

Islamic Epistemology

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ABSTRACT

Humans have inquisitive nature and behavior, however differences in the quality and capacity of reason and knowledge have resulted in differences in the analysis of thought in finding the truth as epistemology. Epistemology which only emphasizes the ability of reason and senses, abandoning religion or God's revelation brings havoc to modern humans with a crisis of values and a life that is devoid of meaning. Islamic epistemology teaches God as the source of knowledge and truth while humans are the center, where religion or God's revelation as a source of absolute knowledge and truth can be obtained through (1) Al-Quran; (2) Hadith; (3) five senses; (4) Intellect; and (5) Qalb or heart. The solution to world problems that are so complex requires an Islamic epistemological, because Islam which originates from the revelation of Allah SWT has guaranteed its truth as a true guide to life.

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1. INTRODUCTION

Preliminary

Background Various expert opinions define humans, Socrates mentions humans as Zoon politicon or social animals, Max Scheller mentions humans as Das Kranke Tier or sick animals who are always troubled and anxious [1]. Humans are also referred to as animal rationale (rational animals or thinking), animal symbolicum (animals that use symbols), and animal educandum (animals that can be educated). However, Islamic groups cannot accept the use of the word animal or animals in explaining to humans because in Islam animals and humans are two very different creatures [2].

However, according to the Islamic view, human terminology can be explained in the following dimensions: 1) Humans as servants of Allah (Abdi Allah): humans are obliged to serve and obey Allah as the creator; 2) Humans as al-Nas: this relates to the environment where humans are social beings; 3) Humans as God's caliphs: humans have the authority to use nature for their needs while at the same time maintaining the preservation of nature; 4) Humans as Bani Adam: descendants of Adam, not from the evolution of other creatures like Charles Darwin's theory; 5) Humans as Al-Insan: have the potential given by God such as the ability to speak and master knowledge; 6) Humans as biological creatures (al-Basyar): consist of material elements, physically in the form of gross or physical bodies, reproduce, experience phases of growth and development, need food to live, and experience death [2,3,4].

As perfect beings, humans have the nature of differences of opinion or ikhtilaf, which in Islamic teachings is a necessity or sunnatullah and has existed since the existence of humans. This difference occurs due

to differences in the quality of human reason and scientific capacity [5] which results in differences in thought analysis, in Islam this difference is permissible as long as it is not fanaticism that triggers division or hostility [6]. This difference includes truth and the source of truth where the answers tend to be speculative, even between each of the true answers that are contradictory to each other [7].

Different methods of finding sources of truth called epistemology have existed since the time of Plato and Aristotle.

- 1) According to Plato, intellectual knowledge is a reflection of the human mind regarding objects that are unique, simple, universal, unchanging, and without substance. In this view, intellectual knowledge is the appearance of reason towards "transcendent" objects. Knowledge can be thought of as "sense perception", not "conceptualization of the theoretical abstractions of reason".
- 2) According to Aristotle there is no identity between seeing and knowing. Because knowing means seeing, and in short, Aristotle rejects Plato's opinion that intellectual knowledge is the mind's perception of objects [8].

However, modern philosophers conclude that the philosophy of Plato's (Platonic) and Aristotle's (Aristotelian) schools are both contradictory, and it is impossible to bring the two into a systematic unity in understanding the sources of truth and knowledge. Three things become a tool for humans to seek the truth, namely philosophy, science, and religion. In general, philosophy is considered something very free, because it thinks without limits. Religion puts forward revelation or inspiration from a substance that is considered God, everything that comes from God from a religious perspective is a truth that cannot be rejected. While science is a device method to seek the truth. Philosophy and science both do not have a central figure, as religion centralizes God [9,10]. Furthermore, philosophy and religion as two forces that characterize world civilization do not unite in solving complex human problems [11]. both offer a different method or epistemological construct in answering the problem of knowledge and truth [7,12].

As a method of finding the truth, epistemology is a branch of philosophy that studies the boundaries and origins of knowledge and the criteria for truth [13]. used to examine sources, origins, basic characteristics, fields, and limits of knowledge [14], so that it specifically discusses the theory of knowledge [15,16]. As a branch of philosophy, epistemology was initially more focused on the source of knowledge (the origin of knowledge), whether that knowledge originates solely from the mind, sensory experience, criticism or intuition, correspondence theory, coherence, or practical-pragmatic. Furthermore, epistemology developed and focused on discussing sources of knowledge, processes, and methods of obtaining knowledge, ways to prove the truth of knowledge, and levels of truth of knowledge [7,15,17].

