



RELEVANCE OF KUNTOWIJOYO'S PROFETIC SOCIAL SCIENCE WITH ARIF MAFTUHHIN'S "BEYOND THE RUKHSAH" IDEA

Awalluddin

Islamic Studies, UIN Maulana Malik Ibrahim Malang, Indonesia

email: mas.awal29@gmail.com

ABSTRACT

Contemporary social problems require an integrative approach from various academic disciplines to achieve meaningful transformative solutions. This research aims to analyze the relevance of Kuntowijoyo's "Prophetic Social Science" concept to Arif Maftuhin's "Beyond the Rukhsah" concept within the context of Islamic scholarly paradigms concerning the empowerment of persons with disabilities. This study employs a literature research method with a comparative analysis approach to the primary works of Kuntowijoyo and Arif Maftuhin. The results demonstrate significant convergence between the three pillars of Prophetic Social Science—humanization, liberation, and transcendence—with the "Beyond the Rukhsah" paradigm that advocates for an *azimah* approach in disability jurisprudence, replacing the rukhsah (dispensation) paradigm that tends to be marginalizing. Humanization manifests in efforts to elevate the dignity of persons with disabilities as full subjects in the community, liberation is reflected in the redefinition of Islamic law that is more inclusive, while transcendence strengthens the foundation based on divine values. This research is expected to have implications for opening new epistemological paradigms that integrate empirical-transformative dimensions in Islamic studies, encouraging the formation of theoretical frameworks for the development of a more just, inclusive, and civilized society.

ABSTRAK

Problematika sosial kontemporer memerlukan pendekatan integratif dari berbagai disiplin keilmuan untuk mencapai solusi transformatif yang bermakna. Penelitian ini bertujuan menganalisis relevansi gagasan "Ilmu Sosial Profetik" Kuntowijoyo terhadap konsep "Beyond the Rukhsah" Arif Maftuhin dalam konteks paradigma keilmuan Islam tentang pemberdayaan penyandang disabilitas. Kajian ini menggunakan metode penelitian kepustakaan dengan pendekatan analisis komparatif terhadap karya-karya primer Kuntowijoyo dan Arif Maftuhin. Hasilnya menunjukkan konvergensi signifikan antara tiga pilar Ilmu Sosial Profetik—humanisasi, liberasi, dan transendensi—dengan paradigma "Beyond the Rukhsah" yang mengadvokasi pendekatan *azimah* dalam fikih disabilitas, menggantikan paradigma rukhsah (dispensasi) yang cenderung marginalisatif. Humanisasi termanifestasi dalam upaya mengangkat martabat penyandang disabilitas sebagai subjek penuh dalam komunitas, liberasi tercermin pada redefinisi hukum Islam yang lebih inklusif, sementara transendensi memperkuat landasan berbasis nilai ketuhanan. Penelitian ini diharapkan berimplikasi pada terbukanya paradigma epistemologis baru yang mengintegrasikan dimensi empiris-transformatif dalam studi Islam, mendorong pembentukan kerangka teoretis untuk pengembangan masyarakat yang lebih adil, inklusif dan berkeadaban.

ARTICLE HISTORY

Received 23 December 2014

Accepted 19 June 2025

KEYWORDS

Kuntowijoyo; Social Profetik;
Beyond The Rukhsah;
Disability



Introduction

The development of Islamic thought in Indonesia reached its zenith in the period from 1980 to the end of the 1990s. In this period the idea of reforming Islamic thought was better known as "Islamic Reactualization".¹ At this time, many reformers have emerged. They have tried to earnestly develop science from time to time, responding from various fields of knowledge to provide an invaluable legacy to the next generation. One of the important thinkers at that time was Kuntowijoyo. He had succeeded in positioning himself as someone who not only colored the history of Islamic thought in Indonesia, but also contributed greatly to social transformation in Indonesia. His ideas have presented a course that continues to be discussed to this day.

Today's thoughts are the result of the development of Islamic intellectual treasures in the past. The ideas of Islam are very diverse, ranging from Humanist Islam, Nationalist Islam, Universal Islam, Islamic democracy, Rational Islam, etc. Almost (to say not entirely) the discussion of the idea of reform has been completed, even to the saturation point. The problem that must be realized is that not all of these ideas are easily implemented, including the idea of prophetic social science initiated by Kuntowijoyo.

