

FROM METAPHYSICS TO EPISTEMOLOGY; A REVIEW OF THE SCIENTIFIC FOUNDATIONS OF ACEHNOLOGY

Ramli¹,

Sekolah Tinggi Agama Islam Negeri (STAIN) Teungku Dirundeng Meulaboh, Indonesia

Email: ramli@staindirundeng.ac.id¹

ABSTRACT

Acehnology is a local scientific discourse initiated by Kamaruzzaman Bustamam Ahmad to be developed at the altar of social science. This discourse was popular in 2010–2018 in Aceh and received the attention of a number of academics and public officials. The Acehnese discourse is one of the postcolonial responses in viewing Aceh from the academic perspective of the Acehnese people themselves. This article then tries to reconstruct the metaphysical and epistemological foundations of Acehnology. It was found that Acehnology has a metaphysical basis for monotheism, an epistemological basis for Sufism and local wisdom, a scientific methodological basis for East-West integration, and a paradigm basis for the Islamization of science. It is hoped that this article can contribute to the development of Islamic insight, science, culture and religion in Aceh.

Keywords: Aceh, Acehnology, Kamaruzzaman Bustamam – Ahmad and Irfani's Epistemology.

INTRODUCTION

To create a scientific paradigm such as Acehnology, it is necessary to establish the foundations of ontology, metaphysics, cosmology, theology and epistemology. The goal is that the scientific paradigm has distinction and a solid foundation, as well as argumentative and well-established theological and epistemological accountability. Kamaruzzaman Bustamam Ahmad (born 17 September 1978 and hereinafter written as Ahmad) in building the scientific paradigm of Acehnology also developed the structure and foundation of his own science (Cibro, 2019).

In 2011 Ahmad cited Donald Polkinghorne's definition of Epistemology. *“Epistemology (logos or to study epistēmē) has become the search method and foundation which enable us to be assured of the truth or our beliefs. Epistēmē is the thing upon which we can stand ...and epistemology us the search fir a such foundation. While the world epistemology is etymologically related to Greek, our other word for knowledge has Latin roots: science is derived from scīre, which means —to know (Donald E. Polkinghorne: 1983:10).*

So, the epistemology referred to here is a way to obtain the basics of science. This basis then becomes a discussion among experts, whether the scientific foundation can be obtained from empirical alone or are there other basics that can explain science? So far the basics of gaining knowledge can be achieved in three ways. *First*, how to gain knowledge by basing it on natural, social and humanities

realities. In Islamic philosophy, this category is called *burhāni* (discourse). *Second*, how to gain knowledge from texts or revelations. The term used is *bayāni* (text) epistemology. And *third* is knowledge obtained from direct experience or known as prelogical knowledge (in Islamic philosophy it is called *irfāni*). This epistemology is rarely brought to the surface, in the social sciences, because it touches on the issue of intuitive sciences which accused of being subjective and baseless (Ahmad, 2011-I:46-47).

The metaphysical and epistemological foundations of Acehnology are then rooted in several ideas such as the Islamization of science and the integration of science (which in Ahmad's language is called "*From Hamzah to Hegel*") and *Irfani's Epistemology* becomes the reference for his epistemological philosophy. Meanwhile, the idea of Man and God which is focused on the concept of *Insan Kamil* is used as support for theology, ontology and metaphysics. (Cibro, 2019:51).

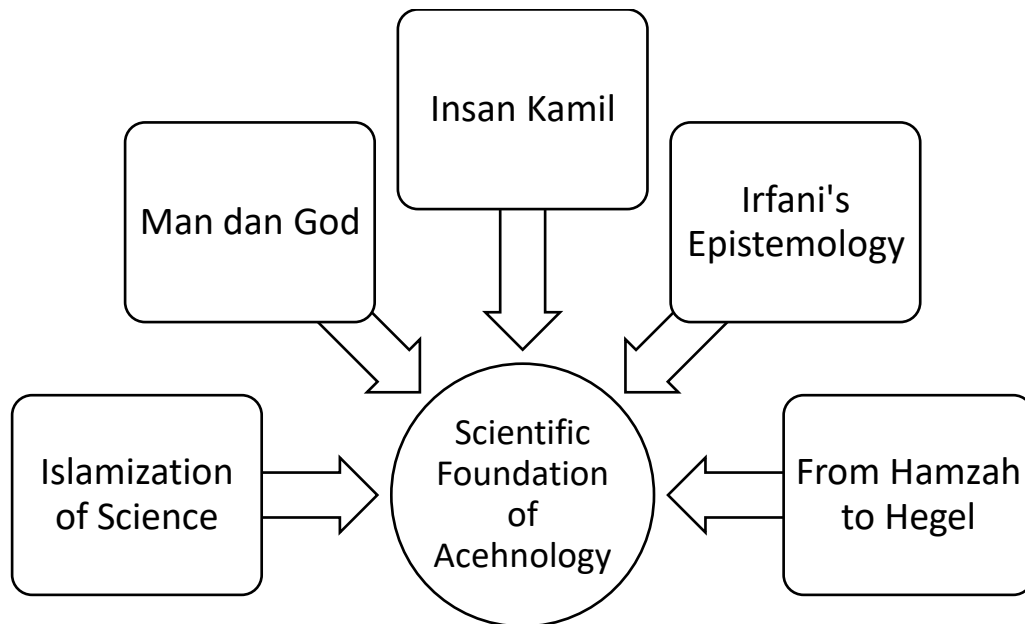
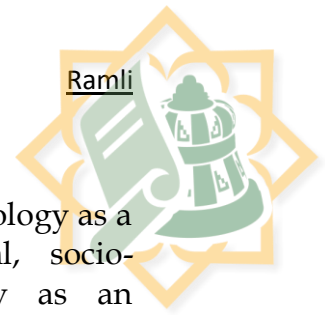


