



## ***EPISTEMOLOGICAL QUESTIONS: THE RELATIONSHIP OF SENSING, REASON, INTUITION, AND REVELATION IN THE BUILDING OF ISLAMIC SCIENCE***

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### **Abstract**

The purpose of writing this article is to find answers related to epistemological questions: the relationship of sense, reason, intuition, and revelation in the development of Islamic science. The research method used is library research. The data collection technique used by researchers is a literature study. The library method is research carried out by reading books or magazines with other data sources in the library. The results of this research found that epistemology in seeking knowledge originates from Empiricism, Rationalism, and Intuition-Revelation. Judging from the basic teachings of Islam, the Koran is knowledge obtained through the senses, reason, and heart. The senses, reason, and heart play a role in distinguishing truth from falsehood. Reason is considered a source of thinking and philosophizing with the aim of pursuing truth. Revelation provides an explanation to explore the truth. Reason is considered a tool capable of rationally expressing the truth brought by revelation. In Islamic teachings, the use of reason is not given absolute freedom. The suggestion for the next writer is that it is deemed necessary to develop the range of reason in finding truth based on the kauniyah verses.

**Keyword:** *Reason, Intuition, And Revelation in The Building of Islamic*

### **Abstrak**

Tujuan penulisan artikel ini untuk menemukan jawaban terkait dengan pertanyaan epistemologi: hubungan penginderaan, alasan, intuisi, dan wahyu dalam pengembangan ilmu Islam. Metode penelitian yang digunakan adalah dengan menggunakan penelitian kepustakaan. Teknik pengumpulan data yang digunakan peneliti adalah studi literatur. Metode perpustakaan adalah penelitian yang dilakukan dengan cara membaca buku atau majalah dengan sumber data lain yang ada di perpustakaan. Hasil penelitian ini menemukan bahwa epistemologi dalam mencari ilmu pengetahuan bersumber dari Empirisme, Rasionalisme, dan Intuisi-Wahyu. Dilihat dari ajaran pokok agama Islam, Al-Quran adalah ilmu yang diperoleh melalui indera, akal, dan hati. Indra, akal, dan hati berperan dalam membedakan kebenaran dan kebatilan. Akal dianggap sebagai sumber berpikir dan berfilsafat dengan tujuan mengejar kebenaran. Wahyu memberikan penjelasan untuk menggali kebenaran. Akal dianggap sebagai alat yang mampu mengungkapkan secara rasional kebenaran yang dibawa oleh wahyu. Dalam ajaran Islam, penggunaan akal tidak diberikan kebebasan mutlak. Saran untuk penulis selanjutnya adalah bahwa dipandang perlu untuk mengembangkan jangkauan akal dalam menemukan sebuah kebenaran berdasarkan ayat-ayat kauniyah.

**Kata kunci:** *Intuisi; Wahyu; Bangunan Keilmuan*

## INTRODUCTION

*Epistemology* Islam has the aim of providing opportunities to Muslims. Islam gives freedom to reach the truth. Truth from the aspect of thought. The truth is of course to avoid traps and the status quo. Understanding and mastery of knowledge originating from Western epistemology. From a conceptual perspective, the formation of Islamic epistemology reflects an effort to protect the intellectual intelligence of the people (Nata, 2023). Muslims must take several steps. Muslims take this approach. The approach is taken to balance and emphasize the importance of exploration, methods and steps in gaining knowledge. Development is to explore knowledge in depth. Method as a way of obtaining knowledge with various scientific thought bases. Knowledge is obtained from steps that examine knowledge and sources of knowledge. (Qadafi II, 2024)

