

Kuntowijoyo's Concept of Scientification of Islam and its Relevance for Post-Secular Society

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Abstract

Modernity is a period that gave birth to the phenomenon of secularization of science. Religion was only placed in the private sphere. However, in the 21st century, religion is now starting to appear in the public sphere. Religious discourse can appear in the exchange of discourse in the public sphere. This paper discusses the discourse of religion as a paradigm in the development of sciences in Kuntowijoyo's idea of Scientification of Islam as a new framework to viewing relationship between religion and sciences. In addition to describing descriptively, this paper also tries to see the relevance of Kuntowijoyo's ideas in the social context of post-secular society. The research method this study is Hans-Georg Gadamer's contextual interpretation. Gadamer states that the understanding process is a fusion between the horizon of the writer and the reader. The method is used by the author in seeing the relevance of the concept of Scientification of Islam to the reality of post-secular society. The results of this study show that descriptively Scientification of Islam is an effort to demystify, which is to draw the text into the human social context. Demystification of Islam can be a new discourse for the development of Islamic thought in order to realize Islam rahmatan lil alamin. Efforts in realizing Islam rahmatan lil alamin are achieved through two stages that are interrelated with each other, namely the integralization of Quranic discourse with general sciences and objectification of Quranic discourses so that they can be accepted by society in general. The concept of Scientification of Islam offered by Kuntowijoyo can be an effort of Muslims in translating particular theological language into a generally accepted language, so that the Islamic discourses contained in the Quran can be relevant and accepted in general by all secular societies in the context of post-secular society.

Keywords: scientification of Islam; Kuntowijoyo; post-secular society

1. Introduction

Secularism generally refers to an ideology that seeks to separate religious intervention from social life. This effort can be referred to as the privatization of religion (Nawratek, 2020). In Hardiman's view, secularism is an understanding that characterizes the era of modernity (Hardiman, 2005). Secularism itself is the womb for the birth of modernity. Modernity can be understood as a social, political, and economic reality that has different characteristics from the medieval period. During the medieval period, social, political and economic conditions were strongly controlled by ecclesiastical authority and tradition. In sosiological prespective, the structure of medieval society tended to be relatively small, homogeneous, and there was no division of labor (Adian, 2005). Whereas modern society is heterogeneous, industrialized, and there is a division of labor. In addition, absolute trust in science has shifted people's trust in religion.

Max Horkheimer and Theodor Adorno stated that modern society is overwhelmingly dominated by instrumental reason, which has replaced the objective rationality. Referring Sindhunata's statement, the shift from objective reason to instrumentalist reason is caused by the separation of religion and philosophy (Sindhunata, 2019). By elaborating on Max Weber's concept of rationalization and Georg Lukacs' concept of reification (Santoso et al., 2013). Both thinkers state that society has been dominated by a way of thinking that always emphasizes

efficiency and usefulness. The logical consequence of this way of thinking is that humans view the universe and fellow humans as objects to be controlled for their own use (Fitria and Saumantri, 2024). The orientation of the instrumental way of thinking is *self-preservation*. In the view of Horkheimer and Adorno, the instrumental ratio was born from the womb of enlightenment (*aufklärung*). The Enlightenment, which sought to liberate myths and religion, was now dominated by science and justified by the philosophy of Positivism. Full trust in science led to the instrumental ratio way of thinking. This instrumental way of thinking then spreads to all aspects of society. In fact, this way of thinking is inherited by advanced capitalist societies dominated by the culture industry (Ozenc, 2022). In contrast to objective rationality that considers value in understanding reality, instrumental ratio only focuses on how reality can provide practical benefits for the knowing subject (Jameson, 1974).

Secularization and absolute trust in the ability of ratios and science led to the instrumental ratio. Instrumental ratio is a hallmark of modernity, where society only considers reality on the aspect of its usefulness, not on the consideration of the intrinsic value contained in reality itself. The shift towards the instrumental ratio is caused by the separation between religion and philosophy (Sindhunata, 2019). Modern society no longer gives a place to religion. In other words, modern society does not make religion a conceptual basis for action. The phenomenon of secularization is inversely proportional to the reality of society in the 20th century. Habermas in an article he wrote entitled *The Power of Religion in the Public Sphere*, states that religion should not be limited to the private *sphere*. Instead, it must appear in the public sphere. In other words, religion can have a role in solving public problems. Habermas states social reality as a post-secular society. In a post-secular society, there is a process of dialog between secular society and religious society.

