

THE PARADIGM OF ISLAMIC PROPHETIC THOUGHT PERSPECTIVE OF KUNTOWIJOYO AND MUSA ASY'ARIE

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Abstract

In Islam, a very well-known adage appears that the Qur'an will always be relevant to be applied at any time and place, *shalih li kulli zaman wa makan*. Departing from this adage, Muslim scientists from the classical era to today's contemporary era, always try to make contextual interpretations of the verses of the Qur'an so that the messages remain relevant in addressing every societal need according to their respective space and time. respectively. This was done by two Indonesian Muslim scholars, namely Kuntowijoyo and Musa Asy'arie. Both Kuntowijoyo and Musa Asy'arie share the same scientific commitment, namely responding to the challenges of the times by returning to the fundamental Islamic doctrines contained in the Qur'an. The two scholars carry a re-reading of the Islamic religion, especially the Qur'an, with a prophetic spirit or paradigm. This article discusses the prophetic thoughts of Islam Kuntowijoyo and Musa Asy'arie as well as the similarities and differences between the two by using contextualist, historical, and philosophical critical approaches.

Keywords : Paradigm, Prophetic Islam, Kontowijoyo, Musa Asy'arie

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Abstrak

Dalam agama Islam muncul sebuah adagium yang sangat terkenal bahwa Al-Qur'an *shalih li kulli zaman wa makan*, yakni Al-Qur'an akan senantiasa relevan untuk diterapkan dalam setiap waktu dan tempat. Berangkat dari adagium tersebut, para ilmuwan Muslim sejak era klasik hingga era kontemporer dewasa ini, selalu berupaya melakukan ijtihad atau interpretasi kontekstual terhadap ayat-ayat Al-Qur'an agar pesannya tetap relevan dalam menyapa setiap kebutuhan masyarakat sesuai ruang dan waktunya masing-masing. Hal ini dilakukan dua cendekiawan muslim Indonesia yaitu Kuntowijoyo dan Musa Asy'arie. Baik Kuntowijoyo maupun Musa Asy'arie memiliki kesamaan dalam komitmen keilmuan yakni menjawab tantangan zaman dengan kembali kepada doktrin fundamental Islam yang termaktub dalam Al-Qur'an. Kedua cendekiawan tersebut mengusung pembacaan ulang terhadap agama Islam, terutama terhadap Al-Qur'an, dengan spirit atau paradigma profetik. Artikel ini membahas pemikiran profetik Islam Kuntowijoyo dan Musa Asy'arie serta persamaan dan perbedaan keduanya dengan menggunakan pendekatan kontekstualis, historis, dan kritis filosofis.

Kata Kunci : Paradigma, Profetik Islam, Kontowijoyo, Musa Asy'arie

A. Introduction

In an inspirational and normative way, Muslims have a never-ending source of teachings and success stories to look to their future. The Qur'an as a vessel for Divine messages is eternal and always actual. The Qur'an is always present in the midst of its people, moving to reach and even beyond the boundaries of space and time, and its presence is always greeted with dialogue and interpretation that is lived as a holy activity to respond to God's messages. Even though textually, the revelation has ended, it has been published and there will always be millions of pieces of commentary books carried out by interpreters.

The presence of the text of the Qur'an among Muslims in particular has created a center for the vortex of Islamic discourse that never stops. In fact, the wave motion is getting bigger, namely a centripetal and centrifugal motion. The centrifugal motion referred to the texts of the Qur'an apparently has a very strong impetus for Muslims to interpret and develop the meaning of the verses. Furthermore, there was an intellectual odyssey due to the encouragement of the

Qur'an. Thousands and even millions of books have been published as a result of the presence of the Qur'anic text.¹

It seems that there is no text other than the Qur'an which has always been used as an object of interrogation, dialogue partner, or consultant for Muslims from time to time whose results have social, political, economic and civilizational implications.² From here, in Islam, a well-known adage emerges that the Qur'an *shalih li kulli zaman wa makan*, that is, the Qur'an will always be relevant to be applied at any time and place. Departing from this adage, Muslim scientists from the classical era to today's contemporary era, always try to make contextual interpretations of the verses of the Qur'an so that the messages remain relevant in addressing every societal need according to their respective space and time.

Nevertheless, it is quite interesting to observe some contemporary Muslim thinkers who have most of the same concept in rethinking Islam in a new way. This fact can be found in two Indonesian Muslim scholars, namely Kuntowijoyo³ and Musa Asy'arie. Both Kuntowijoyo and Musa Asy'arie share the same scientific commitment, namely responding to the challenges of the times by returning to the fundamental Islamic doctrines contained in the Qur'an. The two scholars carry a re-reading of the Islamic religion, especially the Qur'an, with a prophetic spirit or paradigm. Kuntowijoyo is a Muslim scientist who founded prophetic social science. Musa Asy'arie, a Muslim scholar, initiated the concept of the prophetic thinking paradigm.

Conceptually, with a prophetic paradigm, Kuntowijoyo wants to make Islam a paradigm, point of view, method or lens in viewing the reality of life.⁴ For Kuntowijoyo, Muslims must see reality through an Islamic perspective.⁵

¹ Komaruddin Hidayat, *Menafsirkan Kehendak Tuhan* (Jakarta: Teraju, 2003): 17-18.

² Komaruddin Hidayat, *Wahyu di Langit Wahyu di Bumi* (Jakarta: Paramadina, 2003): 13.

³ Rifka Anisa et al, 'Konsep Ilmu Sosial Profetik Kuntowijoyo Terhadap Pengembangan Pendidikan Islam', *Jurnal KUTTAB*, vol. 5, no. 2 (2021): 228, [<https://doi.org/https://doi.org/10.30736/ktb.v5i2.682>].

⁴ Putri Wulansari and Nurul Khotimah "Membumikan Ilmu Sosial Profetik: Reaktualisasi Gagasan Profetik Kuntowijoyo dalam Tradisi Keilmuan di Indonesia'." *Jurnal Progress*, vol. 7, no. 2 (2019): 433, [<https://doi.org/http://dx.doi.org/10.31942/pgrs.v7i2.3116>].

⁵ Kuntowijoyo, *Islam sebagai Ilmu* (Jakarta: Teraju, 2004), 1-2; & Kuntowijoyo, *Paradigma Islam* (Bandung: Mizan, 1998): 327.

