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Plurality of Truth in the Study of *Hushuli* Science (Study of Islamic Scientific Epistemology)

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Abstract

Plurality has become an endless debate by Islamic scholars in finding truth in knowledge. The study aims to analyze the plurality of truth from the perspective of *hushuli* science (knowledge by correspondence) and its application. The approach that researchers use is qualitative with the content analysis method, which is an analytical study of ideas or products of plurality thinking that begins with describing the primary ideas that are the object of research. Ideas are obtained from primary and secondary texts. The results concluded that there is a plurality of truth knowledge in the perspective of *hushuli* science. The diversity of truth is a necessity and must be accepted. This plurality of truth can be a foothold in developing tolerance among religious people. The truth of knowledge is not homogeneous but heterogeneous. This fact must be a foothold in teaching about the multiculturalism that exists in life. The results of this study are expected to be able to make a positive contribution to the life of a plural society in order to realize that plurality should not be opposed to each other but to coexist in the frame of togetherness.

Keywords: Epistemology, *hushuli* science, truth, plurality

Abstrak

Pluralitas menjadi perdebatan tanpa ujung oleh sarjana Islam dalam menemukan kebenaran pada pengetahuan. Studi ini bertujuan untuk menganalisis pluralitas kebenaran dari perspektif ilmu *hushuli* (pengetahuan melalui korespondensi) dan penerapannya. Pendekatan yang digunakan peneliti adalah kualitatif dengan metode analisis isi, yaitu studi analitis terhadap gagasan atau produk pemikiran pluralitas yang diawali dengan mendeskripsikan gagasan primer yang menjadi objek penelitian. Ide diperoleh dari teks primer dan sekunder. Hasil kajian menyimpulkan bahwa ada pluralitas pengetahuan kebenaran dalam perspektif ilmu *hushuli*. Keragaman kebenaran adalah suatu keharusan dan harus diterima. Kemajemukan kebenaran ini dapat menjadi pijakan dalam mengembangkan toleransi di antara umat beragama. Kebenaran pengetahuan tidak homogen tetapi heterogen. Fakta ini harus menjadi pijakan dalam mengajarkan tentang multikulturalisme yang ada dalam kehidupan. Hasil kajian ini diharapkan mampu memberikan kontribusi positif bagi kehidupan masyarakat yang majemuk agar dapat menyadari bahwa pluralitas tidak boleh saling bertentangan, tetapi hidup berdampingan dalam kerangka kebersamaan.

Keywords: Epistemologi, ilmu *hushuli*, kebenaran, pluralitas

Introduction

Epistemology, as a branch of philosophy that studies the nature and sources of knowledge, has developed with various approaches and theories. One topic that attracts attention in epistemological studies is the plurality of truths. In this context, the plurality of truth refers to the recognition that truth is not single or absolute, but rather diverse, depending on the perspective and context used. In the realm of philosophy of knowledge, the issue of the plurality of truth is becoming increasingly relevant, especially when dealing with various approaches in understanding complex objects of knowledge.

The study of *hushuli* science or correspondence knowledge, is one method of understanding the nature of knowledge that is not only related to objectivity but also to the subjective relationship between subject and object. This approach places truth as something that is formed through interactions and relationships between the mind (subject) and the external world (object) (Trisno & Bakri, 2022: 291). The concept of *hushuli* science is different from *hudhuri*. If the concept of *hudhuri* science is knowledge that comes from top to bottom, in the sense of knowledge itself that converges to something knowledgeable. Then *hushuli* science is knowledge that is produced through rational and logical procedural thinking efforts. The concept of knowledge in this *hushuli* science prioritizes representational nature, which requires first the process of representing objects that are already known in the subject's

mind. As there is a representation of shurah (forma) stones in the mind. For example, imaginative intellectual concepts are certainly not *hudhuri* but *hushuli* (Trisno & Bakri, 2022: 296-297). Therefore, in the framework of *hushuli* science, truth is not always singular and can take various forms according to the context and perspective used in obtaining knowledge.

