

DIFFERENCES OF PHILOSOPHY, SCIENCE, AND RELIGION

Syahrullah Asyari

Universitas Negeri Makassar

e-mail: syahrullah_math@unm.ac.id

ABSTRACT

Philosophy, science, and religion are three things that often become a discourse in philosophical discussions. Unfortunately, there is still limited writing that juxtaposes the differences between the three explicitly in a scientific framework. This paper seeks to justify the differences between the three explicitly in a scientific framework. Based on the results of the study of various authoritative sources on these three things, the author can state that philosophy and religion are very different. There is even a tendency for the difference to appear diametrically. Meanwhile, philosophy and science seem to have similarities and differences. Likewise, between religion and science, there are similarities and differences between the two from a certain point of view.

Keywords: Philosophy, science, religion

1) INTRODUCTION

Philosophy, science, and religion are three things that often become a discourse in philosophical discussions. Unfortunately, there is still limited writing that juxtaposes the differences between the three explicitly in a scientific framework. In this paper, the focus is on reviewing the differences between the three explicitly in a scientific framework.

To see the differences, the author takes the method used by Dr. Fuad Rumi quoted by Tiro (2005) with the addition of my own point of view as the author of this article. Dr. Fuad Rumi philosophically reviews the differences between objects of study based on four points of view, namely the source, the nature of truth, the process, and the substance of the object. One additional point of view from the author, namely value. Thus, the differences between philosophy, science, and religion here are viewed from five points of view.

If we draw the five points of view into the branch of philosophy, then three of the four points of view by Dr. Fuad Rumi, namely the source, the nature of truth, and the process are included in epistemology. While the other one, namely the substance, is included in the ontology. As for the addition of the author, namely the value is included in axiology. Thus, it can also be said that the basis of the review to see their differences that the author uses here is epistemology, ontology, and axiology.

2) METHODS

This was library research. The data sources were secondary. Secondary sources are studies which are conducted by other researchers, where they describe, analyse, and/or evaluate information which are found in primary sources. To make information more accessible, it is then important to repackage information obtained from secondary sources, such as books, journal and magazine articles, encyclopaedias, dictionaries, handbooks, periodical indexes, and reviews, etc. Within this

research, we referred to books, journal, encyclopaedia, dictionaries, and YouTube video. This research was conducted through the following stages: defining the topic, writing a thesis or problem statement, making an outline, developing a search strategy, evaluating the sources, taking careful notes, writing and revising the paper, as well as documenting the sources (Elmer E. Rasmuson Library, 2020).

3) RESULTS AND DISCUSSION

Before reviewing the differences of philosophy, science, and religion using the aforementioned five points of view, we will first review the meaning of philosophy, science, and religion. This is important so that the reader can see the reference in drawing that conclusion. The reviews are presented in order, namely philosophy, science, and religion.

Meaning of Philosophy

We will review the meaning of philosophy based on the periodization carried out by the West, namely the ancient, middle, and modern centuries.

a. Ancient Age

The meaning of philosophy in this century, at least we can see in Gie (1999: 7). Gie (1999: 7) cites the explanation of Charles F. Brumfiel, Robert E. Eicholz, and Merrill E. Shanks on philosophy stating that in the early Greek civilization, philosophy was the study of all branches of knowledge. Nevertheless, it stands alone as the study which is separated from other areas of study. All disciplines such as mathematics, biology, chemistry, physics, economics, law, medicine, etc., are no longer thought of as the parts of philosophy. The separation is because of man's knowledge advancing continuously.

In the early Greek civilization, philosophy was the father of all sciences. While in the modern civilization among others is Francis Bacon stating philosophy as the great mother of the sciences. Actually, there are still explanations from other scientists and philosophers. However, the main point is that philosophy comes from humans.

