THE ROLE OF SUBJECTS IN KUNTOWIJOYO'S TRANSFORMATIVE THOUGHT AND IT'S RELEVANCE TO THE PROPHETICAL SOCIAL TRANSFORMATION

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ABSTRACT

Paper ini membahas tentang analisis filsafati atas peran subjek di dalam pemikiran transformatif Kuntowijoyo, sebagai langkah paradigmatik untuk mewujudkan transformasi sosial profetik. Penelitian ini menggunakan model pendekatan historis-faktual mengenai tokoh. Adapun data pustaka primer dan sekunder dianalisis dengan langkah interpretasi dengan menggunakan pendekatan hermeneutika Gadamer, kemudian menemukan kesinambungan historisnya, yang selanjutnya direfleksikan sebagai suatu rangkaian pemahaman atas sejarah yang diakronis.

Adapun hasil penelitian ini yaitu terdapat peran subjek yang sangat signifikan di dalam proses pembentukan kesadaran sejarah yang menjadi prasyarat transformasi sosial profetik. Bertitik-tolak pada tiga komponen penting dalam hermeneutika dialektis Gadamer, maka subjek di dalam membangun epistemologi profetik yang menggerakkannya di dalam transformasi sosial selalu terikat dengan kebudayaannya. Di samping itu ia juga menyejarah, dan melakukan peleburan horizon (fusi horizon), yaitu horizonnya pada setiap babak sejarah dan horizon subjek yang lain. Oleh sebab itu, dengan bertitiktolak dari epistemologi profetik—yang mendialektikakan wahyu (Al-Qur'an dan Hadis) dengan akal manusia—transformasi sosial profetik dapat dicapai.

Kata Kunci: *Bildung (cultural formation)*, epistemologi profetik, fusi horizon, menyejarah, transformasi sosial profetik.

INTRODUCTION

Islam has the ability to change itself (self-transformation) without losing its wholeness; the picture of a rigid, anti-change and old-fashioned Islam turned out to be untrue; the study of contemporary problems in the social, philosophical humanities, art, and *sufism*—from an Islamic point of view—can eliminate the impression of a fierce Islam that sees everything legally and egocentrically (Kuntowijoyo, 2018: 23-24). The Muslim part of the modern world had seen numerous experiments in social change. The overall balance sheet beginning with anti-colonial struggles, to experiments with nationalism, socialism, liberal capitalism and Islamism reveal mixed outcomes and a chary prognosis (Moosa, 2008: 565).

Historical momentum and activities are significant for the process of social transformation, especially in the context of Muslims. Antithesis old-fashioned can be found by paying attention to the knowledge and collective awareness of the people in the middle of its homogeneity. Traditions should not be regarded as substantially homogenous, but it is heterogeneous. Thus, that heterogeneity in Muslim practices within a tradition is not necessarily an indication of the absence of an Islamic tradition (Asad, 2009:23). Mohammad Abdus Salam in Arifin (2014: 479) said that the cultural factor is one of the factors that caused the decline in the tradition of developing science in the Islamic world. Cultural factors, namely orthodoxy and a spirit of intolerance as the two main factors responsible for the death of the ethos of scientific development that had triumphed in Islam.

The emergence of Islamic reformist groups seeks to build a discursive and progressive climate of thought by dialyzing the elements of divinity (monotheism), Islamic theology (Al-Quran and Hadith), and aspects of the reason (rational science). The aim is none other than to build a paradigm in responding to changing times in accordance with the rules of the game that apply in Islam. In Indonesia, there are reformist thinkers who are no less progressive than Islamic reformist thinkers in the western and middle eastern world. He is Kuntowijoyo, professor of history at the University of Gadjah Mada, whose name is well known for his reformist ideas, which he poured through transformative thinking about the prophetic social sciences paradigm. By Kuntowijoyo, the dominant reformist thought with the nuances of the left and liberation theology, made more distinctive and specific with a focus on the spirit of building a new paradigm which he named prophetic social sciences, which he addressed as a means of re-orientation of religious understanding in order to realize social praxis. Kuntowijoyo departs from the problem of paradigm stagnation that occurs in Islamic intellectual culture that is similar to criticism of the middle eastern reformers. many theologians consider that the issue of Islamic theology is final, and the door to ijtihad is closed. the extraordinary impact of Islamic intellectuals is the death of critical and reformist zeal, where moeslems are too absorbed in the status-quo so that they stutter in balancing the progress of the times, which has implications for the attitude of

the clergy who cannot see modern phenomena in a manner clear and unable to understand the dehumanization structural gap.

Akyol in Arifin (2014: 478) states that Islam and science are genuinely classic themes and not something strange in Islam either normatively-theologically or historically. There is an organic relationship between Islam and science. Although the role of Islam is vital in the social science constellation, both knowledge that is found from within Islam and from outside Islam, the precise movement and Islamic revivalism movement can be balanced. The form of imbalance between the spirit of revivalism and scholarship was once criticized by Mohammed Arkoun (2003: 18-19), that Islam holds historical significance for all of us. However, at the same time, our understanding of this phenomenon is sadly inadequate. There is a need to encourage and initiate auditions, free, and productive thinking on Islam today. He also criticized the followers of Islamic revivalism which had monopolized Islamic discourse, so that the role of Muslim social scientists was covered up and even tended to put the people in a condition that Arkoun called "silent Islam," where the scientific movement suffered a setback because it was dominated by political movements. That is what also concerns Kuntowijoyo, so he prefers to struggle through the scientific path.

