Reconstructing the Integration between Islam and Wasathiyyah Based Social Science: An Epistemological Approach

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Abstract

This article is aimed to build bridge between Islamic Science and Modern Western Social Science and offer a *wasathiyyah* (moderate/median) oriented Social Science building from epistemological point of view. Through philosophical approach, this article suggests that in order to develop integrative social science, philosophers and Muslim scholars must incrementally and systematically formulate comprehensive *integrative theory building* which includes metatheoretical understanding imperative as the foundation or grand theme of the systematization of social theories. This study identifies that the gap in current modern social science is caused by the micro extremism approach and methodological individualism. Here is the importance and relevance of *wasathiyyah* (moderate/median) as principle of balance (*tawazun*) between individual and societal claim in the social life of Muslims. Through this proposal, prophetic paradigm putting forward balance/moderation (*wasathiyyah*) in developing the framework of integrative Islamic Social Science finds clearer orientation and direction. The next step is to derivate them into social theories and their practical forms.

Keywords: *Wasathiyyah; Social science; Integrative; Theoretical building*

Abstrak

Artikel ini bertujuan untuk membangun jembatan antara Islam dan Ilmu Sosial Barat modern, dan menawarkan rancangbangun Ilmu Sosial berawasan wasathiyyah dari sisi epistemologis. Melalui pendekatan filosofis, artikel ini menengarai bahwa untuk membangun Ilmu Sosial Integratif para filosof dan ilmuwan sosial Muslim perlu secara bertahap dan sistematis untuk menyusun *integrative theory building* yang komprehensif meliputi pemahaman metateoritis yang dibutuhkan sebagai dasar atau tema besar tersistematisasinya teori-teori sosial. Kajian ini juga menemukan bahwa ketimpangan ilmu-ilmu sosial modern yang sekarang ada diakibatkan pendekatan ektremisme mikro atau individualisme metodologis. Di sinilah letak penting dan relevannya wasathiyyah sebagai prinsip keseimbangan (tawazun) antara klaim individu dan masyarakat dalam kehidupan sosial Muslim. Melalui tawaran ini paradigma profetik yang mengedepankan keseimbangan (wasathiyyah) dalam membangun kerangka Ilmu Sosial Islam integratif menjadi jelas orientasi dan arahnya. Langkah selanjutnya ialah upaya menurunkannya menjadi teori-teori sosial sekaligus bentuk-bentuk praksisnya.

Kata Kunci: *Wasathiyyah; Ilmu sosial; Integratif; Bangunan teori*

Introduction

International awareness to initiate and formulate the building of Islamic social sciences began with the fact that Islam is facing the hegemony of two major ideologies, namely Capitalism and Socialism. Throughout the 20th century we witness how the Western world in general identified themselves as Capitalistic society and culture. There is no other society in the world who know

exactly other types of society and culture that identify with them. Not even USSR whose economy following 70 years of struggle in the wrong system under socialism was falling into malaise. The Soviet society then tried to establish a normal political and societal system which in the long run will be directed towards Capitalism and democracy. Such effort began with the initiation of Michael Gorbacev through his *glasnost* and *perestroika* program.[1] The program caused Soviet to be segregated and followed series of declaration of independence by different areas formerly part of Soviet.

Similar experience happened to China. As a country declared themselves as supporter of communism, China faced the grim reality in which their loyalists began to advocate for China to reconsider their choice of social, political, and economic system. The Mao Tze Dong revolution began to direct China to openness and democracy, albeit remaining superficial[2].

India, one of the oldest and most ancient society earned their independence as nation-state in 1947, also choose British parliamentary, secular, and capitalistic system without hate or repercussion.

The Muslim world is the only remaining society in doubt to decide to adopt Western societal, political, economic, and cultural system. The only Islamic country declaring full adoption of Western system is Turkey. Under the leadership of Mustafa Kemal Ataturk, Turkey experienced Europeanization, secularization, and modernization. Those embodied the pillars for the official ideology and philosophy of modern Turkey[3].

Meanwhile, there is a vague feeling and desire among Muslim countries to truly acknowledge the forms of government that have been and are running in the Muslim world— whether monarchy, dictatorship, democracy, the economic systems of Capitalism, Socialism, Tribalism, and/or Traditionalism. Because they believe that regardless of the system, Islam also

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[1] R. G. Gidadhubli, "Perestroika and Glasnost", *Economic and Political Weekly,* Vol. 22, No. 18 (1987), hlm. 784-787.

[2] Besides the United States, which often describes itself as a champion of democracy, establishing the idea of "democratic expansion" as a core element of its grand strategy; Among other things, the US urged Taiwan to remain part of China in the hope that democracy in Taiwan could become the forerunner of democracy in China in the future. From an economic point of view, there are plans and proposals to take concrete steps to accept China into international activities; 1) China must be accepted into the WTO with basic requirements that must be met first; 2) consideration of the possibility of China's entry into the G-7 group. See Thomas Christensen, "Chinese Realpolitic", *Foreign Affairs* 75 (1996), pp. 37-52; Ananto Gondomono, "Upaya Merangkul Sang Naga", *Analisis CSIS*, Tahun XXVI, No.1 (1997), pp.123-131.