In the modern era where science is experiencing rapid development and people are considered to have rational thinking, building epistemology means building findings of truth [18]. The modern era has also placed rationalism as the foundation of science with an anthropocentric pattern where humans are the center of truth, ethics, wisdom, and knowledge. What comes out of human thought becomes true, guided by, implemented, and there is a separation of truth from God's revelation or religion, especially divine religion (revelation). The truth of knowledge does not lie in scriptures or revelations but lies in knowledge itself, namely the correspondence or suitability of knowledge with objects, and coherence or integration within knowledge. This secular science considers itself an objective science, value-free, and free from other interests [19]. Science replaces the position of God's revelation which is the guide of life, even knowledge is predicted to replace religion [20]. The ambition of secular science to leave religion has brought disaster to modern humans resulting in a crisis of values and a life that is devoid of meaning [16].

At a time when modern science is ruled by idealism, rationalism and empiricism have brought an acute scientific crisis, Islamic epistemology provides knowledge that is not provided by ratios or empirical data but guarantees the existence of human values. In seeking knowledge and truth through scientific methodology, humans begin to change their perspective on Islam with the Koran as the source of knowledge and truth. This is because the Koran is God's revelation which is the source of all knowledge [16,21].

Islam as the religion of God's revelation will provide answers to all problems that are questioned by humans, both about nature, humans and about God. Obtaining the truth according to religious theory is by tracing the revelation that comes from God. So something is considered true if it is by religious teachings or revelation as a determinant of absolute truth [14].

Epistemological conflicts since Plato and Aristotle regarding knowledge and human reason [8], modern science which prioritizes rationalism, replaces God's revelation with knowledge, attempts to leave religion in life results in disaster for modern humans with a crisis of values and a life that is empty of meaning [16]. All of this needs to be re-evaluated so that humans and nature and their contents are not damaged due to human errors in viewing truth and knowledge, namely by not leaving Islam as a source of epistemology. Because Islamic epistemology is able to resolve Plato's and Aristotle's differences with crisis solutions from the emptiness of modern scientific life [8,22,23]. Based on the context of the method of finding knowledge and truth, Islamic

epistemology becomes important to study, and it becomes more interesting because it provides a different perspective from modern science which emphasizes reason and senses.

Writing Purpose

This paper is structured to discuss Islamic epistemology as a method of finding knowledge and truth that prioritizes revelation as a source of knowledge and truth, but without putting aside the philosophical concepts that have been built by previous philosophers from the time of Plato, Aristotle, the Middle Ages, and the modern era..

2. RESEARCH METHODS

This research is a literature study that quotes, discusses, and analyzes various literature and notes related to the research topic. Various opinions are compared and aligned to obtain the concept of the research topic, namely Islamic epistemology which replaces the philosophical epistemology that has been used since Plato's to the present or contemporary times.

3. RESULT AND DISCUSSION

3.1. Epistemology

The discussion of epistemology is inseparable from philosophy because it is part of philosophy itself. Within the stem of the philosophy of science, there are branches, ontology (what you want to know), epistemology (how to acquire knowledge), and axiology (what is the value of that knowledge for humans). These three branches are interrelated so if you want to discuss the epistemology of science, it must be linked to the ontology and axiology of science [24,25]. Epistemology is defined as a branch of philosophy that studies the origin or sources, structure, methods, and validity or validity of knowledge [7,25,26], discusses what knowledge is and how to acquire knowledge [27].

