

IMPLEMENTATION OF KUNTOWIJOYO'S PROPHETIC SOCIAL SCIENCES AS AN APPROACH TO RECONSTRUCT THE INTERPRETATION OF THE QUR'ANIC VERSES OF THE STORY OF IBRAHIM

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Abstract

This study explores the utilization of Kuntowijoyo's concept of Prophetic Social Science as a method for comprehending the verses of the Qur'an. The passages in question pertain to the narrative of Abraham engaging in dialogue with different interlocutors. This study addresses three key inquiries: 1) The definition of ISP and Kuntowijoyo's perspective on it. 2). Which passages pertain to the narrative of Ibrahim AS? 3). What is the process of constructing verse interpretation through ISP and how do the implications and implementations of interpretation products affect social life in Indonesia. The research methodology employed is descriptive analysis, specifically utilizing a literature review technique encompassing primary materials authored by Kuntowijoyo and secondary sources published by other scholars who have explored Kuntowijoyo's concepts. The findings of this study indicate that ISP, which stands for Islamic Science Prophetic, is a scientific output derived from prophetic material that encompasses more than only the teachings of Prophet Muhammad. 2). Ibrahim serves as an exemplary character that may be emulated as a role model in ISP. This is derived from the manner in which Ibrahim engaged in discussion with his interlocutors. 3). Ibrahim's dialogue approach serves as an exemplary model for fostering peace in social life, particularly among religious individuals in Indonesia.

Keywords: Prophetic Social Science; Abraham's Story; Leadership, Faith Dialogue

Abstrak

Tulisan ini membahas tentang bagaimana konsep Ilmu Sosial Profetik Kuntowijoyo dijadikan sebagai sebuah pendekatan dalam memahami ayat-ayat al-Qur'an. Adapun ayat-ayat yang dimaksud adalah ayat yang berkaitan dengan kisah dialog Ibrahim dengan berbagai lawan bicara. Kajian ini berangkat dari tiga pertanyaan mendasar, 1). Apa yang dimaksud dengan ISP dan bagaimana pemikiran Kuntowijoyo. 2). Apa saja ayat-ayat yang berkaitan dengan kisah Ibrahim AS. 3). Bagaimana konstruksi interpretasi ayat melalui ISP dan bagaimana pula implikasi serta implementasi produk interpretasi dalam kehidupan bermasyarakat di Indonesia. Metode penelitian yang digunakan adalah deskriptif analitik, khususnya dengan menggunakan pendekatan kajian kepustakaan melalui sumber-sumber primer karya Kuntowijoyo maupun sumber-sumber sekunder yang dituliskan orang lain terkait ide-ide Kuntowijoyo. Hasil penelitian ini adalah 1). ISP adalah produk ilmu yang diambil dari data profetik kenabian yang tidak hanya terpaku kepada nabi Muhammad. 2). Ibrahim merupakan figur yang dapat dijadikan role model dalam ISP. Hal ini didasari dari bagaimana Ibrahim berdialog dengan lawan bicaranya. 3). Konsep dialog Ibrahim adalah contoh yang ideal bagi umat manusia, khususnya umat beragama di Indonesia dalam menciptakan kedamaian dalam kehidupan sosial.

Kata kunci: Ilmu Sosial Profetik; Kisah Ibrahim; Kepemimpinan; Dialog Iman

A. INTRODUCTION

In the social sphere, particularly in Indonesia, an exemplary leader should possess the capacity to advocate for social justice on behalf of the Indonesian populace. However, the truth is that justice and equality in numerous dimensions in Indonesia have not been fully achieved or experienced to their maximum potential. The level of inequality is becoming conspicuous, and the distance between the bourgeoisie and proletariat is widening. It is essential to analyze the structure of Qur'anic verses in order to determine the qualifications and qualities of the perfect leader. The selection of Prophetic Social Sciences or *Ilmu Sosial Profetik* (hence referred to as ISP) as an approach was driven by the fact that ISP was the sole Islamic scientific paradigm introduced in the archipelago (Rahardjo 2016).

