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# Epistemology of Knowledge: Bridging Western and Islamic Thought

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## Abstract

**Objective:** This study aims to examine the epistemology of knowledge by bridging Western and Islamic thought, and analyze the potential integration of these perspectives in the development of knowledge. The main objective of this research is to understand how epistemology is viewed within the contexts of Western and Islamic thought and explore the possibility of a more holistic integration between them. **Theoretical Framework:** The theoretical framework of this research is based on classical Western epistemology, which emphasizes reason and empiricism, compared to Islamic epistemology which emphasizes revelation, intellect, and experience in understanding truth. These two theories are analyzed to identify fundamental similarities and differences in the formation of knowledge. **Literature Review:** The literature review covers studies on epistemology in Western philosophy, including thinkers such as Descartes, Kant, and Dewey, as well as epistemological perspectives in Islamic tradition through the thoughts of Al-Ghazali, Ibn Sina, and Al-Farabi. The review also examines recent studies on the dialogue between Western and Islamic knowledge systems, focusing on efforts to integrate these two systems of knowledge. **Methods:** The research method used is a qualitative approach with a comparative analysis. Data is collected through literature studies that discuss Western and Islamic epistemological perspectives, as well as previous research relevant to the theme of this study. **Results:** The results of the study show that there are fundamental similarities in the pursuit of knowledge between the two perspectives, although there are differences in reasoning approaches and ontological foundations. **Implications:** The implications of this research highlight the need for an interdisciplinary approach in education and the development of knowledge that accommodates both perspectives. **Novelty:** The novelty of this research lies in the development of the concept of integrating Western and Islamic epistemology, which has not been widely explored in previous studies.

**Keywords:** epistemology of knowledge, western perspective, Islamic perspective, knowledge integration, philosophy of knowledge.

## INTRODUCTION

Epistemology, or theory of knowledge, is one of the main branches of philosophy that studies the origins, properties, and limits of knowledge. As the basis of all human understanding, epistemology has an important role in how we acquire, verify, and organize knowledge. Historically, two great traditions, Western thought, and Islamic thought, have

developed different epistemological views, although both aim to explain the way humans understand the world [1].

Western epistemological thought is rooted in ancient Greek philosophy, which was influenced by figures such as Plato and Aristotle, and was further developed through Descartes' rationalism and Locke's empiricism. Western epistemology often emphasizes the role of human ratio and sensory experience in acquiring knowledge. In contrast, Islamic epistemology, which has its roots in the revelation of the Qur'an and Hadith, views knowledge as the result of a blend of revelation, reason, and human experience. Major figures in Islamic epistemology such as Al-Ghazali, Ibn Sina, and Al-Farabi put forward the view that true knowledge can only be obtained if one combines common sense with divine revelation [2].

When these two traditions of thought are compared, there is a profound difference in the approach to the sources of knowledge. On the one hand, Western thought often prioritizes the ability of humans to observe and analyze the physical world through scientific methods. On the other hand, Islamic epistemology views revelation and spirituality as important and indispensable sources of knowledge. Nonetheless, this difference does not mean that the two cannot be integrated. On the contrary, there is great potential to build a bridge between these two thoughts, which could enrich and expand the scope of epistemology in the modern world [3], [4].

The importance of this research lies in efforts to bridge the gap between Western and Islamic thought in the field of epistemology. Given globalization and the increasing interaction between cultures, a deep understanding of epistemology that is inclusive and holistic has become very relevant. This research aims to explore how these two epistemological traditions can complement each other, not only to enrich the world of philosophy but also to contribute to the development of science more broadly. One of the main objectives of this study is to show how Western and Islamic epistemological thought can be combined to create a more comprehensive framework for understanding the world [5]–[7].

The main indicators that will be analyzed in this study include knowledge sources, knowledge collection methods, and limitations in understanding knowledge according to these two traditions. This research will also delve deeper into how the principles of Western and Islamic epistemology can be interconnected, as well as how the integration of these two perspectives can form a new paradigm in the development of science in the modern world. For example, a more rational and scientific Western epistemology can be combined with a more transcendental approach to Islam, resulting in a more holistic approach to understanding the world and developing knowledge [8]–[10].

The long-term impact of this research can bring significant changes in the field of education, especially in the teaching and development of science. By integrating Western and Islamic epistemology, educational approaches can become more inclusive, by accommodating different ways to acquire and understand knowledge. This can encourage the birth of new methods in scientific research that are more comprehensive and prioritize a balance between ratio, empiricism, and spirituality [11].

