

REVIEWING THE IDEA OF ISLAMIC ETHICAL PARADIGM OF PROPHETIC SCIENCE THINKING KUNTOWIJOYO

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Abstract

This article aims to review the views of an Indonesian Muslim scholar, Kuntowijoyo, in viewing the position of science in an ethical paradigm, both theoretical and practical. This is motivated by an ethical approach to science (knowledge) which departs from a belief that basically nothing is truly neutral or value-free; science is full of biases and the interests of its formulators. This article was written using a descriptive-qualitative approach supported by a data collection method in the form of a literature study. From the discussion it is known that ethically Kuntowijoyo sees the basis of knowledge as value-free standing. Theoretically, according to Kuntowijoyo, there are four aspects that are relevant to discuss, namely the ultimate goal of the Islamic paradigm, the involvement of the Islamic paradigm in history, methodological objectivism, and attitudes towards secular sciences. In practice, the ethical paradigm of prophetic science can be realized in three ways, including theorizing, structuring, and transformation.

Keywords: Paradigm, Prophetic, Ethical, Science, Knowledge

INTRODUCTION

Ethics is a branch of philosophy that critically and systematically addresses moral issues. In this case, ethics discusses various considerations about actions (with values) good and bad, immoral-immoral, in human relations. Ethical studies focus on values, societal norms, habits that describe human behavior, and can also emphasize what is right and what is bad. In its development, ethics has a very large influence on human life, by giving orientation/direction through life through a series of daily actions. Ethics does not question the human condition, but questions how humans should act. Ethics in more detail is a science that discusses morality or about humans as far as morality is concerned so it seems clear that the study of ethics is also very close to the study of morality so that ethics is also called moral philosophy.

The rapid development of science and technology is also related to the formation of a modern society which is also related to the development of the quality of human knowledge. Modern society has succeeded in developing advanced science and technology to overcome various life problems, but on the other hand, science and technology has not been able to cultivate noble morality (morals). Today's modern world is marked by many worrying symptoms of moral decline. Honesty, truth, justice, mutual help and affection are often covered up by fraud, deception,

oppression, tripping each other and harming each other. For this reason, the development of science and technology must pay attention to human nature and dignity, protect ecosystems, be responsible for the public interest, future generations, and be universal because in essence science and technology are to develop human ecosystems and not to destroy these ecosystems.¹

Knowledge originates from the "work process" that occurs in the human brain. Science provides an explanation of how the position of a problem is in a causal relationship. Science studies causal relationships among a kind of matter. The truth that is obtained with the explanation of knowledge is only true on the conditions that are likened in a statement. Therefore, scientific information is relative. In the history of the development of science, a fundamental problem that is still being debated until now is the problem of whether science is value-free or not. For that there are two basic attitudes. First, the puritan-elitist tendency, which assumes that knowledge is value-free, operates independently (autonomously) according to its laws. The goal of science is for science itself. The basic motive of science is to fulfill curiosity with the aim of finding the truth. This attitude was driven by Aristotle which was then continued by natural scientists. Science must be autonomous, must not be subject to values outside science such as religious values, moral values, social values, power. If science is subject to values outside of itself, then objective and rational scientific truth will not be obtained. Second, pragmatic tendencies. Science is not merely seeking the truth. Science must be useful to solve the problems of human life. Scientific truth is not only logical, rational, empirical, but also pragmatic. Truth is meaningless if it is not useful to humans. The basic motto of this pragmatic attitude is that science is for humans.²

However, the attitude of a scientist when accepting every truth obtained in scientific investigations, must be with a critical attitude. Every opinion put forward is tested for truth, that is what brings progress in science. Its perpetuity can be replaced by new inventions. On this basis, science can then be declared as something neutral. The impartiality of science lies in knowledge that is cartheistic, original, pure, selfless, without motive or use. That is, science will be neutral if it is value-free morally and socially. However, in a practical sense, science which should be neutral and has good intentions, because it is practiced by scientists, instead develops bias due to many factors such as socio-politics, so that the experiments and research carried out develop according to personal-group interests, not based on scientific interests. From here, science develops into something that is not neutral, and often creates a traumatic environment.

