points to realize Masjid as a settlement in facing the challenges of Industrialization. Begin with implementing programs related to the involvement of students or congregations as a catalyst to provide a change in a short period (Kuntowijoyo, 1985, p. 164) and Masjid congregation as partners precisely (Kuntowijoyo, 1985, pp. 163–166). The Masjid plan should focus on changing knowledge systems, and social and cultural mobility. Changes in the knowledge system could change abstract ethics into concrete, prophetic ethics. Social mobility could lead to a directed evolution of the history of Muslims and the improvement of Muslims Khayra Ummah, and cultural mobility could create true art, and revive the Islamic social sciences. It is hoped that by these three changes system, small people can be formed (Kuntowijoyo, 2001, pp. 137–141).

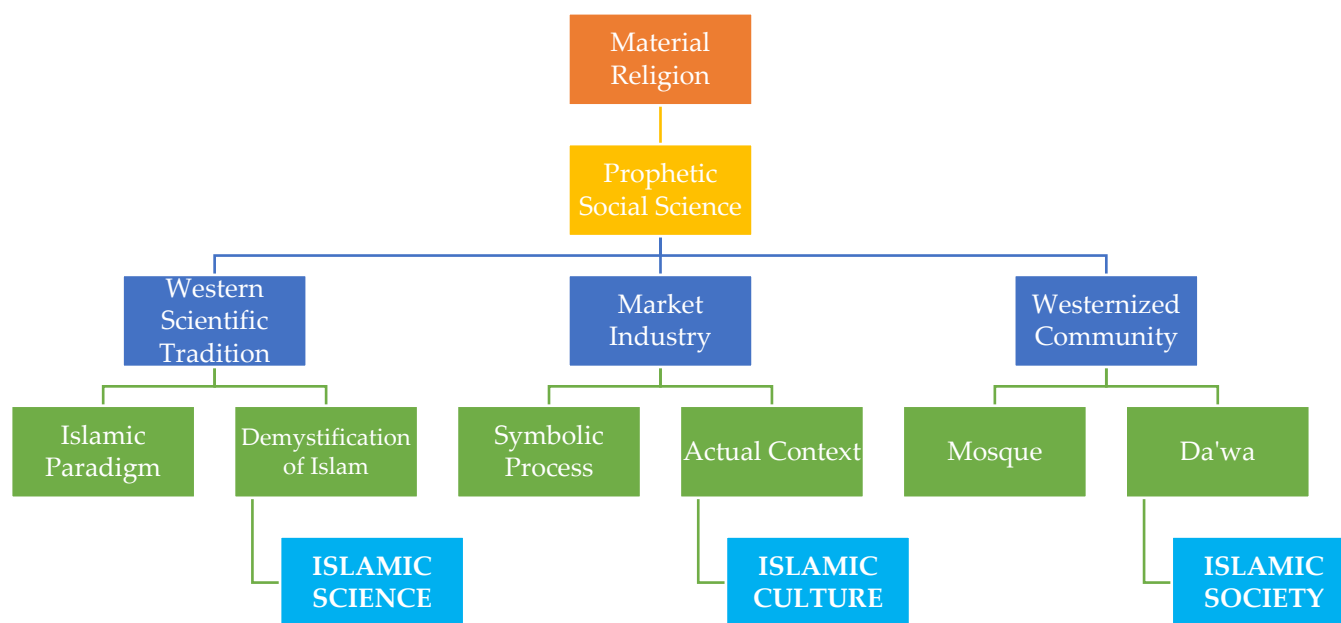
Kuntowijoyo's Prophetic Social Science and the Realization of Material Religion.

Analysis of the material religion itself is an analysis that usually focuses on research objects such as architectural, historical relics, and images that are considered to be proof of history that offers insight. In contrast, Material Religion is an international discipline inseparable from bodies, things, and places, concentrating the purpose of research on the shreds of evidence and insights offered by the material. Material Religion also tries to expand and broaden the understanding of how religion lives and operates by examining the culture – illustrations, architecture, sacred places, arts, artifacts, and history (Meyer et al., 2010; Plate, 2015; Reinhardt, 2016).