For this reason, Kuntowijoyo invites Muslims to make Islam a paradigm or a binocular tool in framing the realities of life. In this case, Kuntowijoyo departs from the Al-Quran letter Ali-Imran verse 110: *"You are the best people who were born for mankind, command those who are good, and prevent what is wrong, and believe in God"*. In Kuntowijoyo's perspective, this verse becomes the cornerstone of Islamic prophetic thought.⁶

In line with Kuntowijoyo, Musa Asy'arie also makes Islam the main paradigm in highlighting various problems of Muslims. Even though there are so many approaches or methods to observe the complexity of the reality of human life, for Musa Asy'arie the best method is to use the paradigm or perspective of the Islamic religion in understanding, analyzing, and offering creative-constructive solutions for human life, namely through the qur'anic paradigm.⁷

Just as Kuntowijoyo, who called his Islamic paradigm prophetic science or method, so did Musa Asy'arie call the Islamic perspective in observing the reality of life based on the fundamental Islamic doctrine, the Qur'an as a method of prophetic thinking. This prophetic thinking method means making Muhammad Saw an ideal role model in the realm of thought and science. The Prophet has become a living example in applying the verses of the Qur'an not only to aspects of attitude and action, but also to aspects of thought and knowledge.

In Musa Asy'arie's perspective, the dialectic between the person of the Prophet Muhammad who was intelligent and critical of the reality of the lives of the people around him who were experiencing a crisis of moral-spiritual decadence, reflected that the Prophet was not only an apostle chosen by God but also a great philosopher who was able to make spectacular transformations in the lives of its people.

Therefore, the example of the Prophet Muhammad for Muslims is not only the practice of worship and other deeds in all aspects of his life, but what is first and foremost is exemplary in thinking, because without thinking, an action will lose its meaning, even outside the realm of ethics. Apart from the fact that the personal

⁶ Kuntowijoyo, *Muslim Tanpa Masjid* (Bandung: Mizan, 2001): 357.

⁷ Musa Asy'arie, *Filsafat Islam* (Yogyakarta: LESFI, 2002): 217.

nature of the prophet himself is known to be very intelligent or *fathonah*. This fact confirms that the Prophet Muhammad was an intelligent person and became a reference for the exemplary thinking of his people who should also be intelligent, truly able to become men of understanding, *ulul al-bab*.⁸

It is this paradigm of prophetic thinking, for Musa Asy'arie, that should be developed into a scientific methodological framework. Unfortunately, this prophetic thinking paradigm was not developed by Muslims. The irony is that some people doubt this paradigm of prophetic thinking. Departing from this anxiety, for Musa Asy'arie the paradigm of prophetic thinking needs to be explored, both historically, doctrinally, methodologically, and systemically, as well as its implementation in facing various challenges in the ever-changing reality of life.

Studies on the paradigm of Islamic prophetic thinking on the two figures above have indeed been conducted by several researchers. Regarding Kuntowijoyo, there have been several research results or books produced. Muttakhidul Fahmi wrote *Islam Transcendental, Menelusuri Jejak-Jejak Pemikiran Islam Kuntowijoyo*, a study of Kuntowijoyo's Islamic transcendental thought.⁹ Then Heddy Shri Ahimsa-putra *Paradigma Profetik Islam: Epistemologi, Etos, dan Model* about a critical study of prophetic social thought constructed by Kuntowijoyo.¹⁰ Muhammad Zainal Abidin wrote *Paradigma Islam Dalam Pembangunan Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo*, namely about the construction of integralistic science initiated by Kuntowijoyo.¹¹

As for Musa Asy'arie, at least there are several writings that discuss his thoughts. Zainul Abbas discusses the construction of Musa Ash'arie's Islamic philosophy which uses five approaches, namely historical, doctrinal, methodical, organic and teleological approaches.¹² Then Zaprul Khan explores the epistemology

⁸ Musa Asy'arie, *Rekonstruksi Metodologi Berpikir Profetik* (Yogyakarta: LESFI, 2016): vi.

⁹ M. Fahmi, *Islam Transendental, Menelusuri Jejak-Jejak Pemikiran Islam Kuntowijoyo* (Yogyakarta: Pilar Religia, 2005).

¹⁰ Heddy Shri Ahimsa-putra, *Paradigma Profetik Islam: Epistemologi, Etos, dan Model* (Yogyakarta: Gadjah Mada University Press, 2017).

¹¹ Muhammad Zainal Abidin, *Paradigma Islam Dalam Pembangunan Ilmu Integralistik: Membaca Pemikiran Kuntowijoyo* (Banjarmasin: IAIN Antasari Press, 2016).

¹² Al Makin (ed.), *Mazhab Kebebasan Berpikir dan Komitmen Kemanusiaan* (Yogyakarta: LESFI, 2011).

of the reconstruction of the prophetic thinking methodology built by Musa Asy'arie.¹³ From the various studies conducted by the scientists above, they usually only analyze the ideas of the two personally, separately from one another. No one has studied the comparison of the prophetic thought paradigms of the two so as to produce a more integrative-holistic paradigm.

Even though the comparison between the two figures is significant enough to be carried out comparatively-synthetically in order to produce a view on the paradigm of prophetic thinking which is richer and more relevant to the development of Islamic studies. Here, the author will explore both aspects of the construction of the paradigms of their prophetic thinking, as well as the similarities as well as differences between the two by using contextualist¹⁴, historical, and critical philosophical approaches to reveal the fundamental structure of the paradigms of both prophetic thinking.¹⁵

B. Construction of Islamic Prophetic Thought

From a normative-textual point of view, Kuntowijoyo has made the Qur'an his normative basis in constructing the prophetic social science he promotes. In Kuntowijoyo's perspective, first of all, humans need to understand the Qur'an as a paradigm. What is meant by paradigm here is as understood by Thomas Kuhn that basically social reality is constructed by certain modes of thought or modes of inquiry, which in turn will produce certain modes of knowing as well. In this sense, the Qur'an paradigm means a construction of knowledge that allows humans (Muslims) to understand reality as the Al-Quran understands it.¹⁶

In this case, Kuntowijoyo departs from the Qur'an letter Ali-Imran verse 110: "*You are the best people who were born for mankind, command those who are good, and prevent what is wrong, and believe in Allah.*"

¹³ Zaprul Khan, "Epistemology of Reconstruction of Prophetic Thinking Methodology In The View of Musa Asy'arie", *Kalam*, Vol. 13, No. 1 (2019), [<https://doi.org/http://dx.doi.org/10.24042/klm.v13i1.3978>].