If we look further back to the time before the emergence of the Greek thinkers, we can actually say that philosophical thought was originally built on theological foundations that acknowledge the oneness of Allah *subhanahu wata'ala*. This is as described by Asy-Syahrastaniy (1968) when he explained about Empedocles, one of the seven great Greek philosophers (so called the seven wisemen of Greece or *al-Hukamaa-u as-Sab'ah fil Yuunaan*), he said,

وهو من الكبراء عند الجماعة، دقيق النظر في العلوم رقيق الحال في
الأعمال، وكان في زمن داود النبي عليه السلام، مضى إليه وتلقى منه،
واختلف إلى لقمان الحكيم، واقتبس منه الحكمة، ثم عاد إلى يونان،

Ash-Syahrastaniy (1968) stated that he (Empedocles) was one of the figures in the group (seven Greek philosophers). He had a keen eye for scholarship and was very careful in his actions. Empedocles met directly with the Prophet David peace be upon him. He also often met with Luqman al-Hakim and took wisdom from him, then returned to Greece. This shows that the philosophical thought brought by Empedocles is actually built on theological foundations that acknowledge the oneness of Allah *subhanahu wata'ala*, because it comes from the teachings of the Prophet (Daud peace be upon him) and the pious and philosopher (Luqman al-Hakim). To see information about the sources of teachings and the main teachings of Luqman al-Hakim, please see QS. Luqman verses 12-19.

Unfortunately, this monotheistic and rational thought was then mixed up with the Greek style of thought which was also rational, but mythological. We also see the strangeness of thinking at that time, when Pythagoras and his followers, for example, said "mathematics is religion, religion is mathematics". They even mixed up "mysticism and superstition" and "arithmetic and geometry" in a way that people today do not understand (Hersh, 1997). Patricia (2020) mentions that Empedocles' lifestyle was like that of Pythagoras.

b. Middle Age

Zarkasyi (2013) states that there is actually a controversy among historians about the exact time when the Dark Ages began. This means that the exact time when the Middle Ages began is also debatable. Clearly, from the 6th to the 15th centuries AD, the Dark and the Middle Ages of the West existed, and Christianity by that time had spread to the periphery of the Islamic world. From the 6th to 15th centuries AD, the Islamic worldview was slowly manifested into intellectual and scientific activities.

Husaini (2015) explained that in the Islamic scientific tradition at that time, three general terms were found for philosophy. The three can be described as follows.

First, wisdom. This term is interpreted differently by Muslim philosophers. Al-Kindi called that philosophy as *hubbu al-hikmah*. It means, 'love of wisdom. Meanwhile, Ibn Sina interprets wisdom as the perfection of the human soul when it succeeds in capturing the meaning of everything and can state the truth with thoughts and actions to the extent of his ability as a human being. In contrast to al-Kindi and Ibn Sina, Imam Al-Ghazali actually opposed the use of the word 'wisdom' in philosophy. This is because according to him, the 'wisdom' referred to in the Qur'an is not philosophy, but Islamic law which was revealed by Allah to the prophets and apostles.

Second, 'ulum al-awa'il. That is the ancient sciences. Namely, the sciences originating from ancient civilizations before the sending of the Prophet Muhammad Sallallahu Alayhi Wa Sallam, such as India, Persia, Greece, and Rome. Among these sciences are mathematics, logic, astronomy, physics, biology, medicine, and so on.

Third, philosophy. This word is an absorption into Arabic from translations of ancient Greek works. According to Al-Kindi, philosophy is a science that studies everything to the extent of human ability. Theoretical philosophy seeks the truth, while practical philosophy directs its practitioners to follow the truth. Philosophy is a human effort to know himself. According to Al Kindi. In addition, according to the Ikhwan as-Shafa Muslim Scholars Group (2018),

From this passage, it can be said that philosophy departs from a love of many sciences. The peak is to say and do according to knowledge or say and act based on knowledge.

From the three terms and definitions of philosophy, it is known that Muslim scholars do not actually have an agreement on what philosophy is. However, from the definition of the term, it can be said that philosophy is a thorough and fundamental curiosity that is realized through learning activities to be able to say and do based on knowledge. In short, be knowledgeable before saying and doing. According to me, such as the wise man.

c. Modern Age

Reviewing the meaning of philosophy at this time, the author quoted from Patrick (1935). He mentioned at least six philosophical meanings.

