

Al-Qur'an Epistemology and Science Orientation

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Abstract - Qur'anic epistemology in this paper means scientific theory in islam or philosophy of science in islam persepective; how is concept of science, its sort, and its source in islamic perspective. This persepective differs from materialistic perspective which claims science as something empirical and rasional. On the contrary, islam sees nature, hman, and life as a orderly system ruled by God. Therefore, Qur'anic point of view about science, its source, its subject and object, its purpose and the way to learn it was very clear. This paper studies that problem and relates it with educational orientation; how to develop educational orientation based on Qur'anic epistomology.

Key Words : *Qur'anic Epistimology; Science; Materislism; Education*

1. Background

Islam, as a divine teaching, is rich in ideas and ideas. The paradigm in reviewing and analyzing a problem always shows differences with other paradigms, especially the West (non-Islamic) including the concept of science. The difference between Islam and non-Islam regarding the framework of thinking about a problem, including the concept of science, starts from the difference between the two in looking at and giving an assessment of nature, people and life.¹ The West views or evaluates these three issues from the material point of view and their benefits to humans materially. So based on the materialism philosophy, capitalism and socialism were born in the economic field and emperism and rationalism in the field of scientific studies. They base their framework on thinking that materialism absolutely tends to reject everything immaterial, and considers that something that is not empirical as an impossible story or myth does not need to be studied.

So, for this school of materialism, only something empirical and rational can be called science. This view can refer to the mind of the scientist about the results of past studies, or can make people turn away from something substantial and urgent to something else or from the subject to the branch. This for example can be seen in the case of psychology. In the modern world, psychologists no longer study the soul, which they study is only a symptom of the soul because the soul is not empirical. And finally the discussion about the soul is considered unscientific. As a result, they don't know what a soul is. In fact, initially - ranging from Greek philosophers to Muslim philosophers - psychology was defined as the study of the soul, as a source of behavior. But, in this modern era, psychology is understood as a subject that shapes behavior.² So naturally, modren's study of

¹ Uthman, 'abd al-Karim. Al-Nizami al-siyasi. Bairut; dar al-Irsyad. 1968., p.22

² Zakaria stapa and Muhammad Asin Dolah (Editor). Islamic Akidah and Spirituality. Bangi: Universiti Kebangsaan Malaysia. 2001, p. 97

the soul cannot be called psychology, it is more appropriately called the science of human behavior.

Based on the philosophies of materialism, the scientists tend to classify that knowledge into things that are empirical. Auguste Comte (1798 - 1857 AD), for example, divided the knowledge into six types, namely 1) mathematics, 2) astronomy, 3) physiology 4) chemistry 5) life science 6) social science.³ Here it is seen, that science is sourced from nature; people learn nature then he gets knowledge.

2. Theological Issues

From the above background, it can be determined the formulation of the problem of how the views of Islam and western (non-Muslim) to science

3. Research Methodology

Through this writing factual analysis approach will memebahas view of the Qur'an to science and western views (non-Muslim). Epistemologically this paper intends to explain again the azaz of science in the view of the Qur'an. Ontologically this paper intends to see the subsanstial meaning of science in the view of the Qur'an and also the views outside Islam. Axiologically, this paper intends to obtain in order to know where the knowledge came from. The source of science in the view of Islam is from Allah who created this world, while the West (non-Muslim) says that knowledge is not from Allah but from Nature then he thinks that is the result of his own thinking so that he becomes arrogant and arrogant.

4. Discussion

4.1. The concept of

Science is a term derived from Arabic, namely 'alima' which consists of the letters' ayn, lam, and mim. The Qur'an often uses this word in various sighat (patterns), namely masdar, fi'il mudari ', fi'il madi, amr, isim fa'il, isim maful, and tafdil isim. Among other things, al-'ilm contained in the word of God:

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا
يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا

(remember) when he said to his father; "O my father, why do you worship something that does not hear, does not see and cannot help you at all? O my father, Verily, a portion of knowledge has come to you that does not come to you. Follow me, I will show you the straight path. QS Maryam (19): 42-43)

