

## **The Philosophy of Rationalist**

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**Abstract:** Rationalism or the rationalist movement is a philosophical school which states that truth can be obtained only through proof, logic and analysis of facts. All sources of knowledge and rationalism come from the mind or are realistically rational. This article provides information regarding the fields of economic philosophy, politics, education and religion. According to Hastuti (2018), Rational Theology believes that knowledge about God and good and bad can be obtained with the power of reason. Therefore, thanking God before the revelation is mandatory. Apart from that, because reason can also know good and bad, everyone is obliged to do good things such as being honest, acting fairly and abandoning bad things such as lying and being blindly unjust. Meanwhile, in traditional theology, the human mind has no ability except knowing God. Meanwhile, the other three things can only be known through revealed information. Therefore, the issue of the good or bad value of an action cannot be determined by reason but must be determined by revelation. Lying, for example, is a bad act because revelation states it so.

**Keywords:** Knowledge about God, Philosophy, Rationalism

### **A. Introduction**

There are 10 schools in philosophy, viz. Rationalism, Empiricism, Criticism, Idealism, Positivism. Naturalism, Materialism, Intuitionism, Phenomenalism, Secularism. Of the various philosophical schools above, the one that influenced the development of science which characterized the formation of modern society was Rationalism. This school prioritizes the power of reason (ratio) to find the truth. The development of Rationalism philosophical thought, namely around the 17th century, the maturity of thought was achieved, so that in this century the view of natural human knowledge, reason (ratio) and experience (empirical) emerged (according to Praja 2003).

There are two kinds of rationalism; In the field of religion, rationalism is the opposite of authority. Rationalism in the field of religion is usually used to criticize religious teachings. In the field of philosophy, rationalism is the opposite of empiricism. In the

field of philosophy, it is especially useful as a theory of knowledge. It cannot be denied that the era of modern philosophy has begun, in the era of modern philosophy, and then continued with the philosophy of the 20th century, the emergence of various schools of thought, as explained above. However, in this discussion what will be discussed is the flow of Reationalism. The figures of rationalism Rene Descartes, Nicholas Malerbranche, Baruch de Spinoza, G.W. Leibniz, Christian Wolff, Blaise Pascal. A rationalist is a person who adheres to rationalism. Rationalism is a theory or understanding which considers that thought and reason are the only basis for solving problems (truth) that are beyond the reach of the senses; understanding that prioritizes reason (ability) over emotions, inner thoughts and so on.

## **B. Methods**

This article uses a review article writing method which is carried out by collecting and comparing various data from journal articles related to rationalism in the field of philosophy. There were 25 articles collected for this purpose. The data collection technique used is collecting data and information from various sources, which can later be used as references from several relevant sources

## **C. Results and Discussion**

According to Budiwan (2016), Kant called his philosophy transcendental with the formulation: science that researches using its own methods and system of rules leading to discovery by thinking to work on the objects of the external world. With the priori principle as a fundamental thing in epistemological education. This method is used in the form of a transcendental critical method by investigating and explaining how reality is understood through the medium of geometry and mathematical physics. The understanding referred to is not in the empirical sense as the psychological power of thought, but in the transcendental sense of the earth as a building of intellect. According to Abbas (2014) Islam is a religion that consists of several aspects that are interconnected, one with another. Namely Aqidah (Theology), Sharia (Islamic Law), and Akhlak (Sufism). However, in this case, we chose to focus the discussion on thoughts in the fields of faith (theology) and law because these two really determine a person's life in action.

According to Azmi (2022), through Baznas, the zakat distributed can be productive, both for developing businesses or forming businesses for mustahiq. The hope is that these mustahiq can improve their standard of living so that they can become muzakki. Therefore, efforts need to be made by the government as the highest state institution to increase this productive zakat. According to Anugrah (2022), the relationship between philosophy and science that first emerged was philosophy and special sciences which were part of philosophy. Meanwhile, philosophy is the

mother of science so that all science can explain an abstraction/an ideal. Philosophy is unlimited, while science is still limited, so science can draw on parts of philosophy so that it is easily understood by humans. According to Arsi (2021) Rationalism is a philosophical ideology which states that reason is an important tool for gaining knowledge and gaining knowledge. If empiricism says that knowledge is obtained by experiencing empirical objects, then rationalism teaches that knowledge is obtained by thinking. The tools for thinking are logical rules or logical rules.

