



ISLAMIC MODERATION THOUGHT IN KUNTOWIJOYO'S ISLAMIC PARADIGM

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Abstract

This article focuses on its discussion of the idea of Islamic moderation, which is rooted in Kuntowijoyo's prophetic Islamic paradigm. Qualitative data is obtained through a literature review (library research). This study was analyzed using an intellectual historical approach to dissect the genesis of Kuntowijoyo's Islamic thought, the evolution of his thought from Islamic politics to prophetic social and prophetic literature, and his Islamic moderation ideas. This study found that the epistemology of Kuntowijoyo's prophetic Islamic paradigm seeks to integrate revelation and reason as a source of knowledge and objectification of Islamic teachings. Axiologically, Kuntowijoyo's prophetic Islamic paradigm carries three values, namely humanization (amar ma'ruf), liberation (nahi munkar), and transcendence (al-iman blah). Second, Kuntowijoyo's idea of Islamic moderation is rooted in the epistemology of his Islamic thought, which integrates revelation and reason as sources of knowledge called theocentric humanism. On the other hand, Kuntowijoyo's prophetic Islam suggests objectifying Islamic teachings so that the vision of the mercy of Islam can be grounded and felt by people outside of Islam. In the Indonesian context, the objectification of Islam is the acceptance of positive pluralism, the recognition of Pancasila as the kalimah away, and a fair attitude. Kuntowijoyo's Islamic moderation thought can be found in his axiology, which seeks humanization, human liberation from oppression, violence (radicalism), intolerance, and injustice.

Keywords: *Islamic Moderation, Integralistic Paradigm, Prophetic Islam.*

INTRODUCTION

Modernism, born from the womb of Western thought, has constructed various social inequalities in human life. Indeed, modernism succeeded in bringing advances in technology, science, and management but failed to bring human beings to true happiness. Dehumanization, objectivation (seeing humans as objects), and self-alienation are problems caused by modernism. Kuntowijoyo sees that increasingly modern life will lead to secular life. Secularism teaches people that religion has no social transformation power; it is only concerned with individual issues that are passive and illusive and should not interfere in public affairs.

The consequence of the secularistic paradigm is that truth only rests on something material-empirical and rational. The ratio (mind) of humans is glorified, and revelations are removed or even eliminated. Man becomes the center of truth, ethics, wisdom, and knowledge. Man is the creator, implementer, and consumer of his products. Humans, as centers of creativity, encourage industrialization. In industrial society, humans themselves become slaves to the means of production

that they create as a result of the loss of transcendental elements in human life. Industrial society is trapped in a world of hedonism, egoism, and secularism.

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The prophetic Islamic paradigm that emphasizes internalization and objectification seeks to moderate the conflict of extreme secularism vis a vis religious fundamentalism. On the other hand, this paradigm is oriented towards grounding the vision of Islam as a mercy to the universe (rahmatan lil'alam—QS. Al-Anbiya' [21]: 107) which becomes an objective awareness to be fair to all humans, the environment, and the universe. From this description, I assume that Kuntowijoyo's Islamic paradigm contains the notion of transformative Islamic moderation. For this reason, the research focuses on how to build the epistemology of the Kuntowijoyo Islamic paradigm? how is the concept of Islamic moderation in Kuntowijoyo's prophetic Islamic paradigm?

METHODS

This study uses library research to analyze literary sources in the form of books, journal articles, and encyclopedias. The data used in this research is qualitative. This study uses an intellectual history approach. This approach will analyze the role of ideas in historical events and processes. This approach aims to discuss the influence of Kuntowijoyo's thoughts on the direction of the course of Muslim history and to look at the context of his ideas, where they emerged and developed.

The history of thought consists of three interrelated elements: text, context, and the relationship between text and society. First, the text discusses the genesis (origin) of the character's ideas (Kuntowijoyo, 2003). The prophetic philosophy and integralistic paradigm of Roger Garaudy influence Kuntowijoyo's Islamic paradigm. On the other hand, the epistemology of Prophetic Social Sciences is also based on the structuralism philosophy of Ferdinand de Saussure, which was later modified into transcendental structuralism (Kuntowijoyo, 2017). Second, the

aspect of the evolution of thought. It should be noted that structuralism-transcendental and prophetic philosophy was initially directed to provide a new paradigm in social science. However, Kuntowijoyo's Islamic thought underwent an evolution, which initially focused on social issues and then developed into cultural issues (prophetic literary edicts) (Qodir, 2015).

