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PHILOSOPHY OF ISLAMIC SCIENCE IN AL-FARABI'S PERSPECTIVE

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Abstrak

Filsafat yang menjadikan akal sebagai titik tolakan bertentangan dengan agama yang bersumber dari wahyu hingga sering menimbulkan resistensi ideologis. Penelitian ini bertujuan untuk mengetahui hubungan antara filsafat yang menggunakan akal sebagai peran dengan ilmu keislaman yang bersumber dari fiman Tuhan. Tujuan penelitian ini dibahas melalui studi literatur dengan menggunakan sumber primer dan sekunder yang relevan. Dari analisis tersebut diketahui bahwa teori-teori filosofis pemikiran Al-Farabi seperti teori emanasi, teori politik, dan teori metafisika mampu menghubungkan konsep-konsep filosofis dengan ilmu agama. Al-Farabi memandang sains sebagai hasil berteori atas berbagai pengamatan panca indera dan pikiran dari berbagai fenomena yang bersifat fisik. Al-Farabi juga telah menguasai filsafat dan meyakini sumber-sumber Islam, serta menerimanya dengan akal dan logika. Di antara bukti yang menyatakan hubungan antara filsafat dan agama menurut Al-Farabi adalah adanya hubungan timbal balik dalam hal kebenaran menurut filsafat dan konsep haqq dalam Islam, filosof dan imam, serta kemiripan konsep Negara yang ditawarkan filsafat dan hubungannya dengan agama yang mengajarkan seseorang untuk patuh terhadap pemerintah. Penelitian ini memberikan

kontribusi dalam menciptakan perdamaian antara aliran yang mempertentangkan antara agama dan filsafat.

Kata Kunci: Al-Farabi, Filsafat, Ilmu Islam.

Abstract

Philosophy that uses reason as the point of departure is in conflict with religion which originates from revelation and often creates ideological resistance. This study aims to determine the relationship between philosophy that uses reason as a role and Islamic knowledge that comes from God's word. The purpose of this research is discussed through literature study using relevant primary and secondary sources. From this analysis, it is known that the philosophical theories of Al-Farabi's thought such as emanation theory, political theory, and metaphysical theory are able to connect philosophical concepts with religious science. Al-Farabi views science as the result of theorizing on various observations of the five senses and thoughts of various physical phenomena. Al-Farabi had also mastered philosophy and believed in Islamic sources, and accepted it with reason and logic. Among the evidence that states the relationship between philosophy and religion according to Al-Farabi is the reciprocal relationship in terms of truth according to philosophy and the concept of haqq in Islam, philosophers and imams, as well as the similarity of the concept of State offered by philosophy and its relationship with religion which teaches one to obey. against the government. This research contributes in creating peace between the opposing sects between religion and philosophy.

Keywords: Al-Farabi, Philosophy, Islamic Science.

INTRODUCTION

Often, the terms philosophy and religion are understood in opposite directions by some people. Philosophy that makes reason as a rejection is contrary to religion that comes from revelation. Philosophy has a lot to do with thinking while religion has a lot to do with the spiritual experiences that a person experiences. Philosophical studies tend to look at the truth that is measured, whether something is logical or not. Meanwhile, religion does not always measure the truth from a logical point of view because sometimes religion does not pay much attention to the logical aspect. These differences lead to serious conflicts between people who tend to think philosophically and religious people, even though both have the same strong function for the advancement of social life..

The debate over the issues above gave rise to the idea of bringing together religion and philosophy with their various contradictions.¹ Especially after the translation of Greek books into Arabic such as al-Falsafah al-Ûla written by Al-Kindi became the trigger for the emergence of conflict from the Salaf. As stated by

¹ Abdul Mustaqim, "Corak Tafsir Falsafil Ibnu Rusyd-Kajian atas Gagasan Titik Temu Agama dengan Filsafat dan Konsep Mctafisika," *Jurnal Kajian Islam Interdisipliner*, 6. 2 (2007), 309.

