

Basic Knowledge and Criteria for Truthfulness from West and Islamic Perspectives

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ABSTRACT

The aim of this research is to find out what knowledge is, what is the source and basis of knowledge? The results of this research Truth is a condition or thing that is in accordance with reality or actual reality. For example, the truth of this news is still in doubt, and we must be firm in defending truth and justice. According to Abbas Hamami, the word "truth" can be used as a noun which can be something concrete or abstract. When someone states a "truth," they are referring to a proposition that is true. Theories of truth include: The first theory is the Correspondence theory, which is the theory of truth which argues that a statement is true if it corresponds to the facts or objects described by the statement. This theory is adhered to by followers of realism. The second theory, Coherence theory, focuses on the suitability or consistency of a statement with other statements that are recognized as true. This theory measures truth based on the relationship between statements. The third theory of Pragmatism says that the truth of a statement is measured based on its usefulness in life practical.

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INTRODUCTION

Throughout history, humans in their lives have always been preoccupied with various basic questions about themselves. Thinkers throughout history have tried to put forward speculative answers and sometimes the answers proposed contradict one another. The fundamental debate that is often the subject of discussion in the history of human life is the debate surrounding the source and origin of knowledge and truth. Philosophy and religion as two forces that color the world have offered different epistemological constructs in answering the problems faced by humans in their lives.

Humans living in this world essentially have the desire to seek knowledge and truth. Knowledge is the result of the process of human efforts to know. Knowledge in the narrow sense is a correct and certain decision. Pragmatists, especially John Dewey, do not differentiate between knowledge and truth. This then becomes an interesting study in epistemology. Epistemology as a branch of philosophy studies the limits of knowledge and the origins of knowledge as well as the criteria for truth. The word 'epistemology' itself comes from Greek, consisting of two words, namely episteme (knowledge) and logos (knowledge, thought, conversation). So epistemology means science, conversation about knowledge or knowledge. The main issues of epistemological studies are the sources, origins and basic nature of knowledge; field, the limit of the reach of knowledge.

Therefore, the series of questions that are usually asked to explore the issues at issue in epistemology are; What is knowledge, what is the source and basis of knowledge? Is this knowledge a definite truth or is it just conjecture? In other words, *el-pilistelmologi* belrartil “study or theory of knowledge” (the study or theory of knowledge). However, in philosophical discourse, *el-pilistelmologi* is a branch of philosophies that discusses the origins, structure, methods, and knowledge of knowledge. In this regard, it can also be said that *el-pilistelmologi* is a branch of philosophy which specifically discusses “the theory of knowledge”. Initially, the discussion in educational science focused more on sources of knowledge (the source of knowledge) and the theory of knowledge (the theory of truth). The first discussion is related to a question of whether scientific knowledge has its source in *selmata's* electoral sense (*‘aqlilyyah*), scientific experience (*tajrilbiyyah*), *critic* (*naqdilyyah*) or *ilntuilsil* (*hadasilyyah*). In the meantime, the second discussion focuses on the question of whether the “learning” of knowledge can be described using a correlation pattern, a correlation pattern or a practical pattern.

Furthermore, the discussion in *el-pilistelmologi* undergoes development, namely that the discussion focuses on knowledge sources, processes and methods for developing knowledge, ways to prove knowledge learning, and levels of knowledge learning. This scientific paper attempts to explore the position of the meaning of intelligence, the theories of intelligence, and the characteristics of scientific intelligence.

METHOD

The nature of the research in this writing is descriptive which was carried out using a normative juridical approach. The type and source of data used is secondary data. Data collection was carried out mainly using document study techniques (library research and online research) by inventorying the required secondary data, whether in the form of primary, secondary or tertiary legal materials, then carrying out historical searches and synchronizing the legal materials. The primary legal material used consists of statutory regulations, especially those relating to Indonesian state fiscal policy from an Islamic economic perspective during the time of Caliph Umar Bin Affan. The secondary legal materials that will be used include: scientific works, research results and literature related to the substance of the research. Tertiary legal materials, namely materials that support information on primary and secondary legal materials, including data from newspapers, journals, dictionaries, encyclopedias.

RESULTS

A. Meaning of Truth

In the general Indonesia language dictionary by Purwadarmilnta, it is explained that “clarification” has several meanings, namely:

1. Truth is a condition or thing that is in accordance with reality or reality which is actually true. For example, the truth of the law is still in doubt, and the law must act decisively in promoting rightness and justice.
2. Truth also refers to something that is true or actually exists, a particular element in the context of religious teachings.
3. Righteousness also involves the concept of honesty and straightness of conscience, where there is no punishment for one's own mistakes and wrong doings.

