



ASEAN Journal of Religion, Education, and Society



Journal homepage: <https://ejournal.bumipublikasinusantara.id/index.php/ajores>

From the Sky Versus to the Sky: Religion and the Endless Philosophical Feud

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ABSTRACT

This study examines the complex relationship between philosophy and religion, which, despite their inherent interconnectedness, have increasingly diverged in recent centuries. While religious individuals view their beliefs as rooted in absolute truth from divine grace, philosophers argue that deeper truths can be uncovered through philosophical reasoning. Previous attempts to reconcile these fields, particularly in Islamic universities, have often focused on aligning the scientific dimensions of *kawaniyah* (worldly) and *qawliyah* (scriptural) rather than truly integrating them. Using a qualitative literature review methodology, this research involved seven key steps: identifying and classifying relevant sources, processing and presenting data, and employing reflective abstraction to analyze philosophical and religious ideas. The findings reveal the shortcomings of existing efforts to unify philosophy and religion, highlighting the need for new perspectives on this issue. This study aims to contribute to the dialogue by offering insights that may promote a more meaningful integration of philosophical thought and religious belief.

ARTICLE INFO

Article History:

Submitted/Received 19 Aug 2024

First Revised 25 Sep 2024

Accepted 04 Nov 2024

First Available online 05 Nov 2024

Publication Date 01 Dec 2024

Keyword:

Education,
God,
Human,
Philosophy,
Religion.

1. INTRODUCTION

Philosophy and religion can be likened to two sides of the same coin, inherently interconnected yet increasingly at odds with one another in recent centuries (Al Husaeni & Munir, 2023). Religious individuals often regard their beliefs as grounded in absolute truth, derived from divine grace, which they see as infallible. They view humans as inherently weak and believe that truth is a gift from God; thus, any truth that contradicts their religious tenets—including scientific and philosophical truths—must be challenged.

Conversely, philosophers argue that religion can uncover deeper truths through philosophical reasoning. They contend that without philosophy, religion not only struggles to attain the path of truth but may also fail to emerge altogether. Efforts to reconcile these two domains have frequently been unsuccessful. Numerous studies conducted at Islamic universities, such as UIN in Indonesia and others around the world, have sought to bridge the gap between philosophy and religion, yet these attempts often fall short. Even when integration occurs, it tends to focus more on aligning the scientific dimensions of *kawaniyah* (worldly) and *qawliyah* (scriptural) rather than genuinely merging philosophical inquiry with religious belief.

This study highlights the inadequacies in existing efforts to unify philosophy and religion, underscoring the importance of presenting new perspectives on this critical issue. This study will add new ideas and information relating to religion, religious studies, as well as religious education, as reported elsewhere (Anggraeni & Maryanti, 2021; Azizah *et al.*, 2022; Adeoye, 2023; Sanni, 2023; Saadu *et al.*, 2023; Khushvaktovna & Fayzievna, 2023; Kayode & Jibril, 2023; Ahmad & Bakar, 2023; Chano *et al.*, 2023; Mamirjonovna, 2024; Chano *et al.*, 2024; Karmaker & Rahman, 2024; Situngkir *et al.*, 2024; Hidayat *et al.*, 2024).

2. METHODS

This study employed a qualitative approach with a literature review methodology, which is appropriate for research focused on social and religious topics. It is posited that the research questions align closely with the principles of social research (Moon & Blackman, 2014). The study followed seven steps:

- (i) Identifying Sources: The research began by searching for primary, secondary, and tertiary sources from various philosophy books and religious texts, including relevant references from the Qur'an and Sunnah (Bassiouni & Badr, 2001).
- (ii) Classifying Sources: The next step involved classifying and selecting sources by specifically identifying which materials were appropriate for inclusion in this research (Abusaada & Elshater, 2024).
- (iii) Data Processing: The classified data was then processed by quoting and presenting it within the context of the study (Mulyadi, 2011).
- (iv) Data Presentation: The processed data was displayed in a manner that allows readers to easily understand and engage with the findings of the study (Chi, 1997).
- (v) Data Abstraction: Abstracts were created from the collected data, reflecting the study's methodological approach to understanding the phenomena under investigation. This study utilized reflective abstraction, focusing on philosophical and religious ideas, with three types of abstraction identified: empirical, pseudo-empirical, and reflective (Darke *et al.*, 1998).
- (vi) Data Analysis: The data that had been collected, organized, analyzed, and abstracted was thoroughly analyzed.