George N. Atiyeh, there is a concern among some fiqh scholars that the philosophical sciences will reduce the respect of Muslims for the teachings of their religion. As well as the fact that the translators of Greek philosophy were non-Muslims, adherents of Manichaeism, the Sabians, prompted suspicions for all their intellectual and contemplative activities.²

The resistance of the Salaf pioneered by Ibn Hanbal (780-855 AD) against the philosophical sciences reached its peak and success during the caliph al-Mutawakkil (847-861 AD). With his policies, al-Mutawakkil supported the salaf, causing the study and philosophical thought to experience obstacles. Moreover, the Salaf who were in power at that time carried out a cabinet revolution. The Muktazilah and philosophers who disagreed were dismissed and replaced from the Salaf like Al-Kindi.³ However, these obstacles actually only occur in the circle of the center of power, in Baghdad. Outside Baghdad, in the cities of the autonomous provinces, especially in Aleppo and Damascus, philosophical studies are still being carried out, until the birth of the great philosopher Abu Nasr al-Farabi. This is sometimes the cause of the conflict of thought between philosophy and religion. This analysis will focus on discussing the philosophical theories of Al-Farabi's thought, the paradigm of science in Al-Farabi's perspective, to answering questions about how to harmonize religious and philosophical knowledge according to Al-Farabi.

METHOD

This research is included in the type of library research using relevant literature, either in the form of books, notes, or reports on previous research results. The primary sources used in this research are books by Ihsha'u al-Iqa, Kalam Fi al-Musiqi, and Ihsha'u al-Ulum wa at-Ta'rif bi Aghradhiha. while secondary sources are taken from readings and conclusions from several books, classic books, both original and translated, and other scientific works are collected. The approach used is descriptive analytical as a type of approach that aims to provide an accurate description of a particular condition, symptom, or group to collect basic data descriptively.

² Ahmad Khudori Soleh, "Mencermati Sejarah Perkembangan Filsafat Islam," *Jurnal Universitas Islam Negeri (UIN) Maliki*, 10. 1 (2014), 71.

³ *Ibid.*, h. 74

RESULTS AND DISCUSSION

Al-Farabi's Philosophical Paradigm

Paradigm is a determination of what must be done in a particular activity, what must be learned, what questions should be expressed, and which rules should be followed in response to the formulation of action.⁴ Meanwhile, science is defined as the truth that is drawn through logical conclusions and empirical facts based on what is actually being done, and can be used as basic facts to build a theoretical structure.⁵ Meanwhile, to be able to recognize the scientific paradigm in Al-Farabi's perspective, a study of some of the things below is considered to be important.

Al-Farabi was born in Farab District which is also known as Utrar in Transoxiana (870 AD) with the full name Abu Nasr Muhamad Ibn Muhamad Ibn Tarkhan Ibn Al-Uzalagh Al-Farabi and died in Damascus in 950 AD, his father is Persian and his mother is Persian. Turkey.⁶ After growing up, Al-Farabi left his country to go to Baghdad, which was the center of government and science at that time. In Baghdad he studied logic with Abu Bisyr bin Mattius, a Nestorian Christian who had translated a lot of Greek philosophy, and studied with Yuhana ibn Hailam.⁷ Then in the caliphate of al-Muktafi (902 - 908 AD) or in the years of the caliphate of al-Muqtadir (908-932 AD) al-Farabi and Hailan left Baghdad for Constantinople. There he stayed for eight years studying the entire philosophy syllabus. Al-Farabi's languages include Iranian, Turkistan and Kurdistan.⁸

Al-Farabi mastered 70 languages originating from Ibn Khallikan. With this ability he focused his attention on the science of logic although he also studied nahwu from Abu Bakr Assaraj. There are three fields of study that fascinate Al-Farabi, namely logic, political philosophy and metaphysics. In the field of logic, Al-Farabi wrote many comments and paraphrases on a collection of Aristotelian logic works known as the organon.⁹ Al-Farabi's original manuscripts on them are

⁴ Mohammad Muslih, *Paradigma Ilmu: Kajian atas Asumsi Dasar, Paradigma, dan Kerangka a Teori Ilmu Pengetahuan*, (Yogyakarta: Lesfi, 2016), 86

⁵ Darwis A. Soelaiman, *Filsafat Ilmu Pengetahuan: Perspektif Barat dan Islam*, (Aceh: Bandar Publishing, 2019), 26

⁶ Yamani, *Antara Al-Farabi dan Khomeini, Filsafat Politik Islam*, (Bandung: Mizan Khazanah Ilmu-ilmu Islam, 2002), 51

⁷ Dedi Supriyadi, *Pengantar Filsafat Islam: Konsep, Filsuf, dan Ajarannya*, (Bandung: Pustaka Setia, 2009), 81

⁸ Muhammad Aziz, "Tuhan dan Manusia Dalam Perspektif Pemikiran Abu Nasr Al-Farabi", *Jurnal Studi Islam Sekolah Tinggi Agama Islam al-Hikmah*, 10. 2 (2015), 70.

