Reconstructing social science: building prophetic-based integralistic social science

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Abstract
The current conception of social science is filled with the ideas of socialist and liberalist thinkers whose most basic idea is the fulfillment of the human mind's desire to fulfill its desires. The neglect of other dimensions that are very urgent and important, namely spirituality and the culmination of God's consciousness, is the main issue in this research. The researcher presents the idea of constructing social science by combining human rational reason and the word of God. The method in this research uses content analysis with a critical and reflective study of the concept of social science. By using content analysis, we attempt to find answers to questions such as: What is science? What about science from and towards God? The important finding of this research is the synthesis of the concept of prophetic integralistic science based on the word of God taught by the prophet combined with the rational mind of humans. Through the three pillars of humanization, liberation, and transcendence, it will provide social science that is intact vertically and horizontally both to humans and the social environment.
Key words: Integralism, prophetic, social science, spiritualism

Introduction

Western conceptual science that grows and develops consciously has separated science and religiosity, making a real problem for the survival of human life itself. An example with assumptions from the thoughts of (Burrell & Morgan, 1979; Chua, 1986; Sarantakos, 1993) regarding assumptions about God gives a picture of science as a manifestation of secular modernity. Kamayanti (2015) mentioned the assumption about God, "...in Islam, the meaning of paradigm reaches the meaning of the Islamic view of the nature and truth about the universe and always leads to the Absolute Truth (Al Haqq), namely Allah. This can be interpreted that the Islamic paradigm is a comprehensive thought regarding the view of the human mind towards the physical world with all aspects of the world but also the last day.

McDougall (2020), during the era of high industrialization, more advanced societies showed the expected decline of religion. But in what Habermas calls the McDougall (2020) postmodern era, advanced societies have shifted their focus from productivity and distribution to quality of life issues such as the environment and expressive individualism. The advancement of the quality of life and individual and group expression in this postmodern era has a wide gap with the spiritual emptiness of both body and soul. Hence the renewed interest, not in religion itself, but spirituality in all manifestations of knowledge. Western science, on the other hand, is still heavily dominated by materialistic areas. Modern science is dominated by masculine characteristics, which lead to the formation of entity theories rooted in the interests of investors and owners. Western science in the masculine view, when analyzed more deeply, is something that is not yet complete; there are empty cavities, namely spirituality.

In later developments, spirituality or religion began to be widely referred to and conditioned the emergence of an era called *post-secular critical thinking.* (McPhail, 2011). There is a gap behind the critical study of science based on secular thinking that still considers materialism as a way to build a balanced life against injustice and

oppression in this world. (Pöyhönen & Anssi, 2004). The study of religion-related social sciences along the way, secularization theory has been subject to a series of theoretical and empirical challenges in recent years and has declined in status (Fordahl, 2017). Furthermore, Fadel (2020) argues that Islamic law (*fiqh*), far from reflecting an obstacle to secularization, becomes a very powerful tool in the metaphysical commitment of Islam attached to the next life. This reflects a dual understanding of human beings, one as a servant of God, and the other as a material reality whose fragility requires certain institutional support to flourish. Scott (2022) Spirituality offers a worldview that suggests that there is more to life than just what people experience on a sensory and physical level. It suggests that there is something greater that connects all beings to each other and to the universe itself.

Spirituality has become a source of comfort and relief from stress for many people. (Akbari & Hossaini, 2018). Furthermore, various studies have shown that those who are more religious or spiritual and use their spirituality to overcome challenges in life experience many benefits to their health and well-being. The terms spirituality and spirituality refer to a broader umbrella of beliefs, practices, and worldviews that connect individuals and/or communities to a greater sense of the divine, supernatural, and/or transcendent (Abo-Zena & Barry, 2013). Al-Ghazali believed that spirituality (ruhaniyyah) is what creates religious belief and faith (Al-Ghazali, 1983). In line with Al-Ghazali, spirituality is based on the spirit, power, influence, and knowledge that result from religion (Berger & Hefner, 2003; Liu, 2008).

Sharia Enterprise Theory states that all resources are the absolute property of Allah, but shareholders are allowed by Allah to keep as much as possible and are responsible for using them in the best possible way according to Allah's rules (Triyuwono, 2012). Western science needs to be studied more deeply to provide a wholeness of satisfaction both outwardly and spiritually.