Material Religion fits Kuntowijoyo's idea of Prophetic Social Science, attempting to realize a new paradigm of Islamic scientific tradition to criticize Western scientific tradition that shackles the Muslim community at the time. Western science, as a result of Industrialization, did not reflect the community goals because it was not born from the historical mind of the nation. In the modern era, Muslims have two challenges. The first is *external* challenges in the form of modern Western science, which is a form of Kuntowijoyo's realization of Industrialization. Kuntowijoyo hopes Muslim intellectuals and the young Muslim generation always carry out da'wa transformations to increase Muslim awareness (Kuntowijoyo, 2001, p. 49), based on Islamic texts and then produce an Islamic paradigm. And the second is the *internal* (inside) challenges in the form of mystification, which is a challenge for Muslims who cannot adapt to this Industrial era, so Muslims must be able to adjust to the Industrial age by demystification. Islamic demystification is the Islamic knowledge offered by Kuntowijoyo (Kuntowijoyo, 2001, p. 145). Methodologically, Islamic science is a strategic way of formulating theories from Islamic texts (the Qur'an and Sunnah), resulting in a new scientific structure related to modern times, and from this strategy, it produces Prophetic Social Science.

The relevance of Material Religion in the discourse of Kuntowijoyo's Prophetic Social Science is apparent as it supports the construction of Islamic culture in both symbolic process and actual context. Reconstruction of Islamic Culture, following Kuntowijoyo, mainly derived from repudiating the Western basis of the Industrialization age that places the economy at the center and the market as a symbol closely related to worldly problems, a destructive impact of Industrialization (Kuntowijoyo, 1987, pp. 34–36, 138). This assumption is inevitably associated with his suggestion about Masjid and da'wa as the beginning of Islamic practice and formulation of knowledge. The Islamic community in Prophetic Social Science is the other result of its relevance to Material Religion; as Masjid, the main symbol of Islamic culture is reconceptualized as the very center of meaning that unites the Muslim's cultural configuration into a coherent unit from which the Masjid produces new rationality of ethics and economics (Kuntowijoyo, 1987, p. 35). As such, Masjid agenda should focus on changing knowledge systems and social and cultural mobility (Kuntowijoyo, 2001, p. 141); implementing concrete ethics in the form of 'prophetic ethics', while social mobility can lead to a directed evolution of Islamic history and the improvement of the image of Muslims as the best people (*khayr ummah*) (Kuntowijoyo, 2001, p. 137).

The relevance of Material Religion to Prophetic Social Science may be comprehended in the exposure of the embodiment of Islamic values in their idea of Science, Culture and Community. This part of discussion will come into a more detailed exposition of the analysis, starting with the illustration as follows:



I. The Transformation of Da'wa (Preaching) Movement

Da'wa movement attracted Kuntowijoyo as he was a notable historian; he tried to analyze the socio-cultural transformation through the da'wa movement starting from the pre-industrial period -which was the kingdom the early colonial era-, semi-industrial period reaching to the early independence of Indonesia, then the industrial period representing the new order era (Era Orde Baru) (Kuntowijoyo, 2001, pp. 35–42). Technology, affirmed by Kuntowijoyo, is one of the causes of socio-cultural transformation in the da'wa movement is the determination of technology; Begin with the pre-industrial era, ulama were kyai with a Kyai-Santri structure, and religious teaching was dominated orally. The relationship between Kyai and Santri was a personal relationship with pesantren institutions, and the role of a kyai was social, so kyai needed a whole day for the sake of students' life and the teaching process. The hierarchical building was also derived based on heredity, while at the time Kyai passed away, the leadership of the Pesantren was automatically transferred to his son(s). In the semi-industrial era, there was a minor shift as the scholars in Indonesian

Islam were not only Kyai, but also teachers and writers through their publications in newspapers and scientific journals and impersonal relationships with school institutions or widespread organizations. Muslim Scholars in this age also used political positions mainly to liberate Indonesia from Dutch and Japanese Colonialism. Furthermore, new ulama appeared with different intensities during the industrial era following the emergence of the age of New Order (Orde Baru); as they were distinguished to be able to use elite-mass structures and electronic communication to ease elite and masses relationships (Kuntowijoyo, 2001, pp. 35, 42–44). According to Kuntowijoyo, Da'wa in the Industrialization era occupies five characters, namely;

1. Electronic media transforms Muslim intellectuals' relations with society into elite-mass connections (Kuntowijoyo, 2001, p. 43).
2. Being open to electronic media as a medium of preaching with the principle of "do it yourself" (Kuntowijoyo, 2001, p. 43).
3. A small group model is rooted in a place without duplication, giving rise to a small-scale Da'wah community with various movements and understanding directions (Kuntowijoyo, 2001, p. 43).
4. The proliferation of Muslim scholars is ubiquitous with divided solidarity (Kuntowijoyo, 2001, pp. 43–44).
5. Mobile means that people are constantly moving, so Muslim scholars do not have a permanent congregation and are required to be involved in the market of open ideas (Kuntowijoyo, 2001, p. 44).

