

Rationalism in Philosophical Studies

Umi Afifah¹

¹RA Al-Muttaqin Palembang, Indonesia

Corresponding author e-mail: umiafifah681@gmail.com

Article History: Received on 3 July 2023, Revised on 26 August 2023,
Published on 17 September 2023

Abstract: This article discusses rationalism which is reviewed from various scopes starting from Rationalism Figures such as, Rene Descartes (1596-1650), Baruch De Spinoza (1632-1677), Leibniz (1646-1716), Nicholas Malebranche (1638-1775), Harun Nasution, and the philosophical views of rationalism towards humans, science, education, and towards curriculum (implementation in the field). Rationalism is a philosophical teaching that holds that reason, or reason, is the most important tool for acquiring and testing knowledge. Rationalism, reason is the main source of knowledge. Theoretically, he contradicts empiricism by refusing to consider the five senses as a source of knowledge. Belief that reason has the power and authority to reveal knowledge and truth. According to rationalism, humans' ability to seek and respond to truth is based on their natural intellectual abilities.

Keywords: Education, Philosophy, Rationalism, Reason, Science

A. Introduction

The importance of studying philosophy, especially rationalism. Etymologically, rationalism comes from Latin ratio (reason), English Rationalism. According to Boko, (2023) Several important figures in 17th century rationalism include Rene Descartes (1596-1650), W. G. Leibniz (1646-1716), Christian Wolff (1679-1754) and Baruch Spinoza (1632-1677). Rationalism is better known as continental philosophy because these figures mostly came from mainland Europe. Descartes is one of these many figures who is an important philosopher in the in-depth discussion of rationalism. The founder of rationalism was the French philosopher Rene Descartes, who is called the "father of modern philosophy".

Subekti stated that, (2021) Rationalism, reason is the main source of knowledge. Theoretically, he contradicts empiricism by refusing to consider the five senses as a source of knowledge. Belief that reason has the power and authority to reveal knowledge and truth. According to rationalism, humans' ability to seek and respond to truth is based on their natural intellectual abilities. Rationalism is a philosophical teaching that holds that reason, or reason, is the most important tool for acquiring

and testing knowledge. According to rationalism, knowledge is obtained through thinking, and the rules of logic are tools for thinking (Gardner, 1958).

B. Methods

This article uses the Library Research writing method, which is carried out by collecting and comparing various kinds of data from journal articles related to rationalism in the study of philosophy by collecting 26 research journal articles from 2004 to 2023. The data collection technique used is literature study in journals by collecting data and information from various sources which will later be used as references or references from several relevant sources, ranging from books to national and international journal articles.

C. Results and Discussion

According to rationalism, only with reason can a person reach the real truth (Mardlatillah, 2013). According to this understanding of rationalism, relationships are the source of human knowledge. Therefore, the development of science by humans must begin with relationships. People cannot gain knowledge without relationships. relationship is thinking. According to rationalism theory, logic is the basis of research and investigation. He interpreted sensual experience as a source of knowledge, in contrast to empiricism in theory. Nmr, (2023) Because it moves from major premises to minor premises and ends in a specific conclusion, rationalism uses interpretive, concretization, and consistency methods of deductive judgment. The principles of concretization and consistency determine the relationship between the three. For example, if A is guilty (minor premise), then A will be punished (major premise). Because the conclusion is consistent with the previous premises, it is true. According to rationalism, reason is more important than experience. Therefore, the focus of rationalism is not on empirical facts, but rather on reason, or the rational subject. Thus, truth is the same as logical consistency. That's why rationalism considers knowledge to be a priori knowledge that is not based on empirical experience.

Barus, (2013) this school begins with a skeptical method, meaning doubting all kinds of statements except for one statement, namely that one is doubting. According to Nina, (2004) The philosophy of rationalism is a type of philosophy that believes that reason is the most important thing in obtaining and disseminating knowledge. Rationalism also believes that to gain knowledge, people must avoid logic and intelligence. This explanation is not based on experience; rather, it is based on truths that do not require experience. Sensory experiences stimulate the intellect and provide the impulse that enables them to work. Nevertheless, humans must rely on reason to find the truth.