Prakoso et al. (2023) the theoretical concepts built into modern science today are untouched by spirituality. Spirituality is a broad concept of belief in something beyond the self that seeks to answer questions about the meaning of life, how people connect, the truth about the universe, and other mysteries of human existence (Scott, 2022). Spirituality is a belief in a relationship with the creator (Aryanto, 2017). Human life and companies should be able to touch several aspects, including social welfare, which is an integrated aspect of the human being as a whole characterized by meaning and hope. Spiritual health is a sense of harmony between self and others, nature, and the highest life. This sense of harmony is achieved when individuals and organizations find a balance between their values, goals, belief systems, and their relationships within themselves and with others. These beliefs are often rooted in spirituality. Throughout an individual's or company's life, spirituality will grow so that individuals and companies become more aware of the meaning, purpose, and value of life.

The second motivation, intergalactic science, gives a broad dimension to the view of science and divinity. The spiritual dimension seeks to maintain harmony or harmony with the outside world, trying to answer or gain strength when facing emotional stress, physical illness, or death, which are forces that arise outside of human strength (Hariyadi, 2020). Spirituality includes three important aspects, namely, the practice of worship, attachment, and universality, which have the same relationship and are centered on spirituality (Hudori, 2020). Islam is a system in which a basic framework is compiled that regulates humans, both human relationships with their God (vertical), as well as relationships between humans, and human relationships with nature or other creatures (horizontal). The relationship between these dimensions must be integrated into a unity that lasts continuously.

The argument above is clear that humans and organizations in acting should not only be materialistic, but it is important to unite the ruhiyah, presenting God in every act of life. Islam states that humans were created not as simple as God created other

creatures such as animals, plants, and non-living things. Instead, man is a *khalifatulllahfilardh*, God's representative on earth. As a human khalifah, he has been given a mandate (Amanah) by God, namely producing and spreading grace (wealth) for the universe and humans (Triyuwono, 2019). Islam positions profit-creating workers as human beings created by God; the spiritual element of workers is valued and developed, and workers are seen as creatures who work and think with the power of God's spirit spark so that their lives are full of wisdom (Triyuwono, 2017). Humans are positioned as subjects who create economic, political, and cultural systems, and humans are world leaders who are responsible to their neighbors (Triyuwono, 2017).

The relations in the context of Islam *rahmatan lil'alamin*, Islam has regulated the relationship system regarding theological, ritual, social, and humanity aspects. In terms of theology, Islam provides a firm formulation that must be believed by every adherent (Prakoso et al., 2023). Likewise, at the ritual level, its operations are determined in the Qur'an and As-Sunnah.

From the description above, this research tries to examine the direction of science, which is the current condition, which is still based on Western thought based on the theory of materialistic, egoistic, secularistic, and atheistic entities and still has an empty cavity in the form of religiosity. The purpose of this research is to construct a prophetic social science approach that has an Islamic spirit and is in accordance with the nature of humans created to be humans who are *rahmatan lil 'alamin*.

Methodology

In this study, the author used the content analysis method research technique to systematically describe and analyze the content of writings such as books, newspapers, and journal articles and to make valid inferences from the text into the applied context (Krippendorff, 1980). By using content analysis, a critical and reflective study of the concept of science is conducted. Using content analysis, we seek to find answers to questions such as: What is science? What about science that comes from and is directed toward God? The content analysis method used in this research involved two steps. First, the author selected texts relevant to the research objectives, based on a literature review that sought to obtain representative texts related to the prescriptive part ("what should be") and the descriptive part ("what is"). The second step involved synthesizing the messages embedded in the texts according to the concept of integralistic science.

The Phenomenon of Modern Science

The development of science with the basis of science from the West quickly brings humans into the progress of high civilization, but this is something that is false and has a fundamental weakness for humanity and the universe. Science, by deifying the reality of human reason and thought, makes human position the center of rituals. Hanafi (2001) states that the phenomenon of Westernization has made the consciousness of the Eastern world like walking on two different legs. One foot is a symbol of the ignorance of the Eastern world towards its old traditions, while the other foot is a symbol of the spread of Western culture. The Eastern world, in this terminology, referred to as the Islamic world, has lost its spirit of tradition and renewal, which has been owned by the Islamic world for centuries. This happened as a result of the influence of Westernization that was echoed by the Western tradition.