[3] Even though Alexander H. de Groat stated that the Turkish National Revolution under Ataturk's leadership in 1919-1923 and thereafter was not a violent social upheaval nor was it a replacement of social class by another, but rather a revolution of values. The Turkish national movement aims to replace the normative and official system with so-called modern European values. Seet Alexander H. De Groat, "Government Policy Regarding Islamic Institutions in Republic of Turkey", *Beberapa Kajian Indonesia dan Islam INIS No. 6* (Jakarta: INIS, 1990), pp. 233-241.

has an influence or role in the ideological, social, economic, and political system of the contemporary life of Muslim society.

When such awareness emerged, they are exposed to a new challenge of how to realize it and it seems like no one truly understands on how to make Islam merge into and/or in line with modern life. In addition, we are facing plenty of failure in democracy and law enforcement in the Muslim world, such as separation of East Pakistan *(that later formed Bangladesh), the Islamic Revolution in Iran, the Iran-Iraq war, the annexation and invasion of Kuwait by Iraq, and the war between the Muslim world and the Western world. Such happened due to inability of Muslims to respond to social, cultural, economic, and political challenges posed by the Western world to the Muslim world, society, and culture. This inability is rooted in our doubt to build an Islamic societal, economical, and cultural system in our own land. Such problem is explained in greater depth by Hassan Hanafi in his Occidentalism project. He declared that almost the entire Eastern and Islamic world following the independence from their Western colonizers experienced the ambivalence between choosing to return to their own tradition (*al-turath*) or to fully adopt modernity (*al-hadathah*) coming from the West.[4]

The Islamic world has not been able to define and interpret Islam and the Islamic economy, politics, and society for themselves and the world. As a consequence, they built love-hate relationship with the West and anything Western. In short, they have been numbed by their state of mind, soul, and spirit. Such situation seems good in the uncertainty of the Muslim form and personality, both shows that they have been experiencing *symptom schizophrenia*.

Meanwhile, internally, there are many groups of Muslim intellectuals, mostly Western educated and modernized, believe that anything Western (*ahl al-hadathah*) is aspired. Hence, they formulate strategies of civilization for Muslim society to adopt and accept Western way of life with the good and the bad. They are the opponent of the role of Islam in politics, economy, society, and culture. They view their religion as something inherently and entirely personal.

All of those problems are accumulated and inspired Muslim intellectuals to develop social sciences with Islamic orientation, that are clearly more suitable as tool of analysis and way of directing change and development of the Muslim society compare to secular Western social theory.

Condition of Contemporary Western Social Science

The Western social science was born since the era of Enlightenment in France. Enlightenment was marked with the increased recognition and role of the human reason in human

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[4] Hassan Hanafi, *Oksidentalisme Sikap Kita terhadap Tradisi Barat* (Jakarta: Paramadina, 1999).

affairs. The objective of enlightenment of social science is to perfect humankind and rationalize the society with human reason as guidance.[5] The human reason plays instrumental role with significant power and in fulfilling their need. Hence, the Western social science began with a secular orientation and remain secular in the Western world until today.

The Western social science promises many things. The promises were described in the work of Condorcet *Sketch for a Historical Picture of the progress of the Human Mind* (1795). The promise was that Western social science will help to achieve progress in all aspects of human life. With the assistance of social theories, Europe will be able to establish a free, just, rational, and democratic society. Afterwards, similar progress will be achieved in other parts of the world as a result of the tie between reason, justice, truth, equality, freedom, and happiness. In his book, Condorcet declared his humanitarian vision; the time has come when the sun will shine the free people who will not let anyone rule them but their reason; when the tyrants and servants of the preachers and stupidity and their hypocritical instruments remain in the historical artefacts; and when we are thinking about them only in the context of pity towards the victims of their deceptions; to sustain ourselves to remain aware by thinking about the excess and to learn how to remember and destroy with our reason the seeds of tyranny and deviant (*bid'ah*), they planted in us[6].

The Western social science is indeed providing a complete social science system because they are building and developing theories on the entire societal system systematically. The Western social science is more advance and systematic compare to other parts of the world. However, considering the Condorcet idea quoted above as an ideal, two hundred years later, it was proved that social sciences and humanities experienced major failure in realizing the vision of Condorcet. There are several evidences to proof the failure

First, reason both as epistemological source of science and as guide in human affairs cannot perform both functions satisfactorily, including in fulfillment of human needs. Because since the publications of the works of Marx in the 19th century, it was clear that the social sciences' enlightenment had its dark side, namely that Western social sciences were unable to answer the problems of social injustices, economic exploitation, and political domination in their own countries let alone in other countries. Now, it can be understood that every social science philosophy, theory, and paradigm is a rationalization and effort to justify *vested interest*, power, and

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[5] Axel Honneth, "Enlightenment and Rationality", *The Journal of Philosophy*, Vol. 84, No. 11 (1987), pp. 692-699.