Renatus Cartesius is another name for Rene Descartes. He was the fourth child of parliamentarian Joachim Descartes from the town of Britari in the French province of Renatusi. Born in La Haye (now known as La Haye Descartes) in the province of Teuraine on March 31, 1596, his grandmother inherited medicine from his grandfather. Descartes was given the baptismal name Rene when he was a child. When he grew up, he showed such extraordinary skills in philosophy, that his father nicknamed him "The Little Philosopher." From 1604 to 1612, Descartes studied at the Jesuit institution at La Fleche. At this school, Descartes studied Latin and Greek scientists, French, music and acting, the logic of Aristotle and the ethics of Nichomacus, astronomy, mathematics, physics and the metaphysics of Thomas Aquinas. Descartes's method of doubt, known as "Cogito Ergo Sum", begins with doubt about everything to obtain the truth of knowledge. He believes that simply admitting that people doubt him is not the result of deception. The more we can doubt everything, whether we are really being deceived or not, including doubting when we cannot doubt it, the more we are. Belief that shows that we really exist. Anugrah & Radiana, (2022) Descartes did not teach ethics specifically but only gave ethical views by assuming the existence of free will. Freedom is the hallmark of thinking consciousness (Kania, 2013).

One of the important works of the philosopher Rene Descartes in the field of philosophy is Discourse on Method; Meditations, and Principles. In these two important works, he developed the method of doubt. According to philosopher Rene Descartes, the most effective way to judge whether something is certain and beyond doubt is to see how far it is doubted. If we try to doubt everything, we will inevitably find something that cannot be doubted until we can say what is absolutely true. Nonetheless, the doubts here are questionable and valid. Yanti, (2023) Descartes accepted the invitation of Queen Cristine, who desired lessons from him, and he taught her every morning at five for the remainder of his life in Sweden. This caused Descartes to become ill and die in 1650 before he could marry. Descartes is famous for his works such as Descours de la method (1637), Meditationes de Prima Philosophia (1641), Taite des Passions (1649), Dioptrique, la Geometrie, les Meteores, Principles, and De la Formation du Foetus (Choiriyah, 2018).

He was born in 1632 and died in 1677 AD. He was given the full name Baruch Spinoza, but after leaving Judaism, he changed his name to Benedictus de Spinoza. Spinoza lived in a village on the outskirts of Amsterdam. Spinoza said that knowledge is divided into three parts. Knowledge develops sequentially, with intuition, sense perception, and reflection leading to principles. True knowledge is only of the first and second levels. Thus, Spinoza wanted to show himself as a rationalist. According to him, ideas will be related to objects and the correspondence between ideas and objects is called truth. He differentiates ideas into two categories: those that are intrinsically true and those that are extrinsically true. The first is considered inadequate, while the second is considered adequate. Spinoza is

considered the most suitable person to describe the thinking of rationalists. He aspired to build a philosophical system that resembled geometry. Spinoza, like the Greeks, argued that the postulates of geometry were truths that no longer needed to be proven. He argued that if one understands the meaning of the words used in geometry, one will certainly understand the statement "a straight line is the shortest distance between two points", and therefore we must recognize its truth (Musakhir, 2021).

Born in Germany, his full name is Gottfried Wilhelm von Leibniz. Just like Spinoza, Leibniz was one of the most admiring critics of Descartes. According to Leibniz, we do not need to worry about how we live our own lives or how we should live them. In contrast to Spinoza, who seemed lonely, Leibniz was considered a prosperous and respected man. Like Newton, Leibniz also created calculations. Leibniz was a scientist, historian, academic logician, lawyer, linguist, and theologian. Throughout his life, he engaged in philosophical discussions and correspondence with his philosopher friends. Unfortunately, many of Leibniz's works cannot be found. Since his work was never published after he died, I can thank you very much.