Studies on ISPs and Ibrahim's Stories have actually been carried out, among the various trends of the discussion are, *first*, the Study of ISP and its correlation to education (Effendi, Aulia, and Salsabila 2023; Praja and Muslih 2021). The discussion in the theme of the study is related to the construction of ISP-based education (Maryastuti 2022). ISP as the foundation of the educational curriculum (Astuti 2018), and the concept of teacher personality according to the ISP perspective (Sibawaihi 2022). *Second*, Islamic Studies and ISP (Rahardjo 2016; Syaefudin and Maksudin 2023). The discussion in the theme of this study is Islamic studies in general, such as the ISP approach in understanding the Qur'an, prophetic social values in fasting, and analysis of changes in the social conditions of the Qur'an with ISP (Harahap and Setiawan 2022). *Third*, ISP and Indonesianness. Some discussions in the article such as, Islamic Social Prophetic in Pancasila Ideology, Prophetic Paradigm; alternative socio-religious studies in Indonesia, discussion on the development of Nusantara Social Sciences.

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Nevertheless, there is a paucity of research that particularly examine the use of ISP as a means of analyzing texts related to the narrative of Prophet Abraham. This study addresses three key issues. Firstly, it explores the definition of ISP (Internet Service Provider) and examines Kuntowijoyo's perspective on the matter. Furthermore, could you please provide the specific scriptures that pertain to the narrative of Abraham (AS)? *Thirdly*, this inquiry pertains to the methodology employed in the construction of verse interpretation through the Internet Service Provider (ISP), as well as the implications and practical application of these interpretation products in the public sphere of Indonesia.

B. METHODOLOGY

This research methodology employs a qualitative approach, utilizing a literature review as its primary method. The researchers gathered a substantial amount of data from relevant literature for their investigation. Two instances of data are the book "Islam as Science" by Kuntowijoyo (Kuntowijoyo 2007) and "Qashash al-Anbiyā" by Ibn Katsir (Imaduddin 2015). Furthermore, the researchers also provide data from Kuntowijoyo's other literary works that exhibit a link with this study, including his books entitled Islamic Paradigm, Muslims Without Mosques, as well as various written materials, books, or scientific publications that might substantiate the research. This research employs analytical descriptive techniques to process data, wherein the condensed data are used to identify relevant information and subsequently described the acquired data. Researchers then undertake a comprehensive analysis of this data to fulfill the study's objectives.

C. RESULTS AND DISCUSSION

1. Kuntowijoyo's Islamic Paradigm and the Prophetic Social Sciences

a. Islamic Paradigm- Qur'anic Paradigm

Within the context of Islamic science, it is imperative to formulate social theories grounded in religious principles as outlined in the al-Qur'an. Consequently, anybody who wishes to develop knowledge from it must comprehend the Qur'an as a paradigm. Kuntowijoyo explicates the paradigm, as expounded by Thomas Kuhn, wherein social reality is produced through a certain cognitive framework or method of investigation, which therefore yields a particular form of knowledge (Kuntowijoyo 1991).

Contrary to popular belief, Kuhn did not assign any specific definition to the term "paradigm" in his book "The Structure of Scientific Revolution," although mentioning it 21 times throughout his work. It may be inferred that this significance is derived from Kuntowijoyo's own perspective. Robert Friedrichs and George Ritzer were among the individuals who attempted to articulate the significance of the paradigm. Friedrichs formulated the paradigm as follows;

"...as a fundamental view of a discipline about what is subject matter that should be studied (a fundamental image a discipline has of its matter)."

Whereas Ritzer synthesizes paradigms as the fundamental views of scientists about what is the subject matter that should be studied by a branch of science (in the discipline) (George 2004). The Islamic paradigm as Kuntowijoyo meant is a tarawan concept of Islamic-based social science theory. Actually, what Kuntowijoyo offers is not permanent as the nature of social science is always dynamic. What Kuntowijoyo offers is a transformative theory (Moeslim 1997). So it can be concluded that Islamic social theory is

not permanent. What is permanent is the substance and normative value contained therein (Kuntowijoyo 1991).

