

Metaphysics in the Epistemology: A Critical Analysis of the Islamic and Western Philosophical Tradition.

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ABSTRACT

Western epistemology was greatly influenced by Greek philosophical ideas. In the course of history, epistemology has been dominated by patterns of thought that are rational, secular and free from religious values and beliefs. History shows that the Western Epistemology turned into a large school that became dominant: in the form of rationalism, empiricism, criticism, and intuition. Although it has various methods and approaches to acquire knowledge, in principle the building and its foundation have the same way of thinking that comes from a philosophy that upholds the mind and also relies on human sensory abilities. The West generally denies revelation as a source of knowledge and for Islam, Qur'an and Hadith are the main source of knowledge from authentic revelation. The result of this paper shows Western epistemology has a foundation and roots that are based on philosophical thinking that is far from the touch of religious values. Western epistemology in its manifestations is then limited to the acquisition of knowledge about the visible world such as sensory nature and not touching on other realms. Western epistemology focuses more on reason and senses as the main source of science, dichotomization, anthropocentrism, opposition to the spiritual dimension, relentless uncertainty, secularization, desacralization, and empiricism. While the Islamic epistemology views both sensory and metaphysical objects and recognizes the three sources of knowledge at once namely senses, reason, intuition. Each of these sources has different levels of ability so they cannot be separated and must be used proportionally. The object of knowledge in Islam is not only empirical, but also metaphysical. The source of knowledge in Islam is also different from Western epistemology. If the West only recognizes the senses and ratios, then in the Muslim view, knowledge comes from God obtained through: the senses, true narrative (khabar sadiq), and intuition.

Keywords: Epistemology, Islam, Metaphysics, Revelation, West

ABSTRAK

Epistemologi Barat sangat dipengaruhi oleh ide-ide filosofis Yunani. Dalam perjalanan sejarah, epistemologi didominasi oleh pola pikir yang rasional, sekuler, dan bebas dari nilai-nilai dan kepercayaan agama. Sejarah menunjukkan bahwa Epistemologi Barat berubah menjadi mazhab besar yang menjadi dominan: berupa rasionalisme, empirisme, kritik, dan intuisi. Meski memiliki berbagai metode dan pendekatan untuk memperoleh ilmu, namun pada prinsipnya bangunan dan fondasinya memiliki cara berpikir yang sama yang bersumber dari filosofi yang menjunjung tinggi pikiran dan juga mengandalkan kemampuan indera manusia. Barat pada umumnya menyangkal wahyu sebagai sumber ilmu dan bagi Islam, Alquran dan Hadis adalah sumber utama ilmu dari wahyu otentik. Hasil penelitian ini menunjukkan bahwa epistemologi Barat memiliki landasan dan akar pemikiran filosofis yang jauh dari sentuhan nilai-nilai agama. Epistemologi Barat dalam manifestasinya kemudian terbatas pada perolehan pengetahuan tentang dunia yang terlihat seperti alam inderawi dan tidak menyentuh alam lain. Epistemologi Barat lebih menitikberatkan pada akal dan indera sebagai sumber utama ilmu pengetahuan, dikotomisasi, antroposentrisme, penentangan terhadap dimensi spiritual, ketidakpastian yang tiada henti, sekularisasi, desakralisasi, dan empirisme. Sedangkan epistemologi Islam memandang baik objek inderawi maupun metafisik serta mengenal tiga sumber ilmu sekaligus yaitu indera, akal, intuisi. Masing-masing sumber tersebut memiliki tingkat kemampuan yang berbeda sehingga tidak dapat dipisahkan dan harus digunakan secara proporsional. Objek ilmu pengetahuan dalam Islam tidak hanya empiris, tetapi juga metafisik. Sumber ilmu dalam Islam juga berbeda dengan epistemologi Barat. Jika Barat hanya mengakui indera dan rasionya, maka dalam pandangan Muslim, ilmu berasal dari Tuhan yang diperoleh melalui: indera, narasi yang benar (khabar sadiq), dan intuisi.

Kata Kunci: Barat, Epistemologi, Islam, Metafisika, Wahyu

PREFACE

Historically, philosophy is originated from metaphysics. What kind of questions are the universe; what is its origin; what is reality; what is the nature of the soul; what is the body; how is the relationship between soul and body? These are the first questions that made humans think then they made themselves try to answer them.¹ From this curiosity, various kinds of efforts were made to get the answer yet made various kinds of answers are arose, which not only as complement to each other but also often conflict with each other. As for this, metaphysics is inextricably related with epistemology.²

