



## Kuntowijoyo's Islamic Epistemology and Its Implications in Islamic Thought

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### Abstract

This article outlines an epistemological formulation of Islamic scholarship from a Muslim historian, literati, sociologist, and scholar named Kuntowijoyo. Islam seems incapable of matching science. This is coupled with subjective ideologies still raised by Islamic figures or organizations. Kunto provides a paradigm to explain the phenomena that occur (factually) and achieve the transformative ideals of Islam. This research is *library research* (literature review) with data collection using documentation. Metode descriptive-analytical analysis that outlines the basic meaning of Islamic science and prophetic social sciences then sees its implications for the caliphate of Islamic thought. The result of this article is that the Islamic Science thrown by Kuntowijoyo seeks that Islam is not seen as ideological because it will cause subjectivity among its adherents. Islam is formed in scientific theory that all human beings, especially Muslims, can recognize. This problem departs from Kunto's anxiety about the phenomenon of Indonesian society upholding myths and ideologies but forgetting the awareness of science. The implications for Islamic thought must be an effort to formulate Islam systematically in the form of science.

**Keywords:** *prophetic social sciences; implications; Kuntowijoyo; Islamic as science.*

### Abstrak

Artikel ini menguraikan sebuah rumusan epistemologis tentang keilmuan Islam dari seorang sejarawan, sastrawan, sosiolog, dan cendekiawan Muslim bernama Kuntowijoyo. Islam seolah-olah tidak mampu menandingi ilmu pengetahuan. Hal ini ditambah dengan ideologi-ideologi subyektif yang masih dimunculkan oleh tokoh-tokoh atau organisasi Islam. Kunto memberikan sebuah paradigma untuk menjelaskan fenomena yang terjadi (secara faktual) dan mencapai cita-cita Islam yang transformatif. Penelitian ini merupakan penelitian kepustakaan (*library research*) dengan pengumpulan data menggunakan dokumentasi. Metode yang digunakan adalah analisis deskriptif-analitis yang menguraikan makna dasar ilmu pengetahuan Islam dan ilmu sosial profetik kemudian melihat implikasinya terhadap kekhalifahan pemikiran Islam. Hasil dari artikel ini adalah Ilmu Islam yang dilontarkan oleh Kuntowijoyo mengupayakan agar Islam tidak dipandang ideologis karena akan menimbulkan subjektivitas di kalangan pemeluknya. Islam dibentuk dalam teori ilmiah yang dapat diketahui oleh seluruh umat manusia, khususnya umat Islam. Permasalahan ini berangkat dari kegelisahan Kunto terhadap fenomena masyarakat Indonesia yang menjunjung tinggi mitos dan ideologi namun melupakan kesadaran akan ilmu pengetahuan. Implikasinya terhadap pemikiran Islam harus ada upaya merumuskan Islam secara sistematis dalam bentuk ilmu pengetahuan.

**Kata kunci:** *ilmu sosial profetik; implikasi; Kuntowijoyo; Islam sebagai ilmu.*

## INTRODUCTION

Western hegemony over territories outside it has developed, especially intellectual hegemony over Eastern (Islamic) science. It started in terms of methodology, technology products, to science. The lack of criticism of any science that enters various regions, one of which is Indonesia. Then it makes Islam experience a long cheese. Islam seems incapable of matching science. This is coupled with subjective ideologies still raised by Islamic figures or organizations. Indonesia is very thick with the smell of certain ideologies such as political parties and

organizations. Throughout the early 19th century, political polemics experienced caused by political parties ranging from Golkar, PPP, and others <sup>1</sup>. Coupled with the thick mystical aromas in Indonesia, Muslims especially believe in this. Supernatural is something irrational and not factual. This became the anxiety of historians and literati named Kuntowijoyo to update the pattern of Islamic thought.

Kuntowijoyo focuses on teaching Islam in the context of social change <sup>2</sup>. Kunto provides a paradigm to explain the phenomena that occur (factually) and achieve the transformative ideals of Islam. This achievement is achieved by transforming Islamic normative values and first transforming them into scientific theories before contextualizing them in social behaviour and action <sup>3</sup>.

Researchers have widely carried out the study of Kuntowijoyo's figure, but among various studies the author can categorize into three forms, namely: Kuntowijoyo's thought <sup>4</sup> (Badr 2020; Alman 2020; Suraiya 2017; Mukhtasor and Rizal 2022; A'yuni and Hijrawan 2021; Force Majeure 2019; Wulansari and Khotimah 2020; Raharjo and Laily 2018), a study of the literary value of

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<sup>1</sup> Kuntowijoyo, "Religion, State and Social Formation in Indonesia," *Southeast Asian Journal of Social Science* 15, no. 1 (1987): 2, <https://www.jstor.org/stable/24491630>.

<sup>2</sup> Sidik, "Paradigma Islam Dan Transformasi Sosial (Studi Pemikiran Kuntowijoyo)," *Jurnal Hunafa* 2, no. 3 (2005): 243.

<sup>3</sup> Yanty K Manoppo, "Pemikiran Kuntowijoyo Tentang Metodologi Pengilmuan Islam," *Irfani* 13, no. 1 (2017): 25, <http://journal.iaingorontalo.ac.id/index.php/ir>.

