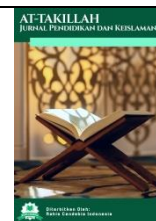




AT-TAKILLIAH

Jurnal Pendidikan dan Keislaman

<https://jurnal.rahiscendekiaindonesia.co.id/index.php/attakillah>



The Relationship Of Detecting, Reason, Instinct, And Disclosure In Islamic Logical Building

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KEYWORDS

Islamic Epistemology, Judgment skills, Faculties

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A B S T R A C T

This consider points to survey the logical epistemology, how the relationship between detecting, reason, instinct and disclosure in Islamic logical buildings. Religion and common information in their relationship are compared to two ethnic bunches that cannot be joined together like water and oil. There appears to be a division between the two, this makes science attempt to require the concepts of religion and morals and pressure Muslim knowledge to form epistemological joins to accommodate religion and science. This inquire about employments library inquire about strategy. The approach utilized is verifiable educational. The comes about of this think about are the sources of information agreeing to logicians can be isolated into three ways; separately called Experimentation, Logic, and Instinct (Disclosure). In the interim, agreeing to the Qur'an, the source of information is the faculties, intellect and heart. Islamic lessons instruct its disciples to optimize their faculties, intellect and heart. This optimization brings us closer to Allah swt. With the capacity of reason to precise the truth brought by disclosure reasonably, at that point the truth of disclosure will be more effectively acknowledged by people. In uncovering the truth of disclosure, reason still has restrictions. In Islamic lessons, the utilize of reason isn't given outright opportunity, since it can damage the signs that have been decided by disclosure.

INTRODUCTION

Not because it is the Qur'an the preeminent brilliant book and a coordinate for all lovers, but it as well serves as a source of inspiration for a grouping of life issues, checking instruction. In this way, the basic commitment that instructors, particularly in Islamic teacher teach, got to bear as a moral commitment is how to base the Qur'an. At the preeminent smallest, instructors can energize understudies to examined and consider the Qur'an on a ordinary introduce, to comprehend its lessons, and most critically, to hone the Qur'an in standard of living.

Taking after the Qur'an's verses nearly the characteristics of instructors may be a essential task that need to be dispersed more broadly. Why is this the case? Since teachers' parts may about completely be substituted by specialized competence, as a result. expel learning has been conducted through online channels for over two a long time, there's no face-to-face interaction between instructors and understudies as is standard. At the same time, instructors these days have lost their way and reason. Various educates lose find of their respectable nature, and as a result, a standard occasion these days is an instructor

harming ethics and moral quality, either intentioned or unexpectedly. Whereas teachers, like other human animals, have the potential to form botches, instructors endeavor to be portion models wherever they are in line with the Qur'an's standardizing measures.

This article clarifies the characteristics of an culminate educators from the Qur'an's point of see. In fact in case distinctive considers almost have tended to the same subject as this one, the explore for answers inside the sacrosanct writings need to not conclusion.

As Al Furqan and Murniyetti (2017: 193) communicated, proficient coherent endeavors to investigate the idea of Islamic instruction inside the Qur'an have to be continue since the Qur'an is an abundance of information that has no boundaries and is ceaselessly critical in anything period. So too, Sulaiman et al. (2017: 50) state that instructs in Islamic instruction must show characteristics particular from those of educates in common. At the outstandingly smallest, the teacher's idiosyncrasy inside the eyes of Islam may be recognized in his character and manner. Within the cruel time, Mustofa and Saifulloh (2017: 98) announce that the first fundamental characteristics of a teacher are sensitivity and honesty, data, and a steady status to memorize. This consider endeavors to interpret the teacher's meaning and qualities utilizing Qur'anic tongue. Subsequently, there are two perspectives of this paper's think approximately that apportioned it from other past considers around: the lingo technique and the examination of its elucidation. And, perhaps more critically, its current relevance to the world of instruction.

