

Epistemology As A Way Of Knowing

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Abstract

Epistemology as a branch of philosophy determines the character of knowledge, and even determines which truths are considered worthy of acceptance, and which ones are worthy of rejection. Therefore, there are a number of questions that are usually asked to examine issues in epistemology, namely what is knowledge, what is the source and basis of knowledge? Is this knowledge definitive truth or just conjecture? In an era of globalization and rapid information development, understanding the nature of knowledge and how we obtain it is becoming increasingly important. Epistemology, which is the study of knowledge, has undergone significant transformation in recent decades. This paper explores the evolution of epistemological thought, focusing on contemporary approaches such as feminist epistemology, social, postmodernism, and global perspectives on knowledge. The qualitative research method used in writing this article is literature study. By comparing old views with new ones, this paper describes how these new views

Keywords: Epistemology, globalization, transformation, contemporary perspective, epistemological challenges

INTRODUCTION

Epistemology is a theory of knowledge that discusses how to gain knowledge from the object of thought. In addition, there are also those who interpret epistemology as a branch of philosophy that deals with the essence and scope of knowledge and its assumptions. Mujamil Qomar said that epistemology of science includes discussions related to the ins and outs of science; Starting from the essence, origin, sources, methods, elements, targets, and various sciences and others. Epistemology of science does not only discuss methods and approaches to acquire knowledge about science, it covers many aspects. Meanwhile, science is knowledge that has been systematically and logically arranged and has gone through a test or validation according to scientific requirements, and is accepted as scientific truth. Thus, epistemology of science is a philosophical study that discusses the sources of knowledge, methods and approaches in using and processing these sources, as well as the value or benefits of the science.

In line with this definition, the object of epistemology of science as stated by Jujun S. Suriasumantri is the whole process involved in our efforts to acquire knowledge, and at the same time lead to the achievement of the goal, which is not to answer the question of what I can know, but to find the conditions that allow me to know. The purpose of epistemology is not to acquire knowledge, although this is inevitable, but what is the center of attention and the purpose of epistemology is to have the potential to acquire knowledge, that is, the potential to acquire knowledge about Islamic education

Through epistemology, in addition to being able to know the process of compiling a science, one also has the ability to find and compile the science. With epistemology, it is hoped that it can foster awareness that a person should not be satisfied with just

acquiring knowledge without being accompanied by ways or provisions to acquire that knowledge. In this way, a person is not only a passive consumer of knowledge, but also an active, creative and dynamic producer of knowledge, and not only a follower, but also an inventor.

Epistemology, as one of the main branches of philosophy, has long been a topic of debate among academics, philosophers, and thinkers. Epistemology is concerned with fundamental questions about how we know what we know, what the source of our knowledge is, and how we can distinguish between legitimate knowledge and what is not. Since ancient Greece, various epistemological theories have been put forward to answer these questions. In the modern era, with the advancement of science and technology and shifts in social and cultural paradigms, the view of epistemology has also developed.

With the diverse social, cultural, and technological contexts of today, defining and understanding epistemology is not a simple task. Therefore, it is important that we revisit the definition of epistemology and see how new views can affect our understanding of knowledge. This paper aims to:

1. Provides a definition of epistemology, including its history and basic concepts.
2. Exploring various new perspectives in epistemology that have emerged in response to changes in modern society.
3. Provide a framework for understanding the role and relevance of epistemology in the contemporary era.

With a deeper understanding of epistemology, it is hoped that readers can be more critical in analyzing information and assessing the validity of knowledge claims encountered in daily life.

RESEARCH METHOD

The paper is compiled based on literature studies from a variety of sources, including books, academic journals, and articles. Through qualitative analysis methods, epistemological concepts will be explained and compared to provide a comprehensive overview of this topic.

The approach used in this study is to use a qualitative-descriptive research approach. Qualitative research is said to be a series of research that is able to produce data in the form of descriptive words, both written and oral, from observable objects or human behaviors.

This type of research is also classified as library research, which is research that uses library materials related to the discussion in this research, both primary, secondary and tertiary materials and materials that can support this research.

Meanwhile, library research, which is research that uses library materials related to the discussion in this study, both primary, secondary and tertiary materials and materials that can support this research. Historical studies are research that not only discusses events in the past, but also reveals evidence of historical relics that exist in the past.

Primary data sources, namely data sources obtained directly from the first/original sources obtained directly from the researcher without going through intermediaries., and 80% are scientific journals from all bibliographies that have been published in the last 10 years. The other 20% can include articles or research reports (theses, books and other related publications), as well as other important documents that examine the Epistemological Approach and use Qualitative Research.

Secondary data sources are data sources obtained by researchers indirectly from the original source, which are obtained through the intermediary of other people or other documents. The secondary data that became this research was divided into two, namely: magazines, newspapers, TV, internet, Youtube, other electronic media, Information on Phenomenological Approaches and Qualitative Research and others that can support and complement this research, as well as especially data sources relevant to the theme that the author researches.