<sup>4</sup> M Zainul Badar, "Konsep Integrasi Antara Islam Dan Ilmu Telaah Pemikiran Kuntowijoyo," *An-Nas* 4, no. 1 (2020): 45–58, <https://ejournal.sunan-giri.ac.id/index.php/an-nas/article/view/251>; Kabuludin Alman, "Rekonstruksi Tujuan Negara Berdasarkan Paradigma Kuntowijoyo," *Universitas Tribuwana Tunggaladewi Malang* (Malang: Universitas Tribuwana Tunggaladewi Malang, 2020), <https://rinjani.unitri.ac.id/handle/071061/1705>; Suraiya Suraiya, "Sastra Profetik: Kajian Analisis Pemikiran Kuntowijoyo," *Jurnal Adabiya* 19, no. 2 (2017): 141–54, doi:10.22373/adabiya.v19i2.7513; Ahmad Shidqi Mukhtasor and Jehan Kamilla Rizal, "A Critical Assessment on Kuntowijoyo's Pengilmuan Islam in Reference to Islamization of Knowledge Educational Philosophy," *Forum Paedagogik* 13, no. 2 (2022): 185–207, doi:<https://doi.org/10.24952/paedagogik.v13i2.5820>; Siti Qurrotul A'yuni and Radia Hijrawan, "Membaca Pemikiran Kuntowijoyo Dalam Hubungan Ilmu Dan Agama Perspektif Islam," *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama* 13, no. 1 (2021): 129–44, doi:10.37680/qalamuna.v13i1.568; Kahar, "Paradigma Al-Qur'an Kuntowijoyo," *MIMBAR: Jurnal Media Intelektual Muslim Dan Bimbingan Rohani* 5, no. 2 (2019): 1–15, doi:<https://doi.org/10.47435/mimbar.v1i1.270>; Putri Wulansari and Nurul Khotimah, "Membumikan Ilmu Sosial Profetik: Reaktualisasi Gagasan Profetik Kuntowijoyo Dalam Tradisi Keilmuan Di Indonesia," *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 2, no. 2 (2020): 431–35, <http://sunankalijaga.org/prosiding/index.php/kiiis/article/view/435>; Fajar Fauzi Raharjo and Nuriyah Laily, "Pengilmuan Islam Kuntowijoyo Dan Aplikasinya Dalam Pengembangan Pembelajaran Pendidikan Agama Islam Di Perguruan Tinggi Umum," *Jurnal Al Ghazali* 1, no. 2 (2018): 28–53, [https://www.ejournal.stainupwr.ac.id/index.php/al\\_ghzali/article/view/67](https://www.ejournal.stainupwr.ac.id/index.php/al_ghzali/article/view/67).

Kuntowijoyo's work<sup>5</sup>, and comparative studies<sup>6</sup>. As a result of searching the article, the author did not find any research on Kuntowijoyo's formulation of Islamic science and its implications for Islamic thought.

From this description, the speaker tried to describe the Islamic science pursued by the Indonesian scholar Kuntowijoyo, as he also had a theory about prophetic science that had implications for other thinkers. Its uniqueness as historians, literati, philosophers and socialists makes it a tokoh reformer of Islamic scholarship.

## METHOD

This type of writing is literature research, namely literature research, where the information obtained comes from research texts such as books, books or journals related to the subject matter of this paper. Primary and secondary data are used as sources. The preliminary data comes from Kuntowijoyo's work, particularly the book "Islam as a Science" and other Kunto books and articles. Secondary data are extracted from various literature in the form of books, articles and other documents related to the subject matter of this study. After collecting data from primary and secondary sources. Materi was analyzed using descriptive-analytical analysis. The analysis was used to see how Kuntowijoyo's ideas of Islamic science and prophetic social sciences and their implications for the development of Islamic thought.

## RESULTS AND DISCUSSIONS

### Epistemology of Western Sciences and Islam

Epistemology comes from the Greek episteme and logos. Episteme means knowledge or truth, while logos is a thought, word or theory<sup>7</sup>. In other sources, it says the word epistemology in English is the same as the German term "Erkenntnistheorie" or the French expression "Theorie de la Connaissance", which means the theory of man<sup>8</sup>. It is concluded that epistemologically it is a valid theory of knowledge and is often called the theory of knowledge<sup>9</sup>.

Epistemology is a variety of philosophical studies, also called material logic, criticism of

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<sup>5</sup> Bisarul Ihsan and Zuhufi Aulia Nafisa, "Analisis Wacana Kritis Pada Kumpulan Esai Muslim Tanpa Masjid Karya Kuntowijoyo," *Hasta Wiyata* 4, no. 1 (2021): 50–57, doi:<https://doi.org/10.21776/ub.hastawiyata.2021.004.01.05>; Dede Wasi'ah et al., "Analisis Nilai Moral Pada Lima Cerpen Karya Kuntowijoyo Dalam Buku Dilarang Mencintai Bunga-Bunga," *Parole (Jurnal Pendidikan Bahasa Dan Sastra Indonesia)* 1, no. 2 (2018): 241–56, doi:<http://dx.doi.org/10.22460/p.v1i2p0%25p.255>; Arif Setiawan, "Praktik Mistisisme Jawa Dalam Novel Mantra Pejajak Ular Karya Kuntowijoyo," *Satwika* 5, no. 2 (2021): 337–52, doi:<https://doi.org/10.22219/satwika.v5i2.18179>.

<sup>6</sup> Hendri Juhana, Nanat Fatah Natsir, and Erni Haryanti, "Integrasi Ilmu M. Amin Abdullah Dan Kuntowijoyo," *JIP: Jurnal Ilmiah Ilmu Pendidikan* 5, no. 1 (2022): 192–200, doi:<https://doi.org/10.54371/jip.v5i1.397>.

<sup>7</sup> Zainal Abidin, *Pengantar Filsafat Barat* (Jakarta: Rajawali Pers, 2012), 34.

<sup>8</sup> Frédéric Fruteau de Laclos, "The Meaning of 'Epistemology' Science, Common Sense and Philosophy According to Émile Meyerson," *Kairos. Journal of Philosophy & Science* 19, no. 1 (2017): 37, doi:10.1515/kjps-2017-0010.

