

Religious Inclusive Theology In Indonesia: The Reconstruction Of Islamic Theology Learning Through The Approach Of Prophetic Social Science

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Abstract: *This article aims to offer a reconstruction of Islamic theology learning. Theology learning in higher education in Indonesia by only discussing the main topic of classic theology has become certain culture. It has potential to become the trigger of religious exclusivity and intolerance emergence. The reconstruction of Islamic theology aims to make Islamic theology learning as the foundation of religious inclusivity and tolerance. This system supports the spirit of prophetic social science which is created to be prophetic educational science, especially theology learning. The results of this study offers important topics of discussion which cover classic theology theme, theology in the perspective of philosophy and tasawuf salafi, theology in the perspective of prophetic social science with humanization based through humanism teaching of Hamzah Fansuri, Cak Nur and Gus Dur liberation, and transcendence through learning system at traditional Islamic Boarding School, until producing thoroughly religious understanding and not instant as the harmonism capital and religious theology inclusivity.*

Keywords: *Inclusivity, Prophetic Social Science, Islamic Theology*

1. INTRODUCTION

Humans as physical and spiritual beings need both of them for themselves (Gama, 2015). Physical needs are met by healthy food while spiritual needs are met with true knowledge (Gharawiyan: 2012). It is this true knowledge that can produce the soul to be comfortable in its continuous growth (unlike a body whose growth is limited). True knowledge, especially for sacred aspects such as spirituality, is really needed by the human soul. In their spiritual needs, people try to fulfill it with religion. Religious principles need to be learned in a way that is correct, systematic, and to people who have clear scientific knowledge (LBI, 2019). In the context of Islamic knowledge, the sanad system is an important part in the transmission of knowledge that was originally developed in the perspective of the hadith related to the extent of the truth of a news which then continues to develop so that it becomes an important part in the transmission of other Islamic knowledge, such as theology, education, language, even Sufism and tarekat, as in research conducted by Azyumardi (2003) and Faisal (2017). Religious knowledge cannot be self-taught, where it is the same as some other knowledge such as logic and mathematics. Learning must be systematic, prioritizing practice, and sought from teachers who have deep, thorough knowledge and have learned in previous scholars /

mu'tabar (Musliadi, 2017). If not, then the religious knowledge possessed is incomplete. As a result, radical, intolerant, and exclusive understandings emerge (Amin, 2019). All-responsible religious learning usually takes place in campus missionary institutions, modern Islamic organizations and even in learning process in college classrooms. In tertiary institutions in Indonesia, religious sciences are suddenly, instantaneously pursued and targeted (both syllabus and attendance targets). Models like this make religious learning merely learn the concepts of normativity.

Even though religion is prioritizing charity over ideas (Iqbal, 2002). The problem of conceptual orientation in studying religion has become a kind of culture in universities where this happens for all subjects. Even core themes in religious studies such as theology have the same fate. Learning theology in Islam (theology) only covers differences between streams. Even negative predications for certain schools are very often made in the learning of Islamic theology. As a result, theological learning becomes learning about pagan guidance (Nasution, 2018). Learning Islamic theology is interpreted very narrowly through segments that only study theological schools. Though most of the ancient schools in Islamic theology are extinct. However, this model of theological learning tradition continues to be maintained in tertiary institutions. Learning about God in theology makes the discipline partial with everyday life. God seems to be far from everyday life and God is not connected with contemporary problems, even though the problems faced every day are increasing. The economic crisis of the community, intolerance, moral damage, capitalism in the world of education, environmental damage, low national loyalty, and a series of other problems need to be responded to through various scientific disciplines including Islamic theology.

Teaching in this scientific field must no longer be merely abstract and partial in concrete life. The great thinkers of the last century have tried to formulate theological concepts that are capable of responding to the latest problems. In this case including Kuntowijoyo trying to formulate prophetic social science which is more inclined to theology. But the term is not used because this theme is indeed very sensitive (Kuntowijowo, 1991). Even some people are no longer able to distinguish between theology and God itself. The prophetic social sciences offered by Kuntowijoyo were inspired by Allama Sir Muhammad Iqbal by using a transcendental structuralism methodology modified from structural theory initiated by Marxian academics (Kuntowijoyo, 2004).

Prophetic social science is a theological step that is considered effective in overcoming the concrete problems of society by carrying out three basic principles, namely humanization, liberation, and transcendence. Prophetic social sciences can be specifically described in other social fields such as economics, education, and others. In the discussion in this article, the writer puts prophetic social science in the education segment and makes it more concrete in the study of Islamic theology or theology in general where this is different from before which is generally very rigid and only focuses on the study of classical theology. This paper places prophetic social science as an approach to bring about the reconstruction of Islamic theological learning so that it does not only focus on classical theological schools, but is also oriented to commit to the values of humanism and transcendence and be able to respond to contemporary problems as a strategy to develop inconciliation religious.