The paradigm described by Kuntowijoyo is a framework of knowledge that enables us to comprehend reality in the same way that the Qur'an does. The development and construction of the Qur'an Kuntowijoyo paradigm is aimed at attaining prophetic objectives and restoring society to its ideal social order. For instance, the Qur'an explicitly states in Sura Ali Imran verse 110 that the most exemplary individuals are those who identify as Muslims and fulfill their obligations of *amr ma'ruf* (enjoining what is right) and *nahiy munkar* (forbidding what is wrong). Therefore, it may be inferred that the prophetic duty of Muslims includes the promotion of humanization, liberation, and transcendence. Kuntowijoyo proposed the concept of Prophetic Social Science, which was derived from a theoretical framework based on the Qur'an (Kuntowijoyo 1991).

b. Prophetic Social Sciences

The development of Prophetic Social Science is justified by certain factors. Kuntowijoyo observed that intellectuals and social scientists in the archipelago held a profound reverence for Western views. These findings have significant ramifications for the examination of Nusantara occurrences using western theories, despite the fact that western theories may not be inherently appropriate for studying phenomena in the archipelago.

The origin of the notion of Kuntowijoyo may be attributed to at least two primary sources. The archipelago's social sciences are reliant on western social sciences. This phenomenon is seen in the social learning model implemented at several colleges, wherein Western ideas are deemed the most suitable for imparting knowledge to pupils due to their perceived superiority. Furthermore, the act of mindlessly emulating Western practices (Jurdi 2011).

ISP is a recent innovation that has sprung from many secular ideologies and Western notions. Kuntowijoyo rejected the concept of methodological secularism, contrary to the belief held by many Westerners. Instead, he proposed a novel approach called methodological objectivism. Translating the subjective values of religion into objective categories that are universally comprehensible, regardless of one's comprehension of the original values, and may be accepted by everyone without necessarily agreeing with the original values (Muttaqin 2016).

Surah Ali Imron verse 110 became the initial paradigm of the formation of ISP. According to Kuntowijoyo, the verse contains four implied points and three main pillars (Kuntowijoyo 2001). The four implied points in question are: First, the concept of chosen people. What is described about chosen people in Islam is certainly different from the chosen people version of Judaism. Judaism's concept of chosen people is an empty mandate, resulting in racism. In contrast to the chosen people version of Islam which requires the perpetrator to do three things; calling for goodness, preventing the unfortunate, and believing in Allah. Second, historical activism, working among people (*ukhrijat linnās*) means that the ideal for Muslims is the involvement of the Ummah in history. This is because Islam is actually a religion of 'charity (Nurhaedi 2011). Third, the urgency of consciousness. The concept of consciousness offered by Kuntowijoyo is different from consciousness according to Marxism. If Marxists hold that superstructure (consciousness) is determined by structure (social base, material conditions) (Coleman 2008; Ritzer and Goodman 2005; Upe 2010) then in Islam the opposite, where the one who determines the form of consciousness is God, not the individual. Fourth, prophetic ethics. That is, this verse applies universally and generally, both individuals (laymen, experts, super-experts), institutions (science, universities, mass organizations, social

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organizations), and collectivities (pilgrims, people, community groups). What needs to be underlined is that Prophetic Social Science must be based on a conscious movement whose fruits will be picked in a short period of time (Kuntowijoyo 2001; Muttaqin 2016).

While the three main pillars in question are as follows:

1) Humanization

The term Humanization is an interpretation of *Amar Ma'ruf* in Sura Ali Imron verse 110. In the language of *Amar Ma'ruf* is interpreted as inviting goodness, but according to Kuntowijoyo's Interpretation, the Interpretation of the term is not limited to that but is humanizing humans or sourced from *humanism-theocentric*. The concept related to Humanities is explained in Fushilat verse 53, where *nafsiyah* is a form of science (Masduki 2017)

2) Liberization

The term, called *nahiy munkar* in Arabic, aims to free mankind from despicable deeds and morals. The liberation referred to here is liberation in the context of science, not ideological liberation.

3) Transcendence

Transcendence for Muslims is defined as having faith in Allah. The purpose of Transcendence is to add a transcendental and cultural dimension. It is this passage that is the product of the interpretation of *tu'minūna billāh*.

c. Correlation and Urgency of ISP in Sociological Studies

Prophetic social science has its own position in the analysis of Abrahamic verses in the Indonesian context. This is because Kuntowijoyo's background in the formulation of ISP was to answer the problems of sociological scholars at that time who were too applauding western theories, while the theory was not necessarily appropriate if the object of research was the social phenomenon of

the archipelago. This factor then initiated Kuntowijoyo in formulating ISP. Kuntowijoyo's new offer has vital urgency in the sociological study of the archipelago. The hope is that what Kuntowijoyo formulated can become a "scalpel" analysis that is sharp, on target, and contributes a lot to Indonesian studies.

