



(MUDIMA)



Analyzing The Relationship Between Revelation and Reason

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ABSTRACT

This research, entitled Essence of Religion in Islam. Many people often connote science with Western. However, if tracked historically, Islam have enormous contribution in developing of science. Therefore, this study aimed to compare the scientific character of the West and Islam, analyzing the development of science in Islamic and discover the nature of science in Islam. This is a library research using hermeneutic method with method elements are description, verstehen and interpretation. The material object is Islamic thought while the formal object is the philosophy of science. The results of this research indicate that there is a distinctive characteristic between Western science and Islam from the aspect of ontology, epistemology, and a/iology. The most striking difference is the recognition of the e/istence of God. In its development, Islamic science actually stems from the Prophet Muhammad's own then forwarded the new companions subsequent Islamic thinkers. The nature of science in Islam includes facility, processes and objectives. Epistemologically, it means that Is- lam accepts ratio and sense as well as revelation and intuition, while the pur- pose of science is to reveal the truth in pursuit of Ultimate Truth

INTRODUCTION

Between knowledge and humans, there are two realities that cannot be separated. Knowledge is a very important component in supporting human existence because, by nature, humans are thinking beings (*al-ḥayawān al-nātiq*). Knowledge, as a reality, is also influenced by humans' perspectives on that knowledge, which is then referred to as a paradigm. There are many varieties of perspectives on knowledge, even though knowledge itself is objectively inherent. It is the paradigm that guides the development of that knowledge. In other words, knowledge exists objectively 'as such' on one hand, and human perspectives on knowledge exist subjectively on the other hand.

The presence of scholars in the development of Islamic religious knowledge has received significant support from the state; in fact, the state has become one of the inspirations for the emergence of scientific attitudes in developing knowledge. For example, during the rule of Muawiyah, who had a high curiosity about galaxies, rainbows, and the rising place of the sun, scholars like Ibn Abbas were stimulated to answer these questions, leading to the birth of astronomy and cosmology. The development of Islamic knowledge was greatly stimulated by statements in the Quran encouraging reflection on the universe, such as those related to the creation of the universe, the phenomenon of rainfall, and the creation of humans, animals, and other creatures. Based on these explanations, it is clear how Islam places revelation as both a source and a very important means in knowledge and technology.

The character or intellectual personality in Islam is indeed distinctive, different from the character of Western scholarship which relies solely on reason and empiricism. Intuition and revelation, in Islam, are inseparable parts of knowledge. This intellectual character provides a unique color to the development of knowledge. Western knowledge is pragmatic and materialistic, lacking reflection on spiritual values, whereas Islamic knowledge is rich in spirituality, and knowledge is even considered a means to understand and draw closer to God.

The epistemological problems of Western science, which are only pragmatically materialistic, certainly cannot be separated from the ontological view of science that does not acknowledge the existence of metaphysical reality, as understood by August Comte, who stated that we are now in the positivistic era. Science has already left the theological or metaphysical era. Only rational-empirical truth (a characteristic of positivism) can be trusted. The consequence of this view is that moral values, which cannot easily be understood in a positivistic way, are abandoned, even though these values can actually be considered in determining the direction of scientific development and even serve as its foundation.

The development of scientific knowledge in Islam has distinct characteristics and personality. In the West, the development of knowledge began under conditions that did not allow science to flourish freely, particularly during the Middle Ages (also known as the Dark Ages of knowledge). In contrast, the development of Islamic knowledge did not experience such a situation. From the beginning, Islam prohibited its followers from thinking in ways that contradicted religion. Based on the background review above, it can be concluded that this research demonstrates its relevance for implementation.

METHODS

This is library research using hermeneutic method with method elements are description, *verstehen* and interpretation. The material object is Islamic thought while the formal object is the philosophy of science. The results of this research indicate that there is a distinctive characteristic between Western science and Islam from the aspect of ontology, epistemology, and a/iology.

RESULTS AND DISCUSSION

Characteristics of Western and Islamic Philosophy

Philosophy is known as 'mater scientiarium,' the parent of all branches of knowledge. Philosophy, besides existing before science, also lays strong foundations for the development of knowledge and

science. Philosophy is also said to be the mother of all sciences, not only on this basis.

Historically or from a historical perspective, it is also because the study of philosophy is inherently fundamental or rooted, which is essentially an eternal pursuit of the ultimate truth. It is through the role of philosophical studies that science continues to breathe and experience development. Understanding philosophy is very broad, encompassing a range of schools of thought that originated from ancient Greece, with the spirit of the Greek people never confined by the absolute power of kings or the authority of priests who controlled religion, the state, and all aspects of life (Kartodirdjo, 1990: 13). From this, it can be understood that philosophical thought has a close relationship with other aspects, explaining the cultural conditions that form the roots of each school of thought. The issue arising from this condition is that ancient Greek culture gave rise to a tradition of free thinking, free from the shackles of external authority.

The tradition of Western philosophy began with metaphysical debates in the search for reality that transcends the merely physical world, which primarily emerged in the debates between Plato's idealism and Aristotle's realism. Plato believed that one cannot say whether a statement is true unless one already knows that it is true (Hunt, 2003: 99). Ideas, in this context, are considered as a priori principles capable of transcending the reality of the physical world. Aristotle, on the other hand, tended to seek foundations that could genuinely be comprehensive or universal, both in *ta hyper- physika* (transcending the physical world) and *ta physika* (the physical world) itself (Bakker, 1992: 14). Both of these thoughts provided an initial basis for philosophical debates that would later give rise to various schools of thought, because it cannot be denied that Western intellectual culture is deeply rooted in Platonism and Aristotelianism. Breathing the spirit of Greek freedom, it has influenced not only the development of philosophy but also in the fields of governance, ethics, and education (Kartodirdjo, 1990: 14). It is this tradition of free thinking from the Greeks that later became the spirit of Western intellectual

development, which also became the breath of the advancement of science.