Plurality is a necessity. Life in the world cannot be separated from differences and diversity, including differences in religion or belief (Fatonah, 2014: 79-94). One thing that is also a concern is the problem of differences in truth in human knowledge. There are groups that view the truth only from the point of view of their group. On the other hand, some groups try to eliminate the truth belonging to everyone, even to the point of rejecting the possibility of truth in the structure of human knowledge. Groups like this were formerly known as sophists (Muhammad Taqi Misbah Yazdi, 2003: 4-5). or nowadays as skeptics (Gallagher. Kenneth., 1994: 20).

Differences in understanding the truth that occurs in knowledge is a problem that arises in every culture and reality that covers all elements of human society. No society is completely free from diversity, no belief is completely free from doubt and disagreement. (Harb, 2001:39). From the beginning, there have been differences in beliefs about the truth of knowledge, while harmony and unity must be believed to be the creation of reason and even believed to be the result of culture and the product of understanding (Harb, 2001:39).

Every understanding of the truth of knowledge will always result in a kind of mastery over the other, subjugating and then trying to adjust it. Henceforth, differences in the truth of knowledge will lead to alienation, because of which conflicts and disagreements arise in the midst of society. More tragically, the conflict will lead to fanaticism and dogmatism, which will then lead to hostility and hatred among community groups (Julita Lestari, 2020: 1).

Each person's fanaticism towards his or her beliefs grows stronger day by day, and his or her partisanship towards his or her madhhab is strengthened by the conflicts that occur. Conflicts and disagreements that arise will strengthen their identity in the face of other groups and then make *ijtihad* to create differences from these other groups. Then the differences will expand and deepen to cover most aspects of life because the particular identity of each group will become clearer (Gulpaigani, 2005: 51-52).

Each group will eventually form a community with all the meanings therein. Each group will close itself off with the closedness of its madhhab and the dullness of its mind. Then the divisions will widen between the groups. In the end, they (between groups) will try to get rid of each other and accuse each other. The problem of plurality is a real problem in human life. Each group, culture, and nation is able to create its own measure of truth regarding what they should do. So, how is this plurality or diversity when viewed from Islamic epistemology, especially *hushuli* science? Can the truth in *hushuli* science be considered fixed and unchanging, or does it change according to different social and cultural contexts?

So far there have been many studies and writings on *hushuli* science, Islamic epistemology, and the plurality of truth. Among them is Maulana, who seeks to strengthen the argument for God's existence through the *hushuli* and *hudhuri* science approaches. The *hushuli* science approach in proving God's existence uses two *burhans*, namely *burhan inni* and *burhan limmi*. Meanwhile, *hudhuri* science proves God's existence through the argument of *fitrah*.

In Islamic epistemology, talk of *hushuli* science is always juxtaposed with *hudhuri* science. The reason is, of course, because the classification of knowledge made by philosophers is based on the source of knowledge. *Hushuli* knowledge is knowledge that is known by humans through its acquisition. This means that there is a strong effort from humans to get it. This knowledge is also called the science of *kasbi*. Another case with *hudhuri* science. This knowledge is knowledge that is known by humans directly through direct transmission from God. This science in other versions is also called *ladunni* science (Rahmat Effendi, 2019: 183).

Debates have arisen regarding *hushuli* and *hudhuri*. Many believe that *hudhuri* is an authentic method compared to *hushuli*. The concept of *hudhuri* science is knowledge that comes from the top down, in the sense that knowledge itself merges into something knowledgeable. In other words, *hudhuri* science is *ladunni* knowledge (Rahmat Effendi, 2019: 183). *Ladunni* knowledge is a cryptic knowledge that is only given with the permission of Allah SWT to His servants without a process or intermediary. Imam Junaid said that *ladunni* knowledge can be given to people whose hearts always remember Allah and are *zuhud*, or not dependent on the world as it is, without expecting gifts and rewards from Allah (Amrullah, 2016:180).

In contrast to *hushuli*, this knowledge requires great effort from humans to obtain it. In addition, Khalid Al-Walid explains that for Mulla Sadra the debate about *hushuli* and *hudhuri* has been completed and does not need to be discussed again. *Hushuli* occupies a second position, which is a supporting science, while *hudhuri* is the main science that is embedded in humans and is a gift from God (Al Walid, 2020).