Data sources come from documents that can complement primary and secondary data, such as: dictionaries, encyclopedias, and cumulative indexes. Apart from some of the literature mentioned above, as support, researchers also refer to various scientific articles, official documents and the internet

Data collection is an effort made to collect or collect a wide variety of information that is relevant and related to the topic or problem that will be or is being researched. Meanwhile, the data collection technique carried out by the researcher in this study is a documentation study. Documentation study is one of the methods of collecting and collecting data by recording and analyzing existing documents to obtain an overview or point of view of these documents.

RESULTS AND DISCUSSION

History of Epistemology

Epistemology comes from two Greek words, namely "episteme" which means 'knowledge', and "logos" which means 'word' or 'explanation'. As a branch of philosophy, epistemology studies the origin, properties, methods, and limitations of knowledge. It explores the concepts of truth, belief, and justification. Throughout history, great philosophers such as Plato, Aristotle, Descartes, and Kant have made significant contributions to the development of epistemological theory.

Plato put forward the concept of the ideal form, where knowledge is the memory of the previous experience of the soul. Aristotle, on the other hand, emphasized sensory experience and empiricism. During the Early Modern period, philosophers such as René Descartes and John Locke developed contrasting views on the sources of knowledge, with Descartes advocating for rationalism and Locke for empiricism. Immanuel Kant then tried to unite the two in his theory of knowledge.

In the 20th century, epistemology became more focused on the analysis of language and logic with contributions from Ludwig Wittgenstein and other analytic philosophers. Today, epistemology is not only limited to philosophy but also extends to other fields such as cognitive psychology and information science

1. Ontology, Epistemology and Axiology

21st century learning emphasizes on four aspects, one of which is critical thinking. From a philosophical perspective, critical thinking is an assessment that aims to regulate oneself that results in interpretation, analysis, evaluation, and inference, as well as an explanation of the evidence, conceptual, methodological, criteriological, or contextual considerations on which the consideration is based. Critical thinking has a long history that began with the thought and teaching of Socrates and developed rapidly in the Middle Ages, the Renaissance era with various theories and debates that continue to develop to this day. ontology, epistemology and axiology views of critical thinking through library research obtained from the analysis and synthesis of scientific articles in the field of science. The ontological view of critical thinking in science is focused on

developing the ability to critically analyze discourse in order to develop an action. In an epistemological view, critical thinking is a tool to improve understanding or as a tool to determine truth or untruth based on the views of scientists or academics. Meanwhile, in the axiological view of critical thinking, it can be seen from its usefulness in science. From the three views above, different areas of critical thinking in science can be found.

Basic Concepts of Epistemology

1. Knowledge Sources

What is knowledge? This is the most fundamental question in epistemology. Many scholars around the world have proposed the definition of knowledge from different perspectives. For example, in the Islamic scientific tradition, there are at least 120 definitions of knowledge. Due to the breadth of the meaning of knowledge, there is no agreement among scholars regarding its definition. There is no single definition that can fully embrace all human understanding of knowledge. However, it does not mean that all the definitions put forward by these scholars are meaningless. At least the definition can explain some aspects of knowledge (Rosenthal, 2007). Among the earliest and most prominent definitions of knowledge is the one expressed by the ancient Greek philosopher Plato (427 - 347 BC) through his writings in *Theaetetus*. The work, which was supposed to be written in 369 BC, contains a dialogue between Socrates, Plato's own teacher, and his two interlocutors. They were Theaetetus, a brilliant young mathematician, and Theodorus, Theaetetus' teacher. They discussed Socrates' question to his interlocutor, "What is knowledge?" (Sophie Grace Chappell, 2013) The dialogue concludes that knowledge is the truth that is justified. From this definition, there are three components of knowledge. First, knowledge is trust. Therefore, knowing is believing. Knowing that the earth is round means believing that the earth is round. Second, the belief must be true. Believing something is wrong or invalid does not include knowledge. Third, beliefs must be based on reasons that justify those beliefs (Birger Hjørland, 2002).

Epistemology asks about the source of human knowledge. It covers empirical and rational issues and how sensory perception, intuition, and rationality contribute to the formulation of knowledge.

Literally, intuition can be interpreted as an inner feeling or vibration of the soul that can feel something, which in turn has an influence on attitudes, words and deeds. The highest intuition can take the form of revelation as experienced by the Prophets. While others can take the form of inspiration (inspiration), thought trajectories (flashes). The results of intuition can sometimes also take various forms. Ibn Sina called it *al-faidl* (illumination), Zunnun al-Msri (d. 860 A.D.) and Imam al-Ghazali (d. 1111 A.D.) called it *al-ma'rifat* (d. 1111 A.D.) Syuhrawardi called it *al-israqiyah*, Ahmad Ash-Syirbashi called it *al-Mauhubah*, H.M. Quraish Shihab, other scholars called it *laduni*, pesantren people called it *futuh*, and in the tradition of the palace community in Java it is known as *wangsit*.