In the history of its development, science cannot be said to be separated from the role of philosophy because, in essence, every scientific practice will always require a philosophical foundation, particularly in this case, the existence of the philosophy of science. Both the process and the outcomes of any scientific activity are greatly determined by the philosophical foundation underlying it, which becomes the framework, provides direction, and character to the science produced (Zubaidi, 2013: 7). It can be said that the philosophical foundation in scientific practice, which contains basic assumptions and scientific paradigms or ways of viewing the science, becomes a basis for making considerations in carrying out each scientific step. In other words, it can be said that fundamentally, a philosophical way of thinking about science is not limited to the intellectual environment of the Western world only. This is reinforced by Persen's view (1979: 2, 3) that philosophizing is one possibility open to everyone, which of course is because every human, with their rational capacity, is able to think by transcending everyday experiences and distancing themselves from certain matters. Philosophy is not limited to a specific locality, but is open, based on the socio-cultural or cultural conditions in which it grows, and founded on a critical attitude in the search for essence the most absolute, namely truth itself. Philosophy, in its function as a philosophical foundation, influences the development and establishment of a science in every socio-cultural or cultural condition. Western philosophy, which is often considered the starting point of philosophical study, is often identified with a presentation of the history of the development of thought from the classical era to post-modern times. Despite the strong influence of Western thought, there are other philosophical traditions originating from different parts of the world, such as Indian philosophy, Chinese philosophy, and Islamic philosophy, each with their own distinct characteristics. While Western philosophy tends to place human reason as the source of inquiry,

increasingly detaching itself from the object day by day, this is different from Eastern philosophy, including Chinese, Indian, and Islamic philosophy. Chinese and Indian philosophy tend to place spiritual experience in The direction of unification as its source in achieving understanding. This shows that the socio-cultural appearance of the place where philosophical thought grows has a considerable influence. The same applies to Islamic philosophical thought, which once played a major role in the flourishing of knowledge throughout the world from the 8th to the 12th century AD. Islam itself, as an international political power, had a very wide reach beyond the Arabian Peninsula, covering Syria, Palestine, Egypt, East Africa, Spain, and Mediterranean islands such as Sicily in the West, and Mesopotamia (Iraq), Persia, Central Asia, and India in the East (Nasution, 1982: 52). This shows that discussing the development of Islamic philosophy cannot be limited merely by certain geographical boundaries, unlike Chinese and Indian philosophy. Discussing Islamic philosophy, however, it will guide and lead to its uniqueness, namely the existence of thinkers who come from a particular community, namely the Muslim community, and whose primary source of knowledge is revelation, which is codified in the Qur'an. It can be said that the development of Islamic philosophy originates from a point that cannot be shaken, namely the revelation in Islam, which is the Qur'an. The uniqueness of Islamic philosophy subsequently influences the character or personality within the realm of knowledge. Islam, as a theological/creedal background, of course, cannot be separated from the existence of dogmas considered fundamental. The Qur'an, which is by nature a revelation, In Islamic philosophy, there is an effort to rationalize knowledge so that it becomes grounded and communicable to humans, and that is the function of the human intellect ('aql), which in Islam is closely intertwined with the existence of the heart (al-qalb) in the process of acquiring knowledge and understanding of religious evidence. The understanding of 'aql changed particularly after the influence of Greek philosophy, which understood

'aql in the same sense as nous (Nasution, 1982: 8). From the qalb, which directs towards an experiential understanding, it shifted to nous, understood as the intellectual faculty concentrated on the human rational function. This subsequently allowed science to develop rapidly within the Islamic tradition without emphasizing Islam as a religion.

The rapid development of knowledge in Islam occurred at a time when Western philosophy was at its lowest point, specifically when the authority of the church exerted very strong influence. This indicates that Islam at that time was more capable and able to integrate with Western philosophical traditions, especially those from Greece, compared to church traditions. This is particularly evident in the 8th and 9th centuries, when Islamic leaders based in Baghdad began to pay special attention to Greek knowledge by ordering Muslim scholars to carry out large-scale translations of Greek sources (Ravertz, 2004: 20). The growing influx of Greek thought significantly influenced the development of knowledge in the Islamic world, in fields such as philosophy, mathematics, astronomy, and medicine, without neglecting its fundamental basis, namely revelation.

The epistemological background in Islamic philosophy has very fundamental differences when compared to Western philosophy. The characteristics or distinctive traits of Western thought are very steadfast in terms of renewal, in accordance with the spirit of freedom of the Greek people, but at the same time, it is fragile because it is based on the history of debates that have taken place over centuries, which then gave rise to various schools of thought that are dialectical in nature and never reach a final form. Some examples of these schools are idealism, realism, rationalism, and empiricism. Islamic philosophy, on the other hand, has a stronger steadfastness compared to the developmental movement of Western philosophical thought, because the schools within Islamic philosophy exist within a circle that continues to experience development while still maintaining a principal focal point in the form of a religious element. Islamic philosophy in this context has two different aspects:

relying on certain methods to build rational arguments while simultaneously being under the dominant quasi-religious influence, both regarding what is considered its primary truth and in the selection of its syllogistic premises (Bagir, 2005: 73). This explains that Islamic philosophy, through the rationalization process using the function of reason (al-'aql), attempts to ground and communicate religious sources to human intellect. It represents an eclectic attitude in integrating the best elements of the Western paradigm with revelation in the form of the Qur'an.

