

## MYSTICO-PHILOSOPHY The Integration Epistemologies of Mulyadhi Kartanegara

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### Abstract

*This paper seeks to the integration epistemologies developed by Mulyadhi Kartanegara. Nowadays, the relation of science and religion have attracted the attention of Islamic universities, especially in the institutional transformations of IAIN to UIN. This transformation should not be limited as institutional transformation, but also followed by an established to the philosophical nature. An established philosophical base has been implicated for the developing scientific construction, academic tradition builds, and those technical-methodological applications level. In this framework, Mulyadhi Kartanegara's idea is important to be explored intensively in developing the scientific paradigm at Islamic colleges. The books and papers of Mulyadhi Kartanegara related to the theme of the writing are being the subject of the study and analysis of this article. The results of the study that the basis of the integration epistemologies developed by Mulyadhi Kartanegara is a mystico-philosophical pattern. Mulyadhi Kartanegara builds a unique epistemology which intuitive appreciate and re-construct the heritage of classical Islamic philosophy.*

*[Artikel ini bertujuan untuk melacak epistemologi integrasi ilmu yang dikembangkan oleh Mulyadhi Kartanegara. Relasi ilmu dan agama menarik perhatian perguruan tinggi keislaman dalam beberapa tahun terakhir, khususnya dengan banyaknya transformasi kelembagaan dari*

*LAIN menjadi UIN. Transformasi tersebut semestinya tidak sebatas transformasi institusional, tetapi juga diikuti dengan basis filosofis yang mapan. Landasan filosofis yang mapan berimplikasi pada konstruksi keilmuan yang dikembangkan, pembangunan tradisi akademik, dan aplikasinya pada tataran teknis-metodologis. Dalam kerangka inilah pemikiran Mulyadhi Kartanegara penting untuk digali lebih jauh sebagai bahan penting dalam mengembangkan paradigma keilmuan di perguruan tinggi keislaman. Buku-buku dan tulisan Mulyadhi Kartanegara dan penulis lainnya yang berkaitan dengan tema penulisan menjadi bahan kajian dan analisis artikel ini. Hasil penelitian menyebutkan bahwa basis epistemologi integrasi ilmu yang dikembangkan Mulyadhi Kartanegara bercorak mistiko-filosofis. Mulyadhi Kartanegara membangun epistemologi yang khas dengan mengapresiasi aspek intuitif dan merekonstruksi warisan filsafat Islam klasik.]*

**Keywords:** *Mystico-Philosophy, Epistemology, Integration, Mulyadhi Kartanegara*

## Introduction

The relation of Islamic and science have been told to over the Islamic history. It shows that science and religion are interesting topics attracting the attention of scholars, both Muslim scholars and non-Muslim scholars.<sup>1</sup> Those positions express different opinions of ideas. There is an opinion stating that both are a unity that cannot be separated. On the other side, an opinion says that they are in a position that is impossible to meet, and there are also those who argue that both can meet at certain points.<sup>2</sup>

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<sup>1</sup> Akh. Minhaji, "Transformasi IAIN Menuju UIN, An Introduction", M. Amin Abdullah, dkk., *Integrasi Sains Islam, Mempertemukan Epistemologi Islam dan Sains* (Yogyakarta: Pilar Relegia dan SUKA Press, 2004), p. ix.

<sup>2</sup> For more explanation of this topic read Bambang Sugiharto, "Ilmu dan Agama dalam Kurikulum Perguruan Tinggi", Zainal Abidin Bagir, Jarot Wahyudi and Afnan Anshari (eds.), *Integrasi Ilmu dan Agama, Interpretasi dan Aksi* (Bandung: Mizan, 2005); John F. Haught, *Perjumpaan Sains dan Agama, dari Konflik ke Dialog*, trans. Fransiskus Borgias (Bandung: Mizan, 2004), p. 2; full discussed about the relation between religion and science by Arthur Peacocke, *Paths from Science Toward God, The End of All Our Exploring* (Oxford: Oneworld, 2002), p. 5-9.