RESULTS AND DISCUSSION

Sources of Knowledge in Islamic Studies and Philosophers

Sources of knowledge in Islamic studies contained in the Qur'an include:

1. Indra and Intellect
In understanding Islam, reason has the position and function as follows:
 - a. Intellect as a strategic tool to uncover and know the truth contained in the Qur'an and the Sunnah of the Prophet, both of which are the main sources of Islamic teachings.
 - b. Intellect is the potential and capital inherent in humans to know the things contained in the meaning of the Qur'an and the Sunnah of the Prophet.
 - c. Intellect also functions as a tool that can capture the message and spirit of the Qur'an and Sunnah which is used as a reference in overcoming and solving human problems in the form of ijtihad.
 - d. Intellect also functions to describe the messages of the Qur'an and Sunnah in relation to the human function as the vicegerent of Allah, to manage and prosper the earth in its entirety.

On the other hand, Jalaluddin explained that the potential of reason gives humans the ability to understand symbols, abstract things, analyze, compare and draw conclusions and finally choose or separate between right and wrong. The ability of reason encourages humans to be creative and innovate in creating culture and civilization. Humans with their intellectual abilities are able to master science and technology, change and engineer their environment, towards a better, safer and more comfortable life situation. (Jalaluddin, 2001)

The Qur'an explains the senses and reason contained in the Surah an-Nahl: 78

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

Meaning: And Allah brought you out of your mother's womb knowing nothing, and He gave you hearing, sight and heart, so that you may be grateful.

Islam not only mentions God's gift to humans in the form of senses, but also encourages us to use our senses as best we can, for example in the Qur'an Yunus verse 101 Allah swt says:

انظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُعْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ

Meaning: Say: "Pay attention to what is in the heavens and the earth. The signs of Allah's power and the messengers who warn those who do not believe do not benefit."

2. Hati

Regarding the heart, in the Qur'an surah al-Anfal verse 29 it is explained:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيُعْزِزْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Meaning: O you who believe, if you fear Allah, We will give you the Furqaan. And we will keep you away from your faults, and forgive you (sins). And God has a great gift.

Based on the verse above, that Allah swt will give light by which people who believe can distinguish between the right and the false.

Furthermore, the source of knowledge in the study of philosophers comes from empiricism, rationalism, and intuition

a. Empiricism

The word empiricism comes from the Greek word *empeirikos*, which means experience. According to this flow, humans acquire knowledge through experience. When returned to the Greek word, the experience in question is sensory experience. Man knows ice is cold because he touches it, sugar is sweet because he tastes it. Empiricism is a philosophical understanding that teaches that what is true is logical and there is empirical evidence. Sensory knowledge is partial, it is caused by differences between the senses from one another, related to the psychological characteristics of the senses and to objects that can be apprehended according to them.

b. Rationalism

Rationalism is an understanding which says that reason is a tool for seeking and measuring knowledge. Knowledge is sought by reason, its findings are measured by reason. It is sought by reason, it is sought by logical thinking. Measured by reason means being tested whether the findings are logical or not. When logically true; if not wrong. It is with reason that the rules for humans and nature are made. This also means that truth comes from reason.(Jalaluddin, 2001)

c. Intuition

Intuition is knowledge obtained without going through a certain reasoning process. A person who is focused on a problem suddenly finds an answer to that problem. The answer to the problem he was contemplating appeared in his mind like the truth that opened a door. A problem that we think about, in our mind which is complete with the answer which we then postpone because it is deadlocked, suddenly appears.(Jujun, 2005)

The Relationship Between Sensing, Reason, Intuition and Revelation in Islamic Scientific Buildings

Every human being who is born does not have knowledge of something, however, in addition to this ignorance, humans are provided by Allah SWT with psycho-physical potential that can be empowered as an instrument to gain knowledge, to the level of knowledge to be grateful to God.(Al-Rasyidin, 2012) The initial ability that humans have to gain knowledge is the five senses. We know the sweetness of sugar through the sense of taste. Knowing colors through the sense of sight, knowing the sound in the environment through the sense of hearing.