2. RESEARCH METHOD

In this study a qualitative approach was used. According to Bogdan and Biklen (1982) and Bandur (2014), they define qualitative research as certain traditions or habits in social science that directly depend heavily on observing humans in their own environment and having a relationship with individuals in their language and terminology. In this case, the use of a qualitative approach because the approach technique can provide a more comprehensive view considering that the nature of qualitative studies is not rigid, but free, open and allows for

changes if found facts that are more direct, interesting, unique, and more meaningful in the field where in its application scientific logic is used. Words arranged to describe events or stories with this approach technique are more concrete, clear and meaningful. This study uses written sources that have links with the focus of the problem. For data processing and analysis, the writer uses the content analysis method which originated from the axiom that the study of the communication process and content is the basis for the social sciences. (Muhajir, 1990).

3. RESULTS AND DISCUSSION.

1. *Intolerance and Stagnation of Islamic Theology*

Intolerance is still a serious problem facing the pluralistic nation of Indonesia. Setara Institute noted that at least several cases of religious intolerance and violence occurred during 2018. Among those cases were the destruction of three statues in a temple in Lumajang, East Java and the attack on a cleric named Abdul Hakim Mubarak from Pondok Karangasem Paciran, Lamongan. After the destruction of the church in Yogyakarta, the expulsion of the Bikhsu in Tangerang, also the destruction of the Baiturrahim Mosque in Tuban by a group of people (Coal, 2018). Meanwhile in West Java, on the same day, there was a church attack and a bomb threat through a letter in the Kwan Tee Koen Temple. The threatening letter was slipped into a small sheet of the Koran that was handed over to the administrators of the temple. In another case, a priest, two congregants, and a policeman were injured as a result of a sharp gun shot by a young man who was influenced by a radical book that attacked a congregation at the Church of Santa Lidwina, Sleman, Yogyakarta.

In Tangerang, a monk was threatened and evicted from his home for allegedly carrying out religious activities at home and accused of inviting the local community to move to his religion. The head of the Islamic Union Center (PERSIS) was persecuted by strangers until he finally died. In addition, a Nahdatul Ulama (NU) leader from Cicalengka, Bandung, also suffered persecution (Habibie, 2018). Setara Institute also reported, throughout 2017, there were 155 violations of freedom of religion and belief in 29 provinces in Indonesia. Generally, the perpetrators are young people who understand radically. This understanding is obtained due to the influence of people from certain groups and from what they read from their reading books. So, if there is a claim that every act of terror is because in the name of a particular religion and the incident is from a certain radical group, that is not entirely true, because there are also individual actions by young people as a result of being influenced by his reading books. Young people whose thoughts are directed towards radicalism are usually those who are in the process of finding identity (Nurdin, 2017). The Institute for Social and Religious Studies reports that terrorism cases generally occur in the rejection of the establishment of houses of worship and denial of religious activities (Hakim, 2016).

The establishment of houses of worship is recorded as the most dominant case in the theme of religious intolerance (Miswari, 2018). The Social Progress Index reports that from 2014 to 2017 cases of intolerance in Indonesia continued to increase, with exceptions in 2016 and increased again in 2017. In previous years, as reported by The Wahid Institute from the results of a joint survey of the Indonesian Survey Institute (LSI), it was known that eleven million Muslims in Indonesia are willing to act radically. These findings indicate that people who are intolerant in religion have much more numbers because radicalism is the source of intolerance (Saputra, 2018). Why is it that religion whose aim is to create peace, happiness, prosperity, can not be separated from violence, war and killing? In its history, no religion has escaped bloodshed. Religion is upheld by the sword. Is religion can only achieve its goals by having to go through cruelty, murder and bloodshed? Does the violence have to go through to

bring about peace? Of course, many important elements in religion need to be analyzed before the stigma is raised.

The legendary story of Ibrahim with his son Ismail had a profound influence on religious views. Although there is a concept of sacrifice aimed at Ismail and transferred to kibas, there are still sacrifices that must be made. The story of Ibrahim and Ismail once again illustrates the need for a holistic understanding of religion and the need to be connected with the enrichment of the values of spiritual humanism. If not, then that understanding can be drawn into a rigid view, which is just a diversion of sacrifice but there is still blood shed. Religion exists to replace those negative predications with prosperity, glory, faith and truth. With the predication of good and bad, the religion that claims itself as good must fight all the negative and bad predicates. Efforts to get rid of the bad and bad and to uphold the good, causing religion must constantly be faced with the views of his people in upholding the religion he believes.

In fact, this understanding often creates tension between the people who in some cases must be resolved by war, such as the Crusades, territorial battles and so on. Violence and war in the name of religion can occur if the state accommodates certain religions as a propaganda tool to gain public sympathy to achieve personal and group interests, such as political and material interests. Positioning religion like this is the same as reducing the values of goodness that are in it. Moreover, by taking only a few verses partially in the scriptures to arouse people's emotions and psychology to call for war, self-defense and transformation of beliefs, it may even be used as an excuse to be intolerant and even commit violence in the form of terror (Amin, 2017) . In just one religion, differences in perspective can occur. Anyone who is considered capable of giving birth to another difference in theology (Izutsu, 1994). Codification of theology was created differently by each theologian. Some follow teachings in one theology while others follow other theologies. Each of them certainly has its own understanding of God and faith and makes the theology as a reference standard for faith so that it gives birth to many theological streams in each religion.

