THE CONCEPT OF UNIFICATION OF TRUTH ACCORDING TO IBN RUSYD AND ISMAIL R. FARUQI: A STUDY BETWEEN REVELATION TEXT AND REALITY

Fani Azfar[*1], **Farida Wardah Yudela**[2]
UIN Maulana Malik Ibraim Malang, Indonesia
E-mail: faniazfar@gmail.com, faridawardaah@gmail.com

Abstract. This paper explores the integration of knowledge from various sources, particularly the interplay between divine revelation and empirical reality (reason). It delves into the concept of unifying truth as articulated by Ibn Rusyd and Ismail R. Faruqi, using case studies from Quranic verses such as AlKahfi: 95-98 and Al-Ankabut: 45 to examine potential paradoxes between religious texts and observable reality. The research employs a qualitative descriptive approach, focusing on library research. The findings suggest that knowledge derived from divine revelation can be strengthened and enriched by empirical evidence. This is exemplified by the Quranic reference to the strength of iron and copper, which, when subjected to empirical testing, yielded valuable insights into their properties. The paper argues that when knowledge from divine revelation and empirical sources align, they validate each other and contribute to a deeper understanding of truth. However, when contradictions arise between these two knowledge sources, the authors propose two approaches. Ibn Rusyd recommends relying on rational argumentation and interpretation by experts to resolve such conflicts. Ismail R. Faruqi, on the other hand, advocates for objective data review and re-evaluation of interpretations, allowing for a more nuanced understanding. In conclusion, the integration of knowledge from various sources necessitates a measured and open-minded approach. Rushing to create paradoxical justifications should be avoided, and it is essential to reevaluate our understanding of both divine texts and empirical data. Open-mindedness is crucial to reconciling the relationship between divine revelation and reality, recognizing that all truth ultimately derives from the same source: God. This study contributes to the ongoing dialogue on the integration of knowledge, emphasizing the importance of harmonizing diverse sources of knowledge for a comprehensive understanding of truth

Keywords: *Unification of Truth; Revelation; Reality; Reason*

A. INTRODUCTION

The nature of man as a truth-seeking creature is a fundamental foundation in various beliefs and philosophies of life. Allah SWT gave the gift of reason to humans for they to understand and seek the truth. A pure mind that has not been contaminated and guided by religious values plays an important role in the journey to find the meaning and purpose of life. Therefore, to reach truth, there are four footholds used by humans to get knowledge commonly referred to as sources of knowledge acquisition, namely sensory empiricism, rationalism, intuition, and revelation (Nasution, 2016).

Knowledge that comes from God does not get legitimacy as a science according to secular thought (Lestari, 2021). Often a clash between reason and revelation in the discussion of science. However, Islam views that Islam and revelation must have a connection. Based on this statement, the question is what science is higher when compared to revelation?

A deep understanding of the relationship between the two is becoming increasingly important amidst the dynamic development of the times. The information era and globalization require us to apply a comprehensive and integrated perspective in addressing contemporary issues. Every challenge faced by humans encourages them to utilize both tools to obtain alternative answers. Talking about these two tools there are several problems that neither revelation nor reality can solve (Ridwan, 2020). This is because revelation and reality have their limitations in each realm, especially regarding the methodology used.

One of the problems that the author can exemplify in this discussion is the phenomenon of God's trivialization. We can trace this phenomenon through the gap in thinking about Qur'anic verses that are textually contradictory to reality. As happened in QS Al-Ankabut: 45 regarding the guarantee not to commit abominations and evil for those who pray. There are so many parties who issue wild speculations to weaken revelation and dwarf the creator regarding the meaning of the text in QS Al-Ankabut verse 45 which is then associated with rationality and the real situation in the field, of course, this cannot be left unchecked. If this is left unchecked, something bad might happen such as the occurrence of a fairly thick barrier between revelation and reality.

Therefore, there is a need for an effort to strengthen the acquisition of truth that comes from revelation and reality (reason) in the hope that the two things have an equal balance (Nasution, 2016). Thinking activities that are scientifically and philosophically oriented should not be abandoned, especially in today's society. However, people are also not allowed to forget the truth that comes from revelation, which is considered a truth absolutely and does not change with the times.

