

# SCIENTIA SACRA ON PHILOSOPHY OF SCIENCE PERSPECTIVE AND ITS RELEVANCE TO DISCOURSE OF SCIENTIFIC INTEGRATION

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**Abstract:** This research aims to explore Scientia Sacra using the theoretical framework of the philosophy of science and reveal its relevance to the integration of sciences. The discourse about the integration of sciences become a philosophical debate among Muslim experts. It had happened after modern philosophy began in the 15th century. Using a philosophical and historical approach, the researcher found a suitable scientific framework for the development of science, both modern science and Islamic Science. The scientific framework is based on the concept of Scientia Sacra, which can be included in every aspect of science. All of the sciences are a unity which the source is from God. The paradigm of modern philosophy has made the dichotomy between modern science and Islamic science, between the sacred science and the profane.

**Abstrak:** Tulisan ini hendak mengeksplorasi Scientia Sacra Seyyed Hossein Nasr dengan menggunakan kerangka Filsafat Ilmu dan mengungkap relevansi dengan integrasi keilmuan. Wacana integrasi ilmu marak menjadi perdebatan di kalangan intelektual muslim. Hal itu terjadi setelah filsafat modern dimulai sejak abad 15 M. Dengan menggunakan pendekatan filsafat ilmu dan historis, peneliti menemukan kerangka keilmuan yang tepat bagi pengembangan ilmu-ilmu, baik ilmu modern, maupun ilmu-ilmu Islam. Kerangka keilmuan tersebut didasari atas konsep Scientia Sacra yang dapat masuk dalam setiap aspek ilmu pengetahuan. Pada dasarnya ilmu pengetahuan adalah satu kesatuan dimana bersumber dari Tuhan. Paradigma Filsafat Modern telah menjadikan dikotomi ilmu pengetahuan antara yang sakral dan profan.

**Keywords:** Scientia Sacra; metaphysic; tradition; the unity of sciences

## INTRODUCTION

The construction of science in modern civilization is based on reason (*cogito ergo sum*) so that human being become a central position. Human in modern condition becomes the main subject. Therefore, God and nature are considered as objects of scientific study. The paradigm of reason as the central point makes

human being become very active subjects so that metaphysics, in this case, becomes subjective and inconsistent. The paradigm of the reason gave birth to science that was positive, empirical, and materialistic. It is the opposite of the metaphysics. Therefore, science becomes an independent discipline and gives birth to experts resulting in the principle of secular life.

The rationalistic style of knowledge will, in turn, cause natural, humanitarian and alienation crises, because of its subjective paradigm. Therefore, the human civilization of modern become chaotic. The knowledge that is present in the world should be under the auspices of the Supreme Being (God) by the Islamic religion. God is called *Aliman*, the most intelligent intellect. Intellectual or scientific existence is part of the manifestation of the existence of God for humans (in their civilization).

Knowledge is something connected with God that Seyyed Hossein Nasr calls *Scientia Sacra*. The style of knowledge in *Scientia Sacra* is based on God as the Omniscient Essence. Knowledge here is eternal (perennial). Nasr makes this to a new term in scientific terminology which he called *Scientia Sacra*. This term seeks to bridge the crisis of modern science which Nasr considered to be deviating from the teachings of religion, especially Islam.

On the other hand, the term will give birth to a second Islamic orthodoxy. Islamic orthodoxy has been especially long after the 12th century A.D., where Islam suffered a setback. Some Muslim thinkers think it is caused by the stubbornness of thinking experienced by the Islamic world. Nasr cultivates the idea of *scientia sacra* which lives in every true tradition. Here the very meaning of the “tradition” finds the most profound explanation.<sup>1</sup>

Nasr considered that there was an attempt to decentralize science in the modern world. In this case, the main pioneer is Rene Descartes with his rationalism. Knowledge has been separated from the source where the knowledge is integrated with the sacred human being. That is what was roughly revealed by Nasr. For this reason, Nasr takes position between the modern world spearheaded by the West and the Islamic world that he evocatively speaks to the traditional world. There is a gap between the Western world and the Islamic world.<sup>2</sup>

In his book, *Traditional* is Nasr's anxiety in his academic activities.<sup>3</sup> In his book *Nestapa Modern Man*, Nasr stated that in the glorious times of Islamic

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<sup>1</sup> Asfa Widiyanto, “The Reception of Seyyed Hossein Nasr's Ideas within the Indonesian Intellectual Landscape,” *Studia Islamica, Indonesian Journal for Islamic Studies* 23, no. 2 (2016): 196.

