
The Kuntowijoyo's Social Prophetics and The Theological Paradigms in Islam

¹Arief Muammar, ²Marhaban, ³Miswari, ⁴Ismail Fahmi Arrauf Nasution

¹²³⁴Institut Agama Islam Negeri Langsa

Abstract

This article illustrates the stagnation of classical theology and the possibility of constructing prophetic Islamic theology with the prophetic social foundation built by Kuntowijoyo. The stagnation of classical theology is the main reason for the importance of developing scientific theories, especially social prophetic, to answer the problems faced by Muslims. The Kuntowijoyoan Social Prophetic as the conceptual foundation has a humanization, liberation, and transcendence orientation. This article aims to review the philosophical foundations of social prophetic that have a very deep philosophical foundation ranging from philosophy, theology, and classical Sufism in Islam as the Indonesian Muslim intellectual ideology today

Keywords: Kuntowijoyo perspectives, social prophetic, classical theology, Islamic theological revolution

Sebuah Pemikiran Sosial Profetik Kuntowijoyo dan Paradigma Teologis dalam Islam

Abstrak

Artikel ini menggambarkan stagnansi teologi klasik dan posibilitas konstruksi teologi Islam profetik dengan landasan ilmu sosial profetik yang dibangun Kuntowijoyo. Stagnansi teologi klasik menjadi alasan utama pentingnya pengembangan teori-teori keilmuan khususnya ilmu sosial profetik untuk menjawab problem yang dihadapi ummat Islam. Revolusi pembelajaran teologi Islam menjadikan ilmu sosial profetik Kuntowijoyo sebagai landasan konseptual. Ilmu sosial profetik memiliki orientasi humanisasi, liberasi dan transendensi. Fokus artikel ini adalah mengulas landasan filosofis ilmu sosial profetik yang memiliki fondasi filosofis yang sangat mendalam mulai dari filsafat, teologi dan tasawuf klasik dalam Islam hingga gagasan-gagasan para intelektual Muslim Indonesia dewasa ini.

Kata kunci: Perspektif Kuntowijoyo, Ilmu Sosial Profetik, Teologi Klasik, Revolusi Teologi Islam, Perspektif Kuntowijoyo, Ilmu Sosial Propetik, Teologi Klasik, Revolusi Teologi Islam

Author correspondence

Email: ismailfahmiarraufnasution@iainlangsa.ac.id

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A. Introduction

Islamic thought was developed due to many external and internal factors¹. An external factor was influenced by the anxiety of colonialism, which clearly showed that Islamic thought lagged in the development of the times². Internal factors strengthened this condition in the form of classical Islamic theology as the character of theocentric. The style was unresponsive and difficult to use to respond to the latest problems of Muslims³. Another weakness was the inability of classical Islamic theology to overcome the problems of human spirituality arising due to the development of science and technology that made social and individual lives disoriented⁴. Many modern humans have lost their nature. It was caused by the material orientation and forgetting spiritual needs⁵.

These realities arose from the various creative thoughts of Muslim scientists, including Indonesian Muslim scientists. One Indonesian Muslim scientist who offered the solutions to Islamic thought that could get out from the various problems and develop properly was Kuntowijoyo. Kuntowijoyo was chosen as the focus of this article based on several considerations. First, Kuntowijoyo was an Indonesian Islamic intellectual who offered different ideas from what had been developed by other Islamic intellectuals. The idea of Social prophetic was the antithesis of the Islamization of science developed by Ismail Raji Al-Faruqi. If the beginning of Al-Faruqi point was judged to have departed from Western assumptions for the Islamic world, Kuntowijoyo's ideas were the opposite. The starting point was Islam that the Qur'an as the basis for developing scientific theories. Social prophetic was born from Islam for the outside world⁶.

Second, the ideas of Kuntowijoyo was holistically unlimited to discourse, but also offered a variety of alternatives practical and possible applications. For

¹ Ali Mas'ud, Ah. Zaki Fuad, and Achmad Zaini, "Evolution and Orientation of Islamic Education In Indonesia and Malaysia," *Journal of Indonesian Islam*, 13, 1 (June, 2019): pp. 21-49.

² Grances Gouda, *Dutch Culture Overseas: Colonial Practice in the Netherlands Indies, 1900-1942* (Jakarta & Kuala Lumpur: Equinox Publishing, 1998), p. 39.

³ Miswari, "Mu'dilat Al-Aqliyah Al-Masihiyah Fi Hudud Balad Al-Shar'ah Al-Islamiyah," *Studia Islamika*, 25, 2 (2018): p. 351.

⁴ Seyyed Hossein Nasr, *Islam and the Plight of Modern Man* (Chicago: Kazi Publications, 2001), p. 18.

⁵ Cipta Bakti Gama, "Reduksionisme Eksplanatif Untuk Antropologi Transendental Jawadi Amuli," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism*, 5, 2 (2015): pp. 147-64.

⁶ Muhammad Zainal Abidin, "Filsafat Ilmu-Ilmu Keislaman Integralistik: Studi Pemikiran Kuntowijoyo," *Jurnal Ilmiah Ilmu Ushuluddin* 13, no. 2 (April 6, 2016): p. 119

Kuntowijoyo, an important aspect was not just a methodological framework and explanation of the phenomena of society but also followed by efforts of transcendence, reflection, interpretation, and action. Everything was a series, not a partial part⁷.

Third, Kuntowijoyo formulated structured and systematic steps in translating his thoughts. The reinterpretation of Islam offered, for example, was carried out through five fairly practical steps, such as (1) the structural social interpretation was for understanding the provisions in the Qur'an; (2) changing the subjective thinking into objective ways; (3) changing the normative Islam to theocentric Islam; (4) changing the historical understanding to historical; and (5) formulating the general revelation formulas to be specific⁸.

This article discusses the stagnation of classical theology for clarifying the reasons for the need for a revolution in learning Islamic theology. The next discusses the philosophical foundation of the Social prophetic, which is the foundation of the revolution in learning Islamic theology. From the philosophical study of Social prophetic, the philosophy of the concept of revolution learning Islamic theology is described.