This confrontation is related to the "legality" of scientific metaphysics as one of the achievements of human knowledge. Various critical questions were asked to sue metaphysics. That is, the objection to metaphysics is because the

concepts of metaphysics cannot be verified, are not concrete, and are not positive. In addition, metaphysics is also considered unpracticable. The term metaphysics is just coincidence. The name metaphysics is not from Aristotle but the term was given by Andronikos from Rodhos (Rodi). They compiled Aristotle's works in such a way about the first philosophy, concerning metaphysics which was placed after physics. So metaphysics is a word that is accidentally placed after physics.³ Same goes to knowledge in a civilization, it has a certain style in accordance with the paradigm and worldview that develops in it, so does the pattern of knowledge that develops in the Western world. According to Adian, knowledge that develops there has characteristics such as rational, secular, pragmatic and tends to lead to forms of exploitation of the surrounding environment. This fact is inseparable from the influence of culture and the origin of sources rooted in Greco-Roman and Judeo-Christian traditions, which in the middle ages sought to separate themselves from the hegemony and confinement of religious (Christian) authority.⁴

As for what it meant by epistemology of science is to provide clarity on issues related to how to obtain knowledge. Therefore, the epistemology of science deals with the procedures and processes that enable a person to acquire knowledge. It should be remembered that the senses and reason are not the only tools that can be used to capture non-physical realities because besides reason, humans are also gifted by God with the heart (intuition) that can be used for that purpose. Although the senses, intellect, and heart are both capable of capturing non-physical objects, they actually use different approaches and methods (methods).

The epistemology of scientific development in the West which is minus the transcendental axiology delivered the paradigm of rationalism and empiricism,⁵ which means it has degraded human integrity and scientific culture. With the empirical paradigm, it means only recognizing the meaning and source of knowledge from the senses and ratios, this paradigm is then supported by the idea of secularization.⁶ The progress of the field of rationalism-empiricism in the West, inevitably spread to the Islamic world, and even possessed the substance of Islamic sciences. Such a historical position is often not understood by some Muslims, they then love the progress achieved by the West and want to transform it into the Islamic world. In the sentence of Hossein Nasr, the Islamic world today has caused chaos and confusion in the Islamic education curriculum, because it imitated blindly on Western models that were blended with the models maintained in the Islamic educa-

tion system.⁷

So this paper will attempt to describe metaphysics in the epistemology of Islam and the West including the weaknesses and negative effects of Western epistemology.⁸ Departing from the background above, there are two formulations of the problem related to this, such as: What is metaphysics in the Epistemology of Islam and the West? And what are the weaknesses and negative impacts that they cause?

DEFINITIONS OF METAPHYSICS AND EPISTEMOLOGY

Etymologically, metaphysics comes from Greek term, *ta metata physika*, meaning “after or behind physical reality”⁹. The Metaphysical Study explains the study of existence or reality. Humans unconsciously always have curiosity about the origin or nature of objects (physical) in the world. Every knowledge known to man requires scientific interpretations. Talking about the reality of an object is an activity that has no starting point because the problems studied cannot be solved by the scientific paradigm. Science seeks to solve existing problems with theoretical conceptions, assumptions, postulates, theses, new paradigms, new problem solving, and imagination will be able to open possibilities or opportunities to get answers. The existence of metaphysics in science provides many insights into how metaphysics is a substantive thing in examining further scientific concepts in supporting human glory in thinking and analysing.

While the definition of epistemology comes from Greek (episteme: knowledge, science and logos: knowledge, information). It can be said that epistemology is a theory of knowledge or knowledge of knowledge. This term later became popular in the West as a term to refer to theories relating to problems of knowledge that can be obtained by humans. Epistemology in English is better known as the “theory of knowledge”. Epistemology comes from the word “episteme” which means knowledge and “logos” means theory or science. Whereas according to the term Arab scholars are referred to as *Nazhariyah al-Ma’rifah*.¹⁰ More specifically, epistemology is one branch of philosophy that examines deeply and radically about the origin of knowledge, structure, methods, and validity of knowledge.¹¹ Whereas Islamic epistemology in terminology is a branch of philosophy that discusses the basics of knowledge, sources of knowledge, characteristics of knowledge, measures of truth in knowledge and ways to obtain knowledge based on the development of Islamic thought.¹²

The object of epistemology is “all the processes involved in our efforts to acquire knowledge.”¹³ The process of acquiring this knowledge is the target of the theory of knowledge and at the same time serves to deliver the achievement of the objectives of epistemology. Epistemology is essentially more related to and closer to philosophy. In epistemology there are efforts to gain knowledge and then develop it. These activities are pursued through philosophical and analytical contemplation. In addition, there are those who think that epistemological problems are part of psychological problems. This difference in the view of the existence of epistemology (whether it is philosophical or psychological) seems to be a consideration to justify and judge the epistemology is essentially a complicated and controversial matter.¹⁴