As far as researchers know, the study of plurality from any point of view has been widely studied in Indonesia. Outside Indonesia, the study of plurality has even been able to produce famous figures. For example, John Hick (2006: 174), whose writings mention a lot about pluralism. He explains that there are many paths (truths) to the same God. Religious traditions are great beliefs that all in their different ways express the truth. Humans need a theory that allows us to see the diversity as well as the similarities among the great faiths of the world. There is an awareness that we affirm in all great traditions culminating in the transformation of human existence from self-centeredness to reality-centered-ness.

Muhammad Legenhausen (1999) explains that what is actually valuable from the view of plurality is the idea of tolerance that can be found more fully. The phenomenon of religious diversity is the existence of communities in which people from various religious traditions live together. It is only about how to better understand and explain the diversity of knowledge.

Of the many studies, researchers have not found a specific work that reviews the plurality of truth using the perspective of *hushuli* science. Therefore, the researchers believe that this research is so important to do to become an alternative in creating awareness of diversity and the emergence of a tolerant attitude among religious adherents.

This article aims to examine the epistemology of truth plurality in the context of *hushuli* science by raising questions about how truth can be understood as a construct that is relative and diverse. The results of this research are expected to be able to make a positive contribution to the adherents of religion or belief that diversity should not be opposed to each other but should coexist in the frame of togetherness.

The approach used in this research is qualitative with a document analysis method (Darmalaksana, 2020: 1-6). This model that researchers will use to examine data documentation, especially text data on ideas or products of thought (concepts) differences in knowledge truth. Researchers analyze the

existence, meaning, or relationship of words and concepts in the text to be validly replicated by interpreting and coding textual material from source books. After that, the researcher analyzes to find the advantages or disadvantages of the primary idea according to special procedures (*hushuli* science perspective) for processing scientific data with the intention of providing knowledge, opening insights, and presenting facts, in this case the data in the book or primary and secondary sources. Then proceed with summarizing the research results.

The Conception of Hushuli Science

Islamic scholars have long made classifications of various scientific disciplines. They all focused on two main classifications, namely *al-'ulum al-naqliyyat* and *al-'ulum al-'aqliyyat*. The classification made by philosophers is based on the way knowledge is obtained (epistemology). From here was born what is called *hushuli* science and *hudhuri* science (Rahmat Effendi, 2019: 185). *Hudhuri* science is believed to be knowledge that is present within the subject and given directly by God. This knowledge is obtained not through the senses and the capture of the object's form in the subject's mind, but through the presence of the object itself in the subject. So that the subject and object of knowledge become one (Trisno & Bakri, 2022: 296). Therefore, this type of knowledge is certain of its truth.

On the other hand, *hushuli* can be translated as knowledge that is sensory, empirical, conceptual, formative, and a posteriori. It is called sensory because it involves the perception of the sensory organs. It is called empirical or observational because observation and practical experience are its requirements. Likewise, it is called formative because the form and object known is the central point where perception becomes knowledge. Meanwhile, it is called a posteriori because knowledge in this case comes after experience and observation. (Maulana, 2019: 274).

Deductively-rationally based on the presence of the object's existence on the subject, there are two types of presence. First, the presence of the object indirectly on the subject, namely the presence of the image (*shurah*) of the object on the subject. Second, the presence of the object directly on the subject. The first type of presence is called correspondence or *hushuli* science (representational knowledge), while the second type of presence is called *hudhuri* science (prentational knowledge, or knowledge by presence) (Taqi Misbah Yazdi, 2003: 65).

To illustrate, try spelling the following letters: A, B, C, D, E. Aren't we already memorized and know them? But when we know them, do the letters A, B, C, D, and E, which are on this paper, move and present in our minds. If these letters present and move into our minds, then surely the letters on this paper will disappear completely. But in reality, the letters do not disappear even though we know them. If that is the case, then the letters did not move into our minds, so how can we have knowledge of the letters? Philosophers say that what moves or is present in our minds is not the material of the letters directly, but indirectly, namely what moves or is present is the form or image (shurah) of the letter. Because what is present is not the letter directly, but its form or image, our knowledge is acquisition or correspondence. This is why this type of knowledge is called *hushuli* science (acquired knowledge; representational knowledge).

