

THE TRUTH OF SCIENCE IN A PROPHETIC VALUE PERSPECTIVE

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ABSTRACT

Problems of poverty, happiness, and peace are not only related to socio-economic, but are tangent to social, political, cultural, legal, even religious problems. The problem of poverty can be seen as a cultural problem because in poor societies, poor cultures develop as a way of life to accept the existing circumstances that are difficult to change themselves. Poor culture only thinks for today alone because the income is just enough to meet the life of a day, make someone laze. Religion sees poverty a threat to the faith of a religious person because it can lead to unfavourable deeds and pawn his faith. This problem cannot be solved without the truth of science in the perspective of prophetic value. So the truth of science here can overcome the problems of humanity. The method used is including the type of research literature study by looking for reference theory relevant to the case or problems found. The result of this research is the truth of science in the perspective of the prophetic value by looking at the purpose of Kuntowijoyo's prophetic values that is humanization value serve as the goal of science to humanize man. The value of liberation serve as the goal of science that is human liberation is to form as a potential creature. The value of transcendence served as the ultimate goal of science is to the truth of absolute science.

Keywords: Science Truth, Perspective, Prophetic Values

INTRODUCTION

Problems complexity about human life and its characteristic require integration of science. It is aimed to solve the problems of society in any aspects of life. The integration of science is needed since the humanity problems cannot simply solved by using the common scientific approach. Poverty, happiness, and peace are not only related to the socio-economical problem, but also intersect with social, political, cultural, legal, and even religious problems. Poverty may represent the cultural problem, since in those needy communities, poverty is considered as the way of a society to accept the though life that even hard to be changed. They tend to have a short term plan, as they only need to fulfill today's need, as the income is only able to be used for today. The mindset makes them lazy. On the other hand, religion considers poverty as a threat, since poverty may lead to the unfavourable deeds which further can affect their faith. Those problems cannot be solved without the truth of science in prophetic value perspective. Therefore, the truth of science is expected to be able to overcome the humanity problems (Musa Asy'arie, 2016).

Faith is required for a human to live a life. With faith, a human can form values. With values, civilization is created. The right civilization is created from the right values as the fixed regulation. Therefore, the value should become from the true faith. It is where human tendency arises, which is the tendency toward the truth (Madjid, Nurcholis, 1995). Human faith may be initiated from its natural tendency. Nevertheless, some may also initiate from the conception which is needed to be justified. The justification of faith will be possible if human has enough knowledge. When human need the true faith to support the civilization and culture they live, at the same time they will also need the knowledge about it. If so, human will constantly need the knowledge from the birth till the kingdom come. This is the evidence that actualizing the tendency makes human have the tendency toward the knowledge (Arif, Dr. Mahmud, 2008).

The method used was literature study by investigating the relevant theories for the cases or problems. The data used for the research were both primary and secondary data.

Philosophical view about science

Philosophy can also be considered as a way of life, *Weltanschauung*, *Wereldbeschouwing*, *Wereld-en levenbeschouwing*, or the guidelines of human activity in all aspect of life. The philosophical requirements of science are method, system, and coherence which comprehensively and universally conquer all the reality as the guideline of every aspect of human life. The comprehensive analysis categorized three main characteristics of philosophy; they are (1) comprehensive, (2) fundamental, (3) speculative. The three characteristics means that philosophy views everything fundamentally analyze. The other characteristic added is the critically reflexive characteristic of philosophy. From the theories above, it can be concluded that (a) philosophy is the superior science to answer the problems that cannot be answered by the common science; (b) philosophy is the result of human effort to radically, integrally, and systematically understand or comprehend using their common sense about the nature, for example: the nature of God, the nature of universe, and the nature of human, and the characteristics of human as the consequence of the concept. In addition, the definition is not contrary, but it has different emphasize (Suwardi Endraswara, 2012).