Figure 1 Scientific Foundation of Acehnology

This picture shows that Acehnologi's contemplative thoughts regarding the Islamization of Science (epistemology-theology), *Insan Kamil* (cosmology), '*Irfānī's Epistemology* (epistemology-phenomenology), *Wahdatul Wujud* (ontology) and The concept of "*From Hamzah to Hegel*" (method of science), are several concepts that are built to form the foundation of Acehnology. The study of cosmology and *Insan Kamil*, for example, can be traced to Ahmad's works which initiated his return to Aceh Studies.

METHOD



This research is a critical analysis of one specified problem. Acehnology as a phenomenon is structured based on socio-political, socio-cultural, socio-anthropological and historical scientific constructions. Acehnology as an interdisciplinary concept with various scientific perspectives takes the Aceh context as both the object and subject of study (Ramli, 2022:2). Through the study of metaphysics, theology, epistemology and mysticism, here we dissect the philosophical components that are the foundation for the scientific paradigm of Acehnology.

RESULTS AND DISCUSSION

Acehnology is the postcolonial response of an Acehnese organic intellectual named Kamaruzzaman Bustamam Ahmad. The perspective or epistemology of Acehnology itself began with the spiritual intellectual reflection outlined in the book *Wahdatul Wujud dissecting Kamal's World* in 2013. This was the first step for Ahmad to build a solid philosophical foundation for the scientific building of Acehnology. He then explored several concepts such as Insan Kamil, Epistemology 'Irfani, And concept of "From Hamzah to Hegel" (Cibro, 2018:31). This section then describes several parts of the scientific foundation:

The Islamization of Science

The Islamization of Science is the first element of Acehnology's epistemological ideas. Initially, the concept of Islamization of Science was coined by Ismail Raji Al Faruqi (1921-1986) and Sheikh Muhammad Naquib Al Attas (born 5 September 1931) as a response to the colonialization and secularization of science. According to Ahmad, the Islamization of Science aims to find a meeting point for the development of Islamic studies (*dirasah Islamiyah*) with the state of the world of education in this contemporary era. It is hoped that the Islamization of science will be able to form a paradigm (*worldview*) in building education with an Islamic character.

According to Ahmad, the discourse on the Islamization of science resonated more in Malaysia through the participation of Syed Muhammad Naquib Al Attas. Meanwhile in Indonesia, instead of using the term Islamization of science, Islamic discourse actually uses the term integration of science. Ahmad's reluctance to discuss Islamization and opting for integration may have been influenced by Syed Hossein Nashr's perennialist spirit and Amin Abdullah's science integration (Ahmad, 2011:73-74)

Technically, according to Al-Attas, Islamization of Knowledge is “*the liberation of man first from magical, mythological, animistic, national -cultural tradition, and then from secular control over his reason and his language.*” (Al-Attas, 1993:44). In

Wan Mohd Wan Daud's view, Islamization will free the human mind from doubt (*shakk*), conjecture (*dhann*) and empty arguments (*mira'*) towards belief in the truth regarding spiritual, intelligible and material realities. Islamization will exclude interpretations of contemporary science from secular ideologies, meanings and expressions (Wan, 2004:312).