A person's worldview (*weltanschauung*) can be influenced by several things, including his conception and recognition of "truth" (*ash-Syai fil kharij*). The truth referred to here is everything that corresponds to the external world. The greater the recognition, the broader and deeper the worldview. A valid and argumentative worldview can propel a person to the culmination of civilization and vice versa will make him slump to the nadir of civilization. Because the value and quality of our existence depend on our knowledge of the truth.

Hushuli science (knowledge by correspondence) is characterized by the involvement of a double sense of objectivity (i.e., *hushuli* science has two objects, a subjective-essential object and an objective-accidental object). It has a subjective object (located in the mind), as the essence required by such knowledge, and it also has an objective object located outside the order of conception (located in the external realm) and is the objective referent of such knowledge. The former object is called the "present object" by the philosophy of Illumination, and the latter object is called the "absent object", whose reality is separate from the reality of the mind of the "knowing subject" (Al Walid, 2020:163-175).

As explained above, since the correspondence relationship is incidental, meaning that our knowledge may or may not correspond to external reality, the logical dualism of truth and error, or fallacy, needs to be considered. If our subjective-essential object actually corresponds to the objective-accidental object, then our knowledge of the external world is true and valid, but if the correspondence condition has not been obtained, then the

truth of our knowledge will never be produced. This is because the opposition to truth and error belongs to a special type of opposition. It demands a relation whose application can be symmetrical even if the relation is asymmetrical. This means that to every proposition or sentence to which the quality of "truth" is applicable, the quality of error is on the same grounds potentially applicable, and to every proposition or sentence to which the quality of error is applicable, the quality of truth is, on the same grounds, potentially applicable.

Hushuli science is knowledge in which the presence of the external object in the subject is not direct but through the mediation of its image or form (shurah; form). However, the process does not end there, where, after the form or image of the external object is accepted by the subject in the mind, the mind with its creativity creates a new existence (*nasy'ah ilmiyah*) embedded in the mind called mental existence (*wujud al-dzihni*), through which the mind knows the external object (Nurdin et al., 2016: 38).

Because of this indirect presence, the *hushuli* science has a dualism: truth and error, so it requires argumentation and evidence for its truth. That is, if there is a correspondence with an external object, then the knowledge is true; conversely, if there is no correspondence, then the knowledge is false (Aiken, 2002:79). Through correspondence with its objective referent, *hushuli* science (knowledge by correspondence) has the ability to be true. Therefore, it is possible that this knowledge does not fulfill the proper requirements, and as a result, it becomes false.

In the philosophical view, truth is existent (has real existence) because it originates from real existence (reality), while error is nonexistent (has no real existence) because it originates from nothingness. This means that one of the common characteristics of 'what exists' is that 'what exists' is true. In relation to intellect or reason, 'what exists' is transformed into truth. Therefore, the truth of knowledge is an attribute or property of 'what exists' in relation to understanding (J. Sudarminta, 2002: 76).

Theories of Truth and Methods of Truth in Philosophy

In philosophy, there is a clear distinction between truth methods and truth theories, although both are closely related to the search for truth in knowledge and argumentation. Here is an explanation of truth theory and truth method:

Theory of Truth

The theory of truth is always parallel to the theory of knowledge. As knowledge is seen not as a whole, but from certain aspects or parts, so truth is only obtained from an understanding of knowledge that is not comprehensive. Thus, each theory of truth that will be discussed emphasizes one part or aspect of the process of people seeking the truth of knowledge. Here are some theories of truth that emphasize one step of the human process of seeking knowledge. The first group deals with how humans seek and utilize knowledge, namely correspondence truth theory, coherence truth theory, and pragmatic and consensus truth theory.

Truth theory is one of the main branches in epistemology that seeks to explain what "truth" is and how we can judge the truth of a statement or claim. Various theories have been proposed by philosophers to explain the characteristics of truth, whether in the context of logic, language, or reality. Some of the most well-known theories of truth include:

First, the correspondence theory of truth. This theory states that a statement is considered true if it corresponds to reality or facts that exist in the world. For example, the statement "snow is white" is considered true if snow is indeed white in the real world. Another example is the statement "water boils at 100°C" is true if water does boil at that temperature under normal atmospheric pressure (Dhika, 2023:171).