¹ A. Susanto, *Filsafat Ilmu Suatu kajian dalam dimensi Ontologis, Epistemologis, dan Aksiologis*, (Jakarta: Bumi Aksara, 2011), p.189.

² Sony A. Kerf dan Mikhael D, *Ilmu Pengetahuan Sebuah Tinjauan Filosofis*, (Yogyakarta: Kanisius, 2001), p. 150-156.

With this background, one of the Indonesian Muslim scholars, Kuntowijoyo then developed an ethical approach to science that departs from a belief that basically nothing is truly neutral or value-free. Science is loaded with biases and the interests of its formulators. Modern science, which so far has been claimed to be value-free, so that it can be used by anyone, is in fact inseparable from the values espoused by its formulators, which in this case are Western values. According to Kuntowijoyo, the knowledge conveyed (developed) by scientists works within a certain paradigm. Islamic scholarship, which works within the frame of the Islamic paradigm, also does not deny facts like this. According to Kunto, as knowledge that originates directly from the text of revelation, the ethical values embodied in Islamic scholarship also necessitate ethics that are thick with Islamic content. In many of his writings, Kunto often expresses the term prophetic or prophetic as the ethical/ethical vision of the social sciences he offers. The idea of prophetic or prophetic ethics is assumed as a form of ethics that became Muhammad's mission in conveying his prophetic message, and with which Muslims were idealized to be built. The source of prophetic ethics in the Islamic context is the behavior of the Prophet Muhammad.³

METHOD

This article is a conceptual review/study based on library research. Thus this article is then compiled and described through a descriptive analysis approach based on the literature method using written sources from various written sources related to the title. With the limitations of the author, the discussion of this article only contains an explanation of how ethical thinking and paradigms are used by Kuntowijoyo both theoretically and practically. These various sources are published in public media, so that they can be accessed openly through various places (libraries) and internet media.⁴ This paper can be an elaboration of various related articles and writings. Likewise, this article is more of a synthesis of existing writings, to be seen later in relation to what can be done in the current context.⁵

³ M. Zainal Abidin, *Paradigma Islam dalam Pembangunan Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*, (Banjarmasin: IAIN Antasari Press, 2016), p. 151-152.

⁴ Arditya Prayogi, "TELAH KONSEPTUAL PENDEKATAN KUANTITATIF DALAM SEJARAH." *Kalpataru: Jurnal Sejarah dan Pembelajaran Sejarah* 8.1 (2022).

⁵ Arditya Prayogi, dan Muhammad Jauhari, "REVITALISASI LIMA NILAI BUDAYA KERJA BERBASIS TELADAN HIDUP RASULULLAH SEBAGAI UPAYA MENCEGAH DAN MENGHILANGKAN PERILAKU KORUP (Telaah Konseptual di Lingkungan Kementerian Agama)." *Al-Hikmah: Jurnal Dakwah* (Fakultas Usuluddin Adab dan Dakwah di Institut Agama Islam Negeri (IAIN) Pontianak) 15, no. 2 (2021), p. 181-206.