<sup>9</sup> Safura Yulinda, "Konsep Epistemologi Menurut Kuntowijoyo," *Universitas Islam Negeri Ar-Raniry* (Darussalam: Universitas Islam Negeri Ar-Raniry, 2017), 29.

knowledge, and gnosiology. In another sense, the term philosophy of knowledge is used<sup>10</sup>. It is understood that epistemology is one of the branches of the philosophy of science that deals with the origin, features, and types of knowledge; its basis, object, origin, and responsibility for its truth. Then, the conception of Islamic epistemology in various studies alludes to science, knowledge, understanding, reason, logic and various things related to the concept of thinking and the discussion of various problems related to the human self and soul<sup>11</sup>.

Zainal Abini Bagir explained that the meaning contained in the word integration is to combine. Scientific integration developed by UIN is an effort to combine Islam with science. The two parts are currently viewed separately, even seen as having contradictions. Integrating science with religion is a challenging task because it requires a philosophical foundation that covers four important aspects of philosophical science, namely aspects of ontology, epistemology, axiology, and methodology. The integration of science in meaning is not a trivial job in judging the validity of religion with the results of scientific discoveries such as those contained in natural theology that grew in the realm of Christian belief figures. The action system also grows in the Muslim arena known as Islam for the Discipline of Science or abbreviated to IDI, this aims to develop Islamic studies. In the discussion of IDI, the revelations written in the Qur'an, especially those that hold scientific instructions, are studied by utilizing theories and concepts that have previously been developed by intellectuals, especially from the West.<sup>12</sup>

The two directions between Western epistemology and Islamic epistemology have striking differences. Western epistemology dominates the source of reason/ratio, and the empirical p.g. has evolved into a positivist stream. In contrast, epistemology revolves around revelation as a primary source corroborated by intellectual (reason) and empirical levels. The revelation given to the prophet and the inspiration given to man comes from the heart. This undiscovered issue is not even of particular concern in Western epistemology, especially for positivism and rationalism<sup>13</sup>.

In reality, the two epistemologies give birth to the limitations of each epistemology. Western epistemology can conduct study exploration freely (liberally) without regard to boundaries. Of course, it differs from Islamic epistemology, which is full of limitations because it departs from revelation. However, regarding Shari'a, Allah has explained the principles/ushul, so that common sense can be used for ijihad to acquire knowledge<sup>14</sup>.

Several types of epistemology have their specific criteria: metaphysical epistemology, as expressed by Plato and Hegel, that this knowledge pivots on a metaphysical view understood as the origin of all reality<sup>15</sup>. Rene Descartes outlines a sceptical epistemology that this epistemology is an attempt to find a suitable method so that philosophy and knowledge can be a connecting bridge over differences and disagreements through methodical or whatever arises. Sceptics think that we are in the world not only seeing one form and various forms so that we see an environmental object and understand that object is in various situations. Sceptics judge thinking

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<sup>10</sup> Suraiya, "Sastra Profetik: Kajian Analisis Pemikiran Kuntowijoyo," 53.

<sup>11</sup> Miska Muhammad Amin, *Epistemologi Islam: Pengantar Filsafat Pengetahuan Islam* (Jakarta: UI-Press, 2006), 11–12.

<sup>12</sup> Zainal Abidin Bagir, Jarot Wahyudi, and Afnan Anshori, *Integrasi Ilmu Dan Agama: Interpretasi Untuk Aksi* (Bandung: Mizan, 2005), 21.

<sup>13</sup> Solihin, *Epistemologi Islam Dalam Sudut Pandang Al-Ghazali* (Bandung: Pustaka Setia Bandung, 2001), 41.

<sup>14</sup> *Ibid.*, 42.

<sup>15</sup> Akhyar Yusuf Lubis, *Filsafat Ilmu: Klasik Hingga Kontemporer* (Jakarta: Rajawali Pers, 2014), 58.

that we are in a personal situation <sup>16</sup>. Lastly, a critical epistemology that pivots on necessary attitudes towards the assumptions, theories, and methods embodied in our thinking and the realities of our lives. Critical thinking does not signify a complete rejection of something about the pure human capacity, but as Immanuel Kant points out that criticism is an act of philosophical inquiry into human theoretical reason <sup>17</sup>.

### **Kuntowijoyo's Life**

The figure born in Bantul, Yogyakarta, on September 18, 1943, is named Kuntowijoyo but is more familiarly called Kunto. Born to Sosro Martoyo and Warasti as the second of nine children. His father was a mastermind and reader of macapat (Javanese poetry). Kuntowijoyo is a given name from his grandfather named, Marto Sumo. His grandfather was Kades in Ngawonggo Village, Ceper, Klaten. His political career as a lurah was very good, so Kraton was awarded the title Raden Demang Marto Sumo. The title is awarded to the best and most successful lurah <sup>18</sup>. It is also known that who was a mushaf writer of the Qur'an used his hands.

Based on Kuntowijoyo's family background, his father and grandfather affect his personal development. His works are loaded with literary nuances of Javanese culture, especially puppetry and Islamic traditions., identifying that the role of a father and grandfather deeply penetrated the person of Kuntowijoyo <sup>19</sup>. Living in an educational environment, Kuntowijoyo started his elementary school education at the Klaten State People's School (1956) and continued his education at Klaten State High School (1959). He was then transferred to high school in 1962 at SMA Negeri Solo. After graduating from high school, in 1969, Kuntowijoyo continued his studies at the Faculty of Letters, Gajah Mada University, Yogyakarta. He earned a master's degree when he graduated from the University of Connecticut in the United States in 1974, and in 1980 a doctorate in history was obtained from Columbia University of the United States with the dissertation title "Social Change in an Agrarian Society: Madura 1850-1940" <sup>20</sup>. Kuntowijoyo's living environment grows very thick with Islamic nuances, especially the atmosphere of Muhammadiyah aroma because the father is also a Muhammadiyah activist <sup>21</sup>.