According to Kuntowijoyo, debates about theology among Muslims still revolve around the semantic level. those with a background in the tradition of conventional Islamic science interpret theology as kalam science, which is a discipline that studies divinity, is abstract, normative, and scholastic. meanwhile for those who are trained in western traditions, such as moeslem scholars who do not study Islam from formal studies, see theology more as an interpretation of reality in a divine perspective, so that it is more an empirical-reflections (Kuntowijoyo, 2017: 313). In response to the semantic debate, it would be even more interesting to glance at Kuntowijoyo's ideas on prophetic social sciences, a paradigmatic effort to bring theological language into scientific language that can be traced its methodological clarity. In addition, to build a distinctive paradigm of Islam, transformative thinking is a step towards re-orientation of religious understanding so that Islamic theology is not only understood as a normative legal system that is dry and rigid but can be drawn into a holistic understanding, where the value of Islamic theology does not freeze in past civilizations, but can still correspond with the revolving history of humankind. According to Fazlur Rahman work, there is no debate, namely conservatism, which has a significant influence on the rejection-expenditure of reformers. Conservative Islam is represented in part by the fear of inevitable resistance to progressive thought (Rahman, 1970: 4).

The spirit of a reformation in its idea of prophetic social sciences is in line with the vision of re-orientation of the religious understanding of the reformers in general to realize the transformation of thinking as a provision to face a variety of problems that also experience transformation and tend to be dynamic. However, with a note that the transformation of thought does not fly like a bow, but continues to transform without leaving the basic principles in Islam. This dilemma can be overcome when efforts to anticipate social dynamics do not necessarily wash the universal values of the koran into

the realm of change. however, the institutions and thought structures of society in realizing partial teachings that need to be rationalized and refreshed philosophical basis (Shihab, 2014: 198).

Thus, this paper will discuss the efforts to re-orient religious understanding which naturally leads to a form of "interpretation" of reality that is explicitly and implicitly stated in classical religious texts in which the empirical world—including social reality—is located as an object to be shaped by formal Islamic theology. The first challenge is how to actualize the implicit meanings of a correlative religious text with social realities that cannot be underestimated by Islamic intellectuals. Many critics by scientists are sentiment with the existence of Religion and tend to consider it harmful. These critics focus on discussing the compatibility of theological values with the progress of the times, including a few social problems, or in other terms, namely the extent to which God's revelation corresponds to objective reality.

The second challenge is about how to build an epistemological footing that can moderate the two poles of truth held in Islam, namely revelation truth and reasoning truth. These two things become homework for Islamic reformers in re-orienting the understanding of religion into social praxis. The third challenge is about the role of the subject's understanding in the process of re-orientation of religious understanding because the subject's role is very central in epistemological discourse from time to time. However, the researcher sees that in the process of re-orientation of religious understanding, isolated understanding in the subject's head cannot be used as a thesis to support the operation of re-orientation of the intended understanding. Researchers have the underlying assumption that the subject's understanding is inseparable from its history so that the subject's understanding is inherent in the way he "is" in his world. The logical implication is that it can be found in the Hans-Georg Gadamer hermeneutic thesis that understanding is an ontological process in humans because understanding is nothing but the way of human existence itself (Palmer, 2005: 191). Therefore, an ontological study of the role of subject understanding in the event of fundamental understanding is needed in the integrity of the process of re-orientation of religious belief towards social praxis.

Based on these challenges, there are prerequisites in realizing transcendental structuralism, namely the historical awareness of the subject which is a particular part of the holistic integrity of transcendental structuralism, where the consciousness is ontological questioning the nature of the subject that "understands". A strong emphasis on ontology of understanding and aspects of pre-structuring understanding in Gadamer's dialectical hermeneutic building will be able to be used as a bridge of theory in explaining more philosophically the role of the subject in Kuntowijoyo's transformative thinking through his transcendental structuralism method, because even though there is structuralism latency that erodes attention about the subject, but at the same time—due to the emphasis on the transcendental aspect—the discussion of the ontological role of the subject becomes inevitable. Therefore, the discussion of the ontological role of the subject is relevant with Gadamer's hermeneutic approach in

which hermeneutics is seen not as a method of achieving philosophical truth, but rather a process of philosophy itself. Hans-Georg Gadamer's dialectical hermeneutics is included in the classification of Ontological-Dialectical Hermeneutics because he finalizes the idea of consciousness and places ontology as the basis of the human epistemic building in understanding the world.

HUMAN AS A "THINKING" SUBJECT

Discussing humans as subjects who can thinking and always thinking, René Descartes is the figure most frequently quoted in philosophical discourse about rationalistic epistemology that developed in the Western world. He built a strict distinction between mind and matter. For him, the two are not interrelated. He believed that the material world was indefinitely large: it just carried on going ever further outwards, nowhere terminating in a boundary (Reid, 2019; 342). For Descartes, nothing is added to the ontology of the natural world over and above the arrangements of particles of matter. What we refer to as the colour or taste of a piece of fruit are not real accidents, but modes of extension. That qualities are not 'real' in Descartes picture of the natural world (Nadal, 2019; 1116).

