

Epistemology in Islam: The Integration of Science and Religion According to Kuntowijoyo and Its Correlation with the National Law Establishment

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Abstract

Kuntowijoyo is one of the prominent Indonesian Muslim philosophers who discusses Islamic epistemology. However, unlike most philosophers who focus on the process of Islamization of knowledge, Kuntowijoyo actually formulated the concept of scientific which is an epistemological idea of integrating between Islam and the sciences. The idea of integrating science and religion needs to be re-echoed in the third decade of the 21st century, given that this long-term program has not produced much in the treasures of Islamic scholarship, especially in Indonesia. This study aims to review the idea of integrating science and religion in the work of Islam as Science compiled by Kuntowijoyo. The type of this research is library research with analytical descriptive method. The object of research is the book Islam as a science, by Kuntowijoyo. The results of this study, that Kuntowijoyo offers a process of integrating science and religion in a concept he named scientific Islam, where science is derived from the texts of the Qur'an and As-Sunnah into the context of scientific reality. Kuntowijoyo hopes that, with this idea of scientific Islam, the sciences that are built can stand on the basis of the integration of science and religion, without dominating one of them, so that it can be applied to all humans in general. included in the development of national law because the concept of scientific Islam that initiates the integration between science and religion is also in line with the formation of national law that integrates religion and the state.

Keywords: *Epistemology, Integration of Science and Religion, Scientific Islam, Law Establishment.*

* Jl. Pahlawan, Rowolaku, Kajen, Kabupaten Pekalongan

Introduction

Epistemology is one of the important topics of discussion in the discourse on Islam and modern science which began to develop in the second half of the 20th century. (Anindya Aryu Inayati 2015) Starting with the idea of Islamic science from Ziauddin Sardar, which was welcomed by Syed Muhammad Naquib Al-Attas with the concept of Islamization of science which was later promoted by Isma 'il Raji Al-Faruqi emphasizes efforts to return knowledge to religion, faith and especially to monotheism. Kuntowijoyo, as an Indonesian Muslim scholar, was also called upon to contribute to this long-term process, and brought up a new response which he said was more proactive with three principles; first, Islamic science, namely the scientific movement from the text of the Qur'an to the social and ecological context of humans. Second, the Islamic paradigm as a result of the Islamic scientific process that has integrated knowledge and religion. Third, Islam as a science, which is both a process and a result. (Kuntowijoyo 2006)

Entering the third decade of the 21st century, the project of integration of science and religion has not shown significant results, so that the discourse on matters related to the integration of science and religion must be echoed and implemented more intensively so that the dichotomy of science immediately changes to the sciences. integral, interrelated and mutually reinforcing. For this reason, to reiterate one of the important ideas conveyed by Kuntowijoyo regarding the integration of science and religion is an urgent step that must be realized immediately.

This study focuses on analysing Kuntowijoyo's epistemology, which includes the sources of Kuntowijoyo's knowledge, methodology, and the concept of scientific Islam. which is not a new discussion among dozens of other studies on Kuntowijoyo's thinking, and will complement the scientific treasures in the field of thought, especially those that discuss Kuntowijoyo's philosophical thoughts.

There are several studies on Kuntowijoyo and the concept of Islamic scholarship. Among them are books by Dr. Muhammad Zainal Abidin, M.Ag, entitled *Islamic Paradigm in the Development of Integralistic Science: Reading Kuntowijoyo's Thoughts*. This book thoroughly explores Kuntowijoyo's framework of thinking in his works on the Islamic paradigm and the concept of integrating knowledge within the framework of Islamic knowledge that he offers (Abidin 2016). While this research will focus on exploring the epistemological side of Kuntowijoyo in the work of Islam as Science. Another research on Kuntowijoyo and the concept of Islamic science was written by M. Zainul Badar with the title *Concept of Integration between Islam and Science: Study of Kuntowijoyo's Thought*, published in *AN-NAS: Journal of Humanities*, Vol. 4, N0.1, 2020. This study highlights the concept of integration of Islam and science presented by Kuntowijoyo (Badar 2020), while this article will focus on the study of Kuntowijoyo's epistemology and its relation to the integration of religion and science. And there are many other studies that examine Kuntowijoyo but do not sharpen the epistemological side, for this reason this research is here to fill the empty space left by other studies and fulfill the study of Kuntowijoyo's thoughts and concepts of Islamic scholarship.