Through colonialization and Westernization, the West has tried to hegemonically insert its fangs into the consciousness of the Islamic world (society). Western tradition has become the main entrant in the consciousness of Islamic nations. As the main entrant, it has incarnated itself as a source of knowledge and continues to take and erode the space of consciousness of the Islamic world. Unconsciously, the Islamic world is immersed in the style of Western civilization, even penetrating into its daily

life. This situation makes the Islamic world seem to no longer be able to sort out between the West as the other party and its own ego (Bindaniji & Fuadi, 2022; Hanafi, 2001).

Hanafi (2001) believes that Islam as an ideology and source of motivation has proven to be a powerful weapon for any mass movement. This reality is also a testament to how the Islamic world has a tradition that can provide the spirit for socio-political change (Syarifuddin, 2012). Western tradition, which actually has existential problems, has epistemological weaknesses to be forced into a worldwide paradigm. Rashed Gannoushi argues that we are now witnessing the end of the era of modernism in the West, which he calls the era of rebellion against God (Sidqi, 2017). This means that Western modernism has brought imperialism, colonialism, and tremendous economic, social, psychological, and materialist problems. Modernism, slow or otherwise, can make individual human beings detached from God, religion, and public morality on the grounds of science and glorified rational reason. This leaves God absent from life as the narrator, and so do the transcendental values associated with human rituals and festivals.

Epistemology of the Journey of Science Discovery Islam

Knowledge from the *Al-Munjid* dictionary defines science as knowledge of something truly or knowing something based on belief and knowledge (Harahap, 2020). Rosenthal (1992) classifies the concept of science based on its usefulness for human interests, such as science as science itself, science as education (community aspect), science as philosophy (aspect of thought), and science as light. The term light by Rosenthal, when referring to science, is a metaphor often used by the Qur'an as in Surah Luqman verse 20, which reads:

A lam tarau annallāha sakhkhara lakum mā fis-samāwāti wa mā fil-arḍi wa asbaga 'alaikum ni'amahu ẓāhirataw wa bāṭinah, wa minan-nāsi may yujādilu fillāhi bigairi 'ilmiw wa lā hudaw wa lā kitābim munīr (Ministry of Religious Affairs of the Republic of Indonesia, 2015).

It means see ye not how Allah hath made serviceable unto you whatsoever is in the skies and whatsoever is in the earth and hath loaded you with His favours both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or a scripture giving light. The word *munīr* in the translation of the Qur'ān by the Ministry of Religious Affairs of the Republic of Indonesia (2015) means light. This indicates that the light is a guide to the right path. Allah's light will be given to whoever he wants. In line with the Qur'an, Surah Al Baqarah verse 257 also accompanies the term light with darkness as opposed to light, which is associated with darkness, misguidance, ignorance, falsehood, and so on. From some of the examples above, it can be concluded that the use of the term light that refers to knowledge is an illustration that knowledge is a guide to a clean, pure, and noble path. This research raises the construction of science in the Islamic context in order to restore the sovereignty of God as the *prima causa of* human affairs as opposed to the sovereignty of humans, both as individuals, societies, and states. Believing in Tawhid, which means union with God and declaring the oneness of God, Muslims want to restore the centrality of the Qur'an as the Word of God. A person is not a Muslim who does not rely on the Qur'an and the Prophet's Sunnah (words and deeds), but carries out the dictates of his own mind, follows the practices handed down from his ancestors, or adjusts to what happens in the world without caring to ascertain from the Qur'an and As-Sunnah how to handle his affairs (Sidqi, 2017).

Islam does not accept the authority of reason as the supreme power but rather encourages the use of reason to understand the fundamentals of Islam by stating in the Qur'an in different verses. Akter (2018) In Islam, reason does not contradict revelation, but it cannot operate in a proper manner without the guiding power of revelation. Human knowledge produced by reason should ideally be enhanced by

supernatural knowledge (revelation), on the contrary, modern intellectuals argue that faith (revelation) is nonsense if it is not proven by reason (Affan, 2012). Therefore, the problem of revelation and reason arises. This situation in Islamic thinkers has given great attention to the problem of epistemology because it seeks to establish a systematic fusion between knowledge and teachings of revelation on the one hand with knowledge and teachings of modern intellectual-rationalism on the other.