This study will explore the relevance of ideas at the level of the embodiment of prophetic social science. Is the idea of humanization, liberation and transcendence relevant to date. One form of embodiment can be seen from the idea of *Beyond the Rukhsah* by Arif Maftuhin. In this idea, the placement of people with disabilities is no longer positioned as "victims" who obtain *ma'fu*.

The efforts made by Maftuhin are an effort to reaffirm the teachings of Islam which are not only heavenly, but also grounded. A religion that humanizes humans. Arif Maftuhin is an academic and activist who has initiated many ideas related to Islam and Disability. Starting from how mosques accommodate individuals with disabilities, advocating for the rights of individuals with disabilities, to the works produced are not a few dedicated to people with disabilities. In this context, it is important to re-read the ideas of an Islamic thinker in the past, Kuntowijoyo. His thoughts on Humanist Islam which are rooted in prophetic social science should be re-highlighted.

¹ Zainal Abidin, "Dinamika Pemikiran Islam Indonesia: Sebuah Deskripsi Wacana Intelektualisme Islam Di Indonesia," *Akademika: Jurnal Pemikiran Islam* 17, no. 2 (2012).



Reading Arif Maftuhin's ideas through Kuntowijoyo's perspective will provide a broader picture of Islam. This is because Islamic teachings are understood not to be just present on prayer mats or hiding behind the dome of the mosque, meaning that Islam is not just about solving individual affairs whose climax is only on spiritual matters. Islam in his view is revolutionary.

As an idea, it is necessary to examine more deeply whether the idea can be applied in real practices. Because most *ideas problems* are sky-high and difficult to apply in real life. Therefore, this study will trace one of the real actions that can be said to be a representation of Kuntowijoyo's ideas.

Research on Kuntowijoyo has been carried out a lot. In the 2014-2024 range, more than 500 works about it have appeared, both in the form of articles, books, and thesis. Among the most recent research conducted by Jannah and Subur², Prayogi et al.³, Maulana et al⁴, and Surip⁵. Each of these studies relates Kuntowijoyo's thinking to various aspects, ranging from education, science and science, to social reality.

This confirms that Kuntowijoyo's thought has an important position in the journey of the nation's thought. However, there has been no research that has written a representative form of the ideas put forward by Kuntowijoyo. Therefore, it is necessary to examine this idea in the social space, whether it is still relevant or not in solving the problems of the people. One of the important ideas that needs to be explored is the idea of Beyond the Rukhsah on disability. The idea put forward by Arif Maftuhin is related to empowering people with disabilities and providing them with the same religious experience.

This study aims to analyze the conceptual relevance between the three pillars of Kuntowijoyo's Prophetic Social Sciences; humanization, liberation, and transcendence with the paradigm of "Beyond the Rukhsah" of Arif Maftuhin in the context of empowering people with disabilities. Then, identify the practical implications of the relevance of these two ideas for the formation of

² M Jannah and S Subur, "Konsep Pendidikan Profetik Dalam Pembelajaran Pendidikan Agama Islam (Studi Pemikiran Kuntowijoyo)", *Indonesian Journal of Religion* (jurnal.academiacenter.org, 2023), <https://jurnal.academiacenter.org/index.php/IJRC/article/view/129>

³ Lilik Riandita, Arditya Prayogi, Nadia Faradhillah, "Pendekatan Teoritis Dan Praksis Dalam Paradigma Etis Terhadap Islamisasi Pemikiran Ilmu Pengetahuan Profetik Kuntowijoyo: Suatu Telaah," in PROSIDING SEMINAR NASIONAL KEGURUAN DAN PENDIDIKAN, 2023.

⁴ Nur Alfiyani and Saliman Saliman, "Application of Kuntowijoyo Prophetic Education to Improve Understanding of Social Studies Learning," *JURNAL PENDIDIKAN IPS* 14, no. 2 (December 1, 2024): 249–54, <https://doi.org/10.37630/jpi.v14i2.1616>.

⁵ SURIP SURIP, "RELEVANSI PEMIKIRAN KUNTOWIJOYO TENTANG SAINTIFIKASI ISLAM," *KNOWLEDGE: Jurnal Inovasi Hasil Penelitian Dan Pengembangan* 2, no. 2 (2022), <https://doi.org/10.51878/knowledge.v2i2.1396>.



a more just, inclusive, and civilized society through social transformation based on divine values that can be implemented in the Indonesian context.

