JUSPI (JURNAL SEJARAH PERADABAN ISLAM)
Published by Study Programme of History of Islamic Civilization, Faculty of Social Science, Universitas Islam Negeri Sumatera Utara, Medan, Indonesia
Website: http://jurnal.uinsu.ac.id/index.php/juspi/index | Email: jurnal.juspi@uinsu.ac.id
ISSN: 2580-8311 (Online)
VOLUME 7
NUMBER 2
JANUARY 2024

THE ADVANCEMENT OF WESTERN EPISTEMOLOGY IN ISLAMIC EDUCATION

M. Rozali*[1], Nurul Syahrani Lubis[2]

[1]Universitas Tjut Nyak Dhien Medan, Indonesia
[2]Politeknik Negeri Medan, Indonesia

Abstract

This article examines the development of Western Epistemology in the World of Islamic Education. The findings in this paper explain that: There are two conflicting methods in achieving knowledge, namely rational and empirical methods. Both are biased methods in Western epistemology. In fact, in real terms, both methods play an equal role in discovering knowledge. Therefore, science is now more empirical in nature, placing greater emphasis on experience, observation and research/experimental plus Descartes' ways of thinking. This combination of reason and empirical is called the scientific method. This method developed rapidly and colored Western or general epistemology.

Keywords: Dichotomy; Empirical; Truth; Rasional.

INTRODUCTION

Knowledge is one of the concerns of philosophers. The epistemological (or philosophy of knowing) field of philosophy is born out of the question of knowledge. Aside from that, the study of the sources, methods, structure, and validity of knowledge is the focus of the philosophical field of epistemology. Since the philosophy of knowledge is a subfield of philosophy, debating it cannot be isolated from discussions of philosophy in general. Finding the essence of the subject being discussed is one of philosophy's challenges, therefore the philosophy of knowledge cannot and need not engage in discussion of its own subject, or more accurately, the essence of knowing itself (Makki, 2019).

One area of philosophy called epistemology looks for a definition of science. Due to the broad scope of epistemology, the debate is challenging and highly intricate. The fundamental issue that every epistemology of knowledge faces is how to arrive at accurate knowledge while accounting for the various axiologies and ontologies. The course and direction of human thought can also be ascertained via epistemology. One can determine whether someone thinks deductively or intuitively from this point.

Rational and empirical reasoning are combined to form scientific epistemology, according to a different section. While scientific epistemology makes use of both human abilities—that is, the mind and the senses—in the study of natural events, these two modes of thinking are united to uncover the truth. The endeavour to explain and support the notion that we are aware of a reality apart from our own is known as epistemology. Rational thinking applies interpretation, but empirical thinking applies proof. The scientific method consists of combining the two above thought models. Subsequently, ambiguity arises on whether the scientific method constitutes the foundation or the essence of epistemology. Its foundation, however, is more indicative of the essence of epistemology and so leans upon it. This knowledge may support the notion that epistemology is a complex subject that calls for additional research. The speaker will make an effort to clarify Western epistemology in the upcoming paper, including its background, conceptualization, and methods (Assya'bani, 2022).

*Correspondance Author: moeh.rozali@gmail.com
Article History | Submited: 28 Agustus, 2023 | Revised: 11 Desember, 2023|Accepted: 29 Januari, 2024
HOW TO CITE (APA 6th Edition):
Rozali, M., Lubis, N.S. (2024). The Advancement of Western Epistemology in Islamic Education. *Juspi: Jurnal Sejarah Peradaban Islam*. 7(2), page.139-151
DOI: https://dx.doi.org/10.30829/juspi.v7i2.17214

RESEARCH METHOD

This article's research is library research, or what is commonly referred to as library research. A literature review is a type of research that gathers information from a variety of sources, including journals, reports from research findings, scientific magazines, books, newspapers, articles from seminars, unpublished scientific articles, and data from the internet that is relevant to the topic of study. The information is then reviewed and analysed, and the findings are documented using a predefined framework. Study materials for library research, also known as library research, are obtained from libraries via books, journals, encyclopaedias, and other sources (Moleong, 2010).

RESULT AND DISCUSSION

Western Epistemology

According to its origins, the word epistemology is derived from the Greek words episteme, which means knowledge, and logos, which means theory, description, or reason. Consequently, one way to think of epistemology is as a theory of knowledge, or simply a theory of knowledge in English. The term "epistemology" is derived from these two root terms, and it is defined as a field of philosophy that examines the legitimacy of science, its structure, techniques, and the authenticity of knowledge. According to Harun Nasution (Nasution, 1989), epistemology is the branch of study that addresses the nature of knowledge and the methods by which it is acquired. Another way to think of epistemology is as theory of knowledge or knowledge about knowing. A theory of knowledge, or epistemology, is a field of study that focuses on the nature, origins, and veracity of knowledge (Achmadia, 1995). The sources of knowledge and methods for acquiring it are covered in epistemology (Tjahjadi, 2004).

There aren't many notable variations among the several other ways that scientists have defined epistemology that they have written. Take RBS Fudyartanto's definition, for instance (Fudyartanto, 1978): epistemology is the philosophy of knowing, or, to put it more succinctly, what he refers to as the philosophy of knowledge. Moreover, epistemology, according to Antun Suhono, is a theory about the nature of science—that is, a branch of philosophy about how people reflect on different realities.