Harahap (2020) Islamic epistemology is based on *naqliyyah* sources or revelation without ignoring aspects of *`aqliyyah or reason* based on the fertilization of reason and the development of human thought. The discussion of science in Islam is an integrated reference, namely a combination of creed, sharia, and morals, which ultimately forms a science that is scientific and humanistic, such as science, technology, social, economic, and others. The discussion of the concept of epistemology is associated with the nature of revelation and reason to be an important aspect of the discussion of science.

Al-Attas (2001) There are two kinds of theories regarding the nature of knowledge, namely realism and idealism. First, Realism. According to realists, knowledge is the actual description of the known object. Second, Idealism, according to this school of knowledge, is the mental process of the knowing subject. The discussion of science in the Islamic context develops and is born based on certain truths. The source of Islamic epistemology consists of four main channels, namely the five senses (*al-hawas al-khamsah*), a healthy mind (*al-`aql al-salim*), true news (*al- khabar al-sadiq)* and intuition (*ilham*) (Al-Attas, 2001).

Ilmal-Yaqin: Epistemology, Ontology and Axiology of Islamic Science
Islamic epistemology strongly emphasizes knowledge that reaches the degree of certainty in the final objective of a matter that has elements of absolute truth. Something that is true should have elements that can be believed to be true with confidence without the slightest element of doubt about it.

The concept of *ilmu al-yaqin* is knowledge that can reveal something clearly, in which there is no doubt, error and ambiguity (*al-wahm*) around it. (Harahap, 2020). This concept of certainty is emphasized in Islamic epistemology related to issues of Islamic creed and sharia which require a high level of confidence in achieving a goal.

Irawan (2020) belief in a problem involves three levels of belief related to human knowledge namely `*ilmu al-yaqin*, `*aynual-yaqin* and *haqqual-yaqin*. *Ilmu al-yaqin*. Firstly *Imu al yaqin* in their terminology means something whose existence is accompanied by the requirement of evidence (argument or proof). Referring to Surah At-Takasur verse 5: *Kalla law ta'lamuuna 'ilmal yaqiin*. Meaning: Do not do so if you know with sound knowledge. The meaning of this verse is Allah's warning in the form of an order to be wary of bad behavior, the desire to occupy someone to do useless work. This verse means that to see a reality, there must be reference evidence, such as the testimony of the five senses and valid arguments.

Second, *Ainul yaqin* is a belief possessed by a person who has gone through the first stage, namely *ilmu al-yaqin*. So that every time the person sees an event, without going through the causal process again, he immediately believes in the existence of Allah. This is the belief of seeing something based on one's own eyes, namely seeing and then believing it as what Allah describes in the Qur'an Surah At-Takasur verse 7: Again you really see it with `ayn al-yaqin.

The third stage of *Haqq al-yaqin* is the stage where something is true that there cannot be elements of error from the first and second stages, namely `*ilmu al-yaqin* and `*aynual-yaqin*. This truth is something revealed by Allah which is called *haqq al-yaqin* as explained by Allah Surah al-Haqqah 69:51 which means: And verily the Qur'an is indeed the truth that is believed.

Knowledge as a formulation of absolute belief is something that is impossible in the element of doubt. In contrast to the Western philosophical tradition, which is doubtful and skeptical in obtaining knowledge, the Islamic scientific tradition, which has always been based on the truth in the matter of creed and faith, which is qualified into the three things mentioned above, is the way to achieve confidence. The truth in Islam is eternal for all time, and it is absolute and perfect and does not require change, addition, and subtraction because the essence is fixed and eternal. What can change is the human perception of the truth, and that is due to changes in the view of the truth.

The conception of scientific knowledge, apart from talking about how the epistemology of science is obtained, is also inseparable from the ontology of science itself. The problem of ontology affects the basic assumptions of material objects, including Islamic studies. If the text of revelation is the source of knowledge, then the material object is assumed to exist physically but is transcendent. Conversely, if the source of knowledge is reality (macro/micro cosmos), then the material object of Islamic studies is also assumed to exist empirically-sensually, but immanently (Sabil, 2014).