In his monadology, Leibniz argued that there are many substances in the world, namely "monads". Monad is defined as a mirror that depicts the perfection of the world in its own way (Muhammad Bahar Akkase, 2016). Each finite reflection contains an infinite number of possibilities, because they can be enriched by what preceded them. In this series, there is the final goal, namely achieving the truly infinite. He, God is the basis and foundation of everything that exists (Anugrah & Radiana, 2022).

Nicholas Malebranche, a Frenchman, tried to bring Descartes' philosophy closer to Christian theology, especially Augustine's thought. He followed Descartes' teaching about two substances: thought and breadth. However, in terms of the relationship between body and soul, it is known as Occasionalism, which means chance. He firmly stated that otherwise it could affect the body and other things. However, Allah changes the soul as the body changes, and vice versa. Allah caused pain in my soul, as when my hands were burned by fire; then, if I want to stretch out my hand (an event in the soul), Allah causes my hand to actually be stretched out. However, this does not mean that God must intervene specifically in every presumed situation. Malebranche said that God is the Cause, and the law has been established from the beginning forever (Abbas, 2014).

Harun Nasution was born on 23 September 1919 in Pematang Siantar, North Sumatra, and died on 18 September 1998 in Jakarta. Harun Nasution's education began at the Hollandsch Inlandse School (HIS) in the Netherlands. Harun went to the Moderne Islamietische Kweekschool (MIK) in Bukittinggi in 1934. At the Ushuluddin Faculty of al-Azhar University, Harun studied philosophy, ethics,

theology, psychology and languages. French and English. Harun was employed by the Indonesian government at the Saudi Arabian embassy in 1953 until the end of December 1955. After that, he moved to the Indonesian embassy in Brussels and Belgium. Harun left for McGill on September 20, 1967 after carrying out embassy duties to increase his rational understanding of Islam. This is where Harun Nasution became known as one of the famous Islamic scholars, who was a supporter and initiator of rational Islam (1). He also comes from Indonesia and is a Muslim intellectual, academic, reformer and reformer of Islamic studies. He studied various Islamic concepts, such as philosophy, science kalam (Islamic theology), Sufism (Islamic mysticism), and many more. Harun Nasution has done many things in the field of Islamic science, especially in strengthening rational Islamic science and encouraging renewed Islamic thought in Indonesia. He treated Islamic teachings critically and thoroughly in one of his works, "Islam in Various Aspects," revealing their similarities. Harun Nasution said that Islamic teachings do not consist of one or more aspects, such as worship, monotheism and Islamic jurisprudence, and are not limited to one school of thought. He also explained several other aspects, such as Sufism, philosophy, theology, Islamic reform, and various schools of thought. Some of Harun Nasution's intellectual works include: 1) The Reasonable Theology of Muhammad Abduh and Muktazilah (1968), 2) Philosophy of Religion (1973), 3) Philosophy and Mysticism in Islam (1973), 4) Islamic Theology; Historical Schools of Comparative Analysis (1972), 5) Islam Viewed from Various Aspects (1974), and 6) Islamic Reformation. (1975); 7) Reason and Revelation in Islam (1981); 8) Rational Islam (1995) (Ermagusti, 2022).

In the Age of Enlightenment (16th and 17th centuries), humanist concepts were accepted and updated after their use in the Middle Ages. Several philosophers, including Rene Descartes, Spinoza, and Leibniz, investigated these ideas of humanism through rationalism. Rene Descartes explained that human reason functions as a measure of truth, which helps people achieve awareness of existence in the real world, in the context of rationalist philosophy. As more people use their minds, more and more truths are discovered. The truth will help people discover their identity. Common sense became popular after Descartes and philosophers supported rationalism. Contemporary philosophers such as Jean Paul Sartre and Friedrich Nietzsche developed the ideas of enlightenment philosophers. They consider humanism to include human freedom. Human life depends on freedom. According to Jean Paul Sartre and Friedrich Nietzsche, the basis of human existence does not depend on religion or reason; they believe that everyone has the right to choose the way they live without any outside influence. The theories of Jean Paul Sartre and Friedrich Nietzsche influenced the way people view human principles and values in the modern world. To actualize their existence, humans act freely without being limited by many things in this world. Khair & Qoriah, (2020) the ability of human reason (ratio) is greatly influenced by the philosophical thought of rationalism. The source of knowledge and values, including moral values, comes