[6] Antoin-Nicolas de Condorcet, *Sketch for a Historical Picture of the Progress of the Human Mind, trans June Barrcaioough,* (London: Wiedenfield & Nicolson,1995), p. 4.

certain class, caste, race, and geographical privilege. None believe that social scientists are free from biases, prejudices, and ideological commitment to particular class, nation, state, race interest.

Second, Western social sciences also accept the deviants committed by religious leaders once criticized by the enlightenment philosophers. The claim of scientific objectivity, neutrality, and impartiality are the seed of pretension in social science. Western social science that since its birth became the tools for authority of owners of means of productions in the society, appear to produce and propagate the theories to support status quo, vested interest, exploitation, domination, repression on weaker classes in their own countries and their colonies in the so-called Third World. Under the manipulation of mind, capitalism, imperialism, democracy, and liberalism manifested instruments of exploitation, dominance, repression, and tyranny.

Third, Western social sciences suffer inferiority complex from natural sciences because social sciences failed to establish a social "law of nature". It seems like social science is a form of inferior natural science. It's not unusual that since the 60s up to today, social sciences faced many criticisms and debates. The Wester social science was criticized by Karl Marx and Marxism with its class analysis[7]; Antonio Gramsci andLuis Althusser discussed ideology and culture and argue against both as tools for those benefitting from injustices[8]; the followers and supporters of the Frankfurt School critical theories questioned the methodology and epistemology of positivism as one of the sources of injustices[9]. They argue against what were preached by scientific knowledge such as objectivity, neutrality, and value-free; the feminists[10], Black, Hispanic, students, and social science intellectuals from the Third World arguing against positivism.

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[7] Hassan Mudane, "Marx and the critique of capitalism", https://www.researchgate.net/publication/312118256_Marx_and_the_critique_of_capitalism, retrieved 22 April 2021; Fred Moseley, "The "Heart and Soul" of Marx's Critique of Capitalism: Exploitation or Social Form - or Both? A Reply to Murray", https://www.mtholyoke.edu/~fmoseley/working%20papers/MURRAY.pdf retrieved 22 April 2021; Rudy Fichtenbaum &Gordon Welty, "Capitalist morality and social justice: A marxist critique", *Forum for Social Economics*, Volume 15, Issue 1 (1985), pp. 1-17.

[8] Mark C. J. Stoddart, "Ideology, Hegemony, Discourse: A Critical Review of Theories of Knowledge and Power", *Social Thought & Research,* Vol. 28 (2007), pp. 191-225.

[9] L.J. Ray, "Critical Theory and Positivism: Popper and the Frankfurt School", *Philosophy of Social Sciences*, Vol 9, Issue 2 (1979), pp. 149-73.

[10] Women's Liberationists show a strong protest against western social science which has resulted in the birth of prejudices and anxiety in chauvinists and male sexists against all things femininity. For a description of these feminist criticisms, see Mansour Fakih, Menggeser *Konsepsi Gender dan Transformasi Sosial* (Yogyakarta: Pusataka Pelajar,1996).

The same goes to the theory of developmentalism[11] and modernization[12]. The concept of developmentalism was spread across the Third World and played pivotal role in the discourse of social scientists in the 50s and 60s. They were affiliated to The Center for International Studies in Masachussetts Institute of Technology (MIT). W.W.Rostow develop Growth Theory, while McLelland and Inkeles discovered theory of modernization. Both were adopted as the main pillars for policy and interest of aid programs and American foreign policy[13]. However, the ideology and theory of developmentalism and modernism that became the mainstream theory and practice of social change in turn created various injustices. The theories were also subjected to criticism from various social scientists.

Inequality of Western Social Science

Following the clear evidences and arguments above, we certainly ask why the Western social science failed to solve the key problems of social theory. What is important to understand is that there is not a single solution proposed by the Western social scientists beyond the epistemology and arguments based on anything but the human reason. They believed that there is not a single monotheistic principle that are able to solve this problem, and hence the Western social science also experienced the same problem. Understanding on the unity of method, meaning the method of natural sciences and the idea on science, has empathetically been left behind. Generally known, since social sciences qualitatively related to the diverse phenomenon different from natural science, then, the epistemology and methodology of social science became diverse and was specifically adjusted to the tasks of its scientific understanding. The task of social science is to understand, not to explain. This was the realization of social scientists from Dilthey[14] to Jurgen Habermas[15] for over a century. The scientist successful in building the new foundation in social science

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[11] The idea of developmentalism began in the 1940s, especially on January 20, 1949, when American President Harry S. Truman announced his government's policies. This idea was intended as an answer to the Third World's rejection of capitalism and the Third World's interest in the success of the Soviet Union as a new power. So the idea was put forward within the framework of the "cold war" to stem socialism in the Third World. Therefore, developmentalism is often referred to as a new package of capitalism.