RESULTS AND DISCUSSION

ETHICAL PARADIGM IN PROPHETIC SCIENCES KUNTOWIJOYO: THEORETICAL REVIEW

Kuntowijoyo introduces the prophetic concept associated with transformation within the framework of the social sciences. This concept arose as Kuntowijoyo's answer to al-Attas' ideas about the Islamization of science. This concept arises due to the absence of a neutral knowledge base, so that science cannot stand value-free. According to al-Attas, knowledge is not value-free but value laden. Science (knowledge) that has spread to the middle of the world community, including today's Islamic society, has been colored by Western culture and civilization. What is formulated and disseminated is knowledge that is colored with the character and personality of Western civilization. The knowledge that is presented and conveyed is in the form of pseudo-knowledge and subtly merged with the real (the real) so that people who take it unconsciously seem to receive true knowledge. Because of this, al-Attas views that Western civilization is unfit for consumption before it is first sterilized.⁶ With the meaning of the Islamization of science, it can mean that Islam is only used as a filter for the development of modern science. This has led to the notion that Islam only prefers to be defensive towards the development of modern science, thus giving rise to the term "Islamic labeling". It is this condition that Kuntowijoyo does not agree with in his initial expression in his book *Islam as Science* by saying that "I no longer use Islamization of knowledge", and want to encourage the current intellectual movement of the Ummah to go further, and replace "Islamization of knowledge" with "knowledge of Islam". From reactive to proactive. Islamic knowledge is a process, Islamic paradigm is a result, while Islam as a science is both a process and a result.

The idea of the Islamization of science essentially emerged as a response to the dichotomy between religion and science that the secular West and modern society's culture introduced into the Islamic world. The progress achieved by modern science has had an astonishing effect, but on the other hand it has also had a negative impact, because modern (Western) science is dry or separated from religious values. In addition, the Islamization of knowledge is also a reaction to the crisis in the education system faced by Muslims.⁷

Another definition of prophetic, among others, was introduced by the US social and economic philosopher, Kenneth Boulding. He distinguished between what he called priestly religion and prophetic religion. In the beginning, major religions such as Judaism, Christianity and Islam were prophetic in nature which set in motion major changes or transformation of society. The prophets,

⁶ M. Naguib al-Attas, *Filsafat dan Praktik Pendidikan Islam*, (Bandung: Mizan, 2003), p. 330.

⁷ M. Zainuddin, *Paradigma Pendidikan Terpadu: Menyiapkan Generasi Ulul Albab*, (Malang: UIN Maliki Press, 2008), p. 68.

who are God's messengers with the teachings and missions they carry, are principally a theoretician as well as a practitioner of the social sciences. The social sciences here are positioned as an endeavor in the effort for social engineering to develop people in various dimensions. On this basis, the development of social sciences is very important to make the prophetic vision a paradigm, and is called the prophetic paradigm.⁸

The task (paradigm) of prophetic (social) science according to Kuntowijoyo is to carry out social engineering on the ummah so that empowerment can be carried out towards the ideal image of being the best ummah. Social sciences must be accompanied by prophetic ethics, so the term prophetic social science is formulated as the model offered by Kuntowijoyo. Prophetic ethics or prophetic ethics is assumed as a form of ethics which is the mission of the Prophet. in conveying his prophetic message, and with it the idealized Muslim community to be built. The source of prophetic ethics in the Islamic context is the behavior of the Prophet Muhammad.⁹ At the ethical stage, a scientific product based on the Islamic paradigm is idealized as a medium that brings a servant closer to God, as scientists used to observe the universe to look for traces of God there. Regarding the formulation of the ethical paradigm of Islam, according to Kuntowijoyo, there are four aspects that are relevant to discuss.

First, the ultimate goal of the Islamic paradigm. In this regard, Kuntowijoyo stated that Islam is an eternal/permanent religion. The final (ethical) goal of the Islamic paradigm according to Kuntowijoyo is a transformation towards transcendence towards Islamic values. The permanence and transcendence of Islam must be accompanied by a sense of goal, namely the closer (to) humanity to the Most Eternal.¹⁰ According to Kuntowijoyo, conceptually we are introduced to various ideal-types/concepts, so in the section that contains stories and arche-types/amtsals we are invited to recognize universal conditions. So for the ideal-type of the Qur'an, a synthetic approach is used. Meanwhile for the arche-type of the Qur'an, an analytic approach is used. Through a synthetic approach, according to Kuntowijoyo, we subjectify religious teachings in order to develop an individual ethical and moral perspective. On the other hand, an analysis of the statements of the Koran will produce theoretical constructs of the Koran. It is this elaboration of the theoretical constructs of the Qur'an that ultimately constitutes the activity of Qur'anic theory building, namely

⁸ M. Zainal Abidin, *Paradigma Islam dalam Pembangunan Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*, (Banjarmasin: IAIN Antasari Press, 2016), p. 152.

