

## COMPARATIVE ANALYSIS OF KUNTOWIJOYO AND FAZLUR RAHMAN'S THOUGHTS IN ISLAMIC SOCIAL TRANSFORMATION

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### ABSTRAK

Penelitian ini bertujuan untuk menganalisis secara komparatif pemikiran Kuntowijoyo tentang Ilmu Sosial Profetik dan Fazlur Rahman terkait metodologi pemahaman Islam, serta mengkaji relevansinya dalam transformasi sosial Islam. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (*library research*), dengan teknik pengumpulan data melalui studi dokumentasi terhadap karya-karya utama dan literatur pendukung. Analisis data dilakukan menggunakan metode deskriptif-komparatif dengan pendekatan filosofis. Hasil penelitian menunjukkan bahwa Kuntowijoyo menawarkan paradigma transformatif berbasis humanisasi, liberasi, dan transendensi, sedangkan Fazlur Rahman menekankan pendekatan hermeneutika *double movement* dalam memahami Al-Qur'an secara kontekstual. Keduanya memiliki persamaan dalam menjadikan Islam sebagai kekuatan transformatif, namun berbeda dalam pendekatan epistemologis dan praksis. Penelitian ini berkontribusi dalam menawarkan sintesis antara pendekatan metodologis dan implementatif sebagai kerangka integratif dalam menjawab problematika sosial umat Islam kontemporer.

**Kata kunci:** Kuntowijoyo, Fazlur Rahman, Ilmu Sosial Profetik, Gerakan Ganda, Komporatif.

### ABSTRACT

*This study aims to comparatively analyze the thought of Kuntowijoyo on Prophetic Social Science and Fazlur Rahman on Islamic interpretive methodology, as well as to examine their relevance in Islamic social transformation. This research employs a qualitative approach using a library research design, with data collected through documentation of primary works and supporting literature. Data analysis is conducted using a descriptive-comparative method with a philosophical approach. The findings reveal that Kuntowijoyo proposes a transformative paradigm based on humanization, liberation, and transcendence, while Fazlur Rahman emphasizes a contextual Qur'anic interpretation through the double movement method. Both share a transformative vision of Islam but differ in epistemological and practical approaches. This study contributes by offering a synthesis between methodological and practical frameworks as an integrative model for addressing contemporary Muslim social issues.*

**Keyword:** Kuntowijoyo; Fazlur Rahman; Prophetic Social Science; Double Movement; Comparative Analysis.

## **INTRODUCTION**

The development of modern society characterized by globalization, technological advances, and rapid social change has brought serious implications for the lives of Muslims. On the one hand, modernity offers progress in the field of science and technology, but on the other hand, it also raises various problems such as moral crisis, dehumanization, social inequality, and the weakening of spiritual values in people's lives (International Institute of Islamic Thought, 1989; Saeed, 2006). This condition shows that there is a tension between the normative values of Islamic teachings and the empirical reality that develops in modern society (Esposito, 2011; Rahman, 1982).

In many religious practices, Islamic teachings are often understood textually and normatively without adequate contextualization (Rahman, 1982). This causes Islam to be less able to appear as a concrete solution to complex social problems. In fact, historically, Islam has had a big role as a force for social transformation that is able to build a just and civilized civilization (Al-Attas, 1978; Ali, 2024). Therefore, it is necessary to reconstruct Islamic thought that is not only oriented to the understanding of the text, but also to the implementation of Islamic values in social life (Hidayat et al., 2024; Rohman & Hairudin, 2018). In the context of the renewal of Islamic thought, various figures have emerged who offer alternative approaches in understanding and actualizing the teachings of Islam (Rahimi, 2024).

One of the important figures is Kuntowijoyo who developed the concept of Prophetic Social Science as an integrative Islamic scientific paradigm (Kuntowijoyo, 2008). Kuntowijoyo seeks to shift the paradigm of social science that has tended to be secular to a paradigm based on prophetic values. In this concept, social science serves not only to explain reality, but also to change it through three main pillars, namely humanization, liberation, and transcendence (Kuntowijoyo, 2004; Masbur, 2016). Thus, Prophetic Social Science offers an approach that is both normative and transformative (Istiqomah et al., 2025; Leprianida, 2009).