Kuntowijoyo further emphasized that to face the harm of Industrialization, intellectuals and the younger Muslim generations have to carry out Da'wa transformation to raise Muslims' awareness; particularly in understanding and implementing the Qur'an in their daily lives and use it as a perspective to analyze and provide solutions of the various dilemmas. Because jihad in Industrialization must change everyday life in the political, economic, social, and artistic aspects, it does not

make Religion separate from society (Kuntowijoyo, 2001, p. 49). d mobilize Muslims, students and even Muslim intellectuals who do not have any social interest with Masjids and intellectually have no ability control that leads to the Masjid. Kuntowijoyo stated two points to realize Masjid as a settlement in facing the challenges of Industrialization. Begin with implementing programs related to the involvement of students or congregations as a catalyst to provide a change in a short period (Kuntowijoyo, 1985, p. 164) and Masjid congregation as partners precisely (Kuntowijoyo, 1985, pp. 163–166). The Masjid plan should focus on changing knowledge systems, and social and cultural mobility. Changes in the knowledge system could change abstract ethics into concrete, prophetic ethics. Social mobility could lead to a directed evolution of the history of Muslims and the improvement of Muslims Khayra Ummah, and cultural mobility could create true art, and revive the Islamic social sciences. It is hoped that by these three changes system, small people can be formed (Kuntowijoyo, 2001, pp. 137–141).

II. Stages of Muslim Awareness

In the stages of Muslim awareness, Kuntowijoyo questioned how revelation could be placed in formulating Islamic Prophetic Social Science, emphasizing Muslims' sociological and psychological dimensions. Furthermore, Kuntowijoyo tried to reflect on Islamic histories in the archipelago to reach this stage. Then the settings of Muslim awareness were limited by the geography of the archipelago, and it hoped that the location of Muslim awareness could demystify Islam epistemologically.

There are two keys related to the stages of Muslim awareness, beginning with Dhuafa as the agents of changes in political and economic power (Kuntowijoyo, 1985, p. 8). In addition, understanding Islamic teachings is not a theoretical concept; during this understanding, we will not be able to compete with other scientific concepts (Kuntowijoyo, 1985, p. 10). Finally, Kuntowijoyo wants Islamic teaching to compete with other scientific ideas of different cultures, exceptionally modern Western culture,

not just ideologically but also in the knowledge of Islamic concepts that could be applied in everyday life. Also known as Islam as a science.

In the inauguration of his professorships, Kuntowijoyo acknowledged that the level of consciousness he formulated was inspired by Auguste Comte, who introduced the story of theological awareness represented by Religion, metaphysics awareness characterized by philosophers, and positive awareness represented by scientists. Nevertheless, he did not take it for granted, as he modified Auguste Comte's categorization and reflection of Muslims in Indonesia, proving that he accepted Islam as a science (Kuntowijoyo, 2017, p. 5).

Globally, Islam as science has occurred from the Abbasid and Umayyad periods (Baker-Smith, 1973; Hajar, 2013; Lapidus, 1992; Saliba, 1995) to Indonesia during the Demak kingdom. Still, after the collapse of the Demak Kingdom, Islam turned to Islam mystical, which dominated Muslim thought until the 1900s (Balwi, 2004; Fadhilah, 2020; Ilyas, 2020; Luhtitianti & Arifin, 2021). Due to the change of the Muslim culture from a city-centered culture in Demak with social capital as transcontinental traders to an agrarian agricultural culture. The difference in the mode of thought from Islam as science has gradually become mystical, related to farmers' way of life who statically follow nature's work. Moreover, the process of Islamic science awareness has a slower phase than Islam as an ideology (Acikgenc, 2014; Açıkgenc, 1996, 2002).