Result

Kuntowijoyo and Prophetic Social Sciences

The life journey of the Prophet PBUH has given a real picture of how Islam has succeeded in carrying out a massive transformation⁶. The people of Makkah, which were initially *jahiliyah* (ignorant) transformed into a civilized society. What the Apostle did, in social science, is called social transformation. Social transformation is a process of fundamental change in society that includes cultural, economic, and political aspects.⁷ In the context of religion, social transformation is associated with the role of religion in influencing, directing or driving social change. One of the prominent Indonesian Muslim thinkers in this study is Kuntowijoyo, someone who inherited the concept of prophetic social science.

After his death on February 22, 2005, Kuntowijoyo was no longer just the name of an academic at UGM who was born in Bantul on September 18, 1943. More than that, Kuntowijoyo has become the name of a thought.⁸ His many works show his dedication to high science. Islam is explicitly mentioned in his book entitled *Paradigma Islam: Interpretasi untuk Aksi*/Islamic Paradigm: Interpretation for Action (1991), *Islam sebagai Ilmu*/Islam as Science (2004), *Muslim tanpa Mesjid*/Muslims without Mosques (2005). As a historian He also wrote *Dinamika Sejarah Umat Islam Indonesia* (1985).

One of Kuntowijoyo's most important legacies is the concept of prophetic social science, which combines modern social science approaches with prophetic teachings in Islam to create a social theory capable of promoting just and moral social transformation.⁹ Kuntowijoyo makes this approach an ethics in the Islamic paradigm. The ethics are built on the interpretive basis of

⁶ Muji Mulia, "Islam Dan Transformasi Sosial Dalam Perspektif Kuntowijoyo," *Al-Ijtima'i - International Journal of Government and Social Science* 3, no. 2 (2018).

⁷ Gezy Weita Giwangkencana, Dena Zahra Aulia, and Efran Galistan Zamel, "Peran Media Digital Dalam Transformasi Sosial Masyarakat Transisi Di Pangandaran Jawa Barat," *Journal Social Society* 3, no. 2 (December 31, 2023): 68–79, <https://doi.org/10.54065/jss.3.2.2023.2>.

⁸ Meminjam istilah Budhy Munawwar Rachman, saat menggambarkan Cak Nur yang sekarang menjadi nama dari sebuah pemikiran (Caknurian atau Caknurisme)

⁹ Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi*, ed. A.E. Priyono (Mizan, 2008).



the Islamic paradigm in carrying out the action of humanist values.¹⁰ In the prophetic paradigm, there is an urgency to understand social realities in religious and moral contexts.¹¹

Kuntowijoyo identifies three main elements in prophetic social science¹²:

1. Humanization: Respect for human dignity and rejection of all forms of oppression.
2. Liberation: The liberation of human beings from unjust social structures, whether in the economic, political, or cultural spheres.
3. Transcendental: Involves a spiritual dimension in social analysis, directing social action to higher values, such as justice and truth.

Tiga elemen di atas merupakan interpretasi Kuntowijoyo atas Firman Allah dalam Q.S, Ali-Imron ayat 110:¹³

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۚ وَلَوْ آمَنَ أَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

"You are the best people who were born for mankind, commanding the righteous, and preventing the unrighteous, and believing in Allah. If the People of the Book had believed, it would have been better for them, for some of them were believers, and most of them were wicked."

Through *Amar Ma'ruf* (Humanization), *Nahi Munkar* (Liberation), and *Tu'mina Billah* (Transcendental), Kuntowijoyo seeks to create a social science paradigm that not only understands social reality, but can also be used to change it to be more just and moral. In prophetic social science, Kuntowijoyo introduced an approach that combines religious values with social analysis, making it more relevant in the context of Muslim society.¹⁴ Therefore, the ethics born from this prophetic social science is the understanding of Islam with the formation of values and social structures in the approach of revelation, as well as the understanding of the text into contextual interpretation.

¹⁰ Lundeto Nasar and Syamsun Ni'am, "Paradigma Islam Profetik (Melacak Nilai-Nilai Moderasi Beragama Dalam Pemikiran Kuntowijoyo)," *Farabi* 19, no. 02 (2022).

¹¹ Alfiansyah Anwar, Musafir Pababbari, and Musdalifa Ibrahim, "ANALISIS PARADIGMA ILMU SOSIAL PROFETIK (Tela'ah Pemikiran Kuntowijoyo)," *SHOUTIKA* 3, no. 2 (December 27, 2023): 23–45, <https://doi.org/10.46870/jkpi.v3i2.619>.

