Muhammad Fachrizal Hamdani¹, Moses Glorino Rumambo Pandin²

¹Department of History, Faculty of Humanities, Airlangga University

²Department of English Literature, History, Faculty of Humanities, Airlangga University

Airlangga University - Campus B, Jl. Dharmawangsa Dalam, Airlangga, Gubeng District, Surabaya City, East Java 60286

Email: ¹muhammad.fachrizal.hamdani-2020@fib.unair.ac.id and ²moses.glorino@fib.unair.ac.id

BOOK REVIEW:

FILSAFAT ILMU: MENELUSURI JEJAK INTEGRASI FILSAFAT, SAINS, DAN SUFISME (THE PHILOSOPHY OF SCIENCE: TRACKING THE INTEGRATION OF PHILOSOPHY, SCIENCE, AND SUFISM)

Book Title: Filsafat Ilmu: Menelusuri Jejak Integrasi Filsafat, Sains, dan Sufisme (Philosophy of Science: Tracing the Paths of Integration of Philosophy, Science and Sufism); Author: Dr. Asep Salahudin; Publisher: Rajawali Pers; Publisher City: Depok; Publication Year: Juni 2020; Pages: 192 Pages; ISBN: 978-623-231-421-4

The book entitled "Filsafat Ilmu: Menelusuri Jejak Integrasi Filsafat, Sains, dan Sufisme (Philosophy of Science: Tracing the Paths of Integration of Philosophy, Science and Sufism)" has a total page of 192 pages with very dense and concise content in both language and weight. This book was written by Dr. Asep Salahudin, who is vice-chancellor of IAILM Suryalaya academic years 2016-2020, chairman of West Java PWNU Lakpesdam 2017-2021, lecturer at FIS Unpad and Postgraduate UIN Bandung, and Expert Staff of the Presidential Work Unit for Pancasila Ideology Development 2017-2018. He also received many awards and written works, with one of the recently published books being this book itself. The book written by Asep Salahudin has ten chapters, most of which contain philosophy from an Islamic point of view, while the rest are explanations of philosophy in general. Thus, the author divides into two parts of ten chapters, namely the first five chapters contain a description of philosophy in general which consists of chapters 1, 2, 3, 5, and 6, while the last five chapters are chapters 4, 7, 8, 9, and 10 contains about philosophy from an Islamic perspective applied by previous Islamic philosophers.

The purpose of writing this book is to answer matters related to knowledge requirements to become science and to make Islamic philosophy revive in today's modern era, as it was at the peak of its previous glory. As a result of this goal, the book written by Asep Salahudin discusses the general version of the philosophy of science and the Islamic version of the philosophy of science. This general version of the philosophy of science explains the general picture of philosophy itself, including the history of its development altogether. In contrast, this Islamic version of the philosophy of science explains philosophy from the perspective of Islamic philosophers, including criticizing western philosophical thought. Therefore, the purpose of writing this book is to describe the general version of the philosophy of science and Islam, which aims to make Islamic philosophy return to its previous heyday.

The explanation of this philosophy book is so detailed that it is suitable for intellectual circles with high curiosity. These intellectuals do not always have to come from Muslims but can come from non-Muslim people. For intellectuals, they will get important information about the philosophy of science in general, including its history and philosophy from an Islamic perspective, so that their knowledge needs will be fulfilled for the present and future. However, a book that discusses philosophy is not suitable for people who are still laymen and lack a sense of curiosity because this book contains scientific words that they rarely hear, so it requires knowledge outside this book to understand it completely. Therefore, it is hoped that the book written by Asep Salahudin can be a source of reference for intellectuals in increasing their knowledge of general and Islamic versions of the philosophy of science.

As a result of discussing the Islamic version of the philosophy of science, reviewers find something new added from this book, namely the correlation between philosophy and the Al-Qur'an. This new section describes the use of the senses, mind, and heart from the perspective of the Qur'an. As for the holy verses of Al-Qur'an mentioned in the book, as many as 28 verses from different surahs. Each of these verses is explained in detail regarding the meaning of the contents of the verse so that books that discuss this philosophy are written using the science of Qur'anic exegesis. Thus, this book is

very suitable for readers who want to find a philosophy that can be correlated with the holy verses of the Qur'an.