METAPHYSICS IN WESTERN EPISTEMOLOGY

In the context of thought, culture and civilization, the Western term (western) refers to civilization and culture that was formed through elements of Greco-Roman and Judeo-Christian culture mixed with other cultures such as Germany, Celts and Slavs. Later, Western culture and civilization also consisted of elements of thought movements such as humanism, renaissance, protestant renewal movements and enlightenment century thought movements (age of enlightenment) which were later formed through the colonialist movement in the 15th to 20th century AD but at the level of epistemological studies, the foundation on which Western epistemology was founded was Cartesian philosophical thought or Rene Descartes (1596-1650 AD) with its rationalism flow.¹⁵ The method developed by Descartes in building epistemology which later became a milestone for this modern epistemology was a sceptical method (also called methodical doubt). On this methodological building, Western epistemology then stands with the dominance of rationalism and foundationalism. It is called rationalism because it uses ratios or reason as the only tool to arrive at definite and certain knowledge. It is called foundationalism because according to Western epistemology, the foundation for the truth of a knowledge is the existence of a priori propositions that are rationally convincing and indubitable.

The issue of Western scientific epistemology which is only materialistic pragmatic is certainly not separated from the ontological view of science that does not recognize the existence of metaphysical realities, as understood by Western society that at this time the era is positivistic. Science has left the theological and metaphysical era. Only rational-empirical truths (positivism

characteristics) can be trusted. The consequences of this view are of course the values of morality that cannot easily be understood positively are abandoned, even though in fact those values can be taken into consideration in determining the direction of the development of science and even underlying it.

The journey of the history of Western epistemology then produced four schools of epistemology which were quite dominant in the Modern Western world. The four schools are rationalism, empiricism, criticism and intuitionism. The first is Rationalism. It can be defined as a notion that strongly emphasizes reason as the main source of human knowledge and the last authority in determining the truth of human knowledge.¹⁶ This flow is usually attributed to several Western scholars, including Rene Descartes, Spinoza, Leibniz and Christian Wolf. Although the actual roots of thought have been found in the thinking of classical philosophers such as Plato and Aristotle.¹⁷ This notion assumes that there are certain basic principles of the world, which are rightly recognized by the human ratio. These first principles originate in the human mind and are not explained from experience, even empirical experience depends on this principle. Even though rationalism strongly emphasizes the function of ratios in achieving knowledge, it does not mean that rationalism denies the role of the senses in gaining knowledge. Sensory experience is needed to stimulate the work of reason and provide materials so that reason can work. However, for the arrival of humans in the truth is solely with reason.¹⁸ For rationalism the data carried by the senses is still unclear and chaotic and sometimes even deceptive. Mind then arranges the sense reports so that correct knowledge can be formed.

Second is Empiricism. It comes from Greek name as "empiria" which means experience. This flow appeared in England which was initially pioneered by the Bacon Franciscans (1561-1626 AD). Empiricism is a school that makes experience a source of knowledge. This stream assumes that knowledge is gained through experience by means of observation or sensing. In contrast to the rationalism that makes human reason the source and guarantor of the certainty of the truth of human knowledge, empiricism views only sensory experience as the only source of truth and certainty in human knowledge.¹⁹ The flow of empiricism is attributed to several Western scholars including Francis Bacon, Thomas Hobbes, John Locke, George Berkeley, David Hume.²⁰ Inductive verification method is a method offered by empiricism in testing the validity of human knowledge.²¹ This method works by testing

human knowledge based on empirical scientific evidence and using inductive methods; to draw general conclusions from specific things or phenomena.

Third is criticism. It is a stream of epistemology developed by Immanuel Kant (1724-1804 AD). He was a German philosopher who tried to make efforts to resolve sharp differences between the two schools.²² Kant still recognizes that reason can attain the truth, for that he then set out the conditions for achieving the truth of reason. Kant's philosophy sought to overcome the contradictions of the two schools (rationalism and empiricism) by showing which elements exist in reason. Fourth is Intuitionism. In subsequent developments Western epistemology was then supplemented by the emergence of the school of intuitionism pioneered by Henry Bergson (1859 - 1941 AD). For Bergson, the senses and human reason are both limited in understanding the reality as a whole. Based on the weakness of reason and senses Henry Bergson then developed high-level abilities possessed by humans name as intuition.²³ According to him, intuition means to know directly and instantly. The main element of knowledge is the possibility of a form of direct (intuitive) appreciation, in addition to experience by the five senses.

Empiricism is the most decisive in rejecting metaphysics, even the school of philosophy that reached maturity, the rejection of metaphysics has become its goal. The phrases about everything outside exist things need to be rejected because pretending to be a cognitive expression, the metaphysical expression actually does not say anything so it is meaningless.²⁴ Western epistemology has its own characteristics that are influenced by paradigms, rationale and other influences which then form a characteristic that distinguishes from one another. First, intellect and five senses as the main sources of human knowledge. Second, dichotomisation. Third, anthropocentrism. Fourth, opposition to the spiritual dimension. Fifth, secularization. Sixth, desacralisation and the last is empiricism.