2. Information related to the Story of Ibrahim

Ibrahim is one of Allah's chosen Humans. who was sent as a prophet to convey the teachings of *the Hanif* to mankind. The complete sanad is Ibrahim bin Tarikh (some call it Azar) (250), bin Nahur (148), bin Sarugh (230), bin Raghu (239), bin Faligh (439), bin Abir (464), bin Salih (433), bin Arfakhasyadz (438), bin Sam (600) bin Noah. Imaduddin (2015) states Ibrahim was born around 2000 BC in your, a small region in the Chaldean region of Babylon.

Ibrahim was born in Ghauthah, Damascus Imaduddin Abu Fida' Isma'il ibn Kathir al-Quraisyi ad-Dimasyqi. in the life of an idolatrous society. In addition, some other people also worship the Stars. Although Ibrahim was born and grew up in an area where there were many temples as the center of their belief (Ghafur 2008), even Ibrahim never worshiped idols because Allah kept him from shirk.

In addition, Ibrahim was one of the *Prophets 'ulul 'azmi*. he is also called the *khalīlullāh* or beloved of Allah because of his extraordinary patience and success in facing the trials given by Allah Almighty. His whole life has been devoted to establishing *the millah of Allah*. No wonder, then, that Abraham had a special position among other prophets.

There are at least four reasons why Abraham was the chosen figure among other prophets. *First*, Ibrahim has successfully passed the tests given by Allah (swt), both tests in the family and in his preaching to the community. *Second*, Ibrahim gained his understanding of god and raised his belief in god from *maqām 'ilm*

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al-yaqīn to *maqam 'ain* al-yaqīn through a process of critical
reasoning with logical arguments. *Third*, Ibrahim always spread
and fought for his faith at every opportunity. *Fourth*, Ibrahim as
abu al-Anbiyā' was the only path of the prophets after him so that
Ibrahim became a figure for the divine religions (Raharjo 2002).

During his lifetime, Ibrahim had four wives and 13 children,
namely Hajar al-Qibthiyah al-Mishriyyah, mother of Isma'il and
Sarah, mother of Ishaq. After Sarah's death, Ibrahim married
Qanthur bint Yaqthin al-Kan'aniyyah who gave birth to Zamran,
Saraj, Yaqsyan, Nasyad and the rest are not named. After Qanthur,
Ibrahim married Hajun bint Amin and gave birth to Kaisan,
Sauraj, Amim, Luthan, Nafis. Imaduddin Abu Fida' Isma'il ibn
Kathir al-Quraisyi ad-Dimasyqi.

The name Ibrahim is also immortalized as the name of a
surah in the Qur'an. In addition, many related stories are
mentioned in the Qur'an in 25 suras and 186 verses. Of the 25
letters, there are at least 13 letters containing the story of Ibrahim.
These letters are QS. al-Baqarah, QS. Āli 'Imrān, QS. al-An'ām, QS.
Hūd, QS. Ibrāhīm, QS. al-Ḥ ijr, QS. Maryam, QS. al-Anbiyā', QS.
al-Shu'arā', QS. al-'Ankabūt, QS. al-Ş āffāt, QS. Şād, and QS. al-
Dzāriyāt. The word Abraham itself is mentioned 69 times in the
Qur'an.

a. Themes of the story of Abraham in the Qur'an

From the various stories of Abraham in the Qur'an, at least it
can be classified into several discussions, including; First, the
Introduction (Information about Abraham's mission). Second,
Ibrahim was tested by orders and prohibitions, and made a leader.
Third, Ibrahim's preaching to his father. Fourth, Abraham's
contemplation of natural phenomena. Fifth, the attitude of Azar
(Ibrahim's father) to Ibrahim's da'wah. Sixth, Dialogue with his
people. Seventh, Ibrahim cut into barrels of idols. Depal, Ibrahim
was interrogated, Ninth, Ibrahim was burned. Tenth, Dialogue with

Namrud. Eleventh, Animate the bird. Twelfth, the birth of Isma'il. Thirteenth, Isma'il slaughter. Fourteenth, Baitullah is a place of merit and a safe place. Fifteenth, the Abrahamic Prayer for the prosperity of Makkah. Sixteenth, Ibrahim and Isma'il built the foundation of the Kaaba. Seventeenth, Abraham's Prayer for his descendants. Eighteenth, Abraham's prayer for his parents. Nineteenth, the Angel brought glad tidings. Twentieth, The attitude of Sarah (Ibrahim's wife) towards the good news. Twenty-first, News of Ishaq's birth. Second pulu two, Dialogue with angels about the people of Luth. Finally, Ibrahim's will to his son and Ya'qub (Qalyubi 2009).