Second, context. Kuntowijoyo's Islamic paradigm responds to secularism and industrialization, which causes dehumanization, objectivation, and self-alienation in humans. His thoughts must be distinct from the political context of the New Order, which put forward a vision of development/industrialism. At that time, the developing Islamic discourse was Islamic secularism Nurcholish Madjid (separation sociologically, not philosophically). Cak Nur's Islamic thought was seen as compatible with the New Order's pragmatism, while Masyumi's Islam, which carried a vision of fundamentalism (Islamic State), was seen as a threat, so the regime banned Masyumi's reinstatement. Kuntowijoyo carried out a paradigmatic synthesis called objectification (Islamic scholarship) to moderate the ideological struggles of the extreme right and the extreme left. From this historical context, Kuntowijoyo's prophetic Islamic paradigm was built.

Third, the relationship between thought and society. This third element discusses the influence, implementation, dissemination, and socialization of Kuntowijoyo's Islamic thought. Kuntowijoyo's prophetic Islamic paradigm has had a major influence on the development of Indonesian scientific treasures, resulting in new concepts such as prophetic literature, prophetic education, prophetic politics, prophetic sociology, etc. See Muhammad Roqib's book, adapted from his dissertation entitled *Prophetic Education: The Context of Writing Philosophy and Prophetic Culture in Education*. Prophetic ideas are implemented in educational and political concepts. Then, education became the basis for disseminating Kuntowijoyo's Islamic ideas. Heddy Shri Ahimsa-Putra—an anthropologist—re-socializes and refines Kuntowijoyo's ideas in his book entitled *Islamic Prophetic Paradigm: Epistemology, Ethos, and Models*.

This study uses historical research steps, which include heuristics, verification, interpretation, and historiography (Abdurrahman, 2021). The collection of sources (heuristics) is taken from written sources in the form of books and journal articles. Researchers use primary sources and secondary sources. To examine Kuntowijoyo's notion of Islamic moderation, the researcher uses books by Kuntowijoyo such as *Paradigm Islam Interpretation for Action, Islam as Science; Political Identity of Muslims, Political Dynamics of Muslims and Muslims Without Mosques*. Meanwhile, the secondary source used was Heddy Shri Ahimsa-Putra's

book, *Islamic Prophetic Paradigm: Epistemology, Ethos, and Model*.

Next, the researcher interprets data by synthesizing information from various books. In particular, Heddy Shri Ahimsa-Putra's work is a comparative reference to Kuntowijoyo's works. Why? Because Heddy Shri Ahimsa-Putra perfected, criticized, and developed Kuntowijoyo's prophetic Islamic paradigm. After carrying out each of the steps above, the researcher systematically presents and explains the research results in historical writing (historiography).

RESULT AND DISCUSSION

1. Kuntowijoyo Intellectual Biography

Kuntowijoyo's transformative, moderate, and inclusive conception of Islamic thought cannot be separated from his personality. Kuntowijoyo is a multidisciplinary Indonesian Muslim scholar. He was born in Yogyakarta on September 18, 1943. His education was a bachelor's degree in history at Gadjah Mada University in 1969, his master's degree was obtained from the University of Connecticut, United States of America, and his doctorate was obtained from Columbia University in 1980 with a dissertation "Social Change in Agrarian Society Madura 1850-1940" (Mulia, 2018). Indonesian scholars know Kuntowijoyo as a progressive Muslim writer, historian, and humanist because he was able to formulate various fields of knowledge theoretically and practically.

For Kuntowijoyo, the scientific building must be sufficiently formulated epistemologically and narratively. There must be principles of transcendence, interpretation, reflection, and action. The secular sciences build their epistemology on the philosophy of rationalism, empiricism, and pragmatism, while the transcendence inherent in ethical values (science is not value-free) is ignored. He also introduced to Muslims the need for intellectual asceticism. Science is not oriented to market interests (material). Scientific building and social change must be based on religious values as signaled by prophetic revelations (prophetic) (Qadir, 2015).

Kuntowijoyo's prophetic Islamic thought did not come from a vacuum. Its presence is a response to the mindset of Muslims and Indonesian society in general, which is shackled by myths that then evolve into an exclusive ideology (Sidik, 2005). Second, the uprooting of the community's spiritual roots caused by industrialization projects so that criminalization practices are rife, both individually and collectively. The loss of identity as a subject is caused by objectivation, and humans become slaves of technological products (dehumanization). Third, the emergence of *loneliness* (egoism and individualism)

in society. Fourth, a response to the future of the ummah tends to reduce the role of religion and emphasizes secularization and technocratization so that a new morality called materialism takes root.