from human reason. Educational thinking, which is in line with rationalism, focuses on developing human reason to master the world, develop, master nature, and even determine the purpose of life (Arifin & Nurjaman, 2022).

According to rationalism, the human mind has the ability to acquire knowledge without relying on what has been seen or experienced before. René Descartes, one of the main figures of rationalism, argued that human reason is the most reliable source of knowledge and that humans can achieve definite knowledge through clear thinking and deductive techniques. According to rationalism, basic concepts such as ethics, logic, and mathematics exist in the human mind and can be used to understand the world more deeply. Basuki, (2023) in the same way, Rene Decartes, considered the father of modern philosophy, created the theory of rationalism. His motto, *cogito ergo sum* (I think, therefore I am), states that human substance is thinking, and that the human individual is an independent rational subject (Amalia Yunia Rahmawati, 2020).

To respect and respond to the rationalized life of revelation, especially this material and concrete one, the text of revelation itself first turns into a symbol – adapting to the thought of symbols, letters, or pronunciations which constitute the rationality of life in the society in which the text is written. Therefore, we mean that the text of revelation itself also recaptures aspects of conforming to concrete thinking through its symbols. Because revelation provides guidance, its rationalization is meaningful to humans. As a result of its task to restore and reveal as a guide, it can be interpreted across the rational dimensions of human life through the construction of existing revealed texts (Ali, 2018).

The relationship between science and the philosophy of rationalism is clear, as shown by the fact that both serve to regulate human action. Relating to each other, science, rationalism, and philosophy. All scientific disciplines are discussed about rationalism, some were even born from it. This means that all scientific disciplines separate themselves from philosophy. For example, the disciplines of mathematics, astronomy and physics. Scientists sometimes only explore one field as their object, so they are analytical (Varpio & Macleod, 2020). Meanwhile, philosophy comes from science, which emphasizes the whole, because each part has unique properties. Scientists explain their objects to find methods, tools and data. Philosophers not only write, but also help people make decisions about their goals, values, and what they should do. Subjective factors are very important in philosophy, because philosophy starts with assumptions, so it is considered not neutral (Nurfarhanah, 2019).

Because philosophy questions assumptions, I also investigate and reflect on theories. Science uses controlled experiments as a unique method. Testing theories based on experience and sensing is the best way to verify theories. While philosophy can be

used through human thought and reason, it can examine problems that cannot be resolved by science (French & McKenzie, 2016) (Anugrah & Radiana, 2022).

Rationalism is an epistemological viewpoint that emphasizes the role of reasoning in the acquisition and justification of knowledge. Rationalism is opposed to empiricism, which views knowledge as obtained through observing natural phenomena. Rationalists also emphasize the role of a priori knowledge, which they consider to provide certainty and support that what they know is true (Murdani, 2020).

The thinking of Islamic scholars and scholars in the classical era was at some point influenced by Greek culture. Rationalism, which originated from Greek culture, was used to expand the investigation of knowledge, producing Islamic scientists and philosophers as well as religious scholars. Maliki, (2021) the period of Rationalism in the 21st century still has an influence, such as Alain Badiou using mathematics as a paradigm for Descartes' philosophy (Suryajaya, 2012). With the development of contemporary trends in eastern philosophy and Marxism-Socialism, the twenty-first century is known as post-modern philosophy. There is an opinion that the philosophy of rationalism is not entirely the work of classical philosophers; this opinion has lost its relevance when criticized by modern philosophers.

