

Contribution Of Modern Science On Emanationisme Based On Islamic Education Philosophical Perspective

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Abstract

The theory of emanation wants to prove the existence of the oneness of God in order to avoid polytheism because the existence of what exists is an emanation from God. The concept developed in philosophy is that nature which is taaddud, is not associated with the manifestation of God as in the manifestation of matter. For Muslim philosophers, the qadim of God does not follow the qadim of nature because it is considered new. Even if it is considered a qadim, this nature is the emanation of reason or mumkinul maujud, which Al-Farabi developed because God is not a species. The emanation developed by Muslim philosophy is oriented towards creation ex nihilo that everything that exists is manifested from that which exists only that its radiance cannot be compared to light and its rays. Modern science is human dependence on the fulfillment of desires, of course, it will give birth to attitude to form a godly character that can respond to contemporary phenomena to establish the belief that something exists because some hold things that are not qadim like God's qadim.

Keywords: Contribution, Science, Modern, Emanation, Philosophy.

A. Introduction

In Islamic philosophy, the truth of reason should not be contradicted with the truth of revelation. Likewise, philosophical truth is a family that can be combined with revealed truth to find the point of truth. However, in some conditions, both should take their own way to justify their argument. To face the development of the era, emanationism becomes the standardisation of the origin of natural events He created. Islamic scholars in the past were very enthusiastic to analyse natural events based on dalil naqli approach instead of theory formulated through reasoning or scientific approach

which is usually contradicted with Alquran¹.

The philosophers tried to answer the process of the occurrence of the universe that gave birth to the theory of emanation. Scientists are also persistent in conducting experiments and research. Discussion among philosophers about the creation of nature raises various questions, for example, where everything comes from and whether nature is qadim (azali) as emphasized by Aristotle, or Muhdas (created from nothing). From a series of questions, some of them answered that nature was created and not qadim, but the different half, as stated by

Plato, states that the qadim has an interpretation so that to acknowledge the greatness of the almighty, meaning that God can manage it. And others believed that creation is part of the sequence of events through alfad as an emanation from God as proposed by Plotinus.²

Philosophers believed that emanation does not occupy space and time. Emanation is located at the top so that it can control space and time, which refer to the world of objects. Nature is formed based on its eternity consisting of time while the energy works for the universe. The emergence of the theory of emanation should answer the debate of the creation of nature among Islamic philosophers.

In Islamic philosophy, the disclaimer of the oneness of Allah SWT is defined not as material or sub-material because God is not categorized as nature. However, God can be categorized as the first truth and the single truth because of His uniqueness. God can only be attributed with negative naming like has no shape, has no quantity, cannot be divided, and has no appearance. The naming shows differences between the creator and creations.

The emanation cannot be separated from the creation of nature, leading to various speculation about it, like some believe that nature either existed by itself or exists because it was held. Emanation in Western concepts is different from Islamic concepts. For the West, the material appears from radiance. It probably leads it different from the Islamic perspective, which believes that the existence of material is caused by

direct and indirect diversities. Muslim philosophers believe that nature is made diverse because God does not want to be connotated with any material for His perfection.³

The Greek philosophers believe that God is not the creator but the first activator of events. God can create thus, He can dispart but cannot be disparted. The developing beings are referred to as the tenth sense. The senses are limited to ten because there are only nine stars that represent one sense in each planate.⁴

It is undeniable that the development of Western science cannot be separated from the contribution of Islamic science. Moslem scientists have understood many knowledge and technologies which they took as a life philosophy. Moslem philosophers were the pioneers of modern science because they could change disruptive into constructive in building civilization. Thus, modern science is widely open to Islamic philosophy studies. It can be found in the emanation theory which was developed by Moslem philosophers who tried to interpret Kauny's verses describing the universe.

The essence of the theory aims to the right the aqidah to unite the Moslems with traditional and rational fanaticisms to remove dichotomy in justifying an understanding. The essence of emanation theory developed by the Western aimed to see the process of the occurrence of nature from nothing to being, while the Moslem philosophers developed the theory because there are many verses in the Qur'an explaining the creation of heaven and the earth⁵.