THE ORIGIN OF THE DEVELOPMENT OF PHILOSOPHY IN ISLAM

Philosophy, as a gateway to the development of knowledge, becomes one of the entrances for humans to embark on the search for truth in understanding the vast reality that stretches before them. Reason guides humans in their awareness to seek out the most fundamental truth and attempt to express it in their imagination. Human reason becomes the center of humans' ability to form a system of knowledge known as philosophy. As previously explained, thinkers from Ancient Greece were the pioneers in developing a tradition of radical and speculative thinking in revealing reality, understanding the origins of life, the first cause (causa prima), and seeking the ultimate reality that cannot be surpassed. After the collapse of Ancient Greek civilization and the fall of the Roman Empire, it was the Muslims who then preserved and developed the tradition/custom of philosophical thinking. Thanks to the role of Muslims in preserving sources of knowledge from Greece, philosophy has been able to be known again in the Western intellectual world until today (Ali, 1991: 4). This shows the significant role and influence of Muslims at that time on the development of philosophy and science, so that according to Haidar Bagir (2005: 72), the development of philosophical thought in any part of the world until now cannot be said to be completely free from the shadow of Islamic worldview.

Islamic philosophy, in its existence, is not exempt from a historical process or history. Explaining the history of the emergence of Islamic

philosophy is very important to begin a discussion on the development of Islamic thought as well as developments in the world of science. Understanding the history of the development of Islamic philosophy can begin by knowing the origins of the use of rational argumentation in proving the existence of God. This was initiated by Ali Ibn Abi Thalib in his work titled Nahj Al-Balaghah (Path of Eloquence), which contains rational evidence for the oneness of God (Nasr, 1996: 4). Although this work is still within the theological domain, namely in the field of Kalam, it has shown the awareness of Muslims since the first century of Islam about the importance of human reason in exploring and understanding Islamic teachings, while also protecting, upholding, and defending Islam through the strengthening of rational interpretation. Of course, this is inseparable from the influence of the basic teachings of Islam itself, namely the Qur'an. The use of intellect ('aql) in the Qur'an has its own merit, as stated in Surah Al-Anfal, verse 22, as follows:

يَعْقِلُونَ الَّذِينَ لَا الْبُكْمُ الصُّمُّ اللَّهُ عِنْدَ الدَّوَابِّ شَرٌّ إِنَّ

“Indeed, the creature that is the worst in the sight of Allah is; those who are deaf and blind, who refuse to use reason (alladzinna laa ya'qiluun).”

This explains the importance of using reason in the teachings of Islam. Creatures who are most capable of using their intellect are considered to have a higher rank compared to those who refuse to use their intellect. Reason is regarded as the most noble gift from God to humans, and this is one of the reasons philosophy easily entered Islam (Black, 2006: 130). Based on this, it can be understood that the virtue of 'aql is not limited merely to the influence of Greek culture.

which came and blended with Islamic culture, but because in Islam itself reason is considered to have a high epistemological level. Historically, the development of philosophy in Islam, if traced far back, can be said to have begun under the influence of Hellenistic culture, which occurred due to the mixing of Eastern culture with Greek culture from the West. This began when Alexander the Great, or

Iskandar Agung Zulkarnain, who was one of Aristotle's students, managed to conquer the Persian territory in 331 BC and made efforts to merge Greek culture with the people he conquered in the East (Ali, 1991: 5). This cultural fusion led to the emergence of the seeds of philosophy in Muslim societies in later times. However, there was no event that had an extremely significant impact on the emergence and rapid development of Islamic philosophy except for the events that began during the Abbasid era from the 8th century AD onwards. From this event, the world of Islamic thought increasingly focused on the reconciliation between philosophy and religion, or reason and revelation, which then influenced the growing emphasis on the integration of reason and revelation as an epistemological foundation that impacted the character or morality of the development of knowledge in the Islamic world. The use of reason was considered important in understanding and resolving various issues in the religious aspect during the early development of Islamic thought, namely to uphold the theological structure of Islam. This cannot be understood without referring to the existence of the oldest stream of Islamic thought that laid its foundation on the need for reasoning in relation to the evidence of revelation, namely the Mu'tazilah school (Ali, 1991: 15). This school can be regarded as one of the philosophical streams because it has, to some extent, been closely associated with the world of philosophy due to the influence of Hellenistic culture, but at the same time it can also

understood as a systematic school of thought in Islamic theology. This school is a pioneer in Muslim thought regarding the use of rational responses in discussing various matters related to religious laws, both in the fields of humanity, cosmology, and theology. These fields are contained in five basic principles, namely: oneness (al-tawhid), which shifts the understanding of divine attributes to the divine essence; justice (al-adl), which states that humans, as creations, are capable of transcendence through their freedom; promise and threat (al-wa'd wa'l-wa'id); the position of Muslims and sinful deeds (al-manzilah bayn al manzila tayn); and encouragement for

humans to do good (al-amr bi'l ma'ruf wa 'l-nahy 'an al-munkar) (Nasr, 1996: 7,8,9). The rational argumentation of this school imprints a view on human free will, that humans are capable of choosing their actions, and the calculation in reward and punishment (hisab) is based on those actions.

The translation of scholarly works from Greek and other cultures, including India, into Arabic ushered in the Golden Age of the Islamic world. This also demonstrated how tolerant Muslims were towards various views that developed at the time, whether from adherents of other monotheistic faiths, such as Jews who held high positions in Islamic lands (Ravertz, 2004: 20), or even Pagans, as evidenced by Muslims' interest in the literature of Ancient Greece, whose people were known for worshiping stars and idols. This openness of Muslims to the scientific knowledge from other cultures greatly influenced the development of philosophy and science. This condition led to the emergence of an increasing number of branches of knowledge in the Islamic world, which is not only theocentric, referring to the evidence of the Qur'an and Hadith as sources of truth by the Mutakalim (scholars of kalam), but also anthropocentric, using human reason and empirical experience as its foundation without disregarding the evidence in the Qur'an and Hadith.

Meaning of Knowledge in the West and Islam

Understanding knowledge in Islamic philosophy is very important to comprehend more deeply, considering that the Islamic world was once one of the centers of the development of scientific knowledge. To further study the understanding of knowledge in Islamic philosophy, it is necessary to first understand the meaning and limitations of knowledge, so as not to extend into a broader context. The term knowledge comes from the Arabic term 'alima, which means to know (Anshari, 1987: 47).