An important point to be discussed in this "thinking subject" sub-chapter is about the emphasis on the subject's role as "being." In the context of Kuntowijoyo's transformative thinking, he abstracted the concept of the Ummah into the unification of the "subject," which he directed as an actor of change who was about to be driven through the concept of the Islamic paradigm. This unification means that humans as "metaphysical beings"—borrowing the term of Lorens Bagus—can think and reason beyond their physical reality. In terms of Heidegger, humans are bound by dasein as the inevitability of humans in their co-existence. For Heidegger, being in the world is both being with other people as well as being with and handling objects. We are not only always already in the world with other things, we also already encounter other people in relation to these objects (Peters, 2019; 442).

Kuntowijoyo emphasized aspects of historical consciousness as an essential capital of the people in transforming themselves, both intellectually and socially. Kuntowijoyo did not radically explain how subjects as actors of change build their historical awareness. He only explained through more structure the process of "going." In one of his works entitled "*Muslim Tanpa Masjid* (Muslims Without Mosques)," he presupposes that historical awareness as the collective consciousness of the people in shaping the Islamic economy. He considers that such collective consciousness is not yet fully representative of historical awareness, because according to him, some people are still partisans, that is, still implementing a capitalist economy that is not part of Islam.

The awareness referred to by Kuntowijoyo is a correlative awareness with collective knowledge. However, Kuntowijoyo did not explain the relationship between collective knowledge (socio-epistemology) and historical awareness. These two things are two essential points in his transformative thinking. Herein lies Kuntowijoyo's

weakness. If re-related to the discussion on "thinking subjects," the process of "understanding" becomes essential, especially in clarifying the relationship between collective knowledge (socio-epistemology) and historical consciousness.

Starting with Hans-Georg Gadamer's dialectical hermeneutics, the process of understanding (hermeneutical activity) is the way humans are. That is, the concept of "I" becomes very central. That is a consequence of Gadamer's criticism of the method, which then makes the hermeneutics not as a method of achieving truth, but as philosophy itself. Because the process of understanding is the way humans are, consciousness as an ontological moment precedes knowledge. Historical awareness is related to the traditions in which humans live. George Warnke (2012:6) explains that in Gadamer's hermeneutic theory, tradition refers to the history of *pregiven*. As socialized people, we are always immersed in unique ways to overcome our new world. We have specific practical knowledge, do things in a certain way, and take certain concepts and conceptual relations for granted.

According to the ontological foundation of humans with history as an anchor of its facticity, there is an important aspect that indicates the existence of humans as "thinking subjects" in their social reality, namely cultural aspects. Culture is the implication of human potential as a "thinking subject" and its existential mode as "being." Therefore, "I" as a "being" can be seen from its contact with the culture, which then leads to a condition "I am in culture" - borrowing the term Toety Heraty Noerhadi. According to her (2013: 19), culture is a form of "I" in a shared world, and in culture, "I" always processes and updates his understanding. It is correlative with Gadamer's thesis on hermeneutics as the way humans exist. Thus it means that understanding is not static because human understanding-besides being bound by Bildung (cultural formation)- is also bound by history and the fusion of horizons, which is also a consequence of his awareness of history. "I" in its historical awareness found itself in the present context as a dialogue with "I" in the past, and certainly with another "I." Therefore, no understanding can be obtained without a process of dialogue with another "I."

Referring to Kuntowijoyo's argumentation about the importance of "historical awareness," the main problem of the ummah is not only in its epistemological structure —as is its criticism of the clerics who do not understand the "changing times"—but rather the individual unconscious as an inseparable part of the people and about its potential as thinking beings. That is what derives problems around individuality, disintegrative behavior, and other collective moral deviations. That makes it clear that the process of understanding social reality by referring to the Qur'an and Hadith is nothing but a part of consciousness as Muslims. Awareness as Muslims is a manifestation of Tawheed, as the top structure in Islam. Of course, his consciousness touches the ontological domain, not just a symbolic-dry "contract," which can lead to an understanding of legalistic and ego-centric religions.

AL-QUR'AN AND HADITS AS A LANGUAGE

Kuntowijoyo is very concerned with aspects of language, so he wants to make the Qur'an and Sunnah as the mother language for the realization of prophetic social transformation. Making Al-Qur'an and Sunnah as the primary language is intended in order to construct human knowledge that positions revelation as an essential part in interpreting reality, which he later called transcendental structuralism. Kuntowijoyo, in this case, was inspired by Wittgenstein's thought, that the way humans know (mode of knowing) is a "language preserve" where humans when building their epistemic buildings about a thing, the role of language becomes very central. For existentialists, language is seen as one of the existential modes of man in establishing communicative relations in his co-existence. For Heidegger in Davis (2010: 10), language is the home of "Being." Language demarcates the parameters of the world in which humans live meaningfully. The language also domesticated "There" (being) so that the world becomes suitable for habitation. In Palmer (2005: 209), it is also explained that both Gadamer and Heidegger pay attention to aspects of the language so that for both of them, language, history, and existence are interconnected but also united.

