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CONFRONT ANTAGONISM TOWARDS SOCIAL AND POLITICAL INTEGRATION PERSPECTIVES ANALYSIS IN SOCIAL SCIENCE OF PROPHETIC

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Abstract

This research is talking about conflict antagonism which is a social phenomenon that often confuses sociologists. It is not an interesting problem, but because of the same phenomenon discussed, but the results are always the opposite. Especially in seeing the nature of conflicts that occur in society. Conflict is usually dysfunctional in society but at the same time becomes structural. This study uses the conflict method proposed by Lewis Coser to discuss societies that have a pattern of social integration of processes that address structural conflicts so that dynamic societies seek a form of balance. The results showed that the conflict that occurred to achieve the intended purpose was social support. Social legitimacy formed by press groups will produce horizontal conflicts and vice versa if it is legally agreed by consensus then it will become an integration tool. So far, many ideas have been resolved in conflict resolution for integration purposes. This research is reviewed from the perspective of prophetic social science, one of the important ideas of Kuntowijoyo. For him, social science should not be complacent in trying to explain or understand reality, but social science must also carry the task of transformation towards ideals that are idealized by society. Three basic values as the basis of prophetic social science, namely: humanization, liberation, and transcendence.

Keywords: Antagonism; Social Conflict; Social Integration; Prophetic Social Sciences.

الملخص

يتحدث هذا البحث عن عداوة الصراع وهي ظاهرة اجتماعية غالبًا ما تربك علماء الاجتماع. ليس بسبب مشكلة مثيرة للاهتمام، ولكن بسبب نفس الظاهرة التي نوقشت، لكن النتائج دائمًا ما تكون عكس ذلك. خاصة في رؤية طبيعة الصراعات التي تحدث في المجتمع. عادة ما يكون الصراع غير فعال في المجتمع ولكن في نفس الوقت يصبح هيكلية. تستخدم هذه الدراسة طريقة الصراع التي اقترحها لويس

كوسر لمناقشة المجتمعات التي لديها نمط من التكامل الاجتماعي
للعمليات التي تعالج الصراعات الهيكلية، بحيث تسعى المجتمعات
الديناميكية إلى شكل من أشكال التوازن. أظهرت النتائج أن الصراع
الذي حدث لتحقيق الغرض المقصود كان الدعم الاجتماعي. ستؤدي
الشرعية الاجتماعية التي تشكلها المجموعات الصحفية إلى صراع
أفقي والعكس صحيح إذا تمت الموافقة عليها قانونًا بتوافق الآراء،
فسوف تصبح أداة تكام . حتى الآن، تم حل العديد من الأفكار في حل
النزاعات لأغراض التكامل. تتم مراجعة هذا البحث من منظور
العلوم الاجتماعية النبوية، وهي واحدة من أفكار Kuntowijoyo
الهامة. بالنسبة له، لا ينبغي أن يكون العلم الاجتماعي مقتصرا في
محاولة تفسير الواقع أو فهمه، ولكن يجب أن يحمل العلم الاجتماعي
أيضًا مهمة التحول نحو المثل العليا التي يعتبرها المجتمع مثالية.
هناك ثلاث قيم أساسية كأساس لعلم الاجتماع النبوي، وهي
الإنسانية والتحرير والتعالي.

الكلمات المفتاحية: الخصومة، الصراع الاجتماعي، الاندماج
الاجتماعي، العلوم الاجتماعية النبوية.

Abstrak

Penelitian ini berbicara tentang antagonisme konflik yang merupakan
fenomena sosial yang sering membingungkan sosiolog. Bukan karena
masalah yang menarik, tetapi karena fenomena yang sama yang dibahas,
tetapi hasilnya selalu berlawanan. Terutama dalam melihat sifat-sifat
konflik yang terjadi di masyarakat. Konflik biasanya disfungsional dalam
masyarakat tetapi pada saat yang sama menjadi struktural. Penelitian ini
menggunakan metode konflik yang diusulkan oleh Lewis Coser untuk
membahas masyarakat yang memiliki pola integrasi sosial dari proses yang
mengatasi konflik struktural, sehingga masyarakat yang dinamis mencari
bentuk keseimbangan. Hasil penelitian menunjukkan bahwa konflik yang
terjadi untuk mencapai tujuan yang dimaksud adalah dukungan sosial.
Legitimasi sosial yang dibentuk oleh kelompok pers akan menghasilkan
konflik horizontal dan sebaliknya jika disetujui secara sah melalui
konsensus maka itu akan menjadi alat integrasi. Sejauh ini, banyak ide telah
diselesaikan dalam resolusi konflik untuk tujuan integrasi. Penelitian ini
diulas dari perspektif Ilmu sosial profetik, salah satu ide penting dari
Kuntowijoyo. Baginya, ilmu sosial tidak boleh berpuas diri dalam mencoba
menjelaskan atau memahami realitas, tetapi ilmu sosial juga harus
membawa tugas transformasi menuju cita-cita yang diidealkan oleh
masyarakat. Tiga nilai dasar sebagai dasar ilmu sosial profetik, yaitu:
humanisasi, pembebasan, dan transendensi.