[12] See further Irene Gendzier, *Managing Political Change:Social Scientists and The Third World Boulder* (Colorado: Westvier Press, 1985).

[13] See Walt Whitman Rostow's idea of Growth Theory in W.W.Rostow, *The Stages of Economic Growth:A non-Communist Manifesto* (New York: Cambridge University Press, 1960); and the theory of modernisasion see Inkeles, Charles and Smith, *Becoming Modern* (Massachussetss: Harvard University Press, 1974).

[14] Wilhelm Dilthey, *Hermeneutics and the Study of History* (Princeton: Princeton University Press, 1996).

[15] Jurgen Habermas, *Knowledge and Human Interests* (Boston: Polity Press, 1987).

methodology is Max Weber.[16] In his interpretative understanding methodology, which in German was known as hermeneutics tradition, he provided alternatives to: Hypothetic-deductive method which was reconstructed in accordance to the logic of methodology of positivism, empiricism, and falsifications in the first mid of the 20th century; the materialistic conception on history or historical materialism of Marx in social sciences.

Hence, the most important key to saving Western social science was to offer pluralism. In social sciences nothing is absolutely right or wrong, no one has God's truth that can be accepted by everyone. So whatever forms of epistemology, methodology, and paradigms exist, we can use them. All of them contribute to the perfection of our understanding. So, now it can be understood that social sciences have not been able to answer the problems of human life and human society. Social sciences have not provided value and wisdom to navigate life. Whether Psychoanalysis, Behavioral Psychology, and Humanistic Psychology have no wisdom to hold on to.

Serious attempts to understand social life have given rise to a number of methodologies and ideologies. Some of these are old and others are new epistemologies, methodologies, and ideologies. We can name a few for example Critical Theory, hermeneutic and interpretive understanding, neofunctionalism, language analysis, conflict theory, exchange theory, phenomenology, ethnomethodology, cultural anthropology, neo-structuralism, rational choice theory, social action theory, micro-macro relations and agent-structure, interactionism social and/or symbolic, communication theory, communicative action theory, deconstruction, postmodernism and so on.

In this opportunity, it is important to show how Western social scientists experienced failure, along with failure of the contemporary social science theorists, similar to the philosophers of major system in the 19th century—John Stuart Mil, Marx, and Spencer, and the philosophers of the social grand theory of the 20th century like Max Weber, Durkheim, Pareto, Parsons, Habermas, and others.

Generally, Ausaf Ali[17] mentioned two major problems for social theory and both are simultaneously important. The first concerns the freedom of individuals and others in the social

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[16] Mary Fulbrook, "Max Weber's 'Interpretive Sociology': A Comparison of Conception and Practice", *The British Journal of Sociology,* Vol. 29, No. 1 (1978), pp. 71-82; Zenonas Norkus, "Max Weber's Interpretive Sociology and Rational Choice Approach", Vol 12, Issue 3 (2000), pp. 259-282.

[17] Ausaf Ali, "Social Sciencs in the 20th Century and Beyond: An Islamic Perspective", *Hamdard Islamicus*, Vol.XV, No.3 (1992), pp. 55-56. On the problem of social order in Hobbes theory, see Tom Campbell,

order, and the second is a question that is often referred to as the Hobbesian problem of order. Thomas Hobbes was the first to articulate this problem clearly both conceptually and analytically as the core problem of social theory. The two problems can be stated in another way as follows: 1) With respect to individual freedom, how is the social order including integration and solidarity possible? It is a question of how much freedom can be given to the individual without destroying the basis of the social order; and 2) How do individuals and society relate to one another? It is a question of how much collective discipline a society can impose on individuals without destroying their individual freedoms.

In the first problem, we can see how difficult it is for Western social theory to find an answer to it, regardless of the the failures they have had. In Western culture, individual freedom is a non-negotiable value socially, politically, economically, morally and culturally. An individual, whether male or female, is free to think, speak, express, act and behave. This freedom can be objective and subjective. Objective means that society and its institutions do not prevent individuals from exercising their freedom of action. Subjective means that individuals have subjective feelings. In other words, he subjectively feels within himself that he is free to do what he likes, free to act according to his choice and will. Restrictions on individual freedom to choose and act must be justified by the state, society, and all institutions including the family and the church. Of course in this matter, there are very striking differences compare to Hindu or Muslim societies. There is a reason why Muslims have so much intellectual, emotional and moral difficulty in understanding, much less appreciating and accepting Western thought, society, political, economic and cultural systems. This is because they can't accept the definition, concept and practice of individual freedom in the West. A woman having equal freedom to act socially and sexually is absolute. This is clearly foreign to Muslim culture, much less to Islam.

Al-Maududi saw the culture of Islam as anti-thesis of the Western culture. This is similar to the statement of Kippling, "East is East and West is West, and the twain shall never meet". If this statement is true, then there is no compromise between the idea of the West and Islam on human as individual with rights for freedom to choose and act.