The emergence of a reality where religion can appear in the public sphere certainly provides an opportunity for religious communities to take discourse exchanges in the public sphere. The reality of post-secular society opens up the possibility of a dialog process between religion or belief and ratio (Anatasescu, 2019). In this case, Islam as a religion can also take a role. As a religious society, Muslims understand the Holy Quran as God's revelation and can be a paradigm in understanding reality (Musaddad et al., 2022). The Koran, like other holy books, contains concepts as a problem-solving paradigm. However, Habermas states that, if religious communities are to appear in the public sphere, they must translate their particular theological language into a language that is generally accepted. The concept of scientification of Islam discussed by Kuntowijoyo can be a foundation for Muslim communities in translating their particular theological language into a language that is generally accepted in the context of a post-secular society. Kuntowijoyo suggests that scientification of Islam is a movement from text to context. In other words, the Quranic text that contains concepts can be objectified or realized into the realities faced by humans globally.

There have been many studies that have discussed Kuntowijoyo's Islamic thought. The studies that have been conducted focus on aspects of scientification of Islam thought, prophetic social science, and the contextualization of Kuntowijoyo's Islamic thought to certain social realities. Like the research conducted by Fahrur Rozi, Ahmad Fauzi (Rozi and Fauzi, 2023) focuses on the concept of prophetic social science. The same thing was done by Khasri and Rizal Mustansyir (Khasri and Mustansyir, 2020). Research that focuses on the concept of Islamic science was conducted by A'yuni and Hijrawan (A'yuni and Hijrawan, 2021). The same thing was also done by Azizah (Azizah, 2018) and Zainul Badar (Badar, 2020). Meanwhile, research that focuses on efforts to contextualize Kuntowijoyo's thoughts was conducted by Miftahul Jannah (Jannah and Subur, 2023), Waryani Fajar (Riyanto et al., 2022), and Diah Rusmala Dewi (Dewi et al., 2022). The study conducted by the author is a further development of the three studies on Kuntowijoyo's thought that have been conducted. In this study, the author seeks to explain Kuntowijoyo's concept of scientification of Islam, and seeks to see its practical implications in the reality of a post-secular society.

Kuntowijoyo is a Muslim thinker in Indonesia who strongly emphasizes the importance of Islam as a problem-solving paradigm. Islam, which is based on the Quran, contains concepts to solve global problems. Global problems such as poverty, social inequality, gender problems, human rights, and so on are problems faced by society in general, not just among Muslims. Through the concept of scientification of Islam, Kuntowijoyo seeks to make the concepts contained in Islam able to dialogue with social reality and provide solutions to these problems. The orientation for scientification of Islam, according to Kuntowijoyo, is not only for Muslims, but for humanity as a whole. In this case, Kunto strongly emphasizes how Islam can become a

rahmatan lil alamin religion. The author in this study seeks to explain the concept of scientification of Islam. As well as considering it in the context of a post-secular society.

2. Method

This research is qualitative research. The author based this research on an in-depth exploration of Kuntowijoyo's two books *Islam sebagai Ilmu* and *Paradigma Islam: Interpretasi untuk Aksi*, as well as Jurgen Habermas' article *Religion in the Public Sphere*. The author uses hermeneutics approaches to analyze the results. Hermeneutics is a method of analysis used to understand a text, relying on the evidence of objectivity in order to achieve objective truth. Hermeneutics is the art of understanding texts. The author uses Hans Georg-Gadamer's contextual interpretation, to see the relevance of Kuntowijoyo's concept of Scientification of Islam with Habermas' theory of post-secular society. In Gadamer's view, the process of understanding is a *fusion of horizons* (Hardiman, 2015). In this case, meaning is created through the fusion between the horizons of the reader and the writer. The concept of scientification of Islam is tried to be understood by the author by seeing it in the current context, namely the reality of post-secular society.