If this phenomenon continues to strengthen, then there can be a shift in understanding where the foundation of religion is placed on theology (Nasution, 2018). Claims of truth in the flow can also contribute to the emergence of intolerance and violence (Tillson, 2018). This can happen if one school accuses another of being a heresy. Misguided claims not only arise from between religions, but also between streams in one religion. Each sect gained legitimacy to commit violence and kill adherents of a different sect from it. Doctrines are understood as an order to commit violence in the name of religion.

If you do not take part in the violence, they will be accused of being loyal to their beliefs. Those who are reluctant to commit violence in the name of religion are accused of being wicked, heretics and infidels. If these mutual claims occur continuously, it can be said that religion has been packaged as a basis for dehumanization actions. Those who disagree with this view will be accused of being Satan, animals or other creatures. This action is considered as truth because it only relies on certain verses, such as QS. Al-A'raf: 179 and Al-Furqan: 144 without deeper interpretation of the purpose of the content of a verse. They assume that what is written is something that must be done because it comes from a revelation that is definitely the truth. When a verse says that under certain conditions humans can be like animals or more than that, then it is legitimate to say the same thing to people who differ in their views even with the state or the state administrators. This is where the problem arises about dehumanization (Ramakrishna, 2009). It is from these beliefs that various acts of intolerance emerge because there has been a stagnation in theology itself (Hughers, 2010).

2. *Prophetic Social Sciences as the Foundation for the Reconstruction of Islamic Theology*

Theology books circulating in the community and theology courses taught, generally only discuss about the problem of differences in views between theological schools that require disputes. Therefore, in the end, what is produced from theology courses at tertiary institutions is only to love one school and hate another school so that in this case it can be said that theological learning produces the potential for intolerance. Intolerance is the basic potential of radicalism (Gerintya, 2018). For this reason, a reconstruction of theological learning is needed that is not focused on the history of birth and contention between theological streams, but also the theology needed today and the future, namely theology that can respond to contemporary problems (Kartanegara, 2001). Kuntowijoyo's (2004) offer of prophetic social science looks very promising. This offer can be used as an alternative in learning theology from a pattern of historical nature to a theology that can respond to contemporary problems with the theological system offered by Kuntowijoyo.

The hope is that theological learning which usually has the potential to foster an attitude of intolerance to a theological learning, can solve today's problems (Abdurrahman, 1997), specifically exclusivism and religious intolerance. The stagnation of classical theology is the main reason for the importance of developing scientific theories, especially through prophetic social science approaches to answer the problems faced by Muslims. The development of Islamic thought is not only motivated by anxiety over colonialism which shows that Islamic thought has really fallen behind in the times (Gauda, 1998), but also found that classical Islamic theology only responds to the problems of God and cannot be used to respond to problems current problems experienced by Muslims (Miswari, 2018). Not only does it fail to respond to the actual problems of the people, it turns out that Islamic theology is unable to overcome the problems of human spirituality that arise due to the development of science and technology that make social and individual life disoriented (Nasr, 2001). Humans have lost their nature. Humans are increasingly preoccupied with material matters and are their spiritual needs. The spiritual crisis facing Muslims directs them to institutions that carry religious symbols.

However, it turns out that most of these institutions teach Islam literally so as to make people become reactionary, easily influenced by false news, experience a collection of reason and be used by political and economic interests of certain parties (Kersten, 2015). Kuntowijoyo (2004) acknowledged that the prophetic social science he inspired was inspired by the thoughts of Allamah Sir Muhammad Iqbal. Sir Iqbal's views on the meaning of the mi'raj event taken by the Prophet Muhammad inspired the spiritual journey to contribute to social change. Through this spirit, Kuntowijoyo formulated prophetic social science based on the principles of humanization, liberation and transcendence. Allama Sir Muhammad Iqbal became one of the most influential contemporary Islamic thinkers to date. Even Iqbal is one of the most important thinkers in the history of contemporary Islamic thought (Saiyidain, 1981). Iqbal described the various post-Ibn Rushd's actual discoveries which had been very advanced in the Western world, especially after the birth of Descartes, Hume, Newton and Einstein. Iqbal appeared at the right time after Einstein's theory of relativity was matured. Einstein's theory is a theory that will continue to be the foundation of physics in the future. Einstein's theory is a new guide to how humans see nature with a new paradigm after previously seeing nature with the Newtonian paradigm (Chapra, 2009). Even Iqbal in this case also commented on many, support or reject Greek philosophical ideas (Iqbal, 2002).