On the other hand, Fazlur Rahman comes up with a different approach through the development of the Qur'anic hermeneutic method known as double movement (Syauqi, 2022; Umair & Said, 2023). This method emphasizes the

importance of understanding the Qur'an in the historical context of the revelation, then extracting universal moral principles that can be applied in the modern context (Rofiah, 2010; Sugiara et al., 2025). Rahman criticizes the rigid textual approach and offers a dynamic and contextual model of understanding, so that Islamic teachings can remain relevant to the development of the times (Rahman, 1982).

The difference in approach between Kuntowijoyo and Fazlur Rahman shows that there is diversity in efforts to reform Islamic thought. Kuntowijoyo emphasizes more on the development of a social science paradigm based on prophetic values that is oriented towards social action, while Fazlur Rahman focuses more on methodological renewal in understanding religious texts. Nevertheless, both have a common point in efforts to make Islam a force that is able to answer the challenges of the times and provide solutions to the social problems of the people.

Research that specifically compares the thoughts of Fazlur Rahman and Kuntowijoyo has actually been conducted, one of which is by Abdullah Arif in his thesis entitled Comparative Study of the Basic Assumptions of Fazlur Rahman and Kuntowijoyo about the Qur'an (Arif, 2023). The research focuses on the analysis of the basic assumptions of the two figures in understanding the Qur'an, especially related to the difference between the normative-transcendental aspects and the historical-temporal aspects in the text of revelation. The results of the study show that Fazlur Rahman emphasizes the duality between universal moral structures and contextual forms of law, while Kuntowijoyo distinguishes between the text of the Qur'an as a concept and story with a transcendental structure of knowledge.

Although the study makes an important contribution in understanding the epistemological basis of the two figures' thoughts, the study is still limited to the aspect of basic assumptions about the Qur'an and has not comprehensively examined the implications of the two ideas in the context of Islamic social transformation. Therefore, this study seeks to complement the previous study by placing the thoughts of Kuntowijoyo and Fazlur Rahman in the framework of broader comparative analysis, especially related to their relevance and contribution in answering the social problems of contemporary Muslims.

Based on this description, it can be identified that there is *a research gap* in the study of contemporary Islamic thought, namely there is still limited research

that comprehensively examines the relationship between the paradigm of Prophetic Social Science developed by Kuntowijoyo and the contextual hermeneutic approach offered by Fazlur Rahman within the framework of Islamic social transformation. Most previous studies tend to discuss the two figures separately or only focus on the epistemological aspects of the Qur'an, without directly relating it to the dimension of social praxis. Therefore, this research offers a *novelty* in the form of a comparative analysis that not only reveals the similarities and differences in thought of the two figures, but also examines the potential complementarity of the two in building a transformative and contextual Islamic paradigm. The limitation of this research lies in the focus of the study based on literature studies, so that the analysis produced is conceptual and does not include empirical implementation in the field, and is limited to the main works of the two figures without examining the entire development of their derivative ideas more broadly.

The purpose of this research is to describe the concept of Prophetic Social Science in Kuntowijoyo's thought, analyze Fazlur Rahman's thoughts related to the methodology of Islamic understanding, identify similarities and differences between the two thoughts, and explain the relevance of both in the context of Islamic social transformation. In general, this study aims to analyze comparatively the thoughts of the two figures and reveal their contributions in answering the social challenges of Muslims in the modern era.

## **METHOD**

This research uses a qualitative approach with a library research design. This design was chosen because the research focuses on the analysis of the thoughts of the figures, namely Kuntowijoyo and Fazlur Rahman, which are studied through written works and relevant scientific literature. The qualitative approach allows researchers to deeply understand the structure of thoughts, concepts, and the relationships between ideas in the context of Islamic social transformation (Creswell & Creswell, 2018).

The data sources in this study consist of primary data and secondary data. Primary data were obtained from the main works of the two figures, namely: *Islam as Islamic Science and Paradigm* by Kuntowijoyo, and *Islam and Modernity and*

Major Themes of the Qur'an by Fazlur Rahman. Meanwhile, secondary data were obtained from books, journal articles, theses, and other scientific publications relevant to the theme of Prophetic Social Sciences, Qur'anic hermeneutics, and contemporary Islamic thought.

The data collection technique is carried out through documentation studies by searching, identifying, and reviewing the literature related to the research object. This procedure includes the collection of sources, the classification of data by theme, and the selection of literature that has academic relevance and credibility. This method of literature study is an approach that is commonly used in the research of figures' thought and has been widely applied in the study of philosophy and Islamic thought (Miles et al., 2014).