The interest in modern science that is so strong with its physical law, has made humans as materialist beings who are biologically bound to and driven by mechanical laws, just as in machines or animals. This situation of development has finally undermined human integrity, (The potential of humans capable of reaching supra-empirical and transcendental entities has been degraded to empirical matters with all the consequences of its methodology) and devastated the basic foundations of the integrity of its dynamic existence and ignore the nature of his majesty. This attitude has *given birth* to what it's called the disease of civilization. The choice of scientists towards modern

science that is practical-technology is accompanied by building epistemology,²⁵ then *gave birth* to a new epistemology flow in modern science that was practical-technology and tended to let go of the axiology of science (moral, religious, and humanist values). Every epistemology stream of science is built to strengthen the building of knowledge (the body of knowledge) to compete with each other in the name of progress, whereas in fact it cuts off the human body and life into small parts that are mutually separate, under the pretext that they are easily analysed based on scientific specifications. On the other hand, the nature of life which has been understood as a sign of God's authority has been changed and claimed by the epistemological schools to become a workshop for exploration and exploitation to fulfil its desires

Then the material object of metaphysics is that all reality is seen from the side of existence. However, it is precisely at this point that many metaphysics get rejected. Some philosophical schools reject, at least doubting, the existence of metaphysics. Scepticism doubts the ability of human cognition. This stream does not believe that humans are able to get to such distant abstractions. Empiricism and positivism reduce human knowledge to mere sensory knowledge. Materialism reduces reality to the extent of material order, so the study of metaphysics as a study has no meaning.

As a civilization which sourced and influenced by Roman Greek rational civilization, science in the West has its own epistemological style that is different from the knowledge that developed in other civilizations. The western epistemology of knowledge is more empirically rational and separates itself from irrational and non-rational things. The schools of Ancient Greek philosophy greatly influenced the formation of this epistemological style. It can almost be said that the formation of Western epistemology is entirely rooted in philosophical ideas that developed without any touch of religious style at all. This is understandable because the West had experienced psychological trauma and self-confidence in dealing with religion (Christianity) which had imprisoned freedom of ratio and the minds of its people. In relation to religion and spiritual life, Western epistemology appears as an unbalanced epistemology. Unbalanced between physical and spiritual aspects, between material and immaterial, between the world and the hereafter, between the ratio and the soul. Likewise in religious matters, Western epistemology seeks to distance itself from the influence and involvement of religion in an effort to develop and produce knowledge.

METAPHYSICS IN THE EPISTEMOLOGY OF ISLAM

Al-Quran explicitly invited Prophet Adam's descendants to knowledge. In the Qur'an, there are various commands and suggestions to pay attention to, see, and meditate on the universe according to the words of His verse:

قُلْ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ

“Say, “Observe what is in the heavens and earth.” But of no avail will be signs or warners to a people who do not believe.” (QS. Yunus: 101)

In the epistemology of Islam, science is equally valid in both physical-empirical and non-physical or metaphysical sciences. In his book *Ihsha 'Al-'Ulum* (Classification of Sciences), Al-Farabi (d. 950 AD) included in his classification of knowledge not only empirical sciences such as physics, botany, mineralogy, and astronomy but also non-empirical sciences such as mental concepts and metaphysics.²⁶ It means, in the epistemology of Islam in contrast to Western epistemology, which has questioned the ontological status of metaphysical objects. Muslim scientists have a strong belief in the ontological status of not only visible physical objects, but also occult metaphysical objects. Although the metaphysical objects cannot be seen by the senses, they are believed to have an ontological status that is as real as physical objects, even more real than sensory objects.²⁷

In addition, the epistemology of Islam is very different from the Western epistemology which only relies on empiricism or rationalism, but the Islamic epistemology recognizes the three sources of knowledge at once such as senses, reason, intuition. Each of these sources has different levels of ability so they cannot be separated and must be used proportionally.²⁸ Mind in carrying out its performance requires the role of the heart and guidance of revelation (*wahyu*) so that what a human does and thinks causes benefit both for himself and for others.