Not only after the birth of new physics, Iqbal was also present after the discourse of Modern Western philosophy was over at the hands of Nietzsche. Modern Western Philosophy was thoroughly revived by Descartes. After Nietzsche, Western philosophy only presents philosophy that has ended by wearing new clothes or may only be a footnote of Nietzsche's

thought. We find many writings of Muslim thinkers in Indonesia that can be referred to as footnotes of Sir Iqbal's thoughts such as Sutan Takdir Alisjahbana, Ahmad Wahib and Kuntowijoyo. The conclusion is that Iqbal still returned to mystical ideas after he discussed all the previous scientific literature. Iqbal saw that after modern physics and philosophy gave birth to a different perspective on nature, it was necessary for us to form a different perspective on God. This new perspective on God can be called a new theology. This was also what Kuntowijoyo consistently followed. Kuntowijoyo (2004) formulated a more humanist theological concept by providing technical tools that were conceived in the concept of transcendental structuralism. This new theology should be included in the agenda of the reconstruction of Islamic theology learning. Islamic studies students are tired of seeing classical theological studies who are only busy paying attention to the debate over the power issue between Ali and Mu'awiyah (Nasution, 2006).

The ideas of classical Muslim thinkers about theology also need to be updated, because the perspective of today's society is much different. Humans no longer see nature as God's creation without rational-methodological reasons. The new theology must at least be able to answer the new questions of society regarding the nature and social life. In addition, what is more important is how the new theology must be able to answer social problems. Theology should not only take care of the concept of God with its elitist discourse. However, the concept of God must also be seen in relation to social problems. Social problems are Islamic domestic problems that must be addressed before discussing abstract conceptual problems. To compile a new theology we can make Iqbal's thoughts a reference part, because Iqbal has commented on the latest discoveries in the fields of science and philosophy. Iqbal has fulfilled the main themes needed in composing a new theology, at least, the response to science, theology of liberation and pluralism (Asep, 2018).

Nevertheless, Iqbal's theology will not be able to meet expectations because the character of Iqbal's discourse is still too theoretical. In this case, the concept of Iqbal's theology can be used as a paradigmatic basis as the foundation of Kuntowijoyo's prophetic education epistemology. Prophetic social sciences are formulated through a system of transcendental structuralism. The foundation of this formula is the awareness of the existence of the Absolute Being as a Single Being. Basically all diverse forms are of the Single Form which is essentially an inseparable unity. This understanding is obtained through activating intelligence to be able to reach higher levels of reason to reach spiritual experiences (Yazdi, 1992). The spiritual experience of prayer is not the same as other mystical experiences such as suggestion or wild imagination. Wild imagination has any implication after the spiritual experience takes place.

The spiritual experience of shalat (shalat refers to the 5-daily prayers form the central and integral aspect of the Muslims' way of life) is even more able to hone the intellect when exploring nature in the practice of scientific observation and social activities (Iqbal, 2002). Shalat with all the uniqueness of its movements even though it is done physically turns out to have extraordinary positive effects on the mind. Motion in shalat is inspiration and enthusiasm in the struggle for the actualization of Islamic values. This spirit is what Kuntowijoyo wants to fight through a transcendental structuralism system (Kuntowijoyo, 2004). In this case why do you need something called transcendental? Because all certain scientific and philosophical endeavors will certainly not be satisfying to explain God. Therefore, religion requires a proof in which God is not only argued rationally-empirically, but also through transcendental awareness that can be experienced directly (Izutsu, 2003).

Shalat is a condition where God's presence can be felt directly. Although prayer seems to be something spiritual in nature, it has very high social implications (Iqbal, 2002). In this case, Kuntowijoyo (2004) said that Islam is a comprehensive system so that prayer which is a spiritual activity determines social activities. This spirit has indeed been taught since the

beginning of Islam. But Iqbal (2002) made a reconstruction to rebuild the enthusiasm of Muslims to redefine the wealth of Islam and take the treasures of human intellect in accordance with the spirit of Islam in order to revive the spirit of Islamic modernization. This effort has influenced Muslim intellectuals afterwards in various scientific fields including Fazlur Rahman and his students, Nurcholish Madjid and other Muslim intellectuals such as Sutan Takdir Alisjahbana, Ahmad Wahib (1981), M. Dawam Rahardjo (2004) and Kuntowijoyo (2004). Kuntowijoyo is a thinker who is very consistent in responding to contemporary phenomena. The contemporary phenomenon is seen by some religious intellectuals as a major setback in the diversity of society.

This view makes them make various efforts to religiously socialize through religialization through the Islamization of science (Al-Attas, 1995), where the antithesis of the Islamization of science is the textualization of a context. So that Islamic scholarship can be seen as a textual contextualization movement. The context cannot always be seen as it is, but what is seen from the context is the symbol. For example, Islam is seen by the West as radicalism, polygamy and harem. Likewise America saw the Nazis as individual discrimination. Kuntowijoyo (2004) believes that Islamic texts (the Koran and Hadith) can be objectified into science. This is possible as long as the Islamic text is capable of being given an epistemology that can be objectified. The context of the findings can be from anywhere, but the context of the justification must be firm. Not only the messages in the Koran, a falling apple can inspire a theory of gravity that is still believed to this day (Miswari, 2016). Even a perfume sprayer can inspire the birth of machine technology. Demistication of Islam is an effort to provide Islamic scientific value. The method is from the text to the context in which the Qur'anic text becomes the basis of a paradigm as well as the epistemological basis of a social system. The fundamental step is to change the perspective of the Islamic text which was originally seen with a mystical paradigm into a social paradigm.