It is important to review the book written by Asep Salahudin to find out more about the book's contents. From the results of this review of the book, reviewers get various knowledge that has never been obtained before. An example is a correlation between philosophy and the Al-Qur'an. Indirectly, this book can strengthen one's faith because the Al-Qur'an is proven to contain philosophical teachings if it is well understood. Thus, reviewing books that discuss this philosophy can provide great benefits in the form of gaining knowledge that has never been obtained before for readers, including the reviewers themselves.

Author's Reason

The main reason Asep Salahudin wrote this book was to reintroduce philosophy, especially the Islamic version of philosophy. Islamic philosophy has declined from its peak to the present day. The author of this book wants to make readers aware of thinking independently and becoming helpful humans in everyday life. Through a book that discusses philosophy, the author wants to answer matters related to the prerequisites that must be met for science to become a science. Therefore, Asep Salahudin hopes that this book will serve as a means of gaining knowledge about philosophy and a trigger to think freely without being restrained by anything.

First part

The first part starts from chapter one with an introduction to philosophy which contains the meaning, function, identity, style, branches, and benefits of philosophy. It also explains the difference between thinking like a philosopher and ordinary thinking in general. Then, chapter two contains the history of the development of philosophy from the early days of ancient Greece to postmodernism. This second chapter describes an outline of the four epochs of the historical development of philosophy, namely the ancient Greek era (6th century BC-6 AD), which has the characteristics of the natural and social philosophy of society, the Middle Ages (6-16 AD) which can be known as scholastic philosophy (church) because the role of reason-based philosophy has begun to disappear as a result of being replaced by religious dogmas, the renaissance era (14-16 AD) which has the characteristics of a philosophical revival like the ancient Greek period due to the deterioration of reason by religious dogmas, and modern times (M) which is an improvement from the previous period. He also explained that the development of philosophy is coherently due to the imperfections of these schools, such as rationalism, empiricism, criticism, idealism, positivism, phenomenology, existentialism, and postmodernism.

This third chapter contains a general explanation of the philosophy of science and the hierarchy of science, such as definitions, material and formal objects, scope, and objectives and implications of the philosophy of science. This chapter also explains the differences between knowledge and science as an introduction, types of scientific objects, and classification of knowledge from an Islamic point of view. The fifth chapter contains the true nature of truth so that it also describes the categories, theories, and heterogeneity of truth and the nature of objectivity which is scientific, abstract, and religious dogma. This sixth chapter contains the importance of value in scientific development. This chapter also shows examples of conditions that have occurred until now by stating evidence that moral values have weakened along with the development of science, such as Einstein's relativity formula, $E = MC^2$, which was misused into atomic and nuclear bombs other war equipment in World War II.

The second part

The second part starts from the fourth chapter, which has essential points about the experimentation of Islamic tradition by mentioning several well-known Islamic philosophers, such as Al-Khazini, Ibn Haitham, Nashiruddin Al-Thusi, Qutubuddin Al-Shirazi, Abu Musa Jabir al-Hayyan, Abu Bakr. Muhammad bin Zakariya al-Razi, Muhammad Ibn Musa al-khawarizm, Ibn Khaldun, and Omar Khayyam. All of these figures have their specialists and works. The other most crucial point of this chapter is to explain the senses, mind, and heart in the perspective of the Qur'an. Although included in the Islamic perspective section, this chapter also explains the scientific method in general. The

seventh chapter contains the importance of Islamizing a science and the steps required to do so. This chapter criticizes much secular science, which makes magical things superstition so that they (western scientists) ignore this kind of thing.

The eighth chapter discusses Islamic epistemology in general so that some Islamic figures return with explanations of Islamic philosophy according to their version, such as Al Farabi, Al-Kindi, Ibn Sina, Ibn Rusydi, and Al-Razi as figures who use the Burhani way of thinking (peripatetic philosophy), Suhrawardi as a character who uses a combined way of thinking between burhani and irfani (tasawuf), and Mulla Sadra as a character who uses a combined way of thinking between burhani, irfani, and Bayani (sharia). The ninth chapter discusses the epistemology of science according to Al-Ghazali, which is called laduni science. Finally, the tenth chapter discusses the epistemology of science according to Ibn Arabi, which is called Al-Kasyf. Al-Ghazali and Ibn Arabi, in the last two chapters, discuss Islamic philosophy's explanation according to its specific version. At least, these two figures were representatives of all the thoughts of Islamic philosophers at that time.