¹⁴ Abdullah Saeed, *Interpreting the Qur'an* (New York: Routledge, 2006), 3; & *Islamic Thought* (New York: Routledge, 2006): 54-55.

¹⁵ M. Amin et al. Abdullah et al, *Mencari Islam: Studi Islam dengan Berbagai Pendekatan* (Yogyakarta: Tiara Wacana, 2000): 1-25.

¹⁶ Budhy Munawar Rachman, *Islam Pluralis* (Jakarta: Srigunting, 2004): 405-414.

From the verse above, according to Kuntowijoyo the pillars of prophetic social science include: *amar ma'ruf* (humanization), *nahi munkar* (liberation), and *tu'minuna billah* (transcendence). Below, the three elements of prophetic social science will be explored one by one. *First*, is humanization. The term humanization is used by Kuntowijoyo by adopting from the Latin, humanity which means "human being", or the condition of being human. So humanization means humanizing humans; eliminate materialism, dependency, violence, and hatred from human beings.¹⁷

The concept of humanization in everyday language can mean anything, from very individual ones such as praying, remembrance and prayer, to semi-social ones, such as respecting parents, connecting brotherhood, and supporting orphans, as well as those that are collectively, such as establishing a clean government, working on social security, and building a social security system.¹⁸

It is in this context, according to Kuntowijoyo, that in the general theme of humanization, research can be carried out on various social phenomena and their solutions, namely dehumanization (technological, economic, cultural or state objectivity), aggressiveness (collective aggressiveness and criminality), and loneliness or alienation (privatization, individuation).¹⁹

Humans today live in a post-industrial era that prioritizes technological systems. In such a system, some humans may experience dehumanization or alienation. Loneliness, or alienation is mostly experienced by city people because of individuation and privatization. The feeling of alienation is usually felt by the upper middle class, real city people. Even though the city dwellers are in clusters, they actually live separately.

City people who live in Indonesia certainly do not experience alienation like people who live in big Western cities. However, in the industrial or even post-industrial era, it is easy for humans to fall, lose their human dimension. Therefore

¹⁷ Nasar Lundeto and Syamsun Ni'am "Paradigma Islam Profetik (Melacak Nilai-Nilai Moderasi Beragama Dalam Pemikiran Kuntowijoyo)", *Jurnal FARABI*, vol. 19, no. 2 (2022): 119, [<https://doi.org/https://doi.org/10.30603/jf.v19i2.2961>].

¹⁸ Kuntowijoyo, *Muslim Tanpa Masjid*: 364-365.

¹⁹ Kuntowijoyo, *Muslim Tanpa Masjid*: 366.

an effort to raise human dignity again, is very necessary. As the Qur'an reminds us that people can fall to the lowest place. Then exclude those who believe and do good deeds. This verse refers to the process of humanization, namely faith and good deeds. But of course, the implications of faith and good deeds are very broad.²⁰

Second, liberation. Liberation is an objective translation of the concept of nahi munkar. Kuntowijoyo also adapted the term liberation from the Latin word *liberate* which means "to liberate", and "liberation", all of which have connotations of social significance. Furthermore, in a broad sense, in everyday language liberation means anything, from preventing friends from consuming ecstasy, prohibiting killing, eradicating gambling, eliminating loan sharks, to defending the fate of the workers, and expelling colonialists.²¹

According to Kuntowijoyo, the text of the Qur'an can be reduced to four things, namely charity, myth, ideology and knowledge. Everyday Islam is a charity Islam that must always exist throughout the ages. Myth as a system of knowledge is outdated, although there are still people who live in a mythic world. Meanwhile, the concept of ideology was also passed when Muslims were preoccupied with Islamic parties. Therefore Islam needs to move away from ideology and towards knowledge. Therefore liberation in prophetic social science now is liberation in the context of science, not liberation in the context of ideology.²²

Furthermore, there are four targets of liberation, namely the knowledge system, social system, economic system, and political system. Knowledge systems are attempts to liberate people from materialistic knowledge systems, from the domination of structures, for example from the concept of class. Liberation from class consciousness is contrary to Marxism which suppresses class consciousness as an object of research.

Likewise, research on liberation from the shackles of the social system is very important, because in general people are moving out of an agrarian social system to an industrial social system. That is what Kuntowijoyo calls the great

²⁰ Kuntowijoyo, *Muslim Tanpa Masjid*: 368-369.

²¹ Kuntowijoyo, *Muslim Tanpa Masjid*: 365.

²² Kuntowijoyo, *Islam sebagai Ilmu*: 108-109.

transformation for the people. Historically-sociologically, this transformation has been going on since the beginning of the 20th century. Thus, it is necessary to present social science with a communitarian style, namely social science that pays attention to the values of a community or society.²³

Meanwhile, liberation from shackles from the economic system needs attention, even though this issue is sometimes very sensitive because it is related to national development, stability and security. For the sake of national interests, it is required to look at some of the gaps and injustices with a cool head.

In Kuntowijoyo's insight, regarding economic inequality there are at least two verses of the Qur'an that clearly mention it, namely, "letter Al-Hasyr, verse 7 which reads, *"So that wealth does not circulate among the rich among you"*, and letter Al-Zukhruf, verse 32 which reads, *"Are they the ones who have the right to distribute the mercy of your Lord?"* So a liberation movement based on common sense is actually important for the national economic system.²⁴

Finally, political liberation means liberating the system from authoritarianism, dictatorship, and neo-feudalism. Democracy, human rights and civil society are also the goals of Islam. The struggle for prophetic social science in the political field, Kuntowijoyo admits, requires a long period of time.²⁵ Because what plays a role here is the concept of science related to long-term social change and transformation. This task must also be carried out by Islamic intellectuals who have the capital of scientific discourse.²⁶

Third, transcendence. The term transcendence comes from the Latin *transcendere* which means "to rise above". The term was then adopted into English, *transcend* which means "to penetrate", "to pass", or "to go beyond". Although in later developments the meaning of transcendence has a broad meaning, by Kuntowijoyo the term is interpreted in theological terms namely belief in God (*tu' minuna billah*), belief in the supernatural, belief in God's book, and belief in the Last Day.²⁷

²³ Kuntowijoyo, *Islam sebagai Ilmu*: 100.

²⁴ Kuntowijoyo, *Islam sebagai Ilmu*: 110.