At the very least, the Koran does have the aim of building a solid Muslim society on the basis of monotheism, based on technical instructions from the Hadith of the Prophet Muhammad (Saleh, 2017). The Koran aims to build a social society that negates the system of faith thought by Jews and Christians. Reflections on the Qur'an are so subjective that they raise questions about how to construct a scientific paradigm from subjective elements? In this case, Kuntowijoyo (2004) offers an approach to the Koran that is not only synthetic, but also analytic. The Qur'anic text as a theological concept must also be a theory. The Qur'anic paradigm is not like rationalism and empiricism. The Qur'an surpasses the sensory limits of empiricism and the limits of intellectual rationalism (Gharawiyah, 2012). So that the Koran which fell more than a thousand years ago is contextual for the present so that it can be used as a paradigm, Kuntowijoyo (2004) applies the epistemology of transcendental structuralism. Structure is something that is comprehensive, changing and self-regulating.

Structuralism is a theory initiated by Ferdinand de Saussure in 1906 in linguistics. Claude Levi-Strauss explained structuralism in anthropological research in Brazil in 1935. In structuralism there is the power to form structures which in the Kuntowijoyo system are monotheistic. Then underneath is a deep structure which by Kuntowijoyo (2004) is divided into aqidah, worship, morals, sharia and muamalah. On the surface structure, belief is from creed; prayer, fasting and pilgrimage are from worship; morals and ethics are morals; Normative behavior is from Shari'a; and daily behavior is of muamalah. In this context, objectification of Islam is oriented towards the territory of the State of Indonesia and Pancasila as the basis of the State is considered as objectification of Islam. Indonesia was built based on the same fate, which was both colonized by the Dutch. There are no citizens in Indonesia who have different skin colors, different languages, and of course different cultures. In the view of Kuntowijoyo (2004), Pancasila is a form of objectification of Islam. That is why he is very confident that Islamic values are very likely to be objectified in

Indonesian society. Islamic methodology as a science, according to Kuntowijoyo (2004), can be understood in two ways, namely integration and objectification. Integration is the process of integrating secular sciences with Islamic sciences. The general sciences are indeed secular paradigmatic, formulated with a philosophy based on the anthropocentric paradigm so as to bring up the differentiation between the areas of religion and applied science so that it gives birth to secularization.

However, this can be formed in the concept of the integration of science with a religious foundation to produce a paradigm of theo-anthropocentrism that gives birth to differentiation so that the realization of integralistic science (Kuntowijoyo, 2004). In this paradigm, God's revelation regulates the relationship between humans and God, themselves, and the environment. The foundation of revelation gives birth to the source of knowledge from revelation and the human self. The result is the union of religion and science. Wahyu is used as control over the orientation of science. Religion-based knowledge can be used objectively. Non-Muslims can feel the benefits of Islamic banks and Muslims can do yoga. Thus there is no value-free science. The sciences developed by the West are also full of interests, both for colonialism and politics. Integralistic science appreciates God's revelation and human intelligence all at once. For example, economic rules in religion and banking are integrated into Islamic banks. In short, faith is objectified for all humans (Kuntowijoyo, 2004). Objectification is different from externalization. Externalization is the actualization of subjective appreciation in the form of worship. For example, the awareness that possessions have the rights of the poor so that awareness arises. Zakat activity is externalization.

The nature of externalization is for internal Muslims themselves while objectification is for the benefit of all human beings whatever their religion. Awareness of usury is haram is internalization. Establishing a Sharia bank is objectification. Non-Muslims also have the right to save and deal with Islamic banks, taking advantage of the benefits of the system without the need to believe that usury is haram. So objectification is a way to avoid secularization. Kuntowijoyo (2004) is concerned that secular systems can make Islamic values discriminated so that what is applicable in this case is the objectification of values from other identities. In this case, it appears that objectification is an attempt to protect Muslims who are considered discriminated against. Inclusiveness and tolerance in religion must start from the understanding that religion is not to be debated. Religion is not to be negotiated with forms of local culture that have been considered mature. Religion is absolute loyalty. Islam is total submission.

Our problem is trying to find too much integration between religion and local cultural practices so that customs and religions can co-exist together in parallel. But the soul of Islam wants its value to be applied where Islam has all the answers for all aspects of human life. But the approach taken as offered by Kuntowijoyo (2004) is objectification. Islam as a content value needs to be given a scientific foundation so that it can be objective. Muslims need to devise a new theology in order to face the increasingly advanced scientific era. In addition, the theology that we need to launch is a theology that is able to maintain the aqeedah of the people in their struggle with the modern world which is full of information, technology and lifestyles which are always changing drastically in a short time. Demystification, objectification and integration are efforts to give birth to a prophetic social science epistemology which can be said to be a new form of theology (Kuntowijoyo, 2004). Prophetic social science is the middle way that must be taken in order to save Muslims from the backwardness caused by the stagnation of theological systems and social crises.

