

PROCEEDINGS

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**“Prophetic Role of Sharia Knowledge
in Developing Social Justice”**



“Prophetic Role of Sharia Knowledge in Developing Social Justice”

BiCoShS
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1st Biennial Conference on Sharia and Social Studies; Konferensi Internasional Keilmuan Syari'ah dan Ilmu Sosial merupakan festival akademik dua tahunan Fakultas Syari'ah Universitas Islam Negeri Imam Bonjol Padang. Kegiatan ini ditujukan untuk menggali dan memahami kekayaan dan kearifan nusantara serta menenunkannya kembali menjadi mozaik keilmuan.

Tema Perdana Konferensi ini adalah Peran Profetik Keilmuan Syari'ah dalam Membangun Keadilan Sosial. Tema ini terinspirasi oleh kenyataan bahwa keilmuan syari'ah sepertinya masih belum kunjung keluar dari kungkungan paradigma teologis-normatif yang cenderung abai terhadap fakta-fakta sosial. Oleh karenanya, Keilmuan Syari'ah Teologis sejatinya membuka ruang dan menerima gejala sosial sebagai sebuah fakta kesyari'ahan yang hidup dalam masyarakat. Interaksi dan dialog keilmuan syari'ah dengan ilmu sosial secara intensif dan berkelanjutan menjadi agenda akademik terpenting dan mendesak dilakukan. Dalam kerangka akademik inilah kehadiran Keilmuan Syari'ah Profetik menjadi keniscayaan untuk meringkai tenunan tatanan sosial yang berkeadilan, berkemanusiaan, dan memiliki etos transendental.

Buku [Prosiding] ini merupakan kumpulan paper yang dipresentasikan oleh para akademisi dan peneliti dari berbagai latar belakang keilmuan dan institusi pada Konferensi Internasional Keilmuan Syari'ah dan Ilmu Sosial yang diselenggarakan Fakultas Syari'ah Universitas Islam Negeri Imam Bonjol Padang, 23 s/d 25 Agustus 2017. Mudah-mudahan pengetahuan yang termaktub dalam prosiding ini dapat memperdalam dan memperluas wawasan keilmuan, sekaligus menjadi etos dalam membangun budaya akademik.

Akhirnya, izinkan kami menghaturkan ucapan terima kasih untuk segala ide, gagasan, konsep, perspektif, partisipasi dan kerja keras akademik semua pihak atas terselenggaranya konferensi pertama tentang Keilmuan Syari'ah dan Ilmu Sosial di Indonesia; sehingga Keilmuan Syari'ah Profetik dapat dikembangkan, dan misi profetik yang dicita-citakan dapat tersampaikan. Amin.

Padang, 18 Agustus 2017
Penanggung Jawab

nurus shalihin

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Al-Quran and Humanity: A Study on Humanism behind the Stipulation of Verses about Crimes Based on the Perspective of Thematic Analytic Interpretation

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Abstract—Stigmatization on the imposition of maximum criminal penalties described in al-Qurân such as qishash for the accused of homicide, amputation of the hand for the robbery crime and the punishment of whip and rajm for the adultery case, are practically criticized and considered as crimes, evil, sadistic, inhuman, as well as against human rights. The judgments on "the Islamic laws" are likely negative due to the verdict of the maximum punishment. As a consequence, this results in apathetic leading to antipathy against Islam as a belief. Al-Qurân certifies that administering the maximum punishment like qishash is not purposed as taking revenge, releasing painful feeling or expressing hateful. The actions of the maximum punishment for crimes in Islam truthfully have principal aims and are not without paying attention on the sides of humanity, but keep focusing on the preventive actions for the guarantee of balance and sustainability of the social life among mankind. Humanism or the side of humanity is surely existed in every criminal action mentioned in al-Qurân.