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Kata kunci: Antagonisme; Konflik Sosial; Integrasi Sosial; Ilmu Sosial Profetik.

A. *Introduction*

Antagonism[1] and community polarization on contemporary issues in the analysis of sociological theories that study antagonistic conflict phenomena are certainly very interesting for sociologists, not because of their interesting issues, but because they involve the same approach but antagonistic results, especially in looking at the nature and nature of conflicts that occur in society. Conflict is usually dysfunctional in society but at the same time becomes functional. This happens in a perspective that sees conflict as rationally constructive and functional, while various parties view the opposite who see the real fact on the ground that conflict is very destructive, pathological and dysfunctional. This difference has a significance analysis of the phenomenon of conflict that occurs in the community.

The perspective of structural functionalism, especially Talcott Parsons, has seen conflict as a phenomenon that contains deviant behavior. Parsons in his article entitled *Knowledge and Society*[2], assumes that society operates in a state of balance, and every institution and action in society provides support for a state of equilibrium or social order. Therefore conflict is not part of the dynamics of the social system, and is seen as a deviation. By itself the context of peace (peace) is defined as the condition of the formation of a harmonious state, equilibrium and consensus of all elements of the social system. The concept of peace (peace) in Parsons structural functionalism theory can refer to the concept of social order (social order) which is a condition marked by social cohesion and sociability which in this case is interpreted as a condition of coordination and maintenance of relations between system units with a consensus mechanism that normatively bound,[3] so that social stability is maintained. Thus, as the Ritzer view that conflict can change into functional[4], in order to maintain sociobility in conflict society.

Conflict functionalism proposed by Parsons and Ritzer both views the community as having a pattern of social integration from a process of structural conflict, so that the dynamic community seeks a permanent form of equilibrium, so that it is no longer dysfunctional. In this article: Confront Antagonism Towards Social and Political

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[1]Antagonists are characters who go against the main character or protagonist. An antagonist is often a bad thing or something else that is a conflict with the protagonist. Antagonists are usually evil and bad and often make negative values

[2]Parsons, Talcott, "An overview". *Knowledge and society,* Voice of America Forum Lecture. 1968), p. 357.

[3]Swingewood, Alan, *A short history of sociological thought* (New York: St. Martin Press, 1991) p. 233.

[4]Ritzer, George. *Contenporary sociological theory* (Singapore: Mc Graw Hill Book, 1988), p. 120.

Integration Perspectives analysis in Social Science of Profetics, try to unravel an antagonistic social phenomenon that is often confused because of latent conflict at a time when it confronts sociobility in society.

B. *Antagonism of Social and Political Conflict.*

In the social sciences there are two conflicting perspectives or approaches in viewing society in conflict areas. The two perspectives are conflict perspective (conflict approach) and consensus perspective approach (functional structural approach). Conflict perspectives occur continuously, both at a small scale and on a large scale in every community. This conservative view from the perspective of conflict is based on a main assumption that society is basically inseparable from the dominant forces (social capital). The strength of social capital can be in the form of financial capital or political power in the form of legal formal authority. Likewise the community includes various parts that have different and conflicting interests. Therefore the community is always in a state of conflict.

Conflict perspectives conflict with functional perspectives. This functional approach assumes that society includes different parts of the function, but functionally interconnected with one another. In addition, the community is integrated on the basis of a mutually agreed value so that the community is always in a state of balance and harmony in equilibrium.

Criticism of the conflict perspective on the functionalist view is that the shared values that are believed to have been an agreement between members of the community, are not a value created together, but are created and engineered by the power of the dominant group, so that it becomes an unwritten consensus [5].

Critics of Parsons' views that ignore the phenomenon of power that engenders social conflict are not only raised by non-functionalist experts, but also from functionalist groups as well. Early criticism from Robert King Merton, a parsons student who rejected the concept of integration social parsons universally. According to Merton, each level of society has different degrees of social integration, unlike what Parsons described with his concept of universal integration [6], Merton also recognizes that there are dysfunctional conditions in a social system without causing the destruction of the social system due to the existence of alternative functional conditions owned by the system the social.

Comprehensive criticism of functionalist groups is the view put forward by several Neo-functionalist experts, including Jeffrey Alexander, Paul Colony and Niklas Luhmann, they are of the view that Structural Parsons functionalism is very anti individualism, anti-change, conservative and not empirical because it ignores the existence of differentiation mechanisms in a social system [7]. Luhmann in *The*

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[5]http://perilakuorganisasi.com/ralf-dahrendorf-teori-konflik.html (accessed on February 10, 2020)

[6]Turner, Jonathan H; Alexandra Maryanski and Stephan Fucs, *The Structure of Sociological Theory (Fifth Edition),* (Belmont California: Wadsworth inc., 1991), p. 82-84.