In the midst of the reality of the diverse Indonesian society, legal pluralism is a necessity. In Indonesia, in addition to the national legal system (state law), the religious law system (religious law) and the customary law system apply. Each community group has its own legal system that is different from one another such as in the family, age level, community, political group, which is a unit of a homogeneous society. Legal pluralism in Indonesia causes many problems when the law in community groups is applied in a particular transaction or when a conflict occurs, so there is confusion as to which law applies to a particular individual and how one can determine which law will be applied.

The variety of ethnic groups, cultures, languages and religions that make Indonesia a country with a multicultural society has its own charm to study the legal development side. Moreover, legal problems in Indonesia are so diverse and there is a tug of war between the interests, hopes and ideals of society and reality. This is because the development of national law is a way to build society in general, and to develop law in particular, so that the development of national law is formed and participates in shaping the national social order. Therefore, the development of national law is always accompanied by complexity from various sides, because many things must be considered, both at the time of establishing and determining the goals to be achieved, law enforcement and legal services.

The development of an integrated national law in Indonesia is a natural and at the same time a necessity. Apart from the fact that good law must be based on the values, realities and expectations of society, Pancasila as the basis of the state provides a reference through the first precept which reads “Belief in One Supreme God” and emphasizes the importance of involving religion in every aspect of national development, and including in development. (Pratama 2021) law, legal services and law enforcement. Besides that, Indonesia is a country that recognizes diversity (plurality) and does not separate religion from the public (secular) sphere. For this reason, the thoughts of Indonesian Muslim scholars on the integration of science and religion need to be studied for correlation, to demonstrate and strengthen the idea of integration between science, religion, and state in a concise but clear way.

Research Method

This research is a literature review by analyzing various documents in the form of books, articles, notes, research reports, previous journals and various other supporting works. The data analysis process uses the induction method and uses a philosophical

approach to describe Kuntowijoyo's epistemology, especially regarding the idea of the integrity of science and religion and also its correlation with the establishment of National Law.

Content and Discussion

1. Kuntowijoyo's Biography

Kuntowijoyo was born in Bantul, Yogyakarta on September 13, 1943. He took his basic education at the Klaten State People's School and graduated in 1956. Then he continued his secondary education at the Klaten State Junior High School until 1959. He attended SMA Negeri Solo and graduated in 1959. 1969. After completing high school, Kuntowijoyo pursued higher education at Gajah Mada University, Yogyakarta by concentrating his knowledge in the field of Literature. After graduating from UGM, he had the opportunity to continue his literary studies at the University of Connecticut and received his M.A. degree in 1974. His doctoral education was taken at Columbia University and graduated with a dissertation entitled *Social Change in an Agrarian Society: Madura 1850-1940* (Kuntowijoyo 2006).

Islamic values have been embedded in Kuntowijoyo since he was a child. A religious environment with religious activities centered in the mosque contributed greatly to Kuntowijoyo's understanding of Islam and fostered his literary talent. Since childhood he learned to write poetry in Surau/Langgar under the guidance of his teachers M. Yusmanan and M. Saribi Arifin. Kuntowijoyo's interest in history began when he heard many explanations from his Koran teacher, Ustadz Mustajab about Islamic history. Kuntowijoyo is also familiar with libraries, where he often takes the time to visit the sub-district city library to read books written by prominent historians and cultural figures. This is what underlies the style of his work and his expertise in exploring history and rhetoric (Abidin 2016).

Kuntowijoyo is a unique figure, his work coloring the scientific treasures in Indonesia with his various writings on history, literature, and even religion with social scientific approaches. However, Kuntowijoyo had to be bedridden in 1990 with a diagnosis of a disease that was still rare at that time, namely inflammation of the lining of the brain. His limitations in being sick did not hinder Kuntowijoyo's productivity in writing (Fahmi 2005). His work is even more clear and amazing. He also received an award as one of the prestigious literary writers in Southeast Asia from the SEA Write Award Thailand. Kuntowijoyo passed away on February 22, 2005 (Kuntowijoyo 1991).