It can be understood that, terminologically, knowledge is a condition that can only be found in thinking beings, namely humans. The process of knowing is one of the characteristics or traits that cannot be separated from humans in satisfying their curiosity about the world. Knowledge is at the

forefront as a marker of human existence, and there are at least three reasons why humans pursue the scientific path: (1) humans were not yet ready to live in the 'first world,' which means pure nature without civilization, (2) humans are creatures who are dissatisfied with what they have done or achieved, (3) humans have immaterial and psychological questions about meaning that require answers (Zubair, 2013: 2, 3, 5). It is undeniable that knowledge will always be linked to the existence of humanity. Knowledge arises due to the influence of the existential condition of humans, who are thinking beings capable of consideration and having self-awareness of one's need for connectedness with the world. Knowledge as an activity of knowing shows that knowledge is a process aimed at a specific goal, namely understanding and insight. In this regard, knowledge cannot be separated from the existence of methodology in achieving knowledge. Methodology in this context must be understood as a perspective for understanding the object of knowledge, so that facts can be arranged according to their characteristics based on a certain mind mapping (Zubaidi, 2013: 23). Methodology as a framework of thought and viewpoint in scientific activities will determine the epistemological tools as well as the knowledge outcomes obtained. The epistemological tools used in the process of knowing will also subsequently influence which methods are relevant to use.

As explained by Ravertz (2004: 127), in scientific activities, a practitioner of science is not merely tasked with describing the world as it has been discovered, but rather tries to produce a depiction of how the world works in order to understand it using a certain theoretical framework. Scientists are not photographers who simply capture snapshots of the world; rather, they attempt to formulate the movements and workings of the world based on a particular theory. This theoretical foundation, taking a term from Thomas Kuhn, is referred to as a scientific paradigm, which is a combination of method and theory that together create something approaching a worldview (Sofyan, 2010: 162). It is with this paradigm and its

characteristics that scientific practice is then bound by its rules and methodological standards. In other words, discussing the issues of science is often related to discussions about the methodology used

Science is often said to be anthropocentric, placing truth in human reasoning and experience. The science that is understood is closely tied to its methodology; however, it will always have a proximity to philosophical foundations as a guide in scientific activities. This is because the birth of science cannot be separated from the existence of philosophy, as Van Melsen stated: '...the first attempt to understand nature could not be scientific, but had to be chiefly philosophical' (Melsen, 1961: 55). In the endeavor to understand the workings of nature, humans are not truly limited to scientific practice alone, but also involve philosophical reasoning by presenting basic assumptions derived from a priori ideas that are connected to acquired experiences. However, this shifted when the spirit of positivism began to flourish, bringing a new enthusiasm in the world of modern Western science, giving rise to a new understanding that it is not a priori ideas in the theoretical foundations of scientific activity that serve as the benchmark of knowledge, but rather the scientific world shifted to focus on physical things that can be measured and empirically proven.

It was this condition that gradually separated knowledge from its root, namely philosophy. Discussing the definition of knowledge in the Western world will certainly revolve around this issue, because science and knowledge are considered different; science relates to physical knowledge and is experimental because it is verified through experiments (Snijders, 2009: 19), whereas knowledge pertains to both physical and metaphysical fields. It can be said that using the Western definition, knowledge has a broader scope, because science is limited to objects in the physical world and is verifiable through empirical proof via experiments. Knowledge, in the Islamic world itself, holds a different status compared to what happens in the West. This is because knowledge in the Islamic intellectual tradition has never experienced a tug-of-war between reason and an epistemological basis in

the form of revelation, as occurred in the Middle Ages which was followed during the Renaissance in the West (Syarif in Husaini, 2013: 60). Revelation in Islam becomes the source of truth, and in the world of knowledge, the Mutakallimun with Kalam science demonstrated that Islam is not the antithesis of knowledge, in order to preserve the theological structure of Islam. Islamic philosophers since the 8th century CE have also attempted to integrate sources of knowledge from the Greeks in a way that does not negate religious norms. Based on the above explanation, there is a significant difference between the view of knowledge in Western tradition, which increasingly separates itself from the mental realm in the form of beliefs, faith, and metaphysics, and knowledge in the Islamic perspective, which continues to maintain its primary epistemological foundation, namely Divine revelation that comes to the prophets. It is undeniable that for knowledge to develop and uncover worldly understanding, it must have freedom, but in Islamic thought, the neutrality of knowledge with respect to values is limited to the realm

metaphysics of science, and epistemology, whereas in its application (axiology) it must be based on moral principles, including in this case the moral norms in religion derived from revelation (Sofyan, 2010: 203). In other words, the development of knowledge in the Islamic tradition cannot be separated from the existence of revelation as a normative and epistemological foundation.

Schools of Thought in Islamic Philosophy

Every scientific activity has different objects, methods, systems, and levels of truth, both from the perspective and the method used (Suhartono, 2008: 118). This is also evident in the development of understanding of knowledge in the tradition of Islamic thought.

Pemahaman ilmu dalam filsafat Islam membutuhkan sua- tu A mapping capable of illustrating the framework of intellectual development in the Islamic world, including its objects, methods, and validity systems. This is because, in Islamic philosophy, the reality recognized as a source of knowledge is not limited to

physical reality alone, but also includes non-physical reality, whether in the form of mental reality or pure metaphysical reality (Kartanegara, 2002: 58). This mapping can be carried out based on the schools of thought in the history of Islamic intellectual traditions and the methods they use. The development of schools of thought in the Islamic tradition, historically and in terms of the differentiation of their study content, can be divided into at least two major phases: the phase of strengthening the theological structure in Islam and the phase of integrating Ancient Greek philosophical traditions with Islam. Both represent phases when knowledge began to develop in the Islamic world. In the first phase, the main actors were the mutakallimun, who spread the knowledge of kalam in order to providing evidence and dispelling doubts about religion (Nasr, 1995: 4). Ilmu kalam is different from theology in the Western world, which is separated from the realm of science. In the Islamic world, ilmu kalam is also understood as a branch of knowledge that relies on proof through rational argumentation that revelation does not conflict with the development of science, and it is an effort to solve religious problems. This is mainly caused by the emergence of theological debates due to differences of opinion and divisions among Muslims. This condition subsequently gives rise to various perspectives in the interpretation of the Qur'an and Hadith from different groups (Sofyan, 2010: 39), some of which will be explained in the following discussion.