3. Result and Discussion

a. Kuntowijoyo's view on Scientification of Islam

Kuntowijoyo is an Indonesian Muslim writer, historian, and thinker who is concerned about the relationship between Islam and science. In explaining this theme, Kunto discusses the concept of scientification of Islam as a new offer in understanding the relationship between religion and science. The concept is the result of Kunto's reading of various social theories such as Thomas Kuhn's paradigm theory, Claude Levi-Strauss' Structuralism, Peter L. Berger's concept of objectification, and Antonio Gramsci's concept of subject autonomy (Boy, 2011). The concept of scientification of Islam departs from Kunto's concern about the phenomenon of secularization of science that peaked in modern times and the concept of Islamization of science proposed by Syed Naquib Al-Attas, as a response to the phenomenon of the secularization of science. In addition to these two things, Kunto sees the phenomenon of mystification in Islam. Mystification is understood as a social phenomenon in which Islam has lost its contact with reality. Science is generally understood as an attempt to understand natural and social reality logically or rationally, systematically and using certain scientific methods. With science, a scientist does not only stop at the symptoms of the object he is studying, but can understand the things that cause these events to occur. Through the scientific methods used, a scientist can explain certain events causally, by describing the cause-and-effect relationship between the visible object symptoms and the events that cause the object symptoms to be present. So that the scientist's knowledge of certain object symptoms is obtained not fragmentarily but systematically. In Islam too, a Muslim is required to understand the *kauniyah* verses in addition to the *qauliyah* verses in order to understand the greatness of God. This indicates that a Muslim is also required to master science in order to understand reality.

Science was born during the enlightenment (*aufklärung*). If the term is understood in general, then the enlightenment in question has emerged since the Classical Greco-Roman period, precisely in the 6th century BC. This period is referred to as the Greek Miracle. In the era before the emergence of the Greek Miracle, people explained the reality of the universe through myths (*mythos* = story) and Greek religious traditions. However, in the 6th century BC, precisely in the Greek overseas territories, thinkers emerged who tried to overcome the myths. They sought to explain reality and the workings of the universe through reason. In these thinkers, there was a transition from myth to logos or ratio. The transition from myth to logos is the embryo for the birth of philosophy. However, philosophy at that time was not understood as a separate science. Rather, it was synonymous with science. Doing science means philosophizing. The separation between science and philosophy occurred in the 16th century and reached its peak in the 18th century. Science began to develop rapidly in the 15th century which then reached its climax in the 18th century until now. The rapid development of science cannot be separated from the role of Descartes with his dictum *Cogito Ergo Sum* and Immanuel Kant with the dictum *Sapere Aude!* (Rashid, 2022). The rise of science in the early 15th century AD was marked by the spirit of Humanism and the Renaissance movement. Humanism is an ideology that recognizes human potential. In the Humanist view, humans are positioned as the central subject. Humans with their potential in the form of reason are considered capable of solving worldly problems, without having to base themselves on supernatural things such as God, myths, scriptures, and so on. Meanwhile, the Renaissance was an intellectual movement

spearheaded by the Humanists to re-explore Ancient Greek and Roman cultures. Philological research played an important role in this era.

The effort was not to return to these cultures, but rather to reinterpret them for the benefit of the future of the Western world. Humanists no longer look to scripture or ecclesiastical authority, but to the wisdom of the ancient Greeks and Romans. In this case, the Humanists seemed to dismiss the views of the scriptures. Scripture was seen as a doctrine that interfered with efforts to find objective knowledge. An English philosopher Francis Bacon, in the spirit of the Renaissance, stated that philosophy must be separated from theology. Man must be able to solve his problems independently with his intellect, without the help of dogma. In this case, it can also be said that this understanding is Anthropocentrism, which is a full belief in the ability of humans to solve all knowledge problems. Science then reached its climax during the 18th century. With the jargon "sapere aude!" proposed by Immanuel Kant, positive science experienced its peak (Stangroom and Garvey, 2005). There are at least three things that characterize the development of science during the Aufklärung period. The main characteristic of this period is that everything must be faced with the court of reason and science must be freed from the doctrine of scripture (Horkheimer, 2002). The rapid pace of science then led to the phenomenon of differentiation in science. The differentiation in question is a clear distinction between religion and science. The consequence of this idea is the assumption that science is value-free. Science is not bound by religious values. These values are not allowed to participate in the activities of scientists. So that science can make claims objectively and develop autonomously. Science cannot take sides with human interests, because of the objectivity of science itself. In this case, science has now become secular, because it has been separated by the values of religious traditions. The following scheme illustrates the process of the birth of secular sciences according to Kuntowijoyo concept:



Gambar 1. Secularization Process

The assumption of value-free knowledge then raises a serious response among contemporary Muslim thinkers. Science, which has contributed a lot to the whole of humanity, was formed through Western civilizations. Western civilizations, which were built through ancient Greek and Roman cultures, produce views that tend to lead to relativistic, nihilistic, dualistic to secularistic (Soleh, 2020). In the first world conference on Islamic education in Mecca in 1977, Syed Naquib Al-Attas offered a new idea in order to face this Western civilization, namely the Islamization of Science (Syaifullah et al., 2023). The concept arises from the concerns of Muslims in seeing the phenomenon of science that has been secularized (Siregar et al., 2024). With the Islamization of science is meant an effort to sterilize the Western worldviews that infect science with Islamic worldviews. For Naquib, the first step that Muslims must take is the Islamization of language. By definition, Islamization of language is an effort to change the perspective and understanding of the meaning of a language, term, or words built in certain scientific disciplines based on a world view or worldview that is extracted from Islamic beliefs and values.

Muslim thinkers have produced many Islamic discourses that focus on efforts to ground Islamic discourse, with the aim of making Islam as a paradigm for solving problems faced by Muslims. Kuntowijoyo is a historian and contemporary Muslim thinker who pays attention to the discourse of grounding the Koran, as well as the problem of secularization of the sciences. Kunto argues that Islam itself can be the basis for the development of modern sciences. In this case, he builds a new conception, namely Scientification of Islam. What must be understood is that scientification of Islam is different from the Islamization of Sciences. Islamization of science tends to sterilize Western civilization that is entrenched in modern sciences with an Islamic world view. Scientification of Islam seeks to make Islam a paradigm for modern sciences in order to overcome the problems faced by society globally. If the Islamization of science is an intellectual movement that moves from context to text, then scientification of Islam seeks to depart from text to context.

Kuntowijoyo is a contemporary Muslim thinker who provides a response to the symptoms of secularization that have plagued modern sciences. This response is contained in his idea of

scientification of Islam. In addition, it can also be said that the concept of Islamic scholars is an offer for Muslim thinkers who at that time still adopted the idea of Islamization of science in their efforts to attack the secularization of modern sciences. The idea of Islamization of science was quite popular in the late 1980s, which was pioneered by Syed Naquib Al-Attas and continued by Ismail Raji Al-Faruqi (Saripuddin et al., 2022). For Kunto, Islamization of science is an intellectual movement that tends to move from context to text. Meanwhile, the concept of Scientification of Islam offered by him is an attempt to reverse the framework, namely from text to context. This can be seen in Kunto's statement contained in his writing entitled *Islam sebagai Ilmu: Epistemologi, Metodologi, dan Etika*. Kunto states that Muslims should look at the real thing through Islamic perspective and the existence of sciences that are in contact with human values in the Quran.

In his writing, Kunto stated that scientification of Islam is actually an effort to demystify Islam. For Kunto, in its development Islam has five kinds of mystic, namely metaphysical mystic, social mystic, ethical mystic, reasoning mystic, and reality mystic (Kuntowijoyo, 2006). Metaphysical mysticism is a symptom that occurs in Sufism, where a Sufi or Islamic mystic melts into the Essence of God. Social mysticism is the condition of the loss of individual individuals due to the fusion of these individuals into larger groups, including sects, religious organizations, and society. Ethical mysticism is a condition in which a Muslim surrenders to fate or has a fatalistic attitude towards life. This is what the Jabariyah sect does. The mystic of reasoning is the condition of the diminishing use of reason or reason in understanding reality. While the mysticism of reality is a condition in which the loss of religion's relationship with reality, in this case reality as a context (Kuntowijoyo, 2006). Kunto's project of scientification of Islam focuses on the latter problem, the mystique of reality. For some Western thinkers, religions, including Islam itself, tend to lose their actuality as religions along with scientific discoveries produced by science and technology. In this case, Western thinkers call for secularization in the public sphere in order to free science from religious values. Kunto sees that the secularization that is prevalent in modern sciences can be overcome by demystifying Islam. Demystification of Islam is an intellectual movement to reconnect text with context (Kuntowijoyo, 2006). Kunto stated that the purpose of this effort is to make the Quran a paradigm. The Quranic paradigm means a construction of knowledge that allows us to understand reality as the Quran understands it (Kuntowijoyo, 2008). In other words, the main purpose of demystification itself is to make the Quran a paradigm for solving all human problems. As well as showing Islam as a *rahmatan lil-alamin* religion by objectifying the teachings or concepts offered by the Quran.