In its context, epistemology understood from both Western and Islamic perspectives has different but complementary approaches so that it can determine the truth of how a science works. Epistemology with its specific models will form a model of the truth of a science. In fact, at a certain stage, the truth that is always sought can be the basis for action in human civilization, both in the Western and Eastern worlds [12].

The relationship between epistemology and philosophy can be likened to a tree and its branches. The philosophy tree has branches in the form of subdisciplines: philosophy of science, ethics, aesthetics, philosophical anthropology, and metaphysics. This branch of philosophy of science ultimately has branches and subdisciplines, namely logic, ontology,

epistemology, and axiology. However, the field of philosophy of science can be simplified into three fundamental questions, namely: what we want to know (ontology), how to acquire knowledge (epistemology of cognition), and what is the value of such knowledge to humans (axiomology) [13].

This research tries to position the epistemology of science in the perspective of the West and Islam. Several similarities and differences have different but complementary approaches. In addition, this integration of epistemology also has the potential to enrich the human perspective on the world and itself. In an increasingly fragmented and challenging world, bridging differences in epistemological thinking can help create a more constructive dialogue between different cultures and intellectual traditions. As such, this research is not only relevant for the fields of philosophy and science but also for efforts to build a deeper understanding of the similarities and differences in the various traditions of thought in the world [5].

This research is expected to make an important contribution to enriching global intellectual insights and facilitating the development of wider science, by bridging two major traditions that have a great influence on human thought [14], [15].

In addition, the article will examine the sources of science from both Western and Islamic perspectives. Epistemology is a scientific theory that deeply discusses 3 main issues, namely the source of science, the scientific method, and the truth of Western science compared to Islamic science.

## LITERATURE REVIEW

Epistemology, as a branch of philosophy that studies the origins, structures, and limits of knowledge, has flourished in both Western and Islamic traditions. In this context, many studies have addressed the differences and similarities between these two epistemological traditions as well as their potential integration to enrich our understanding of knowledge [16]–[18].

In Western epistemology, some key figures such as René Descartes, John Locke, and Immanuel Kant have played a major role in developing a rational and empirical approach to knowledge. Descartes, for example, put forward a methodology of radical scepticism and an emphasis on the subject of thinking (cogito), which placed the human intellect as the main source of knowledge. Locke, with his empirical argument, argued that knowledge comes from sensory experience and that the human intellect is a tabula of taste that only acquires knowledge through experience. Kant, through his theory of criticism, attempted to combine rationalism and empiricism by introducing the concepts of sensory and a priori categories that shape the human experience [19]–[21].

On the other hand, Islamic epistemology has a more inclusive view of knowledge, in which revelation, reason, and experience are the main sources of knowledge. Al-Ghazali's thought, for example, emphasizes the importance of balancing reason and revelation in acquiring true knowledge. Al-Ghazali argued that reason has limitations in understanding reality and that only revelation can provide a deeper knowledge of God and the universe. Ibn Sina (Avicenna), with his rationalist approach, developed a more systematic view of the relationship between reason and revelation, considering the two as two complementary paths in understanding knowledge [22], [23].

The importance of dialogue between Western epistemology and Islam has become a theme that has been increasingly discussed in recent decades. Some researchers, such as Muhammad Iqbal, have proposed that to achieve a more holistic understanding of knowledge, these two traditions need to be integrated. Iqbal, in his work *The Reconstruction of Religious Thought*, suggests that rational Western thought can be combined with a spiritual dimension in Islamic epistemology to create a more comprehensive framework for understanding the world. In addition, much of the contemporary literature examines the

relevance and potential integration of these two epistemologies in the context of globalization and cultural pluralism [24], [25].

Recent studies have also shown that this integrative approach can enrich the development of science, especially in the fields of social sciences and humanities, by creating a new paradigm that pays attention to universal values such as the balance between ratio and spirituality. This research that connects Western and Islamic epistemology offers great potential to generate new insights in education, scientific research, and even in solving global problems that require a more holistic and open perspective [26], [27].

Thus, the study of Western and Islamic epistemology and its integration is not only important in an academic context but also relevant to addressing intellectual and practical challenges in an increasingly connected and complex world.