⁹ M. Zainal Abidin, *Paradigma Islam dalam Pembangunan Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*, (Banjarmasin: IAIN Antasari Press, 2016), p. 182.

¹⁰ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, & Etika*, (Yogyakarta: Tiara Wacana, 2006), p. 81.

the formulation of the theory of the Qur'an. And from there emerged the paradigm of the Qur'an, or more generally, the Islamic paradigm.¹¹ From this it can be seen that Kuntowijoyo ethically rejects the notion of secular (value/ethical) transformation as seen by anthropologists James L. Peacock and Thomas A. Kirsch who actually predicted that human transformation would lead to a secular society, as happened in the Western world.

Regarding social transformation, Kuntowijoyo seems to agree with the idea of transformative theology as promoted by Moeslim Abdurrahman, only with certain modifications. Moeslim Abdurrahman first popularized the concept of "transformative theology", with the intention of giving his orientation towards a new paradigm. According to Moeslim Abdurrahman, that transformative theology is an alternative to the paradigm orientation of "modernization theology" and "totalistic theology or Islamization". Transformative (Islamic) theology places more emphasis on poverty and injustice. According to him, the mainstream of modernization with its development ideology has resulted in the exploitation and marginalization of the *dhu'afa* and *mustadh'afin*.¹²

In this case, Kuntowijoyo uses transformative social science. By changing the term theology to social science, Kuntowijoyo seems to want to emphasize the nature and intent of this idea. If the idea of theological renewal is for religion to be given a new interpretation in order to understand reality, then a more effective method for this purpose is to elaborate religious teachings into the form of social theory.¹³ The use of the term "social science, rather than "social theology" was made with the consideration that the tools of social theory, engineering transformation will occur through objective language, as well as an affirmation that the land being worked on is more empirical, historical, and temporal in nature.¹⁴ According to Kuntowijoyo, the aim of the Islamic paradigm is a transcendental transformation which at the implementation level uses more social theory, which is built from an understanding of the texts of the Koran.¹⁵

Second, the involvement of the Islamic paradigm in history. For the purposes of this involvement, the people must fight fully in the history of humanity, namely humanization (humanizing humans), liberation (liberating humans from oppression), and transcendence (bringing people to believe in God). Kuntowijoyo believes that the duty of Muslims is to be involved in the history of humanity. Quoting Q.S. *Ali 'Imran* [3]: 110, Kuntowijoyo stated in the verse that it is implied

¹¹ Kuntowijoyo, *Paradigma Islam Interpretasi untuk Aksi*, (Bandung: Mizan, 1991), p. 553-554.

¹² Moeslim Abdurrahman, *Islam Transformatif*, (Jakarta: Pustaka Firdaus, 1997), p. 106-107.

¹³ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, & Etika*, (Yogyakarta: Tiara Wacana, 2006), p. 85-86.

¹⁴ Kuntowijoyo, *Paradigma Islam Interpretasi untuk Aksi*, (Bandung: Mizan, 1991), p. 480-481.

¹⁵ M. Zainal Abidin, *Paradigma Islam dalam Pembangunan Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*, (Banjarmasin: IAIN Antasari Press, 2016), p. 154.

that Muslims as the best people, ethically, must be involved in the struggle of humanity with three main tasks, namely: *amar ma'ruf* or often termed transformation or change in a direction that better; *nahi munkar* or in other languages liberation or liberation; and *iman billah*, namely transcendence in the form of a relationship with God.¹⁶ The task of humanization and emancipation or *amar ma'ruf* is interpreted as an effort, namely an effort to transform towards a better human life. *Nahi munkar* is interpreted as an effort to liberate, freeing mankind from various problems, such as oppression, impoverishment, ignorance, and so on. As for *iman billah*, it is interpreted as transcendence, namely the orientation of human work aimed at the Almighty, in line with God's statement regarding the vision of human creation, namely to become God's servant.