The modern science developed by the Western is not a new theory because Islamic philosophy extensively discusses the creation of nature based on the arguments of the Qur'an. The modern science aims to confirm God's words, not to debate them. Emanation in Islamic philosophy refers to the concept of tauhid which based on the fundamental rules. The Greek philosophers explained its existence dynamically differently based on the level of transformation it experienced⁶.

B. Method

It is library research that discusses the relevant material consisting of information and documentation from journals and books as the main data. The philosophical approach is unseparated from the study to discuss emanation from an Islamic philosophical perspective. Data obtained in the study were used as references in elaborating a conclusion. Data were analyzed to get the meaning of the problem investigated in the study. We used a qualitative descriptive approach to make the discussion more focused and to synthesize the complexity of the discussion. The analysis was conducted by mapping data we obtained from various references.

C. Findings and Discussion

1. Natural Events based on the Philosophers' Studies

The natural events can be read in Moslem's main guidances, Alquran and Al Hadits without detailed explanation. It is even much more simple as Allah SWT

said that if He wants to create something, He only needs to say *كن فيكن* (Be, than be). However, according to the Islamic expert philosophers, the word of *كُنْ* including the part of the word of Allah swt is shown in the word *شيء* (theory) beyond words *لا شيء* (minus), because His creation is not qadim while the natural structure of because what is created is part of what is not qadim, while the innate structure that is created is integrated with the part that can be witnessed.⁷

Related to the creation of Adam as, Allah SWT stated that he was not accidentally created but he was created from *تراب* (dust), and transformed to *صلصل* dry (clay), and at the final stage, it was blown with spirit. Thus, the creation of Adam underwent a long process. Thus, the Qur'an does not want us to passively face the natural events, yet we should analyze them.⁸

Basically, the chain of philosophical ideas from Greece to Muslim thinkers started from the translation into Arabic. Greek ideas were largely influential, especially Plato, Aristotle and Plotinus who were alive in the Middle Ages with their emanation ideas stating that the creation of the natural world that is from the first. Then, the sense is kind-heartedly not in a state of compulsion to think of itself and to think of the former. Next comes out the abundant nature or material souls.

The shift of moslem philosophy to western philosophy happened when they started to study the existence of God as the creator. The main basis is that God is not the creator but the motivator which drives the movement. Such

argumentation denies the existence of the driver to avoid the idea that this nature is not something new. The second basis is that the creator is uncountable so it leads to the interpretation of العقل الاول (first sense), then النفس الكلية (the whole soul) then الحيول الاول (the first object) while the creation can be separated from the creator. So all al-Mutakallimin believed that Allah SWT as the creator, automatically can realize the absence of real existence.⁹

The etymology of emanation is derived from English, emanation, and in Arabic, الفيد. Emanation is defined as the understanding that there is a realization that is radiated to the creation leading to the idea that Allah SWT exists from existing material created duo to His power. According to Al-Kindi's view, الواحد الحق can only be referred to God because His essence cannot be equated to the creature. Probably the naming is different due to the use of metaphor, but basically, it can not be equalized with the creature He creates. The substance of the oneness shows that there is no external factor supporting it because of the inability to tolerate time and space. Other essences cannot be equated to God because it has no الكل and الجز that can be divided from existing parts.

The correlation between tGod and His creations is referred as الابداع, which is the consequence of the beginning so that it is impossible to exist if nothing is creating it. الابداع is a part of الخلق which from nothing to exist because God is the regulator because He is the creator. Furthermore, al-Khindi stated الواحد الحق showing the power of God over

His creature; thus parts disintegrated in it will disappear because they are not part of God.¹⁰