According to Ermagusti (2022) the knowledge obtained by humans is not perfect and complete knowledge. In this way, he concludes that no theory leads to truth or belief beyond what is known to be true. In his idea of Islamic renewal, which is often referred to as "Harun Nasution's breakthrough", he emphasized that the revival of Islam should not only be based on the sway of religious sentiment alone, but should also be based on deep, comprehensive and philosophical reflection. According to Faizi (2023) Philosophy is recognized as the mother of all knowledge (the mother of sciences) which is able to answer all questions and problems. Starting from problems of the universe, divinity, to problems in life. If viewed from epistemology, there are two strong philosophical schools in obtaining absolute and certain knowledge, namely rationalism and empiricism. These two schools have differences in seeking the truth of knowledge. The flow of rationalism is a priori (not dependent on sensory experience. According to this school, knowledge about the external world has been determined by the truth inherent in reason). Meanwhile, the flow of empiricism is a posteriori (knowing based on what is actually discovered through sensory experience).

According to Fahmi (2021), the dichotomy of science results in disharmony in the relationship between the divine dimension (theocentric) and the human dimension (anthropocentric).<sup>20</sup> One of the efforts to de-dichotomize<sup>21</sup> science is with what is called a scientific integration-interconnection approach, which seeks to combine sources of knowledge that come from from God (revelation) and those originating from humans (reason) or theoanthropocentric views. According to Fikri (2018), from Muhammad Abduh's thoughts and Descartes' rationalism, a common thread can be drawn, namely rationalism and Islamic understanding thought, both of which make a common thread drawn, namely rationalism and Islamic renewal thought, both of which become reason as a tool for reasoning about a truth.

According to Ismail (2020) Regarding human economic behavior which is related to the concept of human economics, namely *homoeconomicus*. There are two groups who view *homoeconomicus*, namely the first group who views that humans are basically rational in economics, and the second group views that *homoeconomicus* is not the only basic human characteristic, because humans are actually social (*madaniyyun bil tab'i*) and religious

According to Harjanti (2010), in this case, rationalism requires that legal language must be acceptable to reason because of its rationality, so that it can be understood, comprehended and can be implemented by the public or citizens of a country because the law itself is established so that it can be implemented.

According to Hastuti (2018), Rational Theology believes that knowledge about God and good and bad can be obtained with the power of reason. Therefore, thanking God before the revelation is mandatory. Apart from that, because reason can also know good and bad, everyone is obliged to do good things such as being honest, acting fairly and abandoning bad things such as lying and being blindly unjust. Meanwhile, in traditional theology, the human mind does not have any ability except knowing God an-sich. Meanwhile, the other three things can only be known through revealed information. Therefore, the issue of the good or bad value of an action cannot be determined by reason but must be determined by revelation. Lying, for example, is a bad act because revelation states it so.

According to Hidayat (2018), in the view of rationalism, material is obtained through the senses and then processed by reason so that it becomes knowledge, so rationalism makes reason the most important tool for gaining knowledge. Because the scientific paradigm is the principle of rationalism, the question arises within us, how to eliminate supernatural things. The rationalism paradigm clearly conflicts with Islam, because in Islam there are several objects that cannot be sensed with data, facts, observed and measurable, because religious sciences cannot be separated from the unseen.

According to Kholis (2017), in the article rationalism, Ibn Rushd's thinking is described through two main points of philosophy, namely: 1) regarding the relationship between reason and revelation, and 2) the postulates regarding the existence of God. These two main points are very important in Islamic philosophy, besides Ibn Rushd's criticisms of Al-Ghazali.

According to Leatima (2021), it is the obligation of the government or legal state to regulate the implementation of these Human Rights, which means guaranteeing their implementation, setting the boundaries for the sake of the public, nation and state interests. In fact, there is a tendency that for the sake of respecting the protection of human rights, the state's duty is only to maintain public order. This kind of concept is usually called the "Night Watchman State" (Nachwakerstaat). The state will not interfere in matters that are considered violations of human rights, such as the right of every person to struggle and compete in economic life. In this case, all members of society are allowed to compete in life based on the basic assumption that if each person is allowed to exercise their own human rights, society will prosper by itself.

According to Machamud (2011) Rationalism does not deny the value of experience, but rather experience is only seen as a type of stimulus for the mind. Therefore, this school of thought is that truth and error are located in ideas, and not in things. If truth means having ideas that correspond to or show reality, then truth can only exist in our minds and can only be obtained by reason alone. Late points of difference and similarity have contributed to the development of the philosophy of mathematics. Discourse and arguments related to the issue of mathematical ideas and objects from each empiricist camp have directly or indirectly contributed to the development of the philosophy of mathematics.