Key Words: *al-qurân, crime, humanism, interpretation*

1. Introduction

The verses explaining about status, implementation and sanctions for actions involved in crimes and the messages about humanism behind the enforcement and the imposition are indeed found in many places contained in the verses of al-Qurân al-Karîm. Types of crimes in Islam mentioned in al-Qurân are murder, insult, adultery, allegation of adultery, theft, desertion, apostate, drunk and gambling. This research describes the actions categorized as crimes in al-Qurân and

the illustration of nuances, indications, and guidance on the elements of humanism and humanity behind the imposition of penalty for crimes systematically and consecutively. The limitation of spaces and time restrains the writer to focus on the study on only two types of crimes consisting of murder and insult.

2. Murder Crimes in Al-Qurân

The crime of murder in al-Qurân has been indicated in nine verses in different guides and contents. The guide of description is clear since it discusses the imposition of sanctions, both on the world and the hereafter. The meant guide include: *first*: the prohibition of committing homicide without legality of law mentioned in Q.S. al-An'âm: 151 dan Q.S. al-Isrâ: 33. *Second*: the obligation to carry out qishash to murderers by deliberating on principles of justice and stability as stated in Q.S. al-Baqarah: 178. *Third*, the penalty for unintentional murder crimes is called *diyat*, as stated in Q.S. an-Nisâ: 92. *Fourth*: the sanction on the hereafter for the murderer, as mentioned in Q.S. al-Mâidah: 32, Q.S. al-Furqân: 68 dan Q.S. an-Nisâ: 93. *Fifth*, the direct message of humanism in verses concerning behind the stipulation of qishash, as stated in Q.S. al-Baqarah: 179.

The first guide in relation to prohibition of committing murder without the legality of law, is stated in the Allah SWT words in al-An'âm: 151. The verse illustrates the virtuous obligation for every muslim and also the prohibition considered bad and evil (al-razy: 1412 H: 178). The demand of the obligation and the prohibition imposed to every muslim is actually emphasized on the utterance of wise and delicate words to make the muslims' heart and pulse voluntarily

accept it, using the word of "testament" (al-razy: 1412 H: 179). The testament has a function as guidelines for the people to do their religious activities, and as individual guidelines to well-behave (*aqidah*), live in a family and next generation, and socialize by protecting and ridding each other particularly on terms of economic interaction as well as a guarantee of a muslim demanding their rights. The guidelines are started from the faith and the belief in Allah SWT (quthub: 1412 H: 1229).

The demands in the form of orders which should be implemented in the testament form is (Al-Khathib: 1418: 83), *first*: well-behaving to parents. *Second*: Upholding justice and fairness in *mu'amalah* (social) transactions which utilize dosages and scales for the transactional tools. *Third*, being righteous to speak, and *fourth*: fulfilling the promise of Allah.

Meanwhile, the demand in the form of prohibition which should be stayed away includes, *first*: not associating a partner with Allah (*shirk*) as the god and this is the highest prohibition for every individual. *Second*: not forcedly getting rid of children life (murder) due to economic factors. *Third*: not committing evil-classified-actions in accordance with the perspective of *sharia* (Islamic law), both apparent and hidden. *Fourth*, not forcedly getting rid of the people life (murder) without the legality. *Fifth*, not devouring the wealth of orphans yet organizing it using legal ways according to *sharia*.

The demand of commands and prohibition in this verse is not a type of an arisen new law yet the type of the existed law and imposed to the previous coreligionists. The demand of the command and prohibition is a grand design of Islamic *sharia* and also an ideological identity considered as a determiner with other ideologies present in the *musyrik* community in that period. Murder actions are categorized into the highest level of crimes after doing *shirk* to Allah as the only god (al-hijazy: 1413 H: 680). Homicides are a type of prohibition which has a characteristic of an action as compilation for spiritual life. Al-Qur'an in the abovementioned verse states a word "*ta'al*" as profound comprehension to solely accept thing with no condition (as-sya'rawi: tt: 3983).