Islamic awareness of science begins with the process of taking over the substance and the method of modern science, which is then combined with Islamic substance. The level of awareness that Kuntowijoyo formulated was in the form of mystical awareness represented by farmers, and ideological awareness represented by students, which was the commencing phase of Islam as a science. However, to become a science, students have to become professionals, and professionals represent knowledge awareness (Kuntowijoyo, 2017, p. 25).

In connection with the three awareness that he formulated, beginning with mystical awareness, Kuntowijoyo provided an example of the court or Keraton culture with the characteristics of a fair queen utopian thought that has a calm, static, and reflective rhythm without the urge to fight (Kuntowijoyo, 2017, pp. 24–25), and relies on figures charismatic without being critical. Moreover, Islam as an ideology makes the methodology of the Islamic concept a philosophy that later becomes a political ideology and is oriented toward a political structure. The control of the structure is carried out by controlling the masses and mass mobilization based on leaders with rational qualifications and experience in the political field. One example was during the Sarekat Islam era, which made Cokroaminoto a leader because he had high analytical abilities, as seen from his educational background and political experience. In this stage, the politician coordinates Muslims to fight against other ideologies. Finally, Islam as a science, in this level, the structure is widely understood and influenced by many forms so that it is oriented to change all systems surrounding human life (Kuntowijoyo, 1985, p. 3).s According to Kuntowijoyo, to make Islam a science, education is needed to raise awareness of science methodologically to make the Islam concept philosophy, then becomes a theory of Islamic knowledge (Kuntowijoyo, 1985, pp. 7–8). To realize this awareness, an institution must support Islam's awareness as a science that applies a set of Islamic scientific theories. It is also necessary for technocrats to practice their knowledge and master the networks of politics, business, education, and so on (Kuntowijoyo, 1985, p. 21). With these institutions and technocrats, Islam can realize a science with systematic programs and plans (Kuntowijoyo, 1985, p. 37). In this case, Kuntowijoyo exemplified Muhammadiyah as a noble organization built from the grassroots levels, including blue-collar workers and farmers.

In the awareness of Islam as a science, Kuntowijoyo expected the emergence of Islamic science with the Quran as a grand theory that is universal and must be lowered

into a mid-range view so that it is contextual following the Muslims life challenges by prioritizing the ideas formulation of social change for Dhu'afa and mustadh'afinn.(Kuntowijoyo, 1985, p. 8) It is because Islam changes from below with the community by simplifying the theory to mobilizing public awareness and forming a sound system under Islamic theological foundation.

III. Islamic Paradigm

When the Muslim's awareness reaches Islam as a science's stage, Kuntowijoyo hopes Muslims can reflect the Islamic paradigm. The paradigm means a social reality constructed by thought, resulting in a mode of knowing. In this understanding, the Islamic paradigm means a construction built from the Quran, which allows every Muslim to understand the realities of life to produce behavior by the teachings of the Qur'an.

The Islamic or Quranic paradigm allows us to formulate a grand design of the Islamic system, such as a system of knowledge that is not only about axiological dimensions but also provides epistemological insights (Kuntowijoyo, 1985, p. 357). Kuntowijoyo asserted that the Quran contains scientific formulas, and the Islamic paradigm that Kuntowijoyo offered was oriented towards field action that practiced all Islamic teachings in all aspects of life. The Islamic science system is the right tool for realizing the prophetic mission to build an Islamic civilization, not just as a science.

Islamic Paradigm invites all Muslims to see the reality and how the fact should be lived. It consists of two parts, namely:

1. The concepts or terms of the Qur'an refer to normative, ethical, legal rules and Islamic teachings that provide an overview of the Islamic worldview and then become an original concept The ideas consist of unobservable abstract concepts such as the concept of God angels, the hereafter, etc; and the concrete concepts observed are the social representations of Muslims such as Fuqara, Dhu'afa, Mustadhafin, etc.

According to him, Mustadh'afin is oppressed circles in a structure that is still far from Islamic idealism. (Kuntowijoyo, 1985, p. 358).

2. The stories and parables in the Qur'an contain messages for humankind to contemplate so that they can understand the nature and meaning of life (hikmah) as timeless historical data (Kuntowijoyo & Priyono, 2008, p. 358).

In building Islamic science, Kuntowijoyo used a systematic approach to recollecting stories and parables that provide moral messages and an analytical approach to place the Quran as a source of data, a life guideline that is then reflected in current life experiences to transform society.(Kuntowijoyo, 1985, p. 359) With these two approaches, an analytic course prepares a tool and a synthetic system to design a subject or agent to use the device properly.