Those relations found relevance to be re-discussed as the institutional transformation from IAIN became UIN in recent years.<sup>3</sup> This institutional transformation should not be merely an institution status change, but also based on an established philosophical perspective. Thus, the institutional transformation carried out has a solid foundation and does not merely follow the flow. This means that the discussion of Islamic relations and science has a strategic position within the framework of transforming IAIN into UIN.<sup>4</sup>

It turns out that Islamic relations and science are understood in a variety of ways by the initiators of status transfer. This can be observed from the paradigmatic construction carried out by each new UIN. The scientific paradigm developed by a person or an institution depends on the background and various inherent factors. That is why it is very possible that there is a paradigm difference developed between one State Islamic University and another.<sup>5</sup>

The paradigmatic construction of a Muslim intellectuals is important to be reconstructed as material for enriching discourse on Islamic relation and science. The assets of knowledge in this field must continue to be enriched as a vehicle to strengthen the scientific field

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<sup>3</sup> M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif*, (Yogyakarta: Pustaka Pelajar, 2006); Imam Suprayogo and Rasmianto, *Perubahan Pendidikan Tinggi Islam: Refleksi Perubahan STAIN/LAIN Menjadi UIN* (Malang: UIN Malang Press, 2008).

<sup>4</sup> Mahdi Gholshani, *Melacak Jejak Tuhan dalam Sains: Tafsir Islami atas Sains*, trans. Ahsin Muhammad, (Bandung: Mizan, 2004), p. 1.

<sup>5</sup> "Paradigm" has several meanings: (1) how to contemplate something; (2) within the science: model, pattern, ideal. Based on these models the phenomenon which is contemplated, explained; (3) the totality of premises theory and methodology which establishing or defining the case of concrete study; (4) the nature to select the problems and patterns, also solve the research problem. Read Lorens Bagus, *Kamus Filsafat* (Jakarta: Gramedia, 2002), p. 779. The context of paradigm in the science according to Thomas S. Kuhn. Thomas S. Kuhn, *The Structure of Scientific Revolutions*, Published. 50<sup>th</sup> (Chicago: University of Chicago Press, 2012).

developed by the State Islamic University (UIN).<sup>6</sup> The more solid the scientific basis developed will have positive implications for the role and position of UIN on life in its broad meaning. The fundamental aspect that is important in the integration framework is the noble intention to answer the question, “For what to do integration.”<sup>7</sup>

The answer of this question establishes the existence of PTKI. The relation between PTKI and society are reciprocal. Ideally PTKI provides a clear reference value in measuring power of civilization in society. If it can be done, PTKI will do positive role in social transformation. In implication, there is a real contribution to progress in society.<sup>8</sup> This role can be do optimally more when the integration of study is designed and executed established order.

The institutional transformation of STAIN and IAIN into UIN is actually empirical evidence of how the two scientific entities (science and religion) that have been considered position to be in both sides are finally met. This meeting is being interested because delivering dynamic and unique a metamorphosis. It was marked by the formulation of faculties, majors, the name of the course, and various other interesting aspects.<sup>9</sup>

One of scholars who has special attention in this field is Prof. Dr. Mulyadhi Kartanegara. As a scholar who concentrates on the field of Sufism and Islamic philosophy, Mulyadhi Kartanegara composes the epistemology of Islam and science in a term called “integration of science.” The interesting concepts are studied intensively because they

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<sup>6</sup> There is an assessment which mentioning about the changed from STAIN or IAIN to UIN shows an encounter “discomfort of epistemologys” in knowledge development. Khozin, *Pengembangan Ilmu di Perguruan Tinggi Keagamaan Islam: Konstruksi Kerangka Filosofis dan Langkah-langkahnya* (Jakarta: Kencana, 2016), p. 11.

<sup>7</sup> Zainal Abidin Bagir, dkk., *Integrasi Ilmu dan Agama: Interpretasi dan Aksi* (Bandung: Mizan, 2005), p. 21-25.