The perspective from the first side, assuming that revelation exists but is transcendent, will have the potential to ignore empirical reality. Meanwhile, the second perspective, assuming that reality is immanent, has the potential to ignore revelation (the text of the Qur'an /kitābah). Given the responsibility of Muslims who cannot be separated from the Qur'an as a guide to face and answer problems in the reality of life, the two perspectives need to be mediated, namely by relating how science is compiled from revelation and the context of reality. The ontological assumption in the form of texts in the Qur'an is brought and juxtaposed with empirical reality events so that it is not only in the form of text or context but, more than that, raises the text to be contextual.

The conception of science, apart from epistemology and ontology, is also important to look at axiology. Axiology in Islam is the study of values or ethics. Ethics, which can also be called *ahlak*, is the main goal of studying science. Tuz'zaroh (2021) argues that science is a way or a means to obtain ethics and conveniences in his life in the world. Meanwhile, Kontowijoyo mentions axiology in the Islamic paradigm, namely that no science is truly neutral. Science is basically nothing that is value-free, it is loaded with the biases of the interests of the formulators and makers (Maskur, 2012).

In Islamic scientific construction, sciences are sourced directly from the revelation text of the Qur'an. The ethical values contained in Islamic science are in a very close ethical-moral frame. That is why the prophetic mission of Muhammad SAW is to build moral ethics (morals). Moral ethics with prophetic ethics, in which the value of prophetic ethics itself comes from the behavior of the Prophet Muhammad, and its source is God's revelation (Kuntowijoyo, 2006).

Ethics is naturally tasked with reflecting how humans should live so that they succeed as humans who consciously carry out their duties as Khalifah fi al-ard. Islamic ethics starts from the Qur'an and Sunnah (Hasanah, 2020). Therefore, there are different opinions about axiology in Western and Islamic views. First, it wants science to be neutral to values both ontologically and axiologically. In this case, Western scientists discover knowledge, and it is up to others to use it, whether the knowledge is used for good purposes or for bad purposes.

The second thing is that the neutrality of science towards values is only limited to scientific metaphysics, while in its use, science lies in the object of research that must be based on moral principles. Therefore, there is no science that is truly value-free, but it is very dependent on who and what is believed. Meanwhile, Islamic axiology views that knowledge comes from Allah SWT, the almighty creator. The value of goodness and badness is actually from God for humans, which, in turn, humans give value to behavior and actions. Axiology in the Islamic paradigm is that no science is truly neutral. Science is basically value-free; it can be conditioned by the interests of its formulation and its makers. (Kuntowijoyo, 2006). Modern science, which has often

been claimed as value-free, so that it can be utilized by anyone, turns out to be inseparable from the values adopted by its adherents, such as Western philosophy.

Integralistic science
Knowledge in the academic realm has been neatly reproduced and dominated by the West. A simple example can be seen when we open the history of modern or contemporary philosophy: the majority of the discussion will be about thoughts that come from the Western world; more ironically, the other world is considered not to have a history of thought that is representative of modern or contemporary thought. Science that has been prioritizing rational reason and marginalizing the divine element needs to be reorganized; one of the ways that can be taken is Islamic science, which is an effort to make Islam a science (Manoppo, 2017).

Western sciences are a joint product of humanity, which is the result of modernism (Abidin, 2016). The process of returning science in the post-modern one way is by uniting Western and Islamic sciences, specifically by uniting reason and revelation. In the end, the unification of Western and Islamic sciences, reason, and revelation will produce integralistic science, namely the Islamic paradigm (Azizah, 2018).

Kuntowijoyo provides a formulation of the flow of comparison between secular and Islamic sciences, which, in the first flow, explains that the birth of secular Western sciences departs from modernism with the philosophy of rationalism, which glorifies the power of reason and ignores God. The assumption of this rationalist philosophy has a source of truth that lies in reason, not in God's revelation. This means that humans automatically become the center of truth, ethics, wisdom, and knowledge. This has consequences when humans consider themselves as the center of truth, so the consequence is the separation between science and religion. In the end, secular science considers itself as an objective science, *value free* and free from other interests (Manoppo, 2017).