Even individual freedom is not without problems for social scientists. If everyone remains as an individual with all of their rights and can act as he pleases, then can a society be established? Can a family exist? Can a group of people worship together and form a congregation if everyone believes in a different faith? So, it is clear that if individual freedom is granted indefinitely, then

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Seven Theories of Human Society (Oxford: Oxford University Press, 1981), *Tujuh Teori Sosial*, trans. F. Budi Hardiman (Yogyakarta: Kanisius, 1994), pada bagian bab IV, pp.84-109.

what happens is what Hobbes said as a "war of all against all". If a society is to be formed and maintained, it requires a consensus of values, a set of social norms, namely obligations and agreements on mechanisms, in which those who deviate from societal norms are burdened with punishment. If there is no agreement on the moral discipline of each individual, there will never be a society, order and integration within it.

Up to this point, the second problem is that the Western social science has failed to provide an answer to the question of how to regulate the relationship between individual freedom and social order. This continues to be a serious problem to this day. No one knows when individual freedom ends and society's control over individual actions begins.

In Western social science literatures, problems of order, integration, and social control are often described as structural problems, namely the structure of society and its institutions such as the family, church, state, school, company and so on. Yet we all know from experience and observation that in every society, order is determined externally, by force, and there are sanctions imposed. This is a necessity because the absence of such an imposition means the absence of communal and organizational social life is possible.

Islamic Metatheory for the Integration of Social Science

Following the realization of the fundamental weaknesses of Western social science and the awareness to build a framework for integrating social science, the next important issue concerns metatheory as the basic foundation that will give birth to theory. Metatheory in Western social science is known as the architectonic of social theory which is the basic theme for social theories. For example, the basic theme of classical and neo-classical political economy is the role of the "Invisible Hand" in the capitalist market economy; The basic theme of Marx's political economy is the mechanisms or "laws of motion" in the capitalist model of production that govern the real economic structure of Capitalism that is hidden beneath the surface of the market economy.

Hence, architectonic of every social theory have several elements, but the most fundamental one is philosophical anthropology, namely the concept or doctrine on who and what human is, the purpose of life, whether all human (men and women) are equal, and so on[18].

Western social science assumed that human is a being of reason (intellectual being) and construct the theory based on such assumption. Marxism assumed that the humanity will only be realized upon the elimination of capitalistic production system that caused alienation.

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[18] Ausaf Ali, "Social Sciencs in the 20th Century and Beyond…, p. 35.

What about metatheory or philosophical anthropology that composes Islamic social science? Certainly, it must come from the Qur'an. The Qur'an states that humans were created from the dirt by God and became caliphs (representation of God) on earth. Everything that exists between the heaven and the earth is for humankind and is managed for their welfare. It is human nature to oppose, disobey and reject revelation, nonetheless, at the same time God as bestow revelation, humans accept it and are responsible for upholding justice, goodness and truth among humankind Humans have reason and senses to control nature and establish a just and rational society. He is free to use all of that potential, but will be held accountable on Judgment Day. This is the philosophical anthropological view of Islamic social science.

Allamah Mohammad Iqbal have explained three things on individuality and the uniqueness of human according to the Qur'an: 1) humans are God chosen being, 2) they, with all their sins have made representative of God on earth, and 3) humans are representative of their free individuality that they accept with all the consequences[19].

Another fundamental issue for Islamic social science is the fundamental approach to social theorizing. To address the issue, we need to look at some examples of approaches in Western social science. Positivism only binds itself to superficial social phenomena. It tries to know the social facts and observable data of social life as it lives in reality and its actuality. What is unobservable is beyond the scope of its theoretical formulation. Positivist social scientists often explain phenomena and try to make empirical connections between them. In this approach, social facts exert virtual power on social science theories and use correspondence theory of truth to determine social truth.

Realism ties the theory to the basic structure of social life and seeks to determine the originating factors that lie beneath the surface of social life. If positive theories explain the symptoms, realist theories explain the causes of these symptoms. In other words, what appears to be reality is what positivist social science investigates and what is the actual reality is what realist social science investigates. According to this approach, the goal of science is to reverse and end the emergence of phenomena.

Meanwhile, conventionalism does not specialize in social realities, nor with basic social realities, but with what is seen by the community as socially meaningful, normative and acceptable. According to conventionalism, social truth is not the material of social facts or real structures of social life, but of social definitions, consensus and valuations. How social life should be organized,

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[19] M. Iqbal, *Reconstruction of Religious Thought in Islam* (New Delhi:Kitab Bhavan, 1981), p. 95 and see QS. 20:115, 2:30, 6:165, and 33:72.

how community life is carried out, what norms, values and goals of human existence will be enforced originate from and are determined by the beliefs, traditions, and culture of the people involved. It is not rationalism, observation, empirical validation or experimentation that determines the truth or falsity of a theory. Acceptance of a theory only if a social theory is the result of convention.