IV. Integration and Islamization of Knowledge

The Islamization of Science, also known as the Islamization of Knowledge, is a part of Kuntowijoyo's thought which is often misunderstood and misused. According to Kuntowijoyo, the Islamization of Knowledge is directly quoted by Ismail Raji Al-Faruqi. In the book *Paradigma Islam: Interpretasi untuk Aksi*, he was very intense in expressing his ideas, and later in his book *Islam Sebagai Ilmu*, Kuntowijoyo based on Ismail Raji Al-Faruqi's thoughts. The ideas are below:

First, suppose the social sciences have got the emission of faith. In that case, science must ultimately be tested by action (Kuntowijoyo & Priyono, 2008, p. 354). Consequently, people are required to take advantage of all the legacy of knowledge through the way of Islamization so that we can understand the messages of the Qur'an (Kuntowijoyo & Priyono, 2008, p. 365). As such, the inheritance of all scientific treasures must go through the process of Islamization. (Kuntowijoyo & Priyono, 2008, p. 366)

When Kuntowijoyo offered and put his ideas into practice, he focused on Islamizing the Marxism paradigm as a science. Kuntowijoyo's background provides the

Islamization of Science because Secularism has influenced Muslim scholars through Western Social Sciences and the sense of optimism to welcome the century of Islamic awakening after the collapse of the Ottoman Turks. Then, to receive the resurrection century, Islam emerged the issue of the Islamization of Social Sciences along with the indigenization of social science among Indonesian Muslim scholars after criticism of Western social sciences.(Kuntowijoyo & Priyono, 2008, p. 344) If we reflect on Kuntowijoyo's ideas, original and constructive scientific movements always begin with criticism, such as science that develops due to reviews from scientists to generate new criticism because criticism is the first step before producing something original, followed by scientific work.

According to Kuntowijoyo, the involvement of Muslim scholars in these two issues has struggled with obstacles. The first is the obstacle of deepening the philosophy of science and methodology to defend Islamic social sciences (Kuntowijoyo & Priyono, 2008, pp. 344–345), because, according to him, these two things are not familiar to scientists in Indonesia. However, when we do research work, it must be checked and re-checked in a broader scientific community with various backgrounds. The second obstacle is that intellectual's social activism is still more prominent than intellectual activism (Kuntowijoyo & Priyono, 2008, p. 347), such as holding recitations or gatherings that have nothing to do with intellectuals or scientific production. Moreover, these two obstacles lead to a lack of involvement in the issue of Islamization of Knowledge.

In the book *Islam As Science*, Kuntowijoyo discusses his ideas about the Islamization of Knowledge According to him, the Islamization of Knowledge is based on four assumptions, namely;

1. Islam views the truth as anything that comes from God, so everything in the Qur'an and Sunnah is the truth, regardless of whether it is valuable or not in practical life (Kuntowijoyo, 2004, p. 4). This is one of Kuntowijoyo's ideas about the difference

between the truth of Islamic sciences and the pragmatism of Western social sciences pragmatism.

2. The demand to become a comprehensive and authentic Muslim (Qs 2: 208; 19: 36)) (Kuntowijoyo, 2004, p. 5).

3. The call to hold on to the Religion of Allah (Qs 3; 103) means always returning to the scripture (Kuntowijoyo, 2004, p. 5). This will become a characteristic of the framework of thinking Islamization of Science, and how to return the sciences into the text (Qur'an), which is the grip of Muslims in Religion.

4. Knowledge is culture, and culture is a social daily (mu'amalah), so the principle of 'all are allowed except what is prohibited' applies to knowledge (Kuntowijoyo, 2004, p. 8).

From these four suggestions, Kuntowijoyo stated that the Islamization of Knowledge aims for Muslims to not simply accept external methods and return knowledge to its center, namely Tauhid or from context to text, to make coherence and not be separated from faith (Kuntowijoyo, 2004, p. 8). Then, the Islamization of Knowledge is partially necessary and partially useless work, for example, in engineering and natural sciences, because they are objective. According to Kuntowijoyo, objective knowledge does not need to be Islamicized; the human intention needs to be Islamized (Kuntowijoyo, 2004, pp. 8–9). Meanwhile, in the Humanities and social sciences, it is not only the people but also the knowledge that must be Islamized. We can see from this perspective Kuntowijoyo's limitation of Islamization.