The second flow is that the initial stage of the birth of intergalactic science is to make religion a determining factor. The religion in question is a representation of God's message in the form of the Qur'an as a guide to life for Muslims (Azizah, 2018). Religion claims that it is the source of knowledge, and as a whole, religion never forgets the power of reason and the role of humans. The consequence of this logic produces two sources of truth, namely, the source of truth that comes from God's revelation and that comes from human reason (Manoppo, 2017). God and humans with reason become the center of truth, ethics, wisdom, and knowledge without having to be separated. The logical hypothesis is that if differentiation requires the separation of science and religion, then the anti-hypothesis formed is the differentiation of reuniting religion with other sectors of life, including science and religion, which will ultimately produce integralistic science. Science that unites God's revelation with the findings of the human mind, does not exclude God or isolate humans. The idea of integralism between science and religion is also expected to resolve the conflict between extreme secularism and radical religions in many sectors (Abidin, 2016).

The third flow is Islam as science, which is, in terms of science, the Islamic intellectual movement must move from text to context. This scientific endeavor is carried out based on three things, namely Islamic science, Islamic paradigm, and Islam as Science. Islamic scholarship is a scientific process that moves from the Qur'anic text to the human social and ecological context. The Islamic paradigm is a scientific result, namely a new paradigm of integralistic sciences, as a result of the unification of reason and revelation. Islam as a science is both a process and a result (Kuntowijoyo, 2006).

In understanding the Qur'an, we refer to the thoughts of Kuntowijoyo by using a synthetic-analytic approach. The synthetic-analytic approach is an approach that

assumes that basically the content of the Qur'an is divided into two parts. The first part contains concepts, while the second part contains historical stories and parables. In the first part, the Qur'an with its concepts, we recognize many concepts that are abstract and concrete. The concepts of God, angels, humans, and so on are abstract concepts. Conversely, in the Qur'an, there are also reviews of phenomena and stories that can be observed, such as the poor and the poor, the oppressed, the wrongdoer, the rich, the ruler or leader, and so on are concrete concepts. (Kuntowijoyo, 2006). In this regard, the Qur'anic concept provides a complete picture of Islam and, furthermore, of looking at the world.

The Qur'ān in one section, which contains concepts, has the intention of forming a comprehensive understanding of the values of Islamic teachings, which contains concepts of various *ideal-type* insights. On the other hand, in the section that contains historical stories and parables, the Qur'an wants to invite us to recognize *archetypes* about universal human conditions and to contemplate to gain learning and wisdom. Humans are invited to think and contemplate historical events and through parables that contain hidden wisdom, humans are invited to reflect on the meaning and nature of life (Kuntowijoyo, 2006).

The Qur'ānic *ideal-type* uses a synthetic approach, while the Qur'ānic *arche-type* uses an analytic approach. The synthetic approach subjectifies religious teachings in order to develop individual ethical and moral perspectives, whereas the analysis of Qur'anic statements will produce Qur'anic theoretical constructs. Elaboration on these Qur'anic *theoretical constructs is* what ultimately constitutes *Quranic theory-building activities,* namely the formulation of Qur'anic theory and, subsequently, the Qur'anic paradigm (Kuntowijoyo, 2006).

Knowledge that is oriented from abstract to concrete, from ideology to science, and from subjective to objective as resistance to the colonialization of secular intellectual narratives that develop. Maskur's (2012) Abstract-to-concrete orientation is intended to translate theological values as the basis of empirical social paradigms and position religious content as a solution to ummah problems. The orientation of ideology to science is intended to formulate the values of belief into a set of scientific theories or, called Islamic science. While the orientation from subjective to objective is intended to ground the values of belief (theological) in practical life (objectivation).

The epistemological framework as the basis for the birth of the Prophetic Social Science discourse is, First, recognizing the existence of revelation as the value base of science (especially social science). This can be seen from the consistency in the study and use of scriptural arguments (Al-Qur'an and Sunnah), especially those related to social society as the main foundation in the formulation of Prophetic Social theory. Second, recognizing the existence of reason (ratio) as a medium of information and confirmation between divine values and social reality. It is with this device that Kuntowijoyo creatively translates the verses that smell of *archetype* as the spirit in his Prophetic Social theory. Third, believing in the role of the senses as a mediator for the two previous epistemological tools (revelation and reason) to build paradigmatic contextualization.