A lot of research on theology has been carried out. Many new theological concepts have been produced, such as development theology, ecological theology, and other theologies. Many types of research on Kuntowijoyo's prophetic social science have also been carried out. However, researchers have not found any research that attempts to reconstruct Kuntowijoyo's prophetic social science ideas into the concept of Prophetic Education, which can be used as a theological curriculum paradigm in order to produce inclusive and tolerant theological learning. This research also tries to formulate a concept of integrating inclusive and tolerant theology courses into several general basic courses at PTKI.

⁷ Kamaruzzaman Bustamam-Ahmad, *Islam Historis: Dinamika Studi Islam Di Indonesia*, II (Yogyakarta: Jogja Bangkit Publisher, 2017), pp. 3–13.

⁸ Harto Wicaksono, "Book Review: Resurrecting Kuntowijoyo's Idea on Prophetic Transformative (Social) Sciences," *Jurnal Humaniora*, 2016, p. 229.

B. The Stagnancy of Classical Islamic Theology

A form of stagnation in classical Islamic theology is how Muslims stop discussing and reviewing the dimensions of monotheism, especially the divine realm. According to Kuntowijoyo, it is necessary to form a different perspective on God. This new perspective on God can be called a new theology. Kuntowijoyo formulated a more humanist theological concept by providing his technical tools which were initiated by the concept of transcendental structuralism.

This kind of new theology deserves to be included in the modern philosophical agenda. Islamic studies students are tired of seeing theological studies only busy paying attention to the issue of power between Ali and Mu'awiyah. We also need to renew the ideas of classical Muslim thinkers about theology because the perspective of today's society has been much different. Humans no longer see nature as God's creation without rational-methodological reasons. The new theology must at least be able to answer the new questions of society regarding their natural and social life.

In addition, what is more important is how the new theology must be able to answer social problems. Theology should not only deal with the concept of divinity with its elitist discourse. The concept of divinity must also be seen concerning social problems. Social problems are domestic problems of Islam that must be overcome before discussing the skyrocketing conceptual problems.

The concentration of theology – along with the philosophies and Sufism, is studying God. The method was adopted by analyzing the text of the revelation. Theology explains God through informed by God through revelation. But the explanation, in general, was less consistent in terms of a good and orderly thinking system. Theology also did not feel the presence of God⁹.

Islam had a special interest in theology. Its knowledge emerged from the beginning of the development of Islam. The history of theology in the classical era

⁹ Miswari, "Filosofi Komunikasi Spiritualitas: Huruf Sebagai Simbol Ontologi Dalam Mistisme Ibn 'Arabî," *Al-Hikmah*, 9, 14 (2017), pp. 12-30.

focused on the infant aspects. In the current era, theology was not only focused on the infant aspect but also the *burhanî* aspect¹⁰.

The Attention of the infantry aspect made classical Islamic theology less in developed. Islamic theology was more focused on the debate between the two major sects, namely *qadariyah* and *jabariyah*. *Qadariyah* flowed the humans consider to have full authority over the decisions and actions taken. They saw God only as a facilitator of that policy. At the same time, the *Jabariyah* sect considered humans not to have any power in deciding everything. This flow saw all human decisions and actions as a whole, controlled by God¹¹.

Allah was the highest of all the known things of all the potential of His creation. Because of His power, all of His creations had been desired and known all that would happen and that His creatures would do. The potential was with the creation without being separated from each other. Theology flow which was stated that humans had the right to determine their desires and only effective in motivating people to be more serious in worshiping and pursuing ideals¹².

Humans tend to have difficulty accepting the truth and obeying their passions. Though humans' hopes, decisions, and thoughts were determined by the potential existing within. That potential became one 'self'. The same thing happened when studying the scriptures. Some people preferred to interpret it as desired, not to understand the purpose of the scripture itself. Even though the scriptures were one and always had multiple interpretations, the implication was like a wise in seeing the world. Humans always want the world to be seen following their wishes, not seeing it as it was¹³.

If the Islamic theology still dwelled on the *Jabariyah* and *Qadariyah* issues, the Islamic civilization would increasingly retreat. Civilization was born from tough cultures. A formidable culture was the effect of the high knowledge of each individual. The Science must be more dynamic and progressive and able to answer

¹⁰ Louis Massignon, "Mystical Theology," in *The Passion of Al-Hallaj, Mystic and Martyr of Islam* (Princeton University Press, 2019), pp. 49–42.

¹¹ Ismail Fahmi Arrauf Nasution, "Hubungan Praktik Teologi Jabariyah Dengan Kemiskinan Pada Nelayan Di Kuala Langsa Aceh," *Penamas*, 30, 3 (January 31, 2018): p. 359.

¹² Fisher Zulkarnain, "Fenomena Madzhab Dan Sekte-Sekte Di Indonesia: Sebuah Studi Medan Dakwah," *Jurnal Ilmu Dakwah* 6, no. 1 (November 29, 2014): p. 41.

¹³ Muḥammad Ḥusein Thabâthabâ'î, *Bidâyah Al-Ḥikmah* (Qum: Mu'assasah an-Nasyr al-Islâmî, 1428), pp. 1–2.

all people's problems. To support and maintain the progress of knowledge, it needed a strong shield that could be maintained and help develop scientific studies' progress¹⁴.

If the Islamic theology did not change its orientation, it would be lost its context and actualization over the times because it took various creative steps so that Islamic theology was in line with the needs of the times. In this regard, there were several important steps to consider. *First*, learning theology should not only concentrate on classical theocentric Islamic sciences, but also need to present complex contemporary problems. It was an important thing so that the theology interacted and provided the creative responses to the actual problems according to the times. *Second*, the approach used in teaching theology was doctrinal and used as a variety of other approaches more broadly. The use of various approaches enabled a wider perspective and theology of theology. *Third*, theology was based not only on the text but also on the context. *Fourth*, theology needed to be enriched with the treasures of Sufism. And *fifth*, the importance of building public morality was not just an individual morality¹⁵.

The theology itself paradigmatically had three contexts. *First*, theology was life wisdom. In this paradigm, theology was a value, ethos, and teaching required a person to think and behead. So, theology became an ethical force to manifest the rationalization of religious doctrines. Rationalization in this perspective was proactive, but it was not reactive or passive. Rational and proactive theology must be direct, answered, and carried out the creative innovations in order to answer the faced problems by humans¹⁶. *Second*, theology as a methodology. In this paradigm, theology was parallel with the methods used in studying a scientific object. Theology, in this context, was one of the methods used by experts in approaching, understanding, and studying religion¹⁷. *Third*, theology is as science.