2. Nature of Knowledge

It concerns what knowledge is, its nature, and whether all knowledge has the same characteristics. The question of whether knowledge is objective or subjective, relative or universal, is also the focus of epistemological studies.

Sources of knowledge in traditional epistemology are often categorized into two: rationalism, which sees reason or ratio as the primary source of knowledge; and

empiricism, which emphasizes sensory experience. Other theories, such as constructivism, emphasize the role of social and language in shaping knowledge.

The presence of Epistemology in western philosophy is very influential in life, especially in organizing power strategies or power forces to achieve goals. Western thinking brought great changes in the knowledge of thinking, perspective, and behavior that became the motor of civilization. The two main schools of influence in the study of Western philosophy such as Rationalism and Empiricism are in conflict with each other. Both excel in reason and five senses, but also cannot be separated from their weaknesses, weaknesses respectively that will be revealed by researchers. Likewise, the negative impact behind the excellence of western Epistemology on the nature and development and existence of human beings.

3. Truth and Justification

Epistemology also explores the concept of truth and how claims of knowledge can be justified. This is related to the theory of truth and the criteria used to assess the truth of a claim.

There are several theories about truth in epistemology. The correspondence theory states that truth is what corresponds to reality. Coherence theory emphasizes consistency among a set of beliefs. Pragmatism, developed by philosophers such as William James and Charles Sanders Peirce, linked truth to the usefulness and practical results of belief

4. Certainty and skepticism

The question of how far we can be sure about our knowledge and how we can respond to philosophical skepticism is also central to epistemological discussions.

5. A priori and a posteriori knowledge

This has to do with the difference between knowledge acquired before experience (a priori) and knowledge acquired after experience (a posteriori).

Theories and currents in epistemology

1. Empiricism

A school of philosophy that emphasizes that all knowledge comes from sensory experience. Famous figures in empiricism include John Locke, George Berkeley, and David Hume.

2. Rationalism

The view that true knowledge can be found through It is reason and rationality, independent of sensory experience. Notable figures include Rene Descartes and Spinoza.

3. Constructivism

This view emphasizes that knowledge is a construction made by humans based on their interpretation of reality.

Contemporary Development

Contemporary epistemology continues to evolve and include new problems that arise from the development of science, technology, and global issues. It includes challenges to traditional views and the continuous exploration of the concepts of truth and knowledge.

A New Perspective on Epistemology

1. Contemporary Epistemology

In the modern and postmodern eras, the perspective on epistemology has undergone significant changes and developments. Contemporary epistemology not only focuses on classical questions regarding the source, nature, and truth of knowledge, but also explores how knowledge is generated, disseminated, and received in changing social, cultural, and technological contexts.

Adherents of empiricism return knowledge in all its forms To sensory experience in classical times, empiricism was pioneered by Aristotle, while in modern times it was pioneered by F. Bacon, T. Hobbes, John Locke, David Hume and John Stuart Milss. Sensory knowledge according to Aristotle is the basis of all knowledge. In the debate between Plato and Aristotle who is the prototype of the Rationalism and Empiricism schools, it is clear that Plato emphasized reason more as a source of knowledge, while Aristotle emphasized the senses rather than reason as a source of knowledge. The main content of Criticism is Immanuel Kant's ideas about: theories of knowledge, ethics and aesthetics.

In the world of Muslim thought, there are at least three types of theories of knowledge that are commonly mentioned, including: First, rational knowledge whose figures are Al-Farabi, Ibnu Sina, Ibn Bajjah, Ibn Tufail, Ibn Rushd and others. Second, Sensory knowledge, this knowledge is only limited to the classification of sources of Knowledge and no philosopher has developed this theory. And the third is that which is obtained through inspiration

a. Interdisciplinary

Contemporary epistemology is often interdisciplinary, incorporating approaches and methodologies from other fields such as cognitive psychology, computer science, sociology of knowledge, and others. This kind of approach provides new insights into how knowledge is formed and how individuals process information.

b. Relativistic and pluralistic epistemology

In the postmodern era, many thinkers emphasize the relativity of knowledge. They argue that what we think of as "knowledge" often depends on cultural, social, and historical contexts. This is not to say that there is no objective truth, but the way we approach and understand the truth can vary depending on our perspective.

c. Epistemology and Technology

With the advancement of information technology, contemporary epistemology must also face new challenges such as truth in the digital age, the authenticity of online information, and other issues arising from digital technology. The question of how technology affects the way we acquire, process and validate information has become particularly relevant.

d. Social and communitarian epistemology

One of the significant developments in contemporary epistemology is the acceptance that knowledge is not only the product of individuals working alone, but also the result of social interaction. Social epistemology emphasizes the importance of communities, social practices, and institutions in the formation and validation of knowledge.

e. Response to Skepticism

While skepticism has long been part of epistemological discussions, contemporary perspectives often focus more on how to deal with and respond to skepticism, especially in an information age full of rumors and false information.