Humanization ethical efforts are carried out in order to fight and eliminate the state of de-humanization that has hit modern society as a negative impact of industrial and technological advances. "Industrial people" who only have one dimension, only counted as a number in market calculations with a material orientation, should be criticized by prioritizing the spirit of humanization based on God's teachings. All human actions that tend to demean human beings must be corrected. The purpose of humanization is to humanize humans, namely to eliminate dependence, violence and hatred from humans.¹⁷ Kuntowijoyo himself relies on this ethical view of humanization on Q.S. *At-tin [95]: 5*.¹⁸

Next, liberation efforts. This effort is made to prevent and fight against various forms of oppression, colonization, exploitation of a group of people against other groups of people. In this case the oppression by state officials, dirty political games, the oppression of men or society against women, the oppression of certain ethnic or religious groups against other ethnicities or religions.¹⁹ In fact, the concept of liberation that Kuntowijoyo conveyed was aimed at the context of science, namely knowledge based on transcendental noble values. Liberative values in Prophetic (Social) sciences have a prophetic responsibility to free humans from the cruelty of poverty, the exploitation of abundance, the domination of oppressive structures, and the hegemony of false consciousness.

The two previous efforts, namely humanization and liberation, must have a clear reference value, that's why transcendence is needed. In Islam, transcendence values here mean values in the

¹⁶ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, & Etika*, (Yogyakarta: Tiara Wacana, 2006), p. 92.

¹⁷ M. Zainal Abidin, *Paradigma Islam dalam Pembangunan Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*, (Banjarmasin: IAIN Antasari Press, 2016), p. 154.

¹⁸ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, & Etika*, (Yogyakarta: Tiara Wacana, 2006), p. 102.

¹⁹ M. Zainal Abidin, *Paradigma Islam dalam Pembangunan Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*, (Banjarmasin: IAIN Antasari Press, 2016), p. 155.

Islamic religion itself. Transcendence provides direction towards goals that must be realized with the ideas of humanization and liberation. Transcendence in Prophetic Social Sciences serves not only as a value basis for the praxis of humanization and liberation, but also as a critique. With a critique of transcendence, progress can be directed to serve human development and humanity, not its destruction. Through criticism of transcendence, society will be freed from materialistic consciousness-where one's economic position determines one's awareness-towards transcendental awareness. Transcendence is a benchmark for human progress and decline.²⁰

Third, methodological objectivism. The Islamic paradigm adheres to methodological objectivism. In this case, Kuntowijoyo reminded that the object of research must be respected, the object of research must be made an independent subject, then respect the values held by the object of research. The Islamic paradigm will not act like secular (value) science which is detrimental to Islam in the name of the objectivity of science. The Islamic paradigm is not an intellectual revenge movement that justifies any means. The Islamic paradigm does not act like a secular science which claims to be objective but turns out to be very subjective and does not respect the values espoused by the object of its research. "methodological objectivism" can make a Muslim not lose his religion and not have to lie unethically (as was done by C. Snouck Hurgronje who claimed to be Muslim when conducting research in Mecca at the end of the 19th century AD). A Muslim researcher must objectively examine Muslim and non-Muslim objects.²¹

In Kuntowijoyo's view, the formulation of normative concepts of religion into theoretical concepts of science not only returns religion to its position as a reference for normative orientation, but also science will be subordinated again to religious ethical standards. Thus, the integration of science and religion or theory and values is possible. Whereas if it is later questioned whether the procedure is methodologically valid, a similar claim can also be filed against the opposite procedure which has so far been in effect, in which empirical concepts of science develop into normative references. Thus, if empirical sciences can become normative concepts, then it is very possible for normative concepts to be developed into theoretical concepts. According to Kuntowijoyo, the conflict between science and religion that occurred in the West was actually caused because the theoretical concepts of science had turned into normative references, and this resulted in religion then experiencing a crisis of credibility because its transcendental normative reference was replaced by a normative reference of science, something which in turn cause subjective or objective

²⁰ M. Zainal Abidin, *Paradigma Islam dalam Pembangunan Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*, (Banjarmasin: IAIN Antasari Press, 2016), p. 154.

