THE URGENCY OF ISLAM TOWARD THE EPISODES OF QUANTUM SCIENTIFIC

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Abstract

The development of modernity has caused a clash of epistemology. Epistemology cannot be separated from evaluation, normative or critical discipline. Epistemology will often fall into subjectivity principles based on individual freedom. The existence epistemology of Islam is more on the problem of harmonious integration and synthesis between God’s and human knowledge or another term correlation of sharia and reason. Scientific epistemology includes two forms namely descriptive and normative. Normative scientific epistemology as an ordinary epistemic assessment, while descriptive scientific epistemology, which is constantly practicing making epistemic judgments or formulating epistemic systems as an assessment. This paper examine about the existence of Islamic epistemology in relation to quantum scientific. This study involve a variety of disciplines ranging from Arabic grammar (nahwu, sharf, mantiq), interpretation, fikih, ta’abid and tasawwuf, social science, physical sciences, psychology science, medical science, geography science, biological science with proof through laboratories, telescopes and microscope.

[Perkembangan modernitas telah menimbulkan benturan epistemologi. Epistemologi tidak terlepas dari evaluasi, normatif atau disiplin yang kritis. Epistemologi tidak jarang akan jatuh ke dalam prinsip subjektivitas yang didasari pada kebebasan individual. Eksistensi epistemologi Islam sendiri sangat interest terhadap persoalan integrasi dan sintesis yang harmonis antara...]

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Introduction

Modernity development has resulted in a clash of epistemology. The power of epistemology could significantly eliminate subject-objects, Islam-West, modern-classic, and right-wrong dichotomies, and this causes epistemology to develop based on shifting paradigm which overthrows the dominance between justification and falsification. Habermas states that the truth development follows paradigm flow, one old satu paradigm would be defeated by a new more acceptable paradigm as humans are the users of truth both derived from Qur’anic science or scientific knowledge per se. Scientific study is different from the truth of Islam which is considered to be perfect. Epistemology is better known as the representation culmination toward the reaction of tradition and personal maturity. A new orientation to choose scientific method of Islam or Islamizing of science appears in Islamic world. Epistemology developing in the West is based on the nature evidence while the epistemology of Islam rests on faith.

The fantastic development of Western epistemology deflects Islamic epistemology into Westernization, yet some scholars decide that epistemology must have its own insights in the scope of science *an sich*. This area of epistemology is at least related to three disciplines: metaphysics, logic and psychology.\(^2\)

Western epistemology prioritizes rationalism and empiricism. The epistemological paradigm of Islam follows the transcendental structure that epistemology in Islam has not become a perfect theory. However, Abid al-Jabiri has formulated *bayani* epistemology and criticized Arabic logic classified as *bayani* epistemology of Islam in the form of *ijtibad* (authentic study), *tarjih* (authentic reconstruction), *tadqiq* (comprehensive comparison), and *tabqiq* (search for accurate opinions on *fikih* texts). *Bayani* epistemology of Islam rejects scientific study system which is based on *tasyqiq* (double meaning), *tabrir* (liberal), and *taqiyyah* (hypocrite) methods. Meanwhile, *burhani* and *irfani* epistemologies have failed in historical development, for example Sufism created *syatabat* which is sometimes not accepted by many people. *Irfani* epistemology has experienced historical accidents with Sufism clashes due to the influence of *tarekat*.\(^3\) The idea of Islamic epistemology employs progressive reasoning by reconstructing the authentic reasoning from its position as *aql al-mukawwan* (objective rationality) to *aql al-mukawwin* (subjective of rationality).\(^4\) *Bayani* epistemology rests on the text considered to be *asbl* (main) text whereas the intellect becomes *furu’un* (branch), *furu’un* must be relevant to *asbl*.\(^5\) Truth seeking is always fertile, desiring all problems including religion, and must be tested and assessed through current and

future research, and assessed its ability to influence transformation.\(^6\)