Outsiders also influenced Kuntowijoyo's Islamic thought. The genesis of Kuntowijoyo's thought can be referred to as the structuralist philosophy of Ferdinand de Saussure. Structuralism analyzes the interrelationships of the elements that make up empirical reality. Structuralism consists of *innate structuring capacity*, *deep structure*, and surface structure. On the other hand, in his work, Kunto also cites Roger Garaudy's thoughts on prophetic philosophy and the integralistic paradigm. Kuntowijoyo also compared the thoughts of the two figures to build the epistemology and axiology of prophetic Islamic thought so that the concepts of transcendental structuralism, objectification, internalization, and prophetic ethics emerged, namely humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*iman blah*).

2. Epistemology and Axiology of Islamic Thought Kuntowijoyo

In the history of Islamic thought Islamic teachings have always been formulated using the sharia (fiqh) and moral (tasawuf) approaches. Islam is always presented in the form of formal norms that only talk about halal-haram. On the other hand, the tasawuf approach, which talks about good and bad and personal mystical things, causes Islam to be deprived of concrete reality (the world) (Kuntowijoyo, 2018). Islamic teachings are only soaring but not down to earth, so Islam is also absent from the people's actual problems. The implementation of these two approaches leaves the question of how to realize both in concrete reality (*how to do it*).

To answer that, Kuntowijoyo referred to the Koran (tawhid) to formulate his Islamic thoughts, namely Islamic scholarship. In Islamic society, the holy book of the Qur'an is always relevant to the context of the times (*salah fii kulli Zamanwa market*). As believers, revelation must be used as a *worldview* to see and respond to the people's problems, in contrast to Western society, which sees religious teachings as mere opium and illusion. Religion is separated from social life (secularization), and reason (rationalism) is used as the only source of truth that replaces the role of revelation. Kuntowijoyo saw that the ideology of rationalism became a new religion that led Western society to the peak of progress called secularism.

Kuntowijoyo believes that making religion a science (paradigm) is natural, just as the West makes rationalism a science and a way of life. The religious scholarship seeks to present the objective side and eliminate the subjective side of

religion in public (Kuntowijoyo, 2006). In a different language, Amin Abdullah stated that Islam must move from spirituality to morality (Abdullah, 2002), while Nurcholish Madjid stated that Islamic values must be universal (Islamic universalism). Although there are similarities, Kuntowijoyo's Islamic paradigm has a different structure of thought, and he formulates his thoughts based on the historical context of Muslims. For this reason, before explaining the moderate side of Kuntowijoyo's Islamic thought, the researcher would like to describe the important elements that build his prophetic Islamic paradigm.

a. Revelation and Reason as a Source of Knowledge

In socio-cultural science, one does not see reality directly. One sees through the veil (word, symbol, culture, concept, consensus). Muslims must see reality through the eyes of Islam (al -Qur'an and Hadith), as Western society sees reality through the eyes of materialism. Kuntowijoyo seeks to make the Qur'an a paradigm (Ahimsa, 2017). The paradigm referred to by Kuntowijoyo is in line with Thoman Kuhn's understanding, namely that social reality is constructed by certain *modes of thought* or *modes of inquiry*, which later give birth to certain *modes of knowing* (Kuntowojoyo, 2018).

The development of secular sciences in its journey has created socio- cultural gaps. For example, excessive freedom gives rise to moral decadence, anti- religious movements (atheism), hedonic attitudes, loss of ethics in social life, humans becoming slaves to modern technology, human quality being determined by the market, self-alienation, and so on. The above problems occur because the sciences developed by Western society separate religious values from real life. In the paradigm of Western science, progress can only be achieved if humans can be free from religious thought. Responding to this problem, Kuntowijoyo proposes an Islamic intellectual movement, namely Islamic scholarship, that moves from text (revelation) to context (Kuntowojoyo, 2006).

In his Islamic thought, Kuntowijoyo positions revelation as the most important element in constructing people's minds. This revelation element distinguishes it epistemologically from the Western sciences, which originate from secularism or empiricism. In Western society, the only source of knowledge comes from reason or observation (Ahimsa, 2017). Human reason is the only source/foundation of truth, while revelation is removed or its role is taken up by human reason. Quoting Roger Garaudy's prophetic thoughts, Kuntowijoyo seeks to allow revelation as the basis of knowledge, unlike the West, which allows reason alone as a source of knowledge. Kuntowijoyo necessitates revelation and reason as the foundations of knowledge.