## METHODOLOGY

The method used in this study is library research by collecting information from writings (literacy) related to the theme discussed, namely Epistemology of Western Perspective and Islam. This data was taken by researchers from documentation sources in the form of books, research journals, and relevant articles. The discussion approach applied is descriptive-analytical, which explains and describes the main ideas related to the topic being discussed. Furthermore, the information is presented critically through primary and secondary literature sources related to the theme [13], [28], [29].

**Table 1. Research Method**

| Aspect                 | Description  |
|------------------------|--|
| Type of Research       | Library Research   |
| Data Sources           | Documentation sources in the form of books, research journals, and articles relevant to Western and Islamic epistemology.  |
| Approach               | Descriptive-Analytical   |
| Purpose of Approach    | To explain and elaborate on key ideas related to Western and Islamic epistemology, and critically compare both perspectives.   |
| Library Sources        | Primary Sources: Books and articles written by key figures in Western and Islamic epistemology.<br>Secondary Sources: Research journals and articles that discuss the relationship or comparison between Western and Islamic epistemology. |
| Data Collection Method | Collecting information from various relevant literature, such as books, journals, and articles related to the theme of Western and Islamic epistemology.   |
| Analysis Method        | Descriptive Analysis: Presenting explanations of ideas and concepts found in the literature.<br>Critical Analysis: Critically evaluate the views and approaches within each epistemological tradition.                                     |
| Research Objective     | To understand the differences and similarities between Western and Islamic epistemology, as well as the potential integration of both perspectives.  |

## RESULTS AND DISCUSSION

Etymologically, epistemology comes from the Greek word episteme which means knowledge or science, and logos which also means knowledge. Epistemology seeks to answer the question "What can we know, and how do we know it." From these two

understandings, it can be understood that epistemology is the science of knowledge, or thinking about knowledge. Some state that episteme means knowledge or science, while logos means the theory of the nature of knowing and how we know [30].

Initially, the term epistemology was used to distinguish between two branches of philosophy; epistemology and ontology. Epistemology can be interpreted as the study that analyzes and critically assesses the mechanisms and principles that form beliefs. The question of epistemology occupies such an important subject that the modern Muslim philosopher Muhammad Baqir al-Shadr stated, "If the sources of human thought, criteria, and values of knowledge are not established, then it is impossible to conduct any study, whatever form it takes" [31].

In the world of philosophy, epistemology is a branch of philosophy that talks about the nature of science, and at the same time makes science a process, namely an effort to think systematically and methodically to find the principle of truth contained in a study of science. Epistemology asks what is the object of study of a science, how far the level of truth can be achieved, and how truth can be achieved in the study of science; objective, subjective, absolute, or relative truth [32], [33].

In Azizy's view, Epistemology is a philosophy of science that tends towards autonomy. Epistemology seems to speak for itself, dissecting itself more deeply. It is related to what to know and how to know knowledge. Epistemology or the theory of knowledge is then interpreted as a branch of philosophy that deals with the nature and scope of knowledge, its preconceptions, and foundations, as well as the general reliability that can be understood to recognize something like science [34].

However, as stated by Gadamer, considering that the subject of science is human beings, and human beings live in a limited space and time, the study of science is always within the boundaries, both the boundaries that encompass human life, and the boundaries of the object of study that are the focus of it, and each of these boundaries always brings certain consequences [35].

## **Epistemology in Western Perspectives**

In the Western tradition, epistemology often focuses on rationality and empiricism. Knowledge is considered valuable when it can be tested and proven by scientific methods. According to the Western perspective, sources of knowledge include experience, observation, and logic. Locke made a major contribution to Western epistemological thought, which emphasized the importance of reason and experience as the foundation of knowledge. Scientists have different views on describing epistemology. Louis O. Kattsoff, for example, classifies epistemology into six, namely rationalism, empiricism, phenomenology, intuitionism, scientific method, and hypothesis. Meanwhile, Pradana Boy ZTF classifies them into three, namely rationalism, empiricism, and criticism. In this paper, epistemology in the Western perspective is only described through three populist epistemological concepts (the concepts of positivism, phenomenology, and pragmatism are already represented by the thought of Rationalism, Empiricism, and Criticism. In the author's view, the three epistemological concepts are considered to "represent" or scope the other core points of Western philosophy [36].