<sup>8</sup> Kuntowijoyo, *Paradigma Islam, Interpretasi untuk Aksi* (Bandung: Mizan, 1998), p. 349.

<sup>9</sup> Muhammad Thoyib, “Model Integrasi Sains dan Agama dalam Perspektif J.F. Haught dan M. Golshani: Landasan Filosofis bagi Penguatan PTAI di Indonesia”, *Akademika*, Vol. 18, No. 1, 2013, p. 2.

have rich perspective in contains. According to Haidar Bagir, Mulyadi Kartanegara is one of Indonesian Islamic scholars who has good passion in Islamic philosophy. In addition, the Professor of Syarif Hidayatullah (UIN) Jakarta also, "... has a concern for various intellectual problems of human beings and believes that philosophy really has an important place today."<sup>10</sup>

This paper will discuss the significance of epistemology in the framework of the integration of science developed by Mulyadhi Kartanegara and the mystico-philosophical underlying science integration.

### **The Significance of Epistemology**

Epistemology is branch of philosophy discussing about the sources of science. In more detail, epistemology is, "The theory of knowledge that discusses the source of knowledge and how to obtain knowledge, both those carrying out directly through the source of sensory ability, and also obtains indirectly through mind inference."<sup>11</sup> Epistemology is a branch of philosophy, but it has larger scope than others. This science theory consists of the nature, authenticity, source, structure, method, validity, elements, types, pedestal, boundary, target, basis, presupposition, nature, responsibility and scope of knowledge.<sup>12</sup>

Epistemology has a very important role for the development of science. The role of epistemology is very significant in formulating, compiling, and developing knowledge.<sup>13</sup> The society who master in epistemology will be able to develop knowledge well, but people who do not care about epistemology are usually less in developed.

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<sup>10</sup> Haidar Bagir, "Reintegrasi Ilmu-Ilmu: Sebuah Demonstrasi", Mulyadhi Kartanegara, *Integrasi Ilmu, Sebuah Rekonstruksi Holistik* (Bandung: Arasy, 2005), p. 11-12.

<sup>11</sup> Ahmad Hasan Ridwan and Irfan Safrudin, *Dasar-Dasar Epistemologi Islam* (Bandung: Pustaka Setia, 2011), p. 11-12.

<sup>12</sup> Mujamil Qomar, *Epistemologi Pendidikan Islam, Dari Metode Rasional hingga Metode Kritik* (Jakarta: Erlangga, 2006), p. 5.

<sup>13</sup> *Ibid.*, p. ix-x.

The Indonesian, especially Muslims have to increase their attention to epistemology. So far, anyone has not been seriously and intensively in epistemology,<sup>14</sup> including in PTKI environment.

Based on the history, epistemology is not new thing in Islamic contexts properly. It has been existed, growth and developed as long as the Islamic scientific development. According to Juhaya S. Praja, the attention to epistemology today is actually quite exciting. The important thing of PTKI contribution is developing epistemology becomes stronger. The strong epistemology has a significant contribution in maintaining the spirit of the science development. Not only that, the exitance of various findings in the field of science contributes more extensive in rising the prosperity of human life.<sup>15</sup>

Based on Mulyadhi Kartanegara, a serious study of epistemology has a strategic role in design to support the process integrating two knowledge types which have been separated dichotomically, namely secular and religious scholars.<sup>16</sup> Both of them are not to be debated. Yet, critically Mulyadhi explains that all the knowledge is not being incompatible in religion. The developing science in harmony with religious teachings is clearly not contradictory.<sup>17</sup> In this framework, Mulyadhi Kartanegara actually does not invite Muslims to generalize to science. In fact, science is built on Western epistemologies are incompatible—even contradictory—with religious teachings. Such knowledge is not indeed possible with religion.

The important of integration is discussed from an epistemological perspective because the development of modern science pioneered by the West in the last five hundred years, with the spirit of modernism and secularism, it had led to compartmentalization of science and reduced science.

<sup>14</sup> Mulyadhi Kartanegara, *Menyibak Tirai Kejabilan, Pengantar Epistemologi Islam* (Bandung: Mizan, 2003), p. xiii.