In conclusion, contemporary epistemology reflects an attempt to understand knowledge in an ever-changing and increasingly complex context. This reflects the need for a more adaptive, inclusive, and responsive approach to the challenges and opportunities of our time.

f. Contemporary Context of Ladunni Knowledge.

When al-Gazali gave birth to his work, *al-Risâlah al-Ladunniyah*, perhaps the context was the power of philosophy with its speculative reasoning which at that time was reigning and was considered to interfere with the faith. The philosophical reason in question is the reason born by Muslim scholars themselves after the encounter of Muslim philosophers with Greek works. At that time, Islamic civilization was the only prominent one in the world. Thus, the Ilmu of Ladunni is a criticism of Islamic philosophy or a criticism of Islamic civilization against itself.

Today, when the Science of Ladunni is reborn, the context is no longer the criticism of Islamic civilization against itself but against others besides itself, namely Western civilization with its rationalism, empiricism, and especially positivism. The episteme or horizon of thinking of Islamic civilization is the horizon that is being haunted by the dominance of Western civilization. This needs to be noted so that the Ladunni Science does not mislead in determining the al-Haqq that he wants to understand.

The dominance of Western civilization has not only received criticism from non-Westerners, but also criticism from the West itself, especially its own epistemology. If Islam's criticism of Western civilization is only on Ladunni's epistemology, then Western civilization's criticism of its own civilization gave birth to the Critical Theory of the Frankfurt School, Karl Marx, Cultural Studies, Feminist Theory, Derridean, and Postmodernism (Ben Agger, 2003)

For example, the Frankfurt School. For him, rational man who is glorified by Western civilization has given birth to a civilization that plans to humanize man with his rationality, but instead gives birth to a civilization that destroys mankind; It does not even humanize humans because humans are nothing more than commodities. As a result of Western civilization, the earth is no longer hospitable to live in because of destructive technology and humans are pursued by the interests of capitalism when humans are exhausted because they are no longer happy due to the pursuit of "needs". In fact, these needs are created by capitalism, not human needs themselves (Shindunata, 2019).

2. Epistemologi Feminis

Feminist epistemology challenges traditional views of knowledge and how we acquire it by emphasizing the importance of a gender perspective. It explores how patriarchal power structures have affected the production, distribution, and validation of knowledge. Here are some key aspects of feminist epistemology:

a. Against Traditional Objectivity

Feminist epistemology criticizes the idea that there is knowledge that is completely objective, free from cultural or gender biases. Instead, the feminist approach recognizes that all knowledge is shaped by social and cultural contexts, including gender power structures.

b. Knowledge as a Relational Process

Rather than seeing knowledge as something that is "known" by isolated individuals, feminist epistemology emphasizes knowledge as a result of relationships, dialogue,

and collaboration. It recognizes the importance of women's life experiences as a source of knowledge.

c. Valuing Subjective Knowledge

While traditional epistemology often prioritizes fact and rationality, feminist epistemology values personal narratives, stories, and experiences as legitimate sources of knowledge.

d. Criticism of Dualism

Many traditional epistemological theories are based on dualism, such as the separation between body and mind, or between emotion and rationality. Feminist epistemology challenges this dualism and emphasizes the importance of integrating different aspects of the human experience in our understanding of knowledge.

e. Intersectionality Issues

Contemporary feminist epistemology also incorporates the concept of intersectionality, which recognizes that a person's identity (such as gender, race, class, sexual orientation) interacts with each other and influences their experiences. It emphasizes the importance of considering how these factors interact with each other in the context of knowledge production.

f. Reclamation and Restoration

One important aspect of feminist epistemology is the attempt to reclaim and restore voices and perspectives that have been ignored or marginalized in traditional discourses. This includes expanding the definition of knowledge to include experiences and narratives that have been set aside.

In its synthesis, feminist epistemology makes an important contribution to expanding the way we understand knowledge, challenging old assumptions, and promoting a more inclusive and holistic approach.

3. Social Epistemology

Social epistemology is concerned with the role of communities, social interactions, and social practices in the production, distribution, and validation of knowledge. It challenges traditional individualistic views of knowledge and recognizes that knowledge is often the result of social interaction. Here are some important aspects of social epistemology:

a. Knowledge as an Interaction Result

In the view of social epistemology, knowledge is not only generated by individuals who work alone, but also as a result of dialogue, collaboration, and interaction between individuals in a community.

b. Power and Knowledge

Social epistemology explores how social and political power affects the production of knowledge. Who has the authority to determine what constitutes legitimate knowledge? How does the power structure affect the interpretation and distribution of information?

c. Testimonials and Credibility

One area of focus in social epistemology is the concept of testimonials, which is how individuals believe or doubt claims made by others. It deals with issues of credibility, trust, and authority in social communication.

d. Collaborative Knowledge

In the digital and information age, collaboration and knowledge sharing have become easier and more important. Social epistemology considers how online communities, forums, and social media platforms affect the way we acquire, validate, and disseminate knowledge.

e. Traditional and Local Knowledge

Social epistemology also considers how knowledge is shaped and maintained in traditional or local communities. It emphasizes respect for knowledge derived from tradition and communal experience, which is often overlooked in dominant epistemological discourses.

f. The Impact of Technology on Social Interaction

Technology, especially the internet and social media, has expanded the scope of our social interactions. Modern social epistemology must consider how these technologies affect the way we interact, build trust, and validate information.