<sup>2</sup> Seyyed Hossein Nasr, *Knowledge and The Sacred* (New York: State University of New York, 1989).

<sup>3</sup> Seyyed Hossein Nasr, *Traditional Islam in The Modern World* (New York: Colombia University Press, 1987).

culture, Muslim societies reflected eternal truth. In each line of life, *Islam in the Modern World*, Nasr stated that modern is contrary to the Transcendent. Nasr sharply distinguishes the modern world spearheaded by Descartes from the Traditions of world religions, all of which originate from God. It gets the totality of life which is perennial. Meanwhile, According to Nasr, the community is considered deviated from the perennial dimension of life. Muslim societies are not easy to get such things, due to the profanity way of thinking and reducing religion which actually can be considered the pinnacle of tradition.

In Nasr's perspective, this was also caused by the current of modernity towards the Islamic world. Concerning modern civilization, nature has been destroyed by scientists that have a modern paradigm, such as environmental destruction and the like. Therefore, Muslim communities need to recall the roots of their traditions that have been brought by the Prophets and Apostles. It received Nasr's great attention in uncovering the weaknesses of modernism.<sup>4</sup>

In this study, the question to be answered in this paper is how is the structure of *Scientia Sacra* from the perspective of the philosophy of science? Also, how relevant is it to the development of the discourse of scientific integration?

## THE BIOGRAPHY OF SEYYED HOSSEIN NASR

### The Phases of Studentship

Nasr was born in Tehran, Iran in 1933. He was born from a figure who has a tradition of scientists and physicists. His grandfather is popular with Seyyed. His grandfather, Ahmad, when he was young, came to Tehran to study medicine. Eventually, he became a physicist.<sup>5</sup> His father, Seyyed Valiallah, was both educated and religious. He was born in Kashan and continued his education in classical and Persian Islamic traditions as well as medical. He studied the thoughts of Ibn Sina. His father; besides studying physics; was also interested in philosophy. Nasr is a professor at George Washington University, USA. Besides, he is a spiritualist, a great scientist, an expert in comparative religion, as well as a history of science and philosophy. Nasr wrote approximately 40 books and 400 articles.<sup>6</sup>

Nasr, in his childhood, got a Persian curriculum lesson where it was a formal education he had to take. Among the things, Nasr learned in his childhood were theology, Sufism and Islamic Jurisprudence. It is part of the same knowledge learned in the Islamic world of Indonesia as in various boarding schools. Nasr

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<sup>4</sup> Seyyed Hossein Nasr, *Nestapa Manusia Modern*, ed. Anas Mahyuddin (Bandung, 1983).

<sup>5</sup> Seyyed Hossein Nasr, *The Philosophy of Seyyed Hossein Nasr* (Illinois: The Library of Living Philosophers, 2001).

<sup>6</sup> Ach. Maimun, *Seyyed Hossein Nasr: Pergulatan Sains Dan Spiritualitas Menuju Paradigma Kosmologi Alternatif* (Yogyakarta: Ircisod, 2015).

also learned the French language.<sup>7</sup> Before the age of 12, Nasr was usually to debate and discuss something with his father. The discussion was about theology and philosophy. He also had many opportunities to read many books related to theology. It helped him to learn a lot of academic matters. In this case, the wealth of Persian knowledge had shaped its character in his perspective. Besides philosophy, Nasr also has his sense in many pieces of literature. He is very familiar with Sadi and Hafiz, who are famous poets. In Nasr's childhood, until he was 12 years old, he received many religious and philosophical lessons so that this experience helped him to think critically about philosophy where he continued his studies in America. Nasr is a very intelligent person. At the age of 12, Nasr left for the United States to continue his studies. Nasr was accepted at Peddie School, Hightstown, New Jersey. He studied there for four years and graduated in 1950. In the United States, he studied science, Western culture, English, and of course, American history.

Having finished his study from Peddie School, Nasr continued his studies at the Massachusetts Institute of Technology (MIT). He was the first Iranian to be accepted at MIT. He studied physics as well as Americans since it was his favourite. He guided directly by renowned professors. In his first time at the College Nasr received the highest grade in his class. Unfortunately, that value made Nasr involve an intellectual crisis. It can be caused by the academic culture at MIT influenced by positivism. This flow includes the intellectual influence of August Comte, who considers material perspective on the universe. It was not compatible with the way of Nasr's thought, who has gained learning experience in Iran. Nasr was more questioning about metaphysical things.