In connection with the definition of epistemology, the main issues in the study of epistemology are: (1) What are the sources of knowledge, where does true knowledge come from, and how to know it; (2) What is the nature of that knowledge, is there a world that is truly outside the human mind, and if there is whether humans can know it, this is a matter of what is seen versus what is (reality); (3) Is knowledge true or valid, how to distinguish between right and wrong, this is a matter of examining truth or verification [7,28,29]. Along with the study of knowledge, epistemology is related to the philosophy that seeks the legitimacy and truth of knowledge, methods to lead humans to achieve goals, and systems to obtain the true nature of knowledge [30], here are some sources of epistemology:

- 1) Rationalism; is the philosophy that holds that reason is the source of knowledge and truth. Rationalism is a reference for deductive thinking which states that reason is the basis of knowledge certainty, true knowledge can be obtained and measured by human reason [31].
- 2) Empiricism; flow in philosophy which holds that knowledge as a whole or part is based on experience that uses the senses, sensory experience is the only source of knowledge, not reason/ratio [15], and empiricism which is a reference for inductive thinking (Suriasumantri, 2005). The weaknesses of this school are: (1) The senses are limited, distant objects appear small even though they are large; (2) Indra is deceptive, a sick person tastes bitter sugar, and hot air feels cold; (3) Objects are deceptive, mirages where the object exists but cannot be reached by the senses; (4) Weakness of senses and objects when viewed closely a buffalo cannot be seen as a whole [11].
- 3) Intuitionism; is a school of philosophy that considers humans to have high-level abilities, namely intuition, which means the impulses of the human heart or conscience. Conscience can make humans see a matter as right or wrong, evil or good which is a process, of spontaneously understand vital organs related to impulses or intuition [32], intuition produces concepts that end with ideas, some philosophers call the heart and the right brain as a vital organ that drives intuition [33].
- 4) Phenomenological; is the study of phenomena or symptoms of an appearance or how they appear in human experience, or the way humans experience something including the meaning of something that humans have in their experience [34]. Phenomenology studies how awareness of human experience is a subjective experience or experience from the first-person point of view [35].
- 5) Scientific method; is a way to investigate phenomena to gain new knowledge, or improve and combine investigations with previous knowledge [14], or as a way of asking and answering scientific questions by conducting observations and experiments [36], thus providing answers to approaches that are systematic of all scientific questions [37].

- 6) Hypothesis; an opinion or conclusion that is temporary, does not yet have the status of a thesis/correct but theoretically is considered the most probable or has the highest level of truth [38], and its truth must be tested empirically [39].
- 7) Criticism; is a philosophy that begins by investigating the ability of reason and its limits. Philosophy of criticism is an ideology that criticizes the notion of rationalism and the notion of empiricism where the two ideologies are opposite [40]. Criticism combines the two approaches of rationalism and empiricism in the search for substantial truth. The ratio cannot find the truth, because the ratio cannot be proven, likewise, the experience cannot be used as a benchmark because not all experiences are truly real [41]. The understanding of rationalism and empiricism must combine to give birth to a new paradigm that empirical truth must be rational as rational truth must be empirical [42].

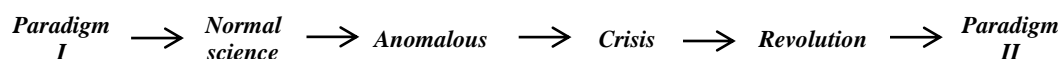
3.2. Science Revolution Generates Paradigm

Modern science is dominated by idealism and empiricism where both are obsessed with leaving everything outside of objects or metaphysics [16], all knowledge relies on observations that are identical to the ideas or objects being observed, where objects mean ideas or ideas [20]. Furthermore, empiricism becomes the firmest understanding in rejecting metaphysics or concepts outside the object, everything that is outside the object is pretend, and does not state anything so it is meaningless or meaningless [43].

Modern science has also developed a hypothetical-deductive method, in which the operation is carried out using an if-then or if-then logic model. This method guarantees the existence of a theory by continuously testing it based on existing facts, using a verification test (justification) or a falsification test (rejection) with the deductive method so that the propositions put forward are considered meaningful. A proposition, theory, or axiom is considered meaningful if it can be verified in principle. The hypothetical-deductive method and its testing tools are part of the modern scientific system which implements how the epistemological dialectical process takes place [20]. But in subject-object relations where humans are the subject of knowledge, and reality as an object in the construction of modern science raises doubts. The question arises whether there is a subject that can fully capture the objective reality and whether there is an objective reality that can be fully captured by the subject. Scientists and philosophers with critical schools of thought themselves doubt the absolute domination of subjects over objects [16].