[7]Ritzer, George, *Contemporary Sosiological Theory* (Singapore: McGraw Hill Book, 1988), p. 105.

differentiation of society[8], explains that conflict is one of social dynamics when experiencing increasingly complex differentiation, where social order (social order) cannot always be maintained by a consensus on social values and norms. While conflict perspectives, especially from macro theories of sociology by Karl Marx, George Simmel, Ralf Dahrendorf and Lewis Coser, view conflict as an inherent phenomenon in society, because in their view conflict is not dysfunctional in the social system. Even Simmel has stressed that the phenomenon of conflict is another form of association as well as the phenomenon of unity both of which are forms of mutual relations, thus assuming that conflict as an abnormal condition is a biased view[9].

Similarly, conflict and integration are not merely two contradictory aspects in politics, but these two aspects are complementary. In studying the causes of antagonism many things are ambivalent. Antagonism produces conflict on the other hand, in a certain time needed to achieve integration. In general, integration emerged as the final result of political antagonism. Integration plays an important role in the development of conflict. For every challenge, many view that conflict and integration are not opposites, however become an inseparable part of the same general process that natural conflict will lead to integration and antagonism resulting in social harmony.

1. Forms of Social Political Conflict

Departing from a social perspective regarding the existence of conflict antagonisms, it seems that this is the key word to understand in defining social and political conflicts that occur. This is evident from several definitions of social political conflict that have been put forward by sociologists:

a. Conflict is defined as a conflict that is direct and based on the political interests of individuals or groups in achieving common political goals.
b. Conflict is a natural phenomenon that occurs in every society that is always experiencing social and cultural changes.

From this point it can be argued that social political conflict is a symptom of conflict in society regarding the power chain and the State.

Thus, various theories causing social political conflict can be put forward in this limited space that:

a. Public relations theory. This theory assumes that the social political conflict is caused by the ongoing polarization in society that causes distrust and animosity between different groups due to political interests.
b. The principle of negotiation theory, this theory considers that conflict is caused by the position that is not aligned and differences in views about social political conflict, so that political negotiation is needed.

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[8]Luhmann Niklas, *The differentiation of society* (New York: Colombia University Press, 1982), p. 115.

[9]Johnson, Doyle Paul, *Teori Sosiologi Klasik dan Modern*, Diterj. Robert M.Z. Lawang. (Jakarta: PT. Gramedia, 1988), p. 269.

c. The theory of human needs. This theory assumes that conflicts that occur are caused by basic human needs which encompass physical, mental and social needs are not met or deliberately inhibited by other parties.

d. Identity theory. This theory assumes that conflicts occur as a result of a threatened identity that is often rooted in the loss of something or the suffering of the past that is not accomplished.

e. Intercultural misunderstanding theories. This theory assumes that conflict is caused by mismatches in the way of communication between different cultures.

f. Conflict transformation theory, this theory assumes that conflict is caused by the problem of inequality and injustice that appears as a social, cultural, and economic problem [10].

The theory stated above can trace the initial study of a social political conflict that occurred, so as to determine the conflict resolution that is sustainable (sustainable), and if wrong in setting methods and systems, social and political conflict will reappear along with individual political interests and that group.

Of course this conflict resolution is contextual, in accordance with the context of the conflict problem at the time and the issue that occurred at that time, and it is likely that there will also be a subsequent conflict with a different issue, but the trigger is the same, namely the political interests of individuals and groups.

2. The Role of Social Political Elite

Dahrendorf holds that Marx's emphasis on macroeconomic relations is a specific form of Marx's view of authority as the foundation of social conflict. All societies are divided into dominant and subordinate groups, but within the social elite the dominant Capitalism is organized through macroeconomic property. According to Dahrendorf, European and North American societies since the mid-twentieth century, are no longer capitalist societies, so they cannot be analyzed in the conventional Marxist point of view [11]. Although he is closer to the concept compiled by Weber's classic statement on social stratification, Rex believes that the distribution of economic and political resources includes a substructure of power that separates dominant groups from subordinates and forms a balance of power between them [12].

According to Dahrendorf, the relationship of authority gave rise to a cluster of dominant and subordinate roles, each class providing its members with a unique experience and conflicting interests. The solidarity of this interest group (intrest group),

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[10]A. A. Said Gatara dan Moh. Dzulkiah Said, *Sosiologi politik, Konsep dan Dinamika Perkembangan Kajian* (Bandung: CV. Pustaka Setia, 2007), p. 183-185.