¹⁴ Zulkarnain, "Fenomena Madzhab Dan Sekte-Sekte Di Indonesia: Sebuah Studi Medan Dakwah," p. 41.

¹⁵ Nedžad Grabus, "Islamic Theology between Tradition and Challenge of Modernity," *Islam and Christian-Muslim Relations*, 23, 3 (July 2012): pp. 267-77.

¹⁶ Al-Hasan Al-Aidaros, Faridahwati Mohd. Shamsudin, and Kamil Md. Idris, "Ethics and Ethical Theories from an Islamic Perspective," *International Journal of Islamic Thought*, 4, 1 (December 1, 2013): 1-13.

¹⁷ Kholili Hasib, "Studi Agama Model Islamologi Terapan Mohammed Arkoun," *TSAQAFAH*, 10, 2 (November 30, 2014): 309.

In this paradigm, theology was a product of thought born and appeared in history. As a product of thought, theology was dynamic. Development and change were the characterized science aspects. As a science, theology continued to develop along with the development of the thinking of the scientists who built it¹⁸.

Islamic theology had fulfilled the criteria of science. This criterion was characterized by the use of reason which had extraordinary potential. Intellect could conduct analysis, generalization, and the laws of concluding data and experience. This capability made it possible to obtain laws and principles to underlie and link the facts or phenomena and unite the entire contents of experience into a coherent system. However, the Islamic theology remained different from scientific science in general. Theology was based on God's revelation, while science was based on reason and empirical. Despite this, there was a similarity between theology and general scientific knowledge, namely, the subject was equally human, and the object of discussion was divinity¹⁹.

As a science, theology is used as the transcendent method. This method had four stages: experiencing, understanding, assessing, and deciding. Experience was religious data, the understanding was clearly to live up to the meanings, operational judgment was the searching and confirmation of truth, and decisions were recognized the religious values accepted as a phenomenon that needs to be considered by each adherent²⁰.

Theology was not limited to theoretical science. It was also agreed with aspects of the practical view. The basic aspect that must be existed in theology was loving the truth and avoiding hatred. Therefore, when the violence and warfare colored the history of classical Islamic theology, it was contradicted with the meaning of theology itself. This dark history occurred because theology was not positioned as a science but as an ideology. When theology became an ideologist,

¹⁸ Mujamil Qomar, "The Dynamic of Islamic Theology in Indonesia," *JOURNAL OF INDONESIAN ISLAM*, 9, 2 (December 16, 2015): p. 195.

¹⁹ Ahmad Choirul Rofiq, "The Methodology of Al-Maturidi's Qur'anic Exegesis: Study of Ta'wilat Ahl Al-Sunnah," *Al-Jami'ah: Journal of Islamic Studies*, 47, 2 (December 20, 2009): p. 317.

²⁰ Muhammad Alfatih Suryadilaga, "Mafhūm Al-Ṣalawāt 'inda Majmū'at Joged Shalawat Mataram: Dirāsah Fī Al-Ḥadīth Al-Ḥayy," *Studia Islamika* 21, no. 3 (March 11, 2015): pp. 538–77.

the truth was absolute. There are outside of the truth of theology itself. Classical Islamic theology cannot develop well because it develops into an ideology²¹.

C. The Transcendent of Social Prophetic Structuralism

Some Muslim intellectuals argued that the contemporary phenomena showed the symptoms of a major setback in the diversity of Muslim societies. This perspective made Muslim intellectuals various efforts to preserve the society. It was important so that Muslim societies did not become secularism. At the philosophical level, among the important efforted to be called Islamization science²². Other Muslim scientists variously responded to the idea of Al-Attas. Kuntowijoyo did not agree with Al-Attas. He made an antithesis to the idea of Al-Attas islamization science. According to Kuntowijoyo, the Islamization of science was contextualization to the context. The weakness of this idea was the justification of science according to the Qur'an and Hadith. Kuntowijoyo offered the idea of Islamic scholarship as the textual contextualization movement. According to Kuntowijoyo, context could not always be seen as it was. The substance aspect was precisely ignored, and it was named the substance of the context in the symbol. Kuntowijoyo gave an example of Islam, which the Western saw as radicalism, polygamy, and harem²³. This view was certainly incorrect because such views were partial and did not reflect Islam as a whole.

Kuntowijoyo believed that the Islamic texts (Alquran and Hadith) could be objectified into science²⁴. Objectification was possible as far as an epistemology allowed to be given to be objectified. The context of the findings could be from anywhere, but the context of the justification had to be firm²⁵. Thus, the inspiration was not only from the messages in the Qur'an, but also from other valid sources²⁶.

²¹ Wilfred J. Quinn, "Islamic Philosophy and Theology," *New Scholasticism*, 38, 3 (1964): pp. 412-14.

²² Syed Muhammad Naquib Al-Attas, *Prolegomena To The Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam* (Kuala Lumpur: ISTAC, 1995), p. 16.

²³ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi Dan Etika*, II (Jakarta: Teraju, 2004), pp. 1-2..

²⁴ Kuntowijoyo, *Muslim Tanpa Masjid* (Bandung: Mizan, 2001), p. 376.

²⁵ Husein Heriyanto, "Refleksi Kritis Terhadap Persepsi Populer Tentang Logika Modern Dan Indonsivisme" (Jakarta, 2019), p. 4.

²⁶ Miswari, *Filsafat Terakhir* (Lhokseumawe: Unimal Press, 2016), p. 246.

The science and technology are progressive, while the basic rules of religion were static. However, there were other parts of dynamic religion in nature. Therefore, the religious texts had many contents that could provide inspiration to answer contemporary problems if explored seriously. The science was free to be criticized. If the Islamic text became a science, then the criticism of Islam as a science necessitated criticism of Islam. When it became a science, Islam was free to be criticized. The aspect of criticism might be methodologically formulated. The implication was the Islamic scientist must be objective. Objectivity-made values in Islam must be presented as an objective based on competitive arguments and methodologies.

Islamic domestication was a form of Islamic scholarship. The method was from the text to the context. Kuntowijoyo requested that the text of the Qur'an be the basis of a paradigm as well as the basis of the epistemology of a social system. The fundamental step was to take the perspective of the Islamic text originally seen with a mystical paradigm into a social paradigm. In this paradigm, the Qur'an was expected to be built into a solid Muslim society based on monotheism, based on technical instructions from the Hadith of the Prophet Muhammad²⁷. The Qur'an tried to build a social society that negated the faith system thought by Jews and Christians.