Efforts to find true knowledge are adjusted to indicators of science and knowledge. One of the unique characteristics of science in Islam is that it is based on a harmonious relationship between revelation and reason. Bayani epistemology or a model of thinking derived from normative Islamic texts (the Qur'an and hadith) (Afwadzi, 2023). Bayani way of thinking is a model of thinking that dominates various studies. The study of acquiring knowledge is also supported by epistemological studies from the burhani and irfani angles. The existence of both as starting points provides differentiation in realizing the bayani epistemology. Islamic studies need to be strengthened to achieve a balance between religious truth and reason. Philosophical and scientific thinking must remain an inseparable part of modern society. Religious truth is absolute and eternal truth that comes from God. Islamic epistemology functions as a tool for developing ethical science and technology. Islam never presents a conflict between types of knowledge, while theology and ethics direct steps in epistemology and methodology to always achieve knowledge that promotes harmony, peace and prosperity in the surrounding environment.

Epistemology or theory of knowledge that discusses achieving knowledge. Epistemology is accompanied by ontology or theory of nature which discusses the nature of everything that gives rise to knowledge. Axiology or value theory which discusses the use of knowledge (Qadafi II, 2024). Studying these three branches is very important in answering the position of reason and sensation. Exploration, observation and efforts the discovery of knowledge as a whole is based on epistemology. Epistemology is required to build science, knowledge and thinking. Epistemology plays a role in developing

knowledge conceptually and applied. Epistemology and axiology provide great benefits.

Epistemology is defined as knowledge related to reason and revelation (Qomar, 2023). A science that in Muslim intellectual studies really meets the requirements of science and knowledge. Epistemology provides a solution or rock. The epistemology developed and used by Muslim intellectuals to develop this science surpasses the epistemology used in India, China and Greece. Medical science developed in India, for example, is medical science developed based on trial and error; that is, it is only based on trial and error and estimates, but not yet based on scientific research and experiments.

The development of such knowledge in Islam is known as practical science. The Prophet himself, in the fields of medicine, agriculture, trade and so on, applied epistemology as a scientific study connecting reason, revelation and institutions. Reason greatly contributes to distinguishing itself from other objects. The mind carries out the process of abstraction of objects received through the five senses. In the Mu'tazilite perspective, "reason has a broader ethical role and responsibility. Reason also functions to obtain knowledge. Reason also has the ability to identify the difference between good and bad. Reason is considered a moral guide for humans. Reason helps in determining right and wrong actions. Reason is also considered as a factor that allows humans to become creators of their own actions (Nasution, 1986).

With freedom of thought and the function of reason, the study of epistemological questions is a basis for thinking in answering the sensory relationship between reason, intuition and revelation in building perfect science. Islamic science that provides stimulus and response to the functions of the five senses. The five senses are stimulated and ready to provide information on how important it is to gain knowledge. The five senses are considered the main source of knowledge according to the empirical perspective. The Five Senses are able to provide understanding or knowledge about something that is obtained directly without involving rational thinking or the use of the five senses. The Five Senses can be an attraction to know or understand something without needing to think about it or study it specifically. The five senses, in developing knowledge, always prioritize the heart, reason and revelation. So it is very appropriate to study substantively and essentially epistemological Questions: The Relationship of Sensing, Reason, Intuition, and Revelation in the Building of Islamic Science. An interesting study to research and explore by synchronizing reason as a tool of thinking, intuition as a medium

for implementing reason, revelation as the basis for scientific thinking as a source of knowledge. Revelation is used as a reference for developing Islamic knowledge.

## **METHODOLOGY**

### ***Types of research***

This research uses a quantitative type of causality with a literature approach.(Saputra & et al, 2023)The library approach uses literature (libraries). The literature referred to is in the form of books relating to epistemology, Islam, the science of reason, intuition and revelation. These books were analyzed based on content.

### ***Data collection technique***

Data is collected by carrying out the following steps: 1). Know and find out the type of library needed. 2). Reads the specified library type. 3). Conduct an assessment. 4). Presenting the results of library research.(Evanirosa, 2022). Instruments carried out in the literature (library).