In conclusion, social epistemology provides important insights into how knowledge is shaped in a social context. It recognizes that individuals are not isolated in their quest for knowledge, but are bound in a complex web of social relationships that affect the way we understand the world.

4. Postmodernism and Relativism

In epistemological discourse, postmodernism and relativism offer a critical approach to the claims of truth and the authority of knowledge. They ask questions about the objectivity, universality, and stability of the dominant narratives.

a. Postmodernism: Introduction

Postmodernism is an intellectual and cultural movement that challenges the grand ideas (meta-narratives) that dominate western discourse, such as rationality, progress, and objectivity. Postmodernism criticizes the view that there is a stable foundation or a fixed center for knowledge and meaning.

b. Rejection of Meta-Narratives

Postmodernism is skeptical of the claim of universal knowledge or objective truth. Instead, he emphasizes that all knowledge is contextual and constructive.

c. Relativism: Introduction

Relativism is the view that truth and morality are not absolute but relative to a specific individual or culture . In the context of epistemology, this means that what is considered "knowledge" in one culture or society may not be considered so in another.

d. Relativisme Epistemologis

Epistemological relativism argues that there is no universal standard of truth. Instead, the standards are determined by social norms, traditions, or beliefs in a particular society.

e. Implications of Postmodernism and Relativism

One implication of this approach is that we need to be more sensitive to diversity of perspectives and more critical of claims of authority. It also emphasizes the importance of intercultural and interdisciplinary dialogue.

f. Criticism of Postmodernism and Relativism

Although postmodernism and relativism have made important contributions to understanding the complexity of knowledge, they have also come under criticism. Some critics argue that this approach can lead to total skepticism or nihilism , in

which all claims of truth are considered equal and there is no basis for evaluation or criticism.

In conclusion, postmodernism and relativism offer a profound and often controversial view of the nature of knowledge and truth. Although their approach is challenging, they still provide a valuable critical tool for understanding the complex and diverse world in which we live.

5. Epistemologists Virtue

Virtue epistemology, or virtue-based epistemology, focuses on the role of moral and intellectual character in the search for knowledge. Instead of focusing solely on specific beliefs or propositions, this epistemology emphasizes personal qualities that promote the discovery and retention of true knowledge.

a. Background

In response to traditional epistemological challenges, Virtue epistemology focuses on epistemic virtue. That is, personal characteristics or qualities that guide the individual towards the truth.

b. Epistemic Virtue

Epistemic virtues are the cognitive or intellectual traits that guide individuals in the search for truth. It includes qualities such as intellectual honesty, perseverance, humility, thoroughness, and open-mindedness.

c. Knowledge Sources

In the epistemology of virtue, the source of knowledge is not only seen from external or rational evidence, but also from the internal qualities of the individual¹⁰ An individual with strong epistemic virtue is more likely to approach problems in an objective and profound way.

d. Response to Skepticism

By emphasizing epistemic virtue, this approach offers a way to respond to epistemological skepticism . If a person practices epistemic virtue, then he has good reason to believe the conclusions he has reached, even if he cannot provide a full external justification for his beliefs.

e. Epistemology of Virtue and Ethics

There is a close relationship between the epistemology of virtue and the ethics of virtue. Both emphasized the importance of character formation in moral and intellectual life. A person with good ethics also tends to have strong epistemic virtues.

f. Criticism and Challenges

Although the epistemology of virtue offers a fresh and holistic perspective on epistemological issues, this approach has also been criticized. Some critics argue that focusing on individual character can overlook external factors that are also important for the understanding of knowledge.

In conclusion, the epistemology of virtue offers a rich view of the process of seeking knowledge, emphasizing epistemic virtue and the importance of character in intellectual life. Despite its challenges and criticisms, this approach has made an important contribution to contemporary epistemological discussions.

6. Epistemology From a Global Perspective

In the context of globalization and increasing cultural exchange, it is important to consider how epistemological traditions of different cultures and societies influence our understanding of knowledge.