The data analysis technique uses a descriptive-comparative method with a philosophical approach. Descriptive analysis is used to systematically explain the concept of Prophetic Social Science and the hermeneutic method of double movement, while comparative analysis is used to identify similarities and differences in the thinking of the two figures. Furthermore, a philosophical approach is used to interpret the meaning contained in the thought and examine its relevance in the context of Islamic social transformation. The analysis process is carried out through the stages of data reduction, data presentation, and reflective conclusion drawing (Sholahudin & Maksum, 2024; Whitehead et al., 2015).

## **DISCUSSION**

### **The Concept of Prophetic Social Science Kuntowijoyo**

Kuntowijoyo's thoughts on Prophetic Social Science or *Ilmu Sosial Profetik* (ISP) is one of the important contributions in the development of the contemporary Islamic scientific paradigm. This concept was born as a criticism of the dominance of modern social science which tends to be secular, positivistic, and value-free, thus ignoring the dimensions of ethics and spirituality in understanding social reality. In his view, social science not only serves to explain reality, but must also play a role in changing it towards a more just and humane order (Kuntowijoyo, 2004)

Prophetic Social Science is built on the basis of integration between revelation and social reality. Kuntowijoyo rejected the dichotomy between religious

science and general science by using the Qur'an as a source of inspiration in building social theory. Within this framework, revelation serves as a source of values, while social reality becomes a field for the actualization of these values. Thus, social science is not neutral, but has a clear normative orientation, namely alignment with human and divine values.

Furthermore, Kuntowijoyo formulated three main pillars in Prophetic Social Sciences, namely humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minuna billah*). Humanization is interpreted as an effort to humanize humans from various forms of dehumanization due to modernity, such as alienation and reduction of humans to mere means of production. Liberation refers to liberation from oppressive social structures, including economic injustice and power domination. Meanwhile, transcendence emphasizes the importance of the spiritual dimension as a foundation in every social activity, so that social change remains within the corridor of divine values.

These three pillars show that Prophetic Social Science is not only oriented towards structural change, but also moral and spiritual change. In this case, Kuntowijoyo developed the idea that social transformation must be comprehensive, including both material and immaterial dimensions. This is the main difference between Prophetic Social Science and Western social theories which tend to be reductionistic and materialistic.

As a concrete illustration, the application of Prophetic Social Science can be seen in the case of factory worker advocacy in the era of industrialization. In modern industrial societies, workers are often dehumanized, where they are positioned solely as means of production and alienated from the results of their labor. In this context, the principle of humanization (*amar ma'ruf*) is manifested through efforts to restore the dignity of workers as full human beings, by fighting for their basic rights and rejecting treatment that reduces human beings to economic objects.

Furthermore, the principle of liberation (*nahi munkar*) is manifested in the form of a movement to liberate workers from the exploitative economic system. Liberation means not only resistance to injustice, but also systematic efforts to remove oppressive structures, such as the practice of unliving wages and the

domination of capital to the detriment of workers. Thus, liberation in the perspective of Prophetic Social Science has a strong structural dimension.

The principle of transcendence (*tu'minuna billah*) provides a dimension that distinguishes Prophetic Social Science from other social approaches, such as Marxism. If Marxism bases the class struggle on economic determinism and material conflict, then Prophetic Social Science places faith in God as the main foundation of the social struggle. Transcendence ensures that social struggles are not solely driven by material interests, but also by spiritual values and divine ethics, thus avoiding attitudes of hatred, materialism, and hedonism.

In addition, Kuntowijoyo also emphasized the importance of objectification in the application of Islamic values. Objectification means making Islamic values an objective reality that is universally acceptable, without having to be limited by exclusive religious symbols. With this approach, Prophetic Social Science is not only relevant for Muslims, but can also contribute to building a more just and civilized global civilization.

Thus, Prophetic Social Science is a scientific paradigm that integrates revelation, ratios, and social reality in one complete framework. This concept not only offers a critique of modern social science, but also provides transformative and applicative alternatives in answering various social problems in the contemporary era (Kuntowijoyo, 2008).

### **Fazlur Rohman's Methodology of Thought**

Thoughts Fazlur Rahman is one of the important milestones in the renewal of contemporary Islamic thought, especially in the field of Qur'anic interpretation methodology. Rahman sees that the crisis of modern Muslims lies not only in the social and political aspects, but also in the way of understanding Islamic teachings that tend to be textual, partial, and less contextual. A literal approach to the Qur'an, he argues, often results in a rigid understanding that is unable to answer the dynamics of social change (Rahman, 1980, 1982).