To realize the social ideals of Islam, the Qur'an emphasized solving domestic problems. The Qur'an had given instructions on how to manage children's property, how to divide an inheritance, how to position women's property, and how to involve women. All these domestic developments must be completed wisely. A solid Muslim society can be realized²⁸.

The abstract of the Qur'an used the keywords like doomsday, angels, devils, heaven, hell, Allah and others. But there were also concreted as the keywords such as *fakir*, wrongdoers, rulers, etc. Besides that, there were also various stories to

²⁷ Akhmad Hasan Saleh, "Tinjauan Kritis Pendidikan Karakter Di Indonesia Perspektif Peradaban Islam," *Islamuna: Jurnal Studi Islam* 4, no. 2 (December 31, 2017): p. 276.

²⁸ Zakiyuddin Baidhawiy, "Lazismu and Remaking the Muhammadiyah's New Way of Philanthropy," *Al-Jami'ah: Journal of Islamic Studies* 53, no. 2 (December 10, 2015): p. 387.

build awareness and motivate subjective reflection. This reflection aimed to build personal, ethico-spiritual and social solidarity²⁹.

The Qur'an were subjective reflectionally in the constructing frame of the scientific paradigm Qur'an³⁰. He offered an approach that was not only synthetic but also analytic. The Qur'anic text as a theological concept must also be a theory. The Qur'anic paradigm was not like rationalism and empiricism. The Qur'an went to beyond the sensory limits of empiricism and the limits of intelligence rationalism³¹.

In order to keep the Qur'an contextual for the present so that it could be used as a paradigm, Kuntowijoyo offered a transcendental epistemologist structuralism. The structure was something comprehensive changing and self-regulating. It was a theory initiated by Ferdinand de Saussure in linguistics. Claude Levi-Saussure described that structuralism in anthropological research in Brazil, 1935³².

Structuralism was the power to form structures in the Kuntowijoyo monotheism system. Then underneath was the inner structure, Kuntowijoyo divided into *aqidah*, worship, morals, *sharia*, and *muamalah*³³. On the surface structure, the belief was from faith. Prayers, fasting, and pilgrimage was from worship. Morals and ethics were morals. Normative behavior was from *Shari'a* and daily behavior is from *muamalah*³⁴.

Every device in a structure had an interrelationship³⁵. For example, the *hamba* remembered Allah. The indicator was not rebuking orphans. In Islam, the contradictions are divided into those which strengthen the structure and produce conflict. *Muzakki-mustahak*, male-female, afterlife, wealthy-minded, inner-born were what strengthens the structure. While heaven-hell, anger-*mutmainnah*, *halal-haram* is the body, which results in conflict.

²⁹ Jon P. Bloch, "Individualism and Community in Alternative Spiritual 'Magic,'" *Journal for the Scientific Study of Religion*, 37, 2 (June 1998): p. 286.

³⁰ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi Dan Etika*, p. 29.

³¹ Mohsen Gharawiyani, *Pengantar Memahami Buku Daras Filsafat Islam* (Jakarta: Sadra Press, 2012), p. 14.

³² Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi Dan Etika*, pp. 27–28.

³³ Miswari, *Objektivikasi Islam* (Banda Aceh: Bandar Publishing, 2019), pp. 274–275.

³⁴ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi Dan Etika*, p. 30.

³⁵ N. S. Timasheff, "Social Theory and Social Structure," *Thought*, 25, 1 (1950): pp. 124–125.

The transcendental which had meaning as ascending³⁶ interpreted by Kuntowijoyo as going to beyond the context³⁷. As the religion of seventh-century Arabic society, Islam also became a merchant religion in Acehnese society in the thirteenth century. It was also becoming the religion of the people of Demak in the fifteenth century³⁸. Islam became a peasant religion in Mataram in the seventeenth century. Islam became a tribal religion in the Philippines and Africa and royal religion in Andalusia, India and Ottoman Turkey. Islam was also a modern religion in post-Ottoman Turkey and a cultural religion in the Peureulak Sultanate³⁹. Islam also became a bureaucratic religion in Indonesia after the Indonesian Revolution⁴⁰. Kuntowijoyo wanted Islam to surpass all the social types of society. As Iqbal said, Islam could negotiate with almost all forms of social systems⁴¹.

Religious scholars often experienced disorientation. Because it needed to be built an individual awareness, awareness of change, collective awareness, historical awareness, awareness of social facts, awareness of abstract society, and awareness of the need for objectification. Some of these forms of consciousness were believed by Kuntowijoyo to overcome the problem of religious disorientation experienced by Muslims⁴².

Religion was human nature. But when religion was codified, it would be authorized or even institutionalized, the problem arose. Everyone had different abilities in understanding the basic texts of religion. The implication, there was disagreement with "religion" had been institutionalized. Awareness of this matter made the founder of the Indonesian people and not made religion the country's foundation. They wanted the country's foundation to be the most basic of

³⁶ Kerwanto, "Manusia Dan Kesempurnaannya (Telaah Psikologi Transendental Mullā Shadrā)," *Kanz Philosophia : A Journal for Islamic Philosophy and Mysticism*, 5, 2 (2015): p. 133.

³⁷ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi Dan Etika*, pp. 31–32.

³⁸ A. K. Rodhiyah and T. Hidayat, "Astronomical Aspects of Suku Temple, a Fifteenth Century Hindu Temple in Indonesia," in *Astrophysics and Space Science Proceedings*, 2019, pp. 469–480.

³⁹ Ismail Fahmi Arrauf Nasution and Miswari, "Rekonstruksi Identitas Konflik Kesultanan Peureulak," *Paramita* 27, 2 (2017): pp. 168–181.

⁴⁰ Kuntowijoyo, *Muslim Tanpa Masjid*, pp. 376.

⁴¹ Allama Sir Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam* (Stanford: Stanford University Press, 2013), p. 161.

⁴² Kuntowijoyo, *Dinamika Sejarah Umat Islam Indonesia* (Yogyakarta: Mata Bangsa, 2014), pp. 14–16.

primordial human principles. Then, it was the born of Pancasila⁴³. Pancasila was extracted from the basic principles of the philosophy of life of the Archipelago which was also the basic principle of life for all human beings⁴⁴.