The study of revelation and reality is often discussed in some literature, but what distinguishes this discussion is that the author takes a case study on QS. Al-Kahfi: 95-98 and QS Al-Ankabut: 45, where there is a deep paradox between the understanding of religious texts and reality (reason). As for exploring the occurrence of these problems, the author tries to use the theory offered by Ibn Rusyd and Ismail R. Faruqi in addressing a contradiction between revelation and reality (reason). Therefore, the author hopes that this paper can contribute in the form of alternative answers related to intellectual problems that occur, especially in terms of the use of revelation and reason in exploring a truth. In addition, the author hopes that this study can provide additional scientific treasures in the field of science, especially in the realm of integration philosophy.

B. METHODS

In this research, the author seeks to analyze and describe the related Concept of Unification of Truth According to Ibn Rusyd and Ismail R. Faruqi: The study between the text of Revelation and Reality. In its implementation, the author analyzes QS. Al-Kahfi: 95-98 and QS Al-Ankabut: 45 to obtain a structured and systematic understanding. Therefore, this research uses a descriptive qualitative approach. The type of research used by researchers is the type of research Library Research. Library Research is a type of research that is carried out by taking data and information through various types of materials related to the issues raised, such as books, articles, notes, previous research results, and journals (Sari, 2020). Researchers look for and take references related to the topic raised, namely the Concept of Unification of Truth According to Ibn Rusyd and Ismail R. Faruqi by reading, analyzing, and interpreting the information obtained.

C. RESULT & DISCUSSION
Unification of Truth Based on Ibn Rusyd's Perspective

Ibn Rusyd stated that the concept of human knowledge requires a source of revelation. This is because not all forms of reality can be captured by the senses and ratio of humans, each has weaknesses and limitations. As he stated in the book named "Manahij" as follows:

> "Knowledge of happiness and salvation leads to knowledge of the soul and its essence. Is it true that the soul will experience happiness and salvation in the afterlife? If so, what are the criteria? Also, what is used to prove that goodness (good action) will lead to happiness? How and when are these criteria applied? The same goes for good and bad. Fortunately, we can find provisions for all of these in shari'ah and they cannot be explained except by revelation. At the very least, revelation information is superior. At least, more broadly, can be known through science (`ilm), technology (shinâ`ah) or philosophy (hikmah)"(I. Rusyd, 1978).

According to Ibn Rusyd, philosophy and religion aren't contradictory because truth doesn't contradict other truths, but instead strengthens each other. He stated that if the laws (*shari'ah*) are true (*haq*) and invite reasoning that leads to true knowledge (*ma'rifah al-haq*), then it is certain that philosophical reasoning (*Burhani*) doesn't allow contradiction conveyed by the laws. The one of truth will not contradict other truths, but support and witness each other (Musthofa, 2021). However, deviations can occur due to casuistic decisions by certain parties, whereas rational reasoning carried out seriously and deeply will not produce contradictions. In addition, interpreting revelation only by its *zahir* meaning also leads to contradictions. In this regard, Ibn Rushd divides human abilities into three levels, including:

1. *Burhaniyyat*
   The group was included in the philosophical group. They can think and argue demonstratively.
2. *Jadaliyyat*
   The group that belongs to the group of Muslim thinkers or theologians. They argue dialectically which is *Danni* (Soleh, 2013).
3. *Khitabiyyat*
   The group that is accustomed to thinking contextually-rhetorically without using *ta'wil*. Arguments are based more on emotion than reason (Zar, 2012).

Epistemologically, the method used by Ibn Rusyd to reconcile revelation (religion) and reality by a method named *qiyas* and *ta'wil*. As in the following table:

Research	Found in revelation	Corresponds to result of reason	*Nash* reinforces the result of reason
		Contradict to result of reason	*Nash* must be interpreted (*ta'wil*)
	Not found in revelation	Using *qiyas aqly* for *burhaniyyat*	
		Using *qiyas syar'i* for *jadaliyyat*	

Ibn Rusyd explained that if research produces knowledge about something, there are two possibilities: it is not found in religious teachings or it is explained by religion. If religion doesn't comment on that something, there is no contradiction, which means that the knowledge produced can be used as guidance. If that something is explained in religion, there are two possibilities: the content of the text agrees with the result of research or it contradicts the result of the reason. If the

research and revelation align, there is no contradiction, meaning that the revelation reinforces the conclusions reached by research. However, if there is a discrepancy, then an interpretation of the text (revelation) must be made (A. al-W. M. ibn A. ibn Rusyd, 1978).