In response to this problem, Rahman developed a hermeneutic method known as *double movement*. This method is a systematic approach to understanding the Qur'an by connecting the historical context of revelation and contemporary reality.

The first movement is to return to the context of the revelation (*asbab al-nuzul*), by analyzing the social, cultural, and historical conditions of Arab society at the time the verse was revealed. The goal is to capture the original meaning of the text and understand the social background of the provisions contained in the Qur'an.

The second movement is to return to the present context by extracting universal moral principles from the text. Rahman emphasized that the Qur'an not only contains specific rules that are temporary, but also contains moral values that are universal and transhistorical. Therefore, the interpretation of the Qur'an must be able to bridge the normative message of revelation and the needs of modern society through a dialectical process between text and context.

In an epistemological framework, Rahman distinguishes between the ideal-moral aspects and the legal-formal aspects of the Qur'an. The ideal-moral aspect is universal and is the core of Islamic teachings, while the legal-formal aspect is a concrete form that is influenced by certain social conditions. By distinguishing the two, Rahman seeks to maintain the flexibility of Islamic teachings without losing their normative essence. This approach is also a critique of the tendency to take Islamic law literally without considering its historical context.

Rahman also criticizes the atomistic approach in the classical tradition of interpretation that tends to understand the verses separately without looking at the overall thematic linkage. He emphasized the importance of a holistic approach in understanding the Qur'an, so that the moral message contained in it can be understood in its entirety and not fragmented. With this approach, the Qur'an is understood as a coherent value system.

As a concrete illustration, the application of the *double movement* can be seen in the issue of women's testimony in financial transactions as mentioned in Surah Al-Baqarah verse 282. In the verse it is explained that if there are no two male witnesses, then one man and two women can be used, with the reason that if one forgets, the other can be reminded. At the stage of the first movement, this verse is understood in the historical context of Arab society at that time, where women were generally not involved in economic activities and financial transactions, so it is natural that they should be considered inexperienced in this regard (Rahman, 1982).

From this historical analysis, the main principle (*ratio legis*) of the verse can be drawn, namely the importance of accuracy, prudence, and fairness in financial transactions. This principle suggests that the main purpose of the provision is not to degrade the capacity of women essentially, but to maintain the reliability of testimony under certain social conditions.

Furthermore, in the second movement stage, the principle is applied in the context of modern society. In the current conditions, women have wide access to education, play an active role in the economic world, and have equal competencies in the fields of finance and business. Therefore, taking into account these changes in the social context, women's testimony in financial transactions can be assessed on an equal footing with men, as long as the principles of accuracy and fairness are maintained.

This approach shows that the application of Islamic teachings cannot be separated from the ever-evolving social dynamics. Imposing the application of the law literally without considering the context can actually ignore the main purpose of the sharia itself, namely justice and benefit. Thus, the *double movement* method developed by Fazlur Rahman provides a methodological framework that allows Islamic teachings to remain relevant and responsive to changing times.

Overall, Fazlur Rahman's methodology of thought is a systematic attempt to bridge the gap between the text of revelation and social reality through a contextual, holistic, and universally value-oriented approach. This contribution makes Rahman's thought one of the important foundations in the development of adaptive and transformative contemporary Islamic thought.

### **Comparative Analysis of the Thoughts of Kuntowijoyo and Fazlur Rahman**

A comparative analysis of the thinking of Kuntowijoyo and Fazlur Rahman shows that the two have the same orientation in an effort to reconstruct Islamic thought to remain relevant to the dynamics of modern society. Both figures depart from criticism of rigid and non-contextual textual approaches, which are considered incapable of answering the complexity of contemporary social problems. In this case, both Kuntowijoyo and Fazlur Rahman place the Qur'an as the main source of value that must be actualized in social life dynamically.

Another similarity lies in the efforts of both in making Islam a transformative force. Both do not see Islam solely as a normative system that is ritualistic, but as a value system that has great potential in building social change. Kuntowijoyo through Prophetic Social Science emphasizes the importance of social transformation based on prophetic values, while Fazlur Rahman through the *double movement* method seeks to explore the universal moral principles of the Qur'an to be applied in the modern context. Thus, both are oriented towards the actualization of Islamic values in social reality.

However, there are fundamental differences in the epistemological and methodological approaches used by the two figures. Kuntowijoyo is engaged in the realm of the construction of the social science paradigm based on the value of revelation. He seeks to build an integrative scientific system, where revelation is the source of value, and social reality is the object of transformation. This approach is pragmatic and applicative, because it is directly directed to social change through three main pillars, namely humanization, liberation, and transcendence.