⁹ Majid Fakhari, *Sejarah Filsafat Islam Sebuah Peta Kronologis*, (Bandung: Mizan, 2001), 45.

Al-Alfaz Al-musta'malah fi Al-Manthiq (logical terms), Al-Fusul Al-Khansah (five chapters of logic) and Risalah fi Al-Manthiq (introduction to logic).), all of these treatises are still well-documented.¹⁰ Al-Farabi died in Damascus in the year 950 AD. He was about 80 years old at that time. There is one legend which states that Al-Farabi was killed by road thugs while defending himself. Al-Qifti said that al-Farabi died while traveling to Damascus with Saif al-Daulah. According to information from Saif al-Daulah and several other members, they are living witnesses because they have participated in the funeral of Al-Farabi.¹¹

Among Al-Farabi's thoughts are written into a work, but the hallmark of Al-Farabi's work is not only composing large books, he also provides reviews and explanations of the works of Aristotle, Iskandar al-Dfraudismy and Plotinus. Among Al-Farabi's comments on Aristotle are Burhan (proposition), Ibarat (information), Khitobah (way of speech), Al-Jadal (argument/debate), Qiyas (analogy), and Mantiq (logic). While his review of platinum is contained in the Kitab al-Majesti fi-Ihnil Falaq. Not enough here, he also gave a review of Iskandar Al-Dfraudisiy's essay on Maqalah Fin-nafsi. Meanwhile, Al-Farabi's works include Al-Jami'u baina ra'ya alhakimain aflatoni al-hahiy wa aristhothails (meeting or combining opinions between Plato and Aristotle), Tahsilu al-Sa'adah (looking for happiness) Al-Suyasatu al -Medina (government politics), Fusus al-Taram (the essence of truth), Al-Siyiyasah (political science), Fi Ma'ani al-Aqli; Ihsho'u al-Ulum (collection of various knowledge), Al-Tangibu ala al-Sa'adah, Isabetu al-Mufaraqaat.¹²

Al-Farabi's philosophical theories of thought

The definition of philosophy according to al-Farabi is a science that investigates the true nature of all that exists. Al-Farabi's philosophy seems to be a mixture of Aristotelian philosophy and Neo-Platonism with a clear Islamic mind and the style of the Imamiyya Shia school. In addition, Al-Farabi is a philosopher of syncretism (integration) who believes in the unity of philosophy. Previous philosophical teachings such as Plato and Aristotle and also between religion and philosophy have been successfully reconciled by al-Farabi. Therefore, he is known

¹⁰ Ayi Sofiyani, *Kapita Selektia Filsafat*, (Bandung: Pustaka Setia, 2010), 321.

¹¹ Faisal Junaedi, *Harmonisasi Agama dan Filsafat Menurut Al-Farabi*, (Jakarta: UIN Jakarta, 2019), 18.

¹² Muhammad Aziz, "Tuban dan Manusia Dalam Perspektif...", h. 127-128

as a philosopher of secretism who believes in the unity of philosophy.¹³ There are many philosophical theories put forward by Al-Farabi, but this paper will introduce the theory of emanation, political theory, and metaphysical theory as in the following explanation:

a. Emanation theory

One of al-Farabi's philosophies is the theory of emanation derived from Plotinus.²⁷ If there is a substance, then the second substance after the substance is the light that comes out of the first one. While He (the One) is silent, as a shining light comes out of the sun, while the sun is silent. As long as the former exists, then all creatures arise from His substance, there arises an essence that departs outward. This essence is the same as the form (letter) of something, in which something comes out of it.¹⁴ Therefore, al-Farabi's theory of emanation tries to explain how the many can arise from the One. God is One, Most Perfect and there is nothing but Him. If the essence of God is so, then according to Al-Farabi the occurrence of this nature takes place by means of emanation.