Epistemology is commonly regarded as a theory of knowledge (The theory of knowledge) in a number of philosophical dictionaries. In the area of epistemology, there are four primary issues, specifically: What is understood by knowledge? Which sources are there for knowledge? How do we know what is true, and where does it come from? Is the information accurate or valid? The study of everything pertaining to science, including the nature, basis, nature, types, origins, objects, structures, techniques, processes, measurements, or validity of science, is the focus of the branch of philosophy known as epistemology. Jujun S. Suriasumantri claims that the fundamental issue that every epistemology of knowing faces is essentially how to arrive at accurate knowledge by considering facets of their individual axiologies and ontologies. Human thought patterns can also be ascertained by epistemology (Suriasumantri, 1993).

The Liang Gie deduced that epistemology is a field of philosophy that deals with the fundamental nature and extent of knowledge, presuppositions and their bases, as well as the overall dependability of the demands of knowledge, based on the different definitions of the term (Gie, 1977). Consequently, the following issues are connected to epistemology: a) Philosophy is the field of philosophy that looks for the essence and veracity of knowing. As a technique, the method's goal is to help people learn, and as a system, the system's goal is to realise the truth of knowledge itself (Amien, 1983).

The foundation of any worldview is epistemology, which is a theory of science. Because current Western science confines its understanding of the world to the realm of the senses and sensory experience, epistemological dualism attempts to explain the nature and extent of rational knowledge and beliefs. Furthermore, rather than being grounded in revelation, the dualism of contemporary Western epistemology is driven by scepticism and assumptions rather than

revelation itself. Understanding Islam will be complicated if the epistemology of Western civilization—which has evolved into the predominant way of thinking and doing research—is applied. Thus, information has the potential to undermine moral and ethical systems, particularly human spirituality. Muslim society, along with all other societies on the planet, is moulded by the prevailing Western epistemology.

The response from Western epistemology is that anything that is observable through sensory means is what we can know. Scientifically known objects do not contain other things that are non-sensory, non-physical, or metaphysical. Therefore, the West tends to reject the ontological status of non-physical entities like mathematical ideas, mental concepts, and imaginal and spiritual entities and only believes in objects that can be perceived by the senses when determining the existence of something or its ontological status. Thus, the observation technique was the only one employed in this instance by Western philosophers. This description makes it abundantly evident that the categorization of science in the West will always be predicated on one thing: empirical-observative research plus mathematics. It vehemently rejects the discipline of metaphysics, whose concepts are frequently thought to be illusory and unreal.

The epistemological dualism of modern science was first articulated by Rene Descartes (AM, 2009), who is regarded as the father of modern philosophy. According to him, the essence of reality is matter, which is an extended substance that occupies space, and reason, which is a substance that thinks. This allows him to characterise reality as a distinction between the observer and the outside world, or between the subject and the object. as a fact that is only understandable by reasoning and observation (Zubaidi, 2010).

Moreover, the dualistic framework of contemporary Western epistemology has divorced itself from religion, just as physics has detached itself from metaphysics (Bagus, 1996). German philosopher Immanuel Kant, who believed that metaphysics could not be fully understood by the five senses, was a major contributor to the removal of some components of metaphysics as a source of epistemology. After that, the abandoned theology was substituted with anthropology, leading to the bizarre conclusion that, in Feurbach's view, humans are God and God is human. Nietzsche followed suit, believing that the human soul and mind's imagination produces God. As a result, Western science is very different from atheistic or godly (Godless) ideals. Western thinkers like Sigmund Freud, Herbert Spencer, Emil Durkheim, Auguste Comte, Karl Marx, and Friederich Nietzche were atheists rather than theologians. Ultimately, theology is absent from their epistemology (Zarkasyi, 2009). Naturally, this is in stark contrast to Islamic epistemology, which holds that knowledge really draws us nearer to God. Godlessness, confusion, and meaninglessness are the consequences of the dualism of contemporary Western epistemology with a dichotomous viewpoint.

"The sources of knowledge" is one of the topics covered in discussions of epistemological concerns. There are six categories of epistemology in Western epistemology: materialism, positivism, rationalism, empiricism, and criticism. Rationalism is a philosophical perspective that holds that reason is the most significant means of learning. The rationality school holds that thinking is the process by which knowledge is acquired. Furthermore, the ultimate source of truth does not exist. From the middle of the 17th century until the end of the 18th, there was a period of rationalism. The importance of the senses in learning is acknowledged by rationalism. The mind is stimulated and given the elements it needs to function through sensory experience. But reason can also generate knowledge that is entirely independent of sensory input (Hardiman, 2007).

Rene Descartes's (1596-1650) philosophical ideas serve as the foundation for the genealogical framework of contemporary Western epistemology. He is regarded as the founder of modern philosophy by Western history itself. He was the first philosopher whose school of thinking was influenced by mathematics, physics, and astronomy. He also repudiated the scholastic traditions and the presuppositions of his forebears. Ratio is the exclusive standard (rationalism) by which truth is measured, thanks to Descartes, who established the cogito ergo sum principle. Dualism refers to Descartes' theory that the body and the soul are two distinct realities. Descartes proposed

a novel approach known as the method of doubt. A guy is obviously thinking if he has any doubts about something. Since it is evident that there are people who are thinking, they exist. Descartes then used the word "substance," which refers to innate concepts that are already present in the soul as unquestionable, lucid facts, to introduce these concepts (Hadiwijono, 1980).