¹² Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, Dan Etika*, Tiara Wacana, 2006.

¹³ Kuntowijoyo, *Muslims tanpa Mesjid* (IRCiSoD, 2001).

¹⁴ Kuntowijoyo.



Arif Maftuhin; Academic Contributions and Social Movements

Arif Maftuhin is a Professor in the field of Social Fiqh at Sunan Kalijaga State Islamic University, Yogyakarta. His ideas and actions along the way make him worthy of being called an academic and activist who is committed to social issues, especially in the context of Islamic law and disability. He completed his higher education at IAIN Walisongo Surakarta and UIN Sunan Kalijaga, and earned a master's degree from the University of Washington. Currently, he serves as Professor of Islamic Law and Society at UIN Sunan Kalijaga Yogyakarta, where he teaches courses related to Social and Islamic Fiqh and Disability (UIN Sunan Kalijaga, 2022).

As an activist, Arif Maftuhin has played an important role in improving the accessibility of education for people with disabilities through the Disability Service Center (PLD) at UIN Sunan Kalijaga. He is also the author of the book *Mesjid Ramah Difabel*, which highlights the importance of accessibility in places of worship for people with disabilities. His works reflect his dedication to creating an inclusive and just society (Maftuhin, 2019). Maftuhin's contributions to scholarly research and publications are very significant focusing on issues of social justice and Islamic law. She is active in writing articles and editors in various academic journals, including the *INKLUSI Journal of Disability Studies*. Through a combination of his academic roles and social activism, Arif Maftuhin has become an important voice in promoting equality and inclusion for all individuals in society.¹⁵

For Maftuhin, the study of Islam and disability is still dominated by normative approaches, interpretation of texts (exegesis), and ethical aspects. In fact, research based on empirical experience is still very necessary considering that disability is closely related to the physical (body) and psychological (mental) aspects of the sufferers. Especially for people with disabilities who are Muslims, it is important to explore and understand how they construct and interpret the relationship between the disability they experience and the Islamic faith they believe.¹⁶

Reading the Idea of *Beyond the Rukhsah* on Disabilities

Based on the studies that have been conducted, Indonesia actually has a wealth of experience that is more comprehensive than what has been documented in various research studies. However, there are limitations in terms of the quantity of research that examines these

¹⁵ Kustiani, R. (2019). Pengguna Kursi Roda Kerap Dilarang Masuk Masjid, Ini Solusinya. Tempo.

¹⁶ Arif Maftuhin, "Menelisik Pengalaman Relasi Agama Dan Disabilitas," *INKLUSI* 3, no. 1 (2016), <https://doi.org/10.14421/ijds.030108>.



experiences, and what is more worrying is the lack of scientific publications that can be accessed by academics and practitioners.¹⁷

The idea of *Beyond the Rukshah* began when Arif Maftuhin realized that during Friday prayers, he accidentally forgot that among the mosque congregation at UIN Sunan Kalijaga Yogyakarta there were those who were deaf and certainly could not hear the sermon. His concern begins with recording the contents of the sermon, but still reading the notes certainly does not get the same religious experience as other pilgrims. Finally, he tried to formulate the implementation of sign language services. Although his activist movement in advocacy for people with disabilities has been around for a long time, his experience during Friday prayers made this idea move progressively.¹⁸

Maftuhin considers that placing people with disabilities in an "abnormal" position will give birth to discrimination and inadvertently have implications for different spiritual experiences, even though *fiqh* does not know quantitative in establishing a law, meaning that only one individual will be taken into account, let alone more.¹⁹

In an effort to address the shortcomings in the existing approach to Disability Fiqh, Maftuhin proposes a more comprehensive framework that includes four main dimensions: *uṣūl al-ḥukm* (approach), *ta'ārīf* (definition), *kayfiyāt* (method), and accessibility.

a) *Uṣūl al-ḥukm* (Pendekatan):

Maftuhin emphasizes the need for a shift from the *rukḥṣah* (dispensation) approach to *'azīmah* (original law). In this context, *rukḥṣah* is often seen as a temporary solution that gives permission to individuals with disabilities not to fulfill certain obligations in religious practice. However, this approach can create feelings of inadequacy or exclusivity among individuals with disabilities. Turning to *'azīmah*, Maftuhin argues that individuals with disabilities should be seen as full members of the religious community, with equal rights and obligations. This means that the applicable law must include and consider their needs and rights, not just grant dispensation²⁰

¹⁷ Arif Maftuhin, "Disabilitas Dan Pendidikan Inklusif Di Negeri-Negeri Selatan," *INKLUSI* 5, no. 2 (2018), <https://doi.org/10.14421/ijds.050207>.