(vii) Drawing Conclusions: Finally, conclusions were drawn from the various steps undertaken in the research process (Zhang & Wildemuth, 2009).

3. RESULTS AND DISCUSSION

3.1. The relationship between philosophy and religion

The relationship between philosophy and religion indirectly shows the differences in how philosophy works and how religion works in obtaining or finding what is called truth. This kind of study, will also automatically show the differences in the starting point (point of departure) as well as the turning point (point of arrival) of philosophy and religion and the relationship between the two (Maldonado-Torres, 2007).

This study can answer basic questions, for example: Is philosophy comparable or parallel to religion? This kind of question explains where philosophy should be placed when dealing with what is called religion. Which should be won and which should be defeated when choosing philosophy or religion? Where should philosophy and religion be placed? How do each of these studies respond to the dynamics that grow and develop in the community?

It is important to study the relationship between philosophy and religion because the relationship between the two issues has a diametric, different background of thought. Both are considered to have currents that can be distinguished and even opposed. Both are considered not only to be different but also to be opposites and contradictory. Worse, when the dialectic takes place, a thought arises that religion has absolute truth, while philosophy only produces relative truth (Ritonga, 2022). In this case, philosophy must be defeated in the name of religious truth and must even be declared an infidel and/or heretic because religion brings absolute truth (Tamrin, 2019).

Among religious thinkers, there is an assumption that many people, including religious people themselves, are not aware that religious values and understanding of religious values are different. In fact, both have very striking points of emphasis and differences. This is also another part that causes in many cases, the emergence of intersections or crosses between what is called religion and science (Bergin, 1980).

Therefore, it is understandable that there are still religious groups who deny (reject) philosophy. In this view, philosophy is considered to be nothing more than a mere human thought process that is not only impossible to attain absolute truth to a certain extent, as is found in religion, but also only has very limited tools, namely reason and other sensory organs.

Therefore, philosophy is considered by this group to be less qualified to be used as a normative basis for obtaining truth. In some cases, philosophy is often slandered as a kind of "disturber" of truth produced by what is called religion.

See for example how Galileo Galilei had to bow his head when he was inquired by the Church when he believed that the earth moves around the Sun and the Sun has its own space that can also move. In a very famous narrative, Galileo was forced to end his research results, to give in to what was called religious truth (Kelabur, 2024). He narrated the illustration in the following sentences:

"... but, since I have been commanded by the sacred office, to abandon altogether the false opinion that the Sun is central and immovable, and to hold, maintain or teach, doctrines that are said to be presumptuous in any way. I... said Galilei, reviling, condemning and hating so-called piety and heresy, and in general all errors and sects that are contrary to what the Church says (Davies, 1983).

This kind of phenomenon is studied in this section. This section is also certainly a kind of initial discourse that will further explore a phenomenon as well as the relationship between philosophy, science, and religion ([Muhajarah & Bariklana, 2021](#)).

3.2. The separation of philosophy and religion

The idea that defeated the philosophy of religion, if traced in historical reason, has occurred since the beginning of the first century AD, and has continued until the modern era. In [Davies' \(1983\)](#) writing, the symptoms of the battle between the two can even be seen since "religion" and "science" each explained when nature and humans came to fill the earth.

First, for example, is it true that Adam was the first biological human and also the first inhabitant of the earth? The answer is that almost every religion believes that Adam and Eve must be ordained as the first biological human and also the first inhabitants of the earth. Many verses in the holy book have hinted at this phenomenon, and this matter has been believed from time to time without any critical test at all.