- a. Epistemology from a global perspective challenges dominant Western assumptions and acknowledges the diversity of epistemological approaches.
- b. Challenging Western Epistemological Domination Although Western epistemological traditions have made great contributions to the understanding of knowledge, there are other epistemological traditions around the world that provide different perspectives and methods.
- c. Traditional and local knowledge Every society and culture has their own traditional and local knowledge system, which is often ignored or marginalized in the dominant epistemological discourse. Acknowledging and understanding these systems can provide new insights into the nature and sources of knowledge.
- d. Epistemological interactions and exchanges In the era of globalization, there is an exchange of ideas and concepts between different epistemological traditions. This creates opportunities for a more inclusive and integrative epistemological approach.
- e. Epistemological pluralism From a global perspective, there is no one "right" way to approach knowledge. Instead, there are a variety of methods, traditions, and approaches that are all valid and can contribute to a richer understanding of the world.
- f. Implications for research practice Considering epistemology from a global perspective means that researchers must be more sensitive to their own epistemological assumptions and open to methods and perspectives from other traditions.
- g. Challenges and criticisms While there are great advantages in a more global approach to epistemology, there are also challenges, including the risk of essentializing or reducing complex epistemological traditions into simple or stereotypical categories.

In conclusion, considering epistemology from a global perspective is an important step towards a more inclusive and holistic understanding of knowledge. In the midst of an era of globalization and increased cultural exchange, this kind of approach is increasingly important for understanding the diversity and complexity of human thought.

7. Science and Positivity

Positivism-based science has many weaknesses, which have been proven by critics of positivism from Western philosophers, such as Karl Popper, Thomas Kuhn, Feyerabend and Rorty. The reaction of these figures puts them in the current of postpositivism, a movement of resistance to positivism in various domains ranging from ontology, epistemology to methodology. Thus, Islam can be an alternative offer to develop science

8. Ladunni Knowledge as an Epistemology

The word Ladunni in the Qur'an, is a term that can be considered to have something to do with several verses in the Qur'an where there is the word ladun. For example, QS. Al-Kahf/18: 65:

'Abd al-'Abda'ah, 'Abd al-'A'idana' and 'Ulama'

Then they both met one of Our servants whom We had bestowed grace on from Our side. We have taught him knowledge from Our side, the word ladun in the verse above means "side". Among the 18 words ladun in the Qur'an, QS. al-Kahf/18:65 is the most explicit verse that mentions the word 'ilm which is coupled with the word ladun. The text of this verse is also in a series of verses that talk about the Prophet Moses (as) with the Prophet Khidir (as). The following verses are presented with events that are not

sufficiently understood through empirical experience and logical reasoning. A very popular story. Because, this verse concisely but clearly describes the figure of Ilmu Ladunni.

All verses that include the word ladun are always pronounced with the word min. It is also an affirmation that Ladunni Science is a science that comes from min Allah SWT. This affirmation is important as a differentiator between Ladunni Science and other sciences. For the record, not all verses that use the word ladun are related to something that comes from Allah SWT, but only most of them.

In the work of Abu Hamid al-Gazali (d. 1111 AD), *al-Risâlah al-Ladunniyah*, it is stated that the knowledge of Ladunni is a science that is different from the knowledge obtained through the process and activity of the intellect which he called *al-ta'allum al-insânî*. The Ladunni Knowledge is *al-ta'allum al-rabbânî* (al-Gazali, 2014: 48-49). So, Ladunni Science has a different epistemology. In this case, it is necessary to explain the Knowledge of Ladunni as a tool to know and as well as the objects that the Knowledge of Ladunni assumes to know.

The first is about Ladunni Knowledge as a tool to know. The epistemological distinction between Ladunni Science and other sciences is actually not very appropriate if it is named "knowledge that comes from Allah SWT" because there is nothing that does not come from Allah SWT. There is a name that more directly distinguishes between the two, namely the Science of Hudhuri (knowledge by presence) which is distinguished from the Science of Hushuli (knowledge by correspondence) (Yazdi, 1994)

The science of Hudhuri means knowledge that comes by itself, as it is. Meanwhile, Hushuli science is knowledge that comes through human efforts (Kartanegara, 2006, 131-135). In the world of tasawwuf, the knowledge that comes by itself is called "revelation" (*mukâsyafah/kasyf*) or "testimony" (*musyâhadah/martyrdom*). These two terms indicate the existence of a kind of "barrier" between humans who know and the knowledge they know. When the barrier is lifted, knowledge will be known or informed, witnessed, witnessed by itself without the need for human effort.

Ladunni Science claims that knowledge that comes by itself is true knowledge because there is no human intervention in that knowledge. In Hushuli Science, there is a distance between the subject who knows and the object that is known. Both are mediated by human efforts in the form of reason or senses, both of which actually become frames for objects so that objects do not exist as they are. Objects that are present and known are objects that have been distorted by the apparatus for knowing, namely reason and senses. For Laddunni's science, truth is understood not by reasoning or sensing, but by experiencing. The plural in the explanation of the Science of Ladunni states that love is not understood by explanation. Love is understood in the way of loving or being loved.

Furthermore, the second is the knowledge of Ladunni and the objects that he is supposed to know. Of course, what every science wants to know is truth or reality. For Ladunni Science, reality is not only an empirical or purely logical reality illuminated by empirical experience, but also a non-empirical reality. All realities are summarized in another name of Allah SWT, namely *al-Haqq* which means "True Truth" or "True Reality". Allah SWT clearly cannot be understood solely empirically and logically because of its non-empirical side, but, in Islam, the macrocosm and microcosm will not be fully understood if they are not related to Allah SWT.