The Meaning of Prophetic Social Science

Criticism that social sciences are now experiencing limitations because they have limited themselves to the level of interpretation of social symptoms alone, whereas science must also provide guidance related to the direction of transformation that must be addressed (Maskur, 2012). Humans will find it difficult to become autonomous objects, but humans are seen as noble creatures who have a relationship with God (transcendental humanism). The relationship between humans and God is what causes the position of humans in acting not only to be seen as reactionary but more than that, human action is seen as behavior that is based and purposeful, namely because of God and for humans and humanity. It is this framework that causes Prophetic Social

Science, which originates from the holy book brought and taught by the prophet, to be said to be the bearer of the theory of theocentric humanism.

In another context, it can be exemplified that adherents of Islam, in understanding and interpreting reality, always see the element of Ilhiah (tawhid) behind it all. This means that all events are positioned as something planned, not separated from God's scenario and destiny. The relationship between God's provisions (religion) on the one hand and the achievement of the ratio (science) on the other. Interpreting surah Ali Imran110, which reads:

"You are the best of people born for mankind, enjoining the ma'ruf, and forbidding the evil, and believing in Allah..."

Kuntowijoyo came up with the idea of the three value contents it contains, namely the value of humanization (calling to the *ma'ruf*), the value of liberation (preventing from the *mungkar),* and the value of transcendence (faith in Allah) (Kuntowijoyo, 1991). All values have a relationship with social life, which emphasizes aspects of interaction with fellow human beings accompanied by the enforcement of goodness based on divine guidance and rational calculation, as well as being actively involved in the process of rejection (disclaimer) of things that smell bad in action translated into immanent actions. The immanent translation of the value is in the form of the preparation of rational discourse, namely, creating intellectual prepositions based on the rules of reason whose basic value still leads to the substantive intent and purpose of the verse. The results of the translation are then directed to social justice in general, without having to be limited by theological and territorial barriers. Prophetic Social Science uses revelation, reason, and the senses as a guiding path toward spirituality and strengthening faith with methods of exploring the values of humanization, liberation, and transcendence in practical behavior.

Prophetic Social Science: Relationships of Humanization, Liberation and Transcendence

Kuntowijoyo's Prophetic Social Science has three main pillars, namely, humanization, liberation, and transcendence. The three pillars are interrelated with each other, so understanding one must relate to the other elements. The linking of the three values is intended for practical purposes, namely, the liberation of humans from dependence other than on God. The relation between the three pillars and science can be explained as follows.

Humanism

Theocentric humanism is a replacement for anthropocentric humanism in order to restore the image and dignity of humanity. The purpose of theocentric humanism, in this case, is to view humans as two-dimensional beings, that humans, in addition to being biological beings who need materials, such as clothing, food, and shelter, humans also need spirituality as a logical consequence of the existence of the spiritual element within themselves. Man's need for materials is merely to strengthen his body to further solidify his spiritual position. The consequence is that the orientation of the search for material needs is always harmonized with the demands of the spirit as a goal. Kuntowijoyo is inspired by Humanism from the Qur'an Surah Ali Imran verse 110, which reads:

Kuntum khaira ummatin ukhrijat lin-nāsi ta`murṇa bil-ma'rṇfi wa tan-hauna 'anil-mungkari wa tu`minṇna billāh, although āmana ahlul-kitābi lakāna khairal lahum, min-humul-mu`minṇna wa akṣaruhumul-fāsiqṇn (Ministry of Religious Affairs of the Republic of Indonesia, 2015).

It means You are the best 'Ummah ever raised for mankind. You bid the Fair and forbid the Unfair, and you believe in Allah. If the people of the Book had believed, it would have been better for them. Among them, there are believers, while most of them are sinners.

The phrase *amar ma'ruf,* whose basic meaning is to recommend or enforce policy. *Amar ma'ruf* has the intention of elevating the positive image of humanity and leading it toward divine light. This has the sole purpose of reaching the human nature itself. This conception is based on a belief that through fitrah humans get a position as the noblest creatures in the eyes of God (Kuntowijoyo, 1991).

Humanization, as one of the most important elements in the theory, is something that cannot be separated from the perspective of the figure of the Prophet Muhammad, who, in the history of his life journey, succeeded in building humanitarian principles that did not merely provide one-sided benefits for Muslims, but more than that, it had an impact on non-Muslim individuals and society. The Prophet Muhammad was not only successful in developing the teachings of Islam theoretically, but he also succeeded in providing an example of a just form of society based on divine values. Humanization, as the spirit of the unity between theory and practice, is reflected in his struggle to make it a Role Model that has been proven historically and in accordance with the human will as a whole.