The Khawarij and the Murji'ah

The Kharijites were essentially a group that emerged as a result of political events, not on the basis of scholarly objectives, but their views sparked debates among Islamic scholars from various groups and strengthened the science of theology (kalam). The Kharijites were a splinter group of the Shi'a supporters of Caliph Ali, who broke away due to disagreements in the arbitration process in political relations with the Mu'awiyah group (Nasution, 1986: 11). The Kharijites had theological assumptions regarding the issue of major sins committed by the believers. Using Qur'anic verses and Hadith, the

Kharijites expressed their opinions, which were reactions to the bloodshed between Ali's followers and the Mu'awiyah group over the pursuit of power.

The Kharijites believe that a major sin is committed if a Muslim knowingly commits a sin, and they are a group that has left the community or can be considered apostates (Black, 2006: 49). From this viewpoint, it can be understood that the Kharijites are a group that is rigid regarding what is considered right or wrong (sin). For the Kharijites, anyone who does not migrate to their group is a polytheist (Sofyan, 2010: 41). This perspective promotes a form of fanaticism that views truth as singular, and that truth exists in their understanding. In response to this opinion, there emerged a reaction from the group that disagreed, namely the Murji'ah. The Murji'ah prioritize the unity of the Muslim community and seek to prevent divisions among Muslims by arguing that even a sinner remains a Muslim (Black, 2006: 48). The Murji'ah sect, in this case, tried to clarify by maintaining the view that all law is entirely the power of God, and the judgment of a major sinner cannot be determined by humans. These two groups mark the beginning of debates in the science of Kalam, which would later continue with various schools of thought, including those during the Abbasid era. The Mu'tazilah SchoolThe Mu'tazilah school was founded by Washil bin Atha and is the first school in the science of Kalam that emphasized a rational approach to understanding the texts of the Qur'an and Hadith (Nasr, 1996: 6). This group also emerged as a reaction to the debates over major sins sparked by the Khawarij among the believers. In responding to this issue, the school took a middle path by opining that a person who is between a believer and a disbeliever cannot be considered a true believer, but also does not fall into disbelief or apostasy, rather is called becoming a group of the sinful (Ali, 1991: 15), people who sin. The Mu'tazilah school of thought, because of this perspective, was able to act as a mediator in the debate, and subsequently its views were accepted by Muslims at the time, although over time groups emerged that held a contrary perception of the Mu'tazilah views. The broad acceptance of this

school is evident during the leadership of Caliph Al-Ma'mun of the Abbasid dynasty. This is apparent because several Mu'tazilah individuals obtained positions in the government, and particularly when the Mu'tazilah view regarding the createdness of the Qur'an was established as an official state doctrine (Black, 2006: 68).

In the realm of scholarship, this school seeks to avoid anthropocentric views, although essentially they use rational assumptions in constructing theological frameworks. This school argues that humans have limitations in understanding divine attributes, whether through hearing or seeing, and every divine attribute has no reality (Nasr, 1996: 8). This view shifts the understanding of divine attributes more towards the divine essence. This school, during the leadership of the Abbasid dynasty, also took part in studying and delving into the world of philosophy that came from Greece, and from this emergence, Islamic philosophical figures from this school appeared, including what is said to be the first Islamic philosopher, Al-Kindi, who emphasized 'aql (reason) as the main basis for solving problems, with naql (transmission) used afterwards (Ali, 1991: 16). It can be said that among the various schools of theological knowledge that exist, this school pays particular attention to the function of human reason in solving problems, whether in the relationship between humans and God, in the field of ethics within social environments, or in debates in the field of cosmology.

The Ash'ari School

Essentially, the Mu'tazilah school of thought was highly accepted during the leadership of the Abbasid Caliphs and had great opportunities to develop its doctrine. However, this did not preclude the emergence of other views that opposed the Mu'tazilah school. Abu 'l-Hasan al-'Asy'ari was a figure who sought to critique what was happening within the Mu'tazilah school by establishing a new theological teaching that spread within the Sunni Islamic community (Nasr, 1996: 11). 'Asy'ari, with a zeal to return to the purity of the teachings of the Qur'an, sought to challenge the rational proofs that

formed the foundation of Mu'tazilah thought by developing his new school called Asy'ariyah.

The Asy'ariyah school of thought holds that human actions are entirely created by God (Nasution, 1986: 71). This view is an effort by the followers of Asy'ariyah to subject reason to revelation and to reject the existence of human free will; in this case, the Asy'ariyah perspective is often confronted with a fatalistic attitude. Everything that happens in nature, including human actions, does not occur based on a cause-and-effect law, but because of God's will. This school of thought asserts that the goodness or badness of something must be based on revelation, which differentiates it from the Mu'tazilah (Rozak, 2012: 149). In the field of ethics, Asy'ariyah bases its principles on pure revelation, meaning that the existence of the Qur'an is considered eternal because God's power underlies it.

The Asy'ariyah view in the world of knowledge is based on the perspective that everything is composed of atoms (*juz'la yatajaza*) which are formed in discontinuous space, and are created by the will of God (Nasr, 1996: 14). Asy'ariyah, in this regard, rejects the existence of causal laws based on cause-and-effect relationships; this school believes that God is the Absolute Power who wills over all movements of life in the world.