The word "empirical" in Greek refers to sensory experience, both internal and exterior experiences that affect a person's well-being. Francis Bacon was the original pioneer of this flow, which originated in England. A style of thought known as empiricism draws information from experience. This school operates under the premise that knowledge is acquired from experience (sensing and observation). The limitations of human senses are this school's weakness, which is why rationality emerged. As the founder of modern materialism, Thomas Hobbes (1588–1676 AD) shared the belief held by most empiricists that experience is the source of all knowledge. Generally speaking, Galileo had a greater influence on his beliefs than Bacon. Ironically, Hobbes remained metaphysical despite his attempts to dismantle conventional metaphysics. According to him, intellectual recognition is nothing more than a computation that involves combining the same sensory input in several ways. In this passage, Hobbes aims to highlight the fact that spiritual ideas are unrelated to philosophy because they are not grounded in experience. Hobbes contended that knowledge has to come from experience and observation on the basis of this supposition (Hardiman, 2007).

John Locke was an empiricist, and Descartes' assistance piqued his interest in philosophy. Boyle, the natural scientist, had a great influence on his way of thinking. The guy known as the "Father of Empiricism" asserted that human minds are blank slates at birth (tabularasa), with nothing recorded on them. When human senses gather experience from seeing and witnessing different life experiences, new information is created. The paper started recording different kinds of encounters. Lock makes a distinction in this instance between ideas and quality. If experience and the insights we derive from it are considered ideas, then the ability of an object to inspire ideas in us is considered quality. And the remaining information is acquired by applying and contrasting concepts discovered through basic sensing and contemplation. He asserts that experiences are divided into two categories: inner (reflexion) and exterior (sensation). Single concepts (simple ideas) are produced by these two sources of experience. He also acknowledged that there exist substances in the outside world; we just know their properties. According to (A.M, 2009), this is what is now referred to as material substance.

David Hume (1711–1776), who was regarded as an absolute sceptic, is said to have applied empiricist principles in the most radical manner, particularly with regard to the idea of substance and causality (the relationship between cause and effect), which he criticised. Historians claim that Hume represents the pinnacle of empiricist philosophy. He doesn't gain anything substantial because all he encounters are fleeting perceptions of many traits that are consistently present in combination (white, silky, weighty, etc.). Experience, however, does not allow one to draw the conclusion that a fixed material (a sheet of paper, for instance, possesses certain properties) lies behind them. This person questions the validity of metaphysics as an epistemology and believes that metaphysics is overly optimistic about human reason's capacities. Furthermore, Hume seeks to rid philosophy of theological and metaphysical symbols as metaphysics is tainted with Catholic doctrine. Hume concludes by assuming that there is no absolute knowledge (A.M, 2009).

Immanuel Kant (1724–1804), the founder of the critical school of thought, believed that rationalism and empiricism were inherently biassed when evaluating reason and experience as sources of knowledge. According to him, human recognition is a combination of information from the past and information from the present. Because of Immanuel Kant's critique, reason and experience can now coexist peacefully, leading to authentic knowledge being both a priori and a posteriori, logical and grounded on sensory data. In order to guarantee that there was genuinely "certain" knowledge, Immanuel Kant disregarded the school of scepticism, which held that there could be no such thing as certain knowledge (Hardiman, 2007). However, noumena—the material substance of the universe—was not included in Kant's epistemological framework of philosophical dialectics. For noumena are transcendental entities that are outside the purview of categories.

There is noumena, which means that there is something more than the phenomenal reality that is known to humans. As an intuition that humans do not possess, Kant himself rejected the anti-positivity of noumena. Accordingly, he believes that metaphysical claims have no epistemic significance (metaphysical claims are without epistemic value). (Hadiwijono, 1980) notes that although Kant sought to resolve Descartes' dualism, he was also caught up in a different kind of dualism.

The development of Hegel's (1770–1831) dialectical philosophy, which was influenced by Kant, established that knowledge is a process in which what is known and I who know continue to evolve: each stage that is attained is "denied" or "neglected" by a subsequent level. Not that the previous stage is irrelevant anymore, but rather that it seems constrained in the context of newer understanding. As a result, the previous step cannot be taken as real due to its limitations. However, truth is retained even in denial (Hadiwijono, 1980). Teachings in epistemology, physiology, metaphysics, value theory, or historical explanation that place a strong emphasis on the supremacy of material over spiritual aspects. There are numerous schools within the materialism school of thought. A theologian and Hegel scholar, Ludwig Feurbach (1804–1872) was among the forerunners of contemporary atheism (Hardiman, 2007). As a theologian, Feurbach highlighted that man is the highest principle in philosophy. Religion, or theology, is ultimately a worship of man, even when it rejects this. Thus, God, who is not human, will be denied by religion. Theology is really just anthropology (Theology is really just anthropology). Human mind's dream is religion (Hadiwijono, 1980).

Karl Marx (1883–1883), who was influenced by Feurbach, contended that religion is the spirit of an age without a spirit, the lament of a miserable creature, and the sensation of a world without a heart. The opium of the people is religion. Marx believed that economics was the fundamental issue and religion was a secondary one (Hadiwijono, 1980).