Kuntowijoyo's works are very varied. He is a philosopher as well as a prolific writer. Among his non-fiction works is *Paradigm Islam: Interpretasi for Action*, published by Mizan in 1991. *Introduction to History*, published in 1995, *Muslim Without a Mosque: Essays on Religion, Culture, and Politics in the Frame of Transcendental Structuralism*, published in 2001, *Historical Methodology*, which was published in 1994 and reprinted in 2003, *Dynamics of the History of Muslims*, published in 1985, and so on. Kuntowijoyo also wrote poetry and various works of fiction (novels and short stories) published from 1966 to 2001 (Kuntowijoyo 2006).

2. Islamic Epistemology: Integration of Science and Religion

Epistemology comes from the Greek word "episteme" which is commonly understood as "theory of knowledge". Knowledge is not enough to reveal all aspects of science. Knowledge in the Western world means information about something, while science is a term that includes all theories, actions and education (Muhammad 2015). Epistemology tells us 'how we know something' or how we know' which means to tell about the sources of knowledge and the certainty of their knowledge (Tareq 2015). Islamic epistemology is based on revelation as the source and monotheism (the unity of

God) paradigm as the goal. Therefore, in Islam, one's knowledge gained through the experience of interacting with the environment and God's creatures is fundamentally important to be coherent with revealed knowledge (Mullyadhi 2003).

In Islamic epistemology, science is not separated by a strict and exclusive dividing line as religious sciences and secular sciences, so that one science rejects another. However, the sciences in Islam are interrelated and valid as a science. Islamic epistemology departs from revelation as the central point in gaining knowledge. Revelation provides the foundation upon which one's senses and intellect can function. So that revelation becomes a higher authority than the human senses and reason, which provides a stable vertical (transcendent) axis to the horizontal axis (human endeavor). When a person pronounces the shahada which is the proof of faith in Islam, he has accepted God's authority over himself. In this paradigm, he has acknowledged and believed that the human mind is weak and needs the guidance of God's revelation. However, this approach is not recognized as a scientific approach by the West that carries science empirically secular (Aslam 1997).

The integration of science and religion will be much easier to find by describing the structure of science and religion. Epistemologically, the structure of science is divided into four components, namely 1) the main component of the study of science which shows the main content of a science, 2) the premise and basic assumptions that serve as the epistemological foundation of science, 3) the component of the study method used in science, 4) the component goals and objectives to be achieved by the science. The theoretical structure of science is determined by these four components. While the structure of religion, namely Islam, consists of three dimensions, namely; Islam, Iman and Ihsan. The Islamic dimension refers to all forms of one's actions as submission to God's will, by practicing God's law or sharia, both in the form of *ibadah* and *muamalah*. The dimension of faith refers to the truth

and belief in the truth, the divine nature, and the nature of nature and its relation to the nature of humanity. The Ihsan dimension is the practice of Islam and faith in the most perfect level. Ihsan is a state in which a person realizes and internalizes Islam and faith in himself, where Islam is the embodiment of moral and spiritual values contained in sharia, and faith is the attainment of knowledge of the inner nature of all things. (Bakar 2016)

The relations between science and religion becomes more clearly visible after the elaboration of the structure of the two. Where science requires a religious dimension to fill the second component, the third component and the fourth component. The second structural component of science is about the basic premises or fundamental principles of a science that requires legitimacy and acceptance from all circles. Yet as Muslim philosophers of science believe, that all premises can be reduced to four categories, namely; 1) common opinion or belief category, 2) generally accepted opinion or belief category, 3) sensory knowledge category or empirical data from sensory experience, and 4) intuitively accepted category of intellectual principles. In the view of Muslim philosophers of science, the truths of rational propositions based on intuition and affirmed logic, are in accordance with the undeniable premises of science. This opinion, of course, makes the first two categories a dubious premise, because the nature of belief is that the belief may or may not be true. However, the sciences that use the approach of beliefs, hypotheses and other subjective considerations, require these two initial categories as basic premises. While the third category, namely premises based on sensory knowledge and experience, must be understood properly and carefully, because it cannot be applied to all knowledge, even though certain types of knowledge such as physics and chemistry recognize the premises of sensory data and experience as valid and reliable. (Bakar 2016)