On the other hand, historiographers believe that the human biological species has existed for billions of years. For example, mentioning that the Sun was lit approximately 5 billion years ago, and will likely experience a dark period in the next 5 billion years. The Earth was created at the same time as the Sun. In this sense, the Earth cannot be left deserted without inhabitants for billions of years.

On this side, scientists and philosophers reject a hypothesis that considers Adam as the interpretation of the heavenly scriptures convey. Why? Because, if Adam who is considered as the first human being as the interpretation of the holy scriptures is justified, he is estimated to have only existed around 10,000 years ago. This is different ([Smail, 2005](#)).

At first glance, this phenomenon seems to be unique to Europe and the West. In the East, especially in the Islamic world, the phenomenon of the "defeat" of science and philosophy by religion does not seem as extreme as in the two hemispheres. However, because almost every formal and major religion was born in the East, the phenomenon of the struggle is impossible to separate from the phenomena and various events in the Eastern world.

Therefore, the intellectual portrait of the attempt to separate science and philosophy from religion, must not only be in the spotlight of the West. This is what historically, became the absurdity of the struggle between these two sides, if only seen from the phenomena of the 17th and 18th centuries. Europe and the West were able to give birth to revolutionary thought movements such as the Enlightenment which gave birth to the industrial revolution, yes! However, the Enlightenment and the industrial revolution themselves, are exactly like a pile of hay collected by various people and various communities from various parts of the world ([Hribal, 2003](#)).

In the context of enlightenment, Paris has always been placed as the center of activity of philosophers and scientists who opposed the doctrine of the first Church in Europe. Voltaire (1694-1778 AD) and Jean-Jacques (JJ) Rousseau (1712-1778 AD) are often considered important figures who led the resistance against the power of the Church. They argued that society should base all actions and deeds on reason as happened in Ancient Greece, especially in the era of Socrates, Plato and Aristotle. Progress, in the perspective of these two philosophers, would only be obtained if the faith and doctrine of the Catholic Church dared to be rejected.

The new cultural order of humans, in the opinion of Voltaire and JJ Rousseau, must be based on natural laws that require experimentation and observation. Observation and experimentation are the basis for the birth of science, and they have no relevance to

scripture. Or at least, scripture does not provide direct explanations for various scientific phenomena (Laughery & Diepstra, 2006).

The ideas of Voltaire and Rousseau above were then put into practice by Baron de La Brède et de Montesquieu or better known as Montesquieu. This French philosopher and political thinker (1689-1755 AD), then became famous for his theory on the separation of religion from political power or better known as secularism. His ideas then became broader in the formulation of trias politica (StANOVČIĆ, 2013).

Montesquieu's Trias Politica idea was widely adopted by constitutions around the world, especially by the writers of the United States Constitution whose country had just been formed. Trias Politica is a concept that aspires to separate state power into three parts, namely the executive (executing laws), the legislative (making laws), and the judiciary or court (Azhari, 2023).

The executive must be an institution that implements the law. This institution is led by the King and the President and his cabinet who have technical authority such as establishing diplomatic relations with other countries, the judiciary, namely granting pardons and amnesties to citizens who violate the law, administrative or the authority to implement laws in state administration, legislative or designing laws together with the representative council, and the military, namely the authority to regulate the armed forces, declare war if needed, and maintain state security (Petersen, 2023).

Legislature better known as the institution that represents the people, was formed to prevent the arbitrariness of the king or president. This institution is tasked with making laws and establishing them, requesting information on an executive policy that will or is being implemented, investigating itself by forming an investigative committee, having the right to motion, or having no confidence in what the executive does. This is a great potential to bring down the executive institution (Landis, 1926). The judiciary is tasked with controlling all state institutions that deviate from the laws in force in the country. This institution was formed as a tool for law enforcement, material testing rights, dispute resolution, and the right to ratify legal regulations or cancel regulations if they conflict with the state's foundation (Sunarto, 2016).

3.3. The new middle path that's hard to edge

Behind the two opposing versus, there is also a group that believes that the way humans understand religion, cannot be separated from what is called philosophy and science. Philosophy and science must be seen as a way (epistemology) of humans, and not a source, to find the truth. Therefore, leaving philosophy and science is equivalent to leaving the way humans understand religion itself (Tabrani, 2013).