Kuntowijoyo is more directed towards the achievement of the unification of the people on the cognitive level, as indicated by the awareness of the history of the people. People's awareness can be achieved through intellectual means. Therefore, the paradigmatic step is an intellectual path that he presents to be able to build a mode of knowing (prophetic epistemology) that is qualified in understanding reality as a dialectical understanding that is understanding as a form of *aufgehoben* from the Qur'an's understanding of reality and human understanding of reality. The implication of the mode of knowing as a language preservation is that Muslims besides being required to be able to form new codes (like *Kanjeng* Prophet Muhammad, Gusti Allah, and *Gusti Pangeran*) must also be able to do the decoding which is to restore the phenomena that occur outside of himself, such as natural phenomena, social dynamics, community dynamics, intellectual transformation, and social transformation to normative references namely the Qur'an and Hadith. Both the coding and decoding process is closely related to the process of "understanding" as a hermeneutical activity. That is because the two processes always involve three crucial aspects of hermeneutics namely the cultural dimension (*Bildung*), historical influence (*wirkungsgeschichte*), and fusion horizon (*verschmelzung von horizonten*) which can be explained as follows:

First, in the cultural dimension (*Bildung*) the subject codifies the normative meaning of the Koran and the Sunnah into language reserves that are in culture, such as Javanese culture referring to God as *Gusti Allah*, *Gusti Pangeran*, and Lombok culture referring to God as *Nenek Kaji*, so also happens in almost every meeting between religion and culture. In fact, this is not a problem because it is in the aspect of *muammalah*, not in the basic principles of religion. The same thing happens, for example, in the context of national languages, where Russians and Chinese speak God differently but still refer to monotheistic deity (*Tauhid*). In addition to the language of "divinity," there are also codifications in the language of preaching, as practiced by Sunan Kalijaga, who uses

wayang as a media for preaching. However, codification must be accompanied by decoding so that an authentic understanding of Islam is maintained.

Second, the influence of history (*wirkungsgeschichte*) indicates a historical subject, as a necessity of its existence in the world. In this case, the subject cannot be separated from its history because history is the anchor of its facticity. Likewise, in the process of codification and decoding of the meaning of language into new codes, it always involves pre-structuring the understanding of the subject constructed by tradition, because the subject's understanding never starts from emptiness. He is always totally involved in the activity of "understanding" so that the codification and decoding of the meaning of language are bound by the pre-structuring of understanding. The presupposition of understanding constructed by this tradition is a consequence of human existence as co-existence so that there is no understanding that is not accompanied by a presumption, because if there is understanding without presupposition, then the truth status of understanding is isolated in the subject's mind, or other words, this is not in accordance with the postulate of "the best people" in which every subject (human) must doing *muammalah*—by Shari'ati referred to as *rausyan fikr*—to realize civil society.

Third, in the codification and decoding, the subject makes an effort to understand the past, namely prophetic history. Understanding the past and actualizing it in the present context can be achieved by expanding the horizon. The expansion of the horizon is a dialogical process between the subject and the object it studies (Al-Qur'an and Hadith) so that it gets a more normative understanding. Furthermore, to transform normative understanding into historical awareness, the horizon is fused with the present horizon of the subject, the result of its encounter with social reality. It is through fusion that subjects can codify and decode theological values.

For example, the history of the Prophet was poured into the form of the Chronicle, and the Prophet's resistance to Pharaoh was mobilized as a symbol of resistance to the capitalist system, which distributed wealth only to the circle of the rich. The codification is obtained from the diachronic understanding of social transformation. Then decoding is a form of guarding the authenticity of Islam. Thus, both are forms of the totality of Islam as an authentic unit but are also able to change oneself, transforming along with the times.

RELATIONAL EPISTEMOLOGY (SOSIO EPISTEMOLOGY)

In contrast to the epistemological style built by rationalists, especially Descartes, where the subject's knowledge is isolated in the subject's head, the epistemological style that is right in the context of Kuntowijoyo's transformative thinking is socio-epistemology. In the end, it will also be sustainable with transcendental structuralism, which has become the epistemology of the Islamic paradigm.

As a continuation of the "thinking subject" thesis, relational epistemology (socio-epistemology) becomes very important. Kuntowijoyo's idea of the Islamic paradigm in

his transformative thinking series, Kuntowijoyo, always emphasized the continuity between faith—as a representation of religious appreciation—and social praxis. If the flashback is on the discourse of traditional knowledge or epistemology, what is very clear is the discussion about the nature of knowledge that is too subject-centric. The discussion is finished at the level of "orgasm" philosophy, without alluding to how the nature of knowledge can be used as the basis of social praxis. Maybe in philosophy academics internally, that is fine. However, the goal of Kuntowijoyo's reformist ideas requires discussion of an epistemological basis in social praxis.

If drawn in the context of thought that influences it, then the concept of Ali Shari'ati's *rausyan fikr* is seen in this idea of relational epistemology (socio-epistemology). Subjects-as beings who think with all the potential for reasoning-cannot separate themselves as dependent entities from their sociality. It also correlates with the postulate held by Kuntowijoyo, namely in surah Ali Imran [3] verse 110, which states that Muslims are the best people that God has ever created for humans. That cannot be immediately understood or textually. There is a semantic meaning - borrowing the term Toshihiko Izutsu—which implicitly is intended to be conveyed by God to humanity (Muslims). From this semantic meaning, a holistic-diachronic understanding is demanded, so that the people are not trapped in a synchronous understanding which can result in an understanding trapped in history. An example of this impact is on the entrapment of people in maintaining the status-quo with claims of past glory. Such claims, according to Kuntowijoyo, are very historical. The implication is that the "best people" are things that must be achieved through an open-ended process because social dynamics also continue to unfold at any time.