²¹ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, & Etika*, (Yogyakarta: Tiara Wacana, 2006), p. 82.

secularization, because religious values are no longer considered relevant as an ethical orientation in everyday life, and because the world has been freed from the influence of religion.²²

Fourth, attitude towards secular sciences. One of the products of modern civilization is secularism. Even so, the Islamic paradigm will not a priori reject secular science, where most Muslim scientists study. The Islamic paradigm has no intention of overturning the hard work of humanity for centuries. However, it remains that Islam as a science will always be critical of all knowledge, secular or not, even towards itself. But it is true that Islam as a science will always be critical of all knowledge, secular or not, even self-critical.²³ Kuntowijoyo emphasized that the main task of the Islamic paradigm is to fight against secularism. This is because secularism has multiple effects that can penetrate deeply into the soul of civilization and are very fundamental in influencing human thinking.²⁴

Meanwhile, the scientific revolution in a non-religious and even anti-religious spirit has produced an understanding that science is inherently value-free. In an effort to see that there are fundamental differences between Islamic sciences and Western sciences, Kuntowijoyo made a comparison between the two models of science, both in terms of period, source, ethics, historical process, or type of scholarship. Integralistic science conceptualized by Kuntowijoyo is a blend of reason and revelation which will be directed against the secular values of the modern and postmodern world. Integralistic knowledge can become a believer's intellectual weapon against worldly values; materialism, secularism, utilitarianism, and pragmatism as well as being a contribution of believers to the improvement of human civilization.²⁵

ETHICAL PARADIGM IN PROPHETIC SCIENCES KUNTOWIJOYO: PRACTICAL STUDY

In the interpretive social paradigm, the most important thing in the phenomenon of social change is (limited to) social facts that can be observed and interpreted. This makes this paradigm appear secular because its interpretation is limited to what appears to be a social phenomenon (empirical rationale), without looking further at the causal relationship contained behind the event. Thus, the study of what is the driving value of social movements tends to be limited only to the level of mere action-reaction symptoms, without seeing that behind this fact there is the possibility for

²² M. Zainal Abidin, *Paradigma Islam dalam Pembangunan Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*, (Banjarmasin: IAIN Antasari Press, 2016), p. 159.

²³ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, & Etika*, (Yogyakarta: Tiara Wacana, 2006), p. 82.

²⁴ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, & Etika*, (Yogyakarta: Tiara Wacana, 2006), p. 117.

²⁵ M. Zainal Abidin, *Paradigma Islam dalam Pembangunan Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*, (Banjarmasin: IAIN Antasari Press, 2016), p. 163.

planned and structured awareness and values as well as "soul". From this fact, of course, leaves a lot of criticism from thinkers who believe that in a social phenomenon there is a spirit of the values of a certain (religious) belief. Adherents of Islam, for example, ensure that in understanding and interpreting reality, they always see an element of Divine (monotheism) behind it all. In that sense, all events are positioned in a planned manner, inseparable from God's scenario and destiny. Likewise with Kuntowijoyo, as a Muslim thinker who is trained in intellectual debate, he is not lulled by the offers of pure Western-style rationalism, nor is he interested in the normativeism of some clergymen. Kuntowijoyo is more interested in seeking continuity (relationship) between God's provisions (religion) on the one hand and the attainment of reason (knowledge) on the other. This can be seen and proven from Kuntowijoyo's rational creative translation process of surah Ali Imran verse 110.²⁶