On the contrary, Fazlur Rahman emphasizes more on methodological renewal in understanding religious texts. The main focus is on how the Qur'an can be interpreted contextually to remain relevant to the times. Rahman's approach is epistemological, because it deals with the way of acquiring and understanding religious knowledge. It does not directly offer a model of social transformation, but provides a methodological foundation that allows for the birth of Islamic thought that is adaptive and responsive to social change.

This difference shows that Kuntowijoyo and Fazlur Rahman are on two different levels, but they are interrelated. Kuntowijoyo is more oriented to "what to do" in a social context, while Rahman focuses more on "how to understand" Islamic teachings correctly. In other words, Rahman provides an interpretive framework, while Kuntowijoyo offers an implementive framework.

In addition, differences are also seen in the approach to the relationship between text and context. Fazlur Rahman emphasized the importance of the dialectical process between text and context through the *double movement* method, so that the meaning of the Qur'an is always open to reinterpretation according to the needs of the times. Meanwhile, Kuntowijoyo emphasizes more on the process of

objectifying the values of revelation into social reality, so that these values can be concretely realized in people's lives. This approach shows that Rahman emphasizes the interpretation aspect, while Kuntowijoyo emphasizes the actualization aspect.

Nonetheless, these two approaches are not contradictory, but complementary. Fazlur Rahman's hermeneutic method can be the foundation for understanding the values of the Qur'an contextually, which can then be implemented through the framework of Prophetic Social Science offered by Kuntowijoyo. Thus, there is a synergistic relationship between the two in building an Islamic paradigm that is not only normative, but also transformative.

In the context of Islamic social transformation, the integration between these two ideas has great potential in answering various modern challenges, such as social inequality, moral crises, and disorientation of values. Rahman's approach can be used to formulate basic principles that are relevant to contemporary conditions, while Kuntowijoyo's approach can be used to implement these principles in the form of concrete social action.

Conceptually, the synthesis between the thought of Kuntowijoyo and Fazlur Rahman can give birth to a new paradigm in Islamic thought, namely a paradigm that integrates epistemological and praxial dimensions. This paradigm not only emphasizes the importance of a correct understanding of the text of revelation, but also emphasizes the importance of implementing these values in social life. Thus, Islam is not only understood as a belief system, but also as a force capable of transforming social reality in a real way.

Thus, this comparative analysis shows that although Kuntowijoyo and Fazlur Rahman have different approaches, they both have complementary contributions to the development of contemporary Islamic thought. These differences are actually forces that can be integrated to build a more comprehensive, contextual, and transformative Islamic paradigm.

**Table 1. The Battle of Thought**

<b>Yes</b>	<b>Aspects</b>	<b>Equations</b>
1	Criticism of textual Islam	Both criticize a rigid, literal, and non-contextual understanding of Islam
2	Main source	Together make the Qur'an the main source in developing thoughts

3	Thought orientation	Oriented towards the renewal of Islamic thought to be relevant to the times
4	Main objectives	Actualizing Islamic values in social life
5	Contextual approach	Emphasizing the importance of understanding Islam in accordance with the social context
6	Criticism of the stagnation of the ummah	Both see the decline of the people due to a non-dynamic way of thinking
7	Islam as a value system	Both view Islam as a value system that is able to transform society
8	Relevance of modernity	Trying to answer the challenges of modernity through an Islamic approach

**Table 2. Differences of Thought**

Yes	Aspects	Kuntowijoyo	Fazlur Rahman
1	Main focus	Social transformation	Methodology of Islamic understanding
2	Pendekatan	Prophetic social science (praxis)	Hermeneutika ( <i>double movement</i> )
3	Level of analysis	Social action (implementive)	Epistemologists (interpretatif)
4	Orientation	Societal change	Renewal of the way of thinking
5	Basic theory	Prophetic values (humanization, liberation, transcendence)	The universal moral principles of the Qur'an
6	The role of revelation	A source of value for social action	Sources of moral principles interpreted
7	Text & context relationships	Objectification of values to social reality	Dialectics of text and context
8	Final result	Islamic social transformation model	Contextual Islamic interpretation methods
9	Main criticisms	Secular and value-free social sciences	Rigid textual interpretation
10	Nature of the approach	Normative-transformative	Contextual-hermeneutic

### **Relevance and Complementarity in Islamic Social Transformation**

In the context of Islamic social transformation, the integration between these two ideas has great potential in answering various modern challenges, such as social inequality, moral crises, and disorientation of values. Rahman's approach can be used to formulate basic principles that are relevant to contemporary conditions,

while Kuntowijoyo's approach can be used to implement these principles in the form of concrete social action.