In his second year at MIT, Nasr suffered a major intellectual crisis when he heard Bertrand Russell's statement that sciences, especially physics, cannot reach the peak of reality. Physics still need mathematics to explain nature mechanically. Whereas on the one hand, Nasr wanted more than that. Nasr studied physics in depth. He understood a lot about Galileo, Newton, and others. However, this cannot provide intellectual satisfaction for him. Nasr felt too philosophical at that time. Eventually, he began to leave physics to study hardly philosophy, including studying philosophy of science.<sup>8</sup> Nasr was guided by Giorgio De Santillana, who is a brilliant professor from Italy. Under the guidance of De Santillana, Nasr learned important lessons from Western philosophers such as Immanuel Kant, Descartes, Hegel, and Greek philosophers. In the end, Nasr learned a lot from the philosophers' thoughts. Under the guidance of De Santillana, Nasr was introduced to Rene Guenon's perspective about tradition. Also, Nasr evocatively explored the library of Coomaraswamy, who was also a

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<sup>7</sup> Maimun.

<sup>8</sup> Nasr, *Knowledge and The Sacred*.

traditional philosopher. He further met with Frithjof Schuon. Schuon's thought greatly influenced Nasr's perspective on tradition.<sup>9</sup>

In the end, Nasr, who initially focused on physics, turned to metaphysics. Although De Santillana proposed Nasr to be an engineer, he seemed to have experienced an acute intellectual crisis and realized that with physics, he would not get anything meaningful. Nasr had the conviction that there was an Absolute Truth that could be achieved with perennial intellectuals, that is, connected to the first sense, that is divine light. Therefore, Nasr no longer needed physics, which he was an expert. Nasr only needs to add knowledge based on metaphysics. Nasr had completed his studies at MIT in 1954, then he continued his studies at Harvard University, a famous campus in the United States and also a favorite campus of the world community. He majored in geology and geophysics finally earning an M.Sc. in 1956. In general, Nasr's Master program was the same as most studies in Indonesia so that he could complete his studies for two years.

After studying geology in his master's program, Nasr continued his doctorate at the same college by taking a specialization in the history of science. George Sarton was a scientist who guides Nasr's dissertation. Unfortunately, Sarton died before Nasr finished his dissertation. While there are no more professors who have competence in Islamic science as Nasr has been working with. After that time, he was guided by three famous scientists, namely: I. Bernard Cohen, H.A.R. Gibb, and Harry A. Wolfson. Since at Harvard Nasr had wandered academically, in particular, he went to Europe to meet intellectuals and philosophers. While in Europe, Nasr visited several cities, such as France, England, Italy and Spain. Nasr's thoughts matured after meeting Frithjof Schuon and Titus Burckhard. Nasr also met with Shaykh Ahmad al Alawi, who was a spiritual expert, when he went to Morocco. It was at Harvard that increasingly shaped Nasr's thoughts to prioritize metaphysics over physics which he had been concerned with. Nasr graduated from PhD in 1958 when he was even 25 years old. He is relatively young for this academic achievement. The title of his dissertation is, *Conception of Nature in Islamic Thought and Methods Used for Its Study by the Ikhwan al Safa, al Biruni and Ibnu Sina*. After completing his academic assignments as a PhD student at Harvard, Nasr finally returned to Iran.

### **The Influence of Various Thinkers**

Some thinkers who influenced Nasr included Rene Guenon. Guenon influenced Nasr from the aspect of tradition. The keyword that could be taken from Guenon was Primordial Tradition. It meant that there was a kind of tradition that has been carried from the time of the prophet Adam to the present, which

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<sup>9</sup> Maimun, *Seyyed Hossein Nasr: Pergulatan Sains Dan Spiritualitas Menuju Paradigma Kosmologi Alternatif*.

was timeless, which is perennial. Nasr himself stated that traditionalist and metaphysical thinkers greatly influenced him. Nasr knew Geunon's thoughts since he was in America before returning to Iran. Then Frithjof Schuon also influenced Nasr's thoughts. He was a metaphysical thinker who arranged many books, especially about perennial philosophy. Even when Nasr travelled around Europe, he met Schuon in person and learned a lot from him. Even Nasr had edited a book about Schuon's thought. Many terms that emerged from Schuon related to tradition, namely: *Religio Perennis*, the religion of the Heart, *Sophia perennis*, *sanata dharma*, and wisdom. In Persian, it became *Javidan Khirad*.