### ***Data analysis technique***

Data is analyzed as follows: a. Data was collected systematically, traced according to the literature. b. The data is explicitly narrated and explained according to the research variables. c. The data is then explained in a reproducible manner, namely measured and assessed according to the contents of the book. d. Carrying out identification, data that matches the variables or study material is identified later. e. In evaluation, evaluation is to filter studies that are in accordance with the literature. f. Synthesis of research works Study of the results of ideas that have been produced by researchers and practitioners (Setyawan, 2023).

## **RESEARCH RESULTS AND DISCUSSION**

### ***Definition of Sensing, Reason, Intuition and Revelation''***

The word reason comes from the Arabic word, namely al-aql. The word al-aql is a mashdar of the words *aqola - ya'qilu - aqlan* which has the meaning fahima wa tadabbaro, which can be translated as understand (know, understand) and think (consider). Therefore, al-aql as mashdar means the ability to understand and think about something. This something can be an expression, explanation, phenomenon,

or other thing that can be sensed through the five senses.

According to Izutsu,(Toshihiko-Izutsu, 1983)During the Jahiliah period, the term aql was used to describe practical intelligence, which in modern psychological terms can be identified as problem-solving ability. In other words, someone who is considered reasonable is an individual who has the capacity to solve problems, resolve challenges, and avoid potential dangers. Izutsu then explained that the meaning of the word aql underwent a transformation after entering the domain of Islamic philosophy (Toshihiko-Izutsu, 1983). This change was influenced by the entry of Greek philosophical thought into Islamic thought, which interpreted aql as nous, which means the power of thinking found in the human soul. Therefore, understanding and thinking are no longer centered on al-qalb in the chest, but on al-aql in the head (Nasution, 1986)

In this situation, the mind differentiates itself from other objects and carries out an abstraction process towards objects received through the five senses. In the Mu'tazilite perspective, reason has a broader ethical role and responsibility. Apart from functioning to obtain knowledge, reason also has the ability to identify the difference between good and bad. In fact, reason is considered a moral guide for humans, helping them in determining right and wrong actions. Reason is also considered a factor that allows humans to become creators of their own actions (Harun Nasution, 1986).

Thus, within the framework of Islamic understanding, the term reason does not refer to the brain, but to the ability to think inherent in the human soul. This ability allows humans to gain knowledge by observing the surrounding environment. In this concept, reason is distinguished from revelation which brings knowledge from outside humans, namely from Allah SWT. On the other hand, the definition of sensing in the Big Indonesian Dictionary refers to the process, method or action of using the senses (Big Indonesian Dictionary, 2010). In the context of philosophy, a school that relies on sensing as a source of knowledge is called empiricism. Empiricism is a view that believes that knowledge is obtained through experience, especially through observation or use of the senses. Experience is considered a fundamental factor in the acquisition of human knowledge (Saadullah, 2020).

Without stimulation and information from the five senses, humans will not

gain any knowledge, because the five senses are considered the main source of knowledge according to the empirical perspective. Furthermore, the term Intuition comes from the Latin word *intueri* or *intuitus*, which consists of a combination of *in* (on) and *"tueri"* (see), and was later adopted in English as "intuition." Intuition can be explained as “understanding or knowledge about something that is obtained directly without involving rational thinking or the use of the five senses, and is sometimes innate”(Kaptiningsih, 2021)

In the Big Indonesian Dictionary, "intuition" can be defined as "the ability or power to know or understand something without needing to think or study it specifically (Big Indonesian Dictionary, 2010)This can also be interpreted as feelings in the heart or thoughts that appear suddenly. For example, the intuitive abilities possessed by indigo children seem to be very precise in predicting the occurrence of an event. An entrepreneur tends to rely more on his intuition than logic when making decisions. Likewise, a magician exhibits his powers of intuition in front of thousands of spectators.”