In this narrative, philosophy, although not comparable to religion, or even considered to have a higher position than religion, philosophy must be considered to have a special position in understanding what we call religion. Why? Because what is called religion is nothing more than a way for humans to understand the sacred texts sent by God to humans. The implication of this kind of thinking is the emergence of assumptions and perspectives that place both as something that need each other (Neville, 1995).

Davies (1983) said that neither religion nor science can be considered better in the context of building the image of humanity. If religious people accuse science of committing genocide, for example, due to the discovery of the atomic bomb, such as the bombings in Hiroshima and Nagasaki, Japan and several other parts of the world, which were caused by scientific progress, the facts also show that in various parts of the world, religion has the same role in committing genocide of humanity, only because of differences in technical religious thinking.

In Paul Davies' writing, the habit of religious people in Christian Europe who faithfully burn women who are considered witches is an important indicator that religion has not been able to become an important defense in building humanity (John, 2010).

In certain environments, at least in places where the author devotes himself as a lecturer, philosophy is considered inadequate and becomes a kind of "disturber" of religious truth. Therefore, rejection of philosophy is something that must still be done. The stability of people in understanding and implementing what is called religion becomes uprooted into thoughts that actually distance themselves from absolute truth (Vásquez, 2008).

The question is, is that true? Is not it possible for us to try to make a compromise between the two? For example, can philosophy be placed as a critical method to examine and understand what is called religion? If it can, why not place it in such a position? Would not it be more elegant to show that philosophy and religion have a mutualistic relationship?

This kind of reasoning, at least can be traced from the thoughts of Selvia (2024) who said that the essence of philosophical reasoning is carried out through proof and testing with objective reasons. Philosophical reasoning does not base truth on subjective motives, feelings, and assumptions in placing arguments. Including of course in understanding religious matters.

3.4. Definition of religion

Religion is often interpreted as a system or teaching that does not disrupt the lives of the people who adhere to it. This understanding is at least inspired by the origin of the word religion which is thought to come from Sanskrit, namely: A means not and Gama means chaotic. Religious studies and Civic Education, in the past often called Pancasila Moral Education, at the elementary and secondary levels often interpret religion in this definition (Husaeni, 2023).

However, some interpret religion (Ind.) as equivalent to the word religion (English) or dien (Arabic). The words above, according to some researchers, contain the meaning: a creed system (system of faith and belief) on the existence of something absolute outside of humans and a system of rituals (procedures of worship) of humans to what is considered the Absolute. Religion thus contains a system of norms (rules) that regulate the relationship between humans and God, humans and humans, and the relationship between humans and nature (Durkheim, 2005).

Ahmad Tafsir divides the definition of religion into two meanings. First, religion is defined as a system that emphasizes the aspect of faith or belief in something and the values it brings. Second, religion is defined as a regulation on how humans must live with regulations. Thus, they can regulate themselves in their relationship with humans, with nature, and of course humans with God. With the combination of these two definitions, religion will function as a belief system and at the same time religious practice. It can also be understood that religion is a regulation of how humans must live; physically and mentally (McCullough & Willoughby, 2009).

Because religion is understood in such a context, the birth of religion coincided with the birth of humans on earth, namely Adam and Eve. How should Adam, Eve, and their children discipline themselves? Their life in an orderly life is called religion.

Kahlil Gibran illustrates the definition of religion with a metaphorical image. He calls religion like a solid floor, planted and watered with the desires of humans who long for Heaven, or humans who fear the torment of Hell and the Fire. Religion for humans is like a field. The field is planted with hopes for it and tended by stupid humans who shiver with cold,

afraid of the Fire of Hell. Religion in this perspective can be understood as a tool to guarantee the safety of the lives of its followers both in this world and in the hereafter (Horton, 1960).