In this theory, truth depends on the relationship between language and the world. Aristotle has laid the foundation for the correspondence theory of truth, namely truth as a correspondence between what is said and reality. A statement is considered true if what is stated in it is related to or has a relationship (correspondence) with the reality expressed in the statement (Indarti, 2020: 6).

Correspondence theory is strongly emphasized by the school of empiricism, which prioritizes experience and sensory observation as the main source of human knowledge. This theory highly values observation, experimentation, or empirical testing to reveal the true reality. This theory prioritizes a priori ways of working and knowledge, namely knowledge that is revealed only through and after empirical experience and experimentation (Naurah Luthfiah, et al., 2023:46).

Second, the coherence theory of truth. Coherence theory argues that the truth of a statement depends on the extent to which it is coherent or consistent with other systems of statements accepted as true. In this view, truth is measured by the compatibility of the claim with existing knowledge systems. For example, in the discipline of mathematics, there is a postulate that the sum of the angles of all types of triangles is 180° . If there is a statement that there is a triangle with a sum of 210° angles, then we can declare that the statement is not true without having to witness factual evidence of the triangle, because it contradicts the existing postulate. The statement has a contradiction with an existing postulate and is therefore considered untrue according to the theory of coherence (Dhika, 2023:172).

Third, the pragmatic theory of truth. Pragmatic theory states that the truth of a statement is determined by the practical results obtained if the statement is applied in real life. Truth is seen as something that works or is effective in a particular context. Pragmatism comes from the Greek word *pragmai*, which means what is done, what is done, deed, action. This philosophy was developed by William James in the United States. Pragmatic truth theory is a theory that holds that the meaning of ideas is limited by reference to scientific, personal, or social consequences. Whether or not a proposition or theory is true depends on whether or not the proposition or theory is useful to humans for their lives (Naurah Luthfiah, et al., 2023: 46).

Fourth, the consensus theory of truth. The consensus theory of truth was originally initiated by Thomas Kuhn, a historian of science (Naurah Luthfiah, et al, 2023: 47). Consensus theory states that the truth of a claim is determined by the mutual agreement of a particular community or group. In this case, truth is not something that is objective but depends on what the majority or authorized groups in the community agree on. For example, truth in science can be considered a consensus of scientists who are more likely to support a theory.

The Method of Truth

Truth methods refer to the means or procedures used to test or verify the truth of a claim or statement. In the search for truth, various approaches or methods are used according to the type of claim being put forward, be it in a scientific, logical, or philosophical context. Theories of truth focus more on what makes a statement true or the philosophical definition of truth itself. While truth methods focus on the means or procedures used to test or verify

the truth of a claim. Some of the main methods used to test the truth include: First, empirical methods that rely on direct observation and data collection from sensory experience as the primary means of verifying truth. The word empiricism is etymologically from English empiricism and experience, this word is rooted in the Greek *empeiria* and *experientia*, which means "experienced in". Then, terminologically, the definition of empiricism is a doctrine or understanding that believes that the source of all knowledge must be based on sensory experience, ideas are only abstractions formed on what is experienced, and sensory experience is the only source of knowledge (Lorens Bagus, 2002; A. Hambali, 2021: 68). In science, this method is widely used in experiments and observations, where claims are tested in an objective and repeatable way. For example, in physics, experiments are conducted to check whether certain theories correspond to observed phenomena.

Second, a deductive method that uses logical reasoning from accepted premises to draw a definite conclusion. If the premises are true and the argument is valid, then the conclusion must be true. This is the method used in formal logic and mathematics. For example, if all humans are living beings (premise 1) and Socrates is a human (premise 2), then Socrates is a living being (conclusion). Deductive is part of reasoning in logic. There are two bases for reasoning in logic, deductive and inductive. Deductive reasoning, sometimes called deductive logic, is reasoning that builds or evaluates deductive arguments. An argument is declared deductive if the truth of the conclusion is drawn or is a logical consequence of its premises. Deductive arguments are declared valid or invalid, not true or false (Sobur, 2015: 402).