[11]John Scott, *Social Theory: Central issues in Sociology,* diterj. Ahmad Lintang Lazuardi (Jakarta: Pustaka Pelajar, Yogyakarta, 2012), p. 251.

[12]John, A. Rex, *Key Problems of Sociological Theory* (London: Routledge and Kegan Paul, 1961), p.

and their effectiveness in conflict rests on the social unity and cohesion that members of the class can build through their experience in the patterns of their association. As such, striking conflicts seem to express a conflict of all perspectives, and the outcome of such conflicts is very much possible for structural transformation in society [13].

Dahrendorf focused on competition among interest groups recruited from the authority or power class. Therefore, competition from trade unions, political parties, opposition groups, lobbying agents, companies and so on, must be seen in relation to the distribution of authority that arises from the competition.

3. Conflict Resolution

In a conflict often occurs antagonist, and in the antagonist there is extraordinary social dynamism so that conflict can be transformed in the form of harmony, this is a conflict resolution that is dual.

Transforming conflict one enlarges and one shrinks in the search for competition, social harmony can at least help us see conflict as something dynamic and constantly changing. So that it can be formulated that the conflict resolution dialogues with the development of social politics and then the conflict transformation occurs and then goes down to the level of deformation and so looks for the right form in forming a sustainable conflict resolution.

John Davies a scientist at the University of Marylands Center for International Development and conflict Management distinguishes three approaches in conflict resolution;

a. A power-based approach uses the power to solve all types of conflicts.
b. Law-based approach (right-based approach) This approach usually uses more law, customs, norms, and legal systems as a tool to resolve conflicts that occur in the community. However, the case in Indonesia saw that the political structure made it possible to subordinate law enforcement to the interests of power so that the law was only used as a tool for legitimating power.
c. Interest based approach (interest based approach) This approach seeks to build solutions that reflect the values, needs, and interests that are hidden in the hearts of the conflicting parties [14].

Based on the model of this approach, sociologists in expressing reality in conflict resolution differ from one sociologist to another sociologist. Lewis Coser maintains social structure through conflict. In contrast to other sociologists who assert two different perspectives, structural functionalism versus conflict theory. Coser expressed his commitment to unite the two approaches. Coser acknowledges the structural functionalism approach is the result of the agreement and consensus of a process highlighted by structural functionalism, but he also points to another process, namely social conflict. In other words Coser combines the two perspectives into conflict

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[13]John Scott, *op. cit.*, p. 253.

[14]A. A Said Gatara dan Moh. Dzulkiah Said, *op. cit.*, p. 186-187.

structuralism. Coser points out that the potentially positive contribution of conflict forms and maintains social structures that have been built before [15].

4. The structure of the social rescue valve

The rescue valve *(Safety valve)* is a special mechanism that can be used to defend groups from possible social conflicts. The savior valve let the spill of hostility be channeled without destroying all the social infrastructure that had been built. Oversee the conflict so that chaos does not occur in order to clean up the atmosphere in the group that is in chaos. Caser sees the rescue valve functioning as a way to reduce hostility, without a safety valve the relations between parties to the conflict will be sharper.

Lewis Coser in his book *The Function of Social Conflict* explains that conflict can positively strengthen the group's identity and protect it from breaking into the world around it. Like two sides of a coin tossed, it can be imagined that the strengthening of group identity has only two options if the coin falls between falling to the left or right. Falling towards strengthening the identities of group members and in-group identification, or falling to the difficulty of learning, understanding and adjusting to and adjusting to the environment caused by rejection of the values of other cultures. Coser as a sociologist who opposes negative views on social conflict, he opposes thoughts that implicitly see conflict only as something destructive and pathological in society. To the extent that conflict is not antagonistic and destroys social structure, conflict in Coser's eyes is positive. Conflict is healthy if there is no chaos and anarchism.

In fact, our lives in society. conflict, stereotypes and rivalry towards a certain group are things that I want and maybe you want to avoid. Fighting between ethnic and ethnic groups, as well as with residents around the campus is not uncommon. The friction is hot, see recently a group of certain ethnic students are experiencing clashing with local residents, or fighting with certain ethnic youth groups with other ethnic groups a few years ago.

Data from 2011 showed that at Satya Wacana Christian University (SWCU), there were 34 ethnic groups from inside and outside Indonesia that were represented by 12,065 active SWCU students. This diversity makes SWCU a cross-cultural understanding research laboratory, which has fuel potential behind it. Flared with fire, the conflict is ready to flare up. The causes are varied, sometimes trivial. For example problems between individuals of different ethnicity and then involving their ethnic groups. The above causes continue to repeat from year to year.