A philosophical school called positivism derives its name from the word "positive". The known, the factual, and the positive form the foundation of positivism. Everything that is observable is positively known. He therefore disapproves of any explanations or arguments that go outside the context of the facts. Humans can only state facts and look into how things relate to one another, in his view. Asking about the nature of the causes is therefore pointless. A consistent and observable relationship—referred to as "understanding"—exists in this equation. Meanwhile, relationships that are observable and permanent inside an order are referred to be "laws" (Hardiman, 2004). It is evident here that Comte's positivism challenged the metaphysical methodology that had been so successful in the Middle Ages. This form of critique was employed by Kant to demonstrate that the senses are incapable of proving metaphysical claims. Science has entirely split from metaphysics and philosophy due to the methodological objections brought forth by positivism. Comte's adherents have also made an effort to dissociate formalist logic and metaphysical inclinations from philosophy and the sciences. Rather, they abandoned rational argumentation and creative thinking in favour of factual scientific inclinations. Since their research was limited to exterior natural events, they substituted experimental procedures for both and stopped examining their form and essence. Their contributions are evident in the works of Levi Brill in physics and Durkheim in sociology (Hardiman, 2007).

Facts, in Mach's view, are sensory objects. Different types of knowledge are shown by the different facts that have been methodologically explored. Science is sociology if facts are "society." Science is biology if the facts are "symptoms of material life," physics if the facts are "things." Comte asserts that there are two facts. Firstly, the information found in all anorgonic materials. Secondly, every single fact found in every single orgonics. If one knows all orgonic facts, then one can learn them all. Because all biological processes, both chemical and mechanical, are anorgonic. The lesson on everything being anorgonic is divided into two sections. First, astronomy, which examines all universal occurrences in the cosmos. Second, physics and chemistry, which investigate earthly anorgonic events. Because chemical processes are more complex than natural processes and rely on natural processes, physical knowledge must always take precedence over chemical knowledge in this situation. Similarly, the instruction on all things biological is divided into two sections. First,

biology, which studies the more complex processes that occur within species as well as those that occur inside individuals. Second, sociology studies social life symptoms (Hardiman, 2007).

Western Epistemological Approaches

Several possible ways might be established for the discussion that arises in this study to examine the focus of Islamic education towards western epistemology. The modern era—also referred to as the age of doubt—was born out of scepticism. Many individuals avoid philosophy because these phrases are so terrifying. The Greek phrase Skeptomai, which literally translates as "I think carefully" or "I look carefully," is where the word "sceptic" originates. Next, "I doubt" is the connotation that follows from this one. There are two reasons to have doubts about something. The first is that mistakes always occur within the bounds of human knowledge. What was believed to be true for millennia was later proven to be false. Second, experts are never able to agree on what is right or incorrect; there is always disagreement.

Galileo was the first to advance the idea of doubt, as the Western culture had previously been dominated by the idea of believing. Despite the beliefs of religious experts, he came to the conclusion—based on his experiments—that the earth was not the centre of the universe. Because his results would affect people's doubts about the veracity of the sacred scriptures, they were viewed as harmful. The 16th-century church was in fact hostile to inventiveness, particularly when it contradicted the cosy theology that it upheld. However, Galileo persisted in refining his ideas and didn't stop. Ever since, uncertainty has plagued Europe. Descartes, Spinoza, Berkeley, Locke, and Hume all declared uncertainty to be a way of life. You will discover the truth when you doubt (A.M, 2009).

It's a good approach to be sceptical, but it also makes you quickly unpopular. Scepticism is characterised by the belief that doubt is the fundamental hue of Western epistemology. Rene Descartes brought this scepticism to the West for the first time. Descartes believed that the practice of doubting everything may revitalise philosophy and science. Nothing in the scientific community is taken for granted; everything is open to debate, with the exception of precise science. Modern philosophy and Descartes's epistemology are coloured by his ideas. In his opinion, a person is obviously pondering if they are unsure about anything. For there is undoubtedly something that is thinking, and it is very evident. If Corgito Ergo Sum is true, then I believe it to be true.

This kind of doubtful mindset would constantly correct everything whose veracity is yet unknown. Doubt is one of the hallmarks of epistemology among Western scientists. When confronted with an unresolved knowledge challenge, they begin with scepticism. Scientists are taught not to jump to conclusions about whether a statement is true or not by adopting this mindset. A critical mindset, which is actually required to acquire accurate knowledge, is expressed in a reasonable attitude of doubt. The emergence of contemporary philosophy was aided by this sceptic mentality. Nonetheless, doubt appears to have unintended implications when employed by Western philosophers as an epistemic technique. The point is that its adherents will not find stability and confidence in it as long as what is accomplished is merely truth tinged with uncertainty. They thus simply vacillate in uncertainty.

The rational process and the sceptical method are inextricably linked in philosophy. In addition to being a symbol of scepticism, Descartes was also a symbol of rationalism. Following Descartes, Gottfried Wihelm Leibniz (1646–1716) and Christian Wolf (1679–1744) developed rationalism. Terms like the split of metaphysics into ontology, cosmology, theology, and psychology were impacted by these two figures. The rationalist approach has a unique role in Western epistemology, particularly when assessing the veracity of scientific truth. No matter how good the scientific results are, they will not be accepted as true by science if they lack logic. Ratios play a crucial role in the operation of Western epistemology. No scientific truth can be upheld without first receiving support from reason. Although scientists may propose ideas for how to learn, their ideas must make sense to the average person. Ratio offers thought while also facilitating the early testing of all concepts in order to acquire information. Determining and facilitating the recognition of a concept—whether it is accepted as true or rejected as false—means taking into account and

testing the ratio of epistemological conceptions. Concepts that make sense will be accepted; those that defy logic will have to be rejected. Similarly, the validity of human reason plays a major role in determining the truth of a given theory. The reason scientific ideas don't work very well is that they are hard to accept. When two or more theories disagree over a particular issue, it's really a race to organise the reasons into a logical package.