Referring to the explanation of Toshihiko Izutsu (2003; 3), that the semantics used in this context are analytical studies of the critical terms of a language with a view that finally reaches the conceptual understanding of Weltanschauung or the worldview of the people who use the language, not only as a tool for speaking and thinking but more importantly, conceptualizing and interpreting the world that surrounds it. Semantics, in that sense, is a kind of *Weltanschauung-Lehre*, a study of the nature and structure of the world of a nation now or in a significant historical period.

Speaking of the semantics of the Koran, the semantics of the Al-Qur'an must be understood only in terms of the Weltanschauung Al-Qur'an or the worldview of the Koran, namely the Koran's vision of the universe. Al-Qur'an semantics will mainly question the question of how the world of Being is structured, what are the main elements of the world, and how they relate to each other according to the view of the Qur'an. In this sense, Al-Qur'an semantics, such as ontology, a concrete, lively, and dynamic ontology, are not a kind of static systematic ontology produced by a philosopher at the level of abstract metaphysical thought (Izutsu, 2003: 3). Thus, the semantic term of the "best *ummah*" in Surah Ali Imran [3] verse 110 above must be directed to the concrete manifestation in social praxis, as emphasized by Shari'ati in his concept of *rausyan fikr* which is interpreted as an ideological society, oriented on historical change. With another explanation, that every individual who is bound by

collective knowledge must ultimately involve himself directly in the movement of the masses. That is, between theory and praxis are always intertwined.

In his introduction in the book Social Epistemology, edited by Haddock (2010: 1), Alvin I. Goldman explained that social epistemology is a branch of traditional / classical epistemology, which in his investigation investigated the epistemic properties of each individual in his relationship with other individuals or epistemic properties of a group or social system. He also explained that social epistemology is the transmission of knowledge or justification from one person to another.

This type of relational epistemology (socio-epistemology) is not as simple as knowledge based on consensus such as voting, because in relational epistemology (socio-epistemology), however, the role of the "thinking subject" is always constructive for the achievement of holistic collective understanding. Thus, "consciousness" is the keyword of this epistemological style because it is consciousness that makes the taste of the thinking subject remain intact even when he is in a struggle with other subjects.

This stage is a continuation of the subject's awareness as a "being" that can think and reflect on itself. What needs to be underlined is that relational epistemology (socio-epistemology) does not mean that the subject and its potentials are fused but are dialectically interrelated. This can be seen in Kuntowijoyo's emphasis on the importance of understanding the subject of social reality. However, this understanding must not stop at an individual level—like a Sufi who experiences the ecstasy and alienates himself from the crowd or satisfaction for subjects who "understand" in the Cartesian tradition - but must continue at the social level.

TRANSCENDENTAL STRUCTURALISM

After the communal knowledge is achieved—with the uniqueness of the subjects as participants—then it can only proceed to the discussion of transcendental structuralism, which Kuntowijoyo has made as to the epistemology of the Islamic paradigm.

It must be stressed that the uniqueness of each subject in the structuralism tradition is greatly ruled out. One proof is by emphasizing the understanding of historical synchronization rather than diachronic. Kuntowijoyo did not take that point. Based on the findings of the researchers, this was Kuntowijoyo's attempt to raise a form of structuralism that still considered the role of the subject or individual. Nevertheless, of course, it is not trapped in a subjective epistemological inquiry. Therefore, as explained above, Kuntowijoyo prefers to use relational epistemology (socio-epistemology). The use of such epistemology is closely related to the initial postulates that he held, which is a prophetic value amplifier so that the epistemology unity built for the Islamic paradigm can also be referred to as prophetic epistemology which is not the same as the epistemology that was built by John Locke and René Descartes. However, there is relevance to the criticism of Immanuel Kant, who believes that reality is broader than what can be scientifically justified (Bakker, 1987: 94). However, this does

not mean that transcendental structuralism is the same as the transcendence of understanding in the sense of Immanuel Kant. Immanuel Kant has been criticized for being stagnated by the principle of "transcendentalism," which ends at the pure ratio or is trapped in metaphysical obscurity.

In contrast, Kuntowijoyo directs the transcendence of subject knowledge in a more concrete direction, namely social praxis. Such concretization by Kuntowijoyo was achieved through a series of steps, namely integration and objectification. These two things are essential in understanding how the subject transcends itself to something more complex. Thus, the idealized Islamic paradigm can transcend human understanding without reducing attention to the immanent. That idealization is to be achieved through the formulation of structuralism as an epistemological basis and, at the same time, a method of intellectual and social transformation.

Kuntowijoyo got a lot of structuralism inspiration from Claude Lévi-Strauss in building the Islamic paradigm. Inspiration is the concept of innate structuring capacity, deep structure, and a surface structure that can be transformed into the Islamic system (Ahimsa, 2018: 9). The implication of Claude Lévi-Strauss's structuralism influences on his assertion that the Islamic paradigm was built not as a hermeneutical path in understanding Islam, but rather as a practical step to be able to understand social reality as understood by the Qur'an. Another more explicit implication is the division of monotheism as innate structuring capacity; *aqidah*, worship, morals, sharia, and *muammalah* as a deep structure and belief, prayer/fasting/zakat/pilgrimage, moral / ethics, normative behavior, and daily behavior as surface structure. The inspiration and application of Claude Lévi-Strauss's structuralism style seem only to be used as a demarcation of space with one another. Researchers express it with the term "sacred area" which is an area that represents the authenticity of Islam (Tawheed) which is located as an illuminator of Divine values towards the most practical and down to earth aspects, namely humans in their sociality. That is what was intended by Kuntowijoyo as an expansion of aspects of *muammalah*, where the ideological motor was Tawhid itself.