The second verse is Q.S. al-Isrâ: 33, stating the words of Allah SWT which still asserts the prohibition of murder without the legality principal and provision and

also explains the consequences of law accepted by the victim guardian using the existed legal consideration. The legality principle and provision is described in details by the verse stating more about that the parties in right to sue for execution are "guardians" in genetic relationship and descendants of the murder victim. The sue action is then charged to the judicative institution if the murder victim does not have "guardians". The "guardian" cannot do arbitrary actions to sue by a means of claiming for death penalty for two or more people if the murder victim is only one person (adz-dzumukhsyari: 1407 H: 664). This Islamic *sharia* subsequently became the determiner of local wisdom present in the pre-Islamic community (*jahiliyyah*) in the past because their habit to sue for execution exceeds from what it should be.

The second guide is the obligation of administering *qishash* to the murder perpetrator by deliberating on the principle of justice and stability stated in Q.S. al-Baqarah: 178. There were several types of punishment for the murderer before the presence of Islam. The Jewish was by *qishahs* while the Christian was by *diyot* and the pre-Islam Arabian was by suing the murder to the non-offender, avenged for putting to death of one or even more than ten lives from the offender's family, and or suing for revenge on a man or a free slave for the murder of a woman (adz-dzuhaili: 1418 H: 105). The acts of pre-Islam Arabian was subsequently amended by the Prophet's command in his hadith: "*al-muslimûna tatakafa' dimâuhum*" (Abu Daud: tt: 80). Islamic *sharia* is socialized in accordance with the principle of justice and equality on the middle of various sanctions for murders which were still existed in the period. The penalty of *qishahs* in Islam is classified as a middle class *sharia* compared with both samawi and non-samawi *sharia* beforehand.

The description asserted in this verse is also about the Islamic status and the faith of a murder offender. The Islamic capacity and the "faith" quality of the perpetrator are not out of tract considering the murder action committed intentionally. Ibn 'Abbas RA has provided three statement points of law in accordance with this verse (al-razy: 1420 H: 272), *first*: the *qishash* penalty is imposed to the intentional murder action and the offender is still classified as a person with "faith". *Second*: the relationship action mentioned in this verse is the relationship in Islam. *Third*: the

intentional murder action is categorized as "remission and grace from Allah to confirm more the faith status of the offender. Equality and justice implemented by al-Qur'an to do *qishahs* is analogized as a free man for a free man, a slave for a slave and a woman for a woman. This verse then becomes the legal argumentation for the murder perpetrator in groups with only one victim, which was administered by Umar bin Khaththab RA to execute seven men in Yaman due to killing a man. Ali also implemented the same penalty to *khawarij* people who committed murder in groups to Abdillah bin Khabbab (adz-dzuhaili: 1418 H: 105).

The third guide is the legal sanction for unintentional murder crimes called terminologically as *diyot* and this is explained in Q.S. an-Nisâ: 92 concerning the detailed description of penalties for unintended homicide to a muslim citizen and is a solution for unintentional murder cases in the Prophet Muhammad era.

The third pattern is the penalty for unintentional homicide act which is known as *diyot* and it is explained in the Koran surah An-Nisa: 92; that verses describes the detail explanation to the penalty for unintentional homicide act to Muslim and it contained solution to the unintentional homicide problem in the period of Prophet Mohammed. Sentence "*mâ kâna li mu'min an yaqtula mu'minan*" in the beginning of the verse is the expression of prohibition, illegality, inappropriateness to homicide act which is committed by a Muslim to his Muslim's brother, yet the condition out of the human's power is an exception (al-qasimy: 1418 H: 256). The meaning of the unintentional in this verse is "act without purpose and goal" (yahya: 1979: 301).