Immanuel Kant created critical rationalism, a synthesis between rationalism and empiricism, to resolve the debate between the two. The two components that form human knowledge are the five senses and reason. Although human knowledge comes from sensory experience, reason also plays an important role in determining how humans understand events, because reason provides certain conditions that allow humans to understand the world as it really is. This condition is comparable to the way people see various objects around them. The way people see things greatly influences their understanding of what they see (Sony Keraf) (Taufik Qurohman, 2022)

The theory of rationalism does not deny that the senses are important for acquiring knowledge. Sensory experiences are necessary to stimulate the mind and provide resources for the mind. However, rationalism regards the reports of the senses as unclear and chaotic material, and only by reason can humans reach the truth. The system of thought that originates from concepts is built based on the basic principles of rationalism. People do not create ideas or learn them from experience, but their minds can understand ideas. There is already a concept, or reasoning power, as a basic reality and human thought. Rationalists argue that principles must "exist", or be true and real, so that the mind can understand them. Otherwise, the principle cannot be described (Imamah, 2022).

Rationalism believes that reason is the most important way to obtain knowledge because, after obtaining information through the senses, reason then processes this information to produce knowledge. Because the principles of rationalism have become the paradigm of science, we wonder, how can we eliminate the supernatural? The rationalism paradigm clearly conflicts with Islam because in religion there are several things that cannot be observed, measured, or identified with data or facts. This is because religious knowledge cannot release supernatural things (Tatang & Toto, 2018).

One of the most important ways to shape a country's future is through the education system, where knowledge, values and skills are transferred from one generation to the next (Suparlan 2019, 2). Education, however, is more than just the exchange of data; it is a process that involves a deep understanding of how people learn, what is considered important in learning, and how we view each person's existence in the educational process. A similar thing was expressed by Dewey, an American educational philosopher who viewed education as an active learning process. He considers education as an experience that includes the formation of intellectual, moral and social skills (Rianto, 2017). In addition, he emphasized how important problem-based learning and real experiences are in education. This is the philosophical aspect of education.

The Merdeka Curriculum is a revolutionary educational initiative that aims to create students who are independent, creative and competitive. It is built on philosophical principles, which are the conceptual foundations that form the educational framework of a country. Philosophical principles guide students' understanding of knowledge, values and the meaning of education itself (Hakpantria, Shilfani 2021, 16). With this method, education is not just the provision of knowledge. about how a person's character develops, principles, and understanding of their existence during the learning process (Koesoema A. 2007, 21). The rationalist view, also known as rationalism, emphasizes how important rational thinking and reason are to understanding what we know. Rationalism holds that knowledge can be gained through thinking, analysis, and reflection about certain ideas. Therefore, this view often emphasizes education to build the ability for critical thinking, logic, and conceptual understanding. However, most educational approaches recognize that both perspectives are good and useful in learning (Cintya & dkk, (2016).

The two main schools of educational philosophy, rationalism and empiricism, created various educational models and systems that are developing today. Understanding the child's education paradigm, how a child is viewed, is very important to understand both schools to understand the child's education paradigm and the way a child is viewed. In contrast, Islamic teachings have a unique perspective on educational paradigms. This can serve as a solid basis for building an educational model that is appropriate to the times (Siddiq & Salama, 2018).

Western philosophy influences Indonesian education. It is very clear that Western philosophical epistemology is very influential in the three most recent curriculum periods (KBK, KTSP, and Curriculum 2013). This is especially true once it is known and acknowledged that the scientific method is the most effective in the field of research. The influence of Western epistemology in the 2013 Curriculum can be discussed through the various approaches used. The 2013 curriculum uses a scientific approach for all levels or levels of schooling (SD/MI, SMP/MT, and SMA/MA). This involves students asking, reasoning, observing, trying, and even making things. Curriculum development theory explains two things: the curriculum as a written document or plan (also called the written curriculum) and the curriculum as the implementation or implementation of the written document. In a situation like this, the author would like to present the 2013 Curriculum for Islamic Religious Education subjects.