In this study, the researcher specifies studies in the discussion that have a correlation with the following themes, namely Concept analysis on how to dialogue Nabi Ibrahim with Prophetic Social Sciences. A study that will bring *text to context* the dialogue of the prophet Abraham to the realm of the social situation of society.

b. Prophet Abraham's Dialogue in the Qur'an

The style of responding to the interlocutor in general (such as rhetoric, how to express opinions, respond to arguments, give affirmations, mediate disagreements) can reveal a person's personality. No exception is the style of dialogue of Nabi Ibrahim, which is narrated in the Qur'an. There are at least six divisions of the major themes of Abrahamic dialogue in the Qur'an. First, the dialogue about monotheism. Secondly, dialogue about natural phenomena. Third, a dialogue about changing the direction of the sun. Fourth, the dialogue about bringing the dead to life. Fifth, the dialogue on qurban (Isma'il). Sixth, dialogue about giving ormatan to guests (Qalyubi 2009).

While the classification of Abrahamic dialogue based on the interlocutor is divided into six, namely *first*, Abrahamic dialogue with Allah swt. Second, Abraham's Dialogue with Angels. Third,

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Abraham's dialogue with King Namrud. Fourth, Abraham's
dialogue with his father and his people. Fifth, Abraham's dialogue
with his wife. And sixth, Abraham's dialogue with Isma'il.

The concept of Abrahamic dialogue in the Qur'an is interesting to discuss. The reason is, Ibrahim as a prophet figure must give *uswah* to his followers in the three divine religions (Islam, Judaism, Christianity). In this paper the researcher will present the data of Ibrahim's dialogue in the Qur'an and analyze it with the concept of Kuntowijoyo's Prophetic Social Science.

3. Interpretation of Abrahamic dialogue verses and their analysis

a. Abraham's dialogue with Allah Almighty

Ibrahim's communication to Allah in the Qur'an is actually a lot in the form of Abrahamic prayers as in QS. al-Baqarah [2]: 126-129, QS. Ibrāhim [14]: 41, and QS. al-Şāffāt [37]: 100. In the Qur'an, these prayers are not responded to by words like dialogue in general, but Allah answers them through the fulfillment of Abrahamic strings and verses.

In addition to prayer, there is communication between Ibrahim and Allah narrated in the Qur'an, namely the dialogue about bringing the dead to life (QS. Al-Baqarah [2]: 260). According to al-Thabari, this dialogue took place after Ibrahim had a dialogue with the king of Namrud (Ath-Thabari 2008). In the verse it is explained that Ibrahim asked Allah (swt). to show how to bring the dead to life. The question was aimed at increasing his belief in god from *maqām 'ilm al-yaqīn* to *maqām 'ain al-yaqīn*, not merely without reason. Allah then showed his power by commanding Ibrahim to take four birds and chop them, then put them on each different hill. Subsequently, by the power and permission of Allah the birds immediately came back to Abraham.

In this episode, it describes how Ibrahim placed himself humbly before Allah Almighty. and surrender to what God has given him. Meanwhile, Allah answered Abraham's prayers and commanded Ibrahim to do something that was impossible for mankind to do. This is to increase the degree of faith and faith of Ibrahim. The aspect of transcendence is very visible in the episode, namely that everything that happens is always influenced by the intervention of Allah Almighty. Although reason (human reason) has an important role in science. In this context, the position and role of divine revelation (which is transcendent) always directs the practitioner of knowledge and provides corridors in science. This is inseparable from the fact that the human brain has limitations.

b. Abrahamic Dialogue with Angels

There are several Accounts of Abraham's dialogues with angels mentioned in the Qur'an. Among the stories in question is the story of Ibrahim and his wife (Sarah) when they received good news about the birth of their son, Isaac, which was then followed by Ibrahim's discussion with the angel about the people of Lut in QS. Hūd [11] verses 69-75, QS. al-Ḥ ij̄r [15] verses 51-57, and QS. al-Dzāriyāt [51] Verses 24-32.