There are three methods in Islamic epistemology to capture or know the objects of science according to Mulyadhi Kartanegara.²⁹ First, through the senses that are very competent to recognize the physical objects of material nature by observing them. Sensory perception includes the five senses of hearing, seer, feeling, kissing, touching, plus the sixth sense called *al-hiss al-musyarak* or senses communis which includes memory or memory (*dzakirah*), imagination, and estimated power (*wahm*). Second, with *qiyas* (syllogism) or demonstration (*burhan*) as a form of practice carried out by human ratios. A ratio that is able to recognize not only sensory objects by abstracting the

universal meaning from sensory data, but also non-physical objects by deducing from what has been known to the unknown. The process of reason includes reason (*vow*) and flow of thought. With reason and flow of thought, humans can articulate, compile propositions, express opinions, make analogies, make decisions and draw conclusions. Third, the heart (*qalb*) is capable of capturing non-physical or metaphysical objects through direct contact with objects that are present in one's soul through purification of the soul (*tazkiyah an-nafs*) in order to capture occult messages, divine signals, receive inspiration, *kasyf*, and others.³⁰

There are two realms mentioned in the Qur'an, the non-physical realm (*'al-ghayb*) and the physical or visible nature (*'alam al-syahadah*). In explaining the object of science, Muslim philosophers gave an explanation of the objects of science according to their ontological status. So far, Western philosophers have only recognized the existence of objects that have clear ontological status and material; physical objects. In contrast to Muslim philosophers who have the view that the entity that exists is not only limited to the physical world, but also to non-physical entities, such as mental concepts and metaphysics. Although the Qur'an mentions the difference between physical and metaphysical realms, both are inseparable from one another. Because the purpose of studying the physical realm is to show the knowledge of the metaphysical world.³¹ Humans are blessed with *qalb* that can receive experiences of the metaphysical realm. Knowing this metaphysical realm cannot be done directly but must go through the medium of revelation (*wahyu*). Science without the guidance of revelation will only cause damage. As stated in Surah al-'Alaq, knowledge cannot be separated from revelation as:

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

"*Taught man that which he knew not.*" (QS. Al-'Alaq : 5)

In the unity (*Tauhid*) of the existence above, the understanding of science requires a formula that is consistent with the character of the unity of existence. The issue of the position of the nature of science encourages subsequent scientific activities; the procedure of discovering and developing knowledge in religion (Islam) which has its own model of thought building. The central point of his frame of mind is Allah SWT, and at the same time becomes a reference for the overall structure of its existence. As a sign of God's love, SWT lowers revelation as a guide that illuminates the overall potential of humanity.³² Complementing the *qauliyah* revelation, Allah SWT also bestowed

nature with all its phenomena as revelation *kauniyah*, a part to strengthen the unity (*Tauhid*) of that existence.

Islamic epistemology addresses issues of epistemology in general and also specifically talk about revelation and inspiration, as sources of knowledge in Islam.³³ Revelation is only given by God to the prophets and apostles through the Angel and ends with the Prophet Muhammad, the closing of the prophets and messengers.³⁴ Revelation is only specific to the prophets, because it is a consequence of prophecy and apostolate.³⁵ Inspiration (*Ilham*) is the inspiration or divine emanation that the holy spirit blows into the heart of the prophet or guardian.³⁶ Inspiration or intuition in principle is acceptable to everyone.³⁷ Therefore, on the one hand, the epistemology of Islam is centred on God, in the sense of Allah as a source of knowledge and truth, but on the other hand, the epistemology of Islam is centred on humans, in the sense that humans are the perpetrators of knowledge seekers.

PROBLEMS WITH VIEWS IN WESTERN EPISTEMOLOGY

Errors in the way of thinking and the Western epistemology model can be inferred to five things. According to al-Attas, reflecting the core of Western civilization: first, absolute belief in reason (rational) as a guide in life. Second, dualistic views of reality and truth. Third, the acceptance of the here-and-now aspect has led to a secular world view. Fourth, acceptance of humanism and fifth, making drama and tragedy as reality that greatly influences human nature and existence.³⁸ The Western tradition of scientific epistemology has a major influence on the pattern of thought, the way of thinking and human behaviour that becomes the motor of the development of a civilization.

This influence is not only on Western society itself, but also has expanded into a global influence that also influences the viewpoint of Muslims. The influence caused by Western science and epistemology, among others, in more detail include the following. First, secularization and liberalization of theology.³⁹ Second, the spread of atheism in various scientific disciplines.⁴⁰