However, it should be emphasized that Kuntowijoyo persistently ranks intellectual transformation as a pre-requisite to social transformation. If you look back at how Kuntowijoyo formulated the method he called "transcendental structuralism," there was an inconsistency of structuralism. In the introductory part of his writings on the Islamic paradigm, Kuntowijoyo explained about the characteristics of the four-point structuralism method. However, there is one crucial part of structuralism that is not taken. The reason is also not sufficient, only explained that the fourth point is not needed in the Islamic paradigm project. The point that is eliminated is the point that structuralism focuses on things that are synchronous (elements at one time), not on what is diachronic (historical). It is what clarifies his inconsistency as a structuralist. According to inconsistency, Kuntowijoyo emphasizes the aspect of historical awareness seriously. Historical awareness is the realm of hermeneutics, as focused on this study, namely dialectical hermeneutics Hans Georg-Gadamer. Thus, Gadamer and Kuntowijoyo agreed on the significance of historical awareness of human

understanding of his world, which in the context of Kuntowijoyo's transformative thinking, was termed as a people.

His attention to historical awareness—namely diachronic understanding—frames the outline of his transformative thought, which is explained throughout his work. That attention is one of his efforts to be consistent in developing a paradigm imbued with prophetic values. The term prophetic refers to the role of a sacred subject in Islam, namely the Prophet Muhammad. He, as a person, is possible to be interpreted symbolically and semantically. Prophethood is a symbol of knowledge in Islam, or in other words, that a Prophet is the bearer of the message of truth, and the truth is authentic. Furthermore, Kuntowijoyo directs it to semantic meaning, where prophetic values (prophetic) are interpreted as representations of the truth of Islam. That value frames and guides the intellectual transformation of the subject by reorienting religious understanding on social praxis.

ISLAMIC PARADIGM

In the idea of the Islamic paradigm, Kuntowijoyo understands the paradigm as understood by Thomas Kühn, where the understanding of social reality is constructed by modes of thought and produces modes of knowing. In the previous discussion, it has been explained that transcendental structuralism is a mode of thought that is located as the epistemological foundation of the Islamic paradigm. This is certainly a discussion that plays in the realm of intellectual transformation, which is directed as a driver of social transformation so that it is not only focused and stagnant only in scientific discussion.

Discussing the paradigm of Islam, Islamic scholarship can also be used as an appropriate word equivalent. However, it needs to be emphasized that Islamic scholarship does not mean that Science dominates Islam, or has a higher position, but that Islamic scholarship is merely a step to revive Muslim intellectuals to be able to read and understand social reality as the Qur'an understands it. The strategic step that needs to be taken is to make the Qur'an as the basis for developing theories, where the Qur'an is interpreted as primary data which forms the basis of Islamic scholarship. Thus, in making the values of the Koran as the basis of social theory, it is necessary to achieve dialectical understanding, which can moderate revelation and reason. This dialectical understanding is achieved through self-disclosure, the fusion of past and present horizons, or even because the Qur'an also describes the future, then the three horizons must be brought together and understood as holistic unity. Also, self-disclosure also means the merging of the subject's horizon (reason) with the horizon of the Revelation text as what was understood by previous scholars (*salafussalih*) to contemporary, and not understanding the horizon of God. Thus, it is clear that in his transformative thinking, especially in his conception of social transformation, knowledge is not purely subjective, but rather collective knowledge which is also a consequence of human co-existence.

Knowledge and culture are two aspects emphasized by Gadamer in the Bildung concept. The subject undergoing transformation is greatly influenced by the educational and cultural factors in which it lives. As explained in the previous discussion on the subject of thinking, there is a logical consequence of the discussion, that humans in building knowledge about something, especially knowledge that is reflective-historical, are always involved totally in the process of "understanding". That is, humans are not just gathering information in the form of empirical facts. More than that, humans are involved in the process of understanding, in which totality involves aspects of the presupposition of understanding derived from tradition, which is nothing but part of the culture.

In the context of Kuntowijoyo's transformative thinking, from a series of paths that were conceived and intended to be realized in order to realize the ideals of Islamic transformation, the Islamic paradigm is a paradigmatic step. The Islamic paradigm is used as a paradigmatic step in the intellectual transformation of the subject, where the subject is the first locus of faith and also relates to the potential of its rationality. It is also continuous with historical awareness that underlies the collective awareness and collective knowledge of the people in realizing prophetic social transformation.

SUBJECT'S TRANSENDENCY

The transcendence of the subject in hermeneutical activity produces a collective knowledge (socio-epistemology) not the same as "I am transcendental (*Aku transendental*) in the assumption of Immanuel Kant. If Kant directs his transcendence to pure reason, then in the building of his transformative thinking, Kuntowijoyo presupposes the transcendence of the subject in a more abstract form, namely society or people. The abstraction is pursued as a unification of understanding united by collective historical awareness, where the consciousness of each subject dialogues with each other, recognizes each other's existence, and most importantly is the existence of historical direction driven by the transcendental dimension of Divine (monotheistic value) that moves downward, to the most concrete stages, as in transcendental structuralism by Kuntowijoyo, is called "abstract public awareness," where there are abstract systems that regulate patterns of social interaction in society. In the final stage in the expansion of the awareness of *muammalah* transcendental structuralism, Kuntowijoyo tries to lead the readers' understanding to an understanding where the concretization of the understanding of monotheism leads to awareness in the context of a whole society. It means that Kuntowijoyo still holds the principle of structuralism, which is the principle of wholeness, although it is not consistent in applying its overall principles.