The Islamization of knowledge offered is not merely in the form of labeling science with verses from the Koran or hadith that are deemed relevant to scientific discoveries. The Islamization of science operates at the epistemological level, where a "deconstruction" of the currently developing Western epistemology is carried out and then "reconstructed" a kind of alternative epistemology, by critically combining materials originating from the "Muslim intellectual tradition" which has been developed for more than a millennium by Muslim philosophers and scientists (Ismail Toyiyib Al Mukhlis, 2013:75).

Ahmad in the book *Acehnologi* seems to be standardizing the understanding between the Islamization of science and other paradigms developing in Indonesia such as the Integration-Interconnection of Science (M. Amin Abdullah) or the Indigenousization of Science (Abdurrahman Wahid). The reason is that all of these scientific elements depart from the tawhidic conception, namely scientific substance that returns to the essence of tawhid (faith). In other words, whatever scientific pattern is chosen, it must inspire a spirit of faith in Allah SWT (Ahmad, 2011:76-77).

Ahmad also expressed the same thing in the book *Wahdatul Wujud; Dissecting Kamal's World*. He wrote that in this world, body and soul must be surrendered to Allah SWT while continuously perfecting faith, knowledge and Islam. So that all knowledge can be directed towards Allah, because this is in accordance with human duties as Allah's caliphs on Earth (Ahmad, 2013a:2)

Science in Islam is an important part of progress and civilization. On the other hand, if we look at Islamic civilization, most of this progress is determined by the level of development of the world of science. It seems that this is not the place to study the history of Islamic glory through the advancement of science. However, what is important to note is that the existence of science today is actually the umbrella of Islamic civilization (2011:76-77).

In this case, Ahmad is not debating which knowledge can be converted to Islam and which knowledge cannot be converted into Islam. For him, the problem of the Islamization of science is not how to "Islamize" science. But it is more about how to re-develop the scientific treasures within the body of Islamic civilization. Because in reality, the progress of Islamic civilization depends greatly on the progress of knowledge.

This view is in line with the thoughts of Wan Mohd Daud who states that Islam places science as an important principle of religion. Meanwhile, morals are the



main condition for creating the glory of Islam. So that all efforts related to knowledge must not depart from the principles of Islamic morals (Wan, 2008: 80). So it can be said that the Islamization of Science project is an effort to instill Islamic values in the dimensions of ontology, epistemology and axiology of knowledge.

According to Ahmad, there needs to be an effort to revive the Islamization of science through the reconstruction of thinking and methodology. This reconstruction of thinking attempts to establish the correct way of thinking in viewing the situation of science. Such a system of thought is an area of philosophical study which later gave birth to a monotheistic system of thought. So it is natural that the developers of the Islamization of Science discourse are those who are involved in the study of philosophy or Islamic philosophy to be precise (Ahmad, 2011: 80-81).

Man dan God

In Islam, we know the concept of tawhid, which is a concept where all human actions are oriented towards the worship of Almighty God. However, the practice of this monotheistic conception then forms a "reverse flow" to humans. In the Qur'an, the word iman (for example) is correlated with the word amal (doing good deeds); which is a form of human action. In other words, the concept of Islamic monotheism is actualized into actions that have human value (Kuntowijoyo, 2008:382-383)

The study of the relationship between humans and God and the existence of both is often referred to as Islamic cosmology. This study became one of the pillars of the formation of Acehnology. Even when Ahmad examines and analyzes various issues, he first links them to the concept of the relationship between humans and God. For example, in 2009, when studying the function of the Al-Qur'an, Ahmad linked the issue of the Al-Qur'an in the analysis of the cosmology of God and Humans. In Acehnology, the Al-Qur'an must be understood as an instrument that implements the idea of human caliphate as God's representative on earth (Ahmad, 2009).

When giving an introduction to economics in the book "*Islamic Corporate Social Responsibility (I-CSR) in Sharia Financial Institutions (LKS); Theory and Practice*" written by Muhammad Yasir Yusuf, Ahmad again carries out a cosmological analysis of the relationship between humans and God. That the basis of social (and economic) studies must emphasize the basis of Islamic cosmology as interrelationships between humans. This is in accordance with the spirit of the Koran, *Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression (QS 5:2)*. So that Islamic ethical and moral values can be applied optimally (Yasir, 2017). Likewise, when discussing the issue of Islamic education in

Southeast Asia, Ahmad also positions Islamic boarding schools as the center of cosmology for the awareness of humans around them, or teachers as the center of cosmology for their students. This means, to better understand the basis of Acehnology's ontology, epistemology and cosmology, Ahmad's understanding of the relationship between God and humans must be studied (Ahmad, 2017a: 165).