Meanwhile, according to Abbas Hamamil, the word “clarity” can be used as a number of words which can be concrete or abstract. While everyone says “truth,” it refers to a true proposition, that is, the meaning contained in a statement or statement. Information is always related to the human subject’s knowledge about the object, to the extent to which the subject has knowledge about the object, that is the level of understanding contained in the statement. (Atabik, 2014)

Considerations about truth have existed since the time of Plato and Aristotle in the development of philosophical thought. Discussions about aspects of truth begin by considering humans as thinking creatures. In *Mantiq* science, it is stated that humans are *Al-insanu Hayawanu Natiqun* (Humans are thinking creatures). If humans are creatures who think, and think about their meaning, their thinking is an attempt to find answers, and looking for answers basically is searching for truth. In other words, humans are rational beings who use their minds to make rational choices, and it is from the rational process of thinking that humans can achieve truth. Therefore, in essence, humans are creatures who always seek truth. (Gazali HB, 2014).

Thinking is also a human activity that aims to find what is considered true. One person’s concept of truth may be different from another person’s concept of truth, so a standard or assessment method is needed to determine truth. In the *Big Indonesian Dictionary (KBBII)* it is also said that “truth” refers to conditions that correspond to reality or reality, or something that really exists. Meanwhile, “criteria” are measures or bases

used as a basis for assessing or measuring something. Truth is something that can be justified by common sense, which is unshakable by the changes of the times, which rejects error, resists corruption, and is not based on personal imagination. Allah SWT has sent Nabil Muhammad SAW to bring a message that is clear, clear and will not harm humanity. The ilnil message will bring happiness to anyone who carries it, while those who refuse it will suffer the torment of hell.

B. Theories of Truth

1. Western Perspective Theory of Truth

a. Correspondence Theory (Correspondence Theory of Truth)

The correspondence theory of truth, Correspondence Theory of Truth, which is sometimes called the corresponding theory of truth, is a theory which holds that statements are true if they correspond to facts or statements that exist in nature or the object to which the statement is directed. Truth or the state of being right is when there is correspondence between the meaning intended by a statement or opinion and the object aimed at by the statement or opinion. Truth or a situation is said to be true if there is a correspondence between the meaning intended by an opinion and the facts. A proposition is true if there is a fact that fits and states what it is. (Bakhtiar Proverbs Page 112). This correspondence theory is generally adhered to by followers of realism. Among the pioneers of this theory are Plato, Aristotle, Moore, and Ramsey. This theory was widely developed by Bertrand Russell (1972-1970). This theory is often associated with empirical theories of knowledge.

The correspondence theory of truth is the earliest theory of truth, so it can be classified into the traditional theory of truth because from the beginning Aristotle (Before the Modern century) required that the truth of knowledge must be in accordance with the reality or reality that he knows. Epistemological realism holds the view that there is an independent (independent) reality, which is independent of thought; and we cannot change it if we experience it or understand it. That is why pistemological realism is sometimes called objectivism. Meanwhile, epistemological idealism holds that every action ends in an idea, which is a subjective event. The two forms of reality views above are very different. Epistemological idealism emphasizes that truth is what exists in the world of ideas. Therefore seeing red, sweetness, pain, joy, hope and so on are all ideas. Therefore, epistemological idealism as defined above is the same as subjectivity. (Bakhtiar Proverbs Page 112). The conclusion of the correspondence theory is that there are two realities before humans, statements and reality. According to this theory, truth is the correspondence between statements about something and the reality of the thing itself. For example, Semarang is the capital of Central Java. This statement is said to be true if in fact Semarang is indeed the capital of Central Java province. The truth lies in statements and reality. The significance of this theory is especially when applied to the world of science with the aim of achieving a truth that can be accepted by everyone. A scientist will always try to research the truth inherent in something seriously, so that what he sees actually happens. For example, mountains can walk. To prove the truth of this statement, it must be examined with other science, namely the science of mountains (geology), it turns out that mountains have feet (earth plates). Which can move to cause earthquakes and tsunamis. Thus a question is not only It is believed to be true, but must first be doubted and investigated, so as to obtain the ultimate truth.

b. Coherence Theory (Coherence Theory of Truth)