The thoughts of Kuntowijoyo and Fazlur Rahman have very strong relevance in the context of Islamic social transformation in the modern era. In the midst of the complexity of the problems of the ummah, such as social inequality, moral crisis, disorientation of values, and the negative impact of globalization and modernization, an Islamic approach is needed that is not only normative, but also contextual and transformative. In this case, the two figures offer a framework of thought that can complement each other in answering these challenges.

Fazlur Rahman's thinking makes a fundamental contribution in building an epistemological foundation for Islamic social transformation. Through the double *movement* method, Rahman allows Muslims to understand the Qur'an contextually by exploring universal moral principles that are relevant to contemporary social conditions. This approach is essential to avoid stagnation of thought due to rigid textual understanding, while preventing excessive liberalization without a strong normative basis. Thus, Rahman played a role in providing a methodological framework that allowed the birth of Islamic thought that was adaptive, dynamic, and responsive to the changing times.

On the other hand, Kuntowijoyo offers a praxis contribution through the concept of Prophetic Social Sciences. If Rahman provides an epistemological foundation, then Kuntowijoyo presents a concrete implementive framework in realizing Islamic values in social life. Through three main pillars (humanization, liberation, and transcendence) Prophetic Social Science provides a clear direction for Islamic social movements to be oriented not only toward structural change, but also moral and spiritual change. Thus, this concept is able to bridge the normative values of religion with the empirical reality of society.

The complementarity between these two ideas lies in the synergistic relationship between the epistemological and practical aspects. Fazlur Rahman's hermeneutic method can be used to formulate basic principles sourced from the Qur'an contextually, while Kuntowijoyo's Prophetic Social Science can be used to implement these principles in the form of real social action. In other words, Rahman

answered the question "how to understand Islam correctly", while Kuntowijoyo answered "how to practice Islam in social life".

In the context of Islamic social transformation, the integration of these two approaches allows for the birth of a more comprehensive paradigm. For example, in dealing with economic inequality, Rahman's approach can be used to interpret the principles of social justice in the Qur'an contextually, while Kuntowijoyo's approach can direct the implementation of these principles in the form of social movements that defend marginalized groups. Similarly, in facing moral crises, Rahman's approach can explore universal ethical values, while Kuntowijoyo emphasizes the importance of internalizing these values in the lives of individuals and society.

Furthermore, the integration of these two ideas can also be the basis for the development of an Islamic social transformation model that is not only reactive, but also proactive and visionary. This approach allows Muslims not only to respond to social changes, but also to become the main actors in shaping the direction of these changes based on Islamic values. Thus, Islam is not only present as a normative system, but also as a force capable of building a just, civilized, and value-oriented civilization.

However, it is necessary to realize that the implementation of the integration of these two ideas requires a simple effort. Further development is needed in the form of interdisciplinary studies that combine Islamic studies, social sciences, and social movement practices. In addition, intellectual courage is also needed to develop contextual Islamic thought without losing its normative roots.

Thus, the relevance and complementarity of the thinking of Kuntowijoyo and Fazlur Rahman shows that both have a very significant contribution in building a transformative Islamic paradigm. The integration between epistemological and praxis approaches that they offer can be a strategic solution in answering various social challenges of Muslims in the modern era, as well as opening up opportunities for the birth of a more advanced and just Islamic civilization.

## CONCLUSION

This research shows that Prophetic Social Science in Kuntowijoyo's thought is a scientific paradigm oriented towards social transformation through the pillars of humanization, liberation, and transcendence. Meanwhile, Fazlur Rahman offers a methodological approach through *a double movement* that emphasizes the importance of contextual understanding of the Qur'an by exploring universal moral principles.

The results of the analysis show that the two figures have similarities in making Islam a transformative force, but differ in approach. Kuntowijoyo is more pragmatic-implementive, while Fazlur Rahman is epistemological-methodological. This difference is actually complementary, where Rahman's approach can be the basis for understanding Islamic values, while Kuntowijoyo provides a framework for its implementation in social life.

The limitation of this research lies in its conceptual nature based on literature studies, so it has not touched on the empirical aspect. Nonetheless, this research contributes to offering a synthesis between epistemological and praxic approaches in contemporary Islamic thought. Further research is expected to test the implementation of these two ideas in a more concrete social context.

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