In emanation theory of Islamic philosophical discourse, Muktazilah theology does not use authentic argument (\textit{ash\^{l}}l). In Islam, a prolonged \textit{jadaliyah} (controversy) in \textit{kalam} appears to seek God that the concept came to \textit{wabdat al-wujud} (pantheistic) conclusion. In modern era, Darwin’s evolution theory confuses the rational theory. In the development of philosophy, the concept of the death of God was popularized by Nietzsche. Max Weber’s concept of ‘\textit{calling}’ or \textit{beruf} states that religion cannot come with happiness without instrumental rational actions. Meanwhile, the classic problem of Hellenistic debate states that the earth circled the sun, and then came Copernican revolution idea which declared that the sun circled the earth. In \textit{fikih}, forbidding usury, unclean pig and dog, cloaning, transgender, and bi-sexual are harms based on the results of \textit{bayani} epistemology, but in the West, the truth is based on natural epistemological considerations since all become wrong if they are proven to bring consequences or bad effects for humans.

**Definition of Epistemology**

Epistemology derives from Greek “\textit{episteme}’ which means \textit{logos} or something that can be learnt. Further, Arkoun perceives logos to be the same as human logic which can form a patronized ‘discourse’ on activities between creativity and relativity which do not contain static and transcendent. Therefore, ‘\textit{logos}’ is not at all characterized by myths.\(^7\)

Hence, creativity expresses the truth of logos through philosophical investigation known as epistemology. Philosophy provides a guarantee through epistemology of openness \textit{anythinggoes} that cannot be muted as the work of human logic. Epistemology is a philosophy of science that concentrates on knowledge especially the normative aspect between

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the truth and justification of belief. Epistemology is defined by science which is learned from the point of view or science from the point of ultimate and main principle, which is later studied using the explanation of natural reason. The epistemological truth standard follows a theory of relativity, probability, and inductive orientations.

Nevertheless, epistemology is a multi-disciplinary principle that is not limited by pure boundaries, also called philosophy apriori. Epistemology framework cannot be separated from evaluation, normative or critical disciplines. Any truth coming from epistemology opens as subjectivity principle derived from individual freedom.

Epistemology is more appropriately referred to as a power which creates the possibility of demonstrative logic strongly attracted to the middle of syllogistic theme. Pure objective sensitivity is a nomadic consideration derived from original awareness. The purpose of truth must be related to the actual presence. Epistemology essentially impacts on the change of truth sense towards sense of politeness and justice. Philosophy studies have given birth to truths, but many truths do not have politeness and justice that one theory is overthrown by another. Therefore, the most urgent aspect of epistemology is the emergence of representationalism understanding of truth with useful ways as responses

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11 Ibid., p. 20.
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to tradition and personal maturity.\textsuperscript{16}

Islamic Epistemology

Islamic epistemology actually does not recognize scientific dichotomy, as it is now widely practiced among Indonesian Muslims who divide sciences into religious and natural sciences so that Islamization is introduced as a solution, or sharia and non-sharia carried out with an Islamic approach, or \textit{fardhuain} and \textit{kifayah} sciences. Ibn Khaldun divides epistemology into the natural conception of only reason which impacts on the law. Meanwhile, the argumentation (\textit{tashdiq}) on law toward human instruction becomes logic (\textit{shurab \zhibniyah}) which is useful for the development of epistemology partial essence.\textsuperscript{17}

Objective knowledge is not obtained only by imagination but a search with various mastery of critical logic. Knowledge is born of human perception which is justified only by the true steps of Islamic epistemology.\textsuperscript{18} Epistemology may often fall into subjectivity principles based on individual freedom.\textsuperscript{19} Islamic epistemology defection such as Asma Barlas offers an anti-patriarchal epistemology.\textsuperscript{20} In modern era, more dominant use of justification and falsification becomes a neutral topic of epistemology that epistemology goes into the study of disagreement epistemology. Actually, objective epistemology is more patterned to the independent claims of knowledge and truth.\textsuperscript{21}