Certainly, Muslim social scientists must also determine the basic approach to Islamic social science to be developed. Before we do the theorizing of social science, we must select and determine what our society and culture is and the desired form of social and cultural knowledge. The types of knowledge we will assess can be revealed, mystical, intuitive, sociological, inductive, deductive, experimental, and so on. Culturally we don't think that we should adorn our minds with all secular knowledge. Thus, metatheory as a theoretical issue for Islamic social science becomes clear.

Here one can mention a metatheoretical understanding of the micro-macro controversy. Western social science is constructed through micro lines. Individualism—both methodologically and substantively—is at the heart of Western social science. Individualism is dedicated to studying and theorizing about subjectivity, consciousness, personality, individual behavior in a particular society, Western society. For Westerners, the question, "What kind of society and culture should be built?" is an established question. Because Western social science upholds the social order and cultural system that is individualistic and enjoys the establishment. So, methodological individualism is a viable and correct choice for those in the social sciences. This methodological individualism is often referred to by Western social scientists themselves as "micro extremism". Obviously, this methodology does not look at the balance between social and individual dimensions. The emphasis is only on individuality. Therefore, Western social science failed to produce micro-macro integration or agency-structure relations in theory and practice.

In Islamic social science, such problem is answered clearly. Islam recognizes the metatheory on *Ummatan Wasathan*[20]—the moderate or *Median Society* according to Mona Abu Fadl. This concept and idea explain the principle of balance (*tawazun*) between individual claim and societal interest in the social life of a Muslim. They can only be implemented if we depart from the metatheory of the structure of Muslim society. Hence, in many different things we have to give serious attention to the issue of metatheory before we began constructing Islamic social theories.

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[20] See QS. 2:143, in other terms it is also mentioned with *Khair Ummah*, QS. 3:110

Paradigm of Islamic Social Science

The problem of paradigm is both metatheoretical and theoretical problem. Choosing a paradigm is similar to choosing a form of government for a nation. Entire historical, sociological, political factors enter the selection of paradigm of a science. The first scientist that provide new meaning to "paradigm" is Thomas Kuhn. In the *Structure of Scientific Revolutions*,[21] he defined paradigm as "entire constellation of beliefs, values, techniques, and so on provided by members of certain community."

What becomes the paradigm of Islamic social science is the important problems discussed earlier. Prophet Muhammad (PBUH) had provided this paradigm called "prophetic paradigm"/ The name is inspired by M. Iqbal. Iqbal explained the difference between prophetic conscience and the mystical conscience. The *mi'raj* of the Prophet PBUH did not make him a mystic drown in the encounter with God and not returning to earth. He returned to commit social transformation and that change the path of history[22]. It seems that Kuntowijoyo concurred this paradigm. He exclaimed that Prophet Muhammad PBUH had begun a social transformation based on prophetic vision. He named Islamic social science as "prophetic social science"[23].

Fundamentally, the prophets and apostles were social theorists. One of their social teachings was that they were relentless in criticizing the ignorant society or people who are deviant in their time and at the same time provide a vision of a future society that is just, rational and prosperous. They became agents of social change *par excellence*. Broadly speaking, there are three prophetic social teachings: 1) They oppose oppression, injustice and exploitation of the poor and working class in its various forms; 2) Normatively, they articulate a correct theory of society, and; 3) They are involved in people's lives and participate in social actions aimed at changing society.

According to postmodern terminology, such mode of thinking is called "destructive creation" or "creative destruction" or can also be referred to as the spirit of deconstructionism.

The three prophetic social teachings that we can refer to them as the prophetic paradigm, are the unity of: 1) Community Criticism Theory, a consistent and coherent critique of the existing society; 2) The Normative Theory of Society, a model of society in which social ills can be eliminated; and 3) Practical Revolution, a social action strategy aimed at changing, reforming and/or transforming society.

[21] Thomas Kuhn, *Structure of Scientific Revolutions* (Chicago: Chicago University Press, 1962).
[22] M. Iqbal, *Reconstruction of Religious Thought in Islam…*, p. 124.
[23] Kuntowijoyo, *Paradigma Islam* (Bandung: Mizan,1991), pp. 288-289.

Hence, the prophets were practicing the three principles. Philosophers such as Lenin, Marx, Khomeini were practitioners of the principles as well. They were criticizing the society, formulating the normative theory, and conducting social action to transform society. It is true what Marx said, the task of the philosopher is not to understand the world, but to transform the world.

What we do now is implementing the tasks and responsibilities of this prophetic paradigm. We muster intellectual power to develop: 1) Critical Theory of Islamic Muslim Society—to conduct a comprehensive, systematic, and coherent critique of the problems that occur in Muslim society in the social, economic, and political courses of life; 2) Normative Theory of Islamic Muslim Society—articulate a theory about Muslim society which with the above critical theory points out the faults of society and provides correct guidelines for the existing Muslim society; and 3) Islamic Social Action Theory or Praxis—which presupposes practical, feasible and viable means to achieve the goals of change, reform, and transformation of Muslim society in a rational, just and right manner.