On the other hand, Jujun Sumantri explains that "intuition is knowledge obtained without going through a particular reasoning process. A person who is concentrating on a problem suddenly finds the answer to that problem. This answer appeared in his mind like a sudden truth. This is an example of how a problem that has been faced, which previously seemed a dead end, suddenly finds a complete answer in one's mind.”(Sumantri, 1999)

According to Jujun, "intuition is a personal and unpredictable experience"(Sumantri, 1999). “Knowledge obtained through intuition can be used as a basis for hypotheses for further analysis to assess the truth of the statements put forward. Intuitive and analytical activities have the potential to support each other in the process of determining truth.” According to Maslow, “intuition reflects peak experiences,(Stonayob, 2017)whereas for Nietzsche, intuition is considered the highest form of intelligence (A. Setyo Wibowo, 2004). Henry Bergson, as explained in the work of A. Tafsir, “describes intuition as the result of the development of the highest understanding, similar to instinct but having its own differences and independence.”(Qomar, 2023)To develop this ability, namely intuition, requires special effort. “This ability allows the individual to understand the complete, eternal,

and unique truth. This intuition is able to perceive objects directly without the need to go through a thinking process." (Santi, 2020). So, "reason and the senses are only able to produce limited knowledge in space (spatial), while intuition is able to create complete and permanent knowledge"

The term "Revelation," in the context of language, refers to a quick signal and the word "revelation" is "a basic term that contains the basic meaning of something hidden and given quickly." "Sometimes, the term "wahyu" is also used in the form of the word "isyim maf'ul," which means something that is revealed. Religiously, "revelation" is a source of knowledge given by Allah to His Prophets and Messengers" (Manna, 2004).

"Revelation not only teaches knowledge that is limited to experience and relates to the senses, but also has the ability to transcend the limitations of time and place, especially in the context of transcendental issues such as the end of the world, the creation of humans, and the mystery of life after death. "Revelation is a source of knowledge that comes from the authority of God who has very high knowledge." However, the most common meaning is "what God said to the prophets." This refers to the words of God given to individuals He chose so that they could convey them to humans as a guide for life." (Nasution, 1986).

"Allah's verses carry very significant direction and guidance for human life, both in this world and in the afterlife. In the context of the Islamic religion, Allah's revelations were conveyed to the Prophet Muhammad saw, and all these revelations are collected in the Koran. Revelation, in this context, refers to God's messages communicated to His prophets and apostles, such as: "Meaning: "Indeed, we have given revelation to you as we have given revelation to Noah and the subsequent prophets, and we has given revelation (also) to Ibrahim, Ismail, Ishaq, Ya'qub, and his grandchildren, Isa, Ayyub, Yunus, Harun, and Sulaiman. And we gave zabur to Dawud"

There are three methods of communication between God and the prophets which can be categorized as follows: "(1) Giving inspiration to someone's heart; (2) Speaking from behind a curtain, as experienced by the Prophet Moses; and (3) Sending messengers in the form of angels"

### ***Function of the Position of Revelation and Reason***

The Koran also provides instructions regarding the use of reason by distinguishing the role and scope of thought and heart. Human thinking capacity is related to physical or relative aspects, while the heart has the ability to grasp metaphysical and absolute meanings.

Therefore, "in the perspective of Islamic understanding, reason has different roles and functions, namely as follows: Reason functions as a strategic tool to reveal and understand the truth contained in the Al-Quran and the Sunnah of the Prophet, both of which are the main sources of Islamic teachings. Intellect is the potential and capital that humans have to understand the intentions contained in the interpretation of the Al-Quran and the Prophet's Sunnah. Reason also acts as a tool that can capture the message and spirit of the Al-Quran and Sunnah, which becomes a guide in overcoming and solving human problems through the process of *ijtihad*."