Schools in Islamic Philosophy and Their Understanding of Science

The term *falsafat* (philosophy) emerged and began to develop with the widespread translation of Greek literature into Arabic, which started in the 8th century AD during the leadership of the Abbasid Caliphate. From this event, Islamic philosophy developed with the emergence of Muslim philosophers with various schools of thought. Islamic philosophy can be understood as an important component in the tradition of Islamic intellect. This is because Islamic philosophy has not only provided influence in the development of *kalam*, but as with Islamic sciences such as mathematics, astronomy, and medicine, which can also be inspired by Islamic philosophy (Nasr, 1996: 31, 32). The streams in Islamic philosophy are at least divided into three major streams: the Peripatetic

stream (Hikmah Masha'iyah); the Illuminist stream (Hikmah Isrā'iqiyah); and the Muta'aliyah Wisdom stream as its synthesis.

Knowledge in the Peripatetic Stream (Hikmah Masha'iyah)

The Peripatetic stream is very concerned with epistemological discussions in understanding the sources of human knowledge with significant influence from the thoughts of Aristotle and the Neo-Platonists. The method used by this stream to

Determining the truth is through the Burhani method, a process of drawing conclusions by showing the relationship between the major premise and the minor premise to produce a logical and rational conclusion (Jabiri, 1993: 383). The name Peripatetic comes from the Greek term 'peripatatos,' which means walking back and forth. The term 'peripatatos' refers to Plato's habit of teaching philosophy to his students while walking back and forth (Bagir, 2005: 85). This shows the significant influence of Greek tradition on this school of philosophy. Some figures in this school include:

1. Al-Kindi

Al-Kindi was a figure who initiated thinking in the Peripatetic school. Al-Kindi is often said to be the first philosopher in the Islamic intellectual tradition, because he successfully integrated religion with philosophy, and revelation with reason. In relation to knowledge, Al-Kindi divided knowledge into three types: first, physics, which deals with various things that can be perceived by the senses; second, mathematics, which includes arithmetic, astronomy, engineering, and music; and third, divine knowledge (*al-rububiyah*), which is of the highest level and is not related to physical objects (Hanafi, 1976: 27). This shows that, according to Al-Kindi, knowledge is not only limited to tangible things that can be measured or quantified, but can also relate to metaphysical aspects that cannot be grasped by human senses, such as divine knowledge, which is considered to hold the highest level.

The main work of Al-Kindi is *Al-Falsafah Al-Ula* (The First Philosophy). In this work, Al-Kindi attempts to provide the basic assumption that philosophy and religion are not in opposition; rather,

the 'first philosophy' (metaphysics) and theology actually aim at the same goal, which is understanding God (Bagir, 2005: 94). From this, it can be understood that Al-Kindi tried to build a new harmony between divine knowledge and knowledge obtained through reasoning and experience.

2. Al-Farabi

This Peripatetic school was later continued by Abu Nasr Muhammad Al-Farabi. Al-Farabi was one of the Islamic thinkers who not only integrated philosophy with religion, but also managed to lay the foundations of philosophical thought in the Islamic world. Because of this, Al-Farabi is referred to as Al-Mu'allimuts-Tsani (the second teacher) after Aristotle (Ali, 1991: 40). This demonstrates the great name of Al-Farabi and his influence on the development of philosophy and science in the Islamic world. According to Al-Farabi, philosophy precedes religion, because all religious truths must first be understood and expressed through rational means before those truths are received by the Prophet (Abdullah, 1995: 151). This explains that Al-Farabi regards philosophy in a broader sense as the use of reason. Al-Farabi, in this regard, seeks to present philosophy as one of the absolute characteristics of humanity. Reason is understood as the faculty of thought that enables humans to comprehend various concepts, allowing them to distinguish between the noble and the vile, as well as to master arts and sciences (Hamdi, 2004: 77).

Al-Farabi had such a broad perspective influenced not only by a single figure. His thought can be described as a synthesis of various intellectual ideas. This is evident, for example, in Al-Farabi's theory of the state, which was highly influenced by Plato, metaphysics influenced by Aristotle, and his concept of emanation influenced by Plotinus, all of which were adapted to align with Islamic teachings (Ali, 1991: 42). This represents one of his efforts to reconcile different schools of thought so that they could be applied in areas he considered more relevant.

Al-Farabi distinguishes knowledge into two types: knowledge with an absolute conceptualization (tasawwur) and knowledge accompanied by

judgment (tasdiq) (Sofyan, 2010: 326). Knowledge with tasawwur relates to knowledge that can be directly understood through sensory experience, whereas knowledge accompanied by judgment is knowledge at a higher level and can only be understood through a process that occurs in the intellect. Al-Farabi divides the human intellect into three levels (Ali, 1991: 49), namely:

- a. Potential Intellect (al-aqlul-Hayulani), which has receptivity through the senses, in the sense of separating form from its matter.
- b. Actual Intellect (Al-Aqlu bil-fi'li) which can grasp the meaning of something and separate it from matter, thus manifesting in the intellect.
- c. Acquired Intellect (Al-aqlul-Mustafadh) which can grasp forms purely without being associated with matter or can capture inspiration from the active intellect, which is the lowest emanation of the First Intellect (God).

The process of achieving knowledge truth is an abstraction process, which is a process that occurs at each stage of intellect, from potential intellect, which from the beginning is meant to think about the material world, then its transformation into actual intellect enables humans to obtain knowledge about meanings or various concepts. This process occurs due to the influence of the existence of the active intellect, which is the lowest level of the ten levels of intellect originating from the emanation of God, enabling humans to abstract from sensory experiences, then absorb them and undergo a process of memorization into a Universal concepts in the intellect. Essentially, this view is based on the importance of the work of the mind in achieving human knowledge, but it also involves a Sufi-like approach (Bagir, 2005: 106), namely through training/riyadah to interact with the tenth intellect in the process of attaining the truth of knowledge.