²⁵ Kuntowijoyo, *Muslim Tanpa Masjid*: 325-332.

²⁶ Kuntowijoyo, *Muslim Tanpa Masjid*: 111.

²⁷ Kuntowijoyo, *Muslim Tanpa Masjid*: 260 & 373.

Most scientists predict that in the first century spiritualism will flourish. One of the characteristics of post-modernism civilization is de-differentiation, namely religion will reunite with the world. But by Westerners this religion will be interpreted as a "religion" that is higher than the existing religions. In Western philosophy of history there is the "spiral theory" which says that history moves in a circle like a spring, every time it always returns to the same circle as before but always higher than before. In short, this religion is not an institutionalized religion because it is difficult for Western society to call God a personal one due to the dominance of their mindset which is scientific and secular.²⁸

However, in Kuntowijoyo's observations, developments toward the recognition of something transcendental or divine in nature have begun to be seen. Abraham Maslow, an adherent of Humanistic Psychology, put forward the idea of the importance of self-actualization, value, and peak experience, as the peak experience of human life when it comes into contact with something that is transcendent. Likewise, Erich Fromm, who wanted a humane industrial society, had already mentioned the need for transcendental authority when he talked about values and norms.²⁹

In this context, if the character of the modern era is the era of anthropocentrism (simply centered on humans), then the postmodern or postmodern era is theocentrism (centered on God), namely the return of spirituality in civilization. But in Kuntowijoyo's view, the spiritual dimension needed by modern postal society is no longer subjective by using the terms of each religion, but by using objective, scientific language that everyone can understand.

The language of Islamic spirituality, internally, which is completely subjective, which is completely Islamic terminology, which is only for Muslims themselves, there is no problem. But externally, which is intersubjective, it must be made soft and objective so that Islam is universally understood. At this point, the term transcendence is used in order to be understood and accepted by outside

²⁸ Kuntowijoyo, *Muslim Tanpa Masjid*: 372.

²⁹ Kuntowijoyo, *Muslim Tanpa Masjid*: 372.

groups. In this context too, transcendence will be a significant contribution of Islam to the modern world which has been drifting towards materialism.³⁰

In Kuntowijoyo's perspective, the dimension of spirituality in Islam which is specifically related to divinity, must first be translated into objective terms. The term *tu'minuna billah* is objectified to be transcendence so that people outside of Islam can understand. In this case, what Kuntowijoyo wants to aim at is the use of objective scientific language, not subjective preaching language. With the language of preaching, there is no need to translate all the components of Islamic principle values if they are conveyed to people within Islam itself. However, in the scientific paradigm, prophetic social science, the preaching language which has subjective nuances must first be translated into objective language, so that it can be adopted by outsiders.³¹

Through the exposition above, Islam actually has internal dynamics to create continuous social transformation that is rooted in its ideological mission, namely the ideals of upholding *amar ma'ruf* and *nahi munkar* in society within the framework of faith in God. While *amar ma'ruf* means humanization or emancipation, *nahy munkar* is an attempt to liberate. Because these two tasks are within the framework of faith, humanization and liberation are two sides that cannot be separated from transcendence.

In any society, with any structure and system, and at any historical stage, the aspirations for humanization, liberation and transcendence will always motivate Islamic transformation movements. Therefore, it becomes very clear that Islam is very interested in social reality not only to be understood, but also to be changed and controlled. It is this ideal that will become the theme of Islamic transformation, a theme filled with a certain prophetic view of change.³²

According to Kunto, all components of the nation consisting of various religions, ideologies, philosophies, beliefs, and so on are translated first in objective terms that can be accepted by all parties. For this reason, political rhetoric needs to

³⁰Kuntowijoyo, *Muslim Tanpa Masjid*: 260-261.

³¹Kuntowijoyo, *Islam sebagai Ilmu*: 103.

³²Kuntowijoyo, *Paradigma Islam* (Bandung: Mizan, 1998): 337-338.

use objective language. For Islam, the term *baldatun thayyibatun wa rabbun ghafur* (a prosperous state full of God's forgiveness) which is unique to Islam in the face of a plural political public should be replaced with an objective expression, for example "welfare state".³³

The term monotheism, which is very subjective only for internal Islamic circles in national relations, needs to be translated as belief in the Almighty God.³⁴

Up to this point, in fact all the prophetic social science components presented by Kuntowijoyo reflect an objective nature. He translated the term *amar ma'ruf* with the word humanization, the term *nahi munkar* with the word liberation, and *tu'minuna billah* with the word transcendence. Kuntowijoyo called all methods of translating these concepts as methodological objectivism, methods that are objective in nature so that prophetic social science has a universal meaning in accordance with the scientific character that can embrace anyone.³⁵

Meanwhile, the epistemology of the reconstruction of prophetic thinking presented by Musa Asy'arie originates from two groups of Qur'an verses, namely 5 verses in the first revelation in letter Al-Alaq and two verses in letter Ali-Imran, verses 190 and 191.³⁶

Verses 1 to 5 in letter Al-Alaq:

*Proclaim! (or Read!) in the name of thy Lord and Cherisher, Who created. Created man, out of a (mere) clot of congealed blood. Proclaim! And thy Lord is Most Bountiful, He Who taught (the use of) the Pen. Taught man that which he knew not.*³⁷

According to Musa Asy'arie, the story of the revelation of five verses at the first revelation is actually very important in terms of looking for exemplary thinking, and it is very clear that the Prophet SAW has practiced exemplary thinking very intelligently. This is because the Prophet with his intelligent nature is having a very

³³ Kuntowijoyo, *Selamat Tinggal Mitos Selamat Datang Realitas* (Bandung: Mizan, 2002): 214.

³⁴ Kuntowijoyo, *Muslim Tanpa Masjid*: 140.

³⁵ Kuntowijoyo, *Selamat Tinggal Mitos Selamat Datang Realitas*: 214.

³⁶ Zaprulkhan, "Epistemology of Reconstruction of Prophetic Thinking Methodology In The View of Musa Asy'arie", *Jurnal KALAM*, vol. 13, no. 1 (2019): 31, [<https://doi.org/http://dx.doi.org/10.24042/klm.v13i1.3978>].

³⁷ Musa Asy'arie, *Dialektika Islam: Etos Kerja dan Kemiskinan* (Yogyakarta: LESFI, 2016): 64.

high intelligence.³⁸ At that time, the Prophet Muhammad did not only read textually an sich, but more than that he also read the social dynamics of his people's lives.