In Aceh's intellectual history, the relationship between humans and God has been an important study in the past. The teachings of Sheikh Hamzah Fansuri, for example, have described the transformation from *'abd* (servant) to *caliph* (representative of God). Hamzah Fansuri describes human transformation in his book *Sharb Al Ashiqin*, through four spiritual stages, namely *shari'ah*, *thariqah*, *haqiqah* and *ma'rifah* (Ahmad, 2017b:137).

The meeting between God and humans was then annexed into theological and philosophical narratives until it became a framework of thought or metaphysical reference for the Acehnological paradigm. So if someone wants to understand the Acehnology framework of thought, he must really understand Ahmad's construction regarding the relationship between God and humans, especially the concept of the caliphate.

However, what is the substance of this section is how Ahmad understands the relationship between humans and their God as the intellectual basis for the idea of Acehnology. Because, apart from the conception of men and God having historical roots in Aceh, it also forms the Acehnological paradigm. Here Acehnology is not formed by secular reasoning but is based on Islamic theological ideas. Therefore, Ahmad wrote, "*The study of human relations with God cannot be denied as the metaphysical basis of Acehnology*" (Ahmad, 2017b).

Ahmad added that the study of God is the study of the unseen world (*gaib*). This means that humans try to believe in the existence of the Creator of the universe without having to see Him. Because it cannot be seen, belief in God is then more oriented towards inner experience where the role of the soul and heart becomes very important, which is known as mysticism or Sufism (Ahmad, 2017b:133).

Insan Kamil (Perfect Man)

According to Amatullah Armstrong, *Insan Kamil* (al-insān al kamil) or perfect man is the caliph of Allah. Through *Insan Kamil*, Allah reflects and thinks about the perfection that comes from His Name. *Insan Kamil* is a mirror of God who can actualize divine qualities (Amatullah, 1996:188).



Here, *Insan Kamil's* study is in principle a continuation of the narrative of God and Man. It's just that in volume 1 of the *Acehnology* book, Ahmad places these two themes in two separate parts. The impression that the author understands is that Ahmad laid down the conception of God and Man as the foundation of the journey towards *Insan Kamil* itself. If the conception between God and humans is more orientated towards attraction, namely a serious journey to achieve perfection, then *Insan Kamil* is a philosophical and theological narrative about the existence of the perfect man.

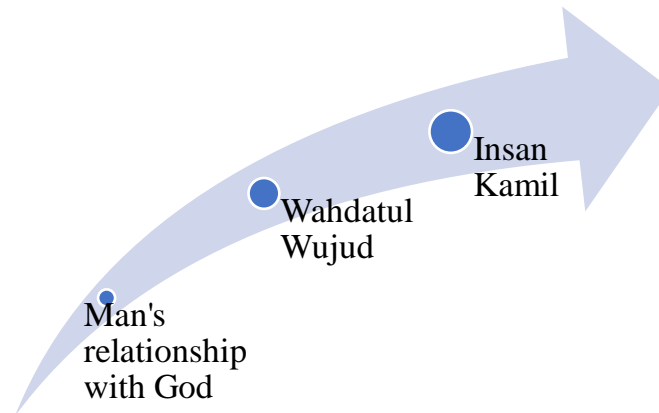


Figure 2 *Acehnology* Theological Transformation Scheme

The scheme shows the theological transformation of *Acehnology* starting from awareness (mystic) of the relationship between humans and God as well as the procession of achieving *wahdatul wujud* up to achieving the level of *Insan Kamil* (perfect man).

To make it clearer, Ahmad wrote that the process that has gone through human beings among muslim can be interpreted as (as) discovering the nature of human relations in a substantive way, namely that humans have recognized themselves, the universe, and their Creator. The trilogy of the God-Nature-Human relationship is brought together in the concepts of macro-cosmos and micro-cosmos (Ahmad, 2011b:138).

The soul and mind are connected to essential aspects from outside the human self. Then the human is seen as having been reborn. This process was later interpreted as *wahdatul wujud* or *wahdatus syuhud* among Sufis. There are also those who use the terms *ittihad* and *hulul*. They are able to reveal physical and mental matters. They are also able to unlock supernatural secrets, both past and future. This ability seems to have made humans "little gods" on this earth. It must be acknowledged that this study has confirmed how harmonious the study of the relationship between humans and God is in the study of Islam (and *Acehnology*),

which leads to the life of spiritualism or what is known as Sufism or Islamic mysticism (Ahmad, 2011b:138).

For Ahmad, cosmology itself is understood as the science that studies the universe on the largest scales of length and time, especially the theories put forward regarding the origin, nature, structure and evolution of the universe. (Ahmad, 2011b: 176).