According to Sachiko Murata, in Islam, there are three realities, namely: Allah SWT, the cosmos (macrocosm), and humans (microcosm) which if they are related in

the form of a triangle, then Allah SWT is at the top. Controversially, Murata even depicts the three realities in the symbol of the cross. According to him, the vertical axis in the cross depicts one relationship and the horizontal axis describes the other. In the depiction of Allah SWT, the vertical axis is the relationship of the Divine Dzât with the Divine attributes. While the horizontal axis describes the relationship of Divine names in al-Asmâ' al-Husnâ that are complementary to each other such as al-Mu'izz (The Exalted) and al-Mudill (The Most Degrading or al-Muhyî (The Most Vivid) and al-Mumît (The Most Deadly) (Murata, 2022: 69).

In addition to the reality of reality there are three and the real reality is al-Haqq, for the Science of Ladunni, whatever is seen by reason and sense is a manifestation of the Divine self, not the Divine itself. Like someone who looks in the mirror, what appears to him is the reflection of his face in the mirror, even though it is not the real reality because the real reality is himself

Knowing oneself, it will never happen without mukâsyafah or musyâhadah which is assumed to exist in the Knowledge of Ladunni (Izutsu, 2016: 37-41) Verse QS. al-Kahf/18:65 narrates that no matter how much the Prophet Moses (as) tried to understand the reality offered by the Prophet Khidir (as), it still failed. If it had not been Prophet Khidir (as) who explained it, Prophet Moses (as) would have remained in his eternal confusion. When the Prophet Khidir (as) said: Hâdzâ firâqu baynî wa baynika which the Ministry of Religion of the Republic of Indonesia interprets: This is the (time) of separation between me and you. Ladunni can also say: This is the difference between Hudhuri and Hushuli.

Discussion and Analysis

1. Comparison Between Old and New Views

In observing the evolution of epistemological thought, it is important to compare the old view with the new one to understand how the view of knowledge has evolved over time

a. Focus on the Individual Vs. Community

- 1) Old view: traditionally, epistemology has focused a lot on the individual as the subject of receiving or seeking knowledge. It is related to the question of how one acquires knowledge and how one can distinguish between what he knows and what he does not.
- 2) A new outlook: with the advent of social epistemology and virtue, the focus shifted to community and social relationships as shapers of knowledge. How knowledge is shared, examined, and validated in a social context is a major concern.

b. Objectivity Vs. Relativity

- 1) Old view: The classical epistemological tradition tends to seek an objective foundation for knowledge, whether it is in pure rationality or in empirical experience.
- 2) New views: Postmodernism and relativism question the possibility of objective truth, suggesting that knowledge is always contextual and influenced by cultural and social factors.

c. Absolute Knowledge Vs. Processual

- 1) Old view: Knowledge is often seen as something fixed and unchanging, something that can be achieved and held with certainty.

- 2) New view: Knowledge is seen as an ongoing process, something that is always in development. This reflects the understanding that knowledge is constructive and influenced by a variety of factors that change over time.
- d. Discovery Methods
 - 1) Old view: Traditional methods such as logical deduction and empirical observation dominate the approach to the search for knowledge.
 - 2) New outlook: In addition to traditional methods, there is an emphasis on dialogue, collaboration, narrative, and personal experience as a source of knowledge.
- e. Authority and Truth
 - 1) Old view: Certain authorities (such as classical texts or religious authorities) are often seen as the primary source of truth.
 - 2) New view: authority and truth are questioned, with an emphasis on epistemological pluralism and the diversity of sources of knowledge.

2. Conclusion of the discussion and analysis:

Transformations in epistemological thought reflect responses to social, cultural, and intellectual changes. While the old view provided the foundation for many scientific and philosophical inquiries, the new view offered the tools and perspectives necessary to confront the complexities of the modern and postmodern eras. While there may be tension between these two views, the combination of the two may provide a more holistic and adaptive approach to the question of knowledge.

Implications of the First New Perspective

With the emergence of new epistemological views, there are various implications that can affect the fields of philosophy, science, education, and everyday life. Here are some important implications:

- a. Diversified educational and research curriculum
 - 1) Sources: education and research may now be more diverse, with recognition of knowledge sources from various cultural and epistemological traditions.
 - 2) Methodology: the way we conduct research may change to reflect a more inclusive and pluralistic approach to epistemology.
- b. Communication and Information
 - 1) Trust in the digital age: with contemporary epistemological challenges such as postmodernism, we need to develop new skills to assess information in the digital age, given the rise of disinformation.
 - 2) Intercultural dialogue: recognizing epistemological diversity encourages deeper intercultural dialogue, allowing for the exchange of ideas and understanding between different cultures.
- c. Ethics and politics
 - 1) Inclusive Approach: Acknowledging the diversity of epistemological views may encourage more inclusive policies and practices in a variety of fields, from academia to public policy.\
 - 2) Critique of power structures: feminist, social, and postcolonial epistemologies highlight how power structures can affect knowledge production, driving change in social and political practices.
- d. Philosophy and Theory