Rabindranath Tagore gave an illustration that has almost the same meaning as the various thoughts above. He called religion a system of values given by God to mankind. This system teaches mankind about what humans can think and what humans cannot possibly think. This system provides a guarantee of a sense of security and comfort in humans. Religion will never escape human attention, from its birth to the end of time even though some other humans have considered it as useless trash. The various descriptions above show that what is meant by religion is a system of values or a system of teachings that informs mankind about how humans should live and give meaning to this life (O'Connell & O'Connell, 2008).

The values and teachings brought by religion are not only eternal but also contain the spirit of piety towards human life both in the world and in the hereafter. Religion provides a foundation and guarantee of happiness in human life; hereafter. Such a religious nature and character will be born because religion is sourced from an absolute being that is true. The absolute being referred to by the Muslim community is called Allah. His various regulations have been set out in the Holy Books of the Qur'an (Islam), the Gospel (Christianity), the Torah (Judaism), and Jabur as well as various shuhuf owned by the Prophets.

3.5. Differences between religion and philosophy

The meaning of religion is certainly different from the meaning of Philosophy as explained in the previous chapter. Philosophy cannot be equated with religion. The starting point of religion as explained in the starting point of philosophy. Religion comes down as information; knowledge and truth from God for his love who considers humans as weak creatures and cannot possibly reach the level of absolute truth if God himself does not tell them. While philosophy departs from the way humans work to obtain and approach the truth which philosophically, humans certainly cannot reach the truth itself. Philosophy departs from something that is non-empirical and not observational. Philosophy only provides a way for humans to obtain knowledge and truth through their efforts in using their minds deeply. The object of the form of philosophical study moves from the basic nature, meaning, value, and essence of something. Its reach can be achieved by sensory processes and deep, rational logical thinking. The method used is a purely rational-empirical and philosophical approach (Teske, 2013).

Mystics and religious people view that reason is not a tool in humans to "create" truth as idealized by philosophers. Reason is only useful for "understanding" or "discovering" truth that has existed and functions in the environment outside of humans. In this context, religion is based on something esoteric and eschatological in its physical and metaphysical sense. Therefore, religious truth cannot be viewed as subjective even though the truth in the perspective of religion is often difficult to justify from the aspects of human thought and empiricism. Because intuitively and through revelation -yang and rational], religious experience can objectively satisfy religious adherents (Ferriss, 2002).

Why is it called that? Because religion has revelation. Revelation is supernatural information that cannot be predicted by any type of human being. Information that comes from revelation, not all of it can be perceived only with the senses and cannot be absorbed in a normal human rational atmosphere (Hart, 1998).

For example, how does revelation inform about the coming of the day of judgment in the afterlife and issues concerning the torment of the grave, Hell, and Heaven? These issues are certainly impossible to be absorbed by the rational process and also impossible to be obtained through human senses. Because both the rational and the sensory processes always require

proof. These two cases are impossible to obtain proof of because there has never been a human being in history who died, came to the afterlife, and then returned to the world to inform the results of his findings in the barjah realm. Then what is the benefit of understanding and believing in the existence of the day of judgment and the resurrection of humans after death? Believing in the existence of the day of judgment both in the grave and in the afterlife will provide benefits to humanity because it will make its life ethical, coexist well with other humans, and create a harmonious relationship with God (Romdhoni, 2015).

Religious people surrender their entire lives to God's "provisions" and always try to examine His qudrah, iradah and masyi'ah. The differences in the perspectives of religion and philosophy, in some cases, have shown that the relationship between the two is indeed like water and oil. Philosophical truth does not require objective recognition, because it is relative. Meanwhile, religious truth must be accepted as a doctrine which, if this is used, is considered by some philosophers as a step backward because it will reduce the way philosophy works and lower human dignity to the level of imperfection (Fadel, 2008).

Herman Soewandi commented on this issue more extremely. He said that God did not give authority to humans to know and obtain knowledge without God Himself stepping in to provide information about that knowledge to humanity. Epistemology - of course, if it can be said that way, God in conveying the truth to humanity is very different from the epistemology that humans strive for. There is a nature where the truth that comes from God must be considered as given, absolute, and in some cases can be considered sacred. While the truth that is carried by philosophers tends to and only ends in relativity efforts (Bell, 1977).