b. Scientification of Islam Methodology

The working step that must be done in doing scientification of Islam is to understand the content of verses from the Quran. For Kunto, Muslims themselves must understand the Quran as a *transcendental structure* that becomes the main basis for understanding reality. The *transcendental structure* here refers to the recognition of a pure idea whose source is beyond human beings: a construct of value structures that stands alone and is transcendental or beyond human existence in the world (Kuntowijoyo, 2006). Kuntowijoyo's view of this *transcendental structure* is strongly influenced by the discourse of French structuralism that has given a new perspective to the social sciences. Structuralism understands that the subject is always bound by the structures that shape it. Structuralism understands the subject as a sign, which has a relationship with other signs. This view in the 20th century was developed by Claude Levi Strauss in Anthropology, Roland Barthes in Literature, Jacques Lacan in Psychoanalysis, and Michel Foucault in philosophy.

Through his understanding of the Quran as a *transcendental structure*. Kunto understands that the content of the Quran itself basically contains two parts, namely concepts called *ideal type* and historical stories or proverbs called *arche type*. While the *arche type* verses are verses that explain historical stories and proverbs. For Kunto, the approach used in the content of these verses is a *synthetic approach*. It should be understood that this approach does not attempt to prove the existence of the event objectively, but rather to synthesize human subjective appreciation and experience with normative teachings or objective events that have occurred (Kuntowijoyo, 2006). In other words, through this synthetic approach, a Muslim can contemplate the moral messages in the historical stories contained in the Quran. The goal is the psychological transformation of each individual, so that Muslims can learn lessons from the historical stories contained in the Quran.

The *synthetic approach* aims to reflect back the historical stories in the Quran. This is done by synthesizing the stories with the subjective experience of Muslims. However, for Kunto, the teachings of the Quran are not only oriented towards the formation of an Islamic personality. It is also oriented towards social transformation. In other words, Islam is a religion that contains concepts, that can be applied practically and objectively. Kunto sees that Islam is a religion that was born and is able to create social changes. In this case, Kunto sees that Islam has prophetic ideals. The prophetic ideal is a desire to create a just and egalitarian society. Kunto found this prophetic ideal in surah Al-Imran verse 110, which explicitly states that Muslims are the chosen people who have the responsibility to do *amar ma'ruf* and *nahi munkar* (Nabila et al., 2024). In this verse, Kunto sees three ideals that Muslims must strive for, namely humanization, liberation, and transcendence (Anisa, 2021). Kunto understands that these ideals can be achieved if the concepts contained in the Quran are abstracted. The abstraction process can be achieved with an *analytical approach* aimed at *ideal type* verses.

The *ideal type* verses contain many Quranic terms that refer to specific normative notions, ethical doctrines, legal rules, and religious teachings in general (Kuntowijoyo, 2006). These concepts are of two kinds, namely abstract concepts and concrete or observable concepts. Abstract concepts are theological concepts about Allah, the attributes of Allah, angels, the afterlife, *ma'ruf*, *munkar*, and so on. While the concepts that can be observed or observable include *fuqara'* (the poor), *dhu'afa* (the weak), *mustadh'afin* (the oppressed class), *zhalimun* (tyrants), *aghniya'* (the rich), *mustakbirun* (rulers), *mufasidun* (corruptors of power), and so on (Kuntowijoyo, 2008). The approach used in understanding the verses of the *ideal type* is with an *analytical approach*. The *analytical approach* is done by understanding the meaning of the views offered by the Quran. The goal is to provide a comprehensive picture of the doctrines of Islam. In addition, this approach also functions in societal transformation if these concepts are objectified into modern sciences as a problem solver for mankind. In Kunto's view, *synthetic* and *analytic* approaches cannot be separated from each other. Both are important to do. The synthetic approach directed at arche type verses aims to carry out psychological transformation in each individual. The approach aims to create individuals with Islamic personality. Through this approach, a Muslim is able to take the wisdom contained in the stories of the Quran. While the analytical approach directed at the verses of the ideal type aims for societal transformation, where the concepts contained in the Quran can be applied in every field of modern science. Although Kuntowijoyo, strongly emphasizes these two models of approach, scientification of Islam is very close to the analytic approach. Unlike the synthetic approach which is only oriented towards the formation of Islamic individuals, the analytic approach is oriented towards social change in society in general. It is this analytic approach that later became the starting point for Kuntowijoyo's scientification of Islam project.