The paradigm of rationalism and humanism is the epistemological basis for Western knowledge. Rationalism and humanism require the secularization of life, which ends in materialism. However, Kuntowijoyo argues that Islamic rationality and empiricism ideals are not oriented toward the birth of a secular society. He wants demystification (Islam's correspondence with actual reality) and the objectification of Islamic teachings in society (Kuntowijoyo, 2017).

In Kuntowijoyo's Islamic thought, revealed knowledge becomes *a priori knowledge*. Revelation occupies a position as one of the forming constructs because revelation is a guide, a reference, and a benchmark for humans in behaving, behaving, and thinking. In this context, revelation becomes a constitutive element in the Islamic paradigm (Kuntowijoyo, 2017). Wahyu also suggests that humans use common sense in reading and interpreting reality. Revealed knowledge does not negate the role of reason as a source of knowledge, even though it is limited. Revealed knowledge must be rational (anthropocentrism). Because in the hadith of the Prophet, it is said, *laa Diana liman laa 'aqua lahu*, which means religion is only for people who think critically and openly.

No dichotomy and differentiation in the Islamic paradigm built by Kuntowijoyo. Kuntowijoyo's frame of mind is supported by two sources: *naqly* (revelation) and *'aqli* (ratio) arguments. Both of them have made a major contribution to forming a holistic and comprehensive understanding of the minds of Muslims. His thinking is built based on an intergalactic paradigm. In contrast to the paradigm of Western science, which requires differentiation, namely ethics, law, and knowledge, it is no longer based on God's revelation. Therefore, economic, political, legal, and scientific activities must be separated from religion. The truth of science lies in science itself, namely correspondence (compatibility of knowledge with objects) and coherence (integration of knowledge) (Kuntowijoyo, 2006). The following describes the growth of knowledge from Western philosophy and knowledge from Islamic philosophy:

Science From Western Philosophy			
Intellect (Ratio)	→	Anthropocentrism → Differentiation	→ Secular Science
Knowledge From Natural Islamic Philosophy			
Revelation & reason	→	The anthropocentrism ↘ dedifferentiation	→ Integralistic Science

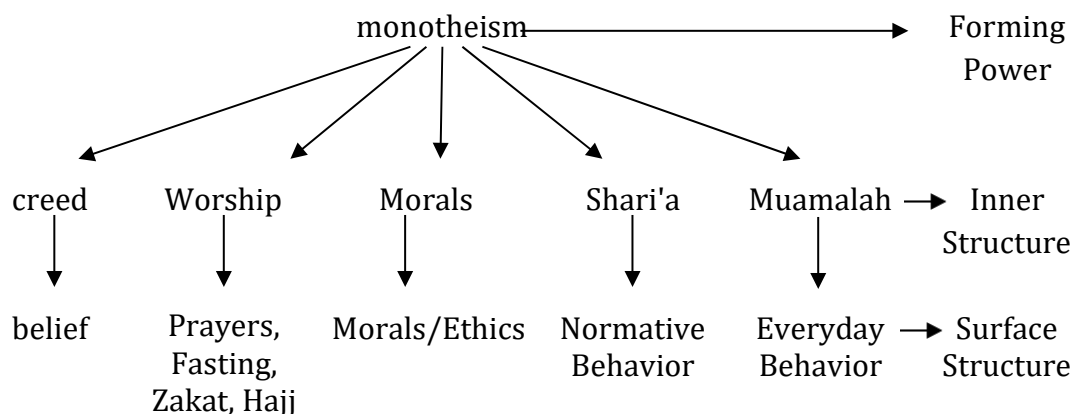
b. Monotheism and Transcendental Structuralism

Monotheism is absolutely necessary for someone to embrace Islam.

Etymologically, monotheism is the *mashdar form* of the word *wahhada- yuwahhidu-tauhidan*, which means to unite/unify (Munawwir, 1997). Tawhid does not only mean the union of creatures with the Khaliq alone. Holistically, in monotheism, there are three units, namely, the unity of knowledge, the unity of life, and the unity of history (Kuntowijoyo, 2006). Monotheism, as a fundamental teaching in the Qur'an, forms the basis for building Kuntowijoyo's prophetic Islamic paradigm. He seeks to build a social theory based on the philosophy of humanism-ethnocentrism.

When revelation is used as a source of knowledge, we acknowledge the existence of a transcendental structure. Placing the revelation of the Qur'an as a source of knowledge affirms the existence of pure ideas whose source comes from outside the human self. Presupposing that there is a transcendental structure means acknowledging the Qur'an as an autonomous and perfect system of ideas that has an interrelated structure (correspondence and coherence). The elements of transcendental structuralism include *innate structuring capacity*, *deep structure*, and *surface structure* (Kuntowijoyo, 2006).