Third, the inductive method that seeks to draw general conclusions based on a number of specific observations or data. For example, after observing a hundred birds that all fly, we can conclude that "all birds can fly". This method is widely used in science to develop theories or generalizations based on empirical observations. Inductive logic is a system of reasoning that examines the principles of valid inference from a number of particulars to a general conclusion that is probable.

This logic is often also called material logic, which seeks to find principles of reasoning that depend on their conformity to reality; therefore, the conclusion is only possible in the sense that as long as the conclusion is no evidence that denies it, the conclusion is correct and cannot be said to be certain (Sobur, 2015: 402).

Plurality of Truth in the Perspective of *Hushuli Science*

According to Ali Harb in his introduction, the truth of knowledge is not what we try to determine, but everyone's recognition of the possibility of error and illusion. The truth of knowledge is neither data nor results (conclusions) but a set of procedures, media, vehicles, and a methodological set (Harb, 2001:75). The truth of knowledge is not an equation that is true, honest, and valid as opposed to false, false and wrong, but rather a mechanism of exclusion and marginalization and even an expression of power and the desire for power itself. Ultimately, there can be no equivalence between one thing and another, not between subject and object, between subject and subject, or between object and object; in fact, everything transcends everything and contributes to shaping and doing it (Harb, 2001:125).

The truth of knowledge is not something homogeneous but something that will never be separated from plurality, diversity, and even different from itself, different from forms and patterns, types, and even methods, languages, approaches, readings, conclusions and even different steps and strategies. In this way, the truth of knowledge is the recognition of the other; the truth of knowledge is the mutual recognition of rights while one cannot possibly generalize one's views across the board.

Truth knowledge is method and standard, tool and medium, perspective and horizon, possibility and interpretation, validation and recognition, difference and diversity. The truth of knowledge is that which can only be defined for itself, which in turn can provide new possibilities for thought, action, and change.

Al-Farabi, who was a Muslim Islamic scholar, saw that the truth of knowledge is one, but the examples and symbols vary from one community to another, because each people, religion, or group describes objects and imagines truths according to the situation and conditions according to their own language and knowledge. What is reasoned and described has no difference in it, but what is imagined varies and varies according to differences in culture, language, and nation. Reason is one, and imagination is different. In this case, Al-Farabi believes in the existence of people and religions as many gifts, so that the truth is not limited to one people or religion itself, as long as the people or religion does not reach the truth of knowledge by depiction but by imagination (Mujahidin, 2013: 41-64).

Reasoning usually begins with thinking because thinking is an activity to find true knowledge (Shadr, 1995: 126-127). What is called true for each person is not the same, so the activity of the thinking process to produce true knowledge is also different. It can be said that each way of thinking has what is called the criterion of truth, and this criterion of truth is the basis for the process of discovering the truth. Reasoning is a process of truth discovery where each type of reasoning has its own criteria, thus giving rise to different/plural perspectives of truth (Trisno & Bakri, 2022: 291).

The problem is how we can actually know an object as it is. Because in our minds we have previously embedded other mental categories. So in this case it is very difficult to ensure that the beliefs we obtain through our minds are compatible (correspond to the reality of external objects).

The truth of knowledge is interpreted as conformity with reality, so the empiricists put forward their view that, in the belief of these circles, errors and truth in knowledge only apply to propositions that can be compared (adjusted) with existing (external) reality. Whereas metaphysical propositions, admittedly, have no external reality that can/should be used as a reference for conformity. Therefore, all metaphysical propositions cannot be considered true or false but must be considered absurd and meaningless.

In response to this objection raised by empiricists, Misbah Yazdi tries to answer by proposing two theses as follows: First, that external objective reality is not always limited to material reality but also includes mujarrad reality (transcendence). Second, the reality on which the entire proposition is based is an absolute reference/reference that is expressed not necessarily (not necessarily) materially. Because in this case what is meant by external reality is something that is behind and is behind (the appearance of) the concept, even though the external reality is in the mind or is psychological, as is the case with logical propositions. The relationship between the level of the mind that contains all these propositional references and the level of the mind that reviews them is the same as the relationship between something outside the mind (reality or proposition) and the mind itself (Yazdi, 2010:124).