In these verses it is explained how Abraham's expression and attitude when visited by angels disguised as guests. Ibrahim looked terrified because the angel disguised as a guest was seen by Ibrahim their hands did not want to eat the treats served by Ibrahim and his wife (ad- Dimasyqi 2000). Then the Angel said not to be afraid. They (angels disguised as guests) came to give glad tidings about the birth of a boy.

After hearing the angel's explanation, the fear that enveloped Ibrahim was gone. Then Ibrahim again had a dialogue with the angel about the prophets of Lut who would be sacrificed by Allah Almighty. (QS. Hūd [11] vv. 74-76). In *Tafsir Jalalain*, it is mentioned that Ibrahim had a very gentle, patient and

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compassionate personality. He is also a servant of Allah who has
many istighfar (Al-Suyuthi and Al Mahalli 2015).

While in *Tafsir Ibn Kathir* it is mentioned that there was a dialogue that contained the process of negotiating Ibrahim to the angels not to destroy the prophets of Luth, because in it there was Luth, a prophet who believed and obeyed the commands of Allah swt (ad- Dimasyqi 2000). Quraish Shihab also explained the same thing, that Ibrahim was someone who had a very patient nature. Shihab interprets the word *ḥalīm* as "unhurried (Shihab 2012).

Ibrahim did not like it when the reserve was moved, so he felt sorry if he saw others stricken by disaster. It was this *attitude of ḥalīm* that Ibrahim had that made him restrain the angels from moving the adzab to be inflicted on the prophets of Lut and accept their repentance (Shihab 2012).

In addition, there is another conversation between Ibrahim and the angel when Ibrahim was about to be burned. Although not explicitly mentioned, some salaf mention that while Ibrahim was being thrown into the flames, Jibril offered to help Ibrahim. Jibril said, "O Abraham! Do you have any needs?" Ibrahim replied, "Not to you (Ad- Dimasyqi 2015). The brief conversation explained that Ibrahim did not ask the angels for help, because Ibrahim was sure that Allah would help him. The angel asked Abraham not to be afraid, because they came to give glad tidings. Transcendence. Believing in the existence of angels and what angels do is God's command alone.

c. Abraham's dialogue with king Namrud

The story of Ibrahim's dialogue with Namrud is narrated in QS. Al-Baqarah [2]: 258. Namrud was one of the four kings of the world, Dhul Qarnain and Sulayman (believers), and Namrud and Bukhtanashar (Kafir). Ibrahim and Namrud's dialogue was intended to call on Namrud to worship Allah. When Ibrahim said "my god is the one who turns on and off", Namrud says "I can turn

on and off." As-Suddi, Muhammad bin Ishaq, and Qatadah interpret as "Two men were brought in, both of whom had been sentenced to death before. But Namrud ordered one to kill and forgive the other. According to Namrud, the act seemed to revive one and kill the other.

Namrud's arguments and actions are actually wrong and have nothing to do with what Ibrahim said. But Ibrahim did not extend the matter but presented another argument. Ibrahim said, "Verily Allah raised the sun from the east, so (O Namurud) raise him from the west." When the challenge was thrown by Ibrahim, Namrud died of lice and silenced a thousand languages. Therefore Allah Almighty. said, "And the unbeliever fell silent; and God instructs not the unjust men." QS. Al-Baqarah [2]: 258.

When he found out that his interlocutor did not believe in God's revelation or *dalili naqly*, Ibrahim dialogued with Namrud using logical arguments or reasoning. To Ibrahim's argument and question, Namrud was silent in a thousand languages and died of lice, unable to answer the challenge given by Ibrahim. In the episode, it is seen how Ibrahim's intelligence with his critical reasoning debates Namrud through irrefutable logical arguments.

d. Abraham's dialogue with his father and people

Regarding the dialogue of Abraham and his father and his people, it is expressed in Q.S. al-Anbiyā' [21]: 51-68, QS. al-Shu'arā' [26]: 70-77 and QS. al-Şāffāt [37]: 85. These verses explain that Ibrahim tried to call on his father and people to abandon idols and convert to worship Allah (swt).