At that time, the Prophet Muhammad saw that the social life of his people was trapped in massive moral decadence. This massive moral decadence includes gambling, drunkenness, robbery and violent inter-tribal conflicts, practices of usurious economic systems, worship of power and worship of idols and the heart to kill their own daughters because of the fear of poverty that befalls them.

Witnessing the phenomenon of moral decadence which is so massive and has touched all aspects of the social life of the people, he was anxious and asked an introspective-critical question: Why did this massive moral decadence affect the social life of the seventh century Arab society?

From the results of a critical reading of the dynamics of the social life of his people, it turns out that the Prophet found a root problem that Musa Asy'arie called material theology or materialistic theology. What is meant by material theology?

“A theology that deifies and worships human creation. A theology that deifies the ideology that was initiated by humans for the sake of power and wealth. An ideology that deifies money and makes money the goal of life. A material ideology that makes a person ready to die to get it, in the form of power and money, wrote Musa Asy'arie.³⁹

Thus, in Musa Asy'arie's insight, the Prophet Muhammad actually taught the Prophet's tradition in thinking, namely the practice of thinking to understand the reality behind events, grasping the meaning behind everything that exists with the method of thinking: *iqro bismi robbikal ladzi kholaq*, namely reading with the spirit of chanting the name of your Lord who created.⁴⁰

The readings carried out by the Prophet Muhammad did not stop at just literal readings, but critical social readings in uncovering the meaning behind the deviant social reality of people's lives and then carrying out radical transformations by changing their theological systems. This is an intelligent reading.

³⁸ Musa Asy'arie, *Dialektika Islam: Etos Kerja dan Kemiskinan* (Yogyakarta: LESFI, 2016): 65.

³⁹ Asy'arie, *Rekonstruksi Metodologi Berpikir Profetik*: 52.

⁴⁰ Asy'arie, *Dialektika Islam: Etos Kerja dan Kemiskinan*: 67-68.

“The intelligent reading of the Prophet Muhammad,” stressed Musa Asy'arie, “reached the strategic choice not to read letters but to read the reality of society, not to eradicate illiteracy, but to change the theological system, from a human position that deified humanity to its creation, to change it to deify God, the one who created it”.⁴¹

However, Musa Asy'arie also pointed out that in that first revelation, there was a very clear indication to develop scientific discourse in the widest possible sense in accordance with the scope of meaning contained in the term *iqra'*.

Therefore, let's look at the broad meaning of the verse from the perspective of interpretation. The word *iqra'* which comes from the word *qara'a* originally meant to collect. In Arabic dictionaries, *iqra'* has several meanings: conveying, studying, reading, researching, knowing its characteristics, and so on, all of which can be returned to the essence of "collecting" which is the root meaning of the word. Because the first verse is in command: read!, the question is: What should be read? Uniquely, the first paragraph above does not mention any object that must be read.

In the perspective of interpretation, there is a linguistic rule which states that if a verb requires an object but does not mention the object, then the object in question is general, covering everything that can be reached by the word. From this it can be concluded that because the word *iqra'* is used in the sense of reading, studying, conveying, researching, and so on, and because the object is general in nature, the object of the word includes everything that can be reached, whether it is sacred reading that originates from from God or not, whether it concerns written or unwritten verses. So the *iqra'* command includes an examination of the universe, society and oneself, as well as written readings, whether sacred or not.⁴²

It is at this point, if we classify the objects of reading, researching, and studying through the perspective of philosophy of science or an integrative approach, then globally the reading objects cover three aspects: empirical phenomena which are the object of scientific study, social phenomena and rational abstracts which become the study of sociology. and philosophy, as well as supra-

⁴¹ Musa Asy'arie, *Dialektika Islam: Etos Kerja dan Kemiskinan* (Yogyakarta: LESFI, 2016): 71.

⁴² M. Quraish Shihab, *Tafsir Al-Mishbah, Vol.15* (Jakarta: Lentera Hati, 2002): 393.

rational abstract phenomena which are the object of study of sufism, mysticism or religion. Study, scientific research and reading of the three object areas globally will produce three large clusters of scientific typologies:

- (1) Scientific study of natural verses will produce natural sciences, natural sciences in the widest possible scope including biology, physics, chemistry, mathematics, and others.
- (2) Humanity verses that will produce social and philosophical sciences which include sociology, psychology, history, anthropology, philosophy, language, literature, art and others;
- (3) The verses of the religion which will produce religious sciences which include interpretation, knowledge of Qur'an and hadith, jurisprudence, theology and sufism, as well as various other religious sciences.

Now let's get into the second structure. In the second structure, Musa Asy'arie lowers two verses in the Ali-Imran verse 190-191 as the basis for his epistemology.

Behold! in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding, Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire (Quran. Ali-Imran 3: 190-191).⁴³

The two verses above give a clear message that the combination of remembrance and thought must not only stop at divine awareness regarding the creation of the universe and everything in it. The combination of remembrance and thought does not only stop at the transcendental awareness that the entire universe and everything in it is the creation of the Almighty, and Most Wise. The ideal estuary to be aimed at with these two verses is that the combination of the purity of remembrance and the power of thought within an *ulul albab* must be able to reveal

⁴³ Asy'arie, *Rekonstruksi Metodologi Berpikir Profetik*: 89.

the various secrets, mysteries, riddles, and laws of the universe and its contents which produce scientific products in various forms, the widest possible.

This is what Musa Asy'arie wanted when he made these two verses the main basis for his epistemological construction of prophetic thinking. Let's see the argument. According to Musa Asy'arie, verse 190 in Ali Imran's letter explains that the object of thinking for people who have reason or *ulul albab* is the creation of the heavens and the earth and everything in them. Thinking in this stage includes:

- 1) Thinking about the process of finding God's laws in it, a sunnatullah, natural law mechanisms as well as all and;
- 2) Thinking about what exists as a necessary material for human life, starting from food, as well as the potentials contained therein for human survival as a whole.⁴⁴

Furthermore, in the next verse 191 it is explained about the process of thinking through four stages: first, remembering God's power in any situation as a starting point in thinking. By always remembering God's power in thinking, it will save his mind from falling into the power of lust or the interests of pragmatic power. Humans can think freely and authentically to find the truth itself, not to legitimize their interests, both ideological and power interests.