Monotheism is a source of strength, forming the reality and behavior of a Muslim. Tauhid is a construct about a structure of values that stands alone and is transcendental (beyond the ages). To believe in monotheism means acknowledging the existence of a Supreme Transcendent. The teachings of monotheism in the Qur'an describe a perfect construction of ideas about life, a purely metahistorical idea. For this reason, the Koran provides enormous possibilities to be used as a way of thinking. This is what is called the paradigm of the Koran or monotheism. The following is an overview of the tauhid paradigm based on the structuralism analysis of Ferdinand de Saussure.



Kuntowijoyo's Islamic thought is based on monotheism, the deepest structure of substantive Islamic teachings. As the center, the teachings of monotheism are not sufficiently internalized but must be externalized into life. For

this reason, Kuntowijoyo's prophetic Islamic paradigm aims to build people and transform human consciousness to free them from the shackles of materialism, hedonism, and secularism.

There are several benchmarks for Islamic thought that are considered progressive. He is first, having a complete commitment to his God by carrying out his role as caliph. Second, refuse to be guided by a source, not from God. Third, be selective and inclusive of changes that can improve their quality. Fourth, life's purpose is directed towards Allah's pleasure, not merely market or material orientation. Fifth, monotheistic people have a clear vision of life that must be built together with other humans (Fathorrahman, 2014). From the criteria above, Kuntowijoyo's Islamic thought is progressive because he seeks to build a theory from the deepest teachings of Islam and the history of Muslims themselves, which is then implied by the ideals of social transformation.

c. Integralization and Objectification

Kuntowijoyo's Islamic paradigm follows two methodologies, namely integration and objectification. First, internalization is the unification of human scientific wealth with revelation (al-Qur'an and Sunnah of the Prophet), in contrast to secularization, which requires separating religious elements from intellectual activity. Kuntowijoyo argues, "Secular knowledge is the product of all human beings, while intergalactic science is the joint product of all human beings who believe" (Kuntowijoyo, 2006).

Uniquely, to build his Islamic thought, Kuntowijoyo did not negate the theoretically established role of the secular sciences. He stated that internalization in the prophetic Islamic paradigm does not seek to Islamize objective secular sciences because the spirit of Islam itself is the objectivity of science. The prophetic social science that was initiated intends to continue the journey of secular social science and criticize it. Pragmatically, secular science has made many achievements in advancing human life but on the other hand, and it has also reaped various human inequalities and oppression.

This internalization method distinguishes the estuary of departure, a series of scientific processes, and prophetic social science goals. The prophetic Islamic paradigm originates from two sources of knowledge (truth): God's revelation and human reason. Revelation provides moral guidelines that govern God's relationship with humans, oneself, and the physical, social, and cultural environment. Meanwhile, reason is a tool for interpreting revelation and socializing it. From this revelation and Reason, Kunto's Islamic thought is based on the anthropocentrism philosophy, namely thought that claims religion as a source

of truth, ethics, law, wisdom, and knowledge but does not negate human intelligence as a second source of knowledge. So anthropocentrism makes *daily* and *ally propositions* the source of truth. Anthropocentrism does not require separation (dedifferentiation) of the two in building knowledge and obtaining truth. From there, integrating revelation and reason gave birth to a product of knowledge, intergalactic science (Kuntowijoyo, 2006).

Second, objectification. Kuntowijoyo assumes that everyone makes their choice based on objective criteria. In Islam, some things are objective, such as orders to demand knowledge. Islam does not oblige its adherents to study in Mecca or Medina. Islam encourages Muslims to study in China. The obligation of religion is only to seek knowledge, while the place is not determined by religion; humans determine the alias based on objective criteria.

Kunto's Islamic studies want to objectify the teachings and actions of Muslims. Through objectification, Islamic teachings will truly be felt as just mercy to anyone (*rahmatan lil'alamiin*). The objectification of Islam departs from the internalization of Islamic teachings, not subjectivization. Kunto defines objectification as translating internal values into objective categories. Objectification involves externalizing values (concretizing the beliefs held by its adherents). The difference between the two lies in the purpose. Objectification is oriented to the external side of religion (non-Islam), while externalization is to internal adherents of religion. Through objectification, the substance of Islamic teachings can be felt by all groups (non-Muslims) as something natural, not as religious behavior (Kuntowijoyo, 2018).