¹⁸ Maftuhin, Arif. "Disability and Islamic Law in Indonesia: Beyond the Rukḥṣah." *Studia Islamika* 30, no. 3 (2023): 495-524. <https://doi.org/10.36712/sdi.v30i3.35011>.

¹⁹ Ibid

²⁰ Arif Maftuhin, "Disability and Islamic Law in Indonesia: Beyond the Rukḥṣah," *Studia Islamika* 30, no. 3 (April 4, 2024): 495–524, <https://doi.org/10.36712/sdi.v30i3.35011>.



b. *Ta 'ārīf* (Definition)

In this dimension, Maftuhin proposes the need to redefine terms and concepts related to disability in the context of Islamic law. A more inclusive and sensitive definition of the needs of individuals with disabilities can help create a better understanding in society of their rights, as in the Qur'an and Hadith, there is no explicit term about disability. This redefinition would include the recognition that disability is not a condition that prevents a person from practicing religion, but rather a part of human diversity that must be accepted and respected.

c. *Kayfiyāt* (Method)

Maftuhin emphasized the importance of developing more adaptive methods in religious practice that take into account the needs of individuals with disabilities. It includes new ways of performing religious rituals that are accessible to everyone, including those with physical or cognitive limitations. For example, in the context of *ṭahārah* (ritual of purity), Maftuhin suggests that methods of cleansing and purity be designed to ensure that individuals with disabilities can perform them without difficulty.

d. Accessibility

This last dimension highlights the importance of accessibility in all aspects of religious practice. Maftuhin argues that worship facilities, such as mosques, should be designed to meet the needs of all individuals, including those with disabilities. This includes physical access to places of worship, as well as the provision of the necessary tools and technology to ensure that individuals with disabilities can participate fully in religious activities. One form of criticism in this context is the idea of universal design in mosques to be designed so that everyone can access them as a medium for worship not only on a spiritual level but also physically.²¹

By integrating these four dimensions, Maftuhin hopes to create a more inclusive and comprehensive Fiqh for the Handicapped, where individuals with disabilities are not only considered as recipients of dispensation, but as members who have full rights in religious practice. This approach is expected to increase the participation and satisfaction of individuals with disabilities in religious communities, as well as encourage a better understanding of their rights in the context of Islamic law.

²¹ Arif Maftuhin, "Aksesibilitas Ibadah Bagi Difabel: Studi Atas Empat Masjid Di Yogyakarta," *INKLUSI* 1, no. 2 (2014), <https://doi.org/10.14421/ijds.010207>.



This idea was written in an article titled *"Disability and Islamic Law in Indonesia: Beyond the Rukhsah"*. He highlighted the need for a more inclusive approach to persons with disabilities in the context of Islamic law. Maftuhin criticized traditional thinking that often relies on rukhsah (dispensation) as a solution to the problems faced by people with disabilities. He argues that this approach is not enough to meet their needs holistically. Instead, it encourages the development of a more comprehensive Fiqh for Persons with disabilities, which includes not only dispensation but also advocacy and accessibility, so that persons with disabilities can participate fully in social and religious life.²² This idea was even expressed by the provision of sign language translators for Friday sermons at the Sunan Kalijaga Mosque in Yogyakarta.

Prophetic Social Meeting Point on the Idea of "Beyond the Rukhsah" by Arif Maftuhin