Immanuel Kant (1724-1804), stated that humans will never arrive at reality itself (*das ding an sich*) because the human vision of an object is determined by the mentality that has been formed in the human mind due to the formation of space-time. The influence of space and time is formulated in the mind as a kind of glasses for vision, if someone wears blue glasses then objects outside will appear blue [44]. As a result, human science cannot reach certainty. This concept undermines the logical positivism theory of modern science so that modern science is considered no longer able to develop knowledge. The positivist logic of science is only capable of testing theories (verification) not how to generate a new perspective from science. A new perspective can be achieved if the point of view of the subject or object can be transcended. As Kant's opinion states that humans see objects as always determined by certain categories [43].

According to Thomas Kuhn that social reality is constructed by a certain mode of thought or mode of inquiry, which will eventually produce a certain mode of knowing, Marx calls it ideology, and Wittgenstein sees it as a reserve of language, these categories and terms are referred to as paradigm [20]. Thomas Kuhn's concept of paradigm was initiated to reject the notion that is developing among scientists that science occurs cumulatively. The truth of a theory is continuously reinforced by the latest research results that prove its truth. According to Kuhn, the development of science occurs in a revolutionary manner with the following scheme:



The series flow above explains that science at a certain time is dominated by a paradigm of the scientist to carry out his scientific activities so that a science (normal science) is built. At a certain moment, there will be a crisis where the theories that have been developed can no longer explain the facts. It is in this crisis that scientists will carry out a revolution to give birth to a new paradigm [16,45]. For the development of science, a scientist can construct a new paradigm and offer or give an understanding of that paradigm to others. So at least people understand the new paradigm in discourses, whether other experts agree or not, that is the meaning of the paradigm as a model [19].

3.3. The Al-qur'an as a Paradigm.

Muslims, especially in religious circles, are often trapped in apologies that depart from normative areas, which assume that only revelation is true, and modern science is relative. This is related to the notion that the

results of scientific revolutions in the past were deemed a total failure [19]. However an Indonesian Muslim scientist, stated that secular sciences are the joint product of all humans, while integralist sciences (later) are the joint product of all believing humans. Therefore all scientists today are products, participants, and consumers of secular sciences. Today's scientists also must not recklessly look down on and insult secular sciences which are the common product of mankind and the place where they were born but must respect them by criticizing and continuing the journey of this secular science [20].

The view that modern science which is based on rationalism is hostile to religion which is considered to call for a mystical way of thinking, is time to be reviewed along with the impasse of modern science. In terms of material content, modern science and religion both offer theoretical paradigms as they deal with experience, and alternative interpretations of experience, the difference is that scientific interpretation is based on causality while religious interpretation is based on meaning. The conflict between the two arises only because the boundaries between causality and meaning are not fixed [16].

The statement above opens up the fundamental academic problems of the nature of religion and science, the epistemological level of correct, scientific, and objective knowledge, so that science is needed which can integrate rational sources with religion or revelation as a source of knowledge. Integralistic science places two sources of knowledge, namely God through revelation and humans with their minds, religion provides benchmarks for the truth of science (right, wrong), how knowledge is produced (good, bad), and the purpose of science (benefits, harm) [16]. Even though intergalactic science was born from religion, it must be a scientific symptom that objectivity that is felt as scientific symptom is not a norm that adherents of other religions, non-religious and anti-religious people have to recognize. The flow of integralists sciences is as follows:

Religion → Teoantropocentrism → Differentiation → Integralistic Science

The Integralistic concept will make Islam or revelation (the Koran) a paradigm, which means making Islam or revelation (the Koran) a knowledge construction that enables Muslims to understand reality as they understand Islam through the Al-Quran. This concept is to Thomas Kuhn's opinion about knowledge, where the knowledge construct will be the basis for the ummah to formulate a grand design regarding the Islamic system including its scientific system. Thus Islam and the Koran do not only stop at the axiological framework but function to provide an epistemological framework for knowledge [16,20].

3.4. The concept of Ta'abbudi and Ta'aqquli in Islam.

Islam teaches humans to use their minds and thoughts and live life, but not all contents of the teachings can be thought out with reason and traced with the senses. Even though the number of teachings that are absolutely like this is relatively small compared to rational ones, it is an existence of a test of one's faith to believe and carry out a teaching and religious knowledge whose meaning is not known.