### **Rationalism**

In general, rationalism is a philosophical thought that emphasizes reason (ratio) as the main source of knowledge. This shows that the contribution of intellect is greater than the contribution of the senses, so it is acceptable to have an innate structure (idea, category). In the epistemological view of rationalism, science can't be formed solely based on facts and empirical data (observations). In classical times, the school of rationalism was pioneered by Plato, while in modern times it was pioneered by Descartes and Leibniz. These three figures are the most famous in the school of rationalism [37], [38].

In the debate between Plato and Aristotle's thought, the forerunner of rationalism and empiricism, it is clear that Plato emphasized reason more as a source of knowledge, while Aristotle emphasized more on the senses than on reason as a source of knowledge. According to Plato, the results of sensory observations do not provide solid knowledge, because they are constantly changing so their authenticity cannot be trusted. During his research, Plato discovered that there is truth beyond sensory observation called "ideas". The world of ideas is fixed, unchanging, and eternal. Unlike Aristotle, he believed that these innate ideas did not exist and did not give rise to such a world. It is recognized that sensory observation is changeable, impermanent, and ephemeral, but with sensory observation and continuous study of concrete objects and objects, reason/proportion will be able to liberate or abstract its ideas on concrete objects [21], [23].

It was René Descartes who laid the foundation for the rise of philosophy in Europe through his philosophy with a storm of doubt (doubting something). And to doubt something, one must be there to doubt it, because doubt is a form of thinking that means there is "I think then I am" (cogito ergo sum). It was the first solid offer for him. According to him, thinking is a certain truth. Is the problem of the human mind a problem of deception and deception or a problem of understanding and confirmation? This fact is the foundation of Cartesian philosophy and the starting point of philosophical belief in rationalism [39].

Meanwhile, Leibniz according to his understanding initiated the concept of fitrah (nature) and considered general ideas and principles as a hidden preparation in the soul that cannot be felt. He needs sensory stimulation to be able to switch to emotions. Basically, according to this school, rationalism does not deny the usefulness of the senses, but the senses are only a stimulator of the intellect and provide a report of the ingredients for the intellect to digest. The intellect regulates the material received from the senses so that valid knowledge can be formed. If the empiricism school uses the induction method, then the Rationalist school tends the deduction method. This school uses more logic in its decision-making [40]–[42].

## **Empiricism**

Etymologically, empiricism comes from the Greek word emporia/emperors which means experienced, known, and capable. The Latin word is experientia (experience). So, in terminology, empiricism is a doctrine that states that the source of all knowledge must be sought in experience or sensory experience which is the only source of knowledge and not in reason/relationship [43].

Thus, the adherents of empiricist epistemology return knowledge in all its forms to sensory experience. In classical times, the school of empiricism was pioneered by Aristotle, while in modern times it was pioneered by F. Bacon, T. Hobbes, John Locke, David Hume, and John Stuart Mill. According to Aristotle, sensory knowledge is the foundation of all knowledge. There is no natural idea that precedes it. However, according to him, true science is the science of universal concepts and meanings that reveal the essence and essence of everything [44]–[46].

Francis Bacon (1561-1626), an English philosopher who was born in London and educated at the University of Cambridge, studied science and believed that man cannot know many different realities without the influence of reason. Then according to Thomas Hobbes (1588-1678), sensory experience is the beginning of all cognition. Only what can be perceived by the senses is the truth, while intellectual knowledge (report) is nothing more than a combination of sensory data [39].

According to John Locke (1632-1704), all knowledge comes from experience, reason is like a white paper and will be described by the experience so that the so-called ideas are born, so that knowledge consists of connection and agreement (disagreement) of our ideas. This "idea" is certainly not a general idea or innate which is also called a category, but a description of empirical data [47], [48].

If Aristotle, F. Bacon, and J. Locke acknowledge the existence of the realm of reality with all the essences that exist there, it is different from David Hume who denies the existence of a mere physical substance which is the result of the disconnection of the senses, as well as the knowledge that changes naturally. Furthermore, David Hume points out that experience provides more confidence than logical conclusions/needs about cause and effect. Causation cannot be used to determine future events based on past events. It is an experience that provides direct and accurate information about the object being observed as a function of time and place [\[49\]](#).

Furthermore, J. Stuart Mill (1806-1873) argued that sensory experience is the true source of knowledge, that reason is not the source of knowledge but that reason is responsible for processing the data obtained from experience. Mill chose to use inductive thinking. He thought induction was important because his way of thinking shifted from the known to the unknown [\[50\]](#).