ANALYSIS

Western epistemology has a foundation and roots that are based on philosophical thinking that is far from the touch of religious values. Western epistemology in its manifestations is then limited to the acquisition of knowledge about the visible world such as sensory nature and not touching on other realms. Western epistemology focuses more on reason and senses as the

main source of science, dichotomization, anthropocentrism, opposition to the spiritual dimension, relentless uncertainty, secularization, desacralization, and empiricism. Such an epistemological character ultimately raises several aspects which are fundamental weaknesses. This weakness includes excessive rationalism, dualism in addressing reality and truth, secularism as a view of life, humanism and existentialism as the highest values and drama and tragedy in epistemological processes. Western epistemology has a serious impact not only in Western society, but also in influencing scientific traditions in the Islamic world. Among these impacts is the emergence of secularization, liberalization and the development of scientific disciplines that reject the existence of God as Creator. As the back of Western science, which does not pay attention to aspects outside the material, it will certainly lead to unbalanced life. The backrest is certainly different from that used by Islam. The way that can be done to understand valid science according to Muslim philosophers is through a holistic and systematic perspective by knowing the epistemology of science through the views of Muslim philosophers. Modern science controlled by idealism, rationalism and empiricism has brought about an acute humanitarian crisis. In the realm of epistemology, religion provides knowledge that is not provided by ratios or empirical findings that guarantee the existence of human values. In relation to religion and spiritual life, Western epistemology appears as an unbalanced epistemology. Unbalanced between physical and spiritual aspects, between material and immaterial, between the world and the hereafter, between the ratio and the soul. Likewise in religious matters, Western epistemology seeks to distance itself from the influence and involvement of religion in an effort to develop and produce knowledge.

The epistemology of Islam is different from Western epistemology. These differences include defining science and looking at the object as a whole. Western epistemology considers what can be known is everything insofar as it can be observed sensory which is only limited to the fields of physical or empirical science while the Islamic epistemology views both sensory and metaphysical objects and recognizes the three sources of knowledge at once namely senses, reason, intuition. Each of these sources has different levels of ability so they cannot be separated and must be used proportionally. The concept of science in Islam is very different from the concept of Western science. The object of knowledge in Islam is not only empirical, but also metaphysical. The source of knowledge in Islam is also different from West-

ern epistemology. If the West only recognizes the senses and ratios, then in the Muslim view, knowledge comes from God obtained through: the senses are healthy, *khobar sadiq*, and intuition. Other scientific results. Science in Islam can deliver to absolute truth, while the West results from science are relative. It is from this Western scientific tradition that secularism, rationalism, empiricism, dichotomous ways of thinking, desacralization, pragmatism, disclaimer of metaphysical (religious), capitalism, humanism, liberalism, and the like are born. Especially when postmodernism arises which forces someone to new ideas such as nihilism, relativism, pluralism, and gender equality (feminism) which are generally anti-worldview. Therefore, a Muslim should hold fast to the Islamic scientific tradition and not be dazzled by Western scientific traditions even though *zahir* looks more attractive as the object of science in Islam is not only related to physical objects or that which is seen in the senses and human reason but it includes physical and metaphysical objects and the truth of the science or things that contain scientific value in Islam, are not only those that can be verified or falsified by empirical facts and rationalized through mere experimentation or logic. Humans are blessed with hearts that can receive experiences of the metaphysical realm. Knowing this metaphysical realm cannot be done directly but must go through the medium of revelation. Science without the guidance of revelation will only cause damage. Therefore, knowledge in Islam cannot be separated from revelation (*wahyu*).

CONCLUSION

The conclusion of the paper above shows the differences on metaphysics between the epistemology of Islam and the West. This is due on how these two put its position in its epistemology. For the West, it is proved by the four epistemological schools which are quite dominant in the Modern Western world such as rationalism, empiricism, criticism and intuitionism which do not involve metaphysics until errors happened and gave bad influences to other civilizations.

In the contrary, Islamic epistemology have the existence of a unified realm (Tauhid) which gives an understanding of science requires a formula that is consistent with the character of the unity of existence. The issue of the position of the nature of science encourages subsequent scientific activities; the procedure of discovering and developing knowledge in religion (Islam) which has its own model of thought. The central point of its frame of mind is Allah

SWT, and at the same time becomes a reference for the overall structure of its existence. As a sign of the love of Allah SWT decreases revelation as a guide that illuminates the overall potential of humanity such as the revelation of *qauliyah*, Allah SWT also grants nature with all its phenomena as revelation *kauniyah*, is part of strengthening the unity (Tauhid) of that existence. The Islamic epistemology addresses epistemological issues in general and also specifically addresses revelation and inspiration, as sources of knowledge in Islam.

The results of this discussion indicate that humans have limited abilities. Not everything in this world can be explained simply by logic and senses. The tendency to distrust the metaphysical aspects makes someone stay away and do not believe in religious teachings. Many things in religious teachings are metaphysical such as the believe in heaven and hell. If someone does not believe in heaven and hell, they will do things in the world at will, forgetting that there will be a reward and punishment according to what is done.