First, philosophy means wonder. According to Plato, philosophy begins with wonder. The Greeks were very fond of philosophy. They are very attentive to the wonder, then quickly their wonder becomes serious and very thoughtful.

Second, philosophy means doubt and complexity. This can also be referred to as skeptical. In the ancient age, wonder was understood as the basis of philosophy. But in this modern era, philosophy usually starts from doubt or doubt.

Third, philosophy means reflective thinking. This is the essence of philosophizing. Almost all progress in the world occurs through the means of reflective thinking. If someone thinks seriously, firmly, and logically on the problems of life and values, then he is called philosophizing.

Fourth, philosophy means worldview. Among the ancient Greeks, the world meant the cosmos, or in our language universe. This effort to understand the world combines the results of the special sciences (positive sciences) into a unified worldview. That has been the aim of philosophy since the time of Thales. But today, the astronomical meaning of the world does not overwhelm our minds. Our modern individualistic, humanistic, and romantic tendencies have turned our attention to immediate interests. The word "world" also has other meanings for us. Our "world" is a social, political, literary, moral, and religious world.

Fifth, philosophy means the search for unity. That is, philosophy seeks to unite several sciences into a unified system, just as every science seeks to unite specific facts in its field into a unified system. In fact, philosophy is something more than just unifying the specialized sciences. It must satisfy not only our scientific interests but also our moral and religious needs. If we can think of all that, then that's philosophizing.

Sixth, philosophy means wisdom. Philosophy (*philosophia*) is also defined as wisdom. The word *philosophia* comes from the Greek "sophia", wisdom, and the verb "philein", to love. Philosophy is the love of wisdom. Socrates did not admit that he had wisdom, but said that he loved wisdom. On the contrary, his contemporaries said that Socrates had wisdom. It seems that an explanation of the difference between wisdom and knowledge is difficult to give. We can feel the difference, but we cannot express it.

From the six meanings of philosophy above, it appears the search for unity which shows the existence of Western interest in making science and morals, and religion as a complete system. Moreover, when Albert Einstein came up with his proposition, "Science without Religion is Lame, Religion without Science is Blind". It means, "Science without religion is lame, religion without science is blind". It seems that Einstein's proposition provoked the thinking of philosophers and scientists in the West. Proctor (2005) states that the proposition can mean, "religion is necessary to give legs to science, or science to give eyes to religion". That is, "religion is needed to sustain (development) science, or science is needed to make religion literate".

This proposition reaps pros and cons among Western philosophers and scientists. This is because the proposition arises among those who think that philosophy and science are non-theological or God-free areas (Zarkasyi, 2012). Those who are pro-Einstein's proposition claim that the conflict between religion and science is over. While those who are against say that they will persist in their view that the opposite of science is religion, the opposite of reason is faith (faith), the opposite of realism is idealism, the opposite of matter (matter) is soul (spirit). In addition, there are also those who contradict this proposition with a secularist view saying, "science and religion are parallel quests revealing similar truths". That is, "(let) science and religion both walk in search of the same truth" (Proctor, 2005). The pros and cons seem to still be going on to this day. Even Western thought is still in the vortex of philosophical hegemony which is minus axiological-transcendental (Mudzakir, 2016) or is value free.

Table 1. Review of the Meaning of Philosophy

No	Point of View	Justification
1	Source of Philosophy	Human (Reason)
2	Nature of Truth	Relative
3	Philosophy Work Process	Thinking
4	Substance of Philosophy	Mental Activity
5	Value for Philosophy	Islam: Value-laden West: Value-free

Meaning of Science

Science is two words that are a combination of technical terms in the Western view, namely science and knowledge. In the Western view, the first term (science) is for the fields of physical or empirical science, while the second term (knowledge) is for non-physical sciences, such as mental concepts and metaphysics. In other words, only physical and empirical science can be categorized as science, while non-physical sciences, such as religious knowledge, cannot be categorized as science (Husaini, 2015). In fact, mathematics is a science whose object of study is abstract, as stated by Soedjadi (2000), is also seen as separate from science. This, for example, is indicated by Ernest (1993, 2018) and Zheng (1994) by using the term "mathematical knowledge", not "mathematical science".