b. Political Theory

A part from being a philosopher, Al-Farabi has also kept himself busy in participating in politics. As with other Muslim philosophers, to form a good country, philosophers try to express their thoughts, and sometimes those thoughts are touched with mere political values. Al-Farabi himself is actually a Muslim philosopher who is quite famous in his works related to politics. According to al-Farabi, a state that is principally is, the first category, namely a perfect society (al-Mujtami' al-Hikmah), in which the total number of parts is complete, likened to a complete human body. If one organ of the body hurts, the other body will feel it. Likewise, members of the Main State community, consisting of citizens with different abilities and functions, live to help each other or in other words share the same fate and share. Each of them should be given a job according to their specialization. The main function in Al-Farabi's political philosophy or government is the function of the head of state which is similar to the function of the heart in the human body.¹⁵

¹³ Sirajuddin Zar, *Filsafat Islam: Filosof dan Filsafatnya* (Jakarta: Rajawali Pers, 2012), 87.

¹⁴ Muhammad Aziz, *"Tuban dan Manusia Dalam Perspektif..."*, 180.

¹⁵ Munawir Sjadzali, *Islam dan Tata Negara* (Jakarta: UI Press, 1993), 51-52.

The head of state in political philosophy is a function similar to the function of the heart in the human body. The head of state is the source of all wisdom of knowledge and justice, and has a mustafad sense that can communicate with the tenth Intellect, the ruler of the earth, and the messenger of revelation. According to al-Farabi, the state has citizens with different talents and abilities. Among them there is a head and a number of citizens whose dignity is close to that of the head, and each has the talent and expertise to carry out tasks that support the policy of the head of state to divide tasks among his subordinates.

Despite Al-Farabi's many thoughts on politics, the fact is that he has never held an official position in a government. It only needs to be understood that a philosopher will not be satisfied in talking about something until it reaches its essence, namely the basis of all foundations. So it's the same with this government philosophy, he doesn't mean just philosophizing or theory for theory, but in essence is that humans living in one government can achieve happiness in the world until the hereafter so that it can be concluded that the main goal of Al-Farabi's philosophy of government is for the happiness of human life. . Al-Farabi is of the view that the Prophet / Apostle or philosophical is the most ideal person to lead the country. They are competent to regulate the State, as well as teachers and educators to members of the community they lead. If there are no characteristics of the ideal Head of State, the leadership of the State is handed over to a person who has characteristics that are close to the characteristics of the ideal Head of State. If these qualities are not found in a person, but in several people, then the State must be left to them and they must unite to lead the community.¹⁶

c. Metaphysical Theory

Al-Farabi's Metaphysical Interpretation uses the thoughts of Aristotle and Neoplatonism. He argues that al-Maujud al-Awwal is the first cause for everything that exists. In thinking of the existence of God, Al-Farabi put forward the propositions of Mandatory al-Wujud and Mumkin al-Wujud. According to him, everything that exists has only two possibilities and there is no third alternative.¹⁷ Mandatory al-Wujud is that

¹⁶Sirajuddin Zar, *Filsafat Islam...*, 84.

¹⁷ *Ibid.*, h. 70

its form cannot be absent, exists by itself, its essence and form are the same and one. He is a Perfect Being forever and is not preceded by nothing. If that Being does not exist, it would be impossible because another Being for existence depends on it. This is what is called God. As for the believer al-Wujud, it will not turn into an actual form without a form that strengthens it, and it is not him who strengthens it, but Wujud al-Wujud.