<sup>15</sup> Juhaya S. Praja, “Kata Pengantar”, Ahmad Hasan Ridwan and Irfan Safrudin, *Dasar-dasar Epistemologi Islam* (Bandung: Pustaka Setia, 2011), p. 8-9.

<sup>16</sup> Mulyadhi Kartanegara, *Menyibak Tirai Kejabilan...*, p. xiv.

<sup>17</sup> *Ibid.*, p. 7.

In addition to the progress as humanity, the sciences was built by the West also had negative implications. One of the samples was pragmatism. Today, making money in all daily activities is the most orientation which make people less concerned with others. The relations between family members are strained.<sup>18</sup> This mentality indirectly affects the decreasing authority of parents, family ties that are threatened because of conflicts between family members.

Furthermore, there is a thinning of social solidarity pushed by individualistic attitudes in the humanities. Religion theories, moralities, and attitudes become an exclude. Many people are fallen into anomie, a condition which is not rooted, does not aim, and does not feel at home.<sup>19</sup>

Regarding to the dichotomy of science, many Muslims scholar reject it. For a sample, Mehdi Golshani. According to him, the dichotomic classification has negative implications for the misconception sciences are not-religious to separate from Islam. But Islam is universality. The perfection of Islam as a religion requires that every branch of knowledge is useful to the society as the part of the science of religion as well. What is called “*ilm*” in the Qur’an and *Sunnah* is the science in its generic meaning, not referring to certain sciences.<sup>20</sup> Therefore, a clear dichotomy does not find the foundation of epistemology in the Islamic world.

In addition, the Western world and the Islamic world actually have a close relationship in the science aspect. Nowadays, the western science is considered to the historical perspective, also influenced by developing Islamic science. The evidence of Islam has given a significant contribution to the development of social sciences and philosophy, as the example al-Farabi. He has developed ideas about the basics of democracy and has sharply criticized political theory of governance. For Franz Rosental, al-Farabi has provided the most essential basis in democracy. Another

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<sup>18</sup> Abdullah Khozin Afandi, *Epistemologi Al-Qur’an* (Surabaya: eL-Kaf, 2016), p. 5.

<sup>19</sup> *Ibid.*, p. 5.

<sup>20</sup> Mehdi Golshani, *Filsafat Sains Menurut Al-Quran*, trans. Agus Effendi (Bandung: Mizan, 2003), p. 73.

Western scholar who also gave high appreciation for the work of Muslim scholars was Arnold Toynbee—a British historian. The progress was achieved by Islam inviting the good appreciation from Western scholars, on the other hand presented a proof that Islam was not just a religious phenomenon.<sup>21</sup>

The above explanation showed that dichotomy was actually had more harm than good. In the past, the religious scholars or un-religious scholars had shared a great interest in doing research. At that time, there was no-science dichotomy. This non-dichotomic paradigm had implications for the many of progresses which was made by the Islamic world. In fact, many of the results of past research are still valid until now.<sup>22</sup>

The most important aspects according to Mulyadhi Kertanegara is how to make science as an important part of public awareness. If it could be happened, it will be a rapidly in progress.<sup>23</sup>

It is caused that the important thing of integration science continuing to do for the progress of the people. Those two sciences are not basically diametrically separated. Their integration had a significant role in building the framework of basis scientific through the state Islamic university or PTKI.

The attempt to make a dialogue or collaborate those two or more sciences cannot be done carelessly. Based on Mulyadhi Kertanegara, this effort is directly related to the epistemological roots. “Epistemology is a kind of common platform makes dialogue or make it possible in integration”.<sup>24</sup>

Referred to historical perspective, this dichotomic phenomenon had been happened in 500 years ago. The dichotomy emerged as the acceptance of the Cartesian-Newtonian dualistic paradigm, the birth

<sup>21</sup> Alnoor Dhanani, “Islam”, Gary B. Ferngren (ed.), *Science & Religion: A Historical Introduction* (Baltimore: The John Hopkins University Press, 2002), p. 73.