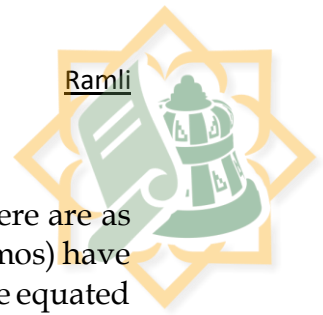
To build the metaphysics of Acehnology, Ahmad borrowed the philosophical terms *macro-cosmos* (*alam kabir*) and *micro-cosmos* (*alam sagir*). In the *macro cosmos* there is the *'arsy al mulla* (*alam arsy*) where then from there descend two realms, namely the realm of command (*alam amr*) and the realm of events (*alam khalq*). From the realm of command there are two models of truth, namely true truth and reflection truth. And it is in the realm of true truth that Essence and Attributes exist (Ahmad, 2011b: 177).

The second realm, called the micro-cosmos or *alam saghir*, is located in the human heart. So it is said that when people talk about the heart being the *alam saghir*, there is an ocean without shore. From the heart then descend two opposing entities, namely the spirit and the nafs. The spirit is then divided into two, namely the *ruh nubuwwah* (prophetic spirit) and the *ruh walayah* (divine spirit). From the *nubuwwah spirit* radiates the spiritual light of the Prophets, while from the *walayah spirit* radiates the divine light (Ahmad, 2011b: 178).

Ahmad also distinguishes two important issues related to creation, namely "cosmological verses" and "cosmic drama". The first is "cosmological verses" which talk about how God created the universe. Meanwhile, "cosmic drama" is how God creates scenarios, tug-of-war and drama in his universe. For example, cosmic verses are when God created Adam and Eve in the Kingdom of Heaven (Heaven) and other universes. Meanwhile, an example of "Cosmic Drama" is when God created a conflict scenario between Adam and Eve and Satan, which resulted in the expulsion of the three of them from heaven (Ahmad, 2011b: 178).

1. Irfani's Epistemology

In 2010 Ahmad wrote about the theme of local wisdom in 'irfānī's epistemological perspective. He put forward the idea whether Aceh's local wisdom through *hadih majah* (philosophical literary expressions) conveyed by wise men



could be categorized as 'irfānī epistemology? (Ahmad, 2010). Wise men here are as written by Charles Taylor – and quoted by Ahmad – as “wise men (phronimos) have knowledge of how to behave in each particular situation which can never be equated or reduced to knowledge of general truths (Taylor, 1992:125).” So - writes Ahmad - a wise person becomes the center of interpretation, because he is the middle point where other points try to understand his words and actions. People who experience spiritual and intellectual enlightenment tend to become the point (center) among thousands of other points (Ahmad, 2013a: 14)

Initially, epistemology was a technical term for philosophy. Then it became a technical term for other sciences. Along with efforts to scientize sufi science, the term epistemology has also entered the repertoire of Sufism researchers. When epistemology is included in "theory of Sufism" it becomes the same as the epistemology of other sciences, namely an effort to form appropriate discourse and correct justification for Sufi sciences. Meanwhile, when Epistemology enters the realm of "theorized Sufism" then it becomes a kind of discourse created by Sufis to explain the spiritual steps of the correct procedures for carrying out Sufism to reach 'Irfānī science. (Miswari, 2016:24-27).

Sufi epistemology ('Irfānī) in modern Islamic studies is not something new. Abed Al-Jabiri, for example, identifies Sufi epistemology as one of the bases of Islamic epistemology (Jabiri, tt: 251). Likewise, Mehdi Ha'iri Yazdi tried to reason Sufi Epistemology as a discourse effort to raise the scientific validity of Sufi science (Mehdi, 2003). Saifan Nur also inspired the scientific narrative of Sufi Epistemology by placing "sufism character" and "rational analysis" of Sufi teachings as its scientific basis (Syaifan, 2012: 135-136). In essence, Sufi epistemology is interpreted as an attempt to scientificize the teachings of the Sufis.

In contrast to the three, M. Ainul Abed Syah reasoned Sufi epistemology directly at the main issue of Sufism, namely the tools of Sufism, including dzauq contemplation (dzauqī methodology), to arrive at 'Irfān knowledge. If the previous three names only moved on "scientific discourse", namely efforts to "justify" and "rationalize" the Sufi's 'Irfān, M. Ainul Abed went straight to the main point of Sufi epistemology, namely "How do you find 'Irfān?" (Ainul Abed Syah, 2012:155-158) This means that the discourse of Abed Al-Jabiri, Mehdi Ha'iri Yazdi and Syaifan Nur is that Sufi Epistemology is interpreted as a discourse on the wisdom of the Sufis in a contemporary (Western) scientific perspective. Meanwhile, M. Ainul Abed Syah interprets Sufi epistemology as a discovery discourse on how to find the experience of 'Irfān itself (Cibro, 2017).