Figure 1. Framework of Integration of Islam and Social Science
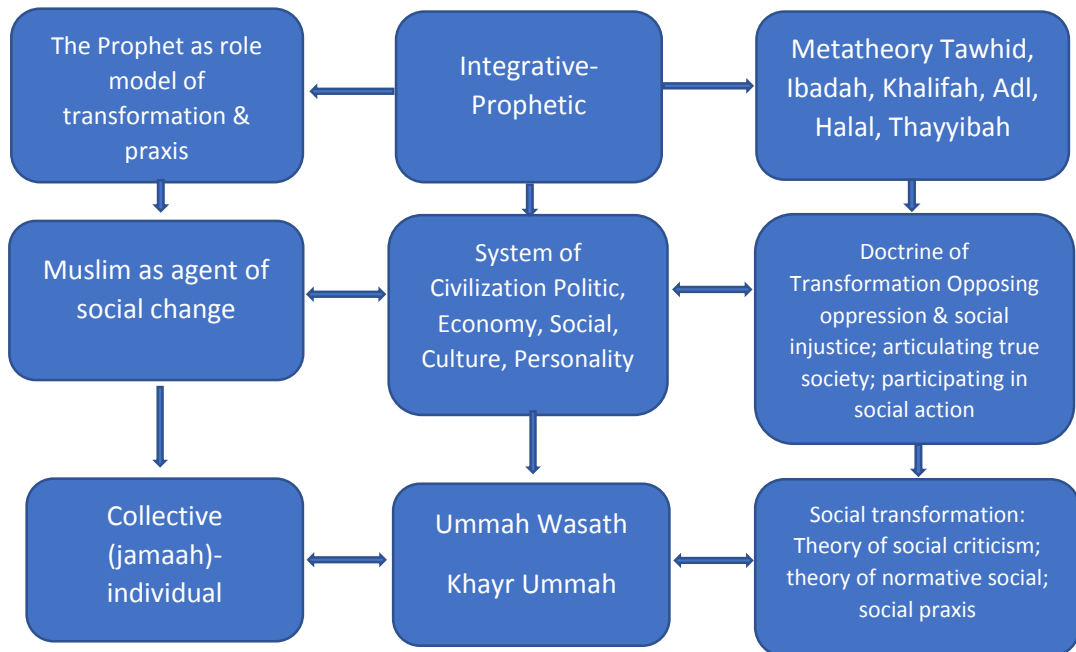
Social Law in Society System

To proceed with the integration of science in a more fundamental manner, 7 fundamental values have been formulated *tauhid, ibadah, khalifah, 'adl, halal, istislah* and *thayyibah*. With regards to development of Islamic social science or prophetic social science, we need to develop further the

seven values in relationship with the establishment of principles or laws in the society that are aimed to be transformed.

Society as a system consists of 5 sub-systems supporting them; politics[24], economy[25], social[26], cultural[27], and personality[28]. Each sub-system is a system in itself. Each system has its own primary law that drives the system. The cultural system regarding the meaning of life and values that must be practiced and realized; social system related to continuation of race, procreation, and birth off springs; economic system relates to production of facilities of life and distribution of products (results of production); political system concerns with the nation's defense against external threat, law enforcement, and system as well as ensuring that the social purposes of a nation will be achieved; and personality system concerns with growth and development, integrity and self-actualization as dignified individual.

Western social science can reveal the laws or principles that drive these five systems. The political system is driven by power, the economic system by money, the social system by love, the cultural system by values, and the personality system by integrity. In this perspective, we can see how the Western system of society shows inequality and carelessness. If the political system is driven by power, then what happens is injustice, exploitation, and corruption because of the monopoly of power. People are in any way ready to reach the pinnacle of that power. Then comes Machaivelli's way of doing this, The end justifies the means. Likewise, the economic system with the law of money, encourages Western capitalist society to give birth to a monopoly of the capitalist classes. The logic of money in theory and practice makes capital accumulation systematically and rationally ignore cultural, social, political, religious, morality, and ethical issues. The main virtue (*summum bonum*) for them is "accumulation".

One can see the logic of money entering into all human works. Not a single institution or its functions can not be separated from this logic. It even poisoned churches, synagogues, mosques, and other places of worship. Cultural values, human skills or social ideals may be compromised, but not so with money. So many problems arise from the tendency of Western society towards

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[24] The political system is the state, government, political party, parliament, judiciary, bureaucracy, elections, and so on.

[25] The economic system is the division of labor, the world of work, enterprise business, banking system, public finance, corporate organization, distribution of wealth and national income, and so on.

[26] The social system is the family, kinship relationships and networks, friendships, and so on.

[27] The cultural systems are religious institutions, educational institutions, scientific organizations, arts organizations, and so on.