ENDNOTES

- ¹ James Iverach, "Epistemology," *Encyclopaedia of Religion and Ethics*, ed. James Hastings, Vol. 5, (New York: Charles Scribner's Son's, 1995), p. 337.
- ² Alfred Cyril Ewing, *The Fundamental Question of Philosophy*, (New York: Collier Books, 1962), p. 20-21.
- ³ Joko Siswanto, *Sistem-Sistem Metafisika Barat dari Aristoteles Sampai Derrida*, (Yogyakarta: Pustaka Pelajar, 1998), p. 1.
- ⁴ Adian Husaini, *Wajah Peradaban Barat; dari Hegemoni Kristen ke Dominasi Sekular Liberal* (Jakarta: Gema Insani Press, 2005), p. 50.
- ⁵ Rationalism only recognizes reason as the basis of science, and humans gain knowledge through the activity of reason (deduction) in capturing objects, sensory functions just to stimulate reason to be able to work. His characters like Rene Descartes, Spinoza, Leibniz, and Wolff who have roots from Plato and Aristotle. Meanwhile in empiricism it is stated that humans acquire knowledge through experience both outward and inward experience. Characters like Francis Bacon, Thomas Hobbes, John Locke, David Home, and others. By only recognizing the sources and products of rationalism and empiricism, means negating intuition which is one of the sources and truths of science. Like Henry Bergson's opinion, that intuition is a means to know directly and instantly. Mohammad Muslih, *Filsafat Ilmu; Kajian atas Asumsi Dasar Paradigma dan Kerangka Teori Ilmu Pengetahuan*, (Jogjakarta: Belukar, 2004), p. 58-84.
- ⁶ Secular terminology is usually interpreted as "not connected with spiritual or religious matters" is an adjective of "the belief that religion should not be involved in the organization of society, education, etc." See: John L. Esposito,

- Oxford Encyclopedia: Modern Islamic World, Vol. 6, (Bandung, Mizan, 2001), p. 128. The word “secularism” comes from the Latin *saeculum*, which means “period” or “generation” in the sense of temporal time. This word then becomes meaningful in all matters relating to this world, which are distinguished from spiritual things which are intended to reach heaven. Suparlan Suhartono, *Filsafat Ilmu Pengetahuan; Persoalan Eksistensi dan Hakekat Ilmu Pengetahuan*, (Jogjakarta: Ar-Ruzz Media, 2008), p. 20.
- 7 Osman Bakar, *Hierarki Ilmu; Membangun Rangka-Pikir Islamisasi Ilmu*, (Bandung, Mizan, 1990), p. 11.
 - 8 Light explanations of schools from Western scholars such as Rene Descartes, Spinoza, Leibniz, Christian Wolf, Francis Bacon, Thomas Hobbes, John Locke, George Berkeley, David Hume, and Immanuel Kant.
 - 9 Joko Siswanto, *Metafisika Sistematis*, (Yogyakarta: Penerbit Taman Pustaka Kristen) p. 2.
 - 10 Murtadha Muthahhari, *Pengantar Epistemologi Islam: Sebuah Pemetaan dan Kritik Epistemologi Islam atas Paradigma Pengetahuan Ilmiah dan Relefansinya Pandangan Dunia*, Trans. Muhammad Jawad Bafaqih, (Jakarta: Shadra Press, 2010), p. 1.
 - 11 Sudarsono, *Ilmu Filsafat Suatu Pengantar*, (Jakarta: Rineka Cipta, 2001), p. 137.
 - 12 Zaprul Khan, *Filsafat Islam: Sebuah Kajian Tematik*, (Jakarta: Rajawali Press, 2014), p. 134.
 - 13 Mujamil Qomar, *Epistemologi Pendidikan Islam: dari Metode Rasional hingga Metode Kritik*, (Jakarta: Erlangga, 2007), p. 26.
 - 14 Mujamil Qomar, *Epistemologi Pendidikan Islam...*, p. 26.
 - 15 Listyono Santoso, “Kritik Hassan Hanafi Atas Epistemologi Rasionalitas Modern,” di *Epistemologi Kiri*, (Yogyakarta: Ar-Ruzz Media, 2010), p. 286.
 - 16 Donny Gahril Adian, *Menyoal Objektivisme Ilmu Pengetahuan: dari David Hume sampai Thomas Kuhn*, (Bandung: Teraju, 2002), p. 43.
 - 17 Mohammad Muslih, *Filsafat Ilmu: Kajian atas Asumsi Dasar, Paradigma dan Kerangka Teori Ilmu Pengetahuan*, (Yogyakarta: Belukar, 2010), p. 60.
 - 18 Ahmad Tafsir, *Filsafat Umum*, (Bandung: Remaja Rosda Karya, 2001), p. 25.
 - 19 Donny Gahril Adian, *Menyoal Objektivisme Ilmu Pengetahuan: dari David Hume sampai Thomas Kuhn*, (Bandung: Teraju, 2002), p. 49.
 - 20 I. R. Poedjawijatna, *Pembimbing ke Arah Alam Filsafat*, (Jakarta: Rineka Cipta, 1997), p. 103–106.
 - 21 Donny Gahril Adian, *Menyoal Objektivisme Ilmu...*, p. 49.
 - 22 I. R. Poedjawijatna, *Pembimbing ke Arah Alam Filsafat*, (Jakarta: Rineka Cipta, 1997), p. 107.
 - 23 Ahmad Tafsir, *Filsafat Umum*, (Bandung: Remaja Rosda Karya, 2001), p. 27.
 - 24 Kaelan, *Filsafat Bahasa, Masalah dan Perkembangannya*, (Yogyakarta: Paradigma, 1998), p. 122.
 - 25 Noeng Muhadjir, *Filsafat Ilmu: Positivisme, Post-Positivisme, dan Post-Modernisme*, (Yogyakarta: Rake Sarasin, 2001), p. 63.
 - 26 Mulyadhi Kartanegara, *Menembus Batas Waktu: Panorama Filsafat Islam*, (Bandung: Mizan Pustaka, 2002), p. 58.