This Kuntowijoyo mindset has a great opportunity to negotiate the ideas of exclusive and intolerant groups in order to understand the reality and the impossibility of applying Islam as a system. The objectification of Islam is a realistic concept in order to present Islam as a mercy for all of nature (Syafri, 2015). Objectification is a realistic offer because there will

no longer be ideologies that have succeeded in mastering large numbers of masses and followers. Islamic values do need to be applied. Objectification is one of the appropriate businesses for the present. The objectification of Islam can produce a prophetic social science that can later be specified in other social concepts, such as education. In this case prophetic concepts and education systems need to be formulated. The aim is to overcome social problems, especially the exclusivity and intolerance that befall Muslims.

3. Design of Inclusive Theology-Based Learning in Prophetic Education

Prophetic education-based Islamic theology is certainly consistent with the aims of prophetic social science, which is to respond and try to solve contemporary problems. At present the problem faced is an exclusive and intolerant attitude in which both attitudes are not in accordance with the spirit of Islam that is open and respects diversity. Learning Islamic theology which should be one of the alternatives to open up the horizons of Muslims has made them even more intolerant due to the learning curriculum which only focuses on comparing classical schools of theology. Classical theology is indeed needed to be understood, but not to be the main reference in learning theology. The meaning of theology must be returned to its original meaning, namely the knowledge of God. God can not only be understood through concepts created by theologians of the past. God is more important to be understood in the present. Theology as a divine science also needs to be understood through other perspectives such as philosophy and philosophical Sufism. Today, classical theologians' conceptions of God are sued. That is why other perspectives about God need to be presented so that theological learning becomes multidisciplinary, and contextual.

For this reason, scientific development in modern and post-modern times as far as science is concerned with God, it needs to be considered. In addition, Indonesian people also need to study theology in the perspective of Indonesian Islamic thought so that the understanding of God is not only textual but also contextual. In this case the development of the thinking of Muslim scholars in Indonesia needs to be a part of theological learning. Even theology in the perspective of prophetic social science emphasizes aspects of humanization, liberation and transcendence. Theology must be useful to make people understand about themselves correctly, deeply, and thoroughly. Theology must also be able to be a weapon or a tool to free people from physical oppression, psychological oppression, and spiritual oppression. Finally, humans also need to be aware of the orientation of life and deeds. Humans must be aware that all deeds will be accounted before God. Learning design that guides Islamic theology learning in the prophetic paradigm requires some material in learning and technically can be adjusted to the provisions of each tertiary institution. Some things that are important in this case are like; understanding classical theology and religious attitudes of the Khawarij and Murji'ah and the rationality of Mu'tazilah and Ahlussunnah wal Jamaah.

Next is the perspective of divine studies through philosophical perspectives and philosophical Sufism, such as; Masya'iyah rationalism, Isyraqiyah Suhrawardi's vision, God in philosophical Sufism and Muta'alliyah's wisdom theosophy (the result of the classical theological center, philosophy and philosophical Sufism). Furthermore, it also follows the principles of prophetic social science, which encompasses the humanization aspect through the teachings of Hamzah Fansuri, the liberation aspect through the spirit of Cak Nur and Gus Dur, multiculturalism through the spirit of the Islam Nusantara (Islam of the Archipelago), and the transcendence aspect through the way of religious learning in Islamic boarding schools. The end of this study is to discuss the relevance of Islamic theology to the concrete problems that occur within the scope of a region. For more details, as below:

a. Classical Theology and Religious Attitudes of Khawarij and Murji'ah

The scope of learning introducing classical theology needs to begin with a brief history of khulafaurrasyidin and the reasons for the emergence of differences in the relationship between religion and state. Arbitration between Muawwiyah and Sayyidina Ali needs to be clarified without provocation, but accurate historical data that can be scientifically justified. The emergence of various groups such as the Khawarij, Murjiah, Shi'a, and other groups after the arbitration and the main points of his teachings in this case also need to be reviewed in detail and objectively. Any assessment of each understanding and doctrine and political policies developed by each group and the predications for each group must be avoided.

Khawarij religious attitude seen from the origins of religious understanding and political tendencies born of the Khawarij group that gave birth to several sects need to be clarified, such as Al-Azariqah, Al-Najdat, Al-Ajaridah and Al-Sufriyah (Nasution, 2001). Al-Ibadiyah is part of the most moderate Khawarij, among his opinions is that such a big sinner is not considered an infidel even though he is not a believer. In terms of naming, Khawarij does not exist anymore, but currently there are several Muslim groups who embrace khawarij. They believe that the truth beyond what they understand is a mistake that can lead to error (Miswari, 2018). Mur'ji'ah's religious attitude (Nasution, 2018) needs to be appreciated because of their neutrality in responding to differences of opinion. Murji'ah's views are very soothing when compared to Khawarij views. Although the murji'a view still dwells on the theme of validity behaving in the scheme of God's grace, great sin and unbelief. Among the moderate Murji'ah followers were Hasan bin Muhammad bin Ali bin Abi Talib and Abu Hanifah.