'Irfānī's epistemology in Ahmad's understanding is a kind of model of discourse. This is an attempt to scientifically-phenomenologically discuss the traces of 'Irfānī in the culture of the Acehnese people. 'Irfānī's epistemology has its own

role in how Ahmad understands cultural traces such as local wisdom, indigenous ideas, wise man, *hadith majah* and creative imagination. These traces were then tried to be discoursed into a scientific product using phenomenological analysis.

Ahmad wrote that the 'irfānī epistemology focuses more on the natural aspects of the mind, both those originating from reason and from the heart or mind. So, he is more concerned with individual inner and outer issues. The higher the position or social or religious status, the higher the experience or nature of thought that he gets which then has an influence on his thought patterns. The higher the physical and spiritual experience, the higher the charisma and authority he can convey to society (Ahmad 2017b: 204).

On another occasion Ahmad also wrote: In everyday life it is found that the more pious a person is, especially those who are steeped in the science of wisdom, that person is highly respected and respected. They have a very strong aura and charisma. The strangeness of their behavior is often understood by the public, especially their loyal followers (Ahmad, 2018a:2)

Ahmad here sees 'irfānī as the power of charisma and position. This means that there is a relationship between the words conveyed and who conveys them. Ahmad considers that the wise words of previous people are 'heard' not only because of the 'value' of what they say, but also the 'value' of the individual who listens to them.

Local values, which are then called local wisdom, originate from wise men and are then conceptualized in the form of *hadith majah* (verses of wisdom), and applied as customs, try to learn the basics of their emergence. This effort, in Ahmad's understanding, is called 'irfānī epistemology (Ahmad, 2017b:209).

The pattern of understanding 'irfānī's epistemology, which is more singularly oriented, like the wise man, shows that the understanding of 'irfānī's epistemology which gave birth to local wisdom is more of a Weberian sociological paradigm. That is, when individual social action becomes the most important unit in the formation of a culture (Ahmad, 2017b:262).

This view is not completely wrong if compared with the opinion of Ibn Assyur who identified intuitive knowledge as expertise in the field of maqāsid sharia. This means that an expert's intuition is clearly different from an amateur's. This means that wise men here may be those who have trained *dzauq* sharpness, hunch and wisdom. Usually a wise man has become a senior person in his environment (compare Sabil, 2018: 17-18)



The 'Irfānī's epistemology in the building of Acehology is an attempt to understand how elders (wise men) are able to express wise thoughts. According to him, the experiences felt by high-level scholars must be "rationalized," so that they can be understood (or accepted) by ordinary people. Because Allah created humans with knowledge. So everything must be (attempted to be) understood by humans. Even if humans then do not understand, then this (misunderstanding) will make humans realize how vast God's knowledge is and how much they must continue to strive to seek knowledge. So, by nature, whatever type of experience humans receive must be able to be explained, including issues such as intuition, inspiration, inner experiences and other mystical experiences (Ahmad, 2013a).

In academic terms, the 'Irfānī's epistemology is an external analysis of the existence of 'Irfān as an 'object' of knowledge, not as a 'subject' of knowledge. This was also done by several researchers such as Henry Corbin, Annemarie Schimmel and Mehdi Ha'iri Yazdi who tried to dissect 'Irfānī's mode of knowledge using phenomenological analysis.

Corbin, for example, uses phenomenology to uncover the Sufi experiences of Sufis and their spiritual activities. Phenomenology has freed researchers to enter the secret recesses of the Sufis and draw lessons from their very rich spiritual experiences and experiences (Corbin, 1969: 3). Annemarie Schimmel also expressed the same thing. According to him, phenomenology can help us understand Islam better. With phenomenology we can enter the deepest core of religion so that we discover the inner secrets of religion (Schimmel, 1994). Meanwhile, Mehdi, through phenomenological analysis, attempts to confirm the scientific validity of 'Irfānī's science. In this case, Mehdi proposed "universal quality" as a measure of the validity of 'Irfānī's knowledge. That 'Irfānī science is a universal science because it has the quality of an idea or preposition that is not impossible to apply to many objects and does not contain logical contradictions (Mehdi, 2003: 182).

This is what Ahmad understands as 'Irfānī epistemology. Namely the phenomenological method used to dissect the expressions of mystics who are symbolized in anthropological discussions as *wise men*, *hadith majah* (verses of wisdom) and *local wisdom*.