Emanation theory is also called the theory of order of existence. Emanation theory states that something new is considered a creation in al-Farabi's view (the one), which is the first existence which is the only one as it emerges the arising of causes from the cause in totality, of course, is inevitable, independent, eternal, and does not arise because of causes, immaterial, has no partners and counterparts, and cannot be influenced by finite existence. And it is difficult to accept that these diverse creations are not grouped or indirectly do not touch the creator's impression. So that he argued that natural events are caused by the first sense which can radiate other senses. Thus, natural diversity is impossible to start from a creator, but it is radiated from the sense source.¹¹

In al-Farabi's view, something delivered scientifically, something not from the One because God knows its essence, can be considered as the basic structure of the existence of something. Faith_functions to strengthen knowing everything. God's willingness strengthens his position to shift as the creator because He is from not exist to exist so He can realize existence because the driver function shifts to the creator function. Because of the emission factor, everything comes naturally. Al-Farabi tries to argue that It is multiple because a single factor is related with radiation. God has no comparison, due to His perfectionism so that_interest does not pply to others.in other words, God's

essence is ultimately different from His creature as that the natural event is radiance from the One.

Al-Farabi stated that the first being or the One is considered as the first cause of everything or the overflow from the One. And the first overflowing being is the first sense. The one created by God is only one so that God has no multiple meanings. This is the purest tauhid according to al-Farabi.¹²

Based on the العقل الاولي from al-Farabi's perspective, the first sky appears in ممكن الوجود and its characteristics is assumed as the second sky so that العقل الثاني, emerges, then its existence is found because it thinks about itself so that comes a part of it called (السماء الاولي). Based on both objects, materials and their existence, some creatures are radiated between their essences and meanings. It is usually referred as soul and heaven.

Then العقل الثاني, which thinks about its being, results in the third sense,

which think about itself and results in permanent stars ((الكواكب الثابتة)) which has similar method and events with العقل الاولي. From the shine, ten intelligences and nine skies. The tenth and the last intelligence brings the mortal world together with their intelligences where souls can flow some components. While العقل العاشر based on its position, it must exist because God can go through the creature's soul as their faith because it must exist ممكن الوجود to be born together with the representative of Its creature.

It can be assumed that senses can be divided into ten categories, and the nine categories in other parts can adapt to the interaction pattern in nature to manage life on earth. Because each sense handles one planet, Al-Farabi can be considered to need the existing senses to elaborate on the planet based on the modern science¹³

Al-Farabi's Emanation Table

(Subjects) Sense Levels	Characteristics	Thinking about		Note
		Allah as wajibul wujud, the outputs are	He as the Mukmin al- Wujud The Outputs are	
I	ممكن الوجود	العقل الاول	First Sky	Each sense has authority on the planet. The weakness of sense X removes its shine
II	ممكن الوجود	العقل الثاني	Stars	
III	ممكن الوجود	العقل الثالث	Saturn	
IV	ممكن الوجود	العقل الرابع	Jupiter	
V	ممكن الوجود	العقل الخامس	Mars	
VI	ممكن الوجود	العقل السادس	Sun	
VII	ممكن الوجود	العقل السابع	Venus	
VIII	ممكن الوجود	العقل الثامن	Mercury	

IX	ممکن الوجود	العقل التاسع	Moon, earth, soul, and material	
X	ممکن الوجود	العقل العاشر	Air, fire, water, and soil	

The table above shows that souls have similarities. They are personal thinking on the creator. The existence of the first sense can be categorised as the main discussion of thinking which is the material of God and senses. There are possibly two kinds of ideas as the must in His being to find the next senses.

Al-Farabi mentioned six phases of the beginning of the birth of nature. The first was the first cause that is Allah swt (the highest), and there are no similarities on His function and position because He is the being that causes others. Secondly, (many causes), group of senses and each sense has a role in creating objects in the sky. It is mentioned that the first sense comes from Allah swt, then the second sense was born. Similar sequences happen until the last sense (angel or soul). The third was the al-fa'al, that is, the end of al-tsawani (the tenth) here, Saint Jibril appears that is also called ruh al-qudus, which connects God and His creature. The fourth was the fifth soul, which is the forms, and the last is مادة. The last is also not a jism but found in humans, animals, and plants.¹⁴

It can be said that al-Farabi, in his philosophy, wanted to compromise Greek philosophy with Islamic teachings, so when used as a primary reference, it will be found that the words of Allah and the Sunnah of the Prophet have alluded to issues and are related to al-Farabi's philosophy, for example his emanation

philosophy which is quoted from neoplatonism theory, natural events are caused by the emission of a supreme being. But that does not mean this natural diversity started from God as an abundant substance.