<sup>22</sup> Mulyadhi Kartanegara, *Reaktualisasi Tradisi Ilmiah Islam* (Jakarta: Baitul Ilmi, 2006), p. 204.

<sup>23</sup> *Ibid.*, p. 15-19.

<sup>24</sup> Haidar Bagir, “Reintegrasi Ilmu-Ilmu...”, p. 12.



of Western humanism and the emergence of the Renaissance.<sup>25</sup> There six assumptions of the Cartesian-Newtonian paradigm such as: (1) Anthropocentric-subjectivism; (2) Dualism between thought and body; (3) Deterministic mechanism; (4) Atomistic-reductionism; (5) Instrumentalism; and (6) Materialism-saintism.<sup>26</sup>

The Cartesian-Newtonian paradigm characteristics are mechanistic, deterministic, reductionistic, atomistic, instrumentalistic and linearistic. Those characters are in their development produce the saintism afterwards. Saintism is a branch of empirical philosophy viewing everything as scientifically when it is able to be verified by the senses. The aspects cannot be verified empirically are denied. This paradigm has a significant contribution to technological development which is the output of science. These progresses, among others, are in the fields of agriculture, manufacturing, communication, transportation, health, care, and living standards.<sup>27</sup>

The brilliance of technology in the Western world was implicated for the attitude of some Muslim scholars who were only trying to catch up with the “lagging” of Muslims by taking over the modern technology and Western science. However, it was not all Muslim scholars agreed with this method. Some of them were actually demanded and offered a different perspective within the framework of Islamic science development.<sup>28</sup>

The Islamic history which had ever achieved the important glory to be reviewed. The results of the study could be used as capital to reconstruct Islamic science buildings. Based on the golden age of Islamic

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<sup>25</sup> Haidar Bagir, *Islam Tuban Islam Manusia, Agama dan Spiritualitas di Zaman Kacau* (Bandung: Mizan, 2017), p. 103; Armahendi Mahzar, *Revolusi Integralisme Islam, Merumuskan Paradigma Sains dan Teknologi Islami* (Bandung: Mizan, 2004), p. 221-225.

<sup>26</sup> Husein Haryanto, *Paradigma Holistik: Dialog Filsafat, Sains dan Kebidupan Menurut Shadra dan Whitehead* (Jakarta: Teraju, 2003), p. 43.

<sup>27</sup> Irving Copi, *Introduction to Logic* (New York: Macmillan Publishing, 1982), p. 462.

<sup>28</sup> Zainal Abidin Bagir, “Pergolakan Pemikiran di Bidang Ilmu Pengetahuan”, *Ensiklopedi Dunia Islam: Dinamika Masa Kini* (Jakarta: Ichtisar Baru van Hoeve, 2002), p. 145.

history, there were at least three factors that led to progress, namely the encouragement of religion, the society appreciation of science, and the philanthropist of rulers and the riches to the scientific activities.<sup>29</sup>

The dichotomization is implicated for disclaiming the validity of each science. The separation is so tight which is impossible to be reunited, moreover to be united. However, actually there are still opportunities for integration. Viewed from the perspective of an integral-holistic science system, integration is possible by finding the same base of the two sciences.<sup>30</sup>

Integration of science is a necessity which cannot be rejected. The initiative of integration cannot be stop simply by gathering two scientific associations in different theoretical bases, but it must be pursued at the epistemological level. In this level, Mulyadhi offers ontological integration, integration of scientific classification, and methodological integration.<sup>31</sup> These integration offers explicitly shows that the integration of science must be taken seriously.

### **The Mystico-Philosophy**

Mulyadhi Kartanegara is very serious in criticism with Western science. It does not mean that Mulyadhi is against to the Western science. He calls himself as, "...observer of science and Western philosophy".<sup>32</sup> Critics is not only applied to the Western science, but also to the Islamic tradition. The Mulyadhi's aim is not to oppose established traditions, but to improve and strengthen.<sup>33</sup> The implication of this position is its perspective seen comprehensively everything, including those relating to the Western science. The Western science with all its advantages is not only provides benefits, but also brings various destructive effects. These

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<sup>29</sup> Mulyadi Kartanegara, *Reaktualisasi*..., p. 12-26.