As a product of thinking, empiricism has its drawbacks, among others:

- a. Sensory limitations for example; Distant objects will appear small even though they are large, and the limited ability of the senses to report objects as they are will lead to erroneous conclusions about knowledge.
- b. Indra deceived. For example; In malaria patients, sugar tastes bitter, and hot air feels cold. This will give rise to false empirical knowledge.
- c. The subject is confused. For example; Mirages, are illusions where the object exists but cannot be reached by the senses.
- d. Weaknesses come from the senses and objects. For example; The senses (eyes) cannot see the buffalo as a whole and the buffalo cannot see its entire body. If humans look closely, then the buffalo's head is visible, and the buffalo at that time is indeed unable to show its tail at the same time [\[51\]](#).

## Criticism

There is a very clear contradiction between rationalism and empiricism, that is, between reason and experience as the source of intellectual truth. What exactly is this source of knowledge? Since both schools maintained their views, to "reconcile" the conflict between the two schools, Immanuel Kant identified himself as a German philosopher (1724-1804). Kant changed culture by combining rationalism and empiricism, forming a trend called criticism. Criticism is a philosophy introduced by Immanuel Kant when he began his journey to study the limits of rational capacity as a source of human knowledge, as well as the weaknesses of the sensory faculties [\[52\]](#).

Kant asked critically: What is the state of human knowledge? If people knew their cognitive state, would they fall into the chaos of truth? The main content of Criticism includes Immanuel Kant's views on intellectual, ethical, and aesthetic theories. This idea came about because there were three fundamental questions: First, what can I know? (Awareness); Second, what should I do? (morality); And third, what can I expect? (aesthetic). Therefore, from these three fundamental questions, three major works emerged that became evidence of his criticism, namely Critique of Pure Reason (1781), Critique of Practical Reason (1788), and Critique of Judgement Guess (1790) [\[53\]–\[55\]](#).

## Epistemology of Science in Islamic Perspective

In the concept of Islamic philosophy, the object of scientific research is the verses of God itself, namely the verses of God written in the holy book containing His words and the verses of God that are implied and contained in His creation, especially the universe and man himself. The study of the holy book will again give birth to religious science, while the study of the universe, in its physical or material dimension, gives rise to natural and exact sciences, including the study of human beings with other physical dimensions. However, the study of

non-physical dimensions, especially behavior, personality, and existence in various aspects of life gives rise to the humanities. The study of the three verses of God carried out at the level of meaning, trying to find their essence, gave birth to philosophy [56].

Therefore, when viewed from the subject matter, religion, science, and philosophy are all different, both in the methods they use and in the reach and essence of the truth they create. But if we look at the source, all three come from one source, namely His verses. In this case, the three are essentially interconnected and complementary to each other. Science is used to solve technical problems, philosophy provides a comprehensive foundation of values and knowledge, while religion leads to the realization of spiritual experience, entering the sacred dimension [57]–[59].

Religion from the point of view of doctrine, scripture, and prophetic existence is the field of study of religious science, but when viewed from the perspective of human understanding, thought, and interpretation of doctrine, Bible, God, and prophecy, then the study of human thought and understanding can enter humanistic research. Although the study of philosophy can provide explanations and concepts about God, teachings, and prophecies, it is speculative, and only religion can provide technical procedures on how to relate to God and live His teachings brought forth by His prophets and apostles. And it is written in the Bible [60].

Therefore, Islamic epistemological insights are essentially "monotheistic", and monotheism in the concept of Islam, is not only related to theological concepts but also to anthropological and epistemological concepts. Islamic epistemology does not recognize the principle of scientific dichotomy, as is now widely practised among Indonesian Muslims, which divides religious and general science, or sharia and non-sharia [61]–[63].

Islamic epistemology was born and developed dynamically over a long period. Its development is not only scientific but also due to political motivations and very strong ideological ties. Thus, in this article, the author deliberately "satisfies" the epistemological map introduced by Muhammad Abid al-Jabiri in his two major works; *Takwin al-âAql al-Arabi* and *Bunyah al-âAql al-Arabi*. According to al-Jabiri, Islamic epistemology, in general, has three forms, namely Bayani, Irfani, and Burhani [64]–[66].

## **Bayani**

Etymologically, Bayan means explanation (explanation). Al-Jabiri explains several definitions given by the Oral dictionary of al-Arabic, interpreting it as *al-fashl wa al-infishal* (separate and separate) with methodology and *al-dhuhur wa al-idhar* (clarity and explanation). Regarding the vision of Bayani's method [67].