- 27 Mulyadhi Kartanegara, *Menembus Batas Waktu...*, p. 67.
- 28 Adian Husaini, *Filsafat Ilmu Perspektif Barat dan Islam*, (Jakarta: Gema Insani, 2013), p. 47-48.
- 29 Mulyadhi Kartanegara, *Menembus Batas Waktu...*, p. 66.
- 30 Adian Husaini, *Filsafat Ilmu Perspektif Barat dan Islam*, (Jakarta: Gema Insani, 2013), p. 114-115.
- 31 Adian Husaini, *Filsafat Ilmu Perspektif...*, p. 88-89.
- 32 Muslim A Kadir, *Dasar-Dasar Praktikum Keberagamaan dalam Islam*, (Yogyakarta: Pustaka Pelajar, 2011), p. 14.
- 33 Miska M. Amien, *Epistemologi Islam*, (Jakarta: Universitas Indonesia, 1983), p. 10-11.
- 34 Amatullah Armstrong, *Khazanah Istilah Sufi, Kunci Memasuki Dunia Tasawuf*, Trans. Nasrullah dan Ahmad Baiquni, (Bandung: Mizan, 1996), p. 312-313.
- 35 Mulla Sadra, *Iksir al-Arifin*, (Tokyo: Jami'ah Tokyo, 1984), p. 913.
- 36 Amatullah Armstrong, *Khazanah Istilah Sufi...*, p. 112.
- 37 Jumantoro dan Syamsul Munir, *Kamus Ilmu Tasawuf*, (Wonosobo: Amza, 2005), p. 86.
- 38 Syed Muhammad Naquib Al-Attas, *Islam and Secularism*, (Kuala Lumpur: ISTAC, 1993) p. 137.
- 39 Leading Christian theologians of the twentieth century such as Karl Barth, Dietrich Bonhoeffer, Paul Van Buren, Thomas Altizer, William Hamilton and others, modified Christian theology to conform to secular Modern Western civilization. They asserted that Christian teaching must be adapted to the life view of secular modern science. They made a new interpretation of the Bible and rejected the old interpretation that stated that there was another world that was greater and more religious than this nature. They revisit Christian teachings in order to remain relevant to the development of the life of a secular modern society. Secularization and theological liberalization in Christianity caused religion to become a private matter and became the periphery in the flow of Modern Western civilization. Read: Adnin Armas, *Krisis Epistemologi dan Islamisasi Ilmu*, (Ponorogo: CIOS, 2007), p. 7-8. Secularization encourages people not to respect nature and the life of the world and eliminate this symbolic relationship. As a result, nature does not need to be respected. The harmonious relationship between humans and nature has been divorced and destroyed. As a result, humans will be compelled to do all kinds of tyranny, destruction, destruction on the face of the earth. As a result, nature is a victim of exploitation that is only valuable for the sake of scientific research and scientific research. Secularization has made humans "care for themselves" to then be unfair to nature. Syed Muhammad Naquib Al-Attas, *Islam and Secularism*, (Kuala Lumpur: ISTAC, 1993) p. 38-40.
- 40 The development of rational and secular Western epistemology without ties to things and beliefs that are metaphysical and supernatural in nature has led to the birth of science which is anti-belief in God or atheists. Various scientific disciplines, such as in theology, philosophy, science, sociology, psychology, poli-

tics, economics, and others are inseparable from atheism. One of the pioneers of atheism in the modern age was Ludwig Feurbach (1804-1872 AD). Feurbach, a Christian theologian, affirms the highest philosophical principle is human. Adnin Armas, *Krisis Epistemologi dan Islamisasi Ilmu*, (Ponorogo: CIOS, 2007), p. 3.

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