The coherence or consistency theory of truth is a theory of truth that is based on the criteria of coherence or consistency. A statement is called true if it is true with a comprehensive network of logically related statements. According to this theory, truth is not formed on the relationship between decisions and something else, namely facts and reality, but on the relationship between the decisions themselves. (Bakhtiar Proverbs Page 112). This theory argues that truth is the correspondence between a statement and other statements. other statements that have previously been known, accepted and recognized as true. A proposition is true if the proposition is connected (coherent) with other true propositions or the statement is coherent or consistent with previous statements that are considered true. Thus, a decision is considered correct if it is witnessed (justified) by other previous decisions which are known, accepted and recognized as correct. Because of its nature, this theory recognizes levels of truth. Here the degree of coherence is a measure of the degree of truth. For example, all humans need water, Ahmad is a human, so, Ahmad needs water. A proposition tends to be true if the proposition is coherent (interrelated) with other true propositions, or if the meaning contained in the proposition is coherent with our experience. Bakhtiar, as quoted from Aholiab Watholi, provides a standard of certainty of truth with at least four meanings, where a belief cannot be doubted as to the truth so it is called knowledge.

First, a psychological understanding. Second, logical understanding. Third, equate certainty with belief that cannot be corrected. Fourth, the meaning of certainty is used in general discussion, where it is defined as certainty based on reason that cannot be doubted. In contrast to the correspondence theory adhered to by adherents of realism and materialism, this theory of coherence or consistency developed in the 19th century under the influence of Hegel and was followed by followers of the idealist school of thought. He included the British philosopher F. M Bradley (1864-1924). Epistemological idealism holds the view that the object of knowledge, or the quality that we absorb with our senses, is intangible apart from awareness of the object.

Therefore, this theory is more often referred to as subjectivism. Holders of this theory, or idealists, hold that truth depends on people who determine for themselves the truth of their knowledge without considering the real circumstances of events. Humans are the measure of everything, in this way the interpretation of truth has been formulated by idealists. If we consider and compare it with the correspondence theory, the coherence theory is in fact less widely accepted than the first theory. This theory has many weaknesses and is starting to be abandoned. For example, astrology has a very coherent system, but we don't consider astrology to be true. Truth is not only formed by the relationship between facts or reality, but also the relationship between the statements themselves. In other words, a statement is true if it is consistent with statements that we previously accepted and know to be true.

c. Pragmatism Theory (The pragmatic theory of truth.)

Pragmatism comes from the Greek *pragmai*, meaning what is done, what is done, action, action, the name for the philosophy developed by William James in the United States. The pragmatic theory of truth is a theory which holds that the meaning of ideas is limited by reference to scientific, personal or social consequences. Whether a proposition or theory is true or not depends on whether it is useful or not these postulates or theories for humans for their lives. The truth of a statement must be functional in practical life. Pragmatism is a philosophical school that was born in United States at the end of the 19th century, which emphasized the importance of reason (*ratio*) as a means of solving problems (problem solving) in human life, both theoretical and practical problems. An early pragmatist figure was Charles Sander Pierce (1834-1914) who is also known as a semiotic figure, William James³⁰ (1842-1910) and John Dewey (1859-1952). According to pragmatic theory, the truth of a statement is measured by the criterion of whether the statement is functional in human practical life. In that sense, a statement is true, if the statement or the consequences of that statement have practical use for human life. A theory, hypothesis or idea is true if it leads to satisfactory results, if it applies in practice, if it has practical value. For example, the theory of pragmatism in the world of education, at STAIN Kudus, the principle of practicality in getting a job has influenced the number of new students in each department. Tarbiyah is a favorite, because according to the community, graduating from the Tarbiyah Department can become a teacher and get teacher certification. Another example, regarding the question of the existence of the One God. In the Koran, surah al-Baqarah 163-164, Allah explains His One Being and provides a practical explanation for this question, Proverbs (2012). Considering the theory of pragmatism with previous theories of truth, pragmatism is indeed right to emphasize the practical character of truth, knowledge and human cognitive capacity. But that doesn't mean this theory is the best theory of all theories. Pragmatism criteria are also used by scientists in determining scientific truth from a time perspective. Historically scientific statements that are now considered true may no longer be so at one time. Faced with problems like this, scientists are pragmatic, as long as the statement is functional and useful, the statement is considered true. If the statement no longer has that character, because the development of science itself has produced a new statement, then the statement is abandoned, and so on.

d. Siddiq's theory Al-Siddiqiyah (truth)

namely knowing the truth through the knowledge of belief, *ainul belief* and *haqqul belief*. This theory is a continuation of the previous theory of Islamic truth, namely 'we believe that we believe in what Allah explains within Al-Quran and we believe in what was conveyed by its messengers His name is the Prophet Muhammad *sallallahu 'alaihi wasallam*. From this theory we are taught to believe in the truth based on the criteria of truth in Islam, and if someone believes in the truth, it must be someone who is believed to have sufficient credibility and whose quality has truly been tested.