b. The rationality of Mu'tazilah and Ahlussunnah wal Jamaah

Mu'tazilah are a group that highly appreciates reason. This group needs to be an inspiration for the stagnant thinking of Muslims today. Mu'tazilah prefers to focus on the development of science. After Greek philosophy was mostly translated into Arabic, this group built a narrative of Islamic intellectualism with a solid epistemological foundation (Zaeny, 2017). Ahlussunnah wal Jamaah succeeded in synthesizing several teachings from the previous group. The name Ahlussunnah wal Jamaah itself is considered to have arisen from the antithesis of the Mu'tazilah teachings which are not very accommodating to the sunnah. In this view, one of the reasons that strengthens the spread of Islam in Indonesia is through Yemen (Hadramaut) rather than spread through India / Gujarat and Malabar (Mulyadi, 2018). The teachings of Ahlussunnah developed because of two important factors that were very effective, namely the involvement of the authorities at that time, and through the transformation at the university which was then dominated by Ahlussunnah's group. Even Al-Ghazali is very influential in the spread of Al-Ash'ariah theology (Nasution, 2017).

c. Masya'iyah rationalism

Masya'iyah's rationalism spoke of the concept of God in the philosophical view of the Islamic Peripatetic, especially Ibn Sina which was expanded by the discussion of the soul and reason. In Ibn Sina's divine teachings, God is Obligatory Al-Wujud li Nafsihi. Then there is the possibility of Al-Wujud which is the primary material which contains all the potentialities of being beings or obliged al-wujud li ghairihi. Next is mumtani al-wujud that is impossible to manifest but the concept can be made human intelligence. The soul according to Ibn Sina was the first perfection of the body. The soul in Ibn Sina's view is like a machinist for a body which is likened to a train. Ibn Sina also divided the levels of soul into three parts namely the vegetative soul, the animal soul and the human soul.

d. Vision of Illuminism

The concept of divinity through the vision of light formulated by Syihabuddin Suhrawardi needs to be a part of learning theology (Islam) in Islam. This concept is a synthesis between knowledge systems through the presence (hudhuri science) held by philosophical Sufism groups and knowledge correspondence held by philosophers (Yazdi, 1992). The concept of Suhrawardi's Illuminism began with light as a torch to life. The Light Source (Nûr al-Anwar) manifests in the presence of controlling lights (al-anwar al-qahirah) so that the light is spread to humans. Likewise the controlling lights (al-anwar al-mudabbirah). Among the regulating lights, there is an important light that directly affects the human soul, namely the light of Isfahbad Nûr al-Anwar controlling all abstract light, then abstract light controlling the concrete lights so that the one below can see the one above (Miswari, 2018).

The human soul that has experienced apocalyptic light is called al-nufus al-mujarradah because it has freed itself from physical slavery. This light has obtained the idea of Divine light (mitsal min Nûr Allah) because the sheet of imagination is attached to the sheet of general senses (lawh al-hiss al-musyarak). Through this idea the soul becomes controlled by the light of the Creator (Ziai, 2012).

e. The Divine Conception in Falsafi Sufism

The divine conception in philosophical Sufism seeks to explain the significant relationship between rationality and spirituality among its leaders, namely Junayd Al-Baghdadi, Al-Hallaj, Sayyid Haidar Amuli, and Jalaluddin Rumi. However, the greatest name in this teaching is Ibn 'Arabi. The representation of philosophical Sufism can be addressed to Ibn 'Arabi. The learning needed in the concept of Ibn 'Arabi includes; (1) Being and 'adam; (2) Al-Haqq and khalik; (3) tajali; (4) zahir and mind; (5) unity and plurality; (6) tanzih and tasybih; (7) Essence and names; (8) Al-yanAyan Sabitah, and (9) our people. The concept of God in philosophical Sufism needs to be encouraged in learning theology because in this perspective, understanding about the concept of God gives a new nuance in appreciation and gestures and removes the paradox as often found in classical theological concepts (Schoun, 1995).

f. Theosophy of Wisdom Muta'alliyah

The wisdom of Muta'alliyah Wisdom is a synthesis of philosophical and theological teachings carried out by Mulla Sadra. Mulla Sadra is a Muslim philosopher who is recognized as being able to synthesize all the problems that were the discourse of the previous philosophers. He is the first philosopher to make the difference between mahiyah and form as an important discourse in the Islamic metaphysical system (Nasr, 2017). The most important studies in the philosophy of Mulla Sadra are about the nature of causality, differences in existence and mahiyah, differences in the concept of existence and reality of existence, soul and knowledge, faculties of the soul, and about eschatology (Walid, 2012).

g. Humanization through the Teachings of Hamzah Fansuri

Humanization must clarify the basic assumptions about humans. The failure to determine the accuracy of human ontology and epistemology necessitates humanization equipment. Therefore, every implementer of all matters relating to humanization must have a philosophical concept of humans in accordance with the ontological and epistemological reality. The basic concept of humanization today does not yet have a clear ontology and epistemology foundation. As a result, so many philosophical problems arise in the implementation of Islamic humanization that an evaluation of the philosophical foundations and practices of the implementation of Islamic humanization through the transcendental anthropology of Hamzah Fansûrî is very necessary. The concept of humanization needs to be

done through the poetry of Ruba'i Hamzah Fansûrî which has been instructed by his student, Shams al-Din al-Sumatra '.