While what is meant by *mukin al-Manifest* is something that is the same between existence and not. This form, if it is assumed not to exist, does not result in impossibility. It is possible that al-Manifestation will not change into a definite form without the existence of a form that strengthens and strengthens its existence, it is not himself, but it is obligatory al-Manifest (God). Example: the form of light would not exist without the existence of the sun. Meanwhile, light according to its nature can exist and may not or is called *mukin al-Manifest*. However, because the sun has already existed, the light becomes a form of necessity. This possible form is evidence of the existence of Allah (mandatory al-Manifest).¹⁸

The Paradigm of Science in Al-Farabi's Perspective

In essence, science is the result of theorizing on various observations of the five senses and the mind on various internal phenomena of a physical nature. For example, someone who has an anatomical structure of the human body starting from his heart, kidneys, blood, flesh, skin, teeth, bones, ears, eyes to his hair.¹⁹ Then he will obtain information or knowledge of various aspects contained in the human body. If the information is arranged systematically then it becomes science, namely medical science. And if each aspect is examined specifically again then he becomes a cardiologist, internal medicine specialist, dental specialist, eye specialist and so on.

Islam requires each of its adherents to try to explore knowledge like Al-Farabi who has succeeded in opening the way to the key to knowledge. Al-Farabi mastered many branches of science. In 1890 Dieterici translated some of al-Farabi's short treatises, mostly dealing with science. His book which is a contribution to

¹⁸ *Ibid.*, h. 71

¹⁹ Sainih, *Kedudukan Ilmu Pengetahuan, Jurnal Koordinat*, 14. 2 (2014)

sociology is *Risalat fi Ara Ahl al-Madinah al-Fadilah* which was later edited and translated by Dieterici as *Philosophia de Araber and Der Mustarstaat Von Al-Farabi*. Other important books that were translated into various Western languages were *Musiqi al-Kabir* and *Ihsa al-Ulum*,²⁰ an encyclopedic work that later had a lot of influence on Western writers.

Al-Farabi's theory of science states that the window of knowledge is the senses, because knowledge enters humans through the senses.²¹ Meanwhile, totality knowledge is realized through partial knowledge, or universal understanding is the result of sensing partial things. The senses are the paths used by the soul to acquire human knowledge. But sensory knowledge does not give us information about the essence of things, but only gives us the outward side of things. While universal knowledge and the essence of everything can only be obtained through reason.

According to al-Farabi to be able to obtain human knowledge, one must also take advantage of the will. In the human mind there is a readiness and preparation of *fitrah* to free the totality of the sensory images that are partial and stored in the fantasy power with the help of the Active Intellect. Thus, the potential mind moves to the level of actual reason and then moves to the level of *mustafad* reason (the mind that can grasp both material and non-material things (physical and metaphysical), where it forms all rational objects into actually rational ones. And which emanates to them from Active Intellect is a power that enables it to understand rational objects directly.²² According to al-Farabi, Intellect collects all the images that are in itself, then sends them to the senses to put on matter, as well as sends them to the human mind to produce knowledge. Between the images that exist in the human mind and the images that exist in the realm of the senses there is a universal conformity that makes knowledge certain.²³

Between the images that exist in the human mind and the images that exist in the realm of the senses there is a universal conformity that makes knowledge certain. Al-Farabi's opinion on reason was strongly influenced by Aristotle and the Neo-Platonists, and he attempted to combine the two. Therefore, his opinion on knowledge is the same as that of Aristotle, while his opinion on knowledge

²⁰ Ahmad Zainul Hamdi, *Tujuh Filsuf Muslim*, (Yogyakarta: LKiS, 2004)

²¹ *Ibid.*, h. 39.

²² Harun Nasution, *Falsafat dan Mistisisme Dalam Islam*, (Jakarta: Bulan Bintang, 2012)

²³ *Ibid.*, h. 19.

emanated from Active Intellect is the same as that of the Neo-Platonists.²⁴ Between the images that exist in the human mind and the images that exist in the realm of the senses there is a universal conformity that makes knowledge certain. Al-Farabi's opinion on reason was strongly influenced by Aristotle and the Neo-Platonists, and he attempted to combine the two. Therefore, his opinion about knowledge is the same as that of Aristotle, while his opinion about knowledge emanating from the Active Intellect is the same as the opinion of the Neo-Platonists. Al-Farabi argues that thinking behavior is the thing that can bring the greatest happiness to humans.