After understanding the verses of the Quran comprehensively with the two models of approaches offered, Islamic science can be done with an analytical approach. In other words, scientification of Islam can be done through a thorough understanding of the concepts offered by the Quran. In order to make efforts to science Islam, Kunto offers two methods or ways of working that must be done by Muslims, namely *integralization* and *objectification* (Manoppo, 2017). Integralization is the integration of human scientific wealth with revelation Quranic instructions and their implementation in the sunnah of the Prophet Muhammad SAW (Azizah, 2018). Meanwhile, what is meant by objectification is an action based on religious values, but sublimated in an objective action, so that it can be accepted by everyone, not only limited to Muslims (Badar, 2020). The concepts contained in the Quran can be applied in modern sciences, which of course can provide benefits beyond Islam itself. In his book, Kunto outlines the integralistic stages as follows:



Gambar 2. Scientification of Islam Process

Scientification of Islam certainly departs from the conceptions built through religion, where religion itself provides the holy book of the Koran as a basic paradigm for Muslims. In other words, the Quran is the transcendental structure of Muslims. Although religion claims to be the source of truth, ethics, law, policy and knowledge, but religion itself never forgets human intelligence, or vice versa. Religion also continues to recognize human findings, namely in the

form of modern sciences that have developed rapidly. Recognition of the two sources of knowledge is referred to as, theanthropocentrism. Through the recognition of these two sources of knowledge, namely religion and science, dedifferentiation is born, namely the integration of religious concepts with every sector of people's lives, especially science. In this case, there is no demarcation between the concepts of religion and science. Through this unification process, integralistic science was born, which means science that unites God's revelation or the concepts contained in the Quran, with human findings (science).

Meanwhile, the objectification method is an attempt to apply the concepts contained in the Quran to the sciences. This method is an attempt to internalize values into objective categories beyond the boundaries of religion, culture, ethnicity, and so on. The concepts contained in the Quran are expected not only to benefit Muslims, but also to benefit all mankind. Through this objectification method, Kunto wants to show that Islam is a religion of *Rahmatan lil 'Alamin*. The objectification method is done after the integralization effort by Muslims. Kunto himself understands that the Quran is very rich in concepts. The diversity of these concepts must be dialogued with the reality faced by the sciences, as a result of the human thought process. In this case, the concepts that are emphasized in the Quran are can be basis for scientification of Islam project.

As a case in point, the concept of *shaum* (fasting) is not only useful for Muslims in seeking rewards. But it is also useful for health science as a method of healing for humans who experience obesity. The concept of profit sharing (*mudharabah*) and cooperation (*musyarakah*), is not only useful for Muslims, but also useful in developing economic ethics in society in general. As well as the concept of zakat in Islam, it can be useful for the problem-solving paradigm that has been faced by social theorists, namely the alleviation of poverty in society. In addition, in the Islamic political tradition, the concept of deliberation is known, the concept can be applied to societies that are sociologically very pluralistic and democratic. In Islam, deliberation emphasizes the active participation of every Muslim in solving community problems through negotiation. This is in line with the concept of democracy which has its roots in Greek culture.

c. Epistemological Analysis of the Philosophical Paradigm of Scientification of Islam

The concept of scientification of Islam is an original philosophical idea. This concept is an effort to respond to the symptoms of secularization of the sciences, as well as to provide a new offer for the dynamics of Islamic thought, which at that time Muslim intellectuals were still following the discourse on the Islamization of science. Islamization of knowledge is a movement of thought that seeks to filter the science ridden by Western civilizations, therefore it can be said that this intellectual movement departs from the reality to the text. Islam is considered as a mere instrument to filtering Western civilization that is entrenched in modern sciences. In contrast to the Islamization of science, scientification of Islam seeks to start from the text to the context. The text itself must dialogue with the context or reality. And always be a paradigm for solving problems presented by the context. In this case, the concept of Islamic scholarship developed by Kuntowijoyo is based on epistemological assumptions, such as the source of knowledge that becomes the foundation, the instrument of knowledge used, how to obtain knowledge, the theory of truth adopted, and the validation of reality.