Objectification is different from secularization. According to Kuntowijoyo, secularization occurs due to subjective interpretations that regard all events as logical consequences of objective phenomena. On the other hand, objectification will prevent the majority from dominating society. By taking objectification, Islam will not dominate followers of other religions. Domination is only possible if religious teachings only go through the externalization of values, so Islamic teachings feel narrow and limited to the internal community (Kuntowijoyo, 2018).

In Islamic teachings, people must establish Islamic law based on God's law from the Qur'an. To ground it, we need to proceed with objectifying Islam, not formalizing Islam as HTI desires. The objectification of Islam will make the Qur'an a positive law whose formation is based on the consensus of citizenship. Even so, not all Islamic teachings are heretical to become state law. The norms of the Qur'an must be subjected to objectification by selecting Islamic teachings that are generally accepted, aka objective.

With objectification, equality will be guaranteed in law between religions. In this way, national stability and religious harmony will be strong. With the objectification of Islam, Muslims will be more sensitive to concrete issues. Through state law lies the path to God (*fii sabilillah*) and the liberation of the oppressed (*fii sabil mustad'afin*). Kunto added that the classification of the people's struggle, namely the struggle for God, which is abstract, must be added to the concrete struggle, namely the liberation of the oppressed (Kuntowijoyo, 2018).

d. Prophetic Islamic Ethics

Based on the Qur'anic paradigm, scientific products cannot be separated from values. Science must serve humanity and God, not knowledge for knowledge. Science is categorized as bad if it does not benefit humanity and keeps people away from the Creator (Ahimsa, 2017). Moreover, as actors of history, humans must struggle to uphold a just and civilized life. Why is that? According to Muhammad Iqbal, because the Prophet Muhammad was not a mystic, he was a mujahid of life. In his Mi'raj, the Prophet had met the Beloved—the dream of the Sufis—but he chose to come down to earth, continuing his apostolic mission to improve human morals and spread grace. This mystical experience became the argument for his involvement in historical activism. The Prophet was not content with his accomplishments like the mystics.

Such Sunnah of the Prophet is called prophetic philosophy. Then, Kuntowijoyo borrowed Roger Garaudy's concept of prophetic philosophy, which stated that Western philosophy had killed God and humans because Western philosophy vacillated in the idealist and materialist camps. Like Roger Garaudy, Kuntowijoyo's Islamic paradigm allows revelation to be used as an epistemology of knowledge. Even so, he still needs to negate the role of ratios. Both complement each other proportionally in developing life and knowledge. From the thoughts of Iqbal and Roger, Kunto carried out a scientific paradigmatic reconstruction based on the prophetic philosophy of Islam, which integrates revelation and Reason (Kuntowijoyo, 2006).

In formulating the axiology of his Islamic thought, Kuntowijoyo bases his thoughts on QS. Ali 'Imran: 110, reads:

Kuntum khaira ummah ukhrijat linnasi ta'muruna bil ma'rufi wa tanhauna 'anil-munkar wa tu'minuna billahi.

(You are the best people who were born for humans, commanded those who are ma'ruf, prevented from evil, and believed in Allah)

According to Kunto, the sura above implicitly contains four messages: the concept of the best ummah, historical activism, the importance of awareness, and

prophetic ethics. Unlike in Judaism, the concept of the best people is static, so their claims give birth to arrogance called racism. In Islam, the concept of the best people must be fought for, and always experience historical dialectics. Due to this struggle, Muslims must be actively involved in history. This historical activism is then able to foster divine awareness within a Muslim. This aligns with Mun'im Sirri's opinion that strong faith is built on authentic historical awareness. From this divine awareness, a prophetic ethic is built, which includes three things, namely humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*iman blah*).

First is humanization. Humanization is a creative translation of *amar ma'ruf*, whose original meaning is to uphold virtue. In the prophetic Islamic paradigm, humanization means humanizing humans, eliminating materialism, dependency, violence, and hatred from humans (Kuntowijoyo, 2018). In the era of technological progress, humans experience objectivation (become objects) of technology, so human dignity as a subject is degraded as an object. Materialistic secular life gives rise to a social pathology called collective aggressiveness, privatization (*loneliness*), and criminality—humanization by the spirit of Western liberalism. The difference is that Western society relies on anthropocentric humanism, while prophetic humanism departs from theocentric humanism (Muttaqin, 2015). Western humanism requires secularization (differentiation), while prophetic humanism requires integration (dedifferentiation).