Indonesian people must realize how the basic noble principle of life was called Pancasila⁴⁵. Indonesian people could live peacefully, harmoniously and harmoniously in an extraordinary diversity. Pancasila had a significant role in building a harmonistic. There was no need to conflict between Pancasila and Islam because Pancasila is a form of objectification of Islam. Objectification was the way to avoid secularization. Secularization made Islamic values discriminated. That was the reason that Kuntowijoyo offered objectivity⁴⁶. Objectivity, in this perspective, was the effort to protect Muslims so as not to be discriminated against. Objectification did not only focus on abstract matters but also included concrete aspects. It seemed like empowering the poor, opening up employment opportunities, siding with farmers and workers, and helping the poor. This needed to be emphasized because it seemed that the Islamic religion only cared about abstract matters and ignored small and urgent matters⁴⁷.

In a modern state system, subjective values - regardless of their origin - would not be compatible to apply. That was why objectification being a necessity. Objectification was a scientific approach. Science could not be rejected in a modern system. In the past, Islam was often confronted with nationalism because Islamic patrons were monarchies like the *Umayyah* and *Abbasiyah*, while the patron nationalism was a nation-state like Europe. But in a modern system, all values

⁴³ Yudi Latif, *Negara Paripurna: Historitas, Rasionalitas, Dan Aktualitas Pancasila*, V. (Jakarta: Gramedia, 2015), 4-6.

⁴⁴ Yudi Latif, "Religiosity, Nationality, and Sociality of Pancasila: Toward Pancasila through Soekarno's Way," *Studia Islamika* 25, 2 (2018): pp. 207-246.

⁴⁵ Tatang M Amirin, "Implementasi Pendekatan Pendidikan Multikultural Kontekstual Berbasis Kearifan Lokal Di Indonesia," *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi* (2013).

⁴⁶ Miswari, *Objektivikasi Islam* (Banda Aceh: Bandar Publishing, 2019), pp. 274-75.

⁴⁷ Valentine M. Moghadam, "Feminism and Islamic Fundamentalism: A Secularist Approach," *Journal of Women's History*, 13, 1 (2001): pp. 42-45.

could be offered to provide based on the scientific study and was not an ideology⁴⁸. However, everything must be seen comprehensively, not partially⁴⁹.

D. The Revolutionary of Paradigm Islamic Learning Theology

The Inspiration for Social prophetic that Kuntowijoyo initiated came from Dr. Sir Muhammad Iqbal⁵⁰. Based on Dr. Sir Muhammad Iqbal the meaning of *mi'raj* event was taken by the Prophet Muhammad inspiring that the spiritual journey contributed to the social change⁵¹. Through this spirit, Kuntowijoyo formulated the Social prophetic based on humanization, liberation, and transcendence principles.

Dr. Sir Muhammad Iqbal was one of the most influential Islamic thinkers⁵². He was considered as one of the most important thinkers in the history of contemporary Islamic thought. One of his thoughts was the actual discovery of Ibn Rusyd, who had been very advanced in the Western, especially after the birth of Descartes, Hume, Newton and Einstein. Iqbal appeared at the right time after Einstein's relativity theory matured. The relativity theory was the basis of physics theory⁵³. The theory was the new way humans see nature with a new paradigm after previously seeing nature with the Newtonian paradigm⁵⁴. Even Iqbal also commented on Greek philosophical ideas, both supporting and rejecting⁵⁵.

The influence of Iqbal theory was strongly visible in Kuntowijoyo. Kuntowijoyo championed history as a science after Iqbal declared history as science, not the part of imaginative literature. An Islamic philosopher was not those who merely studied the biographs and thoughts of Muslim philosophers, but always observed, understood, and commend on ideas and discoveries from all fields, then analyzed, criticized, corrected and synthesized and then designed them

⁴⁸ Hakan Çoruh, "Tradition, Reason, and Qur'anic Exegesis in the Modern Period: The Hermeneutics of Said Nursi," *Islam and Christian-Muslim Relations*, 28, 1 (January 2, 2017): pp. 85–104.

⁴⁹ Kuntowijoyo, "Religion, State and Social Formation in Indonesia," *Asian Journal of Social Science*, 15, 1 (1987): pp. 1–15.

⁵⁰ Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi* (Bandung: Mizan, 1991), p. 289.

⁵¹ Iqbal, *The Reconstruction of Religious Thought in Islam*, 50–51.

⁵² Farzad Rafi Khan and Basit Bilal Koshul, "Lenin in Allah's Court: Iqbal's Critique of Western Capitalism and the Opening up of the Postcolonial Imagination in Critical Management Studies," *Organization*, 18, 3 (May 19, 2011): pp. 303–322.

⁵³ Iqbal, *The Reconstruction of Religious Thought in Islam*, p. 31.

⁵⁴ Fritjof Capra, *The Tao of Physics* (London: Harper, 1991), p. 61.

⁵⁵ Iqbal, *The Reconstruction of Religious Thought in Islam*, p. 3.

into scientific constructs that gave the influenced to the scientific construct's influencer. for the community, primarily for the benefit of Islam⁵⁶.

Iqbal returned to mystical ideas after studying literature. Iqbal saw that modern physics and philosophy gave birth to a different perspective on nature. According to Iqbal, a different perspective on God was needed. This new perspective on God could be called the new theology. Kuntowijoyo consistently followed this. Kuntowijoyo even formulated a more humanistic theological concept by providing technical tools conceived in the concept of transcendental structuralism⁵⁷.

The theological concepts of Kuntowijoyo were adapted to the contemporary philosophical agenda. Classical Islamic theology was only focused on the political negotiation at the beginning of the contemplation issue between Ali and Muawiya which no longer qualifies⁵⁸. Theology needed to be updated to suit the needs of contemporary Muslims. The concentration of classical Islamic theology, which only dealt with the concept of God with its elitist discourse, had been successfully reconstructed. The concept of the Godhead must also be seen in the social relation problems. Precisely social problems were the aspect that must be prioritized before and discussed as a higher concept⁵⁹.