Here it can be found that the thought of Al-Farabi's Science lies in the existence of good intentions that will lead to good morals, from good intentions it gives rise to the theory of happiness, the happiness in question is knowledge. Furthermore, al-Farabi argues, how to achieve happiness for each individual is different, so he needs a teacher to educate him.²⁵ Some humans do not really need guidance, but most other humans really need teacher guidance. Thus he must go to get teaching, and al-Farabi argues that teaching means creating general excellence for the state and nation, while modeling or inculcating character is a way to cultivate and build good morals and knowledge of the arts. Al-Farabi's thoughts on knowledge in terms of education are contained in the book *Risalah fi as-Siyasah*. In the book several educational problems, including the need to pay attention to the nature and character of children in education. Children are different from each other, therefore what is taught must be adapted to the differences in nature and abilities. According to him, some of the children have a bad character, it is possible that the lessons given will be used for bad deeds, so education should bring them into moral development. Giving lessons that may be used for bad purposes should be prevented.²⁶

Alignment of Religion and Philosophy According to Al-Farabi

Al-Farabi's views and ideas were influenced by two important sources, namely Islam and Greek philosophy. In philosophy, Al-Farabi accepted some of the ideas of Greek philosophers such as Plato, Aristotle, and Plotinus, who were directly or indirectly influenced by them. Even so, Al-Farabi has his own concepts

²⁴ *Ibid.*, h. 20.

²⁵ Suwito dan Fauzan, *Sejarah Pemikiran Para Tokoh Pendidikan* (Bandung: Penerbit Angkasa, 2003)

²⁶ *Ibid.*, h. 21.

that he developed in the field of philosophy, such as his theory in Utopia and the classification of science (The Enumeration of Sciences). Meanwhile, another theory states that Al-Farabi was influenced by Islam. In this regard, Al-Farabi tries to reconcile philosophy with religion and shows that the two are interconnected and consistent. Al-Farabi had also mastered philosophy and believed in Islamic sources, and accepted them with reason and logic.²⁷ Among the evidence that states the relationship between philosophy and religion according to Al-Farabi can be viewed from the following points:

a. Haqq/Truth

Early Muslim philosophers such as Al-Farabi were influenced by Islamic sources based on revelation. In other words, these philosophers approached many philosophical subjects through the pattern of the Qur'an. Similar to other Muslims, they believe that Allah is one as an all-powerful being and has no partner in His Power and Knowledge. Al-Farabi believed that Greek and Islamic philosophy had something in common with the question of truth.

In explaining his argument, he starts with two approaches, namely Religion (revelation) and Aristotle's philosophy in his work entitled *Metaphysics*. Al-Farabi asserted that the first God is one essence (Samad) and eternal. No one is equal to Him. This is in line with Aristotle's opinion which states that God is the First Essence as revealed in *Metaphysics*, XII, 1072 A 25,

“Aristotle, at the philosophical level, and the Qur’an, at the religious level, removed that indeterminateness. The former regarded God or the First Principle as an immovable and eternal substance (ousia) or actuality (*Metaphysics*, XII, 1072 a 25); whereas the latter has distinguished God as the only One ... the Everlasting [samad] ... None is His equal“ (Qur’an 112).”²⁸

Thus, the above approach shows that Muslim philosophers have two sources for knowing truth/Haqq. Islam requires Muslim philosophers through the teachings of the Qur'an to find the truth in the way of Allah, and Greek philosophy guides them through thought and reasoning towards the truth that is the essence of things. In their minds, two ways arise in parallel and lead to the same goal, which is to do the right thing.

²⁷ Shamsavari Mahmood, “*Al-Farabi: Educational Ideas about the Foundations of Education: Objectives, Programs, Methods, Teacher and Student*”, *Journal of Basic and Applied Scientific Research* (2012).

²⁸ Majid Fakhry, *Great Islamic Thinkers: Alfarabi – Founder of Islamic Neoplatonism: His Life, Works, and Influence* (England, Oneworld Oxford, 2002), 80 – 81

b. Philosophers and Imam/Leaders

Al-Farabi identified the philosopher with the prophet, both as supreme rulers and both having absolute authority over all matters concerning law and action. As stated by Plato, King/leader/priest - philosopher must also be a lover of truth and a hater of falsehood (the eighth character of al-Farabi). He must be polite and not love money (tenth character). He had to be brave; (twelfth character), He must be fair-minded, gentle and flexible (eleventh character of al-Farabi). He must be quick to learn and have a strong memory (al-Farabi's third trait). Three qualities that seem to be missing in Plato's list are eloquence (5), a healthy body constitution (1) and a love of justice (11), which specifically form part of the qualifications for a leader.²⁹