At the conceptual level, the theoretical understanding of religious teachings and knowledge is divided into two categories, namely those that are Ta'abbudi and those that are Ta'aqquli [46,64]. Ta'abbudi is defined as something that must be followed as it is, where the concept contained in it contains standard Islamic teachings, which are related to monotheism [10], while Ta'aqquli is defined as something that can be thought about, where the contents of the teachings need to be developed by human reason and formulated by the development of society, the need for law and justice at a time, place and environment [47].

As a concept Ta'abbudi is a religious provision that must be accepted and obeyed by humans as it is without the need to bargain, question, without the need for a reason because indeed these rules are absolute or because the mind will not be able to think about them, no intellectual interpretation is needed, and there are no opportunities for humans to modify and improvise these things, for example, the substance and existence of Allah, heaven and hell, the unseen world and issues of the pillars of faith, the number of cycles of prayer, and so on [48].

However, the interesting thing is that things that are Ta'abbudi in nature in one era along with the passage of time or era, the secrets and meanings contained in Ta'abbudi teachings will be revealed in other times, for example, the events of isra' and miraj. At the time of this incident, the Prophet told his friends to believe it without questioning how this happened, this was realized by the Prophet that the reason and reasoning of the friends at that time would not be able to solve the isra miraj problem. But now, after hundreds of years, the mysteries of Isra' and Miraj are starting to unfold along with technological sophistication, something that used to be unreasonable and considered impossible today is easy for a reason to understand and accept (Ta'Aqquli).

In contrast to the concept of Ta'abbudi which does not provide space for discussion, the concept of Ta'aqquli is dynamic and temporal which is flexible for diversity by considering the benefits of human life. This context shows that the space for rational interpretation in Islamic teachings is very open to aspects of non-monotheistic teachings and worship, relatively requiring thought so that the provisions of religious teachings can adapt to the development of the times and the conditions of society in every era and place. This shows that Islam

is always by the times and places, and is very relevant in responding to human problems and the challenges of the times [49]. This condition is by Islam as a religion which strongly encourages its adherents to always use reason to provide freedom for a reason to think and reveal various scientific truths as has been proven by today's modern scientists [50].

3.5. Epistemology in Islamic Views

Epistemology as a branch of the philosophy of science specifically discusses the sources of finding methods and sources of knowledge. To arrive at an understanding of Islamic epistemology, it is necessary to carry out a genetically subjective approach, namely placing Islam as a subject or benchmark for thinking, and epistemology as an object or study material [51]. As a result of human thought, epistemology does not intend to interpret Islam but aims at how to acquire knowledge, use knowledge methodology, the nature of knowledge, and so on related to epistemology. So that Islamic epistemology is an epistemological study from an Islamic point of view, or in other words is epistemology from an Islamic point of view [51,52].

Islamic epistemology in general explains that revelation and inspiration are sources of knowledge, while epistemology generally considers truth to be human-centered because humans have the authority to determine truth (knowledge). Epistemology in the Koran is more broadly emphasized by likening ink from seawater to writing knowledge and God's words. Writing God's sentence means researching and investigating through a scientific process to determine the formulas and laws of regularity inherent in the work and creativity of God who is incarnated in the universe [53].

In the Al-qur'an some verses detail the means used to gain knowledge. These tools are hearing, sight, mind, and heart. Word of Allah SWT. in Surat An-Nahl- 78 which means: "And Allah brought you out of your mother's belly in a state of not knowing anything, and He gave you hearing, sight, and heart, to be grateful." In addition, in Surat Al-Mu'minun: 78 Allah SWT says: "And it is He who has created for you all, hearing, sight and heart. You are very little grateful" [53]. These two verses explain that the Al-qur'an invites humans to use the five senses and reason at the same time, both material and spiritual. The senses and reason complement each other. The two are inseparable and stand alone as claimed by philosophers of Empiricism and Rationalism [51].

In another view, Islamic epistemology teaches humans that Allah SWT is the source of everything [41'54]. One of these explanations can be seen in the Al-qur'an Surah An-Nisaa verse 126 where it is written that "to Allah belongs what is in the heavens and what is on earth, and Allah is All-Encompassing everything" and Sura Taha verse 98 "Indeed your god is only Allah SWT. that there is no god (who has the right to be worshiped) beside him. His knowledge covers everything" [55].