Coser then introduced a "way out to quell hostility" a savior valve. The rescue valve is a special mechanism used to defend against possible social conflict. The rescue valve allows hostility to disperse without destroying the entire structure, the conflict helps clear the atmosphere in the chaotic group. Without it, the existing social conflict

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[15]Poloma M. Margaret, *Contemporary Sociological Theory.* Diterj. YOSOGAMA (Jakarta: PT. Raja Grafindo Persada, 1994), p. 106.

will be sharper[16], here, the rescue valve is used to express dissatisfaction with the structure. The rescue valve provides a means through which parties to the conflict can express their complaints. The agency makes the heat that comes from conflict situations channeled without destroying an existing structure and system. The rescue valve can be in the form of social institutions, such as the UN, Parliament, and Trade Unions.

5. Criticism of the concept of a rescue valve

However, the concept of the rescue valve itself has several shortcomings. Coser is too oriented to save the structure. Margareth Poloma explained that Coser was committed to bringing together two different perspective existences, namely structural functional theory and conflict theory. As also stated by Coser that through the relief valve hostility is inhibited so as not to turn against the original object to stem the tension in the individual, creating the possibility of growing destructive explosions. In fact, a social structure that survives is a good and correct structure.

Conflicts occur one of them if the social structure is in error, conflict occurs to improve the social structure, by destroying it and then rebuilding the existing social structure in accordance with the consensus and wishes of conflict participants. Because it is too oriented to save structure, here Coser finally ignores other factors in social and structural conflict, achievement of the wishes and wishes of conflict participants. A wrong system persists because the conflict is finally suppressed by the rescue valve. The conflict has failed to destroy the wrong structure. The good, the good structure still survive because the conflict is muted by the rescue valve. The consideration here is, to what extent should a structure be maintained if a conflict is occurring? However the wrong structure must be destroyed and the good structure must be maintained. The rescue valve, plays the role of 'sufficient' important in maintaining or helping to break down a structure or system. Finally, conflict participants are not satisfied because they have not been able to destroy the structure. A rescue valve is not really able to 'save'.

C. *Social Integration and Order*

A conflict framework aimed at resolving towards social integration is an effort made systematically to achieve the desired integration. Social legitimacy formed by press groups will result in horizontal conflicts and vice versa if legitimacy is accepted by consensus then it will become a tool of integration. So far many ideas have been investigated within the framework of conflict for integration purposes[17].

Social legitimacy formed from the consensus process has broad support from the layers that have been involved in the conflict, so this is the desired form of integration in an effort to create social order.

Conflict orientation developed in the United States by C. Wright Mill. He sees the coordination of the ruling group as a fundamental integration mechanism in every

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[16]Poloma M. Margaret, *op. cit*. p. 108

[17]Maurice, Duverger, *The Study of Politics*, Diterj. Daniel Dhakidae (Jakarta: Pt. Raja Grafindo Persada, 1998), p. 309.

social system. The ruling group connects the various structural hierarchies of society and ensures that they work coherently to sustain the entire power structure that is the basis of the dominant group[18].

In the level of social and political integration there are vertical and horizontal dimensions. The vertical dimension concerns the relationship of the elite and the masses, both between the political elite and the masses of followers, or between the authorities and the people as a pattern of patron relations to bridge the gap of differences in the context of developing a participatory political process. In building social order, the horizontal dimension concerns relationships related to territorial, inter-regional, inter-ethnic, religious community and community groups processed with a participatory structural approach that will build the desired social order.

Socio-political integration is certainly the hope of every healthy political actor. However, should political integration be passed first by the "broken" road called conflict? Indeed, there is an ambivalence between conflict and integration. Although facing each other, but the two also complement each other. Political antagonism produces conflict, but it also helps to limit the occurrence of conflict and improve the quality of integration. Every struggle contains a dream of peace and is an attempt to realize that dream into reality. Indeed, conflict and integration should be seen as not contradictory, but as an inseparable part of the general process of sociobility in society. That conflict will naturally lead to integration, and antagonism tends to events that lead to self-elimination and subsequently produce social harmony. Antagonism is the other side of the two sides of the coin, political conflict can be structuralist, but it can also be dysfunctional. It was an axiom buried in consensus and integration-based political civilization.

However, the axiom proved to be solid. However, all efforts to annul it always fall out in the middle of the road, for example, in Indonesia. The history of this republic proves that the Old Order failed to integrate three major ideologies namely the ideology of nationalism, religion and communism in one umbrella "nasakom". Also in the New Order era. Politics as commander fails to implement ethical politics to neutralize the ideology of democracy, religion and work, which happens on the contrary the political hegemony occurs in all sectors of social life, whether it is political hegemony in the economic, social, cultural and others, wherein what happens is political hegemony controlled by the economic and political bureaucracy elite where the bureaucratic center is controlled by the military as a bureaucratic control center, which in turn gives birth to a political crisis, an economic crisis and a crisis of social legitimacy that results in cases of Corruption, Collusion and Nepotism, carried out by political, economic and military elites and this ended with the birth of the Reform movement in all fields.