Modern science rests on a paradoxical epistemology that its studies do not critically criticize the truth understood from the holy texts by

\begin{itemize}
\item Wallgren, \textit{Transformative Philosophy…}, h. 126.
\item Khaldun, \textit{Muqaddimah…}, p. 644.
\end{itemize}
combining it with *kaunubu* (conditional) verses such as Al-Ghazali in *Tahafut al-Falasifah* opposing non-literal rationalists. Meanwhile, Ibn Rushd in *Tahafut al-Tahafut* re-verifies based on rationalists *per se*. The epistemology of Islam is synonymous with Qur’anic epistemology which interprets the whole science of each action and that objects are understood in totality which recognizes that the central sciences basically originate from Qur’an and *Sunnah*.22

Islamic epistemology examples offered by Muhammad Abid al-Jabiri are based on epistemic (*ma’rifah*) and epistemic substance (*al-mabdbab al-ma’rifah*).23 Jabiri’s epistemology is known as *bayani* epistemology expressed from principle or foundation (text/*ashl*) point of view, whereas the method to obtain it uses *bayani* analogy or analogy philosophy.24 Epistemology which utilizes demonstrative logic is called *burhani* epistemology.25 *Irfani* epistemology understands truth reality from material objective reality shown directly through mediation obtained to understand the divine reality.26

Ibn Taimiyah contends that epistemology is a governed work, yet it is necessary to maintain the truth about the despicable omission, some Muslims strictly retain internal protection that they get into mistakes due to forgetting the urgency of epistemology. Even, Muslims find it difficult to distinguish between internal protections from evil plans and spirit protection from knowing evil. *Jabil* and *ghaflab* are actions that must be eliminated.27 Islamic epistemology is based on the rational doctrine

between the comparison of conception (tashawwur) and proofing (tasdiq) that knowledge is consistent with the principles of need and intuitive.  

Islamic epistemology is interested in integration and harmonious synthesis issues of God’s and human knowledge or the correlation of sharia and reason. Legitimacy in Islam is associated with the whole source of both hidden reality (supernatural) which is then initiated by the awareness of sensory relativity (al-alam al-mabsus) or reality witnessed (al-alam al-shahada), and that is knowledge with a real way.

**Epistemology Struggle between Scientific and Non-scientific**

The work of epistemology is more of a testimony description to succeed the demand for justification or a knowledge certainty that the person who finds it will convey to public about its greatness and even the awesomeness of their findings. However, the justification and truth can be found in archeological epistemology or objective psychoanalysis of knowledge which is part of science rhetoric autonomy.

In the development of science, a justification or truth always follows the epistemological criteria that rely on representative values. The society can measure the truth of the findings. Every truth is known from surveying how a testimony is connected with a response in an attitude of accepting, praising, using, supplying, inviting or stretching what is pleasing to the testimony. This is proven in a study in Greek era where Aristotle’s theories about emanations claiming God ventured to the smallest form. Meanwhile, the divine theory according to Aristoteles was still at the peak of divinity (omnigod/ beaqgod), God was even perceived as It (mysterious and unique) yet as He (Ruler). His metaphysical theory states that God

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is in the earth atmosphere, the bayula theory in which the image of God is composed of matter and substance, it is explained that God creates from exist to exist (creatio in nihilo). Also, even Darwin’s evolution theory stopped only for the classical period.

Part of epistemology is that truth is not an accurate basis as the truth can be carried away according to testimony maker’s will. The epistemology weaknesses of how scientific capability and honesty can be enshrined in the act of knowledge. Epistemology requires scientific interpretation that a double-valid theory in one period such as the Copernicus theory and Hellenic’s was not found as they go according to the scientific paradigm. The absence of tightening criteria of truth in epistemology as the truth in science makes it falls at once and becomes expired at another time. A normative epistemological approach through a specific rhetorical strategy should be needed. Epistemology confusion makes epistemology notion do not have an accurate basis that the truth can be taken away as desired by certain groups or individuals.