Knowing the coldness of snow and ice through the sense of touch. Likewise, knowing the smell of perfume through the sense of smell. As we grow older, we gradually begin to realize that not all knowledge gained through the five senses can be trusted or guided. For example, when we look at the stars, the moon and the sun appear small and not necessarily small. So from now on we begin to function the mind as a source of knowledge.

Intellect is a tool for thinking, thinking is asking, asking is looking for answers, looking for answers is an attempt to find the truth, thus philosophers view that reason is one of the most powerful tools to find the essence of truth. Thus, it can be understood that human privilege lies in the mind which is the potential to think. The higher the human

thinking power, the higher the ability to solve the problems it faces. However, we then realize that not all truths we can achieve through the use of reason or reasoning. When reason is able to reason and reach the conclusion that God must exist and humans must thank God, but with reason or rational reasoning we are never able to find out who God really is, let alone feel his presence. So with this we need revelation as the giver of that knowledge. On the other hand, the need for reason in Islam is very important, as it is known in the Qur'an that there are many verses that require discussion of reason. Because not all words in Allah's revelation can be interpreted according to their outer meaning, but sometimes they must be interpreted according to their inner meaning. This indicates how important the need for reason to explain revelation as an introduction to an understanding that is difficult to understand. Reason as the main tool to understand the teachings brought through revelation. Although reason is unable to reach absolute truth, many verses of the Qur'an require interpretation or explanation in order for these verses to be understood. This is confirmed by Allah in QS. An-Nahl: 44

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

Meaning: explanations (miracles) and books. And We have sent down to you the Quran, that you may explain to mankind what has been revealed to them and that they may think about it

The verse above, recommends that the verses of the Qur'an were revealed by Allah to the Prophet Muhammad. aims to explain and explain to mankind what is disputed and what is not clear in it. In addition, the verse recommends that people think about Allah's revelations that have been revealed through His Messenger. Based on this, it can be understood that thinking means using reason. This is where the greatness of the human mind lies, namely the greatness that is not without limits. Harifuddin Cawidu in his paper "The Qur'an Miracles and Its Specialties", argues that "in the Qur'an found verses that have scientific signs. Among these signs are the sun as a celestial body that emits its own light while the moon is a celestial body that glows but does not produce its own light, but reflects sunlight.

Furthermore, Sheikh Muhammad Abduh expressed his opinion regarding the need for revelation to reason by saying, Islam is a rational religion. In Islam, religion and reason for the first time follow the ties of brotherhood. Islam came to speak to humans, that it was Islam that shouted loudly at the human mind so that he was surprised and woke up from his deep sleep. Islam actually comes with things that are not difficult to understand, it is impossible to bring things that are contrary to reason. If there is a text of a verse whose *zahir* seems contradictory to reason, reason must believe that it is not the intended meaning, and then reason may choose between using *ta'wil* or submitting to Allah. Thus, it can be understood that revelation really needs reason, both to prove the truth and to explore the truth and defend the truth.

CONCLUSION

Sources of information or in other words devices or ways to urge that information agreeing to logicians can be separated into three ways; separately called Observation, Realism, and Instinct Disclosure. In the mean time, concurring to the Qur'an, the source of information is the faculties, intellect and heart. Islamic lessons instruct its disciples to optimize their faculties, intellect and heart. This optimization brings us closer to Allah swt.

Judgment skills may be a apparatus for considering and philosophizing that points to find the truth. The activity of the intellect is an uncommon control within the rummage around for truth which is the protest of thought that never runs out. Hence, the intellect is never fulfilled with a truth that it gets without levelheaded confirmation. To reinforce confidence in Allah's disclosure and to supply clarifications for those who question, disclosure truly needs the support of reason to uncover the truths brought by disclosure. With the capacity of reason to precise the truth brought by disclosure reasonably, at that point the truth of disclosure will be more effortlessly acknowledged by people. In uncovering the truth of disclosure, reason still has confinements. In Islamic lessons, the utilize of reason isn't given outright flexibility, since it can damage the signs that have been decided by disclosure.

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