e. Bayani Theory

which emphasizes both explicitly and implicitly the authority of the text (*nash*) and is supported by inference-based linguistic reasoning. Directly refers to understanding the text as complete knowledge and applying it directly without considering it; indirectly means treating text as unprocessed information that requires interpretation and reasoning. However, this does not mean that reason or reason can independently determine meaning and purpose; but must still rely on the text. In Bayani, knowledge can only be gained through reason if it is based on text. The exoteric aspect (*shari'a*) is the focus of the bayani method from a religious perspective.

f. Irfani's theory

One model of Islamic scientific reasoning developed and used by the Sufi community is Irfani. The word *irfani* comes from the Arabic root word "*arafa*" which means "knowledge", *irfan* or *makrifat* which refers to knowledge. This means that knowledge and truth in this method is knowledge that comes from Rabb and a person's purity and honesty in seeking the truth.

g. Burhani theory

In simple terms, Al-Burhani can be understood as a thinking activist who uses a deductive approach to determine the truth of a proposition by combining one suggestion with a different recommendation that has been proven to be generally accepted. Burhani uses logical arguments to demonstrate his reliance on the power of reason. Religious arguments can only be accepted if they are consistent with the logical principles that are their reference.

h. Tajribi theory In Islamic theory

Tajribi is a method for gaining knowledge about the truth which is based on empirical reality, the process of gaining knowledge through observation or experimentation and its validity through correspondence. A Muslim must put faith into this Islamic theory to find the truth. Since a Muslim believes that his God has intervened in the truth, truth based on faith will produce the best results. Basically, humans in this life tend to seek the truth. One method of finding truth is through religion. Religion, with its unique characteristics, provides solutions to fundamental questions that humans often ask, whether about nature, humans, or God. In an effort to achieve truth according to religious views, people believe that revelation that comes from God is the source of truth. Humans in the search for and determining truth in a religious context often carry out investigations and look for answers in sacred texts. Therefore, something is considered true if it is in line with religious teachings or revelation as the authority that determines absolute truth.

C. The Nature of Scientific Truth

Truth cannot simply be separated from the quality, nature, relationship and value of knowledge itself, every subject who has knowledge will have perceptions and understandings that are very different from one another, and there the characteristics of truth can be seen. The nature of truth can be divided into three things, namely as follows:

1. Truth related to the quality of knowledge, where every knowledge possessed is assessed from the type of knowledge that is built, namely: a. Ordinary knowledge is called ordinary knowledge or common sense know-ledge. B. Scientific knowledge is knowledge that has established a unique or specific object by applying a methodology that has been provided by similar experts. C. Philosophical knowledge, namely a type of knowledge that is approached through the methodology of philosophical thinking, is fundamental and comprehensive with analytical, critical and speculative thinking models. D. Religious knowledge, namely knowledge that is dogmatic in nature which is always approached by certain beliefs so that statements in religious holy books have truth value in accordance with the beliefs used to understand them.
2. Truth that is associated with the nature or characteristics of how a person builds knowledge with the tools. The implications of using tools to obtain knowledge will result in the characteristics of the truth contained in the knowledge having a certain way of proving it. So if you build knowledge through the senses or sense experience, then the proof must be through the senses too.
3. Truth is related to the dependence on the occurrence of knowledge. Building knowledge depends on the relationship between the subject and which object is dominant. If the subject plays a role, then this type of knowledge contains subjective truth value. On the other hand, if the object plays a role, then the type of knowledge contains an objective truth value.

CONCLUSION

Truth is a condition or thing that is in accordance with reality or actual reality. For example, the truth of this news is still in doubt, and we must be firm in defending truth and justice. According to Abbas Hamami, the word "truth" can be used as a noun which can be something concrete or abstract. When someone states a "truth," they are referring to a proposition that is true. Theories of truth include: The first theory is the Correspondence theory, which is the theory of truth which argues that a statement is true if it corresponds to the facts or objects described by the statement. This theory is adhered to by followers of realism. The second theory, Coherence theory, focuses on the suitability or consistency of a statement with other statements that are recognized as true. This theory measures truth based on the relationship between statements. The third theory of Pragmatism says that the truth of a statement is measured based on its usefulness in life practical. A statement is considered true if it provides satisfactory benefits. The fourth theory, performative theory, states that a statement is considered true if the statement creates a reality or action related to the statement. All of these theories have different perspectives on measuring truth and relating it to the concepts of reality, consistency, usefulness, or action. The characteristics of truth include: truth which is related to the quality of knowledge, where every knowledge possessed is judged from the type of knowledge that is built, then truth which is related to the nature or characteristics of how with what tools a person builds knowledge, and truth is related to the dependence of knowledge.

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