As for the three principles of the Islamization of Knowledge, according to Kuntowijoyo, the first, in the context of science, Islam strongly advocates openness, whereas previous scholars had an open nature to learning the sciences from other civilizations. Second, borrowing is legal because we do not have to use all that understanding by borrowing different experiences. Third, take advantage of the

strongest thinking tendency to understand the Qur'an's transcendental messages after Islamization (Kuntowijoyo & Priyono, 2008, p. 365). However, this principle must be tied to awareness of the philosophical and paragraph-like biases inherent in the traditions and systems of borrowed knowledge.

Then, Kuntowijoyo offers two Islamization methodologies. First, borrowing a knowledge system can be part of the Islamic heritage if it is in Islam's ethical and epistemic premises, not only in the realm of values but also in the realm of epistemology. Second, knowledge system borrowing is not eclectic because it is selected within an open Islamic paradigm (Kuntowijoyo & Priyono, 2008, p. 365).

Kuntowijoyo took the class concept of Marxism which is a problem of social inequality (Kuntowijoyo & Priyono, 2008, p. 319) involving the rulers and the oppressed -the bourgeoisie and proletariat-. This concept is possibly accepted in Islam because, according to him, the Qur'an reflects the social reality regarding class division, which shows that the division of class is a sunnatullah and that there are the powerful and the oppressed in human life. According to Kuntowijoyo, Islam invites us to take sides with the class based on the spirit of upholding justice, not with the class goal of eliminating other classes (Kuntowijoyo & Priyono, 2008, p. 326). This becomes an arena for Muslims to fight for their ideals of social justice and determine their quality as Khalifatullah (Kuntowijoyo & Priyono, 2008, p. 37).

V. Prophetic Social Science

The Islamization of Knowledge is one of the steps toward Prophetic Social Science, a condition which requires Kuntowijoyo to conduct scientific criticism and then Islamize science which in turn offers The Social Prophetic Science. As long as Industrialization continues, Kuntowijoyo and his thoughts remain relevant to understanding contemporary realities. Furthermore, the movement of the social sciences will have more mental obstacles, such as intellectual inferiority (Kuntowijoyo, 2004, p. 92), which will cause the slow development of this science. Here Kuntowijoyo shows that

Muslims must have courage from an intellectual perspective to display the truth and leave the badness.

Prophetic Social Sciences lead to the transformation of community according to prophetic ideals (Kuntowijoyo & Priyono, 2008, p. 316). In order to achieve this science, Kuntowijoyo offers an epistemological re-orientation (Kuntowijoyo & Priyono, 2008, p. 317). which is a source of knowledge including rational, empirical, and revelation (Kuntowijoyo & Priyono, 2008, p. 368). As such, Transformation in Prophetic Social Science is not only changing for the sake of change, but changing reality based on prophetic ideals with *epistemological reorientation*, which is a source of knowledge that includes rational, empirical, revelation (Kuntowijoyo & Priyono, 2008, pp. 317, 365).

The formulation for carrying out the transformation, namely *the derivative procedure method*, which analyzes from the normative realm to the empirical realm is continuously verified concerning Islamic values so that it is getting better and developed. So Prophetic Social Science is a field of work that is dynamic, empirical, historical, and temporal so that it can be revised and repeatedly reconstructed because it is not doctrinal. After all, science is only a tool (Kuntowijoyo & Priyono, 2008, p. 373). The form of prophetic ideals that Kuntowijoyo means comes from the letter Ali-Imran verse 110:

"كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ ۗ وَكَثَرَتُ هُمُ الْفَاسِقُونَ" (ال عمران: 110)

"[Believers], you are the best community singled out for people: you order what is right, forbid what is wrong, and believe in God. If the People of the Book had also believed, it would have been better for them. For although some of them do believe, most of them are lawbreakers—"
(Haleem, 2004, p. 42)

From this verse, according to Kuntowijoyo, we get four contents, namely; the concept of the best people, historical activism; the importance of awareness, and prophetic ethics as a tool which includes;

1. *Humanization*, humanizing humans is resistance to anonymity, objectivation and automation.
2. *Liberation* means the liberation of humans from knowledge, economic, social, and political systems that destroy humans.
3. *Transcendancy*, is a form of cultural spiritualization.