Reason also has "a role in explaining the messages of the Koran and Sunnah in the context of human function as caliphs of Allah, namely in protecting and prospering the earth and all its contents." On the other hand, Jalaluddin explained that "the potential of reason gives humans the ability to understand the symbols symbols, abstract concepts, carry out analysis, comparison, make conclusions, and ultimately choose and separate between right and wrong." "The ability to reason encourages humans to be creative and innovate in the process of creating culture and civilization. Humans, thanks to their intellectual abilities, are able to master science and technology, change and design their environment, and move towards better, safer and more comfortable living conditions."(Jalaluddin, 2021).

As an instrument, "philosophy is the result of human rational thought processes. Despite its efforts to doubt everything, philosophy reflects a method of asking questions freely, doubting reality, and carefully investigating the assumptions accepted by the human mind until they reach their root causes. In the end, reason will reach a conclusion, whether in the form of denial or honest admission, that reason has abilities but also has limits."

Philosophy believes that "truth must be discovered through a deep thought process. Philosophers have used their minds as optimally as possible to achieve deeper understanding. In this context, reason, according to a philosophical perspective, acts as a



tool for philosophizing. In relation to revelation, reason functions as a supporter and strengthener of belief in the truth of revelation. Therefore, Allah gives honor to reason by making it a subject of command, a place of accountability, and encouraging it to carry out research and deep reflection."

In the Koran Surah Qaaf: 6 Allah says:

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ

Meaning: "Then don't they look at the sky above them, how We built it and decorated it and there is not the slightest crack?"

In this context, "Ibn Bajjah explains the role of reason as follows: If a person is able to use his reason regularly and efficiently, then "he can understand very abstract things, even divine metaphysical problems with little difficulty."(Suryadi, 2015). Al-Razy "raised the role of reason in the search for the essence of truth. His belief is that human reason has the power to understand the concepts of good and bad, as well as to foster fear of God and regulate the order of human life in this world."(Nasution, 1986)

Therefore, it is clear that "the role of reason is very significant for humans, both in the field of philosophy and in understanding Divine teachings. The mind's ability to understand things is not only limited to internal knowledge, but can also be applied to external things." In the view of Islamic philosophy, "reason is considered as one of the components of an-Nafs al-Insaniyah that exists in humans". "This concept is an extension of Aristotle's view of the three levels of soul that exist in humans, namely the plant soul, animal soul and human soul"(Nasution, 1986).

### ***Sources of Knowledge According to the Study of the Koran and Philosophers***

"In Islamic religious texts (the Koran) the sources and tools of knowledge are explained as follows:

#### **1. Senses and Reason**

Allah SWT says in Surah an-Nahl verse 78: Meaning: "And Allah brought you out of your mother's womb in a state of not knowing anything, and He gave you hearing, sight and conscience, so that you may be grateful"

"Islam not only informs us about God's gift of the senses to humans, but also encourages us to use them. For example, in the Qur'an, Yunus verse 101, Allah states: It

means "Say, "Pay attention to what is in the heavens and on the earth!" There is no use for signs (of Allah's greatness) and messengers who warn those who do not believe."

## 2. Heart

Allah SWT says in surah al-Anfal 29:

It means "O you who believe! If you fear Allah, surely He will give you furqan (the ability to distinguish between right and wrong) and erase all your mistakes and forgive you (sins). God has great grace"

"And let a writer among you write it correctly. Let the writer not refuse to write it as Allah has taught him, so let him write it. And let the person who owes it dictate, and let him fear Allah, his Lord, and let him not deduct anything from it. If the debtor is someone who lacks intelligence or is weak (in his condition), or is unable to dictate himself, then let his guardian dictate it correctly. And testify with two male witnesses among you. If there are not two male (witnesses), then (may be) a man and two women among the people you like from the (existing) witnesses, so that if one forgets, the other reminded him. And don't let the witnesses refuse when called. And don't get bored of writing it down, for the deadline, whether (the debt) is small or large. That is more just in the sight of Allah, more able to strengthen testimony, and closer to you being beyond doubt, unless it is a cash trade carried out between you, then there is no sin for you if you do not write it down. And take witnesses when you buy and sell, and don't make things difficult for the writer or the witnesses. If you do (that), then indeed, it is an act of wickedness on your part. And fear Allah, Allah teaches you, and Allah is All-Knowing of everything."