If the results of the research are not mentioned by revelation, there is no problem. It means the responsibility of scientists to explore and research with scientific methods (philosophical thinking). On the other hand, fiqh experts (*fuqaha*) have done a lot of *qiyas syar'i* in various religious laws. So Ibn Rusyd claims that Muslim philosophers should have more right to do the same thing because *fuqaha* only do it using *qiyas syar'i,* while Muslim philosophers do it with *qiyas aqly,* which is more important than *qiyas syar'i* because investigation of the universe can only use *qiyas aqly*. For this reason, investigation philosophically becomes a duty (Al-Iraqiy & Athif, 1979).

Whereas in the issue of *ta'wil*, Ibn Rusyd stated that people who have the right to do *ta'wil* are *burhaniyyat* because they are considered qualified and categorized *as al-rasikhuna fi al-'ilmi*. The other two groups, namely *jahiliyyah* and *khitabiyyat* are not entitled to do *ta'wil* because they are based on the meaning of *land*, while *ta'wil* is performed on the meaning of *bathing* (Anshori, 2011). These two groups are afraid they will not be able to understand it and will damage religious beliefs when it is related to *shari'ah*.

Ibn Rushd asserted that harmony between reason and revelation is important; he recognized that this dual heritage provides rational thought in line with the values reflected in the Qur'an. The religious approach promoted by him asserted that in Islam, rationality plays an important role, ensuring the relevance of religious teachings throughout time. Therefore, Ibn Rushd emphasized that the foundation of religion must rest on revelation while at the same time go hand in hand with reason. According to him, if a religion relies on reason alone or is created by reason alone, then its spiritual value will be far below a religion that relies on revelation and is supported by reason (Hamzah & Muna, 2018).

Unification of Truth Based on Perspective Ismail R. Faruqi

Talking about the concept of truth based on Ismail R. Faruqi, it cannot be separated from his thoughts on the Islamization of knowledge. One of the basic principles of Islamization of knowledge according to Ismail R. Faruqi is Unity of Truth and Knowledge. He stated truth comes from reality. If all reality comes from the same thing, that is God, it can be concluded that truth will not be more than one. Therefore, something that comes from the revelation will not be different and will not contradict reality. This is because God, created these two things, revelation and reality (Soleh, 2016, p. 261).

The unity of truth that has been formulated by Ismail R. Faruqi includes first, the truth based on revelation. We are not allowed to clash it with reality. Texts that come from revelation must be true and in harmony with reality. If there is a difference between revelation and scientific discovery, it is obligatory to review the resulting understanding of the revelation and review the research data that has been obtained. Second, there is no contradiction between revelation and reason, so there is also no paradox between revelation and reality that cannot be solved to find a correlation. Therefore, we must be *open-minded* and always try to restore the relationship between science and technology with the values of Islamic teachings. Third, efforts to observe the universe and its elements will continue to be carried out and developed. (Al Faruqi & Al Faruqi, 1998, p. 260). This is because the science pattern owned by God is infinite, as stated in QS. Al Kahfi: 109,

قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ رَبِّيْ لَنَفِدَ الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ رَبِّيْ وَلَوْ جِئْنَا بِمِثْلِهٖ مَدَدًا

"Say (Muhammad), "If the sea becomes ink to write the words of my God, it would be exhausted

before the words of my God were finished, even if we were to add to them."

So, even if a researcher manages to find new data or discoveries that are deep and complex, more data or discoveries have not been revealed. Related to this, it is important for a person to always be open-minded, rational, and tolerant of discoveries (Faruqi, 1995, p. 85).

Problem Case Study

Referring to the framework of the two figures above, namely Ibn Rushd and Ismail R. Faruqi, the author tries to present a problem in the form of a case study related to efforts to unify the truth which will later be executed based on the premise of thinking from Ibn Rushd and Ismail R. related to efforts to unify the truth. Talking about truth, we will indirectly be faced with 4 tools of knowledge sources in Islam, namely empiricism (senses/experience), rationalism (reason), intuition, and revelation.