Another implication of the subject's transcendence is the ontological status of the world. Based on the text of Revelation, the ontological status of the world is not the same as in the presupposition of Platonic philosophy with its cave allegory, then Descartes who believes that what we can understand and describe is not based on what we see, but we see what is can we describe. In the opinion of the researcher, the presumption of the world in Islam is more complicated than just the underlying

assumption of rationality in perceiving the world, or even the realists with a bit of objectification of their world. There are transcendental and immanent aspects that play in the presupposition of Islamic teachings about the world. From the beginning, the explanation in almost the entire text of Revelation, the dictatorship of the world, and the hereafter as world dualism is a necessity in Islam. However-as explained by Kuntowijoyo-that, Islam is not pure theology that ignores the role of reason. The implication is, here is an alternative to the dualism of the world—the present / mortal world with the afterlife / eternal—that is, the world that is in the mind of a human. It is in this section that philosophical explanation is needed in explaining the ontological status of the word—referring to the Qur'an's understanding of the world (dualism) - in the human mind. Therefore, the answer is quite brief but very reflective, namely that humans as subjects do self-transcendence to be able to accommodate understanding following world dualism as understood in the Qur'an. The transcendence of this subject is nothing but hermeneutics itself, namely hermeneutics as an existential mode. So do not be surprised if, in the text of Revelation, also many advocates to harmonize faith with works. In this case, the correlative faith with the ideal ontological status of the world, as well as the correlative deeds with the objective ontological status of the world. Through the process of "understanding," human beings as subjects have transcended themselves into two aspects at once, namely universal abstract aspects, with detailed concrete aspects.

SUBJECT'S INTELLECTUAL TRANSFORMATION

The researcher's emphasis on studying intellectual transformation as idealized by Kuntowijoyo is on the aspect of historical awareness, so a thesis is obtained that the subject has a central role in the process of social transformation that can be achieved after intellectual transformation. It was apart from the structuralism latency in reducing the role of the subject. The main strength of this thesis is the involvement of a powerful aspect of "historical consciousness" in each of Kuntowijoyo's works that represents his transformative thinking.

Kuntowijoyo strongly emphasized the process of social transformation within Muslims in Indonesia. The most crucial sample is Kuntowijoyo's work, which is also his dissertation, which is about the social transformation of the agrarian society in Madura. Madura is an essential part of studying the social transformation of Muslims in Indonesia. That is because Madura can be called a "sub" of Javanese civilization. The social dynamics contained in Java do little to affect the pattern of social change in Madura. The influence of the Javanese civilization occurred in many aspects of the economy, which then also influenced the religious, social, and cultural dynamics of the Madurese community. There is an important matter which, according to the researcher, is a cognitive aspect that directs the social change of the Madurese community—in addition to the ideological aspects that originate from the teachings of Islam—namely environmental (ecological) influence on the social life of the Madurese people. From

this, it can be seen how humans as subjects who think also cannot fully assume this world as a realist thing, regardless of interaction with humans.

On the one hand, humans are sometimes determined by nature, which then stimulates their animal instincts to survive. On the other hand, humans are also Anthropocene that affects the existence of the surrounding nature. However, in the context of studying Kuntowijoyo's transformative thinking, researchers do not want to get caught up in the philosophical debate between realism and anti-realism about the ontological status of the world.

In his transformative thinking, especially in the idea of transcendental structuralism, the role of "awareness" at both the individual and collective levels is significant. Consciousness is ontological because it always involves how "I think" exists in his world. The "making up" process is an existential mode that includes the process of "understanding." Kuntowijoyo believed and mentioned that Islam, in addition to its authenticity, also has a totality that directs it to the ability to change oneself and contextually with social dynamics. That is, Muslims are required to be able to understand social dynamics amid changing times without obscuring or even tearing down the building of basic principles. The process of "understanding" is the hermeneutical experience, where humans as subjects who "understand" are involved in the process of "understanding." His total involvement is bound by tradition (*Bildung*), which directs the underlying assumption about something, as Heidegger once said, that man is thrown into his world and faced with one choice, namely the choice to history with everything that existed before his existence. This means that humans in their hermeneutical activities are always followed by presuppositions of understanding that are framed in their traditions.

An example can be seen in the pattern of Tegal-based social changes that occur in Madura agrarian society. Starting from a previous understanding of adaptation to ecological limitations, then impacting on the next generation that uses the knowledge of its predecessor as framing in "understanding" the circumstances and then formulating strategic steps. This is based on a pattern of increasingly individualistic social interaction and acculturation with communities outside Madura (Java) through transmigration. Interaction with Javanese people is a form of expansion in the economic sector.

The Tegal ecotype is very different from the rice field ecotype in Java. The social interaction patterns of the Madurese are not like the solidarity of farmers in Java. The leading cause is due to ecological limitations, where most of the land in Madura is a swamp, which is not very good for agriculture. However, on the other hand, there is a unique feature of the Madura people with the Tegal ecotype. In the early 20th century, in Java, many intellectuals came out of the villages to build a scientific circle, among other intellectuals. In Madura, the general tendency of such intellectuals is not very common. That is proof that history was not only born of human social interaction but also was born of broader interactions, namely human interaction with nature (ecology). Therefore, if drawn into the context of how Madurese people build collective knowledge

(socio-epistemology) based on historical awareness, each phase of intellectual transformation cannot be separated from the pre-structuring of understanding - it can also be called an underlying assumption - as a consequence of human existence in this world.