Ibn Sina (Avicenna)

The Peripatetic school reached its peak in the thought of Ibn Sina. Asy-Syaikh Ar-Ras Abu Ali Al-Husain bin Abdullah bin Sina, often referred to as Avicenna, was a philosopher as well as a medical expert from Persia. His thought is quite difficult to distinguish from that of Al-Farabi, especially

regarding emanation. This is because Ibn Sina was influenced by the same figures as Al-Farabi, namely Aristotle, Plato, and particularly Plotinus. His recognition of Al-Farabi as the 'second teacher' after Aristotle has also emerged (Ali, 1991: 40), and it can be said that this explains the closeness between the thoughts of Al-Farabi and Ibn Sina.

Ibn Sina, in the field of epistemology, provides an understanding of the faculties within humans to attain the highest knowledge through theoretical intellect, which is divided into: potential intellect (al-'aql al-hayulani), which is a potential; actualized intellect (al-'aql bi al-malahah), the intellect that has begun to be trained in abstraction; actual intellect (al-'aql bi al-fi'l), which can more easily think about abstract matters; and acquired intellect (al-'aql al-mustafad), in which abstract meanings are available (Nasution, 1992: 36, 37). Ibn Sina understood that the intellect, when engaging in philosophical reflection (burhani), is the sole means through which humans can attain the truth of knowledge, including in perceiving the radiance of the Absolute Intellect (God). God holds the position of Wajibul-Wujud, while the pure intellect serves as the first mover that moves everything that operates entirely, and not as the creator (Durant, 1961: 71, 72). This matter is related to the process of emanation, which is the process when God as the First Mover radiates His primary intellect through its hierarchies down to the active intellect that radiates everything on earth. The intellect is placed at the forefront in this emanation process, with emanations from the highest (God) passing through immaterial forms and then reaching the lowest form (Bagir, 2005: 105). Everything in the world is the result of the radiance of pure intellect from God, who is the Necessary Being, an essence that certainly possesses existence in itself. It is the intellect that guides humans toward attaining the highest knowledge. This process is similar to Al-Farabi's view, who holds that the active intellect (Al'aql al-fa'al)/ tenth intellect functions to actualize human intellect and then provide knowledge to humans through a process of abstraction. Ibn Sina in this regard put forward the theory of al-Rūh al-Muqaddas (the purified soul), namely the human

soul, which is a rational faculty prepared from vigilance and connected with the universal intellect, and its needs are fulfilled with inspiration and revelation (Sina, 2009: 167,168). Intellect fundamentally exists in potential, and will be able to become actual if it undergoes enlightenment (inspiration) and is driven by the active intellect.

Ibn Sina divided knowledge into two categories: eternal/immortal knowledge (hikmah), which is viewed as a tool, namely logic, and non-eternal knowledge (Jalaluddin, 1996: 136-138). According to Ibn Sina, logic serves as a tool to acquire knowledge in seeking the essence and facts. This view differs from that of the Stoics, who considered logic to be a part of philosophy. Ibn Sina's thought shows that philosophy and spirituality cannot be separated. He led to a philosophical system called al-hikmah al-masyriqiyah (Eastern philosophy), which arises not because it originates from the Eastern region, but because this philosophy is based on the illumination of the soul, enlightenment of reason, and guidance in the form of revelation (Nasr, 1996: 39). It is a form of synthesis of various Eastern thoughts that subsequently influenced the development of thought within the Islamic tradition, including the doctrine of illumination from Suhrawardi.

Knowledge in the Illumination School (Hikmah Israqiyyah)

The illuminationist school (al-israq) was founded by Sheikh Al-Israq, Shihab Al-Din Suhrawardi. Suhrawardi was a great mystic and philosopher familiar with the perennial philosophy of Islam, known as al-himat al-atiqah, philosophia prisca, which was referenced by several Renaissance philosophers, whose origins were considered divine (Nasr, 1996: 69). The Ishraqi wisdom emerged as a school arising from this understanding. Additionally, Ishraqi also served as a reaction to the Peripatetic school, which prioritized existence over essence. Suhrawardi criticized Al-Farabi and Ibn Sina by stating that the Sufis of the third and fourth Hijri centuries, such as Abu Yazid al-Bustami, al-Hallaj, and al-Kharqani, were the true Persian illuminationists (Taftazani, 2003: 195).

Spiritual experience in the Ishraqi school holds a position as one of the sources of knowledge. Similar to the emanationist thought of Al-Farabi and Ibn Sina, in Suhrawardi's thought within the Ishraqi school, spiritual/intuitive experience is a source of truth that appears like lightning, understood as a stream of light that then forms a certain understanding, and this process is carried out through several stages, namely: (1) liberation from worldly tendencies and bodily attachments to receive Divine experience; (2) entering the stage of illumination, by encountering the light of inspiration (al-anwar al-saniha); (3) the stage of building a system of truth through discursive logic; (4) revelation/writing (Bagir, 2005: 139). This school provides space for the attainment of truth through spiritual experience (intuition) by combining it with discursive logic as a means of verification. This explains that Suhrawardi is not a pure mystic.

This school gives a very important position to essence compared to existence, which is secondary; essence is the primary and fundamental aspect of a reality (Mazhar in Fazlur Rahman, 2000: xv). Suhrawardi argues that in knowing something, humans experience that thing. A being can be thought of without knowing its existence in any particular entity; being in this context can be said to be identical with essence. According to him, illumination (ilham) is the way humans understand the relationship between humans and God, Light upon light, and its creatures (Labib, 2005: 38). The principle of attaining knowledge in this illuminationist stream is also related to the principle of emanation put forward by Al-Farabi and Ibn Sina, which has been greatly influenced by Greek thought, and which Suhrawardi considered to no longer represent Eastern philosophy. For Suhrawardi, the East is not about the region where a thought emerges, but the East represents the origin of light.