Of the two major sections, the structure or organization of content still has several chapters that are not consecutive. It can be seen from the first section, which is separated from chapter three directly to chapter five when viewed from the sequence context. Likewise, the second part, which is separated from chapter four, goes directly to chapter seven when viewed from the sequence context. Thus, it would be nice if the general version of the philosophy of science was put in order from the first to the fifth chapter, while the Islamic version of the philosophy of science was put in order from the sixth to the tenth chapter.

Books that discuss this philosophy can meet the needs of readers, especially for intellectuals who have a high curiosity. This book has ten chapters, the majority of which are about philosophy from an Islamic point of view, while the rest are explanations of philosophy in general. It results in readers being able to gain new knowledge about the philosophy of science. One of his new knowledge may be the correlation between philosophy and the philosophy of science because this section is rarely found in other books. Therefore, the book written by Asep Salahudin is very suitable to meet the needs of intellectuals who have a high curiosity.

The discovery of new information added from this version of the book on Islamic philosophy is the observation between science and the Al-Quran. The new section describes the use of the senses, mind, and heart from the perspective of the Qur'an. The holy verses of the Al-Qur'an that are lit in the book are as many as 28 verses from various different surahs. Each of these verses in detail about the meaning of the contents of the verse so that this book is written using the science of Qur'anic interpretation. Apart from that, this book also provides quotes or statements that famous figures have conveyed. Therefore, the book discussed by Asep Salahudin is very suitable for readers who want to find a philosophy that can be correlated with the holy verses of the Al-Quran and can get to know some of the characters in the book.

The book that contains this philosophy can influence the reader's thinking because the book contains current social and natural conditions so that readers who are serious about reading the book are provoked to find ideas for solutions to overcome these conditions. This can be seen from one of the social and natural conditions that have occurred, namely the use of nuclear and atomic weapons. Of course, this is one of the problems that must be considered considering nuclear and atomic weapons can kill millions of people in just one shot. If these problems are not resolved immediately, World War III will be realized someday. Therefore, readers, especially intellectuals, can be the ones who solve these problems as a result of reading this book.

The book discussed by Asep Salahudin provides some convincing evidences. These evidences are found in the sixth chapter, which contain the importance of value in the development of science. The solid evidence cited in this book lies on page 112, showing that Hitler killed six million Jews in his concentration camps using his poison gas. This indeed happened when World War II hit the world from 1939-1945. The use of this gas is a sign that humans are currently experiencing a moral crisis due to the misuse of science, so this needs to be straightened out. From this evidence, readers do not need to worry about the contents of this philosophy book because reviewers can trust the book about the validity of its data.

In addition, the author also finds ideas or facts that are not mentioned in this book, namely various schools of philosophy, such as Deconstruction from Derrida, Marxism from Marx, and others. The various schools of philosophy also impact the development of the world today so that it is part of the history of philosophy. In addition, the history of philosophy from the part of ancient Greece is not entirely spelt out. This part is the origin of philosophy in this world. Therefore, these ideas can be added back in the book written by Asep Salahudin to make it complete.

Its main advantage is that it contains very dense information but is short or concise. This book is suitable for highly intellectual people and has a great curiosity about philosophy because it contains a complete explanation of philosophy and its history. The book also highlights a quote from a great figure whose meaning focuses on his essential points. This book is also very suitable for those with Islamic backgrounds because it also explains the flow of philosophy from an Islamic perspective, and thanks to that, the author can know general scientific terms from an Islamic perspective. The book that discusses philosophy also contains allusions to humans who have lost the essence of science due to current technological developments so that the book can bring them to their senses.

The weakness of the book written by Asep Salahudin is the problem of tidiness in composing sentences. The writers found some imperfect sentences, especially the use of conjunctions that should not have been put in their place. Authors often get scientific terms that sometimes the author cannot understand, so they need knowledge outside of this book to understand their contents and are not suitable for laypeople who still do not know about philosophy. The authors also found an error in writing the names of Ibn Haitham's names, but the correct name is Ibn Haitham. Therefore, these deficiencies need to be revised even though they are relatively simple.

Muhammad Fachrizal Hamdani and Moses Glorino Rumambo Pandin
Universitas Airlangga

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