Meanwhile, in terms of terminology, gender has two meanings: (1) as a rule in interpreting discourse, and (2) as a condition for producing discourse. The meaning of this term has only emerged recently, especially during the legalization period (*tadwin*). Bayani is a typical Arabic method of thinking that emphasizes the authority of the text (*nash*), either directly or indirectly. Direct means understanding the text as complete knowledge and immediately applying it without reflection; indirect means understanding the text as raw knowledge, requiring interpretation and reasoning. However, it does not mean that the intellect freely determines meaning and intent without relying on the text [68].

During the Shafi'i period (767-820 AD), Bayani symbolized a name that contained the meaning of containing *ushul/main* problem and developed into *furuâ* or branch. Methodologically, Shafi'i divides gender into five parts and levels, namely: 1) Bayan without further explanation of something that Allah has explained in the Qur'an as a provision for His creation, 2) Bayan whose parts are still global so that they require an explanation of the sunnah, 3) Bayan which is still global as a whole so that it requires an explanation of the sunnah, 4) Bayan sunnah as a description of something that is not contained in the Qur'an, 5) Bayan *Ijtihad* which is done with *Qiyas* for something that is not contained in the Qur'an or

the Sunnah. Of the five degrees of bayan, Shafi'I then stated that there are three main ones, namely the Qur'an, sunnah, and qiyas, then ijma is added.

In later developments, Bayani is no longer just a way of explaining difficult words in the Qur'an but a method of understanding a text, concluding it, and then making a systematic explanation of that understanding. The combination of fiqh methods and dialectical theology to build bayani epistemology seems to be very colourful.

To obtain knowledge, Bayani's epistemology takes two paths. First of all, respect the editing of the text using Arabic rules. Second, using the qiyas (analogue) method; which is the main principle of Bayani's epistemology. In the study of ushul fiqh, qiyas is interpreted as a legal decision on a problem based on another issue whose text has legal certainty due to the similarity of 'illat. Several things must be fulfilled in performing qiyas: 1) The existence of al-Ashl, which is a holy nash that gives law and is used as a measure, 2) al-far' which is something that has no law in the nash, 3) the law of al-ashl is the legal stipulation given by ash, 4) 'illah is a certain circumstance that is used as the basis for the legal decree of Ashl [69], [70].

An example of qiyas is the law of drinking wine made from dates. Wine made from pressed dates is called farau (branch) because there is no legal rule in the text and will qiyaaskan in khamr. Khamr is ash or pin because it is in the text (nash) and haram, the reason is (âillah) because it causes drunkenness. Therefore, alcohol is haram because there is a similarity between wine and khamr, which is both causing drunkenness.

According to al-Jabiri, the qiyas method as a way to gain knowledge in Bayani epistemology is used in 3 aspects, namely: 1) qiyas jali, where far'u has a stronger legal problem than ash, 2) qiyas fi ma'na al-nash where ash and far' have the same degree of law, 3) qiyas al-kahfi where 'illat ash is not clearly known and only according to mujtahid's estimate. This qiyas bayani method is not only to explore knowledge from texts but can also be developed and used to reveal non-physical (supernatural) problems [71].

## **Irfani**

Irfan comes from the Arabic word âarafah which means maârifah which means knowledge. But it is different from science. Irfan or maârifat is related to knowledge that is obtained directly through experience, while science refers to knowledge obtained through conversion (naql) or rationality (âaql). Therefore, in terminology, Irfan can be understood as the revelation of knowledge obtained through the illumination of God's nature to His servants after spiritual training carried out based on love [72].

Irfani's development is usually divided into five stages. First, the maternal phase, which occurred in the first century of the Hijri, in the form of zuhud behavior based on fear and the hope of reward (al-khauf wa al-rajaâ). Second, his birth occurred in the second century Hijri. If at first zuhud was performed out of fear and hoping for reward, then in this period under the hands of Robiah al-Adawiyah (801 AD), zuhud was performed out of love (al-hubb) to Allah, without fear or hope of achievement. Gift. Third, the phase of its development occurred in the 3rd and 4th centuries AH, Sufism leaders began to be interested in issues related to the soul and behavior, so Sufism became a religious science of virtue (morals). Fourth, the peak period occurred in the 5th century AD. It was at this time that Irfani achieved his glory. Irfani is a bright path for his characters to achieve recognition and eternity in monotheism and happiness. Fifth, the specification phase occurred in the 6th and 7th centuries AH. Thanks to the great influence of al-Ghazali, irfani became an increasingly well-known and developed method of thinking in Islamic society. At this time, the meaning of irfani was divided into two streams, namely Sunni irfani and theoretical irfani. Sixth, the period of decline occurred in the 8th century Hijri. Since this century, Irfan has not experienced development and even experienced a period of decline [73].