<sup>30</sup> Mulyadhi Kartanegara, *Integrasi Ilmu*..., p. 44-45.

<sup>31</sup> *Ibid.*, p. 208-223.

<sup>32</sup> Mulyadhi Kartanegara, *Menyibak Tirai Kejabilan*..., p. xxxiii.

<sup>33</sup> Mulyadhi Kartanegara, *Lentera Kehidupan*..., p. x.

are the kind of perspectives' Mulyadhi Kartanegara and his works.

The integration of knowledge initiated by Mulyadhi Kartanegara is carried out in the framework of saving Muslims from the “fraud” of Western science. In another perspective, Mulyadhi Kartanegara tries to offer the way to obtain knowledge dynamically, reflecting values of piety, creative and productive. This is what Mulyadhi Kartanegara calls the Islamic epistemology.<sup>34</sup>

One of the Western science weakness is the limitation of object studies. The reasons are having a clearly ontology statutes. Besides, this limitation has largest views, including religion views. According to Mulyadhi Kertanegara, this makes:

... the worldview of science is secular-materialistic. Cosmology is created by science, it is a cosmology which does not allow spiritual elements, such as God, angels, and spirits, which usually adorn (even an important component) in traditional cosmology. Scientific cosmology is the arrangement of the physical cosmos, it is started from the solar system as the center of the sun and surrounded by planets including our earth, then extends to the galaxies, in which our solar system is only a small part which —along with hundreds of thousands of stars—rotates surround the galactic core.<sup>35</sup>

Disclaimer of non-physical dimensions is the main concern of Mulyadhi Kartanegara. It can be seen in most of his books. For Mulyadhi Kartanegara, it is a kind of perspectives which makes the people lose the spiritual dimension. People become no longer have a unique and central position in the cosmos.<sup>36</sup> In fact, the humans are unique creatures and have a central role in this life.

This sharp criticism from Mulyadhi Kartanegara can be understood because of his intact understanding of humans. As a solution, Mulyadhi offers mystical aspects of philosophy. The philosophical mystical aspects are quite thick in the thinking of Mulyadhi Kartanegara. It can be traced

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<sup>34</sup> Mulyadhi Kartanegara, *Menyibak Tirai Kejabilan*..., p. xiv.

<sup>35</sup> *Ibid.*, p. 8.

<sup>36</sup> *Ibid.*, p. 9.

to his views on humans. According to Mulyadhi, “humans contain all the cosmic elements of minerals, plants, animals and angels.” It is further states that humans are blown by the divine spirit. This means that there is a divine “element” in humans.<sup>37</sup> Mulyadhi is also agree if humans—as same as Seyyed Hossein Nasr ideas’—are “Theomorphic Creatures”.<sup>38</sup>

Therefore, Mulyadhi Kartanegara emphasizes that within the framework of the integration of science:

... the knowledges which we want to build must be, in addition to recognize the validity of sensory experience (which is in under pressure from empiricists and positivists), also mental experiences, mystical, religious, intellectual experiences, and spiritual, which is in addition to its subjectivity also has its objectivity bases in the non-empirical world, as demonstrated for example by William James. It is caused by spiritual experiences—mystical and religious—apparently, can provide invaluable clues to the scientific research in the field of astro-physics, as demonstrated by the new physics authors: Fritjof Capra, Brian Hines, Bruno Guiderdoni, and so on. This is the new physics, by Brian Hines, which is seen as being able to hear an echo in reality. And mysticism, based on his opinion, it can actually reveal clearly and beautifully the other dimensions which is not allowed to be reached by new physics. Thus, to maintain the integration of science in these various fields, we do need to recognize the validity of a variety of human experiences—from sensual to spiritual ones—if we want to have a more complete picture of reality, is not fragmented images.<sup>39</sup>