From these four things, there have been many phenomena that prove that the concept of integrating religious knowledge is supported by empiricism-based rationales. For example, about copper and iron particles. We find the discussion of copper and iron in the Holy Qur'an as a representation of knowledge produced by revelation. Explained in QS. Al-Kahfi: 95-98 that King Dzulkarnain at that time shackled Ya'juj and Ma'juj by making a fortress. The fortress was made of iron and copper liquid that had been heated to produce a solid fortress. Centuries later, researchers analyzed and studied the knowledge contained in the Qur'an about iron. As a result, it was found that the event of mixing iron and copper liquids can produce buildings that are hard, strong, and not easily corroded (Kustomo et al., 2022). This is an electrochemical phenomenon where copper protects the iron layer so that the resulting iron becomes quality.

From the events above, we can analyze that starting from the information that came from revelation related to the strength of iron, then the knowledge of iron was tested by researchers related to what kind of chemical processes occurred as reported by the Qur'an (Revelation) about iron. Although the results after testing on an empirical scale and the results were positive, then the information about iron was classified as a "science." This is inseparable from the paradigm of the meaning of science itself, which is knowledge that has been tried and tested. Starting from a belief about a matter (read: Revelation/religion) then a question or contemplation (read: philosophy) arises about iron particles which are then tested empirically (experience) so that a coherent systematic and rational science emerges.

Starting from the explanation above, we know that when knowledge sourced from revelation and empirical facts are successfully correlated, it becomes a foothold that can declare that revelation knowledge (read: religion) has greater power than other sources of knowledge. This is supported by a statement made by M. Amir Ali (2004), that is "All true knowledge is from Allah, all correct theories are from Allah and false theories are from men themselves or inspired by Satan" (Nurhidayat, 2018). This statement proves that the paradigm of revelation has absolute authority in determining a truth, moreover, M. Amir Ali expresses related to the comparison between theories produced by humans and God.

However, what is desired here is that revelation and reality can work together in creating systematic knowledge and truth so that these two things do not dwarf each other. This is in line with the theory put forward by Kuntowijoyo where the main principle of integrating science is without trivializing revelation as a representation of God's majesty, and not cornering the thoughts produced by humans (Kuntowijoyo, 2005, pp. 57–58). From here the book can know that the entity between revelation and reality can go hand in hand.

Then, how do we respond if the two things contradict each other? Regarding this matter, the author tries to present the following editorial from QS Al-Ankabut: 45

"وَأَقِمِ الصَّلٰوةَ ۖ اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ"

"And establish prayer, for surely prayer prevents from evil and unlawful deeds"

Explicitly, the verse explains that by praying one can prevent bad and evil deeds. This understanding is obtained from the religious text (Read: revelation). If we look at the existing and reality is the person who always performs the five daily prayers without missing a beat prevented from doing vile and bad? It is a real truth, that it is still often found someone who commits vile and bad actions, where that person also performs prayers.

Related these problems can be addressed in the best way without depressing one of the entities of existing knowledge sources. Borrowing the analytical knife owned by Ibn Rusyd to solve the problem, he suggested tending to rational argumentation by giving an interpretation to people who have expertise related to the issues raised (Iraqi, 1990, pp. 47–49). What is meant by vile actions by the person whose consistent prayer is classified as a small or large type of vile, what does the verse indicate the scope of the vile that can be tolerated or not all of that is returned to the experts who have expertise in terms of interpreting the verse above, so we do not have the authority to justify.

In contrast to Ibn Rusyd, Ismail R. Faruqi in terms of unifying the truth between revelation and reality offers to review the data objectively (Bagader, 1996, p. 16). Ismail R. Faruqi recommends rechecking and reviewing the understanding of data and text. For example, a person who consistently performs the five daily prayers cannot be separated from the bad deeds because his prayers are not good, the food he eats is not halal, the body of the clothes and the place he uses for prayer is still not appropriate, etc.

From this phenomenon, we can know that to integrate between various sources of knowledge we must not rush to make paradoxical justifications and must reconsider our understanding of revelation texts and research data. In addition, it is necessary to have an open-minded attitude towards new things to restore the relationship between revelation and reality.