On the other hand, philosophers state "that the source of knowledge can come from Empiricism, Rationalism, and Intuition-Revelation". The term Empiricism comes from the Greek, namely "empeirikos," which means experience. This concept states that humans gain knowledge through sensory experience. In the context of the original Greek word, the experience referred to is experience obtained through the senses. People know ice is cold because they touch it, and sweet because they taste it."

Empiricism is "a philosophical view that believes that truth is something that is logical and supported by empirical evidence. Sensory knowledge is partial because it is influenced by differences between the senses, related to the psychological characteristics of the senses and the corresponding objects. Each sense perceives a different aspect of an

object.” Therefore, sensory knowledge depends on differences in the senses and is limited by the capabilities of certain organs. When we perceive something, we can form a conception of it, that is, understand its form in our mind.

However, ideas that are not accessible through the senses cannot be created by the soul and cannot be constructed essentially and independently. "Muhammad Baqir Ash-Shadr further explained that "reason, according to this theory, functions to manage conceptions that originate from sensory experience. This is done by organizing and dividing these conceptions, such as describing a pile of gold or dividing a tree into parts or abstracting and generalizing. For example, this could mean separating the properties of the form and abstracting the form from its particular properties, so that the mind can form a universal concept.”

Rationalism is a doctrine which states that "reason is the main tool for seeking and measuring knowledge. Knowledge is obtained through rational thinking, and the results of that thinking are also measured by reason. Seeking knowledge with reason means seeking knowledge with logic.” “Measurement with reason means testing whether the findings are logical or not. If it is logical, then it is true; if not, then it is wrong. Rules for humans and nature are created using reason. This also shows that truth comes from reason. Furthermore, Muhammad Baqir Ash-Shadr stated that according to the view of rationalists, human knowledge is divided into two types. First, knowledge that is recognized by reason without requiring certain evidence or postulates. Reason naturally recognizes certain proportions without requiring proof or explanation. Second, theoretical knowledge which requires evidence or previous knowledge to believe in the truth of a proportion.”

Intuition is “understanding obtained without going through a special reasoning process. Someone who is focused on a problem suddenly finds the answer to that problem. The answer to the problem he was pondering appeared in his mind in a spontaneous way, as if opening a door to the truth.” A problem that we have thought about well, and we have an answer for it but has been delayed due to a deadlock, suddenly presents itself. Meanwhile, Revelation is "knowledge given by God to humans through His prophets whom He sent throughout history. The prophets received this knowledge from God without effort, without difficulty, and without taking a long time. “This knowledge occurs according to God's will. God cleanses and gives explanation to the souls of the prophets

to obtain the truth through revelation" (Al Rasyidin, 2015)

### ***Relationship between Sensing, Reason, Intuition and Revelation***

“When humans are born from their mother's womb, they do not yet have knowledge of anything, not even the slightest knowledge. However, despite this lack of knowledge, Allah SWT gives humans psycho-physical potential that can be utilized as an instrument to obtain knowledge, even reaching a level of knowledge that makes it possible to thank God. The initial ability that humans have to acquire knowledge comes from the five senses. We understand the sweetness of sugar through the sense of taste (tongue), recognize colors through the sense of sight, hear animal sounds through the sense of hearing, feel the coldness of snow and ice water through the sense of touch (skin), and smell the fragrance of perfume through the sense of smell (nose). As we grow up, we begin to realize that not all knowledge obtained through the five senses can be relied on or used as a guide. For example, when we look at the stars, the moon and the sun appear small. Is that true? Since then, we have begun to use reason as a source of knowledge.”