This first stage, the stage of remembrance which is represented by the phrase "*yadzkurullah*", is in the form of theological awareness or transcendental awareness as the starting point for a scholar and scientist before exploring various scientific objects that are on the face of the universe and its contents. With this transcendental awareness, an *ulul albab* will experience peace of mind so as to make his mind clear, bright and ready to receive Divine guidance.⁴⁵

The *second* stage of thinking, namely thinking about the creation of the heavens and the earth and everything in it. Thinking about the creation of the heavens and the earth and everything in them is thinking about the process of their creation, to find the mechanisms that are in them. Thinking to discover how the

⁴⁴ Asy'arie, *Rekonstruksi Metodologi Berpikir Profetik*: 89-90.

⁴⁵ M. Quraish Shihab, *Tafsir Al-Mishbah, Vol.2* (Jakarta: Lentera Hati, 2002): 295.

process of the universe works in a systemic mechanism. Thinking about this process will give birth to the concept of science and technology which in its development is very decisive for the progress of human civilization and culture.

It is this second stage, the stage of thinking which is represented by the sentence "*yatafakkarun.*" But thinking in the context of this verse, is not thinking haphazardly or just general reflection. The idealism that the verse aims at is to think methodologically and scientifically in order to discover God's laws that can produce knowledge, science and technology in the broadest sense. When a scientist studies and researches natural verses, he uses the observation and experimentation method with all scientific tools so that existing scientific laws can be found.

When a scientist observes and conducts research on humanity verses, social phenomena, he applies the discursive-demonstrative method in order to produce a variety of knowledge that is appropriate to that social object. And when a scholar conducts a study of Quranic verses or religious phenomena, he can no longer only apply the observation and discursive-demonstrative methods alone; He also needs to complete it with the religious method with his intuition faculty. So in the thinking stage desired in the verse, it has a scientific methodology pattern, namely combining the three scientific methods which are scientific.

It is these first and second stages, as the epistemological building framework or the fundamental structure of the prophetic thinking methodology initiated by Musa Asy'arie.

The third stage is thinking based on awareness of God's power which will give birth to transcendental awareness, which gives direction to all human thought processes with the advancement of scientific and technological concepts. Thus, it is hoped that the impact of human thinking will not result in badness and damage to human life itself. On the other hand, science and technology serve humanity to keep people away from the torments of hell or from the destruction and suffering of mankind.

In this third stage, there is a process of transcendence of science and technology within *ulul albab*. The process of transcendence occurs when *ulul albab* sees and realizes the destructive impact of applying the concept of science and

technology in human life. Because of that, *ulul albab* tries to awaken its users to form shared prosperity.⁴⁶

In other words, at this third stage, teleological spiritual awareness returns: that all results in the form of knowledge, science and technology must have a moral-spiritual compass, namely for the good, welfare, comfort, convenience, peace, as well as the happiness of mankind. This third stage is expressed in verses in the form of the following prayer: "*robbana maa kholaqta hadza bathila.*"

Therefore, prophetic thinking is always based on the awareness of faith in God's absolute power, and at the same time relativizes limited human power. Thus, we will enter the fourth stage, namely worship as the culmination of human thought in which scientific and technological advances are not used for damage and human suffering, but for the good and benefit of shared life. Science and technology have become an extension of God's own verses, and have become a way for humans to serve God and humanity. All of God's creation is not in vain and man must stay away from his own vanity, live without meaning and wallow in sin.⁴⁷

This fourth stage is the stage of worship or devotion. An *ulul albab* will stay away from the destructive impact of the application of science and technology in human life, because this will make him threatened with the torments of hell in the hereafter. For this reason, an *ulul albab* always carries the intention of worship, that all forms of progress in the field of science and technology are a form of a scientist's dedication to the Creator. This last stage, is hinted at in the verse: "*subhanaka faqina 'adzabannar*".

It is these third and fourth stages that describe the implications of prophetic thinking to build a civilization that can bring prosperity, peace and happiness to mankind universally.

This combination of the two fundamental structures of reading between the first and second is what Musa Asy'arie calls the methodology of prophetic thinking. A methodology of prophetic thinking that is transcendental rational thinking. What is meant by transcendental rational thinking?

⁴⁶ Asy'arie, *Dialektika Islam: Etos Kerja dan Kemiskinan*: 80.

⁴⁷ Asy'arie, *Dialektika Islam: Etos Kerja dan Kemiskinan*: 90-92.

"Thinking in the prophetic method," wrote Musa Asy'arie, "actually is transcendental rational thinking. Its rationality lies in mastering the creation process which starts with building a concept, followed by consistent trials and then formulated and written in scientific and technological theories that are accurate and applicable. Meanwhile, his transcendental lies in the recognition of his faith in dynamic and fluid verbs for the benefit of human life, not for the benefit of human egoism, sectoral egoism which tends to divide for the sake of political power and pragmatism".⁴⁸

In this context, it is quite interesting if we also take a brief look at Fethullah Gulen's views on transcendental rational thinking or prophetic thinking. Gulen calls this prophetic thinking prophetic intelligence (*Al-Fathonah An-Nabawiyyah*) or prophetic logic (*Al-Manthiq An-Nabawiyyah*). This prophetic intelligence covers all aspects starting from the aspect of spirit, heart, feelings, and various latifahs, other inner essences which are then combined into a single unified whole.

This prophetic intelligence is capable of reaching God's revelation and is always open to feelings, hearts, minds and philosophies that appear in the form of inner essences and laws. For this reason, this prophetic intelligence surpasses all forms of intelligence, so we can name it the greatest intelligence, *Al-Fathonah Al-Uzhma*.⁴⁹ According to Gulen, this is the greatest intelligence possessed by the Prophet Muhammad.

Thus, what is to be emulated from prophetic thinking is of course not all the idealism of meaning contained in prophetic intelligence. Because this is impossible for us to achieve and it is too utopian because the Prophet Muhammad was an apostle who received revelation guidance directly from God. What we want to emulate is the philosophy of the methodology of prophetic thinking to the best of our abilities so that it will open up various possibilities for very rich meanings in uncovering the phenomena of the universe and its contents in human life.

⁴⁸ Asy'arie, *Rekonstruksi Metodologi Berpikir Profetik*: 95.

⁴⁹ M. Fethullah Gulen, *Cahaya Abadi Muhammad Saw, Kebanggaan Umat Manusia*, ed. by Fuad Saefuddin (Jakarta: Republika, 2012): 232-233.