Since childhood Kuntowijoyo has been diligently reading books. As a child, Kunto always visited the Masyumi Library and read all the books offered there. There is one book that he is delighted with, namely the daily reading of "Abadi" it turns out that what Kunto reads has an influence, especially the daily "Abadi" shown by studying hard and thinking critically. Kunto became acquainted with PII (Indonesian Muslim Student), where he learned to recite and also learned the art of acting. Kunto's writing spirit remained in the role of his teachers, namely M. Saribi Arifin and M. Yusmanan, where he was taught to be a prayer housed in a small surau. Kunto slowly got to know Muhammadiyah and joined Hizbul Wathon (HW), a scouting organization owned by

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<sup>16</sup> Stewart Cohen, "Theorizing about the Epistemic," *Inquiry: An Interdisciplinary Journal of Philosophy* 59, no. 7–8 (2016): 5, doi:10.1080/0020174X.2016.1208903.

<sup>17</sup> Reza A. A. Wattimena, *Filsafat Kritis Immanuel Kant* (Jakarta: PT Evolitera, 2010), 3.

<sup>18</sup> M. Zainal Abidin, "Filsafat Ilmu-Ilmu Keislaman Integralistik: Studi Pemikiran Kuntowijoyo," *Ilmu Ushuluddin* 13, no. 2 (2014): 121, doi:https://doi.org/10.18592/jiu.v13i2.726.

<sup>19</sup> Wan Anwar, *Kuntowijoyo: Karya Dan Dunianya* (Jakarta: PT Grasindo, 2007), 3.

<sup>20</sup> Salman Iskandar, *99 Tokoh Muslim Indonesia* (Bandung: Mizan, 2009), 164–65.

<sup>21</sup> Muhammad Zainal Abidin, *Paradigma Islam Dalam Membangun Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*, *LAIN Antasari Press*, I (Banjarasin: IAIN Antasari Press, 2016), 69.

Muhammadiyah<sup>22</sup>.

Kuntowijoyo's interest in history arose when his ngaji teacher, Ustadz Mustajab, told every detail of the Islamic date skillfully as if the listener had contributed and entered into the history. Kunto created a novel titled "The Train That Departs in the Morning" to be published in the Daily Jihad. Growing up, Kuntowijoyo read the works of Hamka, H.B. Jassin, Pramoedya Ananta Toer, and Nugroho Notosusanto until entering high school had world-class authors, namely Charles Dickens and Anton Chekov<sup>23</sup>. Observing the socio-historical Kuntowijoyo plays a role in his personality and science from the nuanced Islamist environment, the thick Javanese culture, and its literature, the historical field becomes the seed of Kunto's energy and obsession in producing various works. His friends throw an exciting mention of Kunto, an Islamic figure and a culturalist with the name njawani (very Islamic and Very Javanese)<sup>24</sup>.

In 1992, Kuntowijoyo was attacked by a virus called meningo<sup>25</sup> encephalitis<sup>26</sup>, which resulted in him only being able to type with two fingers, and he was lucky that the virus did not attack memory as experienced by a student scholar named Aswab Mahasin in 1996. This made him vacuum for a few years, but thanks to the persistence of training, he returned to normal but not completely<sup>27</sup>. This lack of ability does not dampen Kunto's enthusiasm for producing a large number of works both before exposure to and after contracting the virus. On February 22, 2005, Kuntowijoyo breathed his last at 62 at Dr. Sardjito Hospital after battling illness<sup>28</sup>.

The following are some of Kuntowijoyo's works in the field of short stories, namely: Kompas: "The Man Who Married a Fairy" (1995), The Gun of Perdamainan (1997), and The Dogs Storming the Grave (1997). Kuntowijoyo left an unpublished book: Historical Experience and History of Western Europe. Kunto's literary works are collected in the books "Suluk Awang-Uwung (1975), Cue (collection of poems, 1976), Makrifat Daun dan Daun Makrifat (1995), Forbidden to Love the Flowers (1992), Almost a Subversion (1999), The Train That Departs in the Morning (novel, 1996), the novel Market (got the Book Day prize, 1972), the novel Sermon on the Hill (1976), the Snake Tamer Spell (2000), Waspirin and Satinah (2003), The Grasses of Lake Bento (drama, 1968), No Time For Mrs. Fatma, Bardas and Cardas (drama, 1972), and Wooden Masks (1973)<sup>29</sup>.

As for scientific writings on criticism of various social, cultural, and historical issues, namely: The Dynamics of the History of Indonesian Muslims (1985), Culture and Society (1987), Islamic

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<sup>22</sup> Ibid., 69–70.

<sup>23</sup> Amien Wangsitalaja, "Kuntowijoyo: Bermula Dari Sebuah Surau," in *Horison* (Indonesia: Jajasan Indonesia, 2001), 12–13.

<sup>24</sup> Abidin, *Paradigma Islam Dalam Membangun Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*, 71.

<sup>25</sup> People who have the virus will experience a 5-day symptomatic, subacute (6-30 days), or chronic (more than 30-day) illness, and the clinical depends on the malignancy of the virus from where the infected location is. Patients with acute meningitis usually show fever, headache, and stiff neck, also dependent on the age of the patient, causative substances and according to various conditions, such as trauma, recently performed nerve surgery, fluid related to colliding brain and back marrow, and immune abnormalities. These patients usually experience disorders that make the body unable to be protected from various bacteria and so on, and the presence of neurological disorders causing paralysis, muscle weakness, poor coordination, and seizures. See Rodrigo Hasbun, *Meningitis and Encephalitis* (Amerika: Springer, 2018), 1–2..