Actually, the phenomenon of the dichotomy of science and knowledge as in the Western view has only occurred in the modern century which is marked by positivism. In this modern era, empirically measured knowledge is specifically referred to as scientific knowledge or science. In fact, in the Middle Ages, knowledge was never divided into two technical terms as above. The term 'ilm or knowledge still includes all types of knowledge.

Indonesians who study Arabic experience a bit of confusion when it comes to the word 'science'. This is because, in Arabic, the word 'ilm' means knowledge, while the word 'science' in Indonesian is usually a translation of the word science. Science in the sense of science is only part of al-'ilm in Arabic (Tafsir, 2013). The word 'ilm comes from the three letters 'ain-lam-mim which is one root word with 'alaamah, namely 'sign, address, signal, indication, evidence' (Ristek Muslim, 2012). Because of that, knowledge and real address are inseparable.

According to Prof. Dr. Wan Mohd Nor Wan Daud, the use of the term 'ilm itself is strongly influenced by the Islamic worldview. According to Wan Daud, from the linguistic aspect alone, the word 'ilm' has a broad meaning. Therefore, in the Islamic scientific tradition, science includes physical fields and non-physical fields. Both types of knowledge are categorized as scientific knowledge and are developed through scientific methods as well (Husaini, 2015).

From the fact how wide the scope of knowledge in Islam is, now Muslims realize that defining knowledge (knowledge) strictly (hadd) is impossible. According to Prof. Dr. Muhammad Naquib Al-Attas, knowledge is something that is not limited, so that science does not have specific characteristics and special differences that can be defined. In addition, according to Dr. Rajih 'Abd Al-Hamid Al-Kurdi also stated that science is clear enough not to be defined. This is because all the definitions proposed by each expert are different and only focus on a few aspects that are the point of attention. So, it can be ascertained that there is no definition of hadd science (Husaini, 2015).

Although science cannot be defined in a hadd manner, it does not mean that we cannot discuss science at all (Husaini, 2015). It can be said that science is about meaning. Because the more we know about something, the more meaningful it is to us. Thus, we talk about it more and more, analyze it in detail, and even explain it at length.

From the description above, it is clear that science in the Western view comes from humans (reason and senses) alone. However, in the view of Islam, one of the attributes of Allah is 'Aleem or All-Knowing. That is, in the view of Islam, the most important source of knowledge is Allah Subhanahu Wata'ala. Then, humans with their minds, senses, and hearts in a series of studies and studies can find the "address" of His existence.

It seems that in Indonesia, the use of the term "ilmu" is to emphasize a point of view that does not dichotomize the two terms. Here there is an indication that the word "ilmu" is used to express "science" and its meaning, namely "knowledge" and it cannot be separated from the influence of Islam. The proof is that in the Big Indonesian Dictionary (Kamus Besar Bahasa Indonesia) by the Language Development Agency (Badan Pengembangan dan Pembinaan Bahasa) (2016) it is stated that the meaning of ilmu is knowledge. Even in the big dictionary, the meaning of knowledge is also associated with one of the obligatory attributes of Allah Subhanahu Wata'ala, namely All-Knowing. This also means that science is full of axiological-transcendental values or monotheism. Thus, a review of science can be presented as in Table 2 below.

Table 2. Review of the Meaning of Science

No	Point of View	Justification
1	Source of Science	God and Human (Mind, Senses, and Heart)
2	Nature of Truth	God: Absolute Human: Relative
3	Science Work Process	From God: Not through the Process of Thinking, Not Speculative, and Not Random From Human: Through Thinking, Speculative, and Random Processes
4	Substance of Science	From God: The Words of Allah Ta'ala and the Words of His Messenger (Revelation) From Human: Human Words
5	Value for Science	Islam: Value-laden Human (West): Value-free

Meaning of Religion

Etymologically, in the Big Indonesian Dictionary, religion is a teaching, a system that regulates faith (belief) and worship of God Almighty as well as rules relating to human and human relationships as well as humans and their environment (Badan Pengembangan dan Pembinaan Bahasa, 2016). In addition, it is also mentioned in the Cambridge Dictionary (2020) that religion is the belief in and worship of a god or gods, or any such system of belief and worship.