The sources of knowledge recognized in the scientification of Islam project are the Quran and reality as far as humans are concerned. The concept of scientification of Islam accepts reality as the source and point of departure for humans, but in dealing with reality, humans must make the text of the Quran a paradigm for solving problems. The concepts in the Quran that have been examined in depth are integrated with modern sciences as a result of the human mind. Integralization of science makes the reality faced by each modern science as a standpoint in the development of Islamic science. The instruments of knowledge recognized in this idea of Islamic science are reason and senses. Human intellect and senses are used to understand the concepts in the Quran semantically, and try to contextualize these concepts to the problems faced by humans in general. In this case, the way to obtain knowledge is by placing the Quran as a transcendental structure, and trying to integrate and objectify God's revelation.

The principle of truth or theory of truth held by the idea of Islamic science is the coherence theory of truth. If in the correspondence theory of truth the basis of truth is objective facts and in pragmatic theory is the emphasis on practical benefits, then the coherence theory places the basis of truth on logical consistency (Faradi, 2019). Coherence theory of truth presupposes that a proposition can be said to be true if it is coherent or logically consistent with

the entire belief system that has been accepted as truth (Sudarminta, 2002). A certain metaphysical proposition or concept can be justified, as long as it gives a consistent character in the overall system of thought or belief. In scientification of Islam concept, the concepts contained in the Quran are understood as elements that have a logical connection and have practical implications for humans. Kunto himself rejects the pragmatic view, because in Islam, God's revelation has the truth itself. Regardless of whether or not it is useful for human *praxis* at any given time, God's revelation is absolute truth (Kuntowijoyo, 2006).

d. Scientification of Islam for the Post-Secular Society: Translation of Religious Ideas and Informal Public Spaces

Jurgen Habermas in an article entitled Religion in Public Sphere states that in the 20th century until now, religion should not only be limited to the private sphere. In this case, Habermas states that the secularism hypothesis regarding the status of religion which only appears in the private sphere has lost its power (Barbato, 2020). Habermas sees religion taking part in the public sphere. Religion can participate in solving problems that appear in the public sphere. In this position, Habermas states that religion and the secular world should now be in a relationship of mutual need (Hedi, 2020). Habermas calls this social order a post-secular society, which is a condition in which religion participates in the exchange of discourse in the public sphere. In contrast to secular society, which rejects the existence of religious discourse in the public sphere, and limits it to the private sphere. Post-secular society presupposes a process of mutual learning interaction (Bermejo, 2016). Mutual learning interactions between religious and secular societies in the public sphere are the main characteristics for the formation of a post-secular society. In the journal written by Habermas in 2006, he stated that there are main conditions that must be met by religious communities to appear in the public sphere. The main requirement is that religious communities must translate their religious languages into a language that is generally accepted. Habermas firmly states; "Religious traditions have a special power to articulate moral intuitions, especially with regard to vulnerable forms of common life. In terms of related political debates, this potential makes religious speech a serious candidate for transporting possible truth content, which can then be translated from the vocabulary of a particular religious community into a generally accessible language" (Habermas, 2006). The religious concepts contained in every religion can be an offer for every problem in the public sphere. However, this can be possible if religious communities can transmit their particular theological language into a language that can be heard by the general public.

Departing from Habermas' basic assumption, Islam as a religion must certainly be able to dialogue with reality in welcoming the social conditions of post-secular society. Post-secular society is a momentum for Muslims in making Quranic discourses as a paradigm for solving problems faced by Muslims. In this case, as one of the elements in a religious society, Muslims can also play a role in the public sphere. On condition that they can translate their religious languages into a language that is generally accepted. Efforts to translate the religious language of Islam can be done by objectifying the concepts offered by Kuntowijoyo in his concept of scientification of Islam. As already explained, Islam contains religious concepts, such as *mukharabah*, *musyarakah*, *shaum*, and *zakat*. Although they come from Quranic verses, these concepts can be applied universally if Muslims can translate these concepts into a language that is generally accepted. In other words, they can apply to every element of society, and these concepts can solve the problems faced by human beings.

Concepts such as *shaum*, not only mean worship for Muslims during the month of Ramadan. In Islam, fiqh scholars generally argue that *shaum* (fasting) is an activity of refraining from eating, drinking, having sexual intercourse, speaking harshly, and avoiding vain words at a predetermined time (Rahmi, 2015). Muslims practice fard fasting in the month of Ramadan and sunnah fasting at certain times, such as fasting Arafat. The concept can be translated into generally accepted language into human efforts to endure hunger or fasting, and can be practically applied in health sciences such as obesity, and heart disease. Just like the concept of Yoga in ancient Indian teachings, which has been applied practically in the world of health and sports.