Chapter I highlights the Basic Framework and Structure of the 2013 Curriculum, which is the first chapter of this curriculum document. One of the important points in this chapter is how the way learning has changed. Teacher-centered learning patterns (educator-centered) have changed to student-centered (student-centered), one-way learning patterns have changed to interactive learning between students and learning resources, and passive learning patterns have changed to critical ones. It is very clear that the rational thinking characteristics of this design show that to face the globalization of information, teacher-centered or teacher-centered learning patterns are no longer relevant. Educational patterns must be directed at students' readiness to use their ratios to uncover relevant facts because the information systems that students need can be accessed without relying completely on the teacher. The method of indoctrination, or lectures, is reduced so that learning patterns that are built on rationality are questions (students create knowledge and the future), independence is emphasized, and the future is determined by students' rational abilities. This method is very promising because of its revolutionary nature. However, this is because students' culture is used to conventional styles and has to change several times because they are not used to using the ratios.

This chapter also discusses the characteristics of the 2013 Curriculum, such as curiosity, creativity, intellectual and psychomotor abilities, and the development of a balance between spiritual and social attitudes. In addition, this chapter discusses the philosophical foundations of the 2013 Curriculum, which is designed to increase students' intellectual intelligence and abilities, especially the ability to think reflectively to solve problems. This theory illustrates the influence of rationalism. The philosophical basis of the 2013 PAI Curriculum is to increase intellectual intelligence and reflective thinking abilities. Intellect, as is known, is the most important ability in rationality. Intellect is the hallmark of rationality, and without it rationality is impossible. Apart from that, PAI subjects in the 2013 Curriculum can be seen from the perspective of the competency dimensions and qualifications of

graduates' abilities mentioned in Chapter II. In relation to rationalism, the knowledge dimension requires graduates to have factual and conceptual knowledge as well as the ability to think and act creatively. The dimensions of skills and knowledge related to philosophical activities include knowing, understanding, applying, analyzing, evaluating, observing, asking, trying, reasoning, presenting, and creating. The 2013 curriculum replaces Competency Standards (SK) with Core Competencies (KI), which are fundamental competencies for all PAI subjects. It is clear that philosophical methods influence these competencies. Core competency (KI) determines that students must be able to understand factual knowledge in clear, logical and systematic language through observations, questions and efforts based on curiosity. Chapter IV discusses Core Competencies (KI) and Chapter V discusses Basic Competencies (KD). The next chapter (VI) discusses Process Standards. The first chapter defines education as a conscious and planned effort to create a learning environment and learning process in which students actively develop their potential to have spiritual and religious strength, self-control, personality, intelligence, noble character, and the skills needed by them, society, nation and state. In this chapter, what is meant by "process standards", which are regulations that regulate how learning is carried out in educational institutions to achieve graduate competency standards. Learning is designed to be interactive, inspiring, engaging and challenging. It provides sufficient space for creativity, independence, and initiative according to students' talents, interests, and physical and psychological development and encourages them to participate actively.

The rational approach changes the learning process to be more detailed, such as providing information to students and encouraging them to find out; changing teachers from being the only source of learning to many learning sources that are not limited to teachers; changing the textual approach to a scientific approach that supports the process; changing content-based learning into competency-based learning; and turning partial learning into objective learning. From learning that emphasizes one answer to learning with many correct answers, from verbalism to applied skills, from improving and balancing physical skills (hard skills) with mental skills (soft skills), from learning that prioritizes cultivating and empowering students as lifelong learning, and from learning that applies principles and values, learning that takes place at home (formal), at school (formal), and in the community (non-formal), recognizing that anyone can be a teacher, anyone can be a student, and in anywhere can be a classroom, the use of information and communications technology to enhance learning, and the recognition of individual differences and cultural backgrounds of students (Rustan Efendy, 2015)

D. Conclusion

Rationalism is a philosophical doctrine that holds that reason, or reason, is the most important tool for acquiring and testing knowledge. According to rationalism,

reason is the main source of knowledge. By refusing to consider the five senses as a source of knowledge, he contradicts empiricism theoretically. Important people in rationalism include Rene Descartes (1596–1650), Baruch De Spinoza (1632–1677), Leibniz (1646–1716), Icholas Malerbranche (1638–1775), and Harun Nasution.