<sup>26</sup> Encephalitis/inflammation of the brain is caused by inflammation of the brain parenchyma (the tissue consisting of living cells), which causes neurological dysfunction, See Ibid., 2..

<sup>27</sup> Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi* (Bandung: Mizan, 2008), 11–12.

<sup>28</sup> Iskandar, *99 Tokoh Muslim Indonesia*, 165.

<sup>29</sup> Anwar, *Kuntowijoyo: Karya Dan Dunianya*, 2.

Paradigm: Interpretation for Action (1991), Democracy and Bureaucratic Culture in 1994, Political Identity of Muslims in 1997, 2001 Introduction to Historical Science, Muslims Without Mosques (2002), Radicalization of Farmers: Historical Essays of Kuntowijoyo (2002), and The King, Priyai, and Kawala: Surakarta 1900-1915 in 2004 <sup>30</sup>.

Kuntowijoyo is a scientist who has received many awards, namely <sup>31</sup>:

- a. Anugerah Sastra Indonesia Pemerintah Daerah DIY in 1986.
- b. Literary Works Award from the Language Development Center in 1994 for the short story "*It is Forbidden to Love the Flowers*".
- c. International Book Committee Award for "*Market*" Fiction in 1972.
- d. ASEAN Cultural Award in 1977.
- e. Mizan Prize 1998.

Research and Technology and Technology Literature Award (1999).

### **Kuntowijoyo's Framework**

#### **Islamic Science**

In the discourse of Islamization, science experiences advantages and disadvantages in the inner fortress of Muslim scientists. The following chapters support Islamization movements such as Seyyed Hossein Nasr and Ziauddin Sardar. On the other hand, there is resistance from some contemporary Islamic thinkers such as Fazlur Rahman, Muhsin Mahdi, Abdus Salam, Abdul Karim Soroush and Bassam Tibi, even critics of the Islamization of science. Fazlur Rahman criticized that science cannot be Islamicized because science has no defects or confusion. What becomes ambiguous is in terms of abuse. Science is done with full justice and responsibility <sup>32</sup>.

This criticism is seen as failing to lay solid foundations and ideas as another way out of the dilemma of the Islamization of science and the hegemony of Western civilization. For this reason, Kuntowijoyo emerged and compiled an epistemology to break away from the exclusivity of the Islamization of science. Kunto said that Muslim intellectuals must move towards Islamic science and abandon the Islamization of science. Kunto's criticism concerns the place of science in Islam because, for him science is a product of culture, namely *muamalah*. Kunto further rejects the idea of Islamization of science because it rejects the objectivity of science itself. Science has given rise to objectivity, and there is no need to convert to Islam because Islam has recognized objectivity, is a technology operated by science, and Islam will not change <sup>33</sup>.

The etymology of Islamic scientific sentences has the meaning of making Islam a science. Islamic scholarship has a purpose based on Islam as *rahmatan lil 'alamin*, so the consequence is that when Islamic science is carried out, it will show the universality of Islam as a mercy for all, not for Muslim individuals or societies. However, all human beings come to all beings in the universe. Kunto compares Islamic knowledge with Islamic coding and the Islamization of knowledge <sup>34</sup>. Departing from the text/revelation, then looking at the social context/reality of the movement carried out in Islamic science. However, on the contrary, the Islamization of the context-to-text

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<sup>30</sup> Ibid.

<sup>31</sup> Yulinda, "Konsep Epistemologi Menurut Kuntowijoyo," 28.

<sup>32</sup> Islamil Ismail and Mukhlis Mukhlis, "Dari Islamisasi Ilmu Menuju Pengilmuan Islam," *Ulumuna* 17, no. 1 (2013): 81–82, doi:<https://doi.org/10.20414/ujis.v17i1.174>.

<sup>33</sup> Ibid., 84.

<sup>34</sup> Kuntowijoyo, *Islam Sebagai Ilmu* (Yogyakarta: Tiara Wacana, 2006), 6–11.

movement and the coding around text discovery is insensitive to context/reality. Kunto uses the term integralist science, which has the meaning of science that combines the revelation of God and the findings of man without reducing the existence of God in the slightest. This issue is expected to resolve polemics between secularism, extremism and extreme religion in various fields<sup>35</sup>.

Kuntowijoyo uses periodization to see the momentum of Islamic knowledge in the knowledge system of Islamic society. Regular monitoring is essential to understanding what is happening and responding to the fact. Well-defined policies are not necessarily relevant to one period, and they can significantly influence another. The sociologist Berger and Luckman's theory posits that society has an objective and subjective structure of reality, from which Kunto wanted a breakthrough against the construction of Islam as a science to be labelled objectively and universally. Muslims considering its divergence, can see that the period of understanding Islam began as a myth, then as an ideology, and ended as a science<sup>36</sup>.

Kuntowijoyo interprets the mythological period as a mystical perspective, political movements in the village, local character, agrarian economic background, and charismatic leadership. Furthermore, Kunto defines myth as the concept of reality that considers that the world we experience every day is revealed by divine power. In Indonesian history, mythology is considered to precede the history depicted in wayang stories, and the characters are purely mythological. Myths have transformed, i.e. from old myths marked by the legitimacy of power, such as the king's motto is the descendants of the prophets, the king is the body of God, and the king receives the decree of revelation. From the palace and so on. The new myths related to political action, such as the defeat of the Netherlands by kate jawara armed with a wulung stick, Indonesia was colonized by Indians and whites for 350 five six thousand years. Then there are contemporary myths equated with masculinity, Madura composition, slim body, fitness, export quality, beauty, and others. Such sequences cannot occur simultaneously, which suggests that the state still lives in myth, with evidence that the state to overcome the crisis requires a strong character with charisma. Such things can keep us away from disasters<sup>37</sup>.