The word "al-'ilm" in this verse means that the knowledge which contains the divine treatise that Abraham received from Allah, the treatise contains the teachings of monotheism and the provisions of Allah which must be obeyed by humans. knowledge, this word of God also describes the use or benefit of a knowledge, both for oneself and others that he can deliver human righteous paths, which are full of pleasure and happiness. Literally "knowledge" can be interpreted to know or know. the term science means understanding the nature of

³ Saliba, Jamil. Mu'jam al-Falsafy. Bairut: Dar al-Kutub al-Lubnani. 1973., p. 101

something, or understanding hukum that applies to something,⁴ Saliba defines that knowledge with 'ilm understand absolutely, both *tasawwur* and *tasdiq* and both sure and not. According to the *Ikhwan al-Safa'*, as quoted by Jihami, science is *tasawwur in the nature of things*⁵ and their origin.⁶ Based on this definition, there are four that are interrelated in the acquisition system of knowledge namely the subject that understands, the object that is understood, and the success of the meaning or *surah* (form) is painted in the soul of the understanding subject. Subjects who understand that are human hearts. It is a place to store the meanings (concepts) that exist in an object being studied. The object here is everything that exists, whether empirical or not, when a scientist studies the respiratory system, for example all the power (*al-quwwah*) that he has - both *zahir* and *inner* - actively observes the breathing apparatus. Then after analyzing, he got a captured conclusion from the object being studied. That conclusion is a *sura* (from) or the concept of an object that has reached the soul and is stored in it, which is then what is called *al-ma'lum* (something known).

So there are three terms in the human knowledge system, namely *al-ilm*, *al-alim*, and *al-ma'lum*. *Al-ilm* (knowledge is the picture of the essence of something, both quantity, quality, and substance (*jawhar*)). *Al-'alim* (people who know) are people who have succeeded in absorbing the nature of something. While *al-ma'lum* is an object examined and everything that *berkaitan* with it.

In the view of the Qur'an, that knowledge can shape the attitudes or human nature. or in other words, the attitude of a person's character *AAU* is a picture of the knowledge they have. So the difference between the attitude and mindset of a person with others are motivated by differences in their knowledge. That is why the mindset or attitude of those who are experts in the fields of science and technology, for example, are different from people who are experts in the field of social sciences. it can also shape behavior, the Qur'an denies equality between those who have knowledge and those who are not knowledgeable⁷. get to know the similarities of nature but also the same behavior. So that is why the holy book instructs this people to learn, research and observe natural phenomena in order to gain knowledge. Furthermore, that knowledge can form awareness and attitude then can also give birth to behavior based on awareness or attitude that has been formed.

Thus, learning is essentially not only the pursuit of knowledge. Or in other words, mastery of knowledge is not the main goal of a learning; mastery of science is only as a bridge or tool that can deliver humans to awareness, belief, and positive feelings or attitudes toward natural phenomena and spirituality as a divine system. And in the end, this can give birth to the behavior of a servant who is aware of the presence of God in every moment of life.

4.2. The Source of Science

In essence, knowledge is one of the attributes of God, because it is called the *Alim* (the All-Knowing) that nature. He is the main source of knowledge. All knowledge gained by humans is a gift. Allah's knowledge is unlimited, humans

⁴ Saliba, Jamil. *MU'jam al-falsafy.*, Page 99

⁵ *Al-isfihan, al-raghib. Al-mufradat fi gharib al-Qur, an. Bairut; Dar al-Fikr. 2000.*, p.446

⁶ Jihami, Jarir. *Mawsu'ah Mustalahat Al-Falsafah 'Ind Al-Arab. Lebanon: Maktabah Lebanon. 1998.*, pp. 517

⁷ See QS *al-Zumaar* (39): 9

only get a little from it⁸. No matter how deep human knowledge is about something, it is still limited because of the limitations of the mind and the potential that exists in its soul.

Many verses of the Qur'an mention that God teaches humans. The verse states: who teaches (humans) with a pen. He teaches people what he does not know⁹, teaches him to speak intelligently¹⁰, and has taught you what you do not know.¹¹ Based on these verses it is clear, that Allah is the teacher of man. Knowledge possessed by humans is the knowledge and knowledge that has been taught. But, because of the limitations of man himself, his knowledge is only relative and zanni. Only god science is absolute. So that is why, the theory was discovered by a scientist, for example sometimes denied or canceled by another invention.