Scientific epistemology includes in two forms, descriptive and normative.Normative scientific epistemology is as an ordinary epistemic assessment, whereas descriptive scientific epistemology is to continually practice making epistemic judgments or formulating epistemic systems as judgments.31 Epistemology provides an original knowledge searching technique. Dominant epistemological studies include philosophy territorial which sometimes shifts religious truths. The main basis of epistemology is dominant logic focused as epistemological steps.32 In fact, epistemology is the existence of a belief boundary about naturalization of knowledge.33

33 Barbara K. Hofer and Paul R. Pintrich, Personal Epistemology: The Psychology of Beliefs about Knowledge and Knowing (New Jersey: Lawrence Erlbaum Associates, 2009),
Furthermore, phenomenon epistemology is another study of knowledge about one’s presence presenting the experiences of phenomena. Humans are decorated with different phenomena which results in different explanations. Hence, even the same phenomena or objects could be recorded differently according to the individual perspective. Sometimes, an epistemic logic utilizes or treats tools and methods as game theory. This is the same as in mechanical theory that there is a harmonious movement in which every mass of objects produces energy attractions as Newton’s theory of gravity saying that heavy objects will have an effect on greater motion which was changed by Einstein who argued that the mass increases with increasing speed. Then, this theory was improved again by Erwin Freundlich that gravity is also in the form of light where sunlight affects the distance of the stars to the earth. This epistemological illustration suggests that epistemology is going on in naturalization in the perceptions of scientists, while the truth between them is indisputable so that the truth becomes singular but in many forms.

The existence of epistemology surrounding pure (more objective) or proper (more realistic) spaces always forms the dynamics human knowledge discourse in capturing futuristic speculations. Actually, epistemology only belongs to those who have individual orientation that is strong in imagination and contemplation. Epistemology boundaries are not included in the study of axiology since it focuses on application. Many wrong values are proven at the level of axiology, but

in epistemology almost all logic of testimony is true, as no result of mere practice is directly expressed as true. Modern epistemological expansion includes big inventions in science world, such as in cloning where medical professionals are capable of separating the superiority of sperm united in IVF, the economy gave birth to capitalists, ideal political theory but in practice it causes struggles and coercion and even revolution. The development of social science is understood as a naturalized life pattern.

**Epistemology Quantum Suggestion**

In the Western thought, epistemology is the world constitution that every idea becomes an enlightening thought horizon or a motivator for geistige (spirit of era). Thus, epistemology in its basic principle is presenting definite beliefs. In the Western view, epistemology is expressed as having a connection between impressions and ideas. Western epistemology is logo centric with the presumption of neutrality in knowledge and language.

Legitimacy logic is desirable from quantum deduction characteristics that every truth is in “property of thisness”. If an object is true, then it is a quantum subject or subject identity. Quantum theory answers in a positive way if the thermodynamic concept forms a quantum macroscopic system description. Quantum standard theory achieves complete system knowledge. Quantum theory will show the understanding of logic quantum transformation into actual reality. The scientific quantum transformation which change leap is found from the logic ratio, an analysis again, is proven specifically and naturally by the laboratory and

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42 Garola et.al. (ed.), *The Foundation of Quantum…*, p. 208.
then produces a single unity of objective knowledge without subjective intervention.