In the construction of epistemology and its outcomes, ratio has been crucial. Not only does the current epistemology over-rely on the force of ratios, but it also offers no chance whatsoever for transcendent possibilities to affect human behaviour (Marasabessy, 1991). For the natural sciences, social sciences, and humanities sciences alike, ratios provide the fundamental foundation for knowledge construction. Within this field of study, all ideas and hypotheses are viewed through the lens of reason. Cases of black magic, for example, cannot be classified as scientific events even when there are genuine facts involved that cannot be reconciled with reason. Because the methods used in witchcraft defy common logic, they cannot be categorised as sciences. Consequently, "ngelmu" is the proper phrase to employ while discussing black magic. Thus, ratio has its own strength and is most commonly considered in scientific discourse. Science's validity is measured in ratios.

Ratios are the only tool used in modern science. It's probable that ratio is uncontrollably manufacturing information because it can filter data from the five senses without the assistance of intellect (Saefuddin, 1991). Many scientific discoveries that are unsettling to society have recently been made, despite the fact that rationally reflect significant intellectual accomplishments. For instance, many people—possibly even its inventors—are terrified of nuclear weapons, a scientific creation. Science will always fail to take into account the detrimental effects on society when it is developed only on the basis of reason. In these considerations, only the teaching of intellectual accomplishments, the dynamics of knowledge, and the advancement of civilization are significant.

One view holds that negative effects on people's lives are a normative concern that should not raise any concerns. The challenges facing society will be resolved by society as a social community. The outcomes of ongoing scientific research are presented to and developed within society in the interim. Some scientific findings contradict religious conventions and ethical issues, even in sophisticated nations. Yet, scientific factors once more take precedence over ethical and religious considerations. Stronger than proponents of religion ethics and norms are those who favour scientific experimentation. Allowing reason to do anything has a tendency to "worship" it, despite the severe hazards to human safety involved.

A mindset that deifies reason and cognition has also emerged as a result of scientific and technological advancements. Many people will accept falsehoods and even descend into ungodliness and scepticism if the deification of reason and thought is not founded in faith. Like naturalism, empiricism, rationalism, realism, and, worse yet, materialism and communism. At its worst, incorrect thinking leads to an atheistic mindset or a rejection of Allah's existence and power. It appears that rationalist humans no longer require God. Reason takes the role of God since it is thought to be capable of solving every issue that arises for people. They rely on reason, which is seen to be able to bring inner serenity. Like other creations of God, reason is not without its limitations, though.

Reason's limitations, if not its destruction, are demonstrated throughout the history of human thought. One may argue that Greek philosophy in general and Aristotle's thought in particular declined during the Middle Ages. According to Oemar Amir Hoesin, this fading could undoubtedly gather the whole truth and provide answers to all of the concerns. For instance, according to Aristotle, goodness is the foundation of all goodness. However, Aristotle did not address the question of why something that some people regarded as desirable might be seen negatively by others (Nawawi, 1993). It comes out that Aristotle was unaware that human reason included a relativity component, despite being the Greek philosopher who depended on reason's capacity the most. The mind is also limited in this element, and this is where the mind should turn to God's revelation for assistance.

It appears as though Western history is being repeated in Greece. The triumph of European rationalism coincided with its weaknesses, which led to a countermovement in the shape of the emergence of a contemporary anti-rationalist intellectual movement. The cracks in rationalism lie in: (a). Nihilism, where reason has been trapped in only prioritizing form without content, giving rise to empiricism which has the opposite direction, prioritizing content over form; (b) Rationalism only becomes a radical criticism which then develops into a rejection of principles and turns into a process of continuous destruction; (c) Rationalism becomes an element in the process of changing religion from the level of secrecy and faith to the level of reason and evidence; (d) European rationalism is bound by the figure of erocentrism, so that it reflects a narrow form of humanity, European humanism, which rejects the rationality of other nations, because it is considered not yet familiar with the principles of logic and is still at the stage of mysticism, superstition and magic; (e) European rationalism did not have an effective influence on the lives of European nations and only changed the external form of the political system, and even then it was not in harmony with rationalism itself; (f) Ratio has changed to free activity as the main element of the liberal system, which is the pillar of support for the strength of capitalism (Shimogaki, 1994).

The Western rational method has to be able to fully refute criticisms from critical scientists in order to become a powerful and resilient epistemological approach. This logical approach needs to be able to withstand the arguments made against it and demonstrate, via compelling evidence, that it is an epistemological approach deserving of being cited when advancing science. If it fails, the rational method's standing as an epistemological approach will erode on its own, and it will no longer have the same ability to speed up scientific advancements. However, it is unfortunate that one of the primary features of intellectual activity in this century has been the disappearance of conventional perspectives from fields that are formally assigned with researching intellectual level topics (Permata, 1996). If it is accurate to say that rationalism has dominated this century's intellectual life, then traditionalism is being challenged by rationalism. Modernism, education, mobility, advancement, and civility are all associated with rationalism. Traditionalism, on the other hand, is linked to harshness, apathy, commonality, decay, and stagnation. Traditionalism's impact in scientific discourse is being weakened since modernization is seen to be at odds with it. It is possible to reconcile tradition and modernization on an intellectual level.