These two verses explain that the knowledge and power of Allah SWT cover the earth and the sky, the real and the unseen, and there is nothing that escapes His control. This explanation is not a form of doctrine that forces humanity to acknowledge the greatness of Allah SWT so that Muslims do not need to bother developing knowledge because everything already belongs to Allah SWT but instead teaches that by studying science humans will be better able to know Allah SWT. and the truth begins when humans can read the signs of Allah SWT.

The relationship between humans, knowledge, and God or religion in Islamic studies is different from the conditions in medieval Europe which were too submissive to church doctrine, so science did not develop. The truth of science at that time, such as philosophy, natural sciences, history, and politics, had to submit to God's revelation because everything was considered final and came from God. At that time the church forbade holding investigations based on reason or reason on religion. The study of religion can only be carried out under the rules determined by the church. People who carry out investigations not based on church rules will be considered apostates. This period is said to be the period that brings humans to life or a fanatical belief system [56].

In contrast to the problem of science in Europe in the Middle Ages, the Islamic perspective on science explains that epistemologically Islam places the concept of God as the source of knowledge and truth and places humans at its center. In the sense of humans as actors seeking knowledge and truth. In this case, Islamic epistemology requires sincerity in expressing thoughts or *ijtihad* in using rational reasons. Islamic epistemology also uses deduction and induction methods [26], rationality, and empiricism, and uses revelation, intuition, and inspiration in seeking truth [57].

In this context, Allah SWT gave an example of how to use epistemology in finding knowledge and truth through Surah Al-Maidah verse 31 "Then Allah ordered a crow to dig in the earth to show him (Qabil) how to bury the body of his brother. Said Qabil: "Oh, my woe, why can't I do like this crow, then I can bury my brother's body?" Because of that he became one of the people who repent ".

According to Ibrahim [21], the view of science according to an Islamic perspective can be represented by the epistemology of knowledge according to Al-Gazali, namely the Qur'an, hadith, senses, mind, and heart:

- 1) *Al-Qur'an*; Al-Qur'an is the revelation of Allah SWT, which was revealed to the prophet Muhammad SAW, is a holy book that ranks first in the hierarchy of sources of knowledge in Islamic epistemology.

The Qur'an has more universal features than previous books which were only intended for one era or certain people. The specialty of the Qur'an as a source of knowledge is being able to solve various problems of human life starting from spiritual, physical, social, and economic problems, and various other problems [54,58].

- 2) *Hadith*; Hadith is also a way of life, a source of law, knowledge, and teachings of Islam, and is a unity that cannot be separated from one another. The Al-Qur'an is a primary source that contains many of the main points of Islamic teachings, while the hadith is an explanation for the generality of the contents of the Al-Qur'an [54,58].
- 3) *The five senses*; According to Al-Ghazali that knowledge can be obtained through the senses, it is not convincing, it is still simple, it is full of doubts and it has not yet arrived at true knowledge. As creatures of Allah SWT, humans have five senses, namely eyes, nose, ears, tongue, and skin which are capable of acquiring knowledge called sensory knowledge or empirical science. This knowledge is produced by contacting the human senses with stimuli that come from outside, but the senses have limitations that cause human misperceptions about an object. Al-Ghazali argues that the sensory method is very simple and easy to understand so that the knowledge obtained is very simple so that the assumption that knowledge obtained by the senses is the knowledge that is full of deception, and experience proves that sensory knowledge is subject to illusion and deception [59]. Al-Ghazali gave an example of the sense of sight or eyes that witness the sun being small in size and the stars looking as if pearls were scattered over a bluish expanse. However, reason proves that the sun is bigger than the earth and the stars are also bigger than what our eyes appear [60].
- 4) *Sense*; Sense is also a tool that humans have to gain knowledge. If knowledge through the five senses is still weak as a reference for knowing something, then we need the help of another tool or source, namely reason, and based on the western point of view, a science that refers to reason is called rationalism. According to Al-Ghazali reason is a requirement for humans to process and develop knowledge, as a thinking tool in producing knowledge with the help of the senses, so that the senses are servants and loyal followers of reason. The senses are influenced by natural phenomena, place and time, goodness and badness, piety and disobedience, or worldly life which affect the purpose of using reason. Intellect was created by Allah SWT in a perfect and noble state, thus bringing humans to a high degree, all creatures submit to humans even though they are physically stronger than humans. The position of the mind is like a king and has many troops, namely tamyiz, or the ability to distinguish reason, and understanding leads to spiritual happiness and can encourage the physical aspect to gain strength. Al-Ghazali mentioned that the human soul or spirit is like a lamp while its light is the reason, so the reason is more deserving of being called light than the senses [61].
- 5) About science, reason and senses cannot be separated sharply in the process of processing knowledge, reason processes sensory stimuli to acquire knowledge, but in its development reason has not been able to fully explain natural phenomena. Reason is only able to explain what is real, while unseen things or metaphysics cannot be reached by reason.
- 6) *Qalb (Heart)*; In Al-Ghazali's view, the heart or qalb has two meanings, namely: (1) as meat that has a hot temperature in the form of Kusama which is on the left side of the chest, inside which is a cavity filled with once black blood, and is a place to give birth to a soul that is animal in nature; (2) very gentle, is a spiritual guide from the body, dependence on limbs and traits that are characterized, gentleness as the nature of humans who understand, are pious, preachers, seekers of knowledge, rewards, and rewards [58]. The heart is also a designation of human essence, and one of the tools in the human soul that functions to acquire knowledge. Knowledge obtained with the heart or heart is closer to the knowledge of nature through the acquisition of inspiration. The ability to grasp the essence by way of inspiration is replaced by intuition or adz-dzawq, which is obtained by aql al-mustafad [59].