Hajar (2014: 411), a lecturer at the Syari'ah Faculty of UIN Sunan Ampel Surabaya, explained the history of religion in the Qur'an. He stated,

Kemunculan agama di dalam al-Qur'an selalu dimulai dengan kemunculan para nabi, karena memang para Nabi lah penyampai risalah Allah kepada umat manusia. Setiap nabi diberi oleh Allah syariat yang sesuai dengan kondisi kaumnya. Nabi-nabi tersebut menyampaikan risalah dengan berbagai gaya, ada yang dengan argumentasi dan ada yang tidak. Rasul yang berbeda-beda tersebut dibingkai dalam satu agama yang satu, yaitu Islam. Semua nabi, sebagaimana yang disebut dalam al-Qur'an, adalah Muslim. Islam, sebagai agama para nabi, mempunyai karakteristik yang berbeda, khususnya masa nabi-nabi sebelum dan sampai Nabi Muhammad. Agama yang berevolusi ini, akhirnya mengambil

bentuk akhirnya pada masa Nabi Muhammad. Agama inilah yang diyakini sebagai agama yang paling sempurna.

Translation:

“The emergence of religion in the Qur'an always begins with the appearance of the prophets, because it is the prophets who convey the message of Allah to mankind. Every prophet was given by Allah the Shari'a according to the condition of his people. These prophets delivered their treatises in various styles, some with arguments and some without. The different messengers are framed in one religion, namely Islam. All prophets, as mentioned in the Qur'an, were Muslims. Islam, as the religion of the prophets, has different characteristics, especially the time of the prophets before and until the Prophet Muhammad. This evolved religion eventually took its final form during the time of the Prophet Muhammad. This religion is believed to be the most perfect religion.”

The West recognizes that there is a religious disagreement, even this is a long-standing problem in the philosophy of religion. In contrast to the past, in this century there is actually a great interest in the disagreements of religious views, both between theists and atheists, as well as disagreements that occur among religious adherents (Forest, 2017). In the West, there seems to be confusion in defining religion. The confusion is due to the problematic concept of God. The concept of God is problematic in the absence of the theological authority. Sociologists, psychologists, historians, philosophers, scientists, and even ordinary people have the right to talk about God. Consequently, as Francis Bacon put it, “theology is known by faith, but philosophy should depend only upon reason.” That is, “theology in the West is absurd and philosophy cannot involve belief in God.” Not only that, the discourse about God in the West sometimes resembles a joke (Zarkasyi, 2012).

Actually, there are many examples of jokes among atheist philosophers and scientists in the West that show religious disagreement. Among them are as stated by Hegel. Hegel views the Jewish God as a tyrant, while the Christian God is barbarian and unjust. God finally had to be killed. In 1882, Nietzsche declared that God was dead. Then, Ludwig Feuerbach, Karl Marx, Charles Darwin, and Sigmund Freud also appeared by saying, “if God is not dead, it is the duty of rational human beings to kill Him”. However, Voltaire disagrees, if God is killed. God must exist. If God did not exist, we must create him. However, God must not contradict the standards of reason. This is an example of a funny joke (Zarkasyi, 2012).

In the Islamic intellectual tradition, the concept of religion or the concept of God has been perfect since the completion of revelation with the last revelation of the Qur'an. For adherents of pluralism, this kind of Muslim claim is considered a supremacy claim. We say no problem. The facts show that there are different attitudes between *mutakalleem* and philosophers in Islam and in the West. We see that in the treasures of Islamic thought, kalam and philosophy are never separated from God. *Mutakallim* and Muslim philosophers did not seek a new God. Nor do they make God a joke. The explanation of the Qur'an and as-Sunnah, for them, is enough to build civilization.