The third structural component, which is about methodology showing the relationship between science and religion, involves

discussing how religion views the various sources of knowledge that can be accessed by humans, as well as how humans can access these sources of knowledge through the most appropriate method for each science. Whereas in the fourth component regarding the purpose of science, Islam has directed that science aims to know reality, and in harmony with the purpose of human existence is to gain knowledge about reality, namely the nature of humans and the nature of the universe. (Bakar 2016)

3. Analysis: Kuntowijoyo's Epistemology

Kuntowijoyo is not the only figure who explores Islamic epistemology. However, his presentation which is quite different about Islamic epistemology is interesting to study more deeply. While Muslim thinkers generally place the Qur'an as a source as well as a tool of knowledge, Kuntowijoyo gives the position of the pure Qur'an as a source of knowledge. According to him, the formulation of the theory of science was born from a text of the Qur'an and did not use the verses of the Qur'an as a justification for scientific findings (Abidin 2016). Kuntowijoyo tries to place the text of the Qur'an as a source of initial theory in understanding the context. Even though every era and every era has different abilities in forming ways of thinking, ways of knowing and how to create symbols depending on the technology that developed at their time, it cannot be denied that every individual needs an absolute foundation and foundation in the midst of such an era movement. fast. Regarding this, revelation (Al-Qur'an and As-Sunnah) in the Islamic paradigm is the solution (Kuntowijoyo 1991).

Kuntowijoyo offers two methods in the process of Islamic knowledge, namely the method of integralization and objectification. Integralization is an effort to harmonize and find the wealth of human scholarship in revelation (i.e. the Qur'an). While objectification is an effort to make Islamic knowledge a blessing for the universe. The integralization method is inspired by Kuntowijoyo's concern about the dichotomy of science that

occurs in the Muslim world and is the impact of global secularism that comes from the Modern West. These dichotomous secular sciences claim that they are objective without being ridden with any interests, but in fact with these claims science actually surpasses itself and even replaces the position of God's revelation as a guide to human life. In the study of the sociology of knowledge, the claim of objectivity of science which states that science is value-free and does not carry any interest has been rejected. No science is formed from empty space, but is a historical and sociological reflection of the scientists who compose it (Habermas 1971). Kuntowijoyo considers that even though these secular sciences have a negative side, they are the result of hard work with world scientists. Meanwhile, the integralistic sciences are the collaboration of believing scientists. Kuntowijoyo expresses this opinion emphatically in his book, that everyone has known and studied modern sciences, most of which are secular sciences, and have benefited from these sciences, so it is appropriate to respect the secular sciences by criticizing them and continuing their journey with adjustments to Islamic values (Kuntowijoyo 2006). According to Kuntowijoyo, Integralistic Science is a science that combines reason and revelation, and will develop into an integralism that opposes the secularism of the modern and post-modern world.

Meanwhile, objectification is evidence of the spirit of returning Islam to its original vision and mission, which is to be a blessing to all of nature. Which means, these sciences can be accepted by all circles and still avoid secularization and domination. This idea leads to a focus on the substance of science by setting aside labels and symbols that identify Islam. An example is the motto stated by Nurcholis Madjid in the 1970s; "Islam Yes, Islamic Party No". Which means not rejecting the establishment of an Islamic party, but leading to a focus on the substance of Islamic politics within a party, without labeling the party an Islamic party (Abidin 2016).

The idea of integrating science and religion in Kuntowijoyo's concept of Islamic scholarship is closely related to social science and the concept of prophetic social science offered by Kuntowijoyo as the ethical basis for Muslim society towards the ideal picture as the best people. Kuntowijoyo's understanding of the work of Muhammad Iqbal, an influential philosopher from Pakistan about the Isra' Mi'raj event of the Prophet Muhammad SAW, where the Prophet Muhammad SAW preferred to return to his people after getting the peak pleasure of meeting Allah in Mi'raj (Iqbal 1994), actually describes the human duty to be involved in the history of humanity and make his best contribution to mankind (Abidin 2016).

Muslims need to use a new way of thinking, namely with a scientific pattern in interpreting Islamic guidance (re-interpretation). Understanding Islam within the framework of empirical science in order to more easily understand the social reality of the Muslim community in accordance with the spirit of change in the QS. Ali Imron verse 110. The method used in this new interpretation is the method of structuring which includes humanization, liberation, and transcendence. The humanization method in question is theocentric humanism which contains religious and divine values. While liberation in question is freedom to be responsible in the context of science while maintaining transcendental values which include aspects of education and knowledge, social aspects and political aspects (Kuntowijoyo 2001).