THE RELEVANCE OF THE PROFETICAL SOCIAL TRANSFORMATION

Prophetic social transformation is a continuation of the intellectual transformation of the subject. This prophetic social transformation is the primary goal of Kuntowijoyo's big idea of the Islamic paradigm. Through his transcendental structuralism method, Kuntowijoyo presupposes prophetic social transformation as a manifestation of historical awareness that involves collective consciousness. The implication of this collective consciousness is the unity of each participant in a holistic unit in understanding the social reality that is per the dialectics of the value of revelation (Al-Qur'an and Hadith) and human reason. Therefore, there are no partisans in historical consciousness that are separate from the holistic unity. Kuntowijoyo once modeled it on the historical awareness that has not been maximized in implementing an Islamic economic system, where there are still partisans who implement a capitalist economic system.

Historical consciousness is a consequence of the existence of humans that are relational to other existences, both other human beings and the existence of other universal objects—in this case, an example from Anton Bakker's opinion that refers to non-human / infra-human being hierarchical position. So, in the process of building an understanding of social reality, as well as how to respond to social dynamics, believing human beings cannot be separated from metaphysical presuppositions that are centered on the value of God. However, in understanding the empirical world - which is also the goal of the Islamic paradigm with its transcendental structuralism method - the subject cannot be separated from the anchors of its facticity in history. However, historical experience is always related to factual things. The proof that in the Qur'an, many teachings are explained through the historical explanation.

Nevertheless, that does not mean that the historical narrative can be compared to the historical narration of historians, where the narrative described is not entirely objective. The Qur'an contains a profound meaning and must direct humans as "thinking subjects" into philosophical and hermeneutical searches, in addition to the dogmatic dimension in the form of postulates that cannot be reduced to reality. The study of Qur'an is about shifting the horizon of Qur'anic historical explanation, the methods of *tafsir* which legitimated by Islamic scholar (*ulama*), and the interpreters— from the text of revelation to the horizon of human understanding. The philosophical search leads man to empirical reality and metaphysical reality. Therefore, civil society idealized in Islam is abstract, which contains various meanings. One indicator of civil society is a pious society. According to Kuntowijoyo, the meaning of "pious" does not only refer to religious rites of tangible value but must also be correlative with social praxis dimensions, as a dialectical form of Islamic authenticity (the Qur'an and Hadith)

with human potential as "subjects who thinks. " This is what is idealized by Kuntowijoyo as "prophetic social transformation." In order for the idea of prophetic social transformation to be fully manifested into social praxis, it is also necessary to have a philosophical discussion on the ontological status that is understood in the concept of "prophetic social transformation." In the previous chapter, we have discussed some prominent figures who influenced Kuntowijoyo's transformative thinking. In his thoughts on the Islamic paradigm, which was used as the motor of social transformation, Kuntowijoyo was heavily influenced by Muhammad Iqbal's thoughts.

In examining the material world, Muhammad Iqbal (2004: 73-76) argues that the external world exists and is real opposed to Cartesian thought. Our view shows reality, a reality that cannot be denied. The knowing subject always has, in front of him, an objective reality from which the duality of the subject and object becomes a necessity for all knowledge. In this case, he agreed with Bergson. The nature of matter, according to both, can be expressed not only by sensory perception but also by thought.

Based on Muhammad Iqbal's opinion above, in explaining the ideals of Islamic transformation, one component of Islamic ideals is the "method of transformation." He understands that the entire content of Islamic values is normative, which leads to social praxis. Rasulullah Muhammad also taught that the best of humans is what is beneficial to others. Utilization is when associated with the task of humans as Khalifah on earth. Humans must spread the benefits for the environment (human and non-human) so that aspects of theory and praxis can run in a balanced way.

Kuntowijoyo also explained that the fear of empiricism and rationalism - which allegedly could lead to the secularization of religion and science - did not need to exist. The transcendental structuralism, which he uses as the epistemological basis of the Islamic paradigm, is a method that counteracts the understanding of secularism and dialects the revelation and human reason. Thus, it can be said that the ontological status of the world in prophetic social transformation is an objective, real world. It is because when discussing social praxis, of course, what is emphasized is the manifestation in empirical terms. Nevertheless, there is a difference with the understanding of naive realism, which accepts the ontological status of the world as something independent of humans. In prophetic social transformation, the metaphysical aspect is still recognized. It is inherent in the faith so that the ontological status of the real world (objective) is not only obtained from sensory understanding but also involves reflective thinking or continuity with the metaphysical world— as contained in Islamic teachings such as the concepts of heaven and hell, mortal and immortal, as well as other binary opposition models.

Thus, prophetic social transformation is a social praxis as the embodiment of the value of divinity (monotheism) through the method of transcendental structuralism in the Islamic paradigm. In other words, the main driver of prophetic social transformation is a prophetic epistemological style that moves continuously from an abstract faith - the realm of the subject's appreciation—which is then extended to social praxis. The

concretization of faith involves the dialectics of revelation and reason, in the form of an Islamic paradigm that drives the achievement of prophetic social transformation.

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