This verses also describes the detail of the penalty for unintentional homicide act to a Muslim citizen in the period of Prophet Mohammed Saw. Due to a past action 'Ayyash bin Abi Rabi'ah had killed a prophet shohabah and his name was al-Harith bin Zaid, he was convicted to be animism (jahiliyyah era) at that time. 'Ayyash later asked this problem to Prophet Mohammed SAW to seek a law solution and later the God sent His revelation to be the background of law in the determination of *diyot* in the case of homicide crime act (as-Samarqandy: tt: 326). The meaning of unintentional in this chapter is "act without purpose and goal" (yahya: 1979 M: 301). The penalty and consequence of unintentional homicide convict is the payment of *diyot* which is given

to the victim's heir and later can be used to fulfill their needs (awajy: 2006: 1299).

That verses has become the basic of homicide status decree into three categories (al-razy: 1420: 176), *first*: *al-'Amd* (intentional), *second*: *al-Khathba'* (wrong or unintentional) and *third*: *Syibh al-'Amd* (close to intentional). The first category is homicide act which has a purpose to make death due to injury or else. The second has two kinds which the purpose of the act is directed to the polytheist yet concerning to Muslim citizen and suspected to polytheist citizen due to their attribute. The last category is *Syibh al-'Amd* (close to intentional) is like hitting using a bat which the intention of the hit is light which not fatal but in reality it causes death.

The fourth pattern is afterlife penalty to the homicide convict which is signed in the Koran surah Al Maidah: 32, Al Furqon 68, and An Nisaa: 93. The first is surah Al Maidah: 32, concerning to the sentence *min ajli dzâlik* (so that) in this verse has shown the detail of *considerant* in the row of verses before this which conclude to a certain decision. *Considerant* of this verse is betrayal among the son of Adam in term of homicide of other human being, as well as dignity, holiness and glory due to the right of life for every human being (al-khathib: tt: 1092). The permanent damage which show up due to intentional homicide and hostility as well as long vengeance (al-razy: 1420 H: 343). The case of betrayal is later patented by Allah in the book of Torah in terms of revelation that must be done by them (as-samarqandy: tt: 385). Among those revelation is homicide crime act matter. Homicide crime act as well as damage that influence to social order of the society is pictured by Koran in term of *kuanamâ* (as if) by "conduct homicide act to all humankind." It means someone who commit homicide crime act intentionally and not based on formal jurisdiction reason such as *qishash* and not as a preventive act to systemic damage upon the earth, the status of the crime is the same as commit murder to all humankind (quthub: 1412 H 877). That analogy is believed to be clear, to the point, and severe penalty for the afterlife (at-thabary: 2000: 241).

The second verse which explains the fourth pattern is afterlife penalty to convict of homicide is surah Al Furqon: 68. This verses belongs to *Makkiyah* verse to answer the condition of polytheist who will

convert to Islam in Prophet Mohammed period. This polytheist felt that he/she was full of sin and he/she is worried of no mercy and forgiven from Allah SWT, and he/she asked this matter to Prophet Mohammed SAW. Allah SWT later sent the Koran Surah Al Furqon: 68 to answer the polytheist question and also as a good news that Allah SWT accept the repent of the repentant (at-thabary: 2000: 241). Post the revelation, the polytheist of Mecca stated that Mohammed suspected the polytheist, commit homicide and fornication will be sent to hell, and they had no good deed in Allah's side, then the next revelation mentioned *illā man tāba* (except for those who repent from Mecca people at-thabary: 2000: 241).

There are three important points revealed in this verse and can be used as believers variable, first there is no worship except to Allah, second: no commitment to homicide except for those who are allowed by jurisdiction reason, third, fornication is prohibited. Logical arguments to these three variables is, *tauhid* is *ushūl* (basic) of faith as well as distinctive factor between clear line, has strong stance and firm compared to the mystery, slipped and complex which is not strong upon the system and later on has no good effect of life. Homicide which is not based on jurisdiction condition and legal formal of sharia is a distinctive pattern between peaceful and prosperous social life with principle of human's respect compare to human who live in cave and jungle which is full of insecure and instill to do their activity and build something inside. Repent from fornication is a distinguisher between pure life which is wanted by all mankind and get rid of animal side compare to the mingle of sex organ which aim is contradictory to give birth and self respect as well as standard of life which promote masculinity and feminists.