Presumably this exemplary idealism is what Musa Asy'arie also wants when he invites us to imitate the prophetic thinking of the Prophet.

Up to this point, we also need to look briefly at the two groups of verses above which form the fundamental structure of comparative prophetic thinking. In the first group of verses in letter Al-Alaq verses 1-5, the target audience for these verses is actually general. Even though in the context of the revelation of the verse in the form of an order to read directly to the Prophet Muhammad, the purpose of the message is general: to all Muslims, even to all mankind. Here, the rule of jurisprudence applies: *al-ibroh bi generalil lafdzi laa bispecifici sabab*, "The moral message that is used as a guideline is the general form of the pronunciation, not the context in which the verse was specifically revealed".⁵⁰

Because the message conveyed is general in nature to all mankind, it is very natural that the group of verses in the first revelation did not explicitly mention scientific methodology in reading the universe and its contents. In general, we frame the meaning of "reading" in the group of verses as understanding, studying, and researching the universe which will produce various forms of knowledge, both natural sciences, social sciences, and religious sciences, and the phenomena of human life.

Of course, reading that is capable of producing a wide variety of knowledge requires a methodology appropriate to each scientific object (reading). However, the verse does not mention the scientific methodological cues. Although once again, we can still read it openly and completely by presenting the scientific methodology.

This is different from the second group of verses in letter Ali-Imran verses 190-191. In these two verses, in the first verse (verse 190), God has explicitly mentioned the figures of *ulul albab*, scholars and scientists who are clear in mind and heart. In this verse, there is an affirmation at the beginning by using the word "*inna*" as *ta'kid*, affirmation. Then at the end of the verse it is emphasized again with "*lam*" which is included in the word verse *laayatin*. The letter "*lam*" (ل) in the word

⁵⁰ M. Quraish Shihab, *Membumikan Al-Quran* (Bandung: Mizan, 1997): 89.

"*laayatin*" is the *khobar* of "*inna*" which aims to emphasize the meaning of the verse (*ziyadah ta'kid*).⁵¹

What does all this mean? With the creation of the heavens and the earth and their contents, as well as the alternation of night and day cycles, God wills all of His creations to be phenomena, verses, and signs for *ulul albab*, namely scholars and scientists who have hearts and minds that are clear, pure, clean and bright, which must be read, understood, studied, researched, and disclosed its laws.

With what reveal God's laws on the face of the universe and its contents? The next verse, verse 191, explains the method: namely by combining remembrance and thinking simultaneously. As we have previously explored, this combination of remembrance and thought is scientific methodological in nature which is structured in a systemic-scientific-academic manner. The methodological aspect is emphasized in the two verses in the Ali-Imran letter. And the process of thinking that is scientific methodological in nature is systemic integrative, that is, it is a unit that cannot be separated from one element to another. That is the epistemology of the reconstruction of the prophetic thinking methodology initiated by Musa Asy'arie.

At this point, it is very appropriate that Musa Asy'arie emphasizes that the most important role model for us to emulate from the Prophet Muhammad, especially for the academic community, intellectuals, scholars, and scientists, is an example in prophetic thinking, exemplary in transcendental rational thinking.

That is the prophetic message voiced by Musa Ash'arie and we need to hear his voice. We need to welcome his appeal with an open mindset. Moreover, today, until entering the third millennium today, almost the majority of Muslim nations are at the lowest level in the aspects of science, science and technological development. The majority of the Muslim nation today, are still far behind in the aspects of science, science and technology compared to other nations.

Most Muslim nations are still far behind in science and technology compared to North Europe, North America, Australia and New Zealand who are Protestants. The majority of Muslim nations are still inferior in terms of science and

⁵¹ Muhammad Ali Ash-Shabuni, *Shafwatut Tafasir Juz-1* (Kairo: Darul Hadis, 2001): 248.

technology to Eastern Europe, which is Catholic, and Israel, which is Jewish. In fact, the majority of Muslim nations are still very weak and inferior compared to India, who are Hindus, China, South Korea, Taiwan, Hong Kong, and Singapore, who are Confucian Buddhists, as well as Japan, who are Taoist Buddhists, and Thailand, who are Buddhists.⁵²

In fact, one of the absolute requirements for a nation to become the vanguard in the construction of a noble civilization is mastering science and technology, as well as having strong beliefs and noble morals as the social ethics of people's lives. In other words, we will never be able to become an example of civilization for other nations if we do not master the main keys, namely science and technology.

At this crucial point, one of the main prerequisites for achieving progress in science and technology is to start with a change in the mindset of all of us. That's why, today, our priority in emulating the Prophet Muhammad is on the aspect of his *fathonah*, on the faculty of his prophetic intelligence, without denying his other faculties. Today, right now and here, we must bring back the *fathonah* dimension to the Prophet by applying the paradigm of prophetic thinking in the midst of our lives.

Because with this paradigm of prophetic thinking, the achievements of science, science, and technology can become gifts of goodness for the life of the universe. Because the ulul albab is no longer controlled by his lust, his own narrow interests, and his mere sectoral ego, but his reason has been guided by the light of his clear and clean heart which can unite the sacred messages of heaven and earth; Who is able to unite the divine message with the universal needs of humanity.

The discourse on the reconstruction of prophetic thinking methodology for Musa Asy'arie must not stop at the epistemological level alone. But more than that, it must have an axiological character: the discourse on the reconstruction of the new prophetic thinking methodology leads to the creation of a universal culture and civilization that delivers virtue and prosperity, universal safety and happiness for mankind.

⁵² Nurcholish Madjid, *Islam Agama Kemanusiaan* (Jakarta: Paramadina, 2003): 71-72.

Through prophetic thinking, it is hoped that human life will become balanced, complete and harmonious within the framework of truth. Prophetic thinking can be a blessing for universal life because human thinking is not controlled by sensual interests which tend to do evil and evil. With prophetic thinking, civilization and culture will raise the level and morality of humans as subjects of civilization and culture themselves. Prophetic thinking will integrate religious thinking, philosophical thinking and scientific and technological thinking in concrete actions for the good and welfare of life together.⁵³

C. Similarities and differences in Construction of Prophetic Thought

In this context, it is also necessary to describe some similarities and differences between Kuntowijoyo's and Musa Asy'arie's construction of prophetic thought. *First*, both Kuntowijoyo and Musa Asy'arie make Islam the main paradigm in dealing with various problems faced by Muslims today. Both of them make the fundamental principles in the Qur'an as a paradigm for Muslims in framing the reality of life. With the Islamic paradigm, both want Muslims to be able to construct the reality of human life in accordance with the ideals desired by the Qur'an.