Ahmad's opinion is then in line with Jabbar Sabil's explanation that Irfani's basic epistemological assumption is that knowledge of 'irfānī (as it is) cannot be achieved simply and there is no way (standard method) to achieve it (Sabil, 2018:14). So that observations that are possible are only phenomena, expressions or external aspects that can be reached empirically.

Ahmad's opinion is also in accordance with Mehdi's writings that mystical knowledge in its original form can never be conceptualized or communicated.

Introspective knowledge about Sufism (in the form of descriptions and meanings) which is interpreted into concepts expressed in articulable 'irfan object language. And (once again) the main form of mystical knowledge remains unconceptualized and cannot be expressed in words (Mehdi, 2003:301). What is important is that the essence of mystical knowledge is not Ahmad's main study but rather the mystical expressions that are studied.

Ahmad writes that the role of 'irfānī's epistemology is to try to explain irrational things that occur in society. For this reason, researchers must be able to understand what society understands as moral. By using a phenomenological approach, researchers must try to eliminate the nature of reductionism in their research (Ahmad, 2017b: 58). Because the nature of phenomenology, as Gadamar said, is "bracketing all positings of being and investigating the subjective modes of givingness", namely being able to enclose or place brackets on phenomena. So the phenomenon is left to speak for itself (Ahmad, 2013a: 15). In this way, research results can be presented clearly, descriptively and objectively.

If we look at the position of Ahmad's understanding of 'irfānī's epistemology, it is similar to Corbin and Schimmel's phenomenological view, namely the narrative exploration (discourse) of cultural traces that originate from 'irfān's experience. In this case, Ahmad has not yet reached the stage of justification and validation of 'irfān's knowledge as was done by Mehdi Ha'iri Yazdi.

Ahmad writes: Up to this point, the understanding can be drawn that 'irfānī's epistemology works in the area of a person's peak experience in religion, to strengthen beliefs. Because human reason is "limited," one way to understand peak experiences is through a phenomenological approach. Through a phenomenological approach, researchers enter the inner - hermeneutic - esoteric - empathy - sympathy area. If this spiritual experience is a kind of text, then the text must be allowed to speak as it is until the text conveys its own meaning. Then the text is brought to the question of its essence, that it really happened. As for whether the issue of what "really happened" is unreasonable, that is not the province of 'Irfānī. This is because spiritual experiences can be felt by anyone, depending on their journey towards God (Ahmad, 2017b:64).

From Hamzah to Hegel

Ahmad wants to combine Eastern and Western scientific traditions as a methodological basis for the study of Acehology. This is to prevent a destructive scientific dichotomy where there should be synergy and cooperation between sciences, but then it fails because of the ego-epistemology between the two. Ahmad forbids a scientist from glorifying one field of science but on the other hand denigrating a different science. For him, the progress of western science could be a



trigger for the development of Islamic science which was sluggish after colonialism. A postcolonial Islamic scientist should not differentiate between where the knowledge was obtained. But he must see the wisdom and truth value of every science?

Ahmad's thoughts are in line with Mohammad Iqbal's thoughts that (methodology) Western Philosophy can strengthen his wisdom (science), and (imagination) Eastern Philosophy can become a light for the home of his soul (Abdul Hadi, 1999: 161). In this case, Iqbal does not want to differentiate (or create a dichotomy) between Eastern and Western scientific epistemology. In fact, for Iqbal, the two of them can support each other.

Following Amin Abdullah, Ahmad also advocated scientific collaboration between Islam and the west. It is impossible for science in Islamic universities to move significantly without the help of scientifically strong western methodologies and paradigms since the 17th and 18th centuries. Collaboration is needed to perfect scientific understanding and wisdom.

Therefore, the study "from Hamzah to Hegel" is an epistemological effort to form the scientific foundation of Acehnology. Where Hamzah is thought to represent eastern mysticism and Hegel represents western philosophy. It is hoped that the combination of eastern mysticism and western philosophy can become a stepping stone for Acehnology, including the development of Islamic science in Indonesia (Ahmad, 2017b: 223-252).

Without intense collaboration, the west will not be able to fully understand the East. Likewise, the east, without admitting their weaknesses due to exclusive superiority, where their knowledge is far behind that of the west, it is impossible to achieve progress in knowledge. Moreover, the world situation has become so mixed up. Where there are no longer any boundaries between *darul Islam* (Islamic land) and *darul harb* (enemy land that must be fought). Where humanity in the world has been so united by common problems such as humanism, capitalism, globalism, poverty, pollution and terrorism. So there must be a synergistic relationship to achieve common goals and intentions.