The socio-cultural situation that occurred during Kuntowijoyo's life, namely the condition of Muslims who were marginalized from the world scientific arena, brought concern and at the same time revived his enthusiasm to restore the glory of Islamic scholarship while criticizing and improving the scientific paradigm that existed in the middle and had become secular without having divine values. What's more, the modern sciences that are developing show a disregard for humanity and the continuity of the universe.

Kuntowijoyo places the Qur'an as a source, as an object of knowledge from which various social theories are formulated and used to overcome various problems experienced by mankind. By placing the Koran as the object of knowledge, Kuntowijoyo avoids the Koran from the relative truth embedded in science. The object of knowledge cannot be wrong, but the perspective and knowledge of the Qur'an contains the possibility of being wrong or inaccurate. Thus, the concerns of Islamic scientists about the problem of reducing the truth of the Qur'an if the Qur'an is used as a source of knowledge can be resolved.

The process of Islamic knowledge also moves from the initial source, namely revelation (in this case the Qur'an and al-Hadith) then integration occurs by combining the truth from religion with truth that comes from human reason (theoanthropocentrism). As a result, there is dedifferentiation by merging human activities in all fields, with religion. It is called this science, an integralistic science that not only combines revelation and the results of human thought, but unites them into a new science. The next step is objectification, which is applying religious values in science without bringing up the label so that it can be accepted by all humans, across religions, cultures, ethnicities, and even countries (Kuntowijoyo 2001).

Realizing the concept of Islamic science in an effort to integrate Islam and science requires a process of reinterpreting Islam which is a renewal of the thinking of today's Muslim communities in the frame of re-actualizing Islam which can be done in 5 steps. First, developing a structural social interpretation compared to individual interpretations of the verses of the Qur'an (Iqbal 1994). Second, using an objective way of thinking, not subjective. That is why the original purpose and ideals of Islam, not only as a mercy for Muslims, but also as a mercy for all mankind and the universe. For this reason, Kuntowijoyo's science methodology uses an objectification methodology. Third, leaving normative Islam to theocentric Islam. So that the theoretical frameworks

in the verses of the Qur'an can be developed into new, solutive sciences for mankind. Fourth, understand Islam historically, not historically. Because the stories in the Qur'an aim to convey the values of wisdom from the history of the previous people. Fifth, formulate scientific formulations in revelation specifically in order to be able to read empirical reality. Contextual understanding of the verses of the Qur'an can raise awareness of social reality and make Islam more rooted and grounded in society (Manoppo 2017).

4. The Establishmet of Law in Indonesia

National law is the law that applies in Indonesia (positive law). Indonesia is an archipelagic country whose population is very diverse in terms of ethnicity, culture, and religion (Pratama 2017). While the majority are Muslims, about 88% of the more than two hundred million people. Indonesia was colonized by the Dutch for more than 350 years, which was not a short period of time. Besides that, it was also colonized by Britain and Japan in a not too long time. From this brief description, it can be understood that there is a plurality of legal systems in force in Indonesia, as will be disclosed, that:

- a. In terms of the plurality of the types of population, it can be said that the Indonesian people have a legal system that has been in effect since primitive times, from customs or customs to provisions that are mutually believed to be obeyed. In its later development, when Indonesia was still colonized by the Dutch colonialists, this custom or custom was called "customary law" which only existed in Indonesia which was static in nature. Meanwhile, in a dynamic sense, this type of customary law is more accurately referred to as customary law (customery law) or law that lives in society (living law). If in a dynamic sense, this type of customary law is found throughout the world, including found in every country, including developed countries (Azizy 2002).