When Nasr discussed metaphysical matters, a lot of them were colored by Schuon's thoughts. Among them, when seeing the essence of reality, then it was part of Schuon's thinking. It could also be drawn in the issue of interfaith dialogue. In perennial philosophy, what was sought is central. In comparison, the core of all religions was the metaphysical, the absolute, and the primordial. The essence of all religions was the same from a perennial perspective. Inside is a tradition, a kind of trail that must be followed by his successors. Traditionalist figure who also influenced Nasr was A.K. Coomaraswamy. From this figure, Nasr took many elements of artistic thinking and local culture of the community. When Nasr explained Islamic science written in his book *Islamic Science*, Nasr was fascinated by science inherited from Islam. The heart captured many symbols. The symbol contains teachings about God. It was different from the latest style of science inherited from modern science that seems to release God. It meant that the existence of the metaphysical (the Unseen) is ignored in modern sciences.

Meanwhile, when Nasr returned to Iran, many sciences rich Islam increasingly deepened by Nasr. He was influenced by Ibn Arabi, a Sufi maestro who shocked the world through the understanding of *wahdat al wujud*. Nasr was also influenced by the thoughts of Suhrawardi, who was famous for *Hikmat al Isyraq*, Illuminative knowledge which also shook the world. Besides, Nasr was inspired by Ibn Sina's works, especially concerning the philosophy of emanation. From these three Muslim philosophers, Nasr finally published a book called *Three Muslim Sages*.

In terms of cosmology, Nasr was indeed much influenced by Ibn Sina. While in the field of synthesis between philosophy and gnosis, Nasr was influenced by Mulla Sadra. In this context, Nasr greatly admires Mulla Sadra. In fact, according to Nasr, there was no Muslim philosopher as influential as Sadra. The strength of Mulla Sadra was that he could combine the narratives of various Islamic scholarship, including peripatetic philosophy that was all-reasoned with an illuminative philosophy that was all revelation and inspiration.

## FINDING AND DISCUSSION

### Ontology of *Scientia Sacra*

The concept of *Scientia Sacra* is the basis of Nasr's view of science. Nasr's world views in seeing the knowledge possessed by human beings revolve around this axis of thought and thus develop into their central ideas which are known in the intellectual world both in the West and in the East. Other books written by Nasr at least lead to this concept, including spirituality and so on. In this case, ontologically, Nasr rejects Westernism that assumes that reality is limited to matter only. It starts from his book, *Knowledge and The Sacred*, which explains about the decentralization of knowledge where it starts from the Descartes perspective, which is famous for *cogito ergo sum*. The ratio becomes an important point of source of knowledge in the paradigm of modern science.

Basically, according to Nasr, the reality is layered and refers to the perennial reality, which is the eternal truth brought by the Prophets since the prophet Adam was revealed to the world. This nature is a form of theophany or in Arabic terms is the manifestation of God. Nature is a manifestation of the Divine. Nature does not stand alone but still depends on the Essence that created it. Nasr called it the Absolute, the Real, the Ultimate Reality. God is the Origin or source that does not have a start. Besides that, God is Omega or the last journey of every created being. Origin can also be interpreted as *qidam* in terms of Islamic theology. Omega can be interpreted as *Baqa* (eternal).

How manifestation of God appeared through his creatures or knowledge is the origin of what is called perennial. It could be said that because the nature of knowledge is the *qadim* of God, the existence of nature, mass (*quiddity*) or time (*al waqt*) is part of the manifestation of God. Religion is also part of the spark of God's knowledge or *qadim*. Then such an expression appears in the apostle. Every apostle is the same in the context of access to the source of knowledge. The basic principles that develop in the Islamic world are divided into five realities. First is *Hahut*, which is the Divine Essence world. Second, is *Lahut*, Divine Name, or Pure Being. The third is *Jabarut* or the world of angels. Then, the fourth is the manifestation of the physical world (*malakut*). The fifth is the *Nasut*, or human. Sometimes there is the sixth one called Universal Man (*Insan Kami*).<sup>10</sup> It is different from the modern paradigm that considers no reality other than empirical reality. Something that does not appear is considered non-existent so that ontologically, the only visible nature is assumed to exist. According to Nasr, Muslim philosophers and scientists were opposite with that. Al Ghazali, Ibn Sina, and Al Biruni are examples of scientists who continue to believe in non-visible realities, other than those visible.

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<sup>10</sup> Seyyed Hossein Nasr, *Science and Civilization in Islam* (Chicago: Kazi Publication, 2001).