The epistemology of irfani is not based primarily on the text as Bayani, but on the kasyf, which is the revelation of the secrets of reality by God. Therefore, irfani knowledge is not

obtained based on the analysis of the text but by spiritual training, where with the purity of heart, it is hoped that God will bestow knowledge directly on him. It enters the mind, is conceptualized, and then presented to others logically. Thus, irfani knowledge is obtained at least through three stages, (1) preparation, (2) acceptance, (3) disclosure, by oral or written.

## Burhani

In Arabic, al-Burhan means clear argument. Other languages are al-isyarat (sign), al-washf (nature), al-idzhar (appear). In general, it means proof to justify something.

As a cognitive effort, Burhani's Epistemology is a rational movement that aims to find premises that produce valid conclusions. Burhani is a world of philosophy and science that began from the movement of translating foreign books, especially the works of Aristotle, in the Arab civilization. Since the translation of these books was motivated by a political will to support rhetoric against the disorder of Gnostic logic, it is not surprising that this context has had a tremendous influence. There is a very close relationship between the two in the state of Islamic theological and philosophical thought [74].

This Aristotelian analytical way of thinking first entered Islamic thought through an intensive program of translation of philosophical books during the reign of Al-Makmun. The first Islamic thinker to introduce and use the burhani method was al-Khindi. However, because the Bayani epistemology is still dominant and there are few references, the Burhani method is less resonant. Burhani's epistemology is increasingly developing in post-al-Razi Arab Islamic ideology. Burhani's method finally really found its place in the Islamic system of thought after al-Farabi.

Al-Farabi demanded that the Burhani facilities be original, basic, and necessary. The actual premise is the premise that brings confidence and confidence. A premise is said to be convincing if it meets three conditions: (1) believing that something (premise) exists or does not exist under certain conditions, (2) believing that something (premise) exists or does not exist under certain conditions, (2) believing that something is impossible otherwise, (3) believing that the premise of both beliefs cannot be otherwise. In addition, Burhani may also use some of the types of sensory knowledge, provided that the objects of sensory knowledge must always be the same (constant) when observed, everywhere, and at any time, and no one concludes otherwise [75].

## Integralization and Objectification; Responding to Kuntowijoyo's Epistemological Thought

In scientific consciousness with a Western-Islamic perspective, Kuntowijoyo stated that "secular science is the common product of all mankind, while orthodox science is the common product of all those who can believe".

He said this because the current thinking, according to him, is a product, participant, and consumer of secular science, because it was born from secularism. In particular, it is unwise for Muslim scientists to insult secular thought, but they should respect it by criticizing it and continuing on its path. Kuntowijoyo explained the importance of two steps aimed at responding to the encounter of Western and Islamic perspectives in the world of science. The two stages are integration and objectification [76].

Integration is the fusion of the wealth of human knowledge with revelation (God's guidance in the Qur'an and its application in the Sunnah of the Prophet), while objectification makes Islamic science a blessing for everyone. Simply put, here is an overview of the idea.

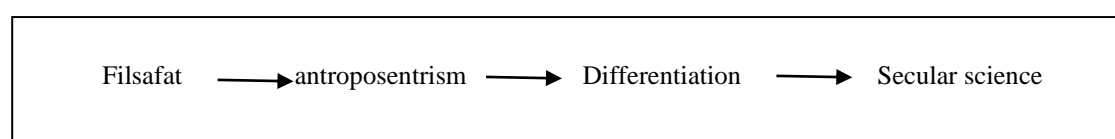
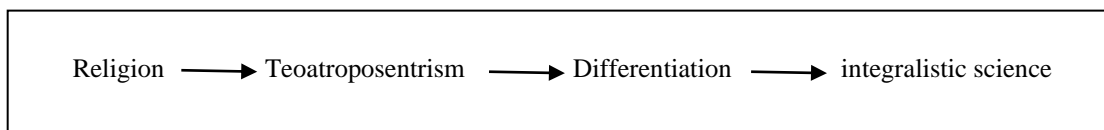


Figure 1. Growth Path of Secular Sciences

Western philosophy rejects ethnocentrism because it considers the source of truth to be human beings with all their potential. By placing man in the highest position and as a full subject, this is what is termed anthropocentrism. Differentiation is the separation between knowledge and elements of divine revelation. Meanwhile, secular science claims to be objective, value-free, and free from other interests.