The third verse in the explanation of afterlife penalty is the revelation in Koran surah an-Nisā: 93 which states the quality of sin and severe penalty for those who commit intentional homicide. Homicide crime act is categorized as the highest criminal act in Islam therefore the penalty takes place in the present and after life. Penalty at the present is already mentioned in the interpretation and explanation in the previous verses, meanwhile; the penalty of the afterlife is also described in this verse. The effect which is shown of this homicide crime is classified as highest criminal act and for the convict is suffered by the great penalty.

Intentional crime act or losing one's life with no legal jurisdiction procedure, the penalty is *Jahannam* (hell) and they are eternal inside and only Allah who knows the limit of the penalty. They also receive the wrath of Allah because of their sin and will be condemned of Allah's blessing, and they will be rewarded by severe punishment and penalty (thanthawi: tt: 261). There are four classifications for the sinner mentioned in this verse, namely *Jahannam*, wrath of Allah SWT, condemned of Allah SWT, and punishment and penalty. If we notice further the law material, we can be sure that these four classification is afterlife penalty promised by Allah, except the second and third classification which are likely obtained in this present life.

This verse carries four categories of stern warning and promise for those who commit a murder; Hell, Allah's anger, curse, and punishment. When we take consideration on this, these four categories are included into hereafter tribulation as what has promised by Allah, except for the second and the third categories.

The fifth guide is a message of humanism based on a verse of *qishash* determination, as stated in Q.S. Al-Baqarah: 179, "And there is for you in legal retribution (saving of) life, O you (people) of understanding, that you may become righteous". In this verse, Allah commanded the law of equality and life among human beings. Arab tribes during the time of *jahiliyah* forbade referral of the suspect into the victim relatives due to the fear of decreasing amount of their clan. Therefore, Allah stated, *fi al-qishāshi hayāt* which means "the member of the clan will grow if they reject it" (al-ashfahani: 1999: 381) because of the absence of murder and victim. *Qishash* is preventive action toward the same deed to other people (Ibn 'Ashur: 1984: 145) but this is the fairest mechanism (asy-syinqithy: 1995: 32). Focus of the explanation and application of this verse based on *nash*; *yā ulil albab* as the guide to understand, reflect, and implement *qishash* law by those who believe, do goods, smart, and be honest (thanthawi: tt 373).

3. Humanist Messages behind the Verses Determination of Penal Murder

Maximum punishment cited in al-Qurān is related to hostility, through system or through wealth and ownership, under various punishment like *hudd*,

qishash and *ta'dzīr* with the strong and thorough implementation toward Moslem community in Islam countries. In Q.S. al-An'ām: 151 there is a humanist message for each people to affirm people's humanity which is highlighted in al-Qurān in imposing claim and prohibition. This verse uses the word "instructed" or in Bahasa Indonesia *wasiat*, it is form of a very polite diction, humanist side from The Creator to His people in order to force them to be faithful in ordering all that is right and prohibit all that is wrong.

The second verse figures out how Islam concern on nurturing life as a main part in keeping the viability of the generation. Allah does appreciate, honor, respect, and glorify all His creatures. It only happens in one condition, without intentionally murder one's life. Likewise, in the case of depriving soul, it could only take not more than his/her life in turn. The justice principle must be prioritized as a preventive action of the similar cases which gives deterrent effect.