From العقل الاول then there is a radiance in which there are various abilities and incidental events to actual diversity to find the reality. This is supported by the word of Allah swt as the creator of this nature; الله الذي خلق السموات والارض (He is Allah who created the heaven and the earth). This statement explains the unity of God and the divinity of His substance which are maintained and the purity of tauhid which is maintained while preventing polytheism.¹⁵

Al-Farabi strongly disagrees with the existence of an eternal mini universe, indicating that this nature does not exist by itself, so it requires a cause that represents its existence to strengthen that it exists because there is something that holds it, and its existence does not come by itself because there is something starting its existence, but it takes stages. However, that nature is qadim does not mean that no one started, but it means that it existed in the past, so it means that nature was not created.

The concept of al-Farabi's emanation is in line with that developed by Muslim philosopher

Ibn Al-Rusydi arguing that nature must be strongly supported to harmonize the verses of the Qur'an and that the existence of nature as created is certainly not the same as the existence of God as the creator in terms of form and essence. The existence of God is not born from the existence of nature. In line with that, al-Ghazali stated that nature is not an integral part of God, so both cannot be equated.

Al-Gazali is highly concerned about the problem of this natural order as the issue of qadim nature has very serious implications for the existence of one's monotheism. If nature is qadim, it can imply that God is two. And this leads to a shirk.¹⁶

In philosophy, Al-Gazali does not agree with the doctrine of saying that there is an eternal other than Allah. The form of God is an eternal event that cannot be made into a sect because of its oneness and cannot match and imitate the oneness of other creatures. Only, this immortality becomes a magnet for the radiance of creation. It is undeniable that al-Razi commented on this statement by arguing that God as the initial material is certainly very eternal or commonly termed existence الجوهر القديم heading to الحويل المطلق because it no longer divides and cannot be divided into other parts.¹⁷

Al-Ghazali, in refuting the qadim of nature, stated that God's qadim had strengthened the existence of nature as creation when a time was a real being, the certainty of his will that the non-existence of creation was in the lowest

position, which also strengthened the existence of this nature, starting where nature naturally actually materialize. God's irdah has existed since the beginning of the existence of this nature at times determined by irdah.¹⁸

Al-Razi believed that there are two that are eternal, namely Allah as the creator and the soul of humans, some are developing, and some are not massive between matter and non-material that occupy mass and place. The theory that suggests going from nothing to being is an old statement that developed. The eternity of nature cannot be equated with the qadim of God as a creator. The qadim of creation is, of course, composed of the Jauhar which is attributed as new because it has pre-existing materials.

Regarding the existence of nature as creation, al-Razi is more likely to understand it as the initial material that remains qadim, and the material in it can be considered as something new but not qadim because it is not the initial material. He further said that the existence of nature only from nothing exists, which is only composed of fire, air, earth, and water, and its material sources have existed since the beginning of time. In a different concept, if nature is created by the almighty who comes from nothing, then nature is bound by the creation of something that does not exist as a form of diversion from activities as usual and moves quickly.¹⁹

To defend the argument put forward by al-Razi about the existence of nature as initial material, there are two reasons, first, the creator and the created are inseparable. The impermanent nature

was created from the eternal creator so that the impact of the immortality of nature becomes eternal. Second, the theory of nothingness coming into existence, for al-Razi, can be a starting material because its existence has existed since the time of azali.