A mistake often leads epistemology to sophistic which is in Arabic called safsathab, the misunderstanding between logic and ethics which leads to knowledge supremacy or hidden absurdity, containing paradox and knowledge contradictions.\(^{43}\) Safsathab is a non-logical premise of blending and mixing logic. Safsathab could be knowledge in the dimension of prejudice or also called prejudice claims. Thus, safsathab is a prejudice in assimilation (dhan mughalithabi).\(^ {44}\) Sophistic is understood as a deep knowledge of a person born from the object of thought, being, language, and its subjectivity.\(^ {45}\) Sophistic measures all truth in the scope of “man is the measure of all things”. Truth is based on subject pleasure or the expression of pure subjective relations.\(^ {46}\)

Every truth triggered through epistemology is identical to the occurrence of shifts influenced by the subject since the object studied has great attention on proper then at the same time justification affects all the substance of truth caused by the claim of knowledge.\(^ {47}\) Therefore, the old truth shifts to the discovery of new truths on which the substance of truth embraces the whole object of study. The presence of the worldview and perspective becomes an irreversible one because knowledge has a strong substance truth that dominates the overall opinion of findings.

In the West’s view, ‘knowledge’ is also called as epistemology of naturalization. Epistemology analysis is the certainty of permanent scientific accumulation of human cognitive influences. The term

\(^{43}\) Henri Wald, \textit{Introduction to Dialectical Logic} (Romania: Editura Academiei, 1975), p. 231


\(^{45}\) Michelle Ballif, \textit{Seduction, Sophistry and The Women With The Rhetorical Figure} (USA: Southern Illinois University, 2001), p. 32


naturalized epistemology is more identical as the basis of epistemic excellence as feasibility patron of a new finding.\textsuperscript{48} An independence naturalized epistemology can legitimize scientific discipline in highlighting the truth contained in the target object.\textsuperscript{49}

Epistemology is justification through natural facts believed to be accumulated from realistic value, and all justifications through nature are equal to science \textit{per se}. Evolutionary epistemology also explains that true beliefs in evolution theme are beneficial while trying to develop meaning demands on more specific beliefs.\textsuperscript{50} This is different from reformed epistemology which is a religious philosophy movement principled on religion philosophy that can rationalize beliefs about God without special evidence since beliefs in God as the basic epistemology must go through metaphysics world not physics world.\textsuperscript{51}

Classical epistemology can be characterized into two. First, basic element, the conformity level and logic justification. Second, improvement element, the best findings or heuristic logic (new findings).\textsuperscript{52} Classical epistemology does not provide perfect findings due to simple observation method. Classical truth is almost completely refined in the modern era.

The liberator epistemology in Western thought is often used as knowledge improvement among scientists whose truth claims are only justified by the nature. Liberator epistemology cannot be interpreted as assuming that improvement knowledge sharing is always a good thing if it can be used as an assessment of functions and values of


sharing knowledge in a specific perspective or in contextual discussion. However, liberator epistemology is an epistemology that understands interrelationships which sometimes suppress old knowledge to be abandoned due to no efficiency and effectiveness.

Epistemology developed in the West can be classified into natural, social, pragmatic, value, feminist, moral, and postmodern epistemology. Modern epistemology characteristics follow the flow of knowledge reliability, whereas skepticism epistemology is a process of justification in scientific inquiry in the assumption that one meaning can either be wrong or right. Epistemology which relies on more argument shows the competition that only one player would be the winner.

Islamic Epistemology Expansion

The epistemology of Islam is sometimes understood only by limited numbers of mujassir and fuqaha, and this is the reason Qur’an is carried out through deductive, inductive, and explorative approaches between Holy book and hadis text internalization. The earlier study of the Qur’an tells us that the truths not been processed by science, such as Surah al-Ambiya verse 30 which states that the earth and the sky used to unite and then separated, but this theory was developed by Georges Lamaitres and George Gamow in 1930s and then Stephen Hawkin in 1980s with the Big Bang event even though this theory was not interconnected. Likewise, the expanding universe is according to QS. az-Zariat/51 verse 47. One big proof about the statements in the Qur’an is about the remains of Pharaoh whose mummies were only discovered in 1898 AD while the...

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56 Shahid Rahman et. al. (ed.), Logic, Epistemology…, p. 87.
Qur’an has told it thousands years ago in Surah Yunus verse 92. This is a sign that the Qur’an is compatible to science.