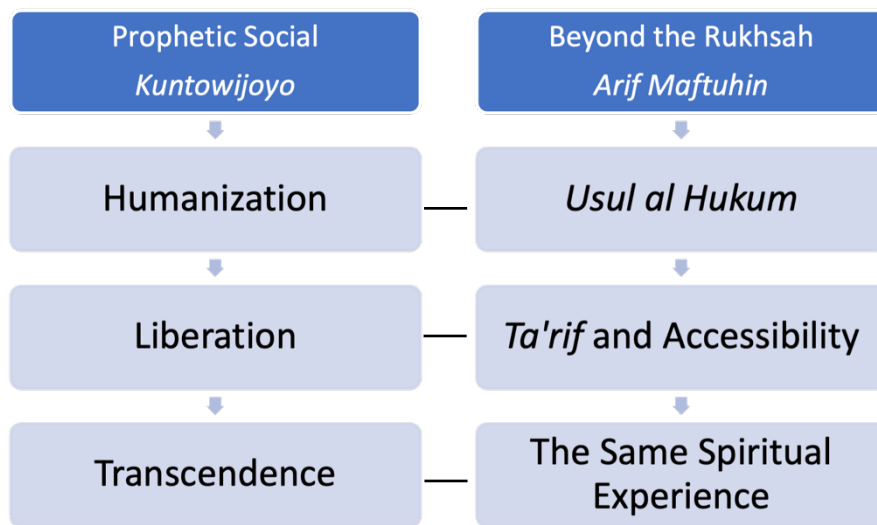
Humanization in the context of Prophetic Social Sciences, according to Kuntowijoyo, refers to efforts to restore human dignity that is often neglected in oppressive social structures. Kuntowijoyo considers that social science must prioritize respect for human beings as creatures who have dignity that should not be violated and every individual must be treated fairly and equally. This concept emphasizes humane and dignified treatment of everyone, especially those who are marginalized and discriminated against.

Humanization is also at the core of Arif Maftuhin's idea. In *Beyond The Rukhsah*, Maftuhin invites us to see people with disabilities as individuals with full dignity who have the right to have fair access to religion. Persons with disabilities are not just objects who are given leeway in worship or given assistance, but they are subjects who have equal rights with other members of society.

Furthermore, according to Kuntowijoyo, liberation is an effort to free individuals from all forms of oppression and injustice. Liberation is also closely linked to efforts to abolish oppressive social structures and create a more just and independent social order. Kuntowijoyo emphasized that prophetic social science must have the goal of freeing society from all forms of injustice that hinder humanity and welfare. The meeting point of Kuntowijoyo and Arif Maftuhin's ideas can be seen in the chart below:

Figure 1. Chart of Relevance and Examples of Applications of Kuntowijoyo and Arif Maftuhin Ideas

²² Arif Maftuhin, *Islam Dan Disabilitas: Dari Teks Ke Konteks* (Yogyakarta: Gading Publishing, 2020).



Note: — = Convergence point

Discussion

Maftuhin's ideas can be understood more deeply through the lens of prophetic social science initiated by Kuntowijoyo. Kuntowijoyo emphasizes the three main pillars in prophetic social science: liberation, humanization, and transcendence. These pillars are relevant in the context of Beyond the Rukhsah on disability. First, liberation aims to free people with disabilities from stigma and discrimination. Second, humanization focuses on respect for human dignity regardless of physical condition. Third, transcendence is seen in an effort to provide the same religious experience and invites people to go beyond physical and mental limitations in understanding the potential of individuals.²³ By adopting this approach, Maftuhin seeks to create a more inclusive Islamic law for people with disabilities in Indonesia.

Liberation in the context of Beyond the Rukhsah focuses on dismantling the stigmatized narratives and structural barriers that continue to marginalize people with disabilities.²⁴ By redefining disability not as a flaw but as part of human diversity, this liberative push is in line with a paradigm of social transformation that emphasizes justice and the elimination of institutional inequalities. In Indonesia, efforts to mainstream disability through policy reforms,

²³ Muhammad Supraja, *Menuju Ilmu Sosial Profetik* (Yohjakarta: Semut Api, 2002).

²⁴ Monica Eviandaru Madyaningrum, "Paradigma Transformatif Dan Relevansinya Bagi Riset-Riset Psikologi Tentang Disabilitas," *Buletin Psikologi* 31, no. 2 (2023), <https://doi.org/10.22146/buletinpsikologi.83814>.



universal design, and legal frameworks—such as modifications to public infrastructure—demonstrate how liberating practices can bring the imperative of Islamic ethics into concrete emancipation for marginalized groups.²⁵

Humanization emphasizes the recognition of the intrinsic dignity of each individual regardless of physical or cognitive condition. In the theory of prophetic communication, humanization is realized when the media and academic studies consistently use language that respects and places people with disabilities as full subjects, not objects of compassion. This approach is in line with Islamic social ethics which commands the faithful to treat the weak equally and avoid derogatory rhetoric.²⁶ By centering the narrative on empowerment, ability, and tangible contributions, humanization rejects reductive stereotypes and builds authentic inclusion in social discourse and practice.