Kuntowijoyo hopes that Prophetic Social Sciences can be carried out in an evolutive manner over a long period, with the principles of humanization and liberation that must be united with Transcendancy (Kuntowijoyo, 2004, p. 108). Prophetic Social Science moreover will include the following characteristics:

1. Prophetic Social Science refers to the Islamic normative concept and pays attention to social objective and empirical realities (Kuntowijoyo & Priyono, 2008, p. 375). It relates to relevance and validity, whose source is the ratio and the five senses. So the formulation of Prophetic Social Science has two references to the normative idea of Islam (The Qur'an and Sunnah) and practical realities of Islamic objectivity.
2. Prophetic Social Science is open and drawn from many sources (Kuntowijoyo, 2004, p. 108). Methodologically, we can take scientific pieces of knowledge from the West if it turns out that the attainment of this science is better at responding to reality.
3. A theoretical framework in Prophetic Social Science is not permanent and can change according to social conditions (Kuntowijoyo & Priyono, 2008, p. 376).
4. The normative foundations that underlie Islamic social theory are a permanent part of it (Kuntowijoyo & Priyono, 2008, p. 376).
5. Missing subject (who put) the awareness (superstructure) apart from the social basis (structure) (Kuntowijoyo, 2004, p. 96). The superstructure is a revelation that is not influenced by design, and this is Kuntowijoyo's emphasis that social transformation begins with a change in consciousness.

6. Action-oriented social theory through social experiments (Kuntowijoyo & Priyono, 2008, p. 376)

Overall Kuntowijoyo stated that Prophetic Social science is directed at engineering the community toward its future socio-ethical ideals (Kuntowijoyo & Priyono, 2008, p. 326). Kuntowijoyo offers a scientific agenda to solve the problems of the society facing industrial, urban communities, etc (Kuntowijoyo, 2004, p. 99). Those suggestions include theoretical research confronting Muslims with social realities, historical analysis that explains the occurrence of something according to the Islamic perspective, and case research by solving problems faced by the people in a participatory manner.(Kuntowijoyo & Priyono, 2008, pp. 99–100) The research agenda can be carried out according to a priority scale that can be understood by every intellectual. To know the priority scale, intellectuals must pay attention and understand the condition of society. Intellectuals must be servants of the people and be part of the collective intelligence that can rationally direct the people towards social evolution so Prophetic the community can know Social Science as a recognized and legitimate science (Kuntowijoyo, 2004, p. 108).

Conclusion

Prophetic Social Science was capable of being applied within the framework of Material Religion, rebuilding an advanced idea of science, culture, and community from an Islamic viewpoint. An overall concept should be understood initially as a part of Kuntowijoyo's criticism regarding the Western dilemma, mainly due to Industrialization. Moreover, the idea has followed the current issue of the Indonesian Muslim community amid both the Colonial and the Post-Colonial eras with a complete historical reflection of the early emergence of Islam in Indonesia. Following Kuntowijoyo, Islamic science is characterized as a methodical approach to developing hypotheses from Islamic literature that results in a new scientific framework relevant to current times. On the other hand, Islamic culture is mainly represented by Masjid's

presence, a center of every meaning that integrates the Muslim's cultural configuration into a cohesive unit from which the Masjid develops new rationality of ethics and economics. In this manner, Prophetic Social Science would pave the way for establishing a cutting-edge competent Muslim society capable of dealing with the tremendous difficulties of Modernity.

In the sense of Material Religion, it is apparent that Kuntowijoyo made a clear attempt to recontextualize and reformulate Islamic values within community thoughts and practices. As an idea believing in the sacred embodied material culture, Material Religion is more and less suit the scientific progress constructed upon Kuntowijoyo's Prophetic Social Science. It may be debated, however, that the discipline of Material Religion has been commonly associated with the *material*. Further elaboration concerning this issue, as such, is still needed. Some holes also demand serious consideration, such as: How far can the naked eye measure the materiality of values within the communities? Are Indonesian Muslims nowadays still interested in Kuntowijoyo's works? What is the further debate and consequence of Prophetic Social Science along with the other idea of Islamization? If Kuntowijoyo was often mentioned to be close to the works of Ismail Raji al-Faruqi, are there any relationships between him and Syed Muhammad Naquib al-Attas? Those discourses will subsequently leave continuous occasion to the discussion regarding Kuntowijoyo, a figure that could not be forgotten .

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