The verses that contain Abraham's dialogue with his father and people always open with Abraham's question about what they really worshipped. Although the three verses are different redactions (*mā hādzihi al-tamātsil allatī antum lahā 'ākifūn, mā ta'budūn, mādzā ta'budūn*), the essence in them is the same, namely Abraham's question as to what logical basis they (his father

and people) could make an argument for continuing to worship idols.

What Ibrahim did already shows that what they are doing is wrong. Zamakhshari in his tafseer *al-Kasyāf* mentions that they changed their state from being upright to bowing their heads to realize their mistakes, but instead of repenting, they argued with Ibrahim with innocence and arrogance.

From the explanation of the above interpretation Ibrahim had actually awakened them to the truth, but because of their arrogance and arrogance, Ibrahim was thrown into the fire and burned alive. In the episode, Ibrahim invites his father and people in a gentle manner and dialogues using logic and reasoning about the idols they worship. When Abraham's call was not heeded, Ibrahim bravely destroyed the idols they worshipped. Ibrahim could not prove that what was worshipped had power. Realizing that his deity could do nothing. Just follow the deity of his ancestors.

This episode contains aspects of transcendence. Likewise, it contains the *humanization* aspect, which is when Ibrahim invites his father and people to leave behind materials that do not bring good at all to them. Explaining the liberation aspect is when Ibrahim prevented his father and people from worshipping idols, which is a possibility.

e. Abraham's Dialogue with His Wife

There is no explicit mention in the Qur'an of the conversation between Abraham and his wife (Sarah) except when they had a dialogue with an angel. However, Ibn Kathir mentions that there was a conversation between Ibrahim and Sarah when he allowed Ibrahim to marry Hajar because Sarah was never pregnant.

About the conversation between Ibrahim and Hajar is also mentioned by Ibn Kathir when Ibrahim received Allah's command

to leave Hajar and Isma'il near the kaaba, near a large tree, precisely above the well of Zamzam. When Ibrahim was about to leave, Hajar followed and then there was a brief dialogue between the two.

"O Ibrahim, where are you going and leaving us in the valley with no friends or anything here?" Hajar said it many times, but Ibrahim did not turn his head. Until finally Hajar asked again, "Did Allah tell you to do this?" Ibrahim replied, "Yes." Hajar finally said, "Then he won't abandon us."

After the dialogue, Ibrahim then continued his journey away. Upon arriving at the hill of Tsaniyah, a place where Hajar and Isma'il could no longer see him, Ibrahim then prayed as mentioned in QS. Ibrāhim [14]: 37. (Imaduddin Abu Fida' Isma'il ibn Kathir al-Quraisyi ad-Dimasyqi.) Through this dialogue, it can be seen that Ibrahim steadfastly underwent a test from Allah to leave Hajar in a barren area. He seemed to be gentle when his wife, Hajar, asked repeatedly. Meanwhile, Hajar was steadfast and resigned to Allah's decree. Hajar believes that there will always be wisdom behind trials from Allah Almighty. From this episode the *liberating* aspect is seen, for example in terms of freeing oneself from the impulse of lust or emotion not to obey God's commands. So too does the aspect of transcendence, which is in terms of believing that everything that happens has God's intervention in it.

f. Abrahamic Dialogue with the Child (Isma'il)

The Qur'anic verse that mentions the dialogue between Abraham and Isma'il is Q.S. al-Ş āffāt [37]: 102. In the verse it is mentioned that Ibrahim told Isma'il that he dreamed of slaughtering him and then asked Isma'il what he thought about it. The diction used in this verse is *arā* and not *ra'aitu*. The use of the form *fi'l mudhari'* refers to the present and continuous meaning of the act (Qalyubi 2009). This test that Allah gave to Abraham was very difficult and it was impossible for Allah to give it unless the tested one was able to fulfill it. If Abraham's slaughter had indeed

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taken place, Ibrahim would have lost two things; *First*, the loss of the long-awaited child. *Second*, losing people who can help him work and try.