In the field of politics, Islam has a concept of deliberation that can be transmitted into the generally accepted language of democracy. *Musyawah* comes from the Arabic word *syawara*, which means taking honey from a beehive. The terminology then developed into everything that is taken and removed from others (including opinions) (Hanafi, 2013). The concept of

deliberation was certainly an Islamic political tradition during the Khulafaur Rashidin period. After the Prophet died, Muslims gathered to hold negotiations regarding who had the right to replace the leadership of Muslims. In the negotiations, Caliph Umar was chosen as the successor to the Prophet. The practice of deliberation was applied until the caliphate of Ali ibn Abi Talib. In this case, if applied to a secular society, the discourse of deliberation can be an encouragement for all human beings to always express opinions in the public sphere. It also supports freedom of speech in the public sphere without pressure.

In economics, the concept of *mudharabah* (*dharaba* = hitting or walking) and *mukhabarah* (*khobar* = news) in Islam can be translated into common language as profit sharing and cooperation. This concept presupposes that everyone should be fair and mutually responsible to each other to achieve economic justice. This concept certainly does not only apply to Muslims, but also to society in general. If translated into general language, the concept requires all human beings (not only Muslims), to always work together and be fair in sharing profits equally. In addition to these two concepts, there is also the economic concept of *zakat* (additional). Zakat is one of the pillars of Islam that can be translated into charity in English. This concept enshrines the effort to spend certain goods intended for certain people. If the meaning of zakat can be expanded, then the concept does not only apply to Muslims. Rather, it applies to all communities to always share their wealth with the poor, in order to alleviate the problem of poverty. In the journal he wrote, Habermas stated; "The truth content of religious contributions can only enter into the practice of institutionalized deliberation and decision-making if the necessary translation has occurred in the pre-parliamentary realm, namely in the realm of public politics itself" (Habermas, 2006). Habermas divides public space into two types, namely formal public space and informal public space. Formal public space is a place for organized discourse exchange, such as parliamentary sessions. Meanwhile, informal public space is a space where people can exchange discourse without being organized and can be done spontaneously. Informal public spaces include places such as parks, cafes, public discussion forums, and so on. All forms of discourse are present in informal public spaces. In informal public spaces, various kinds of discourse can appear without repression by any party, even by the state. In the context of a democratic post-secular society, efforts to issue Islamic discourse can only be done in the informal public space sector. This is because the public space is a place where people can share their opinions without coercion and certain regulations. Also, a place where all kinds of discourses, both moderate and fundamental, can be accepted. Religious discourses with particular theological languages that have been translated can only appear in informal public spaces. These religious discourses can become the basis of consideration for the state in determining a law in a parliamentary session, provided that their theological-particular language has been translated into a language that is generally accepted in society. In this case, there is a need for objectification efforts by Muslims, so that the religious concepts contained in religious teachings can be generally accepted by secular society.

4. Conclusion

Scientification of Islam is essentially an effort to demystify Islam. As expressed by Kuntowijoyo, Islam as a religion has experienced mystification, where the normative teachings of Islam itself have lost contact with reality. So that Islam is considered unable to dialogue with reality. Islam is considered an ahistorical religion. In this case, there is a need for demystification of Islam, namely connecting the text of the Koran with the context or reality faced by humans globally. Scientification of Islam places the Quran as a transcendental structure, which is the paradigm of Muslims. Through the placement of the Quran as a transcendental structure, scientification of Islam in understanding the Quran moves through two ways, namely synthetic-analytic. The synthetic approach is used to understand verses that explain historical events. While the analytic approach is used to understand the concepts contained in the Quran. In addition to understanding the Quran regarding these two approaches, scientification of Islam proclaims the need for the integralization of sciences with Islam and the objectification of Islamic teachings. In order for Islam to become a religion that is rahmatan lil-alamin.

Kunto's view on scientification of Islam can certainly be a new alternative for contemporary Muslims to face the social reality of post-secular society. Post-secular society is a social reality where there is mutual learning interaction between religious and secular societies. However, post-secular society provides pre-requisites for religious communities to translate their particular religious language into a generally accepted language. In this case, of course the

effort to objectify or ground the Quranic discourse offered by Kunto can be an alternative for Muslims in translating religious languages into generally accepted languages in the context of post-secular society. So that the discourse, although religious, can be accepted by secular society and practically applied by the general public in solving global problems.

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