E. Acknowledgement

The authors thank the head, Dr. Muhammad Kristiawan, M.Pd., who is a lecturer in the course “Philosophy and Development of Educational Management Theory”, who has provided guidance and education in various fields during his studies. The author hopes that this research will be useful and help advance science and benefit the people in the future.

References

- Abbas, N., Dakwah, F., Uin, K., & Makassar, A. (2014). Muhammad Abduh : Konsep Rasionalisme Dalam Islam. *Jurnal Dakwah Tabligh*, 15(1), 51–68.
<https://journal3.uin-alauddin.ac.id/index.php/tabligh/article/view/338>
- Ali, M. M. (2018). Pemaknaan Agama Dan Budaya Saintifik Dalam Pembelajaran Kurikulum 2013. *Ijtima'iyya: Jurnal Pengembangan Masyarakat Islam*, 11(1), 63–90.
<https://doi.org/10.24042/ijpmi.v11i1.3416>
- Amalia Yunia Rahmawati. (2020). Pendidikan Tinggi Islam Dalam Perspektif Dunia Kontemporer: Sebuah Reformasi Aksi Akademis IAIN menuju UIN, 1–23.
- Anugrah, M. N., & Radiana, U. (2022). Filsafat Rasionalisme Sebagai Dasar Ilmu Pengetahuan. *Jurnal Filsafat Indonesia*, 5(3), 182–187.
<https://doi.org/10.23887/jfi.v5i3.41741>
- Arifin, M., & Nurjaman, U. (2022). Model Kepemimpinan Pendidikan Masa Depan Berbasis Agama, Filsafat, Psikologi dan Sosiologi. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 16(1), 208.
<https://doi.org/10.35931/aq.v16i1.818>
- Barus, Z., Hukum, F., Veteran, U. “, Jakarta, “, Fatmawati, J. R., Labu, P., & Selatan, J. (2013). Analisis Filosofis Tentang Peta Konseptual Penelitian Hukum Normatif Dan Penelitian Hukum Sosiologis. *Jurnal Dinamika Hukum*, 13(2), 307–318.
<http://dinamikahukum.fh.unsoed.ac.id/index.php/JDH/article/view/212>
- Basuki, B., Rahman, A., Juansah, D. E., & Nulhakim, L. (2023). Perjalanan Menuju Pemahaman Yang Mendalam Mengenai Ilmu Pengetahuan: Studi Filsafat Tentang Sifat Realitas. *Jurnal Ilmiah Global Education*, 4(2), 722–734.
<https://doi.org/10.55681/jige.v4i2.815>
- Boko, I. P. R. (2023). *Konsep Substansi Rene Descartes Asas Pemahaman*. 9(2), 62–70.
- Choiriyah, N. (2018). Rasionalisme Rene Descartes. *Anterior Jurnal*, 13(2), 237–243.
<https://doi.org/10.33084/anterior.v13i2.284>
- Pata'dung, cintya permatasari. dkk. (2016). *Penggunaan Asas-Asas Filosofis Dalam Pengembangan Dan Pelaksanaan Kurikulum Merdeka*. 1(6), 1–23.