In addition to atheists, religious disagreements also occur among theists. One example of a religious disagreement among theists is about Isa al Masih Alaihissalam, whether crucified or not. This is one of the topics that are still being discussed in the study of the philosophy of religion (theology), as stated by Forest (2017), both among Muslims and Christians. Al-Jazairiy (2015) discusses the details of a religious disagreement regarding the crucifixion. The important thing about having a religious disagreement is tolerance between the adherents of the two religions.

In the view of Islam, the issue of religious disagreement is a matter of course. Against this disagreement, Islam teaches how to behave, namely tolerance. The tolerance in question is, both towards fellow people who do not believe in the existence of God (atheists), and those who believe in the existence of God (theists), but differ in belief systems. Therefore, it is important to understand the meaning of tolerance.

Zarkasyi (2020) states that tolerance in Islam is "mutual understanding" and "not interfering with each other". That is the meaning of *Lakum Dinyukum wa Liyadiny*. That is, for you (business) your religion, for me (business) my religion. However, tolerance "does not mean mutual respect". This is because the Qur'an does not respect Judaism and Christianity, but instead blames them. On the other hand, as stated by Tarpin (2011), people who do not believe in the task of saving and atonement for human sins carried out by Jesus by volunteering himself as a sacrifice on the cross, are considered as lost sheep of God. Such is the difference in belief in religion, as well as a real example of religious disagreement.

In the Indonesian context, religious disagreements between adherents of different religions are actually not a new issue. Religious disagreements have long been understood by the Indonesian people and that is reflected in *Bhinneka Tunggal Ika*. It means, different, but still one or "Unity in Diversity" in Barrack Obama's terms, when he visited Indonesia and delivered a speech at the University of Indonesia about a decade ago, to be precise in 2010. The key to religious disagreement within the framework of *Bhinneka Tunggal Ika* is tolerance. with the meaning as stated above.

Finally, from the above review, it can be said that religion originates from God. In Islamic theology, the God in question is Allah *Subhanahu Wata'ala* and has no partners with Him. God's omnipotence makes the truth that comes from Him absolute. Islam reaches humans without going through the process of thinking by humans. Therefore, Islam with its teachings is not speculative and not arbitrary. The substance of Islam is a revelation. In this case, the Qur'an is the word of Allah *Subhanahu Wata'ala* and as-Sunnah, namely what comes from His Messenger Muhammad *Sallallaahu 'Alaihi Wasallam*, both in the form of words, deeds, and approval (taqreer) from him. Of course, making revelation as a guide in life will lead to happiness in this world and the hereafter, and this is the main use-value of religion (Islam). Briefly, this can be stated in Table 3 below.

Table 3. Review of the Meaning of Religion

No	Point of View	Justification
1	Source of Religion (Islam)	God (Allah Subhanahu Wata'ala)
2	Nature of Truth (Islam)	Absolute
3	Religion Work Process (Islam)	Not through the Process of Thinking, Not Speculative, and Not Random
4	Substance of Religion (Islam)	Revelation (the Qur'an and the Sunnah)
5	Value for Religion (Islam)	Points out humans to be able to achieve happiness in this world and in the hereafter

4) CONCLUSION AND SUGGESTION

Conclusion

From the description above, it can be concluded that justifying the differences between philosophy, science, and religion is not as easy as we want or not as easy as we imagine. This is because there is a battle of thought behind giving meaning to the three terms. From the results of the study above, the author can also state the differences in philosophy, science, and religion based

on five points of view, namely the source, nature of truth, process, substance, and use-value of philosophy, science, and religion.

First, in terms of the source. Philosophy and religion are very different. Philosophy comes from human reason alone (creatures), while religion comes from God (khaleek). Meanwhile, philosophy and science have differences and similarities. If philosophy is from reason alone, then knowledge is not only sourced from reason, senses, and human heart, it is also sourced from God, through His revelation (al-Qur'an and as-Sunnah).

Second, in terms of the nature of the truth. Philosophy and religion are very different. The nature of philosophical truth is relative, while the nature of religious truth is absolute. Meanwhile, the nature of the truth of philosophy and science has a side of difference and a side of similarities. The nature of the truth of science that relies on reason alone is relative, as is philosophy. However, knowledge obtained from God through His revelation, the nature of its truth is absolute.