The Qur'an describes, there are two ways God teaches humans, which is to teach directly by revelation or inspiration and indirect teaching. This last method means that God teaches humans through the media, the natural phenomena that He created. God created nature and everything in it and the law that applies to it. This nature, as God's creatures, keeps various secrets of science. Then humans learn it so that it finds the natural law system which can then be used for the benefit of human life. So the work of a scientist is only to find and find law or theory, not to create the law or theory. That is, scientists only find the theory or law that God has determined to apply to nature.

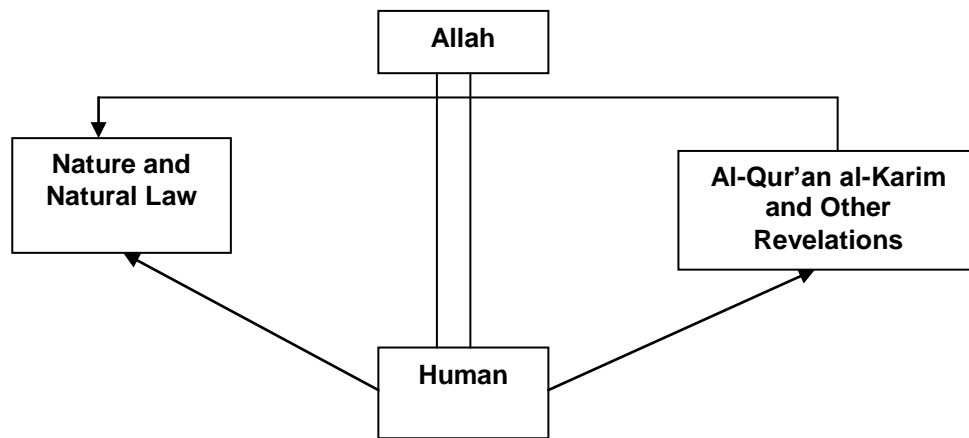
So, nature is a medium that God created to teach humans. Therefore, many Qur'anic verses encourage people to study natural phenomena. In addition, God also teaches humans through express revelations. Then study the Qur'an and nature surely humans will get knowledge, calm and happiness of the world and the hereafter. To explain briefly that God as a source of knowledge, which teaches humans both directly and through the media, can be seen in the following scheme.

⁸ See QS. al-Isra '(17): 85

⁹ See QS. Al-Alaq (96): 4-5

¹⁰ See QS. Al-Rahman (55): 4

¹¹ See QS Al-Nisa '(4): 113



Allah is the Center and Source of Science

So humans are creatures of knowledge. He got this knowledge through nature, explicit revelations, and / or inspiration. All knowledge gained by humans from wherever they learn is God's knowledge or comes from God.

So thus, seeking knowledge or knowledge means studying the attributes of God and His actions which are painted on nature. In this world there is a secret of science that must be revealed by humans. The disclosure of the secret of the natural phenomenon will find the divine laws that God has destined to apply to nature, and the discovery itself is a science for humans that is very useful for life both materially and spiritually. Materially, the discovery can improve the quality of life or physical well-being. And spiritually, the discovery can add confidence and faith in the Creator of Nature, thus giving birth to the behavior of respecting and upholding normative values; honesty, justice, humility, and other praiseworthy qualities. According to the Qur'an, this is the main purpose of education that must be explained in classroom learning, both in the study of science that is directly related to normative or not, such as biology, economics, physics and so on. This is reflected in every conversation of the Qur'an concerning natural phenomena, which is then attributed to trust in Him.

5. Conclusion

Islam as a divine teaching is rich in ideas and ideas. The paradigm in reviewing and explaining a problem always shows differences with other paradigms, especially western ones (non-Muslims) including science theories. The difference between Islam and non-Muslims regarding the framework of thinking about a problem starts with differences between them both in looking at and giving an assessment of nature, people and life.

Western theory says that the knowledge of nature and the knowledge that he acquires as if from his thinking is solely without presenting God as the creator of nature. Whereas Muslims say that knowledge is from Allah given to humans and believes that the source of knowledge is from Allah, so that it makes submission to Him. The more discoveries of science in nature, the closer and more amazed to God because God created the nature.

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