[28] The personality system is a personal type that is born by the community, the patterns of acculturation, socialization and motivation desired by the community for its individual members to internalize and accept it with the aim that each self is loyal to realize the values and goals of his community.

the monetization of society which has become a universal phenomenon. Family, community, society, politics, economy, culture, religion, morality and personality are created on the basis of the image of money, namely the logic of rationality and the goals of Capitalism. Marx quipped that in Western society there has been a reification and sanctification of money and capital, an irrational system of production, distribution and exchange, an empire of profit motives that transcends all human and divine motives.

More or less, according to Western social science, a society is the same as a political and economic system. For Western social science, the first and foremost thing to do is to systematize theories about politics and economics. But how to reconcile a political system whose mechanism is power with an economy whose mechanism is money; and both systems are synthesized with the culture of society whose mechanisms are related to normative values and individual personalities whose motivation is self-fulfillment, is a problem that has not been solved by Western social science until now.

In such situation, Islamic social science with prophetic paradigm tried to formulate basic principles that regulates or become law that drive the system in the society. In political system, power is not the main principle, instead, Islamic social science enforces the principle of *amanah* (trust), and *ra'iyyah* (leadership and accountability). Because the political system makes leadership as a form of trust, a leader is accountable to the *amanah* bestowed and in such political system, power monopoly is obsolete.

In economic system, money is not the primary principle. The principle of *barakah*, *tazkiyah*, and *ta'awun* regulating the system. Hence, accumulation and concentration of wealth is prohibited. However, personal wealth is acknowledged and balanced with mechanism to prevent wealth to only be enjoyed by certain group of people, so that wealth can truly become the blessing (*barakah*) and the purifying (*tazkiyah*), and the helping hand (*ta'awun*) for the poor.

Similarly, in the social system of Islamic social sciences, the main laws are set based on *mawaddah warahmah* (love and affection) and *ukhuwah* (brotherhood and sisterhood) both *ukhuwah Islamiyyah*, *wathaniyah* and *al-basyariyah*. The social bond of a society occurs on the basis of the values of brotherhood and sisterhood among its members, so that friendship becomes the main form of social solidarity.

In the system of culture, there are principles of *'amal as-shalih*, *al-birr*, *al-khair*, *al-hasan*, dan *al-ma'ruf*[29]. Culture as a product and as process are based on the values of good above. Hence, Islamic

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[29] As opposed to those principles are *amal al-fasad, al-syar, al-su', al-fahisyah, dan al-munkar*.

social science offers cultural values not only on the axiological level, but also its ontology and epistemology. Finally, the personality system is driven by the principle of *akhlaq al-karimah* (commendable behavior). Thus, *uswah hasanah* become the emphasis in this system.

Figure 2. Comparison of System Between Western Social Science and

Integrative Social Science
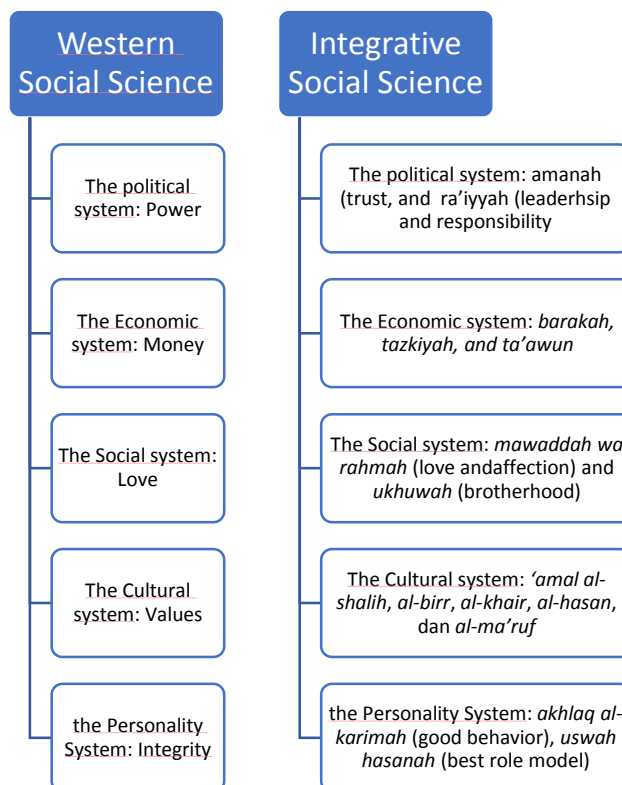
Conclusion

Thus, to build a system of Islamic social science or prophetic social science, we require an integrative prophetic theory building, which does not stop at the level of metatheoretical understanding, albeit its importance, as it is the basis or major theme for the construction of social theories. More than that, we require a prophetic paradigm to build the framework of Islamic social science to allow clear direction and orientation. Only then, more operationally we break it down to social theories as well as praxis.

Therefore, if we want to talk about integration, it is not only the integration of Islam and science, but what is also important is the integration of Islam and Muslim society, economy, and politics.

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