In the third verse, Q.S. al-Baqarah: 178, it is more instructive for the command media that actually leads to the Moslem, however the implementation will be different where the judiciary rights (judge) as *syiar* and control for any negligence judiciary. Murder for murder is a simple conclusion from the above analogy. This is a form of humanity and humanism that is highlighted and proposed by al-Qurān in different guides from the previous congregation. Therefore the justification claim for Islam has additional argument with *syari'ah* cited in al-Qurān as the perfecting *syari'ah* than ever before. The alternative solution is bringing the murder together with his/her murdered relative as one way to avoid social problem or revenge that could affect social order.

The third verse, Q.S. an-Nisā: 92, focus on the explanation of the amount of *diyat* (blood money) that must be paid to the murdered family under unintentionally categorization. The amount of *diyat* paid to the murdered family under intentionally or unintentionally categorization is an obvious and valid cue that since the Prophet era shows how precious a life is. It will affect murder's economy and social life, as he/she will not be able to pay that *diyat*. *Kifarat* or ransom is an obligation after his/her crime. Free a slave is a reward of like for taking out the slavery status of a man. However, in this modern era, we could not find any slave then it encourages people to use second

alternative that is fasting for two months. The murder could take him out of lust and pleasure then focus on doing positive things.

Life is right of everyone. Intentional murder is categorized as the removal of everyone's rights. The punishment given could not amend their threats in the judgment day. *Qishash* is actually an equal retaliation. Therefore this verse would not state that *qishash* is all about life because the implementation of *qishash* is taking one's life. However, *qishash* prosecution is a warranty for the murder and the murdered. A person who is going to murder hopefully thwarts his crime because of the real consequence that is *qishash*.

4. Conclusion

The implementation of *qishash* is a preventive action that aims at maintaining sustainability of life and social life of both murder and murdered. It is not about taking advantage of compensation (*diyat*). Thus, it is clear that life and death of human are honored and respected. Murder is an action that could not be tolerated and it deserve to get countermeasure in the world and hereafter.

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Method of *Al-Qawa'id Al-Fiqhiyyat* Development

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Abstrak – *Al-Qawa'id al-Fiqhiyyat* constitutes one of the 'tools' to understand, find and apply Islamic law in micro and macro life, especially in which related to worship, mu'amalah and so forth. Therefore, its existence is strongly necessary in the development of Islamic law in responding the various challenges of eras. Accordingly, Al-Suyuthi (1996) stated in *muqaddimah* his monumental book of '*al-al-asybah wa al-nazhair*' that *Al-Qawa'id al-Fiqhiyyat* is a great science that can provide an understanding of the nature of fiqh, the original source of quotation, and its secrets. Through the knowledge, one is expected to have more detailed understanding about fiqh and able to bridge and create law (*al-takhri al-ahkam*) and legal istinbath, both written and unwritten law (Syafe'i, 1997).

Key Words:


1. Introduction

Due to the importance of *Al-Qawa'id al-Fiqhiyyat* science, there are many scholars of the schools of thought (madzhab) attempted to make in-dept analysis through compiling various books related to *Al-Qawa'id al-Fiqhiyyat*. Nevertheless, the books compiled by the scholars of madzhab only cover descriptive rules, the basis for making rules, branches, and kinds of both *muttafaq* and *mukhtalaf* rules. On the other hand, there are not so many books on the methodology of *Al-Qawa'id al-Fiqhiyyat* development. The absence of the historical context of *Al-Qawa'id al-Fiqhiyyat*, of course, will be an obstacle in 'countering' Josept Schacht analysis which stated that the legal rules composed by the scholars of madzhab are actually influenced by the legal rules of Roman. The statement is certainly very ironic and contrary to the 'assumptions' of Muslims that the legal rules are the original product of the scholars of madzhab.