If nature is eternal, then the material that surrounds it is also eternal because it occupies space and time so that the whole is eternal. An abstraction that defines space and time, of course, the consequences can be said to be new. Of course, al-Razi's opinion above is different from Aristotle's that the meaning of space and time can be equated to occupying space and time. This perspective will trigger the appearance of a divided space (المعنى الجزعى) can also trigger the emergence of free and open space (المعنى الكلى).²⁰

The free space is accessible, and the space inside is not free. Space can't exist if no one holds it up and did not mean to be in it. Particularism occupies space but is bound because there is something in it. However, that form occurs because there is no space that occupies it like an object. al-Razi considers that if the body desires space, then space is needed. However, space can be realized if there is no desire for form. Due to its universality, it can be said to be empty or empty space. In philosophical terms, it is said الخلاء and al-Razi named it an eternal place.

The difference between attainable and unreachable time or the substantive eternity of time can certainly move towards perfection and take on a role and be named جوهر يجرى so that it

can adapt to time constraints. The motion of the planets, stars, and sun is limited because it is not eternal in the movement of time. However, it cannot be said to be eternal because the nature of nature is very limited. The objects that surround it are named موجود because it was created by Allah swt. For al-Razi, the absolutism of time has appeared with the limitations of time and is limited by the shift of the earth around it.²¹

To defend the opinion of the philosophers above, they put forward an argument that objects that have limitations certainly cannot follow the qadim of nature because the parable supposes that God is qadim, existed before this nature, then the existence of this nature has not come out of it, if nature happened (موجود) there must be a cause for its existence (مرجح). is the essence of reason, so that Ibn Sina reveals that its existence is not as high as a substance that can emit reason, so that material substance can be considered to have a high horizon which is essentially the same as النفس

In the context of creation, Ibn Sina mentions the positive nature of God, namely, not evil deeds. Normal thinking is perfection and a high level of thinking so that the theory of emanation can exist. by His grace. It divides form into واجب (must exist) and ممكن الوجود (can not exist). This nature is born, which is obligatory al-wujud which is preceded by time.²²

Muslim philosophers argue about emanation to maintain the monotheism of God and his majesty. The reasons put forward regarding these

arguments must be in accordance with the opinion that is accepted by the mind that only through delegation to know the oneness of Allah, Allah swt considers his qadim. For example, the sun radiates light through light rays. Logically, God is bound by space and time if not based on the mechanism because God has the nature of ultimate truth that cannot be equated with creation.

Ibn Sina's wish to purify the issue of divinity through emanation received serious attention because this issue could lead to a distortion of the creed because he considered religion to be part of God's majesty. In contrast to al-Ghazali, who did not agree with Ibn Sina's ideas. For him, the eternal nature is part of shirk, and God cannot be made of parts, and it is impossible for the resurrection of the body in the hereafter.²³

2. Modern Science in Emanation Theory from the Perspective of Islamic Philosophy

Ibn Rushdi's argument, which is strengthened by the view of the Qur'an, states that before the universe came into being, there was already water الماء as the initial creation as the word of Allah swt *وجعلنا من الماء كل شئ حي* (all creation comes from water). Argumentasi tersebut meniadakan pandangan bahwa alam diciptakan dari tiada menjadi ada. This context is very scientific because most chemical practices require water which is a basic element for the survival of all living things, including plants as well as part of the natural creation process.²⁴

The Word of Allah swt only explains the creation of the universe globally, whether it was created from

nothing into existence or from the other way around. Science states that the existence of nature originates from non-existence and does not exist because of the existence of others. While the philosophy of emanation states the existence of nature because it has existed before it. So speculative thinking is difficult to accept because it is difficult to test its truth empirically experimentally when compared to Islamic philosophers.²⁵

Al-Farabi only suspected that its creation originated from the process of dispersal *العقل الاول* as mandatory existence, such as planets that revolve according to the rules meet at the same point. Al-Farabi's view is no different from the big bang concept, which was the subject of study in the Middle Ages. The theory which states that the cosmos was originally one before exploding seems to be in line with the Qur'an, which states that at the time of uniting, the universe was part of an integrated whole, becoming *رتفا* usually referred to as an indivisible unit. The existence of a big bang makes creation or nature unify.²⁶