Second, Kuntowijoyo and Musa Asy'arie used prophetic philosophy as an example in building their scientific structure by calling it a paradigm of prophetic thinking. With this prophetic thinking paradigm, they both see the figure of the Prophet Muhammad as an ideal prototype in applying the values of the Qur'an. The example of the Prophet is not only highlighted in the dimensions of his attitudes and actions alone, but more than that his thinking and scientific dimensions are also explored.

Third, in constructing the paradigm of Islamic prophetic thinking, Kuntowijoyo and Musa Asy'arie both emphasized the transcendental aspect. If Kuntowijoyo offers a transcendental structuralism method, Musa Asy'arie offers a transcendental rational method. According to Kuntowijoyo, transcendental structuralism is an alternative method of interpreting the Qur'an that can transform subjective interpretations of religious teachings in order to develop individual

⁵³ Asy'arie, *Rekonstruksi Metodologi Berpikir Profetik*: 154.

ethical and moral perspectives (functioning as psychological transformation), into objective interpretations that have the function of social change.

Whereas in the view of Musa Asy'arie, thinking with the prophetic method is actually thinking that is transcendental rational. Its rationality lies in mastering the creation process which starts with building a concept, followed by consistent trials and then formulated and written in scientific and technological theories that are accurate and applicable. Meanwhile, his transcendental lies in the confession of his faith in dynamic and fluid verbs for the benefit of human life, not for the benefit of human egoism, sectoral egoism which tends to divide for the sake of political power and pragmatism.⁵⁴

However, apart from some of the similarities above, the two Muslim scholars also have a number of differences in the paradigm construction of their prophetic thinking. *First*, as a scholar and historian, apart from using Islam as a paradigm in portraying social reality, Kuntowijoyo also enriches his reading with critical historical approaches and social theories. With this approach, the results of his reading of Islam were able to provide a paradigmatic framework for interpreting phenomena that are currently happening in the Indonesian context in particular and anticipating the direction in which the transformation movement of Muslims should be directed. Meanwhile, Musa Asy'arie, besides making Islam the main basis in studying social phenomena, he also enriched his analysis through the views of some Muslim scientists.

Second, Kuntowijoyo made verse 110 in Al-Imran's letter as the basis for the paradigm of the prophetic thought he constructed. In this verse, there are three values as characteristics of the paradigm of prophetic thinking, namely upholding good, preventing evil, and having faith in God. Then Kuntowijoyo transforms these three principles into the context of social science so that they become humanization, liberation, and transcendence. Meanwhile, Musa Asy'arie makes three categories of verses in the Qur'an as the fundamental basis for his prophetic thought paradigm, namely Al-'Alaq verses 1-5 and Al-Imran verses 190-191.

⁵⁴ Asy'arie, *Rekonstruksi Metodologi Berpikir Profetik*: 95.

Based on these verses, Musa Asy'arie seeks to carry out scientific construction for the paradigm of prophetic thinking which includes transcendental awareness, methodological and scientific thinking, as well as transcendence of knowledge and universal service. With these four components, Musa Asy'arie not only seeks to build an epistemological framework for the paradigm of prophetic thinking, but must also have positive implications in building a civilization that can bring prosperity and benefit, peace and happiness to mankind universally.

D. Conclusion

Based on the discussion that has been carried out comprehensively regarding the paradigm of Islamic prophetic thinking, several conclusions can be drawn as follows. First, the construction of Islamic prophetic thought promoted by Kuntowijoyo includes three principal components, namely humanization, liberation, and transcendence. Humanization is an attempt to re-humanize human beings who have fallen in human dignity due to being trapped in a technological culture. Liberation is an effort to liberate society from the shackles that trap them from their independence, both the economic system and the political system. Transcendence is a spiritual dimension in the form of belief or faith in God. In this case, transcendence means a belief that there is something transcendent (God) that transcends all material forms of worldly life.

Meanwhile, the construction of Musa Asy'arie's thought departs from freedom of thought that is one with action. The epistemological basis for the construction of the Islamic prophetic thought of Musa Asy'arie originates from two groups of verses in the Qur'an, namely 5 verses in the first revelation in letter Al-Alaq and two verses in surah Ali-Imran, verses 190 and 191. Of the five verses the Al-Alaq letter, includes the classification of reading objects, researching, and studying through the perspective of a philosophy of science or an integrative approach. Globally, this reading object covers three aspects: empirical phenomena which are the object of scientific study, social phenomena and rational abstracts which are the study of sociology and philosophy, and abstract supra-rational phenomena which are the object of study of Sufism, mysticism or religion.

Then from the two verses in the letter Ali-Imran, verses 190 and 191, there are four stages of prophetic thinking. The first stage, remembering God's power in any circumstances as a starting point in thinking. The second stage, namely thinking about the creation of the heavens and the earth and everything in it. The third stage, is thinking that is based on awareness of God's power which will give birth to transcendental awareness, which gives direction to all human thought processes with advances in scientific and technological concepts. The fourth stage, namely worship as the culmination of human thought where scientific and technological advances are not used for damage and human suffering, but for the good and benefit of shared life.

Second, the similarities in the prophetic thinking of Kuntowijoyo and Musa Asy'arie include making Islam the main paradigm in dealing with various problems faced by Muslims today, making prophetic philosophy a role model in building their scientific structure by naming it the paradigm of prophetic thinking, and constructing a paradigm of thinking. Islamic prophetic equally emphasizes the transcendental aspect.

Meanwhile, the difference in their thoughts is that Kuntowijoyo makes Islam a paradigm in photographing social reality and enriches his reading with a critical historical approach and social theories. Meanwhile, Musa Asy'arie, besides making Islam the main basis in studying social phenomena, he also enriched his analysis through the views of some Muslim scientists. Furthermore, Kuntowijoyo made verse 110 in letter Al-Imran as the basis for the paradigm of the prophetic thought he constructed. Meanwhile, Musa Asy'arie makes two categories of verses in the Qur'an as the fundamental basis for his prophetic thought paradigm, namely Al-'Alaq verses 1-5 and Al-Imran verses 190-191.

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