Sementara itu, upaya penelusuran dan penggalian metodologi *Al-Qawa'id al-Fiqhiyyat* belum dilakukan secara 'serius'. Padahal, begitu *urgent* nya karena berhubungan secara signifikan guna memahami paradigma yang komprehensif dan pengembangan model lebih lanjut tentang *Al-Qawa'id al-Fiqhiyyat*. Jika dihubungkan dengan konteks kekinian yang relatif lebih modern, maka pengembangan *Al-Qawa'id al-Fiqhiyyat* tidak saja dijadikan sebagai 'wacana' pergumulan kalangan para ulama madzhab, melainkan juga dapat dijadikan sebagai landasan hukum bagi upaya melakukan perubahan social (*social engginering*).

In addition, searching and exploring the methodology of *Al-Qawa'id al-Fiqhiyyat* has not been seriously done. In fact, *Al-Qawa'id al-Fiqhiyyat* is very urgent due to its significance to understand the comprehensive paradigm and the development of a further model of *Al-Qawa'id al-Fiqhiyyat*. If related to modern relative contexts, the development of *Al-Qawa'id al-Fiqhiyyat* is not only used as a struggle of 'discourse' among the scholars of madzhab, but also used as the legal basis for the effort of social engineering.

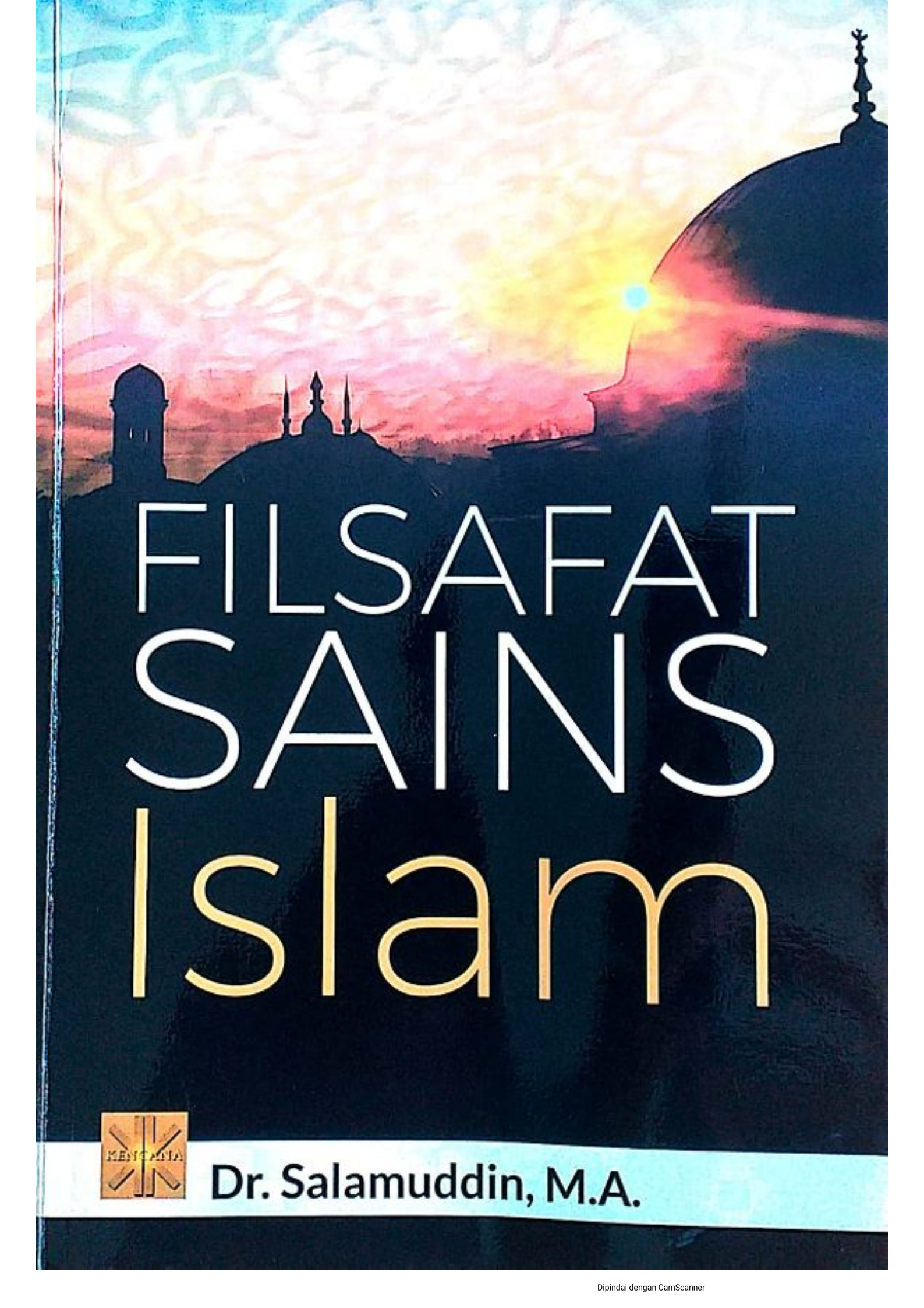
This paper attempts to elaborate the response to Josept Schacht's thesis by using the Islamic Social History approach developed at the time of the rules of Islamic law formulation by Islamic scholars. This paper departs from a theory of thought stated by Anton Baker, that a person's idea is always influenced by the surrounding living situation. Therefore, an idea is usually the result of a growing and developing historical process with together with its challenges. Moreover, in understanding one's thinking, it is necessary to trace his background of the socio-political situation and the developing intellectual discourse in the society in which he was born and grew up (Baker, 1990).