Second, liberation. The text of the Qur'an can be presented in four ways: charity, myth, ideology, and science. The prophetic Islamic paradigm seeks to present Islam objectively, namely within the framework of knowledge and transformative within the framework of Islam as a religion of charity. Liberation here is not as understood by Western society, which is ideological; liberation in ISP is framed in an objective scientific framework and transformative practice. Liberation in ISP is a creative translation of *nahi-munkar*. Within the liberation framework, the ISP is tasked with freeing humans from cruelty, materialism, violence (radicalism), the shackles of the industrial social system, structural domination, and hegemony (Kuntowijoyo, 2006).

Third, transcendence. This third value is the meaning of *al-iman billah*. Transcendence wants to make faith values an important part of building civilization. Humanization and liberation activities in ISP must have a clear Islamic orientation and reference. When science and action do not have a basis for transcendence, both will be stuck in full relativism, where values and norms are entirely personal. Entering postmodernism, spiritualism is predicted to develop

and replenish the life of modernism, which is free from religious issues. The hallmark of postmodernist civilization is the reunion of religious values with the world.

3. *The Idea of Islamic Moderation in Prophetic Social Sciences*

Among Indonesian Muslim scholars, Kuntowijoyo is known as a transformative Islamic thinker. This is because he built his Islamic paradigm through an approach to the history of the Muslim community and the source of Islamic ethics, namely the Qur'an. However, in several ways, his Islamic thought displays the idea of Islamic moderation, which escapes academic reading and needs more study.

In building his prophetic Islamic epistemology, Kunto always emphasizes the importance of revelation and reason as sources of knowledge. He reorientated to scholarship, which has put forward ratios and pushed aside revelation as a source. Secularism in modern knowledge has caused the loss of moral and ethical values, so that humans fall into the pit of materialism and experience dehumanization due to the product of a ratio giant called technology.

Kuntowijoyo's prophetic Islamic ideas seek to moderate and bridge the tension between Western science, which originates from rational and empirical, and religious knowledge, which originates from revelation (Wardani, 2019). The presence of revelation as a source of knowledge does not exclude the role of reason. With reason, the faithful will be able to objectify, externalize, and ground the teachings of Islam, which are a blessing to this earth. Prophetic Islam takes a proportional stance in using naqly and 'aqli propositions, unlike religious fundamentalism, which refers only to texts, and religious secularism, which prioritizes ratios only. Prophetic Islam departs from a humanist-theocentric philosophy. The combination of the two in Kuntowijoyo's prophetic Islamic thought displays the moderate side of his thinking.

Apart from not wanting secularization, Kuntowijoyo forbids the domination of the majority over the minority. For this reason, the principle of prophetic social science liberation seeks to liberate humans from cruelty, materialism, violence (radicalism), structural domination, and hegemony. Emphatically, he stated that Islam strongly supports moderation and egalitarianism. This can be seen from the equal partnership between men and women (Kuntowijoyo, 2006). In Islamic egalitarianism, piety is a measure of one's degree not based on ownership of the means of production (capitalism and feudalism) and accumulated wealth (materialism).

Based on the principle of objectification, Muslims must be objective

(according to reality). Kuntowijoyo emphasized that accepting the pluralism of life is an obligation for Muslims because it is *sunnatullah*. People who believe in monotheism testify that Allah has no partners and that oneness belongs only to the Khaliq. That singular characteristic is mandatory and belongs to Allah, not creatures. Spontaneously, monotheism in Islamic teachings negates the single nature of God's creatures, including humans (Al-Banna, 2001).

However, Kuntowijoyo criticized the existence of negative pluralism, which teaches a person not to hold fast to his religious teachings (Kuntowijoyo, 2018). Presumably, the negative pluralism meant by Kuntowijoyo is a relativism of truth. This pluralism does not validate the statement that all religions are true (truth relativism). Pluralism leads to social morals that are physically and mentally willing to accept the heterogeneity of life. Relativism is precisely not pluralistic and intolerant because it demands that religions give up the belief that they are true. On the other hand, pluralism accepts that humans accept different beliefs (Suseno, 2015).

To actualize prophetic social (ethical) goals, Islamic da'wah by deeds (charity) needs to be intensified. So far, da'wah has only been presented verbally. Revitalization of dakwah bil hal will ground transformative Islamic values of mercy. On the other hand, Kuntowijoyo stated the need for "cool preaching." Metaphorically, he analogizes preaching as cool as morning dew that brings coolness to the spiritual. However, Kunto also criticized the concept of cool da'wah, which tends to forget the prophetic orientation of Islam, namely *nahi munkar* (liberation) (Kuntowijoyo, 2018).