Some researchers commented on the importance of religion in human life, which also means a rejection of the desire of some philosophers who want to negate religion. Religious truth is permanent and difficult to be defeated by anyone and any value (Wilson, 1980). This sentence that Wilson composed can be seen from:

Religion will survive in the long term as a life force in society. Religion for humans, is like the giant Anteus who gets power from his mother, the Earth, religion cannot be defeated by those who throw it away. The weakness of spiritual naturalism is the result of the absence of an equally spiritual primary resource. Although able to explain the biological sources of the emotional power of religion, science, and philosophy in their development cannot utilize these sources (Llewellyn *et al.*, 1931). Theory V of evolution which rejects life after death can only be demonstrated existentially for humans. Adherents of the humanist school of thought will never be able to feel true pleasure and enjoyment without spiritual repentance and piety. In truth, scientists cannot function as priests or clerics.

Based on Wilson's thoughts above, religion will indeed experience conflict with philosophy and science if it is not placed in the correct position (Wilson, 1999). In a formulation used by M. Quraish Shihab, it is stated that the relationship between holy books and science, including philosophy, cannot be placed in a balanced and equal relationship. Religion comes down with its absoluteness. It originates from the absolute Essence, while philosophy and science come with its relativity because it is attempted by humans who are also relativistic: What is considered good and true today, in the context of science and philosophy, does not guarantee that it will be true tomorrow and the days after. Whereas religious truth is always shalih li kulli zaman wa al makan (Aprison, 2017). The failure of Christians in the past was precisely because they were unable to position their religion (holy book) about science (White Jr, 1967).

3.6. Source of truth in religion and philosophy

The source of truth in religion and philosophy is different, although not entirely diametrical. The basis of truth in philosophy is as long as it is rational (with the aid of reason)

and as long as it is empirical and factual (can be proven by the five senses). The truth that cannot be proven by reason and empirical capture is difficult to be considered true in philosophical studies (Monteiro & Ruby, 2009).

In contrast to the theory of truth carried by philosophy, religion carries a unique term. Religion teaches that what is called truth can not only be proven empirically and thought rationally. But further than that, religion teaches that there are even many truths and knowledge that cannot be obtained and reached by the two tools mentioned above. Religion teaches about the need for belief in things that are supernatural and eschatological. These two questions, of course, cannot be proven by philosophical reasoning whose tools are only ratio and five senses (Polanyi, 1962).

Philosophy whose knowledge object is very empirical. Even if it enters the abstract realm, a logical framework is still needed. The paradigm used is very positivist, namely, it can be measured. Scientific and rational methods. While the truth in religion, its object includes concrete and abstract-supralogical issues. The paradigm used is mystical. The method is practice and asceticism, the measure is a sense of certainty or faith (Völker, 2022).

3.7. Nabi and Filosof

Some Muslim thinkers assume that philosophers such as Socrates and Plato are prophets who are not written in the Qur'an. This assumption is based on the great influence of their thoughts on the entire discourse of human life. This influence is not only felt by the society where the philosophers in question are present. But further than that, the influence of their thoughts has been felt until today. An era where humans consider themselves as the rulers of the earth (Houston & Stuart, 1996). He said that if not the Prophet, who else had a greater influence in giving birth to the discourse on the lives of the five human beings?

The perspective above is certainly not always correct. Perhaps the Muslim community would be slightly relieved if what is meant by philosophers as Prophets is limited to the two figures above. Because if it is not limited, this will conflict with the teachings of Islam, which considers itself to be the final religion and Muhammad is also the last Prophet and Messenger. This religion negates all Prophets after Muhammad's prophethood. Muhammad is considered the final Prophet and Messenger who could not possibly have any more Prophets after him. While philosophers did not stop at the era of Socrates and Plato. Philosophers will be present until the end of the world. If philosophers are interpreted as Prophets, it means that there will be other Prophets after Muhammad's prophethood (Seferta, 1985).