D. *Perspective of Prophetic Political Sociology*

Prophetic Social Sciences or commonly abbreviated as ISP is one of the important ideas of Kuntowijoyo. For him, social science must not be complacent in an

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[18]John Scott, *op. cit*. P. 254

effort to explain or understand reality and, social science must also carry the task of transformation towards ideals that are idealized by the people. He then formulated three basic values as a foundation for prophetic social science, namely: humanization, liberation and transcendence. This idea is now beginning to be widely studied. In the field of sociology, for example, the idea of Sociology emerged Prophetics which is intended as paradigm of prophetical sociology. The prophetic vision (al-nubuwwah) is to build the character of the main community (khairuh umah), as a political patron that was built in the early prophetic period. The Prophet was sent to be a transparent leader in commemoration "(nadziron), upholding divine truth (daiyan illallah) and being a lighthouse (siroojan muniiron). Prophetic political leadership always leads to truth, justice and religious obedience. World happiness and the hereafter. with secular or liberal political leadership whose orientation is only in material development, and infrastructure.

In the Koran surah Ali Imran/3: 110, it means "you are the best people who are issued to humans, ordered to the makruf, and prevent from disbelief, and believe in Allah". Kuntowijoyo interprets this verse by laying three pillars for Prophetic Social Sciences, namely humanization/emancipation (*ta'muruna bi al-ma'ruf*), Liberation (*tanhauna an al-munkar*), and transcendence (*tu'minuna billah*) [19]. As a condition for the realization of the main community (*khaeru ummah*) which is core in monotheism.

1. Humanization/emancipation.

Growing a sense of humanity or humanizing human beings is the main pillar in the process of humanization and equality of life in society. Kuntowijoyo called Humanization as a translation of amar makruf which means to order to the makruf namely what is considered good by the community as long as it is in line with divine values.

The concept of western humanism that was born from the process of struggling civilization as a result of the humanitarian crisis with the birth of various streams of human philosophy far from divine values such as the philosophy of Friedrich Nietzsche (1844 - 1900). As a figure of philosophy of modern existentialism, an atheist is proudly dubbed the prophet of the death of God with a very famous theological school of the Theology of the Dead God *(The Death of God Theology),* which has shocked the church at that time. As a result of this secularistic philosophical thought, many churches were abandoned by following Christianity in the west.

Humanization is interpreted as an effort to humanize humans. The position of humans here is as God's creatures. When a humanism approach is used, humanism like this is called theocentric humanism, which contrasts with modern era humanism, especially the views of materialists such as Ludwig Feuerbach (1804-1872) who view God as the result of mere human projection. So, instead of humans as a theocentric project, God becomes an anthropocentric project. Humanism in prophetic social science is also not in line with the rationalism that developed in the West, which makes humans

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[19]https://id.wikipedia.org/wiki/Ilmu_sosial_profetik (accessed on February 12, 2020)

the determinant of everything. With its "intelligence", humanity becomes the creator of war machines and exploits nature, so humanism offered by the modern era actually degrades humanity itself.

Kuntowijoyo corrected this thought and proposed the concept of theocentric humanism, that in Islam the concept of monotheism is known, a central concept which contains the doctrine that God is the center of everything, and that humans must devote themselves completely to God. This concept of monotheism has far-reaching doctrinal implications that the purpose of human life is nothing but worshiping Him. The doctrine that life must be oriented to serve God is the key to all Islamic teachings. In other words, in Islam the concept of life is a theocentric concept, namely that all life is centered on God.[20] With theocentric concept implies that social unity that that humans have the power of equality between human beings both in the social, political and economic fields and in theological view only the value of piety that distinguishes.

2. Liberation

The concept of Libration is the result of the interpretation of the *nahi munkar* which means preventing *munkar* that is contrary to noble values, preventing reaching the limit using physical force, and diplomacy (oral).

Libration means liberation is an effort to free people from the knowledge, social, economic and political systems that bind humans. Kuntowijoyo saw that many humans were still living in the hegemony of false consciousness. For example, humans live based on myths, not logos. Religion is also by means of motto, believe in the teachings of the religion but do not practice it. Liberation also wants to free people from structural domination which hegemony the oppressed who make people trapped in extortion and poverty. The phenomenon of poverty born from economic inequality is an important part of the liberation project. Liberation places itself not on the field of abstract humanity morality, but on the reality of empirical and concrete humanity.[21]

Thus, according to Kontowijoyo, the focus of religion is not on things that are mythical but based on logos (word of God) that are grounded.