Islamic epistemology essentially is a closed secret in line with the activities of the Qur’anic theory building. Considering that the Qur’an is the perfect kalam (theology), not all people are able to re-prove the truth of the revelation texts by confronting the truth that exists in nature. The Qur’an does not make scientific theories consistent with previous ones that allow no contradiction in scientific theory as a whole. The truth of science is relative, sometimes following the direction of the truth paradigm or the concept of truth born from representative response. Therefore, science is more at opposition with the Qur’an, but the Qur’an does not have to be bound by the truth from science.

The epistemology of Islam follows the arche-type of universal conditions, for example about the patience of Prophet Job (Ayyub), the ruthlessness of Pharaoh, the tyranny of Tsamud people, the beliefs of Prophet Abraham, and also sciences. The divine text is not necessarily translated into human language but the application is returned to scientists. The focus of Qur’anic study is widened into the area of science and technology, regarding the truth for human efforts to increase piety to Allah.

If the study of Qur’anic epistemology is without transcendence, the prophetic (social) science will not be much different from the (social) sciences in the West with de-secularization. In Islamic Epistemology, if metaphysis truth and science have a conflict, metaphysics truth takes precedence. The epistemology of Islam makes metaphysics truths such as taubid and fikih which need not be proven by science. The essence of epistemology opens up human understanding on truth which can convey the truth to certainty and devotion. There is no relevance between metaphysics truths and truths obtained through epistemology. Sometimes, metaphysic truths do not have a major influence on efforts towards human life because humans often ignore metaphysic truths perceived.
as emotionally religious.

Islamic epistemology based on the Qur’an nowadays is carried out through deductive, inductive, and explorative approaches between Holy book and Hadith texts, and it must be transferred to the applied epistemology. Consequently, fikih, taubid, and tasawuf must be proven through social science. Social science developed in the modern era has become theories used as life solutions. Therefore, the existence of fikih, taubid, and tasawuf provides nuances of bayani epistemology by adhering to certainty in science. The methods of science must be adopted into Islamic research both the elaboration of Islamology (the use of fikih, taubid, Sufism, and Arabic grammar approaches) and Islamization (the use of Western science approaches with verses justification from the Qur’an). The epistemology of Islam is expected not to be static but must follow the dynamics and naturalization of science.

Basically, epistemology as main or hyper-intention towards ways to find truth which sometimes has certain character is influenced by various anthropological phenomena that require authenticity based on the demands of the Holy book. Therefore, the rejection of epistemology does not mean rejection of truth, ratio, and consideration standard. However, this rejection is an attitude of caution towards the change in amendment to the truth that has been already accepted in Islam acclamation in all places throughout the Islamic world.

The epistemological issue occurs between the relationship of free observation and scientific theory that makes it difficult to distinguish. Epistemology uses good reason to think about our beliefs about the true world. Epistemology focuses more significantly on what is the best we can do. Epistemology is more of idea and everything is in the study of ideas. This is different from the metaphysics which idealism is better known as suggested in a more perfect conversation according to Paul Rabinow.

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to human expectations. Basically, human ideas are factual justification, while Islam is justification through faith. The truth of the Qur’an always relates to the truth of beliefs and facts but the limitations of the Qur’anic commentators to uniformity of a single understanding that the Qur’an is brought into a multi-meaning and multi-functional understanding depending on where the study begins. Common studies generally use “get-go” epistemology which does not critically consider the inherent aspects in the text of Holy book.

Epistemological thinking talks about good deals regarding knowledge which tends to justify. Justification is the center of contemporary epistemological ideas in the tradition of analysis that does not rely on metaphysics and idealist but realistic truths. Justification shows an indication of truth not truth itself. In fact, the truth is not something well revealed from nature. This is indicated by the fact that every technology product created by humans changes rapidly following a search trend that is more effective and efficient. Thus, that old products including satellites become garbage, even engine pollution, chemical radiation, and signal waves, natural exploitation, and unlimited production and chemical discovery including nuclear and gunpowder endanger humans.