The rationalist approach has a very clear thinking framework despite its flaws, and it has greatly influenced the advancement of Western science. Four steps were suggested by Rene Descartes for rationalistic thought: (a) Rather than accepting things that we do not yet believe to be true, we should carefully consider them in order to make our thoughts bright and clear, which eventually leads to a firm attitude and the removal of doubts; (b) Carefully examine each problem in order to divide it into as many components as required for a satisfactory solution; (c) Applying this method of using the mind, beginning with analysis. The recommendations are the simplest and most straightforward to convey; gradually, you will be able to learn more sophisticated recommendations; (d) Each problem is perfectly described, and an overall review is conducted, ensuring that no issue has been overlooked.

The rational method has been proven to be a dependable scientific approach, according to rationalism's leading proponents. As they cling to this view, they denigrate empirical methods as well as alternative approaches. Descartes himself, for instance, expressed this opinion. He makes the assumption that knowledge is actually formed by the senses, but he is compelled to draw the conclusion that sensory data is unreliable since the senses can deceive (as in dreams or fantasies) (Suriasumantri, 1989). Generally speaking, rationalist theory holds that sensory experience cannot provide us with information that is 100% certain. One must search the mental domain for it (Qomar, 2005).

In this case, empiricism in general opposes rationalism rather than dogmatism. The ideas of rationalism and empiricism are actually very distinct from one another, rather than placing them in opposition to one another. Rationalism maintains that knowledge can be acquired by reason, but empiricism considers experience—both internal and external—to be the primary means of knowledge acquisition. Gaining knowledge is mostly dependent on sensory experience because

everything that exists in the mind is derived from these experiences. The ratio is initially empty in the brain and is only filled through sensory experience.

John Locke (1632–1704), George Berkeley (1685–1743), David Hume (1711–1776), and Frenchman Bacon (1561–1626) were among the pioneers of this empiricism school of thinking. Because of the most radical application of empiricist concepts, Hume represents the pinnacle of empiricism. Empiricism presents a biassed epistemology, just like rationalism does. Empiricism became widely accepted as a method of knowledge in continental Europe thanks to the ideas of these influential people. The modern West has progressed through alternative means, including Bacon's fact-based inductive technique.

The aforementioned theory suggests that there are two opposing approaches to knowledge acquisition: empirical and rational. These are two skewed approaches of epistemology. In actuality, both epistemological approaches contribute equally to the process of knowledge discovery. Because of this, contemporary science is empirical in character, emphasising experience, observation, investigation, and experimentation in addition to Descartes-style logical thought (Arifin, 1991), 1991). In actuality, rationalism acknowledges three different types of truth: empirical, empiric, and empirical. The first is ranked lowest while the third is ranked best in terms of rationalism (Muhadjir, 2007). This acknowledgment shows that, despite Descartes's belief that sensory input is unreliable, the rationalist school of thinking, which stresses reason as a method for knowledge discovery, nonetheless acknowledges sensory experience as a tool for knowledge discovery.

The emergence of this knowledge divide coincided with the Western Renaissance. The church used to be in charge of the socio-religious and socio-intellectual environments in the West. Scientific truth was determined by the institutionalisation of Christian doctrines. If the conclusions of science align with church theology, then they can all be regarded as legitimate and accurate. For the purpose of church supremacy, scientific discoveries that conflict with the doctrine or are incompatible with it must ultimately be rejected. The church will intervene violently if scientists do not wish to retract their scientific theories. It turns out that many scientists in Western history suffered at the hands of the church because they stood by their scientific beliefs. Scientists joined forces with the king to remove the church's authority in response to the church's acts. The church lost authority as a result of the coalition's success, and a renaissance eventually developed. Secularisation emerged during this Renaissance. And this secularisation gave rise to a knowledge dichotomy. Due to methodological concerns, the West divides humanity (humanitas) from the social sciences (Bagader, 1985). The Western tradition of methodological history holds that all sciences, especially social sciences, have to be impartial. Scientific research must be neutral and unaffected by customs, ideologies, religions, or social groups. Science needs to be shielded from these outside influences. In the meantime, the human component prioritises a compassionate response to situations, frequently taking precedence over objectivity. The social sciences support objectivity when it conflicts with moral issues, while humanity stands up for morality. Here, striking a balance between the two appears to be challenging.

The duality between values and facts, objective reality and subjective values, and the observer and the outer world is another feature of Western epistemology (Maarif, 1991). Each is independent and has their own space. According to the Western perspective, facts—especially precise facts—never change and cannot be influenced by particular ideals. For instance, the way that water flows into lowland places is a fixed fact that is unaffected by values. Similar to how values cannot change the fact that fire burns, it is an absolute reality. If wood is burned by fire and then sprinkled with water, and it extinguishes, this is an accurate truth and is not due to the impact of values. It's actually not that different in the social field. In essence, everyone leans towards mindsets that serve them well. As a result, while the populace tends to be democratic, those in positions of authority tend to be authoritarian. Because of the social nature of this tendency, values cannot alter it, even when people's desires for authoritarian behaviour towards them can.

Western epistemology distinguishes between the outside world (the object being observed) and the observer because the latter is subject to multiple interpretations based on his intellectual

background, point of view, and propensity to see objects. In contrast, the object asserts its existence. An object presents reality as it is still pure, but onlookers often pass judgement on it by adding meanings that detract from its original purity. As a result, the observer cannot incorporate anything personal into the item. The object of observation must remain distant from the observers. However, the item needs to be stated without making any additions or subtractions, in line with the existing reality. Science can accept this current reality as true.