The next stage is an ideology which begins with the birth of modern organizations such as the Islamic Union (SI) and the Masyumi Political Party. The characteristics of this ideological stage are subjective, have their own collective goals, and seem rigid in facing social reality/ reality. Here lies the visible difference between myth and ideology, where the myth accepts and does whatever is conveyed by the king/ruler of the village and does not care about the fact of reality. In contrast, ideology takes into account an opinion, values and knowledge. As well as considering social events/realities subjectively without worrying about what happened. The mission of ideology is to recreate society from what it dreams of. Islam became an ideology because it constructed social reality and could uncover the secrets of reality that were seen as incompatible with its

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<sup>35</sup> Waryani Fajar Riyanto, "Integrasi-Interkoneksi Pro(f)Etik: Mempertautkan Pemikiran M. Amin Abdullah Dan Kuntowijoyo," in *Islam, Agama-Agama, Dan Nilai Kemanusiaan: Festschrift Untuk M. Amin Abdullah*, ed. Moch Nur Ichwan and Ahmad Muttaqin (Yogyakarta: CISForm (Center for the Study of Islam and Social Transformation) UIN Sunan Kalijaga Yogyakarta, 2013), 75.

<sup>36</sup> Kuntowijoyo, *Islam Sebagai Ilmu*, 77.

<sup>37</sup> Kuntowijoyo, *Selamat Tinggal Mitos, Selamat Datang Realitas: Esai-Esai Politik Dan Budaya* (Yogyakarta: IRCiSoD, 2019), 97.



eschatological mission according to its moral values<sup>38</sup>.

The last stage is science. At this science stage, something appears to be an ideal with an anti-mythical and anti-ideological character. The character trait found in science is its objectivity in looking at social reality / social facts. Then clearly, here lies the difference between myth and science, but between ideology and science, both trace social facts. However, the approach taken by ideology departs from subjective understanding. The problem is certainly different from the science that looks at it from an objective point of view. Ideology seems rigid in the face of reality, as experienced Islam is considered an ideology. As a result, Islam faces difficulties in the face of the plurality of nations and internal territories<sup>39</sup>.

On an occasion where Kuntowijoyo made a speech during his inauguration as a Professor, he used the motto knowledge is power from Foucault and quoted Q.S. al-Mujadalah: 11, stating that among you Allah will glorify the knowledgeable. Kunto then says that there is not a single verse in the Qur'an that states that Allah raises the degree of the powerful. This explanation becomes a commitment to science that can elevate the degree of man not to power<sup>40</sup>.

The unique thing about Kuntowijoyo's intellectuality as revealed by Dawam Rahardjo is that he does not consciously force himself to avoid Western theories and methodologies, in fact it is not uncommon for him to borrow Western frameworks to enrich his analytical treasury, but this borrowing is still accompanied by a critical attitude so that he does not necessarily adopt it as a whole, but still builds adjustments with various theories that he considers relevant.<sup>41</sup>

### **Prophetic Social Sciences**

The word prophetic is taken from the word prophet, which means "Prophet" and prophetic means "prophetic". Kuntowijoyo expects this prophetic to be understood as a whole from the behaviour and nature of the Prophet Muhammad, so that we can comprehensively emulate the behaviour and deeds of the Prophet<sup>42</sup>. Initially, this prophetic term meant freedom, peace, and justice and even equality.<sup>43</sup> This paradigm emerged when Kunto saw the stagnation of social science.<sup>44</sup> Prophetic social science should distinguish itself from da'wah, the language of da'wah is general, but the language of science is more specific and there is rigidity in it.<sup>45</sup> We can trace this from various literature such as Mahatma Gandhi who used this term as well as the Christian movement in the United States has used this term.<sup>46</sup>

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<sup>38</sup> Happy Susanto, "Pembaharuan Pemikiran Islam Dan Relevansinya Bagi Pengembangan Pendidikan Di Indonesia," *Istawa: Jurnal Pendidikan Islam* 3, no. 1 (2018): 69, doi:10.24269/ijpi.v3i1.1002.

<sup>39</sup> Abidin, *Paradigma Islam Dalam Membangun Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*, 82–83.  
<sup>40</sup> Ibid., 84.

<sup>41</sup> Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi*, 28.

<sup>42</sup> Riyanto, "Integrasi-Interkoneksi Pro(f)Etik: Mempertautkan Pemikiran M. Amin Abdullah Dan Kuntowijoyo," 74.

<sup>43</sup> Meredith B. McGuire, "Religion and the Body: Rematerializing the Human Body in the Social Sciences of Religion," *Journal for the Scientific Study of Religion* 29, no. 03 (1990): 294, doi:https://doi.org/10.2307/1386459.

<sup>44</sup> Pradana Boy Ztf, "Prophetic Social Sciences : Toward an Islamic-Based Transformative Social Sciences," *IJIMS: Indonesian Journal of Islam and Muslim Societies* 1, no. 1 (2011): 105, <https://www.ijims.iainsalatiga.ac.id/index.php/ijims/article/viewFile/48/19>.

<sup>45</sup> Kuntowijoyo, *Muslim Tanpa Masjid* (Yogyakarta: IRCiSoD, 2018), 386.

<sup>46</sup> Haridas T. Muzumdar, *Mahatma Gandhi : A Prophetic Voice* (Ahmedabad: Navajivan Trust, 1963); David S. Gutterman, *Prophetic Politics: Christian Social Movements and American Democracy* (New York: Cornell

The work of Sir Muhammad Iqbal and Roger Garaudy inspired Kunto's experience creating prophetic social science theories. Prophetic ethics was learned from Iqbal on prophetic ethics, while Garaudy Kunto understood prophetic philosophy. Kunto explained that prophetic social science is needed today because prophetic social science not only stops explaining and changing phenomena and gives clues to the future direction that the transformation will take. What purpose and by whom. Prophetic social science does not change for the sake of change/progress but changes based on certain moral and prophetic ideals. This prophetic social science principle is humanization, liberation, and transcendence based on Q.S. Ali Imran: 110<sup>47</sup>.