3. Transcendence

The culmination of Kunto's thinking on the pillar of homeland is transcendence, as the ethical responsibility of man to God, in which he condones all his actions in the world to God. Transcendence is an effort to direct the purpose of human life in order to live meaningfully. This meaning is taken from the understanding of Tu'minuna billah which means faith in God, with true faith so that on that basis God's guidance and apostles can reach the main community (khaeru ummah) These transcendental values are godly values as taught in Islam. These divine values are directing people to find the noble values of humanity; or in other words invites humans to carry out human values

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[20]Kuntowijoyo, *Paradigma Islam: Interpretasi untuk aksi* (Bandung: Penerbit Mizan, 1993), p. 228.

[21]Kuntowijoyo, *op. cit.*, P. 229

that lead to divine values. The essence of Al-Quran Surah al-maidah/3: 110 is that after carrying out the process of humanization and liberation, the next process transcends humanity's values to beyond, ultimate reality as an ethical responsibility to God[22].

Transcendence is the basis of humanization and liberation, transcendence gives direction to where that goal will be achieved. Transcendence in prophetic social science aside from functioning as a basis for values for the praxis of humanization and liberation, it also functions as a critic. With criticism transcending the progress of science and technology directed to the benefit of humanity, not to the destruction of human civilization that is materialistic, secularistic.

At first glance, this prophetic social science runs linearly from humanity to the divine. It turns out that this social science profession, as a social science, still intends to overcome empirical problems. So, the basis is still as a social science as an empirical science. In a philosophical perspective, there is clumsiness here to understand the axiological pillar Kuntowijoyo wants to emphasize. If social science (as empirical science) is underlined, then the goal to be pursued should be in humanization. Conversely, if the prophetic aspects are accentuated, then transcendence is used as axiology. The orientation to the transcendent dimension for social science, which has been widely known to be stationed in the immanent realm, is a unique and interesting idea from prophetic social science.

E. *Monotheistic Foundation of Prophetic Politics*

In Islam, the teachings of monotheism are very fundamental teachings both the relationship to God (Hablun minal Allah) and to fellow human beings (Hablun minan naas), believers have attitudes depicted in the Koran surah Al-Ahzab/33: 39 meaning; Believers do not fear anyone except Allah, also in Surah Al-Taubah/9: 18 which means only those who pay great attention to the mosque, by prospering the mosque, including those who believe in Allah, believe in the end, uphold prayers, pay zakat, and do not include those who are guided.

A person who truly believes in Allah will emerge the courage in him (moral courage) to see this real nature with a direct view, crystal clear said haq and vanity. And they will fight for that truth even though it is bitter in the eyes of many people. This istiqamah attitude is shown in its attitude to uphold the truth consistently and continuously and they are not afraid of that truth because they believe that Allah is with those who are steadfast in that stance, and they believe that if they die in upholding the truth, God is seen as dead a martyr who has no reply except heaven. in the narrations of the prophets and mujahidin, it is found that there is a perfect image of holding fast (istiqomah) to the belief in the truth of monotheism which underlies their struggle, so that they are not afraid except to Allah.

The struggle of friends and mujahideen, including Islamic fighters who fought for the values of Islam in Indonesia from tyranny, exploitation, colonialism, they were able to carry out such resistance, certainly because of the monotheism they held and which continued to blaze in their hearts.

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[22]Kuntowijoyo, *op. cit.,* P. 229

As the foundation of monotheism in the struggle of Islam in Indonesia, it is illustrated that since the revolutionary period, the period of guided democracy, Pancasila democracy up to the era of reform often encountered symptoms of social, political shirk because we are still in the era of democratic transition, towards modern Indonesia, still felt constrained by paternalistic attitude, feudalism, has not been able politically and economically to express as a servant of God who has freedom of action.

In empirical social and political life, the foundation of monotheism is still often seen in doubt in guarding the running of Islamic values that are encompassed in social and political monotheism, sometimes we feel confused seeing the phenomenon of some Islamic elites in the political arena that is still ambivalent towards Islamic political ideals. Until now some Islamic political elites still do not have the courage to develop social and political monotheism ratios in this mortal world, so that they cannot escape from the polytheism inherent in social politics[23].

Political polytheism still seems to be very fertile among some Islamic elites, for example Islamic political elites who are unable to articulate ways of thinking and acting critically about structural negation, are aware of returning to truth and Divine guidance. They are more inclined to compromise, more inclined to seek the pleasure of fellow creatures rather than the pleasure of God that we should be looking for.

The deterioration of a nation is caused by the rampant social and political polytheism, this is what has plagued most of the Islamic states that are powerless in the face of structural polytheism created by the secular elite. The main characteristic of Monotheism Politics should not worship, laud leaders even to the point of praising leaders as if they would have political maksum nature [24] (guarded from sin and mistakes) as the words of the Prophet who said La tutrunii kama athrati al-nansharaa Isah ibn maryam means you should not deify me, like the Christians against Isa ibn Maryam. Who praised to raise him as God.