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Sanksi Pelanggaran Pasal 113 Undang-Undang Nomor 28 Tahun 2014 tentang Hak Cipta, sebagaimana yang telah diatur dan diubah dari Undang-Undang Nomor 19 Tahun 2002, bahwa:

Kutipan Pasal 113

- (1) Setiap Orang yang dengan tanpa hak melakukan pelanggaran hak ekonomi sebagaimana dimaksud dalam Pasal 9 ayat (1) huruf i untuk Penggunaan Secara Komersial dipidana dengan pidana penjara paling lama 1 (satu) tahun dan/atau pidana denda paling banyak Rp100.000.000,- (seratus juta rupiah).
- (2) Setiap Orang yang dengan tanpa hak dan/atau tanpa izin Pencipta atau pemegang Hak Cipta melakukan pelanggaran hak ekonomi Pencipta sebagaimana dimaksud dalam Pasal 9 ayat (1) huruf c, huruf d, huruf f, dan/atau huruf h untuk Penggunaan Secara Komersial dipidana dengan pidana penjara paling lama 3 (tiga) tahun dan/atau pidana denda paling banyak Rp500.000.000,- (lima ratus juta rupiah).
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INDONESIA

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Pendahuluan

Buku berjudul *Filsafat Sains Islam* disusun sebagai bahan rujukan bagi mahasiswa khususnya dan umat Islam umumnya terkait diskursus tentang ontologi, epistemologi, dan aksiologi sains menurut Islam.

Pertanyaan apa sains, bagaimana meraih sains dan untuk apa sains diurai secara detail sebagai upaya menjelaskan bahwa kemajuan sains modern adalah hasil kerja sama umat manusia dan tidak bisa diklaim capaian sepihak oleh bangsa mana pun. Sumbangsih umat Islam dalam bidang ini tercatat dalam sejarah dan dengan mudah dapat dilacak dalam referensi-referensi otoritatif.

Terdapatnya perbedaan dalam melihat sains disebabkan perspektif yang berbeda sesuai filsafat nilai yang dianut oleh para ilmuwan. Ilmuwan Islam berpandangan bahwa landasan pengembangan sains adalah tauhid yang sarat nilai-nilai ketuhanan, sementara “Barat” berangkat dari filsafat materialisme yang bebas nilai.

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Wassalam

Medan, Agustus 2020

Dr. Salamuddin, M.A.



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