- 1) Deepening Discourse: Recognition of diverse epistemological approaches enriches philosophical discourse, with a variety of traditions and views that challenge each other and deepen our understanding.
 - 2) Integration and collaboration: There will probably be further efforts to integrate epistemological views from different traditions, leading to interdisciplinary and intercultural collaboration.
- e. Understanding Self and the World
- 1) Critical Reflection: New perspectives allow individuals to critically reflect on their own assumptions and beliefs, expanding their understanding of the world and their place in it.
 - 2) Accepting uncertainty: With many epistemological approaches in place, there may be a greater acceptance of the uncertainty, ambiguity, and complexity of the world.

The implication conclusion is that new epistemological views have far-reaching implications, affecting the way we understand, teach, and communicate about the world. While the challenges presented by these perspectives may be difficult to face, they also offer opportunities for greater growth, understanding, and collaboration.

3. Implications of the Second New Perspective

A new perspective in epistemology has produced a number of important implications for various aspects of human life and society as a whole. Below are some key implications:

- a. Cultural Interaction and Globalization
- 1) Appreciation for Diversity: By recognizing the diversity of perspectives and sources of knowledge, we become more open to other cultural experiences and traditions.
 - 2) Transcultural Communication: A new perspective increases awareness of the importance of effective intercultural communication, understanding the perspectives and values of others in a global context.
- b. Research and Academia
- 1) Pluralistic Methodology: A new perspective encourages researchers to consider different approaches and methodologies, especially from perspectives that were previously ignored or marginalized
 - 2) Inclusive Curriculum: Educational institutions can respond by expanding the curriculum to include theories, methods, and sources from different traditions.
- c. Technology and Information
- 1) Digital Criticism: With the increasing diversity of information sources, especially in the digital age, it is important to develop critical skills in assessing the reliability and authenticity of information.
 - 2) Media Diversification: Media and technology platforms may need to diversify to accommodate and represent different perspectives and voices.
- d. Public Policy and Social Action
- 1) Human-Centered Approach: Acknowledging the complexity of knowledge sources encourages more human-centered policies and actions, taking into account individual backgrounds, experiences, and values.
 - 2) Democratic Participation: By recognizing the importance of diverse voices, people may be more motivated to support broader and inclusive democratic participation.

e. Interpersonal Relationships

- 1) Empathy and Understanding: Valuing the diversity of perspectives can increase empathy and understanding in interpersonal relationships.
- 2) Collaboration: With a deeper understanding of different perspectives, individuals may find new ways to collaborate and work together despite differences.

CONCLUSION

In an increasingly complex and interconnected era, the way we understand and define knowledge is becoming increasingly important. Epistemology, as the study of knowledge, has undergone dramatic changes in recent decades with the emergence of a variety of new approaches that reflect the diversity and complexity of the human experience.

Traditional views of epistemology, which are often objective and universal, are now confronted with challenges and enriched by approaches such as feminist, social, postmodernist epistemology, and many others. Each of these approaches offers unique insights into how knowledge is formed, validated, and understood.

The implications of this new perspective affect a wide range of fields, from academia to public policy, technology, and interpersonal relationships. Recognizing and understanding these approaches is not only important for philosophy, but also for answering today's global challenges and building a more inclusive, empathetic, and informed society.

Overall, exploring and understanding new perspectives on epistemology is an important step toward understanding ourselves, others, and the world around us. In doing so, we may find new ways to collaborate, innovate, and seek truth in an increasingly advanced information age.

Adherents of empiricism return knowledge in all its forms to sensory experience. In classical times, 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. Sensory knowledge according to Aristotle is the basis of all knowledge. In the debate between Plato and Aristotle, which is the prototype of the forerunner of Rationalism and Empiricism, it is clear that Plato emphasized reason more as the source of knowledge, while Aristotle emphasized the senses more than the intellect as the source of knowledge. The main content of Criticism is Immanuel Kant's ideas about: theory of knowledge, ethics and aesthetics.

In the world of Muslim thought, there are at least three types of theories of knowledge that are commonly mentioned, including: First, rational knowledge whose figures are Al-Farabi, Ibnu Sina, Ibn Bajjah, Ibn Tufail, Ibn Rushd and others. Second, sensory knowledge, this knowledge is only limited to the classification of knowledge sources and no philosopher has developed this theory. And the third is knowledge gained through inspiration. (Laduni Science).

A new perspective in epistemology encourages society to rethink old assumptions about knowledge and truth. The implications of this approach are far-reaching, affecting the way we interact with others, use technology, participate in academic communities, and engage in community life. They offer opportunities for renewal, reflection, and transformation in different sectors of life.

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