In the Koran there are several verses that say that people on this earth, especially their leaders, always make various engineering, deception. But Allah says in surah Ibrahim (14): 46 which means "*And verily they have made their plots, and by Allah is their plots, and indeed their plots cannot wipe out the mountains. Therefore, do not let you thought God would violate His promises to His apostles; Surely Allah is the almighty, the owner of vengeance*" and in surah Ali-Imran/3: 54 Meaning: "*They are deceiving, and Allah reciprocates their deceit, and Allah is the best of the avenger of deception*". In surah Al-Anfal/8: 30. It means "*They are thinking of deceiving, and Allah is the best of the recipient of deception.*"

Therefore, it is necessary to have a reconstruction of prophetic social and political science with the core of Tawheed. Islamic idealism to build an Islamic society that is truly inspired by the word of God in the Qur'an sura Ali-Imran (3): 110, which

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[23]M. Amin Rais, *Tauhid Sosial Formula Menggempur Kesenjangan* (Bandung: Penerbit Mizal, 1998), p. 95.

[24]Maksum is freedom from sin as well as mistakes because they are maintained or guarded directly by Allah SWT. The infallible meaning in the Big Indonesian Dictionary is preserved from sins as well as mistakes, free from sins as well as mistakes.

means "you are the best people who were issued to humans, told the people to be familiar, and prevented from disbelief, and believe in Allah ". Kuntowijoyo interprets this verse by laying three pillars for Prophetic Social Sciences, namely humanization/emancipation *(ta'muruna bi al-ma'ruf)*, Liberation *(tanhauna an al-munkar)*, and transcendence *(tu'minuwna bi allah)*[25]. As a condition for the realization of the main community (khaeru umah) which is core in godliness.

Thus, Islamic social political idealism should also consider the plurality of society is something that is very empirical is in line with the nature of humanity in general. This statement implies that there is a universal humanism ideology from the plurality of people with the core of monotheism. It must be understood very well that this view is one of the main teachings of Islam, so that the expected socio-political system is not only good for Muslims, but will also bring good for all people and nature (rahmatan lil alamiin). This idealism of the Islamic social political system is known as inclusive Islam which is a universal Islamic teaching. This view has gained widespread support from among people in the history of human civilization.

One of the interesting things about inclusive Islam in the early days of the development of Islam is that its ability at high speed has impressed observers of war strategies to develop social political influence into the region which at that time was the center of human civilization. Along with that, stereo types often appear simplistic in tone that this ability occurs because of the Arab fanaticism to spread their religion with a strong motive to obtain war booty, and marry beautiful widowed women, this military force is supported by excellence military strategy in the role field in the desert. This stereo type view denies the fact that Islam teaches the principle of justice, no coercion is permitted in spreading faith; Historical facts note that the Caliph Umar ibn Khattab shared the spoils of war in the form of agricultural lands which were the main means of production in the opened up areas, instead of being distributed to the Muslim Arabs themselves, but to the small local people who were destroyed[26]. Thus, Islam develops because of the concept of inclusivism, which teaches about egalitarianism, social equality and distance themselves from the idea of exclusivism.

F. *Conclusion*

The conclusion of this discussion, which is one of the social and political conflicts taken by the antagonists, and within the antagonist there is extraordinary social dynamism, so that conflict can be transformed in the form of social harmony, this is a conflict related to social political change that wants to be duplicated. Conflicts can be structural that dynamics political escalation and can also be dysfunctional that damages the community.

Positive conflict can strengthen the identity of the group and protect it from becoming immersed in a protracted conflict. Like two sides of a coin tossed.

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[25]Kuntowijoyo, *op. cit.,* p. 42.

[26]Nurcholish Majid, *Cita-Cita Politik Islam Era Reformasi* (Jakarta: Penerbit Paranadina, 1999), p. 53.

Strengthening group identity only has two options, namely between falling to the right or left. Falling towards the right strengthens the identities of group members and reaches within the group, or falls towards the left which results in the transfer of disturbances in society. Because a sociologist opposes a negative view of conflict, he argues that conflict is only as destructive and pathological in society.

The conclusions of this study also find that conflict resolution is dialectic with socio-political developments, then conflict transformation occurs and then falls at the level of deformation and continues to look for the right form in making conflict resolution sustainable.

Conflict resolution in prophetic political vision (*al-nubuwwah*) is to build the character of the main community (*khairu ummah*), as a political protector that was built in the early prophetic period. The Prophet was sent to be a transparent leader (martyrdom), make happiness and prosperity (*basyiran*), provide support "(*nadziran*), enforce the Divine law (*da'iyan illallah*) and be a street lighting (*sirajan muniran*).

This conclusion is an agreement, to further examine conflict resolution oriented on prophetic mission. Thus the main thoughts that we can convey in this limited space, we discuss this study is only a preliminary study for deeper discussion.

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