Kuntowijoyo sees that there are four things implied in surah Ali Imran verse 110. Kuntowijoyo's creative interpretation of this verse can be developed practically, including; First, the concept of the best people (the chosen people). Muslims will be the best people (*khaira al-ummah*) with the condition of doing *amar ma'ruf, nahi al-mungkar*, and *tu'minuna bi allah*. The concept of the best ummah in Islam is a challenge to work harder towards historical activism. In other words, Muslims are not automatically the best people.²⁷ The concept of the best people can be realized by being involved in social activities. Even though the Islamic paradigm is stated as a product of believers for mankind, objectivity in methodological terms is an absolute price that cannot be negotiated for the development of science, and it is hoped that this will become an alternative in the development of science, especially for Muslims. Kuntowijoyo's interpretation of this verse seems to be similar to Toshihiko Izutsu's concept, namely the ethical concept of the Koran which he calls *ethico religious concepts in the Qur'an*. These concepts include the terms *ṣāliḥ*, *birr*, *ma'rūf*, *khayr* and *ḥasan*.²⁸ The word *ṣāliḥ* according to Izutsu are the terms most commonly used as expressions of religious ethics in the Koran. Nothing conveys the religious character of the concept of moral goodness more emphatically than the word *ṣāliḥ*. The word *ṣāliḥ* is generally translated as "virtue". The word *birr* is one of many words which are expressions of religious ethics in the Qur'an. The term *birr* has a strategic meaning for efforts to develop social piety in Islam. This can be seen from its meaning, which does not only have a vertical goodness dimension, but also a horizontal dimension.

²⁶ Maskur, *Ilmu Sosial Profetik Kuntowijoyo; Telaah atas Relasi Humanisasi, Liberasi, dan Transendensi*, (Makassar: Tesis UIN Alaudin Makassar, 2012), p. 101.

²⁷ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, & Etika*, (Yogyakarta: Tiara Wacana, 2006), p. 91.

²⁸ Toshihiko Izutsu, *Ethico Religious Concepts in the Qur'an*, (Canada: McGill University Press, 1966), p. 203-221.

Even the meaning is equated with piety and generosity. The word *ma'ruf* literally means known, namely what is seen as known. Thus it is socially accepted. The anti-thesis is *munkar* which means what is not well received because it is unknown/foreign. The ignorant Arab tribal society will view what is known and known as a good thing (*ma'rūf*) and something foreign (unknown) as a bad thing (*munkar*). *Ma'ruf* is formally opposed to *munkar* which literally means unknown, foreign, unacceptable, and bad. The Al-Qur'an repeatedly reminded the Prophet and believers with a strong emphasis on inviting *ma'ruf*, and preventing what was wrong. In this combined form the two terms appear to contain the general and comprehensive idea of good and religious bad. *Ma'rūf* means any action that arises from and in accordance with true beliefs and *munkar* is an act that is contrary to Allah's commands. Kindness in the *khayr* context has two dimensions, namely divine goodness (goodness that comes from God) and *insaniyah* goodness (goodness that comes from humans). The word means something that is rightly valued as valuable from the point of view of the revealed religion. The last concept, *hasan*, is used in the sense of auspiciousness in matters of business or commerce. The Qur'an uses this word figuratively in relation to actions.

Second, historical activism. Islam is a religion of charity, so working among humans means that ideally for Islam is the involvement of the people in history. With the paradigm that Islam is a religion of charity, activities that lead to excessive mysticism, alienation, anti-social, and other related matters are not permitted because they will reduce Islamic ethical values.²⁹ Third, the importance of awareness. Divine values (*al-ma'ruf*, *al-munkar*, *iman*) regarding the importance of awareness on the basis of activism. It is important to distinguish the embodiment of Islamic ethics from the ethics of materialism. The view of the Marxists (including other views that always return everything to the individual) that the superstructure (consciousness) is determined by structure (social basis, material conditions) is contrary to the Islamic view of the independence of consciousness. This conflict is centered on the entity that determines consciousness in Islam is God and not individuals as conveyed by views other than Islam.³⁰ Fourth, prophetic ethics. This verse also applies in general. In other words, this verse applies to all circles, both individuals (lay people or experts), institutions (academies, mass organizations, social and political organizations), and collectivities (*jama'ah*, *ummah*, community groups). Science is the institutionalization of religious activities, research and

²⁹ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, & Etika*, (Yogyakarta: Tiara Wacana, 2006), p. 91.