Transcendence in this paradigm emphasizes the obligation to ensure that people with disabilities can participate fully in religious life and spiritual expression. Arif Maftuchin's critique of the concept of *rukhsah* (leniency) in classical jurisprudence shifts to an *azimah* (main principle) approach that upholds equal access to worship and community rites—such as sign language translation at Friday prayers—so that devotional experiences are truly mutual.²⁷ This transcendent dimension invites society beyond the limits of narrow capacity and recognizes that spiritual fulfillment is a universal right rooted in divine mercy, not human mercy.

Through the idea of "Beyond the Rukhsah," Maftuhin not only offers practical solutions but also invites the community to redefine the perspective of disability. She seeks to build awareness that people with disabilities have the same right to accessibility and participation in all aspects of life. Thus, this approach is in line with Kuntowijoyo's prophetic social principles which emphasize the importance of integrating religious values in understanding and dealing with contemporary social issues.²⁸

Kuntowijoyo also underlined the importance of dialogue between religion and social reality as a must in building a just and civilized society. In the context of disability, this means that

²⁵ Ekawati Rahayu Ningsih, "Mainstreaming Isu Disabilitas Di Masyarakat Dalam Kegiatan Penelitian Maupun Pengabdian Pada Masyarakat Di Stain Kudus," *Jurnal Penelitian* 8, no. 1 (2014).

²⁶ Zanuwar Mubin and Masykur Rozi, "Socio-Religious Model of Disability: Sebuah Rancangan Awal," *Jurnal Kajian Islam Interdisipliner* 4, no. 2 (November 28, 2020): 143, <https://doi.org/10.14421/jkii.v4i2.1106>.

²⁷ Arif Maftuhin, "Disability and Islamic Law in Indonesia: Beyond the Rukhsah," *Studia Islamika* 30, no. 3 (April 4, 2024): 495–524, <https://doi.org/10.36712/sdi.v30i3.35011>.

²⁸ Putri Wulansari Nurul Khotimah, "Membumikan Ilmu Sosial Profetik: Reaktualisasi Gagasan Profetik Kuntowijoyo Dalam Tradisi Keilmuan Di Indonesia," *Jurnal Progress: Wahana Kreativitas Dan Intelektualitas* 7, no. 2 (December 30, 2019), <https://doi.org/10.31942/pgrs.v7i2.3116>.



Islamic law needs to be interpreted dynamically in order to respond to the challenges of the times and the needs of modern society. Maftuhin points out that Islamic law can be a tool of empowerment for people with disabilities, not just as a set of rules that limit them and seem reactive. More than that, this approach encourages the creation of a revolutionary Islam, a religion that is present in every nook and cranny of everyone's heart equally and fairly, and is more sensitive to the needs of people with disabilities increasing collective awareness of the importance of inclusion in daily life.

Conclusion

Kuntowijoyo's Prophetic Social Science Study with the three pillars of humanization, liberation, and transcendence provides conceptual contributions that encourage the paradigm of Islamic science as well as inclusive social practices. The findings of the study show that: (1) the principle of humanization is manifested in the adoption of an *azimah* approach that places persons with disabilities as full and equal subjects; (2) Liberation is realized through the redefinition of disability jurisprudence that replaces the *rukhsah* model with a friendly and inclusive legal framework; and (3) the dimension of transcendence is ensured by the responsibility of the authority through the provision of accessibility facilities, so that the religious experience is truly equal. The contribution of this research lies in the expansion of Islamic social theory that integrates the transformative empirical dimension into the study of fiqh and disability policy, as well as in affirming the relevance of Kuntowijoyo's thought in responding to the contemporary challenges of ummah empowerment.

Reference

- Abidin, Zainal. "Dinamika Pemikiran Islam Indonesia: Sebuah Deskripsi Wacana Intelektualisme Islam Di Indonesia." *Akademika: Jurnal Pemikiran Islam* 17, no. 2 (2012).
- Alfiansyah Anwar, Musafir Pababbari, and Musdalifa Ibrahim. "Analisis Paradigma Ilmu Sosial Profetik (Tela'ah Pemikiran Kuntowijoyo)." *SHOUTIKA* 3, no. 2 (December 27, 2023): 23–45. <https://doi.org/10.46870/jkpi.v3i2.619>.
- Arditya Prayogi, Nadia Faradhillah, lilik Riandita. "Pendekatan Teoritis Dan Praksis Dalam Paradigma Etis Terhadap Islamisasi Pemikiran Ilmu Pengetahuan Profetik Kuntowijoyo: Suatu Telaah." In *Prosiding Seminar Nasional Keguruan Dan Pendidikan*, 2023.