Suhrawardi understood that Eastern philosophy is related to the issue of illumination in the mystical process. The attainment of ultimate reality, which represents the highest peak of knowledge, is understood through training (riyadah). to capture intuition (irfānī). This stream advocates a process of

mysticism in understanding the truth as well as in attaining Divine light. The Isrāqīyah philosophy is identified with the term 'philosophy of light,' because it assumes that existence has hierarchies, which in the Peripatetic tradition are understood as intellect, but for the Isrāqīyah stream are equated with light (Bagir, 2005: 135). It holds that the source of everything is light (nūr al-anwār), which is the absolute light, unrestricted by all emanating rays. Nūr al-anwār is placed as the source of knowledge, and the Isrāqīyah stream has allowed for spiritual experiences, in the form of flashes, to be integrated into the scientific world.

Knowledge in the Muta'ālīyah Wisdom Stream

The Hikmah Muta'aliyah stream, or transcendental theosophy, is known from the thought of Mulla Shadra. Mulla Shadra was an Islamic thinker from Shiraz, where he was born. He studied in Isfahan for ten years but later returned to Shiraz, and in his hometown, Shadra spent the last thirty years of his life writing and teaching. Mulla Shadra, whose full name is Sadr Al-Din Muhammad Ibn Ibrahim, had thoughts that greatly influenced Islamic intellectual life, including in Persia, India, and Iraq. The greatness of his thinking was inseparable from various influences he received from earlier thinkers. Shadra's thought undeniably had close connections with the ideas of his predecessors, such as the Al-Hikmah Masysa'iyyah and Al-Hikmah Israqiyyah streams. His intellectual adventures and extensive experience over the years have made him one of the great mystics and philosophers in the development of Islamic thought. This is affirmed by Fazlur Rahman (in Bagir, 2005: 150) that Shadra's thought holds significant value, not only because he studied the entire heritage of Islamic thought and integrated all important currents from various schools of thought, but especially because he produced a pure synthesis of all these currents. In this regard, Shadra can be said to have created a new harmony from the union of his predecessors' thoughts Existence in Shadra's thought becomes an extremely important term. The Wujudiyah theory becomes one of the key points in his understanding of metaphysical issues, namely

about what “exists.” Shadra discusses it very clearly in his work entitled *Al-Hikmah Al-Muta'aliyah Fi'al Asfar Al-Aqliyah Al-Arba-ah*, a work considered his magnum opus. According to Nasr (1996: 81), this theory cannot be understood without first understanding the ontology of Avicenna (Ibn Sina) and the cosmology of Suhrawardi, which for Shadra, the reality of everything comes from its existence and not from its quiddity or mahiyah (essence). This demonstrates how Shadra's thought is connected with Peripatetic thought, especially that of Ibn Sina, who was greatly influenced by the ideas of Aristotle and Plotinus, as well as with the illuminative thought of Suhrawardi. The line of thought of Ashalat Al-Wujud tends to lean towards the understanding of existentialism, which perceives that the issue of existence arises from its existential structure. Shadra attempts to present an existentialist thought within the context of Islamic philosophy. It can be said that in his thinking, Shadra leans on Peripatetic thought with Aristotelian principles of matter and form (hylemorphism), which understands that change occurs not only in accidental categories (quantity, quality, position, and place) but also in the substance of the universe (Rahmat, 1993: 79). In this regard, Shadra understands that there is a close relationship between changes in accidents and substance, because accidents depend on substance, and changes in accidents also affect changes in the substance.

Sh In the realm of knowledge, Adra divides knowledge into two types: knowledge acquired through practice and study (husuli/acquired), and knowledge obtained through direct endowment from God (hudhuri/innate) (Shadra, 1981: 134). Husuli knowledge, in this context, is knowledge whose data existence is reflected in the depiction of objects within the subject, which arises from the interaction between the subject and the object, both of which stand independently. Hudhuri knowledge, on the other hand, is knowledge whose source comes directly from God, in which the object existentially appears within the subject; the two are inseparable, and its validity is not limited to the dualism of right and wrong. Shadra understands that in the process of attaining knowledge, it can be approached in three

ways, starting from spiritual experience, then supported by reason, and subsequently aligned with religious law; second, Starting from rational thought and then internalized through spiritual experience, and afterward seeking support from Shari'a; third, beginning from Shari'a teachings and then rationalizing, and subsequently refined through spiritual experience (Shadra, 1981: 324). It can be understood that Mulla Shadra's thought, which is a synthesis of previous intellectual currents, gives equal roles to intuitive experience, the rationalization process, and Islamic Shari'a in attaining truth in knowledge. This is further clarified by Seyyed Hossein Nasr's exposition that in Shadra's thought there are three paths to truth, namely: revelation (wahy or syar'), intellection ('aql), and mystical openness (kasyf), all of which can be understood within the school of *Al-Hikmah Al-Muta'aliyah* (Nasr, 1996: 79). As a synthesis of various intellectual currents, Shadra in *Al-Hikmah Al-Muta'aliyah* considers that there is a plurality of methods and means to achieve the truth of knowledge. This demonstrates as a new movement and becoming the pinnacle in the world of Islamic thought.

CONCLUSION

The results of this study indicate that there are distinct characteristics between Western knowledge and Islamic knowledge in terms of ontology, epistemology, and axiology. The most striking difference stems from the acknowledgment of the existence of God or the lack thereof. This recognition of God's existence greatly influences the concepts of ontology, epistemology, and the axiology of knowledge. In Islamic scholarship, its development actually began with Prophet Muhammad (peace be upon him) himself as the foundation of the growth of knowledge. The Prophet's method of scholarship was actually direct (khuduri) and illuminative. This method was then continued by the companions who already employed *ijtihad* due to the increasing complexity of societal issues, necessitating the interpretation of revelation, which subsequently influenced the development of Islamic thought.

The essence of knowledge in Islam includes the means, process, and purpose. The means are more epistemological, meaning that Islam accepts both reason and empiricism as well as revelation and intuition, while the purpose of knowledge is to uncover truth in order to reach ultimate Truth. The essence of knowledge can then be viewed from three perspectives: the peripatetic, the illuminative, and the al-muta'aliyah wisdom, which is a combination of various typologies of thought.

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