Western epistemology is criticised

The concept of dualism in the manner of Cartesian thought is deemed to be antagonistic to "religious science" and is wholly alien to Islamic scholarship. Islam disagrees with the logic that divides knowledge into religious and secular domains, as well as between this life and the next. Conversely, Islam views the world and the hereafter as one and the same thing (al-dunya mazra'at al-akhirah). This is because the concept of distinction between the two is incompatible with monotheistic beliefs. Similarly, Islam sees all knowledge as originating from one item, making it a single unity.

The most obvious example of this is the separation of body and soul, which is the basis of dualism in contemporary Western epistemology and produces values that are also influenced by the idea of dualism in perceiving reality. A dichotomous perspective on everything, that is, two perspectives on reality, is intimately associated with dualism, according to Hamid Fahmy Zarkasyi. According to (Zarkasyi, 2009), this indicates that the thinking of the time is characterised by a constant state of flux, a dichotomous approach to both intellectual and moral principles, a limited understanding of reality and truth, and a reliance solely on rationality and philosophical speculation rather than religious doctrine. Furthermore, intuition that is restricted to sensory experience and the rejection of intuitive faculties like the heart by ratioanalysts, empiricists, and psychologists in general are merely theoretical consequences of this contemporary epistemological dualism, according to Naquib Al-Attas's assessment. He stated unequivocally: "In regard to intuition, rationalists, secularists, empiricists, and psychologists in general have limited it to just sensory findings and logical conclusions that the mind has been considering for a very long time, the significance of which is suddenly realised. Or, to put it another way, abrupt awareness instantly releases hidden emotional and sensory structures on which intuition is based. That being said, there is no proof that the epiphany was based on sensory experience, thus this is merely guesswork. Furthermore, it is totally hypothetical that they deny intuitive capacities like the heart, as suggested by their discussion of intuition.

The sources and methodologies of science, the unity of the rational and empirical ways of knowing, and the combination of realism, idealism, and pragmatism as the foundation of cognition for the philosophy of science, process, and philosophy are just a few of the similarities between Islam and contemporary philosophy and science. Naquib Al-Attas did stress, nevertheless, that there are also fundamentally different perspectives on life—that is, diverse worldviews—with respect to ultimate truth. He claims that revelation serves as a source of understanding about reality and the ultimate truth about the Creator and created beings in Islam. According to Al-Attas, science is based on the following sources and methods: (1) The five senses, which include the five external senses of touch, smell, taste, sight, and hearing; and (2) Accurate news based on authority (naql); absolute authority, such as divine authority (the Koran) and prophetic authority (rasul); relative authority, such as the consensus of the ulama (tawatur) and news from people who are generally trusted; and (3) Common sense and intuition (Al-Attas, 1995).

The study of metaphysics as a framework that explains reality and truth from the standpoints of rationalism and empiricism is based on revelation. This science could only deal with phenomena if revelation didn't exist. Conclusions about phenomena will therefore always vary in light of new advancements over time. Additionally, without being grounded in revelation, the concept of reality is restricted to the material world and is regarded as the only reality. The issue of the dualism between revelation and reason was addressed by both Ibn Rushd and Al-Farabi, with Al-Farabi providing a solution based on his theory of active intellect. Meanwhile, Ibnu Rushd united

the two with his theory that revelation both encourages and imparts the ability to philosophise (think) (Kartanegara, 2007).

Seyyed Husein Nasr then criticised this dualistic vision of contemporary epistemology. He asserts that there was a shift in thinking towards "anti-metaphysics" and a growing distancing from all that forms the foundation of authentic "philosophy" from the time of Nicolas of Cusa, Descartes, and Hegel. These are the two sources of truth that conventional philosophy holds are the eternal, which is nothing more than divine revelation and intellectual intuition or spiritual understanding (Nasr, 1983).

Moreover, truth awareness and actualization inside an individual are the sources of knowledge. In this instance, knowledge is only recognised because it is evident in and of itself, having been understood by the intuitive faculty known as the heart—that is, by guidance (huda), rather than merely by logical arguments and propositions. According to al-Attas, reality and subjective objects like religion and faulty beliefs are inseparable, and truth encompasses both simultaneously. In Naquib Al-Attas's evaluation, his perspective on life is used to portray modern Western science. founded on the Western cultural perspective, both psychologically and intellectually. He identified five elements that drive Western civilization and culture: (1) Human existence is guided by reason; philosophy, not faith, is its foundation. (2) maintaining a dualistic perspective on truth and reality; (3) endorsing facets of existence that present a secular picture of life; and (4) upholding the humanist ideology, which holds that there are no other characters in the world's drama except humans. The heroes are those who met terrible ends. (5) elevating tragedy and drama to the centre of human existence and nature. They have a dualistic perspective on life as a result of their lack of faith, which is the fundamental cause of this tragedy. This idea causes mental unrest because one is constantly searching for an endless source of truth or an absolute truth without regard to the principles of truth or truth itselfal (Al-Attas, 1995).

CONCLUSION

According to the foregoing reasoning, there seem to be two opposing approaches to knowledge acquisition: the empirical and the rational approaches. In Western epistemology, both approaches are biassed. Actually, in terms of knowledge discovery, both approaches are equally important. With experience, observation, inquiry, and experimentation now playing a larger role in science, along with Descartes' modes of thought, science has become increasingly empirical. The scientific method refers to this blend of reason and empirical evidence. This process coloured broad or Western epistemology and advanced quickly. The best approach for Western scientists to discover the truth about knowing is through Western epistemology, which is typically dichotomous. That might be risky, though, for the Islamic world. It is also feared that a binary perspective may distort Islam and jeopardise the realisation of the religion in individual lives and communal cohesion. In the community of science, art, and technology, the result is that views that maintain that these fields are value-free are accepted as normal (Sadali, 1986). This belief prevents science from moving in a manner that is clearly beneficial to human welfare. Nothing about the effects of science, art, or technology is ever taken into account. Because science, art, and technology do not exist to preserve humanity from extinction, even the destruction of humanity is disregarded.