Muhammad Iqbal provided critical commentary and analyzed the various discoveries in the fields of science and philosophy. Iqbal had also compiled the main themes needed to reconstruct new theology. However, his theology had not fulfilled expectations because the discourse's character was only theoretical thoughts. The aspects that could be developed from the concept of Iqbal's theology were to make it a paradigmatic basis for the next used as the foundation of Kuntowijoyo's prophetic education epistemology⁶⁰.

Iqbal had a belief that the intellect could not reveal the true nature of things. It would be the only known directly without going through a penalty process. The

⁵⁶ Kuntowijoyo, *Pengantar Ilmu Sejarah*, II. (Yogyakarta: Bentang, 1995).

⁵⁷ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi Dan Etika*, 30.

⁵⁸ Harun Nusution, *Teologi Islam* (Jakarta: UIP, 2006), 9–10.

⁵⁹ Paul E. Walker et al., "Introduction to Islamic Theology and Law," *Journal of the American Oriental Society* (1983).

⁶⁰ Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi*, 289.

nature of reality which was directly called as intuition⁶¹. He invited the humans to discuss the high cost of self-esteem. Through his poems in *Asrar-I Khudi*, Iqbal was difficult to realize that humans were the noblest sources in the sight of God. He also managed to realize that Muslims were strong people. Muslims could be rose again from the adversity⁶².

Through '*Javid Nama*', Iqbal introduced the ideas of the great thinkers before himself poetically. In '*Payam I Masyiq*', Iqbal introduces a guide for Muslims so that they are not upset and easily swayed in facing all the obstacles of life in difficult times. Another Iqbal poem is '*Bang I Dara*' who called for Muslims to revive the spirit of struggle⁶³.

Iqbal's works in the form of poetry may not inspire much Indonesian Muslim scholars. Only those close to literature such as Abdul Hadi W.M., Goenawan Mohamad, and Haidar Bagir are familiar with Iqbal's poems. But overall Iqbal's thoughts influenced many Muslim scholars in Indonesia, especially Kuntowijoyo. One form of influence is in scientific works that cite the work of Iqbal, especially the book *Reconstruction of Islamic Thought*.

Iqbal, throughout his life, produced three works in the form of books and several articles. *The Development of Metaphysics in Persia* is his book of dissertations. There he reviewed the lives and thoughts of Persian philosophers before and after Islam. *Islam and Ahmadiyya* is a thin book that is Iqbal's commentary on the history, ideas, and ethics of life of Ahmadis who were born and developed in India. *The Reconstruction Book* is an explanation of his poetic works. *Reconstruction* is a book composed of six lectures of Iqbal in several universities in India. Through reconstruction, we can find a rational and scientific explanation of the ideas of Iqbal, which he has expressed long ago through his poems⁶⁴.

⁶¹ Miswari, "Misteri Cinta Tersembunyi: Analisa Tarjuman Al-Asywaq Dan Fusus Al-Hikam Karya Ibn 'Arabi," *Jurnal Al-Mabhats*, 3, 2 (2018): pp. 201–239.

⁶² Annemarie Schimmel, *Gabriel's Wing: A Study Into the Religious Ideas of Sir Muhammad Iqbal* (Leiden: Brill, 1963), p. 339.

⁶³ Farzad Rafi Khan and Basit Bilal Koshul, "Lenin in Allah's Court: Iqbal's Critique of Western Capitalism and the Opening up of the Postcolonial Imagination in Critical Management Studies.": pp. 303-322.

⁶⁴ Iqbal Singh Sevea, *The Political Philosophy of Muhammad Iqbal: Islam and Nationalism in Late Colonial India* (Cambridge: Cambridge University Press, 2012), p. 121.

Employing his labors, Iqbal was invited to conjugate and utilize Sciences proportionally. He did not want to replace religion as in Europe. If science could answer the creating concept, God would lose his existence. Therefore, nowadays, the European religious concept pattern is worried about existential Science.⁶⁵

When science could answer almost human questions about nature, Western societies increasingly left religion. This misperception of Europeans regarded God as everything that might not be and impossible to be rationalized. Religion had been positioned as mysticism. Only some matters had not been revealed rationally in the religion role. The more science could answer the human questions the more restless of religionists. If science revealed everything, God would be left behind. Some religionists were troubled by this because they could not bear to see the humans experience disorientation⁶⁶.

Western societies often experience problems in godliness. It was infrequently they interpreted literally or concretely the religious language symbol. One of the religious people's mistakes in interpreting the science position of religion was considering nature faced by humans. And also, humans supposed to God created nature exactly seemed like the way of mechanic works. This perspective was formed by Aristotelian logic, which religious authorities had misused seemed like in Islam and Christianity⁶⁷. Naquib Al-Attas appraised Iqbal thought of dispossessing implicit orientation in assessing Sufis. If examined in-depth, this assessment was not appropriate well⁶⁸. Iqbal gave a clear level of his assessment of the current intellectual Islam. The highest levels were most appreciated by Jalaluddin Rumi, Bayazid Bistami, and Al-Hallaj⁶⁹.

Iqbal epistemological perspective was same as Mulla Sadra that the knowledge of intermediaries or *hushulî* were arisen from the way of soul which reality interpreted by considering it to be a real identically. It was a preparation for the presence of knowledge. The soul itself was a part form of *Wujud* thought *idhafah isyraqiyah*. Iqbal did follow Mulla Sabzawari, who was a loyal follower of

⁶⁵ Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993), p. 34.

⁶⁶ Nasr, *Islam and the Plight of Modern Man*, p. 18.

⁶⁷ Tan Malaka, *Madilog* (Jakarta: LPPM Tan Malaka, 1974), p. 194.

⁶⁸ Syed Muhammad Naquib Al-Attas, *A Commentary on the Hujjat Al-Shiddiq of Nûr Al-Dîn Al-Ranirî* (Kuala Lumpur: Kuala Lumpu, 1986), pp. 458-460.

⁶⁹ Iqbal, *The Reconstruction of Religious Thought in Islam*, 77.

Sadra Mulla. Even Iqbal was very eager to take the inspiration from Sabzawari when he was writing. He said that the soul was continuously had improving the experience. In addition, Jalaluddin Rumi was the soul spirit of Iqbal.