³⁰ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, & Etika*, (Yogyakarta: Tiara Wacana, 2006), p. 91-92.

knowledge. For this reason, there is a necessity to implement the verse, and give orders for *amar ma'ruf* (ordering good), *nahi munkar* (preventing ugliness), and *tu'minuna bi allah* (faith in Allah).³¹

Practically speaking, Kuntowijoyo offers three programs that can be worked on to embody prophetic social science ethical values, namely theorization, structuration, and transformation. First, theorizing. Ordinary people think in a fiqh way that only recognizes clear categorization, which is dichotomous, lawful-haram, or division of the five; obligatory, sunnah, mubah, makruh, and forbidden. Jurisprudence was born in an agrarian society, whereas today what is needed is a theory that talks about history, processes and relationships. Not only in the form of a legal reaction to social phenomena in the form of halal-haram, but also anticipation in the future, so that people can be active, not just reactive. For example, there are theories about justice, about the relationship between state and society, and about capital and labor. Second, structuring. The term structural knowledge here is knowledge about structure, about what to do, and it has nothing to do with cultural and structural struggles as is often the case in political discourse in this country. In this case, Kuntowijoyo provides an illustrative example of the Islamic economic system as an economic system that is dynamic and not exploitative. Third, transformation. In history, the concept of "social change" is a key concept. In this case, as a historian, Kuntowijoyo really believes in the existence of social changes that apply to society. According to Kuntowijoyo, the change in society from agrarian to industrial, and then post-industrial is a necessity, not due to a mere driving factor.³²

The above practical description of course emphasizes the role of religion as a "guardian of morality" in life on the one hand, and clarifies the ethical values of prophetic social science (humanization, liberation, and transcendence) on the other hand. This indicates a unification between theory and practice as a prerequisite for realizing true Islam in life. The process can be pursued by faith which must begin with the process of knowing (knowledge), then this knowledge is systematically decomposed in the form of theory (objectivation), and then implementing the values it contains in practical life (transformation).³³

CONCLUSION

³¹ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, & Etika*, (Yogyakarta: Tiara Wacana, 2006), p. 91-92.

³² Kuntowijoyo, *Muslim Tanpa Masjid: Esai-esai Agama, Budaya, Politik dalam Bingkai Strukturalisme Transendental*, (Bandung: Mizan, 2018), p. 109-111.

³³ Maskur, *Ilmu Sosial Profetik Kuntowijoyo; Telaah atas Relasi Humanisasi, Liberasi, dan Transendensi*, (Makassar: Tesis UIN Alaudin Makassar, 2012), p. 104-105.

In this article several conclusions can be concluded, among others, first, the attitude of a scientist when accepting every truth obtained in scientific investigations, must be with a critical attitude. Every opinion put forward is tested for truth, that is what brings progress in science. Kuntowijoyo then developed an ethical approach to science that departed from a belief that basically nothing in science is truly neutral or value-free. Science is loaded with biases and the interests of its formulators. Second, the prophetic science paradigm emerged as Kuntowijoyo's answer to the idea of the Islamization of science. This concept arises due to the absence of a neutral knowledge base, so that science cannot stand value-free. The concept of this paradigm, theoretically, at an ethical stage, based on the idealized Islamic paradigm can be a medium that draws a servant closer to God, as scientists used to observe the universe to look for traces of God there. Regarding the ethical formulation of the Islamic paradigm, according to Kuntowijoyo, there are four aspects that are relevant to discuss, namely the ultimate goal of the Islamic paradigm, the involvement of the Islamic paradigm in history, methodological objectivism, and attitudes towards secular sciences. Third, in practice, the prophetic science paradigm can be realized in three ways, including theorizing, structuring, and transformation. The process can be pursued by faith which must begin with the process of knowing (knowledge), then this knowledge is systematically decomposed in the form of theory (objectivation), and then implementing the values it contains in practical life (transformation).

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