Science is knowledge with particular characteristic, which is: (1) arranged methodically, systematically, and coherently about the real aspect, and (2) able to be used to explain the phenomena about the knowledge. The most important thing in science is the detail arrangement and the ability to explain an area of knowledge. The deeper science in extracting and pursuing the detail of reality, the more obvious demand of the whole reality will be. The deeper quest of truth about phenomena, the more accurate science will be. Methodical principles and clarity of science is the philosophical thinking sequence. Methodical and systematic principle will lead human to logically think (Murdan, 2002). In this activity, rationality is the absolute requirement to “fundamentally” learn and express the representation of human life toward the death. It is called ‘fundamental’ since it is related to causal relationship of the first, end, and the in-depth object material, which is “human in the universe who is wandering in the afterlife”. This is the *scientia rerum per causas ultimas* which means the knowledge about the deepest causal relationship. The depth of thinking is determined by the ability in using the common sense. If the common sense is comprehensively used, the well cultured, civilized, and intelligent human will be created (Jujun S. Suriasumantri, 2006).

According to berry, philosophy of science is the analysis of internal logic and scientific theories with the relation between experiment and theory. In the other words, it is about the scientific method. For Berry, philosophy of science is the science to analyze about logic, scientific theories, and the effort to result a scientific method or theory (Bakhtiar Amsal, 2004). Robert Ackerman states that philosophy of science in the critical review about actual scientific argument compared to the proven scientific arguments. However, philosophy of science is not free from the real scientific practice (Cecep Sumarna, 2006). Alfred Cyril Ewing about the philosophy of science is an element of philosophy which explains about logic, in which the methods of the various sciences will be delivered. Further, about the philosophy of science mastery, it is difficult to understand science without mastering the philosophy of the science (Komara Endang, 2011). Stephen R. Toulman states that philosophy of science is one of the

science area which tries to explain the elements involved during the process of scientific observation, the pattern of utterances, substitution and calculation methods, metaphysical responsiveness and further to assess the principals of the mistake from the logical form analysis, practical methodology, and metaphysic (Gie The Liang, 2004).

Prophetic perspective in Truth of Science Philosophy

Value is abstract, ideal, surreal, fictional, it is not only about right or wrong which need empirical provident, but also about appreciating whether you want it or not, like it or not. Big Indonesian Dictionary (KBBI) mentioned that the value is the amount of content, content, and quality. According to Eileen Fisher, in the prophetic terminology, it is interpreted the clergy which is integrity in living the life of God who has called us to live, as a requirement to flow in the prophethood. Furthermore, God is concerned with the accuracy that bears the responsibility which creates the throne room. God is the power that is integrated with prophethood as “honesty, innocence, completeness, and simplicity.” “Let the integrity and honesty preserve me, for I wait on You” (Eileen Fisher, 2007).

Definitively, the prophetic can be understood as a set of theories that not only describe and transform social phenomena, nor change only things for a change, but more than that, it is expected to lead to change on the basis of ethical and prophetic ideals. Kuntowijoyo himself admitted it, especially in the history of Islamization of Science. In Kuntowijoyo formulation, he was likely to insert something from the outside or reject the existing science (M. Fahmi, 2005). In the normative conceptual, prophetic paradigm of Kuntowijoyo's version through its prophetic social science (ISP) formula is based on al-Qur'an Surah Ali Imran verse 110: “You are the best people born to mankind, telling the *ma'ruf*, and prevent from being *munkar*, and believe in Allah.” (Departemen Agama RI, 2000). Based on that verse, there are three main pillars in the prophetic paradigm, namely: '*amarma'rûf* (humanization) contains the notion of humanizing human, *nahyîmunkar* (liberation) contains the notion of liberation, and *tu'minûna billâh* (transcendence), the dimension of human faith.