The above qualities are also ordered by religion so that the rulers fulfill these qualifications. According to Al-Farabi it cannot be found in a single individual as Plato acknowledged, but is found in more than one person possessing the primary trait of wisdom, they will collectively qualify as rulers.³⁰ If, on the other hand, wisdom is found in one, second, third, fourth, fifth and sixth of the above-mentioned traits in a series of others, they will all qualify to acquire as rulers provided they all possess the appropriate character. However, if wisdom is not found then the city/state will be punished to remain without a ruler and in time destined to perish.

c. Religion and Country

Studying al-Farabi's ideas will not be separated from his discussion of the concept of the state. as well as studying religion. All of his writings, the Book of Religion, are very clear and clear. His work on the one hand explores the harmonization between philosophy and religion, and on the other hand provides a precise understanding that both teach us about political life.³¹ The basic discussion of al-Farabi's Book of Religion is that religion is the main governing political community and is subject not only to practical but also theoretical philosophy. For example, the criteria used to distinguish a virtuous religion from an unwholesome religion is seen from its orientation to achieve true happiness for the people of society.

²⁹ *Ibid.*, h. 104.

³⁰ Shamsavari Mahmood, "Al-Farabi: Educational Ideas...", h. 109.

³¹ Afifeh Hamed, "Farabi's View on Happiness", *International Journal of Advanced Research*, 1. 7 (2013), 475.

It begins with the premise that human beings cannot achieve the perfection they are destined to achieve, outside the framework of political association because they constantly need the help of their peers in obtaining their basic needs and their survival. Thus three kinds of association arise: the large, identified with the world at large (*ma'murah*, *oikiomene*); the intermediary, identified with the nation (*ummah*), and the minor, identified with the city-state (*madinah*, *polis*).³² Against these three perfect forms of political association, three imperfect forms, big, medium and small, are then set.

The virtuous state in which the ruler or Imam should lead, is represented by Al-Farabi as a political framework to achieve the ultimate goal of human happiness. Its inhabitants are united by a common goal of community both theoretical and practical. Therefore, they should seek first knowledge of the First Cause and all its attributes, and in the second stage they should seek knowledge of intangible forms, as well as knowledge of spiritual entities, their properties, their actions and their ranks, ending in descending order. of an active intellect. Furthermore, virtuous city dwellers should seek knowledge of heavenly bodies and their nature, followed by physical bodies, how they came into being and died and whatever happens in the world from generation to generation and corruption occurs according to the principles of skill (*ihkam*), justice and wisdom. where there is no imperfection or injustice..

Next, they must seek human knowledge, how they were created and how their character develops and is finally illuminated by the light that emanates from the Active Intellect and is the guarantee for them to understand the First principles upon which all knowledge depends. Other issues that the townspeople must understand are the nature of will and choice, the characteristics of rulers and their subordinates, the nature of revelation and how it is possible, the nature of happiness, the fate of unvirtuous cities and how the inhabitants are destined after death to suffer an eternal curse. or total annihilation.

Of the two modes of knowledge which are open to the virtuous city dwellers, intellectual, pure, or abstract, and imaginative or representational the class of privileged philosophers reaches the former type by way of demonstration and intuition; whereas society achieves it by asking for

representation, which is an imitation of the demonstrations of the philosophers. Al-Farabi refers to a third middle class that questions the representation of the masses and arguably belongs to the class of 'imitators of the philosophers', which al-Farabi probably meant as *mutakallimun*, who take part in the art of inferior dialectics.

CONCLUSION

Based on the study that has been done, it can be concluded that among the philosophical theories of Al-Farabi's thoughts are emanation theory, political theory, and metaphysical theory. The paradigm of science in Al-Farabi's perspective is essentially the result of theorizing on various observations of the five senses and the mind from various internal phenomena that are physical. Al-Farabi had also mastered philosophy and believed in Islamic sources, and accepted them with reason and logic. Among the evidence that states the relationship between philosophy and religion according to Al-Farabi is the existence of a reciprocal relationship in terms of truth/haqq, philosophers and priests, or state and religion.

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