For Nasr, the relationship between nature and human being in Sufi perspective must be based on monotheism. Nature must be preserved by humans properly. If a book is likened to Absolute Reality, the universe and everything in it is like texts written in it. Everything is in the breath of Allah. Like humans, when speaking, the letters will come out of the human mouth. Each letter is something different entity. However, all of them come out of one human mouth. It means that all the letters are not separated from each other. It means a lot in one.<sup>11</sup> According to Nasr, the universe is a manifestation of God. It is based on his understanding of Islam. There are three levels of Islamic meaning: first, all beings are obedient to God. Second, all people who accept God's conditions are Muslims. Third, makrifat is the highest Muslim knowledge. The existence of the universe should be connected with God. All are connected with the Absolute. The universe, according to Nasr, is like sheets of a full of words of the Author. This way of thinking is ontological regards the universe as an expression of God's love. The universe cannot be separated from the Absolute. It is different from the way of thinking of secularists who assume that the universe does not need God or Creator.

The implication, in this case, is that Nasr's cosmology does not finish with visible reality, but also move to seek an invisible reality that we mention: Metaphysic. It is consistent with Nasr's view that reality is multilevel. It means that there is a hierarchy of reality that must be believed as mentioned above. Consequently, when God is referred to as the beginning, then the concept of time regarding time and eternity is known.<sup>12</sup> Eternity shows the eternity of time. In Islamic terms, it is known as *al Dahr* or the time at which the universe began and ended. Meanwhile, temporality is time that is temporary or objective time. Nasr explained that time in the cosmos consisted of two things: objective and subjective. Objective time is concerned with the duration of time: such as morning, afternoon, evening and night. That is, the time has become a joint human agreement. It can be measured mathematically. In contrast, subjective time is time-related to human consciousness, such as human hope and happiness.<sup>13</sup>

In this case, eternity is an attribute of the Absolute, God. Humankind is a relative where it is a spark from the Absolute. What is relative is the evidence of the Absolute. Because the Infinite (Absolute) emanates and manifests itself in many realities. It is a metaphysical perspective adopted by Nasr. A.K. Coomaraswamy influenced him in his book *Time and Eternity*. It implies meaning of sacredness

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<sup>11</sup> Suwito NS, *Eko-Sufisme: Konsep Strategi, Dan Dampak* (Purwokerto: STAIN Press, 2011).

<sup>12</sup> Nasr, *Knowledge and The Sacred*.

<sup>13</sup> Nasr.



of symbolic reality.<sup>14</sup> Traditional sciences, Nasr argues, are never anthropocentric in perspective. They are not used to try to separate the human being from Divine Order and other creatures which share grace with him.<sup>15</sup>

### Epistemology of *Scientia Sacra*

Epistemological differences relate to legal and scientific conceptions of evidence and proof.<sup>16</sup> According to Nasr, the source of knowledge is through revelation and intellection. What illuminates the human heart and mind as knowledge of presence, in the Islamic tradition is referred to as the Knowledge of presence knowledge (Huduri).<sup>17</sup> That knowledge is to know the Absolute Reality, which is God. Sources of resourceful knowledge create gaping gaps between subject-objects. That is because reason always sorts through all the problems, for example, the laws of mathematics and physics. Henri Bergson, as quoted by Mulyadi Kertanegara, said that there is something higher than reason, namely revelation or intuition.

According to Bergson, intuition is a kind of higher intellect.<sup>18</sup> According to Nasr, knowing is being. Knowing it is the same as existing. Knowledge comes from the Omniscient. Knowledge is unlimited. At the same time, human knowledge is limited because it is relative, not absolute. The source of *Scientia Sacra*'s knowledge revealed to humans is the center and root of human intelligence so that in the end, knowing that substance is the substance of knowledge. Humans are required to know the Origin or Source. Source of origin does not begin. According to Wittgenstein, Analytical Philosophy frees epistemology from unclear terms, also known as language criticism. He argued that everything experienced should be able to be expressed.<sup>19</sup> *Scientia sacra* could be understood as language experienced.

According to Nasr, God can be known metaphysically. For Nasr, God as a Reality can be reached by humans because he is given the power of intelligence,

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<sup>14</sup> Ahmad Salim, Maragustam, and Radjasa, "Secularization, Symbolic Reality Sacred in the Menoreh Hills Madrasa, Yogyakarta," *Cendekia* 18, no. 1 (2020): 156.

<sup>15</sup> Asfa Widiyanto, "Traditional Science and *Scientia Sacra*: Origin and Dimensions of Seyyed Hossein Nasr's Concept of Science, Intellectual Discourse," *IJUM Press* 25, no. 1 (2017): 254.

<sup>16</sup> Lena Wahlberg, "Legal Ontology, Scientific Expertise and The Factual World," *De Gruyter Journal of Social Ontology* 3, no. 1 (2017): 50.

<sup>17</sup> Nasr, *Knowledge and The Sacred*.

<sup>18</sup> Mulyadi Kertanegara, *Menembus Batas Waktu: Panorama Filsafat Islam*. (Bandung: Mizan, 2002).