The previous explanation shows that Iqbal had relevance to be used as the basis of the Islamic paradigm of the theological reconstruction as a science initiated by Kuntowijoyo⁷⁰. Theological reconstruction could not be done carelessly, but it must be based on a solid paradigm. This paradigm of theological reconstruction was the basis of solid arguments about the relation between God, man, and nature. Such as the expectations could be fulfilled by Iqbal's thoughts⁷¹.

As explained by Iqbal, Islam has three ways to approach the substance of religion. First is the belief or doctrine. Second, thought or philosophy. Third, scientific discoveries. Even if Islam succeeded in developing Greek thought independently in the Middle Ages, even though the following scientific discoveries were in line with religious teachings, the substance of Muslim religiosity was doctrinal. It was called faith. Aqedah was not formed thoroughly through thought or discovery. Aqedah was a planted doctrine in the hearts of every Muslim from an early age. The doctrine of monotheism was very easy and strong even if attached to a child because it was natural for all humans. God was only the one who was very simple and rationally explained. Everyone could accept it because it was in line with the nature of common sense⁷².

Islam does not mix the study of Aristotelian divinity with the doctrine of the God formed. The implication, Islam was the only religion whose holy book was still awake from human modification. The scriptures were not tampered with. The essence of the doctrine did not turn around. While philosophy and science were the only contributors to Muslims' intellectual treasures. Philosophy contributed to thinking, and science contributed to the technical aspects⁷³

Haphazardly interpreting religious language symbols was not the right attitude. Symbolism grows even flowing with blood into the human brain and

⁷⁰ Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi*, p. 289.

⁷¹ Iqbal, *The Reconstruction of Religious Thought in Islam*, p. 110.

⁷² Qamar-ul Huda, "Knowledge of Allah and the Islamic View of Other Religions," *Theological Studies* 64, no. 2 (May 4, 2003): pp. 278–305.

⁷³ Rizqon Halal Syah Aji, "Khazanah Sains Dan Matematika Dalam Islam," *SALAM: Jurnal Sosial dan Budaya Syar-i* 1, no. 1 (June 1, 2014).

heart, both in the East and West. Until now, symbolic characters still strongly influenced various world societies. Indian and Javanese societies, for example, people were influenced and imbued with symbols⁷⁴.

The human's superiority over other creatures, including angels, was recognizing the essence. When Adam was instructed to mention the names with his abilities, he was known as the special character of his knowledge. Intelligence was not the ability to memorize the names, nor was it limited to be something restricted. Nor does it give a name to pay respect to certain people. Restriction was a conventional language known as the essence was unsimilar with the same as restriction. Knowing the essence was the ability to recognize something basic if it did not exist in the existence of anything⁷⁵.

The philosophical explanation was similar to the Mulla Sadra's explanation of the unevenness of external existence. Judging of logical discussion of logic was essence. Something could be released from a legal entity and would be completed the entire field. Symbolization had to be the essence of being a good conventional language to essence points⁷⁶. Language symbolization was common because of representing adversity in circumstances and situations.

Nevertheless, symbolization still represented human expertizing. However, these symbols could only be limited to time and place by humans. For religion, it was made from this limitation was wrong in debates to support his religion. Another result was a multi-interpretation change caused by a variety of destructive things⁷⁷.

The dependence on symbolism was very dangerous for religion. The truthful religion was not subjective or merely private concessions. Religion was also a social concession. Symbolism was very subjective as a product of art. Art products were often used as a medium for spreading religious messages. Unlike a camera recording, humans receive information through the senses through the

⁷⁴ Kuntowijoyo, *Budaya Dan Masyarakat* (Yogyakarta: Tiara Wacana, 2006), p. 47.

⁷⁵ Muhammad Husein Thabâthabâ'î, *Nihayah Al-Hikmah* (Qum: Mu'assasah an-Nasyr al-Islâmî, 1428), pp. 91–93.

⁷⁶ Fazlur Rahman, *The Philosophy of Mulla Sadra (Sadr Al-Din Al-Shirazi), Knowledge Creation Diffusion Utilization*, 1975, 38.

⁷⁷ Syed Naquib al-Attas, "Prolegomena to the Metaphysics of Islam," *Kuala Lumpur: International Institute of Islamic Thought and Civilization* (1995).

taste. Therefore, the things were easiest to remember, and most people were interested in the most preferred tools to be used as instruments for delivering messages, including religious ones⁷⁸. The greater a culture, the higher quality of its was art itself as Amir Zekrgoot said. The high quality of the art was a representation of the intelligence of the people. Kinds of society was easily understood to the symbols meaning⁷⁹.

An abstract reasoning system of Hegel was formulated by thesis and antithesis, which was ended with the Absolute Idea. The material-oriented reasoning was turned back into concrete based on Karl Marx. It showed that the symbol of religious language and the philosophical methodologies were dragged for certain interests could be caused by extraordinary humanitarian disasters. The language of the scriptures was simple to understand as long as it was understood comprehensibly well. All the stories in this orientation of the holy book did not meet the demands of history in a scientific version. Still, it was intended the completing human understanding, which was not like an academic orientation as mere data, but also to form attitudes or actions⁸⁰.

It was not perceived information passively by humans. The character of knowledge was active. All the elements played an active role in the process of knowing. Recent theories suggested humans were gathered to get knowledge by the senses through the brain's work⁸¹. (Pasiak, 2005) In this process, intuition continued to shape the pieces of knowledge to be understood. The intuition of character was not the same as working the left and right brain. Intuition had not something potential to recognize particular things⁸².

In explaining knowledge, philosophy was better than immature neurology in knowing the absolute Substance, all of *lahiriyah* and physical instruments must be involved. *Shalat* meant knowing the Absolute Substance because we find

⁷⁸ Annemarie Schimmel, "Women in Mystical Islam," *Women's Studies International Forum* (1982).

⁷⁹ Amir H. Zekrgoo, "Norūz: Treading Time, Nature, Faith And Culture," *Kanz Philosophia : A Journal for Islamic Philosophy and Mysticism*, 5, 1 (December 24, 2015): pp. 1–11.

⁸⁰ Iqbal, *The Reconstruction of Religious Thought in Islam*, xlv.

⁸¹ Jenny Lenkeit, "Effectiveness Measures for Cross-Sectional Studies: A Comparison of Value-Added Models and Contextualised Attainment Models," *School Effectiveness and School Improvement*, 24, 1 (March 2013): 1–25.