- Giwangkancana, Gezy Weita, Dena Zahra Aulia, and Efran Galistan Zamel. "Peran Media Digital Dalam Transformasi Sosial Masyarakat Transisi Di Pangandaran Jawa Barat." *Journal Social Society* 3, no. 2 (December 31, 2023): 68–79. <https://doi.org/10.54065/jss.3.2.2023.332>.
- Kuntowijoyo. *Islam Sebagai Ilmu: Epistemologi, Metodologi, Dan Etika*. Tiara Wacana, 2006.
- Kuntowijoyo. *Muslim Tanpa Masjid*. IRCiSoD, 2001.
- Kuntowijoyo. *Paradigma Islam: Interpretasi Untuk Aksi*. Edited by A.E. Priyono. Mizan, 2008.
- Madyaningrum, Monica Evianaru. "Paradigma Transformatif Dan Relevansinya Bagi Riset-Riset Psikologi Tentang Disabilitas." *Buletin Psikologi* 31, no. 2 (2023). <https://doi.org/10.22146/buletinpsikologi.83814>.
- Maftuhin, Arif. "Aksesibilitas Ibadah Bagi Difabel: Studi Atas Empat Masjid Di Yogyakarta." *INKLUSI* 1, no. 2 (2014). <https://doi.org/10.14421/ijds.010207>.
- Maftuhin, Arif. "Disabilitas Dan Pendidikan Inklusif Di Negeri-Negeri Selatan." *INKLUSI* 5, no. 2 (2018). <https://doi.org/10.14421/ijds.050207>.
- Maftuhin, Arif. "Disability and Islamic Law in Indonesia: Beyond the Rukhsah." *Studia Islamika* 30, no. 3 (April 4, 2024): 495–524. <https://doi.org/10.36712/sdi.v30i3.35011>.
- Maftuhin, Arif. *Islam Dan Disabilitas: Dari Teks Ke Konteks*. Yogyakarta: Gading Publishing, 2020.
- Maftuhin, Arif. "Menelisik Pengalaman Relasi Agama Dan Disabilitas." *INKLUSI* 3, no. 1 (2016). <https://doi.org/10.14421/ijds.030108>.
- Mubin, Zanuar, and Masykur Rozi. "Socio-Religiuos Model of Disability: Sebuah Rancangan Awal." *Jurnal Kajian Islam Interdisipliner* 4, no. 2 (November 28, 2020): 143. <https://doi.org/10.14421/jkii.v4i2.1106>.
- Mulia, Muji. "Islam Dan Transformasi Sosial Dalam Perspektif Kuntowijoyo." *Al-Ijtima'i - International Journal of Government and Social Science* 3, no. 2 (2018).
- Nasar, Lundeto, and Syamsun Ni'am. "Paradigma Islam Profetik (Melacak Nilai-Nilai Moderasi Beragama Dalam Pemikiran Kuntowijoyo)." *Farabi* 19, no. 02 (2022).
- Nur Alfiyani, and Saliman Saliman. "Application of Kuntowijoyo Prophetic Education to Improve Understanding of Social Studies Learning." *JURNAL PENDIDIKAN IPS* 14, no. 2 (December 1, 2024): 249–54. <https://doi.org/10.37630/jpi.v14i2.1616>.
- Nurul Khotimah, Putri Wulansari. "Membumikan Ilmu Sosial Profetik: Reaktualisasi Gagasan Profetik Kuntowijoyo Dalam Tradisi Keilmuan Di Indonesia." *Jurnal Progress: Wahana Kreativitas Dan Intektualitas* 7, no. 2 (December 30, 2019). <https://doi.org/10.31942/pgrs.v7i2.3116>.
- Rahayu Ningsih, Ekawati. "Mainstreaming Isu Disabilitas Di Masyarakat Dalam Kegiatan Penelitian Maupun Pengabdian Pada Masyarakat Di Stain Kudus." *Jurnal Penelitian* 8, no. 1 (2014).



Supraja, Muhammad. *Menuju Ilmu Sosial Profetik*. Yohjakarta: Semut Api, 2002.

SURIP, SURIP. "Relevansi Pemikiran Kuntowijoyo Tentang Saintifikasi Islam." *Knowledge: Jurnal Inovasi Hasil Penelitian Dan Pengembangan* 2, no. 2 (2022).
<https://doi.org/10.51878/knowledge.v2i2.1396>.