Based on the author's study of Kuntowijoyo's thoughts, *nahi munkar* in Islamic da'wah is not translated as harsh preaching methods as the public understands. Da'wah must maintain intra-religious, inter-religious, and religious harmonious relations with the state. However, cool da'wah often forgets the task of *fighting evil*, which according to Kuntowijoyo, can make Islam paralyzed and powerless to fight. Returning to prophetic social ethics, *nahi munkar*, which means liberation emphasizes that Islamic politics must take sides in liberating society from structural oppression, cruelty, radicalism, and so on. According to Kuntowijoyo, the Koran does not juxtapose religion with the title "cool" but juxtaposes it with "straight" (*ad-dial qayyim*). The straight religion or pure da'wah in question is Islam, which is always anxious about domination, oppression, intolerance, radicalism, poverty, inequality, and injustice (Kuntowijoyo, 2018).

In building a prophetic Islamic paradigm, Kuntowijoyo took the method of Islamic objectification (Islamic teachings were formulated as an objective science).

Islamic teachings carry the vision of *rahmatan lil-Alamein*, meaning Islam was revealed as a mercy to anyone regardless of religion, skin color, culture, etc. Many people can feel This universal Islamic value fairly if it is translated based on the objectification of Islam. Through objectification, an action can be perceived by many groups (non-Muslims) as something natural, whereas in the eyes of Islam, it is called charity (Kuntowijoyo, 2006).

In the history of the Indonesian nation, many Muslim scholars and intellectuals have succeeded in objectifying Islamic teachings in the nation's life. Pancasila is a real form of objectification of Islam. Ulama' can squeeze the objective values of the Koran into the five Pancasila precepts such as divinity, humanity, unity, democracy and deliberation, and social justice. Therefore, Islamic values in Pancasila can be a meeting point or *kalimah sawa'* (Kuntowijoyo, 2018). Kiai Hasyim Asy'ari was able to translate (objectivize) the teachings of "*hubbub within minimal faith*" into a general concept called nationalism. The historical evidence confirms that earlier scholars have applied moderate prophetic social science thinking methods even though the concept of prophetic Islam was compiled later.

CONCLUSION

Kuntowijoyo's prophetic Islamic paradigm departs from text to context, which is called Islamic scholarship. His thinking is opposite to the Islamization of knowledge, which moves from context to text. The main sources of Islam, such as the Qur'an and Hadith, become Muslims' points of view (*mode of thought*) in seeing reality. Substantively, Kuntowijoyo's thoughts are a response to secular sciences which separate life and knowledge from religious, ethical values. Secular sciences have succeeded in constructing materialistic thinking and hedonistic attitudes in humans. Technology, *the output* of secular science, causes humans to lose their identity. From here, Kunto offers an alternative paradigm called prophetic social science.

Methodologically, Kuntowijoyo's Islamic scholarship requires the integration of revelation and reason as a source of knowledge. This intergalactic paradigm seeks to replace the anthropocentric humanism philosophy with theocentric humanism. Then, Kuntowijoyo's Islamic thought offers an alternative objectification of Islam to ground the vision of *rahmatan lilalamin* to non-Muslims. From this objectification and integration, Kuntowijoyo formulates prophetic ethics into three interrelated elements of humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*iman blah*).

Second. Implicitly, the substance of Kuntowijoyo's Islamic thought contains

the idea of Islamic moderation. First, in the prophetic Islamic paradigm, Kuntowijoyo stated that revelation is the main source of knowledge, and human intelligence is the second source of knowledge and a tool for understanding, interpreting, and grounding the teachings of revelation. Second, the theocentric humanism philosophy seeks to revive transcendent values in the humanities. Third, the Islamic objectification method must be used to ground the vision of *rahmatan lil'alam* to all humanity based on objective categories of Islamic science. Fourth, Islam wants egalitarianism in life, represented by the equality of women and men in the eyes of God.

Fifth, Kuntowijoyo's Islamic scholarship seeks to elevate human status as a subject and liberate humans from all forms of structural oppression, injustice, and violence (radicalism). Sixth, Kuntowijoyo's Islamic ideas require Muslims to accept pluralism and reject the relativism of truth due to monotheism. Seventh, Kuntowijoyo considers that Pancasila as the state philosophy is the output of the Islamic objectification of the nation's religious leaders. In it, objective religious values are implied so that Pancasila becomes the meeting point of every element of the nation.

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