This perspective of mystico-philosophy is can be seen clearly through its epistemological thinking as the source of science. According to Mulyadhi Kertanegara, there are three sources of knowledge, such as the senses, mind and heart (intuition).<sup>40</sup> The senses and mind are recognized by Western epistemology and Islam, but intuition is not seen as important by Western epistemology. On the contrary, Islamic epistemology is greatly appreciated it. Intuition occupies an important

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<sup>37</sup> Mulyadhi Kartanegara, *Lentera Kehidupan, Panduan Memahami Tuhan, Alam dan Manusia* (Bandung: Mizan, 2017), p. 174.

<sup>38</sup> *Ibid.*, p. 175.

<sup>39</sup> Mulyadhi Kartanegara, *Integrasi Ilmu...*, p. 43.

<sup>40</sup> Mulyadhi Kartanegara, *Lentera Kehidupan*, p. 193.

position in relation to mystical and prophetic experience (*nubuwwah*). “Rejection of intuition as a source of knowledge,” according Mulyadhi, “it will be implicated for the rejection of prophethood, and from here, there is an important thing of intuition and heart from.”<sup>41</sup>

Mulyadhi is also understood the reason more comprehensively than reason in the perspective of Western epistemology. In the perspective of Western epistemology, reason or often also called ratio is considered as the main instrument for gaining knowledge. The approach taken systematically in this perspective is referred to as a rational approach. This approach is also called a deductive approach known as Aristotle’s syllogism. So, it was called as the pioneer.<sup>42</sup>

According to Mulyadhi Kartanegara, the reason is a source of knowledge. In the connection with reason, Mulyadhi Kartanegara discovers what is called the inner senses. The function is to help the essential functions of the mind. There are five types of these inner senses. *First*, “comprehensive sense.” Physical sensory skills such as eyes, ears, tongue, skin, and nose are individual-partial. None of the physical senses are possessed by humans can coordinate specific sensory data in synthesis. In fact, we can actually recognize sensory data is in synthesis and intact. According to Mulyadhi Kartanegara, there must be other skills beyond the sensory abilities of the born who have the ability to carry out such functions. “Comprehensive sense” has a significant role in making sensory objects as a whole united in all their dimensions.

*Second*, “the power of creative imagination” or “imaginary.” Physical sense is unable to preserve anything which has captured. This ability is taken over by “imaginary.” Without imagination, there is nothing can be remembered.

*Third*, “estimation power” or *wahm*. What is captured by the physical senses are the aspects that are outward in nature. The physical sensory

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<sup>41</sup> Mulyadi Kartanegara, *Menyibak Tirai Kejabilan*..., p. xxxiv.

<sup>42</sup> Mujamil Qomar, *Epistemologi Pendidikan Islam*..., p. 13.

is not able to catch and capture the hidden “intent” of an object. The capability is found in the senses called Mulyadhi Kartanegara as *wahm*. This sense has the ability to judge an object in the inner aspect of an object.

*Fourth*, “imagination”. According to Mulyadhi Kartanegara, imagination can be comprehended objects comprehensively. Regarding to the superiority of imagination, Mulyadhi Kartanegara compares it with the sense of sight. The eyes are only able to see one form of an object, while imagination is able to abstract objects in various formulas.

*Fifth*, the “memory” (*al-hâfizhab*). Memory has an important role in the framework of preserving imaginary forms. Our memories have various things, both physical and abstract, because we have “memory”.<sup>43</sup>

The implications of the mystic-philosophical style are seen by searching for the basis of the integration of science. Integration of science is not actually impossible thing. It can be done by tracking the roots as the basis. Mulyadhi Kartanegara said, the basis of integration is located in the verses of Allah, in the form of books and the universe. Both of them are the signs of God and have the same relationship with the source. The implication, if one them is called sacred, the other must also be called sacred to.<sup>44</sup>

This perspective re-enforces the mystic-philosophical style of Mulyadhi Kartanegara. Nature is generally understood profane, not a sacred. However, Mulyadhi Kartanegara, in line with its style of thinking, positions himself in its sacredly. This kind of understanding does not mean denying the difference between the two of them. The differences are not to be contrasted but it is to complement each other.