Liberation

Religion is the main foundation for human liberation. The concept of liberation is interpreted from Surah Ali Imran verse 110 in the sentence *tanhauna 'anil munkar,* which basically means preventing evil. The idea requires the necessity for humans to be pro-active in rejecting and opposing falsehood, evil, and injustice. Liberation in Kuntowijoyo's perspective requires four main targets, namely the knowledge system, social system, economic system, and political system that shackles humans, so that humans are unable to actualize themselves as free beings (Maskur, 2012).

Liberation of the knowledge system aims to free humans from materialist knowledge systems or blind fanaticism, as well as truth claims that are not accompanied by rational analysis so that science is presented as dogmatic and doctrinaire. The academic community and education practitioners have a major role in building a banner of knowledge that respects objectivity (Maskur, 2012). Liberation contained in Prophetic Social Science places itself not only at the level of abstract human morality but at the level of concrete human reality. Kuntowijoyo sees this as very important, so he also criticizes the tendency of thinking that always avoids the practical field towards the abstract. This criticism illustrates the orientation of this idea, which is to build practical behavior based on Islamic values. This idea corresponds with Kuntowijoyo's previous assumption of objectivation, which is to draw the values contained in Islamic teachings into a trigger axis for the movement of human history, both theoretically and practically.

Transcendence

Transcendence is a concept from Kuntowijoyo, which is interpreted from a fragment of Surah Ali Imran verse 110: tu'minuna billah, which means faith in Allah. Transcendence in Prophetic Social Science theory is intended to make transcendent values (faith) an important part of the civilization-building process.

Modernization, which encourages the birth of science based on the rationalization of human reason, triggers a return to focus on exploring religious values as an alternative source to solve human problems. The reality of transcendence is *the art of religion (the* core of religion), which is divine and is a norm that always lives in the heart of religion and plays an important role in providing meaning that can direct the purpose of human life (Burhani, 2001).

Transcendence in this Prophetic Social Science construction has two functions, namely:

    a.   Being the basis for the two previous elements (humanization and liberation). This can be seen from the close intertwining of efforts to instruct or urge humans with faith to do good (humanization) and release

from all kinds of activities that can drop the value of humanity (liberation), in this sense that humans only always focus on God. (Kuntowijoyo, 2001). The process of transcendence experienced by humans will be able to give meaning to every life process they go through.

b. It becomes a critique. If modernization measures human progress and decline with rationality so that it is trapped in instrumental rationalism as a hypothesis, then Prophetic Social Science measures this through transcendence (faith) as its antithesis. With transcendence, human civilization is measured based on human achievements that he obtained in the process of his life. The importance of faith in life means that the principle of monotheism should not merely be seen as a primordial transaction between God and servant, but more than that monotheism must become the spirit of practical movement to build civilization based on the will of Islam. The explanation provides an overview related to the axiological value of Kuntowijoyo's Prophetic Social Science framework that the aspect of transcendence (faith) is the main goal for humanitarian activities. Transcendence is also expected to be the main home of the process of humanizing and liberating humans. In summary, from the description above, it is clear that the purpose of this Prophetic Social Science is to provide direction for the movement of human transformation in one direction, namely God.

Conclusion

The conception of social science that is dominated by Western thought with the rationalization of reason has a gap, namely what is called spirituality. The results of this study provide an argument for the importance of humans knowing the purpose of social science both as subjects and objects, not only in materiality but also in fulfilling the desires of the spiritual realm. The intergalactic presence of science that came from the word of God and is taught by the prophet mingles with the rational mind of humans to think about providing a solution to the balance of social science to meet the physical needs and spirituality of humans. The three pillars revealed through humanism, liberalism, and transcendence provide the reality of the art of religion, which is divine and is a norm that always lives in the heart of religion and plays an important role in providing meaning that can direct the purpose of human life. The contribution of this research is to provide improvements in the concept of social science philosophy by having an Islamic spiritual basis, as well as improvements in values that were previously dominated by materialistic, egoistic, secularistic, and atheistic masculine concepts into a holistic concept of science and more directing added value towards the divine. The weakness of this research is that it is still a literature-based thought proposition that needs to be developed by building a methodology for formulating prophetic-based social science.

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