Muslim philosophers argue that 14 centuries ago, the theory of the big bang was put forward by the Qur'an as Allah swt said in the Qur'an; *أن السموات و الأرض كانتا رتفا ففتقناهما* (Before, the heavens and the earth merged and then separated). The word of Allah swt was then developed and formulated the big bang theory, which leads to a lump consisting of neutrons because the electrons of the atom are a single unit of protons forming neutrons, and then no electric repulsion from each proton is found. Of course, this

starts in a space where there is a lump, but no starting point is found so that it can become a powerful explosion that can emit a scattering of material points in the universe.²⁷

Al-Baiquni considers that the emergence of billions of cosmologies that expand in the universe will strengthen the Qur'an: *وانا لموسعون* about the power of God in uniting. For him, science can be trusted or not trusted to support the theory of the Qur'an. For Edwin Hubble, the movement of light not close to each other indicates the speed of galaxies that make distance from each other. At first, it merged and then expanded to take on the role of each galaxy. Inevitably cosmologists with the theory of nothing into existence they carry out experimental empirical research that has energy due to the bound shock that can give birth to such a strong singularity.

The support of traditional theologians for the modern concept of the big bang theory is one of speculation without being based on experimental empirical data. They try hard to uncover the meaning of the verse *كن فيكن* written in Al-Qur'an, that when Allah wills to create something, it is enough with words only. The rule of nature developed by Muslim philosophy contributes to modern science developed by the West. The qadim of nature follows the times, but its creations are always being renewed. So the eternity of nature must be based on the eternity of God because it is the emanation of his oneness.²⁸

In Plank's era, the universe was so dense and hot that particles could not

be distinguished. The role of quantum phenomena is so important that none of our current theories can explain the structure of the universe. The quantum wavelength and the total mass of the universe at that time were the same lengths as the radius of the universe, so all processes at that time were controlled by various random processes and quantum physics statistics..

The big bang theory is very accurate and can measure time and space. It is formulated as $T = 0$ that all previous time has no meaning, just as all temperatures are below absolute temperature. However, after the big bang, the most powerful particle Collider machine in the world began to operate smoothly in order to achieve a creation process that gave birth to a conducive atmosphere that began with the development of the big bang and was strongly suspected because it was driven by the existence of the universe.²⁹

International scientists in the European Organization for Nuclear Research (CERN) tried to use very sophisticated equipment to collide two beams of particles at speeds close to the speed of light so that conditions, as proposed after the big bang, can be recreated through analysis of uniformly strong particles. They hope to unravel many of the secrets of physics. Modern and answer questions about the universe and its ins and outs.

The conception of modern science in the theory of emanation certainly cannot be equated in the radiance of God to his creatures, especially associating creatures with

khaliq because it can trigger a shift in belief. Harmful natural phenomena for humans are not caused by the radiance of God. Emanation is not to manipulate the will of God so that humans can do various ways to achieve their desires. Emanation aims to bring up true god consciousness and not blame God in his life. Emanation wants to give an understanding that modern science is no longer superior because of the limitations of creatures and low levels of basicity so that they are able to bring about change.

C. CONCLUSION

The emanation theory developed by Al-Farabi is adopted from the philosophy of Neoplatonism, a theory that tried to confirm Greek philosophy with Islamic teachings to get closer to the purity of monotheism in the concept of Islamic theology. The theory of emanation begins with the overflow or emission of the first sense when God is contemplating himself, and the emission lasts up to ten intelligence.

Nature is qadim, according to Islamic philosophers who adhere to the theory of emanation (الفيد), but qadim in time, not in substance. The universe came from nothingness (new) in terms of theological concepts, and physicists view that the Big bang theory is an amazing scientific finding as well as proving that this universe was created and refuting the view that this universe had no beginning. The theory of emanation states that qadim is only in terms of its time, while in terms of its substance, nature is still created to find contributions between modern science and Muslim philosophers through emanation theory.

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