In Islamic studies, it is explained that epistemology is a methodology that is used coherently in researching, understanding, and exploring teachings or knowledge from sources that are recognized by authoritative guidelines, namely the Qur'an. In the scheme of the Qur'an, knowledge can be obtained through revelation (*haqq al-yaqin*), rationalism or inference based on considerations and evidence, imperialism, and perception, namely by observation, experimentation, historical reports, descriptions of experience (*'ain al-yaqin*). Ways or methods of finding knowledge through sources acknowledged by the Qur'an historically have been carried out by scholars, jurists, scientists, Muslim philosophers, and Sufis [21].

In the Islamic view, epistemology is called *Nazhariyah Al-ma'rifah*, or the theory and ways of obtaining or discovering knowledge are different from modern western thinkers. Epistemologically, what can be used in research and knowledge development are: reading, thinking, experimenting, research, observation, and at-taqarrub ila Allah. Furthermore, this concept by Islamic thinkers is reduced to *bayani epistemology*, *burhani*

epistemology, *tajribi epistemology*, and *irfani epistemology* [21], which is explained by Kartanegara [61] as follows:

- 1) *Bayani Epistemology*, the method of discovering knowledge through the maximum effort to read, understand, study and study explanations from the texts of the Qur'an and Sunnah to capture the messages contained therein.
- 2) *Burhani's epistemology*, is a scientific discovery method that relies on the ability to think logically, with certain rules that are coherently and systematically arranged. This method is used to understand a non-physical object of knowledge or ontology, so reason plays a very important role. To make the Burhani method an accurate method, a systematic way of thinking in the form of a syllogism is needed.
- 3) *Epistemology Tajribi*, is a method of playing the ability to think logically followed by experimental actions, and observations, and this method is known as the scientific method. This method is far more advanced in the western world, western thinkers have developed this method well so that in the west science and technology have progressed rapidly. Gradually the western world has separated itself from the bayani method as seen from the 'separation' of the church from science. They also let go of the burhani method by shifting from 'rationalism' to 'empiricism', while focusing on the tajribi method or the scientific method.
- 4) *Epistemology Irfani*, is an epistemology that is based on intuition or spiritual cultivation, while its validity is based on intersubjective. This method relies on getting closer to Allah by carrying out the obligations that He has set (*at-taqartub ila Allah or al-Ittishal bial-ilahi*), by carrying out preparatory steps (*isti'dad*) in the form of cleansing oneself from all the impurities of the soul (*tazkiyah an-nafs*) in welcoming the light of truth that is present directly into the heart, without going through symbols and or presentations. This step is carried out in cleansing oneself from all disgraceful qualities and morals (*al-akhlaq al-mdzmumah*), followed by doing tahalli, namely decorating oneself or the soul with praiseworthy qualities and morals (*al-akhlaq al-mahmudah*), continued until the tajalli stage, namely getting clarity and answers to the problems faced directly. The technique in the '*irfani*' method is to do *riyadhah*, namely exercises by doing practices continuously in certain ways. For example, doing routine practices such as: reading the Al-qur'an, wirid-wirid with *asma' al-husna*, *tasbih*, *tahmid*, *takbir*, *tahlil*, *haugalalah*, blessings, both individually and as a group by following the murshid, as seen in various tariqah group. Through the steps and techniques of *Irfani's epistemology*, truth will be present in the heart directly, without going through any mediation, be it in the form of symbols, concepts, or representations. This kind of methodological paradigm is commonly known as epistemology or the '*irfaniyah method*', which is commonly used by Muslim Sufis or philosophers.