Reason is a thinking tool, and thinking is “the process of asking questions and seeking answers, which is an effort to find the truth. Therefore, philosophers believe that reason is a powerful tool for finding the essence of truth. This brings an understanding that human superiority lies in reason, which is the potential to think.” The higher the human thinking ability, the greater the ability to overcome the problems faced. However, at some point, we realize that not all truth can be achieved through the use of reason or reasoning. "Even though reason is capable of reasoning and concluding that God must exist and humans must be grateful to Him, reason or rational reasoning can never reveal who God really is, let alone feel His presence" (Al Rasyidin, 2015).

Therefore, “revelation is considered a necessary source of knowledge. However, in the context of the Islamic religion, the existence of reason also has a very important role, as reflected in the Al-Quran which contains many verses that require rational understanding. Not all words in God's revelation can be interpreted based solely on their literal meaning; sometimes, deeper meanings have to be revealed. This emphasizes the important role of reason in providing interpretations to understand complex concepts.”

Reason is considered “the main tool for interpreting teachings conveyed through revelation. Although reason cannot always reach absolute truth, many verses in the Koran require interpretation or explanation in order to be understood correctly.” This is confirmed by Allah in QS. An-Nahl verse 44. Meaning, “(We sent them) with information (miracles) and books. And We sent down Ad-Dhikr (Al-Quran) to you, so that you may explain to mankind what has been revealed to them and for them to think about.”

This verse encourages “the understanding that the Al-Quran, which was revealed by Allah to the Prophet Muhammad saw, has the aim of explaining and providing explanations to humans regarding matters that are still debated or not yet clear in the text. Apart from that, this verse also invites people to reflect on God's revelations that have been conveyed through His Messenger. Thus, thinking and the use of reason are very important in this process. This is an important point that shows the extraordinary capacity of the human mind, even though it remains aware of its limitations.”

In his article entitled “The Miracles of the Koran and Its Specialties”, Harifuddin Cawidu revealed that “the Koran contains verses that contain scientific instructions.” One example is “the mention of the sun as a celestial body that has its own light, while the moon is a celestial body that shines but does not produce its own light, but reflects the sun's light. This expression can be found in terms such as “dhiyaan” and “sirajan” for the sun, as well as “muniran” for the moon in several verses of the Koran.”

Likewise, the Koran also “gives hints about a solar system based on the heliocentric theory which was ultimately proven correct, although the geocentric theory held by Ptolemy and contained in the Bible remained firmly believed for centuries.” Furthermore, Sheikh Muhammad Abduh stated that “Islam is a rational religion. In Islam, religion and reason are considered as two interrelated aspects. Islam emphasizes the importance of reason in understanding religion.” Islam came to awaken the human mind from its deep sleep and provide reasonable teachings, which do not conflict with reason. “If there are verses that seem to contradict reason, then humans are given the belief that there is a deeper interpretation, and reason has the option to use the interpretation or submit to Allah.” Overall, “revelation requires reason in various aspects, both to prove the truth, explore the truth, and defend the truth.”

## CONCLUSION

Philosophers identify three main methods of acquiring knowledge, namely Empiricism, Rationalism, and Intuition-Revelation. In the perspective of the Koran, knowledge is obtained through the senses, reason and heart. Islam not only recognizes God's gift to humans of the senses and reason, but also encourages the active use of both. The heart also has a significant role, where Allah gives light to the heart of believers to distinguish between truth and falsehood. Reason is considered a tool for thinking and philosophizing with the aim of pursuing truth. The activity of thinking with reason is considered as an extraordinary power in the search for truth, which is the object of unlimited thought."

Therefore, "reason is not satisfied with accepting the truth without rational proof. In strengthening faith in God's revelation and providing explanations to those who doubt, revelation really requires the participation of reason to explore the truth contained in revelation. Even though reason is considered as a tool that can rationally express the truth brought by revelation, reason has limitations in understanding the truth of revelation. In Islamic teachings, the use of reason is not given absolute freedom, because there is the potential to violate the guidelines established by revelation."

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