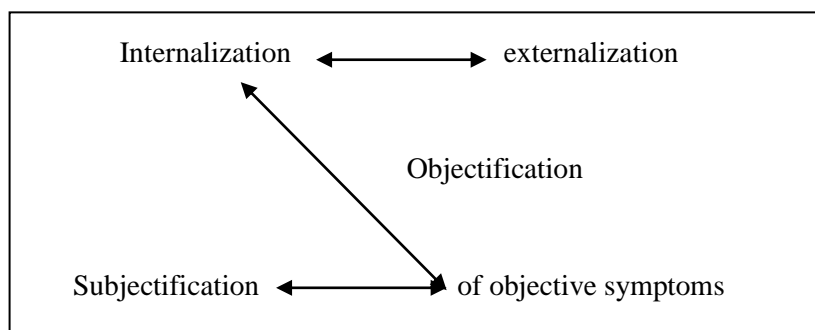


**Figure 2. Integralistic Growth Pipeline**

Religion is a symbol of human recognition with all its potential, inseparable from the element of divinity. But at the same time, the recognition of divinity is processed in the human human space. This kind of consciousness is termed the anthropocentrism. Dedifferentiation is the "re-reference" of human beings by uniting religion with science. Integralistic science is the goal and form of expected integration.

**Table 2. Western Studies and Islamic Studies**

|       | Era         | Source      | Ethics                    | Process<br>History | Science         |
|-------|-------------|-------------|---------------------------|--------------------|-----------------|
| West  | Modern      | Mind        | Humanism                  | Differentiation    | Secular, Otonom |
| Islam | Pascamodern | Revelations | Humanism-<br>Theocentrism | Differentiation    | Integralist     |



**Figure 3. Objectification flow**

Objectification is the process of translating internal values into objective categories. Starting from the internalization of values, not from the subjectification of objective conditions. Objectification is the dissemination of an internal understanding of Islamic values to everyone, both Muslims and non-Muslims. The mission of Rahmatan li al-alamin is the mission of this objectification project. But at the same time, objectification avoids subjectivity and dominance [77].

## CONCLUSION

Etymologically, epistemology is derived from the Greek word episteme which means knowledge, and logos which means theory (word, thought, conversation, theory, or science). Thus, epistemology refers to words, discussions, or theories regarding knowledge or science. Epistemology can be described as a branch of philosophy that examines the source (origin),

structure, method, and validity (validity) of knowledge. Epistemology is concerned with problems that include: a) philosophy, as the parent of all sciences that aims to seek the essence and truth of knowledge, b) methods, which aim to guide humans to acquire knowledge, and c) systems, which focus on achieving real truth about knowledge itself. Adherents of empiricism associate knowledge in all its forms with experience gained through the five senses. In the classical era, the school of empiricism was initiated by Aristotle, while in the modern era, it was continued by F. Bacon, T. Hobbes, John Locke, David Hume, and John Stuart Mill. According to Aristotle, knowledge gained from the senses is the basis of all knowledge. In the debate between Plato and Aristotle, which became the basic prototype of the Rationalism and Empiricism schools, it can be seen that Plato emphasized the intellect as the source of knowledge, while Aristotle emphasized the senses as the source of knowledge. The main content of Criticism is Immanuel Kant's views on: the theory of knowledge, ethics, and aesthetics. In the tradition of Muslim thought, there are at least three types of theories of knowledge that are often discussed, namely: First, rational knowledge represented by figures such as Al-Farabi, Ibn Sina, Ibn Bajjah, Ibn Tufail, and Ibn Rushd, among others. Second, sensory knowledge, is limited to the classification of sources of knowledge and no philosopher has yet developed this theory. And the third is knowledge gained through inspiration.

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### Author Contribution

All authors contribute equally to the publication of this paper, all authors read and agree to this paper, and all authors declare no conflict of interest.

### Conflicts of Interest

All authors declare no conflict of interest.

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