There are grave ramifications for Muslims' way of thinking from the division between "Islamic" (salvational) and "rational" science, namely between supervisory and essential knowledge. For them, "Islamic" science and "rational" science are inherently opposed to one another. They now have a firm grasp that "Islamic" science is defined as science founded on revelation, Islamic theology, and dogmas—all of which are illogical and oftentimes irrational. Rational science, on the other hand, must be founded solely on rational grounds and cannot incorporate any religious principles. The socialisation of the distinction between religious and general scientific knowledge is the corresponding outcome of this dichotomy. General education and religious education emerge as a result of the dichotomy this produces in the field. When religion is associated with matters pertaining primarily to the afterlife, this duality will undermine it, whether directly or indirectly. Since it goes against the core ideas of Islamic teachings, Islam does not endorse the dichotomous

division of knowledge. Moreover, embracing the divisions of scientific fields based on Western epistemology entails putting Western culture above the Islamic worldview (Sardar, 1998). From an Islamic perspective, it is imperative that this be rectified, as it will have catastrophic consequences for the future of the Islamic community and civilization.

REFERENCES

A.M, S. (2009). *Filsafat Umum Konsepsi, Sejarah dan Aliran*. Jambi: Sultan Thaha Press.

Achmadia, A. (1995). *Filsafat Umum*. Jakarta: RajaGrafindo Persada.

Al-Attas, S. M. N. (1995). *Islam dan Filsafat Sains*. Bandung: Mizan.

Amien, M. M. (1983). *Epistemologi Islam: Pengantar Filsafat Pengetahuan Islam*. Jakarta: UI Press.

Arifin, M. (1991). *Filsafat Pendidikan Islam*. Jakarta: Bumi Aksara.

Assya'bani, R. (2022). Relevansi Epistemologi Dari Abid Al-Jabiri Terhadap Pembaruan Kurikulum Pendidikan Agama Islam Sekolah Dasar. *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, *6*(1), 88. https://doi.org/10.35931/am.v6i1.744

Bagader, A. A. (1985). *Islamisasi Ilmu-Ilmu Sosial*. Yogyakarta: PLP2M.

Hadiwijono, H. (1980). *Sari Sejarah Filsafat Barat 2*. Yogyakarta: Kanisius.

Hardiman, F. B. (2007). *Filsafat Modern Dari Machiavelli Sampai Nietzsche*. Jakarta: Gramedia Pustaka Utama.

Kartanegara, M. (2007). *Nalar Religius, Memahami Hakikat Tuhan, Alam dan Manusia*. Jakarta: Erlangga.

Maarif, A. S. (1991). *Pendidikan di Indonesia antara Cinta dan Fakta*. Yogyakarta: Tiara Wacana.

Makki, M. (2019). Epistemologi Pendidikan Islam: Memutus Dominasi Barat terhadap Pendidikan Islam. *Al-Musannif*, *1*(2). https://doi.org/10.56324/al-musannif.v1i2.26

Moleong, L. J. (2010). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.

Muhadjir, N. (2007). *Metodologi Keilmuan: Paradigma Kualitatif, Kuantitatif, dan Mixed*. Yogyakarta: Rake Sarasin.

Nasr, S. H. (1983). *Islam dan Nestapa Manusia Moder*. Bandung: Pustaka-Perpustakaan Salman ITB.

Nasution, H. (1989). *Pembaharuan dalam Islam: Sejarah Pemikiran dan Gerakan*. Jakarta: Bulan Bintang.

Nawawi, H. (1993). *Pendidikan dalam Islam*. Surabaya: Al Ikhlas.

Permata, A. N. (1996). *Perennialisme Melacak Jejak Filsafat Abadi*. Yogyakarta: Tiara Wacana.

Qomar, M. (2005). *Epistimologi Pendidikan Islam: Dari Metode Rasional Hingga Metode Kritik*. Medan: Erlangga.

Shimogaki, K. (1994). *Kiri Islam Antara Modernisme dan Post Modernisme Telaah Kritis atas Pemikiran Hanafi*. Yogyakarta: 1994.

Suriasumantri, J. S. (1989). *Ilmu dalam Perspektif Islam*. Jakarta: Gramedia.

Suriasumantri, J. S. (1993). *Filsafat Ilmu Sebuah Pengantar Populer*. Jakarta: Pustaka Sinar Harapan.

Tjahjadi, S. P. L. (2004). *Petualangan Intelektual, Konfrontasi dengan Para Filsuf dari Zaman Yunani hingga Zaman Modern*. Jakarta: Pustaka Filsafat.

Zarkasyi, H. F. (2009). Liberalisasi Pemikiran Islam: Gerakan Bersama Missionaris, Orientalis dan Kolonialis. *TSAQAFAH*, 5(1), 1. https://doi.org/10.21111/tsaqafah.v5i1.145

Zubaidi. (2010). *Filsafat Barat, Dari Logika Baru Rene Descartes hingga Revolusi Sains Ala Thomas*

Khun. Yogyakarta: Ar-Ruzz.