Isma'il with his resignation and obedience to his father answered what his father said, *if'al mā tu'mar*. This short sentence illustrates that Isma'il exercised total and maximum obedience to Allah. Therefore, whatever He commands, will be obeyed by Isma'il. In the next verse (QS. al-Şāffāt [37]: 102-111) explains that when the two had completely surrendered, Allah called Ibrahim and said that Ibrahim had confirmed his dream, and what Allah had inflicted on Ibrahim and Ismail was a real exercise. After that, Allah swt. replaced Isma'il with a great sacrifice. This incident became the beginning of the Qurban. Through this dialogue, it appears that the aspect of *transcendence*, namely that the law of obedience to God is absolute, even though obedience is very heavy and difficult to live by.

g. The relevance of ISPs in the study of the Story of Ibrahim

Based on the data described above, there is at least some relevance of ISP in the study of the story of Ibrahim, *First*, ISP is a concept offer that makes the Qur'an and sunnah as a reference or source in producing knowledge. This concept proves that ISP has relevance to the study of the story of Abraham which is based on verses of the Qur'an.

Second, among the stories of Abraham's dialogues, more or less contain social aspects of society. During the dialogue with Namrud, Ibrahim gave an ideal example of the concept of manners and ethics when talking to superiors even if it is wrong. Even when he dialogued with his father and people, Ibrahim showed good behavior and was worthy of role *mode*.

Meanwhile, when dialoguing his wife and children who are actually subordinate to him, Ibrahim is not necessarily authoritarian and arbitrary. On the contrary, Ibrahim opened a

discussion room when having a dialogue with Ibrahim. While Ibrahim's attitude when dialoguing with his wife shows that Ibrahim is a strong and steadfast figure in facing the tests given by Allah Almighty. From Ibrahim's dialogue model it can be seen that when facing different interlocutors, it is necessary to take different actions or attitudes. This is done solely so that what you want to be the purpose of a conversation can be directed and according to what the speaker wants.

h. Relevance and Implementation in the Indonesian context

The most substantive thing in this study related to the story of Ibrahim is about Abrahamic communication or dialogue. This is very important because it can be used as a model in communicating and / or interacting in social life, including in the current and Indonesian context. Among the important things that can be taken are: *first*, communication needs to be based on the divine spirit, namely submission and total obedience to God. Related to that, the material or content spoken or communicated remains in line with the standard of truth values that God has set.

Second, with anyone who communicates, communication must be done well, such as being patient, courageous, straightforward, but still polite and humble. This attitude will usually cause sympathy from the parties to whom they communicate. *Third*, the material or ideas conveyed need to be easy to understand, clear and argumentative. In this context, in order to communicate well, it is necessary to master the material with flexible and valid data, and mastery of the methodology.

In addition, in the Indonesian context, the product of interpretation of the Qur'an-based story of Ibrahim can be implemented in the phenomenon of leadership in Indonesia. Ibrahim's calmness and confidence in facing trials can be used as an example in the context of leaders in Indonesia. In addition, Ibrahim's way of dialogue and speech can also be used as *a role*

mode. Leaders, especially in the Indonesian context, need to work on the values contained in the person of Ibrahim. In addition, it is also necessary to strive and follow the way of dialogue as what Ibrahim did, both in dialogue with the above and below.

D. CONCLUDING REMARKS

From the presentation of data and analysis, it can be concluded that the application of Prophetic Social Sciences is not only based on the experience and prophethood of Muhammad saw. But it can also be applied to verses from other prophetic stories or even other stories that contain prophetic elements, so that the meaning of prophetic terms is not narrow and can continue to be developed.

In addition, the point that can be drawn from is how Abrahamic success became a figure for (at least) three divine religions. With Ibrahim's concept and attitude when dialoguing, it can be analyzed that Ibrahim can place and position his interlocutor. Ibrahim often conducts dialogues that provoke his interlocutors to think critically and rationally, thus making his interlocutors realize their shortcomings, mistakes and weaknesses.

Ibrahim is a figure who does not make decisions authoritarily. This can be seen in Ibrahim's attitude when asking Isma'il for his opinion. Ibrahim's captivity and surrender is also another privilege that deserves to be exemplified. The concept of Ibrahim's Dialogue needs to be used as a *role mode* in social interaction. Because one of the ways that can be taken in judging someone is to pay attention to how he dialogues. Researchers realize that there are still many shortcomings and errors in what researchers study. There are still many gaps that can be taken to discuss ISPs but with different objects, such as prophetic social values in the verses of Moses or verses of Jesus, and others.

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