Another factor, methodologically the truth brought by religion can be seen as God's gift to chosen humans. The Prophet and Apostle brought the truth through the process of *tanazzul* where God gave the truth directly to the chosen humans. Of course, the efforts of the chosen humans also exist, as seen from the story of Abraham's search for God, or the *khalwat* carried out by the Prophets including the Prophet Muhammad which ended with revelation. But the dominant form remains God's love for humanity, not humanitarian efforts. Such religious truth is certainly different from philosophical truth. If religion is *tanazzul*, then philosophical truth is higher. An effort made by humans to obtain and reach the truth (Muvid & Kholis, 2024).

The implications that arise from this difference, the Prophet is a religious value that contains absoluteness. While the philosopher is the bearer of philosophical teachings that in itself contain relative nature. The Prophet and Apostle bring consequences of belief and demand their people to believe in various things, while the philosopher brings relativity consequences because the teachings he brings are relative.

However, it must be acknowledged that between the Prophet and the philosopher, there is a common mission. The similarity in this sense is that both are trying to transform the truth. Both are equally restless if they witness the chaos in the system of human life.

Then if so, how should humans place philosophy concerning religion? The author sees that philosophy must be placed as a method of thinking in understanding religion. Philosophy is not a new religion for humans as seen from Tagore's criticisms of modern human thought that considers science as an image of life and the center of human normative values. Philosophy is a method of thinking that utilizes the functions and means of thinking that humans have. If these means and potentials are used, then humans, at least according to the minds of Muslim society, mean that humans have utilized all their power - in the name of the text to describe God's destiny. In a rather philosophical language, philosophy can be used to read God's qudrat, iradat, and masyi'ah, of course, based on the text.

In addition, philosophy can also be understood as the embodiment of a positive attitude in understanding the truth. Philosophy in this perspective will give birth to tolerant humans, because philosophy teaches about the impossibility of humans obtaining absolute truth. By using philosophical models and approaches, humans are required to be willing to honestly admit that they cannot reach the level of absolute truth. Humans can only reach a level approaching the truth ([Dworkin, 1996](#)).

The consequence of this attitude is that humans are considered equal and equal. Claims of truth among fellow humans are certainly impossible to be born. The subsequent consequence is the creation of harmony in human life. Philosophy itself believes that it only reaches its study of the theory of possibility and does not fulfill the need for certainty. While religion does not lead to the questions in question, although in conducting religious studies, philosophical aspects of verses by verses, certainly and cannot deny the presence of philosophy. The flow of philosophical reasoning will be very useful for religious understanding and will certainly also influence religious views concerning fellow humans, nature, and God ([Habermas, 2006](#)).

Immanuel Kant (1724-1804), the famous German philosopher of the Age of Enlightenment, fully believed that knowledge is based on human knowledge of philosophy. Kant is known to have developed a transcendental philosophical method that controls thinking within a scientific framework ([Margaret, 2022](#)).

4. CONCLUSION

Philosophy and religion are attempts to find a balance between reason and revelation, between rationality and faith. Throughout the history of human thought, these two realms have often been considered as two different poles: philosophy seeks to understand reality through logic and reason, while religion answers fundamental questions about life through revelation and spiritual belief. Believing that reason can be used to explain the truths taught by religion, and vice versa, religion can provide guidance that cannot always be achieved by reason alone. The truth achieved through philosophy and that expressed through religion are considered complementary, each providing a different but parallel perspective in understanding the existence of God, the universe, and the purpose of human life. Philosophy is seen as a tool to deepen our understanding of revelation, while religion offers a moral and metaphysical foundation that guides philosophy. Both, despite their different approaches, play a role in humanity's search for higher truth, uniting in a harmony that illustrates how complex and rich human thought is in reaching the ultimate meaning. Philosophy and religion not only stand side by side, but enrich each other, offering a path that goes hand in hand towards a more complete understanding of the world, God, and the role of humans in it.

5. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. Authors confirmed that the paper was free of plagiarism.

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