- b. There are religious values that have been believed together, become their system of life and regulate them, which are then considered as law. This religious law came to Indonesia along with the arrival of religion. Therefore, as the majority are Muslim, Islamic law is one of the systems that apply in Indonesia, although it is recognized that there are other religions besides Islam which a small part of the Indonesian people adhere to. However, it should also be noted. That Islamic law has a dynamic meaning as a law that is able to provide answers to social change and can be transformed by the passage of time and place (Syihab 1996).
- c. In terms of being a country that has been colonized for 350 years, it is certain that the colonial state brought their legal system to Indonesia. In fact, it is very possible for the colonizers to impose their laws on the Indonesian people they colonized, which can then be called the Dutch legal system or Western law, and some even call it civil law (Azizy 2002).
- d. Dawood Ahmed in one of his writings entitled Religion-State Relations in the International IDEA Constitution-Building Primer 8 forum, stated that the relationship between religion and the state can be grouped into at least two approaches. That is a state approach that reviews the extent to which a country provides funds, support and assistance or recognition of religion as the basis of the state or the organizer of public authority. And a religious approach that examines the extent to which religious law controls or influences the state. From these two approaches, 6 models of the relationship between the state and religion emerge. Among them (Ahmed 2017):
1. *Strong secularism*, which means absolute separation between religion and state. The country that has implemented this relationship model is France since 1905.
 2. *Weak secularism*, namely the separation of religion and state but not absolute where the state still allows religious practices,

religious attributes and identities of its citizens such as the hijab, and so on. However, the state does not support any religion adhered to by its people, but also does not discriminate against any religion. One country that applies this model is the United States.

3. *Pluralist accommodation*, where the state tries to accommodate religion and cooperates with religion in social functions. Among countries with a pluralist model of relations is Germany. The plurality or diversity of religions in the country, is recognized and side by side to support and protect each other. The state does not lean towards any particular religion, nor does it discriminate against any particular religion. Religion and the state work hand in hand to create good and law-abiding citizens.
4. *Recognition without establishment*. One of the countries implementing this model is Ireland. The state recognizes that the religion of the majority of its people is Roman Catholic, but the state does not provide funds for religious activities and does not ratify the religion as the state religion.
5. *Weak establishment*, there is a formal state recognition of a religion as an official religion. The state supports, finances, encourages, protects and uses religion as a source of law formation but does not make religion a requirement to qualify for public office. An example of a country that applies it is Argentina.
6. *Strong establishment*. Is when religion becomes the first authority, has a higher legal force than the state constitution, is protected and fully funded by the state. One of the countries with this model is Greece and Iran.

Indonesia tends to be in the pluralist accommodation model and at the same time recognition establishment according to these six models. Because Indonesia is not a secular country that absolutely separates religion from the public sphere. However,

Indonesia also does not make religion the highest authority to determine the state constitution. The state does not make a religion the main standard or official state religion, but respects and gives an important position to all religions in Indonesia. However, Indonesia is also not fully pluralist, and leads to a weak establishment with a Ministry of Religion which is not only served by the state, but is also fully funded by the state, as well as with the establishment of religious education institutions funded by the state. Including the formation of laws based on religion (Manan 2021).

The integrity of religion and science in the formation of national law in Indonesia is a necessity, as a concrete manifestation of the first principle, “Belief in One Supreme God”. Religion is the fundamental moral foundation of the national legal system. As well as the sciences that cannot be disputed and contradicted by religion, the formation of law which is also a product of the implementation of legal science must be integrated with religion. *Bung* Karno in an oration delivered on June 1, 1945 stated that the state of Indonesia is not a religious state, nor is it a secular state that separates religion from the state. Indonesia as a country based on Pancasila, guarantees and protects the freedom of its people to embrace and practice their religion while at the same time protecting religion as the moral foundation of the state, because good law is a moral law (Manan 2021). This shows that the concept of Islamic scholarship which shows the integration of science and religion, including in the field of law, has been applied in the formation of law in Indonesia. Although it does not use a special label such as the word “sharia” behind the Indonesian constitution, in fact, the integration of science, religion, and the state has been applied.

Conclusion

Kuntowijoyo as an Indonesian Muslim philosopher, tries to answer and express his ideas regarding the integration between

religion and science in a concept that he thinks is more suitable for Indonesia. He named this concept Islamic science. Both Islamic science and the Islamization of science both have the same goal, which is to combine religion and science which has been separated by secularism which has come together with modern anti-God sciences. In line with Kuntowijoyo's thoughts, the fact that Indonesia is not a secular country and the involvement of Muslim figures in the formation of the state ideology helps to create a true and righteous understanding of Islam, the correlation of religion and science in the process of forming state laws and regulations in Indonesia.

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