The transcendental anthropology of Hamzah Fansûrî is very compatible with human values in Pancasila so that it is very suitable to be used as an ontological and epistemological foundation for the theory and practice of humanization (Nasution, 2017). Besides through the poetry of Ruba'i Hamzah Fansûrî, humanization values based on the teachings of Hamzah fansuri can also be explored through his processes which have been transliterated by Syed Muhammad Naquib Al-Attas (1970) and other poems, both of which have been transliterated by Drewes and Brakel (1986) as well as by Abdul Hadi WM (2001).

h. Liberation through the spirit of Cak Nur and Gus Dur

In the principle of faith, Cak Nur wants that a modernist and liberalist Muslim must first establish a very intimate relationship with God. Humans as khalifatullah who aim to be the successor of God's hand in all activities of life must be completely united with Him (Ali Fauzi, 1994). That all deeds, all attitudes and actions are acts of God. The relationship must be built so that God becomes his hand in working and his tongue to say. Thus, all humanitarian tasks are truly manifestations of Divine existence (Madjid, 2008). Cak Nur hopes that there will be a movement of Muslims that is consistent and fights for liberal ideas. They must be the vanguard in responding, filtering and absorbing positive values that develop in every science and culture. That hope was addressed by Cak Nur to Islamic movement organizations and religious tertiary institutions. In the spirit of Cak Nur, it is hoped that the concept of liberation as a follow up to humanization can be implemented through Islamic movements and Islamic tertiary institutions which certainly accommodate the renewal of the paradigm in learning theology.

Theology as a divine science must not only discuss the concepts of God in a very theoretical way, but also must be empowered to respond to the latest problems (Madjid, 2008). Besides through the spirit of Cak Nur, the perspective of liberation through the spirit of Abdurrahman Wahid alias Gus Dur also needs to be taught. Two versions of liberation were carried out because of the importance of this theme today where the system of religious learning is an instant, conceptual, and partial system so that it makes it easy for religion to become a political commodity and the proposition for intolerant actions. In this case Gus Dur's teachings which are full of multiculturalism education need to be instilled. The spirit of the Islamic archipelago is based on the teachings of multiculturalism. Multicultural education becomes very urgent to be done to prevent dehumanization that can become increasingly severe and potentially undermine the nationality of Indonesia.

Therefore, it is necessary to have the idea of an important figure agreed by each religious and ethnic representative whose thoughts can be a unifying nation. His thinking must be able to become a patron of humanism in Indonesia. In this case, Gus Dur is an ideal figure because he meets the required criteria (Wahid, 2010). Multiculturalism should be studied by exploring the teachings of Gus Dur, Goenawan Mohamad (2019), Azyumardi Azra (2014), Said Aqil Siroj, Said Aqil Husin Al-Munawar (2003), Mohamad Guntur Romli (2013), Emha Ainun Najib (Triasmoro: 2016), and Budhy Munawar-Rachman (2018).

i. Transcendence through Religious Learning in Islamic Boarding Schools

Traditional groups and several other groups strongly believe that worship without true knowledge will not be useful. The purpose of worship is to bring people to the grace of God. For this reason, in transcendence, the important provision needed is the study of true religion as a provision of practice which cannot be denied that the traditional boarding school system is the most representative system in not providing the proper Islamic scientific provisions. Orderly systematics, deep learning and guidance from scholars who have clear scientific

knowledge are prerequisites for proper religious learning where it is fulfilled by the boarding school system (Nasution, 2019). j. The Relevance of Theology to Social Problems. After elaborating all of the above understanding, it is necessary to understand how theological concepts can be effective in overcoming social and ethical problems. The economic crisis experienced by society and the underlying ethical constraints as well as the suspicion of certain groups to look for alibis always only lead to hatred and negative thoughts. In some societies, ethical issues also underlie the progress of a religious understanding (Faisal, 2018). The concepts of economic empowerment and social problems have been widely discussed (Hamzah, 2018). But these theoretical studies have almost no connection with the concrete problems facing society. For this reason, concrete and realistic offers to overcome socio-economic problems must be the main focus, but still should remain based on prophetic social science.

4. CONCLUSION

The reconstruction of Islamic theological learning provides a new basis for strengthening inclusiveness and tolerance in religion that emphasizes humanization, liberation and transcendence. By carrying out the spirit of prophetic social science, this can produce a discussion design that includes learning of classical theology, discussion of theology in a philosophical perspective and philosophical Sufism, as well as a prophetic social science perspective based on humanization through the teachings of humanism Hamzah Fansuri, liberation through the spirit of Cak Nur and Gus Dur and transcendence through the religious learning system in traditional Islamic boarding schools that have a rigid, deep, and comprehensive religious learning system; so as to produce an understanding of religion that is not partial, and not instant as a capital of harmony in religion. The study of classical Islamic theology in this case is still needed, but in learning it must avoid the potential for negative predication of certain groups. Another perspective on the study of God also needs to be understood. For this reason, meaningful concepts of God need to be taught, such as philosophical perspectives and philosophical perspectives of Sufism in order to produce a reconstruction of Islamic theological learning.

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