<sup>19</sup> Waston, "Building Peace through Mystic Philosophy: Study on the Role of Sunan Kalijaga in Java," *Indonesian Journal of Islam and Muslim Societies (IJIMS)* 8, no. 2 (2018): 289.

which is a divine spark.<sup>20</sup> Intellect is different from the ratio that has been understood by the West. Intellect is a kind of wave that flows from the Absolute. With this intellect, humans can know God. Because the universe, including humans, is a manifestation of the Ultimate Reality. Humans who can find out are perfect (*Insan Kamil*). Such humans are intellectuals such as Prophets, Apostles, Guardians and people who are ready inwardly to penetrate the highest reality. In the epistemological plane, *Scientia Sacra* is a reflection of illumination of the intellect to the human ratio. The reason is a reflection whose knowledge comes from the intellect. The intellect is the basis of reason, and the exercise of reason if healthy and normal naturally comes to the intellect. In the end, someone with his rationality will deliver it to divine truth.<sup>21</sup>

In Nasr's view, the intellect is a tool related to inner strength. But it has been reduced by modern scientists so that they regard the only ratio as the source of truth possessed by humans. As a result, they tend to exploit nature because it is considered the object of thought. In fact, according to Nasr, human relations and nature, ideally more intellectual and contemplative.

Presence knowledge contains prophetic knowledge that comes from revelation, and the knowledge of the wise (*wali*), which comes from inspiration (inspiration) and is also called *ladunni science*. Then such a thing is called prophetic revelation. In this case, knowledge of presence is also called intellectual knowledge. So according to al Ghazali, as quoted by Osman Bakar, the prophetic knowledge is also the knowledge of religion and intellectuals. It was experienced by Sufis called *makrifat*.<sup>22</sup> 'Irfan must be understood as language knowledge about mystical awareness and expressions of mystical experiences, both in the course of introvertive *mirajas* and extrovertive processes of decline. Many ways have been done to dissect the science of *Irfan* that it is different from theology, philosophy, and religion.<sup>23</sup> In the concept of Mulla Sadra, God is the source of everything. Mulla Sadra states with the terms *sarayan al wujud*. That can be analogous to the sun, which is the source of light from galaxies. Ibn Sina states that with the Obligation, there is God. Nasr gives English terms about what Sadra stated, namely Being and Existence.<sup>24</sup>

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<sup>20</sup> M. Zainal Abidin, "Mengurai Pemikiran Pluralisme Agama Nasr Dan Hick," *Jurnal Millah* IV, no. 1 (2004): 167.

<sup>21</sup> Asfa Widiyanto, "Rekontekstualisasi Pemikiran Seyyed Hossein Nasr Tentang Bangunan Ilmu Pengetahuan Dan Pendidikan Islam," *Islamica* Vol. 11, no. 2 (1017): 422.

<sup>22</sup> Osman Bakar, *Classification of Knowledge in Islam* (London: Cambridge, 1998).

<sup>23</sup> Mehdi Ha'iri Yazdi, *Menghadirkan Cahaya Tuhan: Epistemologi Iluminasionis Dalam Filsafat Islam*, ed. transl. Ahsin Muhammad (Mizan, 2003).

<sup>24</sup> Seyyed Hossein Nasr, *Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy* (New York: State University of New York Press, 2006).

Being in capital letters also means the presence or in Arabic is *Hudur*, meaning that in this case, every circumstance is proving that God's creation continues towards perfection. In this metaphysical perspective, being and knowing is something that is not separate. It means that in this case, according to Mulla Sadra as Nasr affirmed, there is knowledge and goes hand in hand in a time which when confronted with the world means something that is temporality. Truth is an essence in Latin. Truth is also interpreted in essence in Arabic terms. Truth is obtained by intellects who have transitioned from reason first. The Sufis consider it as knowledge of *dzauq* (in the heart) that is close to direct knowledge. This knowledge is different from cognitive knowledge. Al Ghazali named that knowledge is *ladunni*. While this knowledge is very rarely reached by someone except those who are pure in heart, or the saints. It can be said to be intuitive knowledge. To some degree, it is considered the angel Gabriel gave revelations. So Muslim philosophers use this intellectual language to describe this. In this context, the prophet is a human being who can use the intellect so well that it is connected with Gabriel.