Third, in terms of the acquisition process. Philosophy and religion are also very different. Philosophy is obtained through thought processes, speculative, and arbitrary, while religion is not at all. As for philosophy and science, there are differences and similarities. The similarity side is that the acquisition of knowledge that comes from nature and God's provisions in nature (sunnatullah) is also through a process of thought, speculative, and arbitrary. Meanwhile, knowledge obtained from God that can be accessed directly from revelation is not through a thought process, is not speculative, and is not arbitrary. In fact, revelation encourages people to use their minds to see the harmony of His Kauniyyah (context) verses and His *qauleyyah* (text) verses as evidence of His omnipotence.

Fourth, in terms of substance. Philosophy and religion are also very different. Philosophy is actually a human mental activity. Meanwhile, religion is a revelation. Compared to science, philosophy and science also have differences and similarities. The knowledge that comes from God, its substance is a revelation as in religion. However, science that originates from humans or from nature is the substance of human words which are the result of the work process of human thought which is speculative and arbitrary.

Fifth, in terms of use-value. Philosophy and religion seem to have a common ground, but they are conditional. When philosophy is full of axiological-transcendental (tawhidee), it is in line with religion (Islam). However, if philosophy must be axiological-transcendental-free, as in the West, then it is not in line with religion (Islam). As the relationship between philosophy and religion, philosophy and science must also be value-laden, not value-free. Thus, philosophy and science are built on a theological foundation that can be expected to show humans so that they can achieve happiness in this world and in the hereafter.

Suggestion

From the above review, in the opinion of the author, specifically for philosophy, there is still a need for further study. The purpose of this suggestion is to make the position of philosophy understood more clearly. Is philosophy seen as a separate method of thinking, because philosophy is free from certain methods of thinking (Gie, 1999), or is philosophy seen as a discipline as implied by the words of Saphiro (2000), when explaining the relationship between philosophy and mathematics, or perhaps with the point of view other than those two things? This is important, because if philosophy is understood as a scientific discipline or it is understood as a method of thinking (so it is often termed as thinking philosophically), then it with that point of view is actually included in science, as described above. That is, if we call science, then philosophy is part of that science.