- Ermagusti, E., Syafril, S., & Tri Hadi, R. (2022). Integrasi Teologi Islam, Sufisme, Dan Rasionalisme Harun Nasution. *TAJIDID: Jurnal Ilmu Ushuluddin*, 21(1), 180–208. <https://doi.org/10.30631/tjd.v21i1.237>
- Gardner, W. J., Taylor, H. P., & Dohn, D. F. (1958). Journal article. *Journal of the American Medical Association*, 167(16), 2030. <https://doi.org/10.1001/jama.1958.02990330126021>
- Imamah, A. (2022). Maharaat Lughawiiyyat: Jurnal Pendidikan Bahasa Arab Integrasi Filsafat Dan Bahasa Arab Dalam Pembelajaran Maharaat Lughawiiyyat: Jurnal Pendidikan Bahasa Arab penasaran mengenai hal-hal baru yang muncul di sekelilingnya , tentu hal itu membutuhkan secara. 1(4), 285–292.
- Kania, D. D. (2013). Konsep Nilai dalam Peradaban Barat. *Tsaqafah*, 9(2), 245. <https://doi.org/10.21111/tsaqafah.v9i2.52>
- Khair, N., & Qoriah, H. (2020). Konsep Humanisme Spiritual dalam Filsafat Mulla Sadra. *Kalimah: Jurnal Studi Agama-Agama Dan Pemikiran Islam*, 18(1), 51–64. <https://ejournal.unida.gontor.ac.id/index.php/kalimah/article/view/4009>
- Maliki, A. (2021). Menggagas Epistemologi Dalam Filsafat Islam. *At-Thariq: Jurnal Studi Islam Dan Budaya*, 1(2), 29–46. <http://ejournal.stais.ac.id/index.php/trq/article/view/80>
- Murdani, E. (2020). Hakikat Fisika Dan Keterampilan Proses Sains. *Jurnal Filsafat Indonesia*, 3(3), 72–80. <https://doi.org/10.23887/jfi.v3i3.22195>
- Musakhir. (2021). Filsafat Modern, Ranaissance, Aliran Rasionalisme Dan Aliran Emperisme. *Tajdid: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 5(1), 1–12. <https://media.neliti.com/media/publications/541886-none-66366e1d.pdf>
- Nmr, H. (2023). *Analisa Aliran Filsafat Ilmu & Etika*. 5(2), 89–90.
- Hidayat, Tatang., & Suryana, Toto. (2018). *Menggagas Pendidikan Islam: Meluruskan Paradigma Pendidikan Di Indonesia*. 3.
- Rustan Efendy. (2015). Hegemoni Epistemologi Rasional Barat Dalam Konstruksi Kurikulum Pai Di Indonesia. *Al-Ishlah: Jurnal Pendidikan Islam*, 13(2), 87.
- Siddiq, M., & Salama, H. (2018). Paradigma dan Metode Pendidikan Anak dalam Perspektif Aliran Filsafat Rasionalisme, Empirisme, dan Islam. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 3(2), 43–60. [https://doi.org/10.25299/althariqah.2018.vol3\(2\).2308](https://doi.org/10.25299/althariqah.2018.vol3(2).2308)
- Subekti, I., Syukri, A., Badarussyamsi, B., & Fadhil Rizki, A. (2021). Kontribusi Filsafat Ilmu dalam Penelitian Ilmiah dan Kehidupan Sosial. *Jurnal Filsafat Indonesia*, 4(3), 229–241. <https://doi.org/10.23887/jfi.v4i3.37304>
- Taufik Qurohman, M. (2022). Pengaruh Aliran Filsafat Rasionalisme Terhadap Matematika: Pemikiran Imanuel Kant. *PRISMA, Prosiding Seminar Nasional Matematika*, 5, 145–149. <https://journal.unnes.ac.id/sju/index.php/prisma/>
- Haryanah, Nina. (2004). *rekontruksi sistem pendidikan di indonesia sebagai upaya meningkatkan kualitas bangsa*. XX(4), 540–554.
- Yanti, A. F., Yuli, R., & Hambali. (2023). Aliran Rasionalisme Filsuf Abad Modern (Rene Descartes). *Gunung Djati Conference Series*, 19, 870–878.