D. CONCLUSION

Efforts to integrate various sources of knowledge should not be rushed to issue paradoxical justifications. The a need to reconsider the understanding of the texts of revelation and reality, considering that some problems that cannot be overcome by revelation or reality are caused by the limitations of each of these two things, especially related to the methodology used. Related to this, Ibn Rusyd and Ismail R. Faruqi in terms of unifying the truth between revelation and reality offer to review the data objectively. Ismail R. Faruqi recommends more rechecking and review regarding the understanding of data and text.

Therefore, it is necessary to have an open-minded attitude towards new things to restore the relationship between revelation and reality. Because in essence, all truths produced by reality and revelation come from the same entity, that is God.

REFERENCES

Al-Iraqiy, & Athif, M. (1979). *Al- Naz'ah al -'Aqliyah fi Falsafah Ibn Rusyd*. Dar al-Ma'arif.
Al Faruqi, I. R., & Al Faruqi, L. L. (1998). *Atlas Budaya Islam. terj. Ilyas Hasan*. Mizan.
Anshori, M. S. (2011). *Filsafat Islam antara Ilmu dan Kepentingan*. Pustaka Azhar.
Bagader, A. B. (1996). *Islam dalam Perpsektif Sosiologi Agama*. Titian Ilhi Press.

Faruqi, I. R. (1995). *Islamisasi Pengetahuan Terj. Anas Mahyudin*. Pustaka.

Hamzah, & Muna, W. (2018). Epistemologi Ibnu Rusyd dalam Merekonsiliasi Agama dan Filsafat. *Zawiyah: Jurnal Pemikiran Islam*, *1*, 185. https://doi.org/http://dx.doi.org/10.31332/zjpi.v4i1.1006

Iraqi, A. (1990). *Al-Manhaj al-Naqd fi Falsafah Ibn Ruysd*. Dar al-Maarif.

Kuntowijoyo. (2005). *Islam Sebagai Ilmu*. Penerbit Teraju.

Kustomo, K., Nuha, M. U., Susilowati, M., Aghnia, T. B., & Pradani, H. G. A. W. (2022). Besi Sebagai Unsur Kimia dari Langit: Tinjauan Sains dan Al-Qur'an. *Cakrawala: Jurnal Studi Islam*, *17*(2), 99–106. https://doi.org/10.31603/cakrawala.7389

Lestari, I. (2021). WAHYU DAN ILMU PENGETAHUAN (Fungsi, Esensi dan Perbedaannya). *Borneo: Journal of Islamic Studies*, *1*(2), 64–74.

Musthofa, Q. (2021). Al-Qur'an dan Filsafat Ilmu Pengetahuan: Studi Pemikiran Nidhal Guessoum. *AN NUR: Jurnal Studi Islam*, *13*(1), 51–66. https://jurnalannur.ac.id/index.php/An-Nur/article/view/103

Nasution, H. S. (2016). Epistemologi Question: Hubungan Antara Akal, Penginderaan, Intuisi dan Wahyu Dalam Bangunan Keilmuan Islam. *Almufida*, *1*(1), 70–84.

Nurhidayat. (2018). Integrasi Ilmu Pada Program Studi Manajemen Perbankan Syariah dan Pengaruhnya Terhadap Kompetensi Lulusan. *Jurnal Ekonomi Islam*, *9*(2), 169–196.

Ridwan, I. M. (2020). Harmoni, Disharmoni, dan Integrasi Antara Sains dan Agama. *Jurnal Filsafat Indonesia*, *3*(1), 8–13. https://doi.org/10.23887/jfi.v3i1.22472

Rusyd, A. al-W. M. ibn A. ibn. (1978). *Fashl al-Maqal wa Taqrir ma Bayna al-Hikmah wa al-Syari'ah min al-Ittishal*. Dar Al-Masyriq.

Rusyd, I. (1978). *"Al-Kasyf `an Manâhij al-Adillah fî `Aqaid al-Millah" dalam falsafah Ibnu Rusyd*. Dar Al-Afaq.

Sari, M. (2020). Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA. *Natural Science*, *6*(1), 41–53.

Soleh, A. K. (2013). *Teologi Islam Perspektif al-Farabi dan al-Ghazali*. UIN-Maliki Press.

Soleh, A. K. (2016). *Filsafat Islam Dari Klasik Hingga Kontemporer*. Arruzz Media.

Zar, S. (2012). *Filsafat Islam: Filosof dan Filsafatnya* (I). Rajawali Pers.