Correlated to the methods, Mulyadhi Kartanegara emphasized the observation method (*tajrîbî*) and demonstration (*burhânî*) were not sufficient to penetrate the heart of reality where the essence was. It is

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<sup>43</sup> Mulyadhi Kartanegara, *Menyibak Tirai Kejabilan*..., p. 21-24.

<sup>44</sup> Mulyadhi Kartanegara, *Integrasi Ilmu*..., p. 48.

in this perspective that the mystico-philosophical pattern increasingly found its affirmation. Mulyadhi Kartanegara affirms the importance of the method *irfânî* or intuitive. This method has a characteristic, namely the nature directly from God into the human heart. What God gives is the secrets of existing realities. This method is done through the illumination directed by God to the human heart. The trick is to “sharpen” the sensitivity of the human heart by cleansing from all the dust of selfishness and filth of sin.<sup>45</sup>

Intuition has the advantages compared to the reason. The reason does not always succeed in understanding things as they really are. This failure is due to the limitations of reason to penetrate reality to the heart. Rational recognition of an object is obtained through “representation”. The implication is that representation is not always correct so there is an element of uncertainty in it. While intuition is more certain because between objects and subjects are identically.<sup>46</sup>

Mulyadhi Kartanegara believes that the method *irfânî* or intuitive is an effective means of understanding the reality of the object because of its intimate nature. The object under study is said to be present in one’s self or soul so that there is a unity between the subject and object. Therefore, this mode of knowledge is called the science of *budbûrî* or *knowledge by presence*.<sup>47</sup>

Looking at Mulyadhi Kartanegara’s exposure in various books, he shows that he is trying hard to restore intuition as a source of knowledge. This effort is important to appreciate because in the perspective of Western epistemology, intuition is denied its existence. Even though, from an Islamic perspective, intuition has a very significant role.

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<sup>45</sup> *Ibid.*, p. 53-54.

<sup>46</sup> *Ibid.*, p. 111.

<sup>47</sup> *Ibid.*, p. 54.

However, Mulyadhi Kartanegara notes that:

... by his strong emphasis on mystical and religious experience, which culminated in prophethood and revelation, scholars is often ignored the importance of sensory and rational experiences as they are engaged in philosophical and scientific fields, so that acute inequality occurs in giving emphasis to one, say, spiritual experience, to another, say sensory experience, or vice versa. And if this happens, and indeed this is what really happens, there can be no denying the denial of the legitimacy or validity of a human experience and its rejection of others. As a result, disintegration occurs between human experiences which should be viewed as whole and organic or holistic.<sup>48</sup>

Intellect and intuition actually have a role that cannot deny one another. Both have interdependent relations. The reason has limited reasoning which can be perfected by intuition. The acquisition of knowledge from intuition may be still not neat so it requires the help of reason to systematize it. Intellect allows us to live reality comprehensively and simultaneously, while intuition tries to capture various faces of reality by observing each aspect specifically, exclusively and in succession. The combination of reason and intuition will produce more perfect knowledge.<sup>49</sup>

## **Conclusion**

The integration of science initiated by Mulyadhi Kartanegara is important to be explored further as an ingredient enriching the epistemological basis of the integration of science in Islamic religious colleges. A solid epistemological base has concrete implications for the development of various scientific dimensions. This aspect is important to continue to think about and grow as part of efforts to continue to develop PTKI to be more advanced and provide benefits to the welfare of the community.

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<sup>48</sup> *Ibid.*, p. 30-31.

<sup>49</sup> Mujamil Qomar, *Epistemologi Pendidikan Islam*..., p. 152.



The epistemology of the integration of mystico-philosophical science developed by Mulyadhi Kartanegara is unique because it rarely gets the attention of Islamic philosophers in Indonesia. Although it is still an early stage and has many agendas to develop, this idea has at least marked a major step towards the integration of science.

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