⁸² Mehdi Haeri Yazdi, *The Principles of Epistemology in Islamic Philosophy: Knowledge by Presence* (New York: State University of New York Press, 1992), 17.

outward activity and inner self-being united. Hence, Sufi in the *dhikr* process activated the spirit and his body, which he felt were appropriate. Prayer was not accompanied by endeavor physically, and work was not prayer anymore. All of it was to eliminate the silence, which was only cured by *dhikr*⁸³.

Understanding God could only be obtained through the whole activity. An introduction through reasoning was only a believing theologian and philosophical rationalization. God could not be recognized as materialistic as the Western paradigms⁸⁴. Finding God was done through worship. Iqbal revealed that discovering the God in worship was like a hunter who found deer footprints. Following in the footsteps certainly led to the smell of deer, which was stronger evidence of the closer deer⁸⁵.

It was not easy to accept that nature which we could observe, perceive and react to at that time was merely determined by mental perception. Reality consciousness has arisen from the Absolute Consciousness power, which was God. The Qur'an informed us that He was One, the Source of perception energy was not represented for our perception, but it has come directly from Him. It was not the same as our perception of the reality it was⁸⁶.

The perfection and absoluteness of God proved that He knew the whole of what can have been, was and would be known by confirmative awareness. Therefore, He could certainly know particular things because knowledge through the faculty of senses and intellection was a manifestation of His knowledge. Limitation of God's knowledge of particularity did not mean that the way of God was known⁸⁷.

The particle matter was impossible when someone said known to the man which God did not know. All the human knowledge was a part of His knowledge. God knew something more universal which was wider and greater than humans knew. He also knew something smaller than humans knew. The peripatetic

⁸³ Jalaluddin Rakhmat, *Jalan Rakhmat: Mengetuk Pintu Tuhan* (Jakarta: Elex Media Komputindo, 2011), 50.

⁸⁴ Gharawiyani, *Pengantar Memahami Buku Daras Filsafat Islam*, p. 16.

⁸⁵ Iqbal, *The Reconstruction of Religious Thought in Islam*, p. 177.

⁸⁶ Toshihiko Isutzu, *The Fundamental Structure of Sabzawari's Metaphysics* (Montreal: McGill University, 1968), pp. 14–16.

⁸⁷ Imam Al-Ghazali, *Tahāfut Al-Falāsifah*, ed. Sulayman Dunya (Kairo: Dar Al-Ma'arif, 1972), pp. 3–6.

philosophers said that he was the Main Intellect. (Hanafi, 1996, p. 124) The illuminating philosophers preferred to call the Main Intellect the Main Light⁸⁸. Because of the greatness of its potential, humans could find the great sign of God through nature. Humans were material beings who were able to find immateriality. In this Divine potential, humans could reach the truth of knowledge, namely the unity of reality⁸⁹.

The spiritual experience of *shalat* unlike other mystical experiences such as wild imagination. Wild imagination had any implication after the spiritual experience took place. The spiritual experience of *shalat* was even more able to hone the intellect when exploring nature in the practice of scientific observation and social activities⁹⁰. Even though it was done physically, prayer, with all the uniqueness of its movements, turned out to have an extraordinarily positive effect on the mind. The motion in *shalat* was the inspiration and enthusiasm in the struggle for the actualization of Islam values. This spirit was Kuntowijoyo wanted to fight through a transcendental structuralism system⁹¹.

Shalat was a condition where the presence of God could be felt directly. Although *shalat* seemed to be something spiritual in nature, it had very high social implications. In this case, Kuntowijoyo said Islam was a comprehensive system, so that *shalat* was a spiritual activity in determining social activities⁹². Since The beginning of Islam, it was a doctrine of this Spirit. The rebuilding of the enthusiasm of Muslims to redefine the wealth of Islam and taking the treasures of human intellect following the spirit of Islam in order to revive the spirit of Islamic modernization was reconstructed by Iqbal. And this effort influenced Muslim intellectuals afterward in various scientific fields, including Fazlur Rahman and his students, Nurcholish Madjid, and other Muslim intellectuals such as Sutan Takdir Alisjahbana, Ahmad Wahid, M. Dawam Rahardjo, and Kuntowijoyo.

⁸⁸ Hossein Ziai, "Shihab Al-Din Suhrawardi: Founder of the Illuminationist," in *History of Islamic Philosophy Vol. I*, ed. Seyyed Hossein Nasr and Oliver Leaman (London & New York: Routledge, 1996), 434.

⁸⁹ Gama, "Reduksionisme Eksplanatif Untuk Antropologi Transendental Jawadi Amuli," pp. 147–164.

⁹⁰ Iqbal, *The Reconstruction of Religious Thought in Islam*, 74–75.

⁹¹ Kuntowijoyo, *Maklumat Sastra Profetik* (Yogyakarta: Diva Press, 2019), p. 3.

⁹² Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi Dan Etika*, 31–32.

In this case, Kuntowijoyo had formulated a Social prophetic, which was actually theological teaching that reviewed the conceptual issues and made how theological learning became useful in responding to the actual problems of society. The foundation of this Social prophetic was humanization, so, it made human beings worthy of living as physical as well as spiritual beings⁹³.

E. Conclusion

Kuntowijoyo is one of the Islamic thinkers who seek to revive the critical spirit of Muslims not to stop at a single point (stagnant), especially when it has entered the dimension of thinking about divinity. Closing the door to *ijtihad* is one of the big problems that cause Muslims to be left behind today, both in the social context and especially in scientific civilization. Departing from that, Kuntowijoyo wants to emphasize the importance of a 'new theology' for Muslims who are targeting various scopes so that the universality of Islam is realized more completely.

Kuntowijoyo explained that Islam teaches all structured lines of knowledge (integration of knowledge). Departing from the main foundation in the form of monotheism, rooted in other dimensions such as faith, worship, morality, sharia, and human relations. On the surface structure, belief is from belief, prayer, fasting, and pilgrimage to Mecca are from worship, morals and ethics are from morality, normative behavior is from sharia, and daily behavior is from human relations. Every device in a structure is interconnected. For example, prayer is to remember Allah, the indicator is not to rebuke orphans. In essence, the concept of Kuntowijoyo is trying to popularize that the social paradigm is part of the concept of monotheism in Islam.

⁹³ Kuntowijoyo, *Muslim Tanpa Masjid*, p. 378.

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