In Islamic world, epistemology has not increased evenly in scientific studies but epistemology has been used more in Islamic and social studies. The epistemology of traditional Islam has resulted in the laws and jurisprudence contained in the classical fikih books and the classical tafsir books to be considered permanent truth. Meanwhile, the development of epistemology in the modern era is better known as an intellectual representation of shifting discourses. The truth is based on

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the worldview of subjectivity epistemology.\(^{60}\)

Hasan Hanafi stated that epistemology would be upright in terms of differentiation in the issues of *qath‘i, syak* and *dhan*.\(^{61}\) The epistemology of Islam requires the demand for truth based on the wisdom of sharia in worship and *mu‘amalah*, while *jabil* (liberal and secular) are unable to find a way to understand the truth.\(^{62}\) Epistemology aims at a comparative work of study between the meanings of traditional teaching, traditional metaphysics, and modern secular philosophy.\(^{63}\)

Islamic epistemology is essentially more identical as a mediation of representation between reality and the overall existence of reality with a study approach through intellectual analysis that responds to the whole simple reality from God’s creation.\(^{64}\) Humans never know in detail the perfect reality of God’s creation, even humans only know through sensing. Thus, epistemology is interested very much in the problem of harmonizing integration or synthetics between divine and human knowledge or between revelation and reason.\(^{65}\) Islamic epistemology does not work simply but requires a pattern of total persistence work\(^{66}\) to result in knowledge that is free from the will of the soul of manifestation of the truth. Finally, many intellectuals want scientific Islamization and

\(^{60}\) Dahlen, *Islamic Law...*, p. 343.


the science of Islam, Islamology and Islamization.

A legitimate boundary rule which sometimes strikes the corridors is needed considering a veiled region of knowledge like an unseen (gaib) realm or a knowledge that sometimes cannot be given a form like mabsus realm. Meanwhile, there is knowledge that can be sensed which is syahada realm. The epistemology of Islam is based on a rational doctrine that compares the conceptions (tashawur) and certainty of God in the heart (tashdiq) with which human knowledge requires an intuitive principle.

An example of Islamic epistemology application based on quantum scientific epistemology about the truth of the Qur’an is regarding the mummy of Pharaoh which tells the life of Pharaoh in IX century before the Qur’an was revealed. This prompted Maurice Bucaille to examine the science of Pharaoh’s mummies by comparing them to the biblical, anthropological sciences, historical sciences, medical science, tafsir books and laboratories. The mummy was discovered in 1898 AD and in the old Hebrew bibles there was no story about Pharaoh, thus the Bible did not tell anything about Pharaoh. He also examined the history books and tafsir in Islam by connecting with the story of Egypt which always mentioned isra ’iliyat story about Pharaoh. The Qur’an tells the story of Prophet Moses and Aaron dealing with Pharaoh. Medical studies state that Pharaoh’s mummy has been known for a long time but has not been thoroughly examined. Then, Bucaille took the mummy with permission from Egypt President, Anwar Sadat, to the laboratory in France. The relationship between the narrative of the Qur’an and the real data about the mummy has not been understood based on the modern science. This led to a big discussion between the Qur’an and science responded by Bucaille by comparing the Qur’an and other scientific knowledge. In the Old Testament in nine centuries the story of Pharaoh was untouched, and he then compared it to Bible, while Muslims were very confident

that Pharaoh’s mummy was still in Egypt. The discussions on the Qur’an are unique since it emphasizes the text between religious and non-religious inability of humans to explain through materialist logic. Finally, the mummy was examined in French archaeological laboratory directly chaired by Maurice Bucaille as a surgeon that the results proved the remaining iodine in Pharaoh’s body ensured that he drowned in the sea as stated in the Qur’anic story.69

The Islamic epistemology standard is objective normative that it agrees in interpretation based on the views of Islamic expert majority who synergizes with the latest science. Every interpretation or science finding usually follows the paradigm shift according to benefit development. Unification of benefit in a bond of natural and scientific law is analyzed by analogy and formal reason and is evaluated into a correct rule. The epistemology of Islam should follow and fulfill both the demands of religion and spirit of life; hence, the lives of Muslims are not left behind in the development of the era.