### ***Axiology of Scientia Sacra***

In the axiological perspective of philosophy of science, the *Scientia Sacra* is manifested among all sciences into various arts in the world. According to Nasr, art in the Islamic world contains many symbols. Calligraphy shows us a symbol of the sacred. Alif is a symbol of *Qiyamuhu binafsihi*. Then, Lam is a symbol of angels (*malaikat*). Mim is a symbol of Muhammad name. These symbols lead humans to journey to the garden of truth. Eventually, humans do not only find beauty but also act on interfaith harmony. People see goodness and the bad as temporality, being limited by time. When people see nature ontologically, they axiologically see its application to goodness and beauty. Therefore, human knowledge ends in the widest possible use of humanity in the world.

Religion is specially designed by the Messenger of Allah (Prophet of Islam). If there is no Muhammad, there is no Islam. This fact was based on social agreements in the community at that time. Tradition is important for his followers. Tradition is a trail, and religion is a trail. This tradition needs to be followed by people. To find the truth, people must follow in the footsteps of their respective apostles. There is no need to jump between religions here. Neither Christians nor Muslims needs to convert to the religion of Islam. The diversity of people philosophically means in the same path to journey into Divine Reality. In accordance with the rhythm of the locality of civilization, it will also deliver safety. There is also a historical locality of truth, such as the Madura tradition. There is one truth in many traditions around the world.

### The Relevance of *Scientia Sacra* in the Discourse of Scientific Integration

Having to look at Nasr's thoughts about *Scientia Sacra* in the context of Science Integration, *Scientia Sacra* could become the basis for the diverse whole of knowledge. The dichotomy of knowledge between Western civilization and Islamic worlds about science are influenced by the paradigm that is built. If the Western paradigm is considered as a secular, then the Islamic paradigm uses monotheism as the foundation of all science.

There are several attitudes from Muslims that make the debate in the scientific paradigm. There are those who are antagonistic and reject Western secularism. Some are accommodating, as explained by Osman Bakar. But more than that, Muslims can be accommodating towards this discourse. *Scientia Sacra*, based on monotheism, become a new paradigm of the unity of science.<sup>25</sup>

As revealed by Ismail Raji al Faruqi, the principle of unity of truth needs to be considered in the discourse of the integration of knowledge. There is no actual difference between reasoning and revelation in seeking the truth. All of these are obtained to achieve universal truth.<sup>26</sup> Nowadays, Tracing al Faruqi's opinion, *Scientia Sacra* gained momentum to become a monotheistic paradigm that knowledge essentially contains a sacred thing.

However, in addition to the *Scientia Sacra* paradigm which can solve the deadlock of the paradigm sought so far, it is clear, in various knowledge clusters, the most important in it contains hypotheses that can become scientific theories. According to Ilyas Supena, scientific theories and scientific principles have a different meaning. The scientific principle is more predictive. In contrast, scientific theory consists of propositions about phenomena or reality.<sup>27</sup> Although *Scientia Sacra* can be the basis of scientific integration, the science in question still has a clear structure according to its rules.

More than that, as explained by Al-Attas, that the Islamization of science is nothing but the process of liberation to humans so as not to believe in myths. Science aims to become a fully dedicated servant to God.<sup>28</sup> It is an affirmation of the *Scientia Sacra* paradigm for a variety of knowledge.

According to Mulyadi Kertanegara, the basis of general knowledge and religion is based on God (Tauhid). In this case, monotheism became the central point of the connectedness between all groups of knowledge. General science

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<sup>25</sup> Osman Bakar, *Tauhid Dan Sains Esai Esai Tentang Sejarah Dan Filsafat Sains Islam* (Bandung: Pustaka Hidayah, 1995).

<sup>26</sup> Ismail Raji al Faruqi, *Islamisasi Pengetahuan* (Bandung: Penerbit Pustaka, 1984).

<sup>27</sup> Ilyas Supena, "Paradigma Unity of Sciences IAIN Walisongo Dalam Tinjauan Filsafat Ilmu" (Semarang, 2014).

<sup>28</sup> Wan Mohd Nor Wan Daud, *Islamisasi Ilmu-Ilmu Kontemporer Dan Peran Universitas Islam Dalam Konteks Dewesternisasi Dan Dekolonisasi* (Bogor: UIK Bogor, 2013).

and religion all study the verses of God. The entire universe is a Cosmological that needs to be explored.<sup>29</sup>

On another occasion, Heddy Shri Ahimsa Putra believed that monotheism was worthy of being the basis of the unification of knowledge. He developed a paradigm of prophetic scholarship based on monotheism. He tried to stem the secular paradigm that was uprooted from the root. Monotheism, prophets and science are the main basis of the paradigm.<sup>30</sup>