Kuntowijoyo clings to Q.S. Ali Imran: 110, making it a significant foundation in this prophetic social science. Here is what Q.S. Ali Imran means:110;

"We are the best people born to men, to reign over the ma'ruf, and to prevent the munkar, and to have faith in God."

There are three concepts taken by Kunto, namely ma'ruf, munkar, and iman. The concept of ma'ruf is understood as humanizing, considered more contextual and appropriate to the current social situation of the human being. Indeed, people are currently experiencing fundamental crises, such as dehumanization, aggression, and loneliness/individualism. Then the concept of *tanbauna anil munkar* means to prevent being confused, termed by Kunto with the term liberation. Kuntowijoyo was inspired by "Theology of Liberation" liberation. It is hoped that the practice of Islam or Islamic amaliyah is not limited to worship activities that can meet personal satisfaction. Self-liberation from the systems that shackle us can lead to unfreedom in religion and thinking. Kuntowijoyo refers to four liberation systems: the knowledge system, the economic system, the social system, and the political system. Kunto also criticized C. Marx's concept that the material basis governs and determines consciousness (superstructure), but Kunto has the opposite view that inner consciousness determines structure. This follows Q.S. al-Anfal:63 "Even though you spend all the wealth that is on earth, you will not be able to unite their hearts"<sup>48</sup>.

The last concept taken based on Q.S. Ali Imran:110 is transcendence. Transcendence comes from the Latin transcendence meaning to climb/upwards. It can be understood in short that transcendence is the purpose of all activities intended for Allah swt. Kunto learned this concept from Roger Garaudy's writing that after experiencing such rapid technological advances but not delivering happiness to humans, he instead fell into misery such as violence due to the sophistication of war tools, market forces due to scientific mastery, and economic inequality. This is due to the loss of faith because the West has killed God and man. Therefore, spiritual transcendence is needed and will help humans face modernity<sup>49</sup>.

The source of knowledge is of concern by Kuntowijoyo as a scientific concept, here are the sources of Kuntowijoyo's epistemology:

- a. Revelation, has the meaning of God's instructions handed down to prophets and

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University Press, 2005); Richard S. Gilbert, *The Prophetic Imperative: Social Gospel in Theory and Practice*, II (Canada: Skinner House Books, 2000); Gary M. Simpson, *Critical Social Theory: Prophetic Reason, Civil Society, and Christian Imagination* (Minneapolis: Fortress Press, 2002); Hugh Sanborn, *The Prophetic Call: Celebrating Community, Earth, Justice, and Peace* (St. Louis, Missouri: Chalice Press, 2004); James Francis Darsey, *The Prophetic Tradition and Radical Rhetoric in America* (New York: New York University Press, 1997).

<sup>47</sup> Syamsul Arifin, Tongat, and Wahyudi, *Intelektualisme Profetik* (Malang: Universitas Muhammadiyah Malang, 2018), 13.

<sup>48</sup> Ibid., 19–22.

<sup>49</sup> Ibid., 23–24.

apostles. This source of revelation became an important pillar as a source of knowledge Kuntowijoyo to criticize Western thought that had given birth to knowledge. Epistemology that takes sources other than revelation will generate a secularization of knowledge that pivots on the concept of rationalism or empiricism<sup>50</sup>. Revelation plays a very important component in determining the epistemology of prophetic/prophetic (sociocultural) science, because revelation is a very authoritative source of knowledge above other sensory sciences.

- b. Reason, according to Kuntowijoyo, reason is an ability contained in human intellectual abilities. Knowledge arises not only from personal experience, but also from interaction and communication with other individuals, and the medium of communication is language. The most basic means of interaction is language, it is a treasure of collective knowledge, social knowledge and the source and basis of individual knowledge<sup>51</sup>.

Empirical fact, is a method that bases the way of gaining knowledge through experience and there are some common truths in each incident. In essence this empirical source is based on the social facts that occur.

### **Implications of Kuntowijoyo's Thought**

Kuntowijoyo is one of the reformer thinkers who mastered various disciplines, ranging from literature, philosophy, and sociology to history. This can be an example for scholars always to open themselves to other sciences. The concept of Islamic science pursued by Kunto should be applied in today's life. Of course, the existence of this treasure makes a new horizon of knowledge that the need for Islam is shaped in theory as science. The goal is for Islam to have universal values recognized by all human beings. Do not let the myths and ideologies stick firmly in Muslims because both are degradations of Islamic progress.

Prophetic social science is a science based on prophetic mission values and based on human values, liberation and transcendence. Humanizing is how we humanize man in a good way, breaking free from the various shackles that bind him and binding all forms of goodness to God. The prophetic treasures of the social sciences inspired other fields. They gave birth to new theories with prophetic nuances, such as prophetic psychology, law, education, prophetic literature, etc.