Ibn Taimiyah contended that epistemology is a governed work, yet it is necessary to really keep *ghaflah mazmum* (blameworthy negligence), some Muslims strictly maintain *salamah batin* (internal protection) that they come into mistakes due to forgetting the obligation of epistemology. Even, between *salamah batin* and the hampered evil plan is not different from between *selamah qalb* (spirit protection) from knowing evil. Making mistakes and negligence are included as unclean acts that must be carried out in *thaharah wajibah*.70

Muslims may employ epistemology to expand the understanding of the holy texts through the use of *salim* reasons, which is a reason that does not want the slightest bit of evil. Every epistemological work based on *salim* reason will always result in righteous knowledge, that is, knowledge that promotes goodness will always be accepted anywhere and anytime.

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Willingness to valid truth must be carried out by conceptions unification of each epistemology which must rely on representative knowledge. Therefore, this is different from naturalistic epistemology which performs a combination of every human thought and knowledge based on human mental life such as emotion forming cognitive or forming mathematical logic. The naturalistic epistemology is not normative where knowledge is plastered from nature rather than reason manipulation.

The epistemology of Islam actually follows the principle of the middle way between the combinations of divine truth, science and nature obtained based on contemplative interpretations which are elucidated through the deepest interpretations. Epistemological autonomy uses equilibrium reflection between justifications associated belief. The epistemology of Islam integrates the whole of rationalism, empiricism, and intuitivism in the area of divine to prophetic knowledge.

Disagreement epistemology is a debate that respects rational demands when someone disagrees with others who question peer epistemic about the described problem. Epistemology is a belief in the best possible products. The focus of epistemology shows respect for analytical standards as real. Therefore, epistemology in uniting comprehensive knowledge in Islam in the present context introduced a new term considered the same, that is Islamization, epistemological evolution to an explanation that follows changes in the moral of science, and even caring for mind and matter in the view of formal and functional logic.

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With the development of Islamic epistemology, the steps of Western observation in Islam are needed to adopt in Islamization. In Islamic studies, Islamology study considered as perfect is known in the birth of *fikih* and *tafsir* books, this causes the search for new knowledge to depend on the knowledge previously explored. Meanwhile, the efforts to Islamize of sciences are an attitude of expansion towards Islamic science discourse which tries to merge science knowledge in the West into Islamic studies and modernity. In addition, there is an Islamic program which was initiated by Ali Syariati who sought the development of Islam towards prosperity by emphasizing the aspect of Marxism which needs to be improved in the development of Islam today.

**Conclusion**

The urgency of epistemology is the emergence of representationalism understanding of truth that is in which useful ways are responses to tradition and personal maturity.

*Bayani* Islamic epistemology is characterized by *ijtihad* (authentic study), *tarjih* (authentic reconstruction), *tadqiq* (detailed study), and *tahqiq* (tracing accuracy). *Bayani* Islamic epistemology rejects the science study system based on the method of *tasyiqiq* (double meaning), *tabrir* (liberal), and *taqiyah* (hypocritical). The idea of Islamic epistemology utilizes progressive reasoning by reconstructing the authentic reasoning from its position as *aql al-mukawwan* (objectification of rationality) to *aql al-mukawwin* (subjective rationality).

Thus, the epistemology of Islam has relied on the truth of grammar (*bayani* epistemology) so it must be transferred to applied epistemology. Epistemology focuses more significantly on what is the best we can do. Common studies generally use the “get-go” epistemology. The Islamic epistemology is interested very much in the problem of harmonizing integration or synthetics between the knowledge of God and human knowledge or between revelation and reason.
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