According to Masykur (2019), the main problem that arises from this way of thinking is regarding the criteria for knowing the truth of an idea that someone thinks is clear and can be believed. One idea may be clear and trustworthy, but that is not necessarily the case for person B. It is possible for person B to construct a knowledge system that is completely different from the knowledge system of person A, because person A uses another idea which for person A is a clear and clear principle. can be trusted. The main problem for rationalism is evaluating the truth of the premises it uses. In deductive reasoning, because all these premises are based on rational reasoning and are free from experience, this kind of evaluation cannot be carried out. Therefore, through rational reasoning, various kinds of knowledge about a particular object will be obtained without a consensus that can be accepted by all parties. In this case, rational thinking tends to be solipsistic and subjective.

This belief in reason is very clearly visible in the field of philosophy, namely in the form of a desire to construct a priori a broad and high-level system of rational decisions. The style of thinking that greatly deifies the ability of reason in philosophy is known as rationalism. According to Riyadi, the relationship between Descartes' theory of the truth of knowledge and the science of preaching is clearly inherent in being seen from the scientific methods used. This means that this theory is in line with the method of extracting the truth of the science of preaching which can be seen from the material, method and object of study. In da'wah science, extracting truth is based on sociological, anthropological and other scientific theories (according to Riyadi (2019)).

Paradigms and methods of children's education from the perspective of rationalism and empiricism. How a young human being or child is viewed, whether this is considered as a human being who is developing towards adulthood or as a small adult, will depend on the human philosophical perspective. All branches of PSDS philosophy principally boil down to basic issues regarding human essence, how humans come, live and leave life (According to Siddiq 2018).

The Buddhist research paradigm is a way of viewing the existence of reality, sources of knowledge, and methods used to obtain scientific truth. Analysis of reality must

be carried out based on four principles of reasoning, namely: the natural principle (dharmatā yukti), the principle of dependence (apekṣā yukti), the principle of causal efficiency (kāryakāraṇa yukti), and the principle of logical proof (upapattisādhana yukti). The results of the analysis of Buddhist texts show that the Buddhist research paradigm leads to empiricism because it uses direct observation and sensory experience to produce scientific truth. Buddha emphasized that his doctrine or teachings were not based on revelation (anussava), or on speculative reasoning (takkaṇapariyāhataṃ vīmaṃsānucaritaṃ), but were based on direct observation (jānaṃ passaṃ) (According to Setyoko 2023).

According to Syafikurahman (2019), rational theology believes that knowledge about God and good and bad can be obtained with the power of reason. Therefore, thanking God before the revelation is mandatory. Apart from that, because reason can also know good and bad, everyone is obliged to do good things such as being honest, acting fairly and abandoning bad things such as lying and being blindly unjust. Meanwhile, in traditional theology, the human mind does not have any ability except knowing God an-sich. Meanwhile, the other three things can only be known through revealed information. Therefore, the issue of the good or bad value of an action cannot be determined by reason but must be determined by revelation. Lying, for example, is a bad act because revelation states it so.

According to Qurrohman (2022), Kant presents a priori-synthetic decisions in the critique of pure reason in three main parts, namely transcendental aesthetic, transcendental analytic, and transcendental dialectic. According to Wasid (2013), the renewal thinking offered by Thaha Husain, as found in several of his works, is an effort to develop a critical-deconstructive thinking tradition with standards towards achieving a dynamic human civilization. To achieve this target, Thaha Husain always sees that Europe is more advanced in cultivating this critical mindset, so that Muslims, especially in Egypt, deserve to emulate the roles of the humanitarian civilization they built, if they want to progress to become a modern nation.

According to Yasid (2010) Islamic law is a force and source of creative-dynamic motivation to create binding rules for the journey of humanity. The emergence of a number of schools of Islamic law which have various styles according to the socio-cultural background in which they grow and develop shows the above tendencies. In the beginning, Islamic law was born naturally under the guidance of revelation carried directly by the Prophet Muhammad. Likewise, in the era of the Companions and Tabi'in, Islamic law grew and developed naturally through their instincts and instincts in absorbing the Divine Word and the Prophet's words. Practically during this period the birth of Islamic law was not motivated by heated debates among Islamic Jurists, both from the Friends and the Tabi'in.

## **D. Conclusion**

Rationalism is a philosophical school which states that truth can be obtained only through proof, logic and analysis of facts. In rationalism, knowledge is not obtained from human experience and the five senses. Every idea that emerges must be able to be assessed quantitatively, especially using mathematics. Rationalism also accepts every thought and physical form related to mechanics and laws. In rationalism, everything perceived by the five senses is unreliable. Nor is independence of mind thought to derive influence from natural law. Rationalism also accepts human existence, but rejects the perceptions and feelings that arise from it.

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