In addition, it is also important to know that there is a difference between concepts and proofs. A concept is a general meaning that we understand mentally, whereas a proof is something to which a particular concept can be applied. And the function of reason is to understand concepts, not to show proofs. Evidence must be discovered through sense experience or

through intuitive (visionary) knowledge. Hence, the error of those who reject knowledge of metaphysical (non-sensory) things such as angels or God, is more due to their mistake in distinguishing between concepts and evidence. That is, we must know or believe the concept correctly, even if we (in this case) cannot show the evidence. Therefore, the general criterion for the truth and error of a proposition is its conformity or incompatibility with what lies behind the concepts themselves (Nurdin et al., 2016:43).

These diverse readings or understandings indicate that humans have limitations in understanding things. Not all humans have the same truth of knowledge and not all humans live in the same place and time, so each method used and the results believed must be respected. If religious people are able to have awareness of this, it will build harmonious interactions between religious communities in Indonesia.

The fact of the plurality of truth of this knowledge must be the basis for building inter-religious relations. As a nation that has diversity, we must make the plurality of truths a foothold in building interactions in everyday life. All must realize that God alone is one. Anything else is plural. The human search for truth is inseparable from the mind. It is the intellect that does the reasoning.

Gamal Al-Banna, in his book *The Doctrine of Pluralism in the Quran*, translated by Taufik Damas, says that in the Quran there are many ideas about plurality. According to him, the Quran is an authentic source for plurality. When Allah explains that He is One, it means that there is no oneness in nature and society. What exists is a plurality that may take millions of forms (Madkour, 1993:198).

A.R. Golpeigani seeks to epistemologically reorganize the notion of pluralism and identify its contested space. Religious plurality can be explained in two formats: vertical and horizontal. Vertical plurality is the religions and laws that have emerged throughout human history and ended with the emergence of Islam. All of these religions are divine and monotheistic and have not been subject to change or distortion. On this basis, all of them are equally true and their followers will also attain salvation. Horizontal plurality of religions and laws means that all or some followers of previous religions and laws are reluctant to accept the new heavenly laws and continue to follow the laws of their previous religions (Gulpaigani, 2005:17).

Hasan Askari in his book says that humanity is a multireligious world. The emergence of human awareness of plurality gave birth to various interfaith dialogue forums. The awareness of plurality in religion, followed by the formation of interfaith dialogue, is a tangible manifestation of a new human civilization. With such an interfaith dialog model, it is hoped that it will usher in an interfaith theology based on an understanding of the relationship between relative truths in religions and absolute truths that involve and transcend these relative truths (Askari, Hasan, 2003: x)

Conclusion

Plurality of truth knowledge is a necessity and objective. No one institution is able to master the truth. Truth is something that is broad, deep, and complicated to be controlled by one individual or one institution. The dominance of each individual's subjectivity makes each individual only able to see one dimension of the truth of knowledge and miss the other dimensions. This makes objectivity very difficult to find. One individual or one institution may be able to find one branch of the truth, but to find absolute truth is impossible. The view that there is no truth to knowledge in the hands of others is a dismissal of plurality in society.

Differences are part of the fabric of society. Without differences, the structure of society would not be formed. The attitude of accepting agreements and differences in society is a guarantee that differences will not turn into conflicts and divisions. These attitudes and teachings must be implemented in religious life in order to form a tolerant attitude.

Various religious conflicts that occur are caused by truth claims. Therefore, it is urgent to make religious people aware of the plurality of truths that will ultimately make it easier for people to have an attitude of respect for existing differences. Building religious communities that are inclusive and respectful of cultural, ethnic, and religious diversity. The *Hushuli* science approach will be able to encourage intercultural dialog and increase tolerance.

Nevertheless, this study still has many shortcomings because it does not include limitations in sample coverage and context, which may affect the generalizability of the results. The research also did not explore the practical challenges faced by religious leaders and religious communities in implementing plurality awareness in the community.

We hope that this study will be a starting point for other researchers to expand the scope of the study by involving more institutions and various social backgrounds. More comprehensive data collection, both quantitative and qualitative, can provide a clearer picture of the effectiveness and challenges of constructing awareness of truth plurality in a plural society.

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