Continuing the concept of epistemology, Islamic world thought notes that there are three kinds of theories of knowledge, including (1) Rational knowledge whose characters are Al-Farabi, Ibn Sina, Ibn Bajjah, Ibn Tufail, Ibn Rushd, and others; (2) Sensory knowledge, this is only limited to the classification of sources of knowledge and no philosopher has yet developed this theory; and (3) Knowledge obtained through inspiration [18]. Based on these three epistemological concepts, rational knowledge is considered to dominate the Islamic philosophical tradition, while sensory or empirical knowledge has little place, even though the Koran encourages humans to use the senses as a source of knowledge [55,56]. Intellect in the Islamic sense is not the brain, but the power of thinking contained in the human soul. The reason is combined with the revelation which brings knowledge from outside of human beings.

Concerning the placement of reason in Islamic epistemology, Ibn Tufail has philosophically presented a theory of knowledge that seeks to align Aristotle with Neo-Platonic on the one hand and Al-Ghozali on the other hand with the conclusion that religion is basically by the mind or philosophy [62].

Furthermore, the Muslim philosopher Ibn Rushd argues that reason and religion or revelation are not contradictory, where both bring the truth. The task of philosophy is nothing other than thinking to find out the creation of all that exists, and this task is a command from Allah SWT, so basically God tells humans to philosophize. So Ibn Rushd concluded that having a philosophy is obligatory or at least circumcision. If the opinion of reason conflicts with revelation, then the text of revelation must be given an interpretation so that it is by the opinion of reason [56,63].

4. CONCLUSIONS

Humans have the nature and behavior of curiosity, including wanting to know the truth and its sources as science and knowledge. However, differences in the quality of reason and scientific capacity result in different analyses of thought in finding truth or its sources or epistemology, and this has occurred from the time of Plato and Aristotle to the time of modern or contemporary science. In its journey, epistemology which prioritizes the

ability of reason and senses to leave religion or revelation brings disaster to modern humans with a crisis of values and a life that is devoid of meaning. Responding to this long difference, Islamic scientists offer an epistemological paradigm of Islam as a science of integrity that adheres to God as the source of knowledge and truth while humans are the center, but without demeaning and insulting the concept of secular philosophy.

Islamic epistemology which is also called *Nazhariyah Al-ma'rifah* explains that religion or God's revelation is the absolute source of knowledge and truth, and this can be done through the use of (1) Al-Quran; (2) Hadith; (3) five senses; (4) Intellect; and (5) Qalb or heart. Islamic scientists also state that Islamic epistemology in research and development of knowledge is carried out by reading, thinking, experimenting, researching, observing, and getting closer to Allah or At-taqarrub Ilallah. Furthermore, this concept is reduced to *bayani epistemology*, *burhani epistemology*, *tajribi epistemology*, and *irfani epistemology*. The solution to world problems that are so complex requires an Islamic epistemological approach as a reference for finding truth and knowledge, because Islam, which originates from the revelation of Allah SWT, has guaranteed its truth as a true guide to life.

Recommendations

The epistemology of science in finding truth and knowledge is not enough only with secular philosophy that relies on reason and the senses, because both of them are only weak human tools. The solution to world problems that are so complex with various damages requires an Islamic epistemological approach as a reference for finding truth and knowledge, because Islam, which originates from the revelation of Allah SWT, has guaranteed its truth as a true guide to life.

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