The intellectuals who only work for science or intelligence *an sich* without greeting and wrestling with social reality are also not justified. *Third*, the importance of consciousness. The prophetic values must always be the basis of value rationality for every movement of praxism and build awareness of *ummah*, especially Muslims. *Fourth*, prophetic ethics, the verse contains generally accepted ethics or for anyone who is good individuals (students, intellectuals, activists and so on) or organizations (student movements, universities, community organizations, and social & political organizations), as well as the collectivity (*jama'ah*, *ummah*, group/community). This last point is a logical consequence of the three consciousnesses that have been built before (Moh. Shofan, 2004). Abdurrahman Mas'ud interpreted *amarma'rûf nahyîmunkar tu'minûna billâh* as a social control, conducted by individuals, families, communities, and organizations in the framework of mutual improvement and avoiding common losses (Abdurrahman Mas'ud, 2003). *Amarma'rûf nahyîmunkar* is the obligation of the believers (*mukmin*) wherever and whenever, in all dimensions such as political, economic, social, cultural, educational, and others. Based on the above explanation, it can be concluded that the prophetic value is the abstract reality contained in the prophetic traits as spiritually ideal human beings, which are implemented into '*amarma'rûf* (humanization), *NahyîMunkar* (liberation), and *Tu' minûna billâh* (transcendence) (Kuntowijoyo, 2004).

The Relations of Prophetic in the Science Truth Philosophy

The truth of science is an objective truth. While the object of science is a physical object, concrete, measurable, can be photographed and is in the space of time the universe. The continuous measurement, weighing, experimenting and testing can produce a definite truth. The certainty of the truth is determined by the testing process, and from the testing process then it is obtained a certainty (Clayton & Simpson, 2006). Kuntowijoyo's prophetic values consist of humanization, liberation and transcendence values. All the three values which are related to the truth of science, can be explained that humanely, that is the goal of science to humanize human, meaning a process of awareness of the existence of human self itself (human in fact according to Islamic view) to the objective and actual historical reality as a form of demands that require accountability of life meaning in the midst of society. The development and advancement of science can advance human life and realize the welfare of human life all, requiring the axiom base of science based on faith for a better future, humane, and dignified (Hasim Musa, 2013).

The value of liberation is served as the goal of science that is human liberation as a potential creature. Prophetic thinking basically begins with an affirmation of the theological element of science. The theology here is the existence of an awareness of the existence of God who created the universe which is the main factor of science. Science will not be born without the existence of the universe and human. Nature becomes the object and also the material for the development of science in the reality of life. The mastery of the universe becomes the civilization and culture against natural laws that bind and control nature. From the mastery of human beings over the laws of nature, human beings make changes, imitation, and development of science for the betterment of life. This shows that in the value of human liberation is free from all forms of oppression.

The value of transcendence is served as the ultimate goal in the truth of science. Bringing people to faith in Allah. The Qur'an is a source of inspiration and motivation that can drive Muslims to involve themselves in the work and development of science and as a theological foundation. In the view of the Qur'an, the work of science is not merely intended to read the creation of Allah descriptively and placed as only an object of science such a modern scientific paradigm that rejects the metaphysical and philosophical explanations of the cosmic realms. However, science needs to be directed theologically, ethically, and morally to establish a closer relationship between humans and Allah SWT as the creator from which all knowledge is sourced, as well as to help humans carry out their duties of the Caliphate on earth. Transcendence is the ultimate achievement of the ascent of science to the absolute truth that couples the fundamental and absolute truth of a relative truth. Integration will lead to transcendence as the culmination of the absolute truth of the existence of relative truth. By thinking prophetic becomes *rahmatan lil'alam* to give love, peace and harmony in the life.

CONCLUSION

Kuntowijoyo's prophetic values consist of three pillars: humanization, liberation and transcendence derived from al-Qur'an Surah Ali Imran verse 110. Humanization is humanizing human beings, removing material, dependency, violence and hatred from human. Liberation is an attempt to free people from the system of materialistic knowledge of the structure dominance. Transcendence means a divinity. Science truth in the perspective of prophetic value

is to see the purpose of Kuntowijoyo prophetic values, which are humanization value serve as the goal of science to humanize human beings. The value of liberation is served as the goal of science that is human liberation as a potential creature. The value of transcendence is served as the ultimate goal of science, to the absolute truth of science.

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