The development of education in Indonesia was influenced by geography factor.<sup>31</sup> If related to reality on the ground, the Tree symbol of the State Islamic University of Maliki, Malang, East Java is a metaphor for the integration of knowledge. Monotheism is the root of all knowledge. A tree is used to explain all the knowledge that is of concern to students to complete their studies. The tree is on the ground. It also has strong roots and large stems. It has twigs and leaves. All of these symbols indicate the unity of knowledge that must be taken by the State Islamic University (UIN) Malang academic community.<sup>32</sup> The system of education made the development of the institution forward.<sup>33</sup> In the face of the highly complex global era, education is still a means of enlightenment.<sup>34</sup>

Osman Bakar asserted that the idea of the unity of science could also be considered as the basis for traditional epistemology. It applies to a human society that is still bound by revelation.<sup>35</sup> *Scientia Sacra* can also be regarded as a tradition or *philosophia perennis*. The Prophet and Avatar passed down an eternal truth.

All knowledge comes from God. It's just that faculties that receive knowledge are not the same. Likewise, the way to interpret the knowledge is still not the same between one person and another. That diversity shows unity in it.<sup>36</sup> In other words, it could be said unity in diversity. Integration of science essentially integrates all knowledge by adopting the framework that science is sourced from

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<sup>29</sup> Mulyadi Kertanegara, *Integrasi Ilmu Sebuah Rekonstruksi Holistik* (Bandung: Mizan, 2005).

<sup>30</sup> Heddy Shri Ahimsa Putra, *Paradigma Profetik Islam: Epistemologi, Etos, Dan Model* (Yogyakarta: UGM Press, 2016).

<sup>31</sup> Ivan Riyadi, "Manajemen Pendidikan Bermuatan Antropologi, Agama, Dan Sosial," *Cendekia* 17, no. 2 (2019): 301.

<sup>32</sup> Imam Suprayogo, *Paradigma Pengembangan Keilmuan Islam Perspektif UIN Malang* (Malang: UIN Malang Press, 2006).

<sup>33</sup> Muhammad Khoiruddin, "Integrasi Kurikulum Pesantren Dan Perguruan Tinggi," *Cendekia* 17, no. 2 (2019): 220.

<sup>34</sup> Amin Abdullah, "No Tlslamic Studies In Higher Education In Indonesia: Challenges, Impact and Prospects for the World Communitytitle," *Al-Jami'ah: Journal of Islamic Studies* 55, no. 2 (2017): 395.

<sup>35</sup> Osman Bakar, *Hierarki Ilmu: Membangun Rangka Pikir Islamisasi Ilmu Menurut Al Farabi, Al Ghazali, Quthb Al Din Al Syirazi*, ed. terj. Purwanto (Bandung: Mizan, 1998).

<sup>36</sup> Muhammad Naquib al Attas, *Islam Dan Filsafat Sains*, ed. transl. Saiful Muzani (Bandung: Mizan, 1995).

God. *Scientia Sacra* bases himself on the Absolute. In Nasr's terms, the Absolute is God. God is the Absolute and Ultimate Reality, without beginning (Origin) and without ending (Omega).

## CONCLUSION

When *Scientia Sacra* is seen from the perspective of the philosophy of science, conclusions like this emerge. Ontologically, the universe is considered to be a manifestation (*tajalliyat*) of God. The universe is relative, and God is an Absolute Reality. The universe is also seen as a sacred and sacred entity that should not be considered an object. If the universe is considered as an object, then humans are free to exploit nature as they wish. It is the weakness of the paradigm of modern philosophy. Epistemologically, humans could attain knowledge through knowledge by the presence (*Huduri*) as explained by Nasr. Knowledge by presence can be obtained through purification of the heart. The heart is the central point of knowledge, as Nasr explained. It is the axis while the other is the rim; an important part of the source of knowledge. Unfortunately, Western societies use the ratio as the only means of achieving truth. Axiologically, the structure of *Scientia Sacra* has implications for human culture and civilization in the contemporary era. In this context, every science is the same with religion as a way to journey to Ultimate Reality. This equation means that *Scientia Sacra* is the path to God (*perennial*). This perspective has an impact on culture and art that reflects sacred symbols in humanity. Islam has a rich treasure of art and culture associated with sacred symbols. As calligraphy, Sufi music, and so on, it is a reflection of God's majesty that manifests in the intellectual world. While the relevance of *Scientia Sacra* to the development of scientific integration is the true *Scientia Sacra* can be the basis of the scientific paradigm sought by various groups in the debate discourse. The rise of Islamization of knowledge, scientific integration, and anti-dichotomy in various places in the world shows that science needs a mature paradigm for its development. In this context, *Scientia Sacra* could bridge the existence of a paradigm crisis in the contemporary era.

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