The study "from Hamzah to Hegel" was first initiated in 2013 which was then further developed as a metaphysical foundation for the structure of Acehnology in the book *Acehnologi 1* in 2017. Furthermore, the same study was also written in the book *Islam Historis* in 2017 as an effort to build the scientific roots of Islamic studies as a whole. general. Finally, the paradigm "from Hamzah to Hegel" was conceptualized again systematically with Ibn Arabi, into the system of metaphysics and meta-theory of Islam Nusantara, thus confirming the epistemological paradigm of Islam Nusantara. Ahmad positions Hamzah and Hegel in two scientific poles

with different periods and fields. If Hamzah Fansuri was a Sufism thinker who lived in Aceh in the 16th century, then Hegel was a philosophical thinker who lived in Europe in the 18th century (Ahmad, 2017a:40-65).

Ahmad's attempt to compare the two of them is not intended to make a comparison, but rather to find the essence of both of their thoughts which are focused on the issue of geist or spirit. Ahmad wants to show that ultimately the dialectic of Islamic thought in Indonesia is influenced by the way of thinking developed by Hamzah and Hegel (2017a: 45)

According to Ahmad, Islamic studies in Indonesia are then faced with two doors to become a choice of spirit, including the door of theology (which uses Hegel's philosophy) and the door of Sufism (which uses Hamzah Fansuri's Sufism).

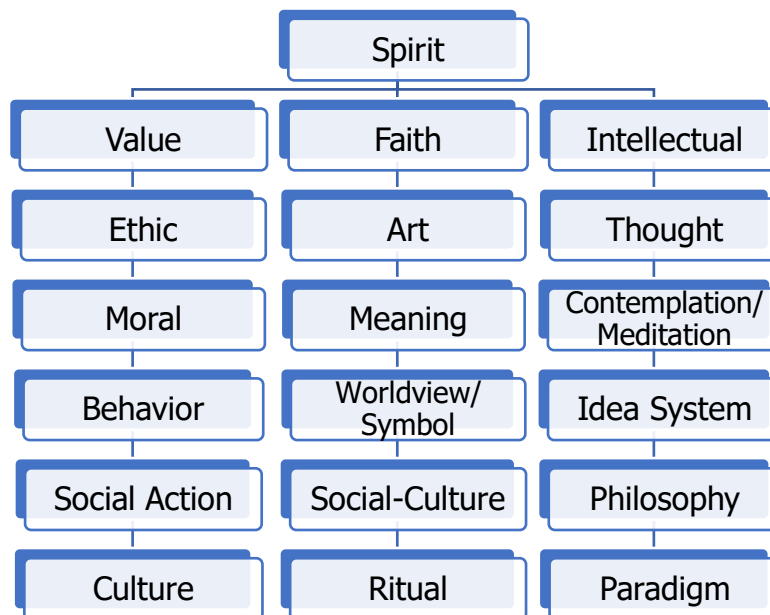


Figure 3 Acehnological Framework of Thought "From Hamzah to Hegel"

This scheme can then be used as an understanding of how social engineering and at the same time civilizational engineering can be translated into real life. Something that is metaphysical turns out to have its own process to become physics. What needs to be explored in society are standards that can be used as a reference. If you follow the pattern above, Western Values, Beliefs and Intellectual (NKI) standards refer to the spirit of the Christian religion. Meanwhile, the NKI in Acehese society according to Ahmad's view is the Sufism teachings of Hamzah Fansuri (2017b:247-247).

CONCLUSION



As a scientific paradigm, Acehnology has its own scientific philosophical foundation. This foundation includes issues of metaphysics, theology, epistemology and so on. From metaphysics-theology, Acehnology comes from the local spirit and religiosity of the Acehnese people which is based on monotheism and harmony with the universe. Epistemologically, Acehnology comes from the spirit of mysticism and Sufism contained in the Sufism teachings of Sheikh Hamzah Fansuri and other Acehnese scholars. Cosmologically, the concept of insan kamil as caliph on earth is a reference for Acehnology in generating principles and understanding of knowledge. Finally, methodologically, Acehnology is an extension of scientific integration which initially started from the Islamization of science as well as integration and interconnection.

This understanding is important to understand the existence of Acehnology as a post-colonial response to subaltern groups, who want to speak on their own behalf and for themselves. Likewise, subalternity is built into articulation and synergy with established knowledge systems, as a universal truth (shared truth) that is viewed critically. And the presence of the metaphysical, theological and epistemological foundations of Acehnology, is to create a critical paradigm of modernity and postmodernity, to contribute to the development of more equitable knowledge in the East and the West.

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