REFERENCES

- Al-Jazairiy, asy-Syarif bin Hamzah. (2015). *Mas'alatun shalbi 'isa baiyna al-Haqiqati wal Wahmiy* (online). Retrieved from <https://www.noor-book.com/-كتاب-مسألة-صلب-عيسى-بين-الحقيقة-و-الوهم-pdf> in 26 September 2021.
- Al-Qur'an al-Karim, QS. Luqman: 12-19.
- Asy-Syahrastaniy, Abu al-Fath Muhammad bin Abdul Karim. (1968). *Al milal wan nibal* (al juz'u ats taniy), (Tahqiq: Abdul Aziz Muhammad al Wakiyl). Muassasah al halabiy wa syirkaahu lin nasyri wat tauziy'.
- Badan Pengembangan dan Pembinaan Bahasa. (2016). *Kamus besar bahasa Indonesia* (online). Retrieved from <https://kbbi.kemdikbud.go.id/entri/agama> in 25 September 2021.
- Badan Pengembangan dan Pembinaan Bahasa. (2016). *Kamus besar bahasa Indonesia* (online). Retrieved from <https://kbbi.kemdikbud.go.id/entri/ilmu> in 25 September 2021.
- Cambridge University. (2020). *Cambridge dictionary* (online). Retrieved from <https://dictionary.cambridge.org/dictionary/english/religion> in 25 September 2021.
- Curd, Patricia. (2020). "Presocratic philosophy", *The stanford encyclopedia of philosophy* (fall 2020 edition), Edward N. Zalta (ed.) (online). Retrieved from <https://plato.stanford.edu/archives/fall2020/entries/presocratics/> in 23 September 2021).
- Elmer E. Rasmuson Library. (2020). *Library research process* (online). Retrieved from <https://library.uaf.edu/lr101-research-process> in 8 November 2021
- Ernest, Paul. (1991). *The philosophy of mathematics education*. Routledge-Falmer.
- Ernest, Paul (Ed.). 2018. *The philosophy of mathematics education today*. Springer International Publishing.
- Ernest, Paul. *What is the philosophy of mathematics education?* (online). Retrieved from http://people.exeter.ac.uk/PErnest/pome18/PhoM_%20for_ICME_04.htm in 25 September 2021.
- Forrest, Peter. (2017). "The epistemology of religion", *The stanford encyclopedia of philosophy* (summer 2017 edition), Edward N. Zalta (ed.) (online). Retrieved from <https://plato.stanford.edu/archives/sum2017/entries/religion-epistemology/> in 26 September 2021.
- Gie, The Liang. (1999). *Filsafat matematika: Bagian kesatu pengantar pengenalan*. Pusat Belajar Ilmu Berguna.
- Hasyim, Arrazy. (2020). *Apa benar aqidah ablussunnah dibangun dengan filsafat?* <https://www.youtube.com/watch?v=N9JBZIRNvEQ> in 24 September 2021.
- Hersh, Reuben. (1997). *What is mathematics really*. Oxford University Press.
- Husaini, Adian. (2010). *Pancasila bukan untuk menindas bak konstitusional umat islam: Kesalahpahaman dan penyalahpahaman terhadap Pancasila 1945-2009*. Gema Insani.
- Husaini, Adian (Ed.). (2015). *Filsafat ilmu. Perspektif Barat dan Islam*. Gema Insani Press.
- Ikhwanu ash-Shafa. (2018). *Rasaa-ilu ikhwaani ash-shafaa wa khullaanu al-wafaa' (al-juz'u al-awwal)* (muraja'ah: Khayruddiyn az-Zarkaliy). Muassasah Hindawiy (Hindawi Foundation C.I.C).
- Mudzakir. (2016). Peran epistemologi ilmu pengetahuan dalam membangun peradaban. *Kalimah: Jurnal Studi Agama dan Pemikiran Islam*, 14(2): 273-296.
- Patrick, George Thomas White. (1935). *Introduction to philosophy*. The Riverside Press.
- Proctor, James D. (Ed.). (2005). *Science, religion, and the human experience*. Oxford University Press.
- Ristek Muslim. (2012). *Kamus Arab-Indonesia (Application for Android)*.
- Saphiro, Stewart. (2000). *Thinking about Mathematics: The philosophy of mathematics*. Oxford University Press, Inc.

- Soedjadi, R. (2000). *Kiat pendidikan matematika di Indonesia: Konstataasi keadaan masa kini menuju harapan masa depan*. Direktorat Jenderal Pendidikan Tinggi, Departemen Pendidikan Nasional.
- Tjahjadi, Simon Petrus L. (2007). *Tuhan para filsuf dan ilmuwan dari Descartes sampai Whitehead*. Penerbit PT Kanisius.
- Tafsir, Ahmad. (2013). *Filsafat ilmu: Mengurai ontologi, epistemologi, dan aksiologi pengetahuan*. PT Remaja Rosdakarya.
- Tarpin. (2011). Misi Kristen di Indonesia: Bahaya dan pengaruhnya terhadap umat Islam. *Jurnal Ushuluddin*, 17(1): 38-53.
- Tiro, Muhammad Arif. (2005). *Mencari kebenaran*. Andira Publisher.
- Zarkasyi, Hamid Fahmy. (2012). Misykat: Refleksi tentang westernisasi, liberalisasi, dan Islam. INSISTS–MIUMI.
- Zarkasyi, Hamid Fahmy. (2013). Akar kebudayaan barat. *Jurnal Kalimah*, 11(2): 175-190.
- Zarkasyi, Hamid Fahmy. (2020). Deradikalisasi, mungkin ini bisikan orang lain. *Majalah Suara Hidayatullah* 10th Edition, pp. 19-25.
- Zheng, Yuxin. (1994). "Philosophy of mathematics, mathematics education, and philosophy of mathematics education," *Humanistic Mathematics Network Journal*, Issue 9, Article 9.