In addition, prophetic social discourse also spreads through various fields and other discourses.<sup>52</sup> This can be illustrated in the graphic below which shows the prophetic implication

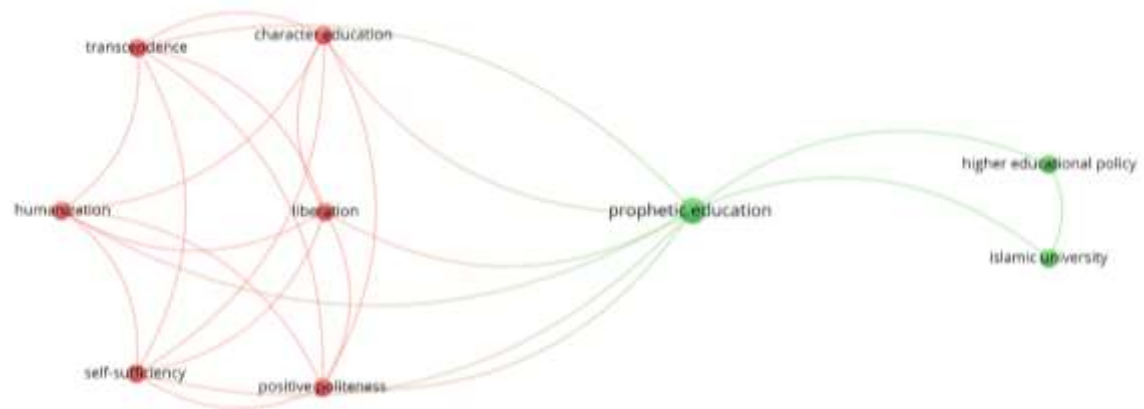
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<sup>50</sup> Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi*, 330.

<sup>51</sup> *Ibid.*, 336.

<sup>52</sup> S A Makruf and Z Nuryana, "Islamic Education For Women In Madrasah Mu'allimat," *Jurnal Pendidikan Islam* 8, no. 2 (2022): 191–206, doi:10.15575/jpi.v8i2.19452; Muamar Asykur, Abustani Ilyas, and H M Hasibuddin Mahmud, "Nilai-Nilai Perencanaan Pendidikan Islam ( Kisah Nabi Musa As Besama Nabi Khidir As ) Dalam Surah Al Kahfi Ayat 60-82," 2022, 793–808, doi:10.30868/ei.v11i02.2268; T Hamami et al., "Propetic Leadership Liberation in Basic and Intermediate Muhammadiyah Schools," *Millah: Journal of Religious Studies* 20, no. 2 (2021): 385–416, doi:10.20885/millah.vol20.iss2.art8; S Afifi, H B Santoso, and L M Hasani, "Investigating Students' Online Self-Regulated Learning Skills and Their E-Learning Experience in a Prophetic Communication Course," *Ingenierie Des Systemes d'Information* 27, no. 3 (2022): 387–97, doi:10.18280/isi.270304; O.M.M.A. Ladamay, C Mahfud, and Y G Sejati, "The Utilization of Gadget in Maintaining Prophetic Values in Millennial Generation," *International Journal of Psychosocial Rehabilitation* 24, no. 4 (2020): 5602–15, doi:10.37200/IJPR/V24I4/PR201655; H J Prayitno et al., "Prophetic Educational Values in the Indonesian Language Textbook: Pillars of Positive Politeness and Character Education," *Heliyon* 8, no. 8 (2022): 1–7, doi:10.1016/j.heliyon.2022.e10016; F E Hardiyanto,

although the illustration below uses the additional term "education", but has a similar meaning to Kunto's prophetic.



As seen in the graph above, the prophetic paradigm reinforces several human morals such as humanistic can be applied in the education value system, one of which is not intimidating students who have low levels of academic ability.<sup>53</sup> In another case, the education system, which in this case is a teacher, must understand the concepts of multicultural education where there are pluralist, democratic, and freedom attitudes based on the principles of prophetic social science.<sup>54</sup> The fact that education applies prophetic principles raises the attraction to always be developed in our current education system, so that the implementation of dehumanization will disappear.

## CONCLUSION

Kuntowioyo is a literati, historian, sociologist, and philosopher who has sacrificed all his energy to change and criticize the hegemony of Western science. Kunto's scholarship has been seen since he was a child as evidenced by the achievements of various short stories published in the mass media. Socio-historical conditions influenced the pattern of his train of thought. The Islamic scholarship proposed by Kuntowijoyo seeks that Islam is not seen as ideological, because it will cause subjectivity between its adherents. Islam is formed in scientific theory that can be recognized by all human beings, especially Muslims. This problem departs from Kunto's anxiety about the phenomenon of Indonesian society upholding myths and ideologies, but forgetting the awareness of science.

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“Revitalizing the Prophetic Teacher Ethic in Developing Human Resources for Education,” *Universal Journal of Educational Research* 8, no. 6 (2020): 2686–92, doi:10.13189/ujer.2020.080653; M Khusni Mubarok and A Sudrajat, “Review Of Prophetic Education In Two Islamic Universities In Indonesia,” *Journal of Critical Reviews* 7, no. 3 (2020): 361–64, doi:10.31838/jcr.07.03.69.

<sup>53</sup> Khusni Mubarok and Sudrajat, “Review Of Prophetic Education In Two Islamic Universities In Indonesia,” 362–63.

<sup>54</sup> Hardiyanto, “Revitalizing the Prophetic Teacher Ethic in Developing Human Resources for Education,” 2689.

Revelations, ratios, and empirical facts are regarded by Kunto as the source of science. Prophetic social sciences have core values based on Q.S. Ali Imran:110 which store the values of humanization, liberation, and transcendence. Kuntowijoyo gave birth to a new paradigm that consciousness is not from the material but from oneself. Prophetic departs from consciousness whose content there is humism, liberation, and transcency. Prophetic (prophetic vision) is used to apply prophetic value as an example of Muslims in particular. With this thinking, it has implications for Islamic thought, which must be an effort to formulate Islam in the form of science systematically.

### Research Implications

In this research, we can see the influence and development of Kuntowijoyo's prophetic social epistemology theory on discourse and even give birth to new ideas such as education systems and so on, especially the implications for more progressive Islamic thought.

### Recommendation

Therefore, from this research, we recommend to analyze more deeply with Kuntowijoyo's theory of social-religious phenomena. because in fact, prophetic social discourse elaborates with social reality.

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