

APPLICATION OF IMMANUEL KANT'S PHILOSOPHY IN THE THOUGHT OF RELIGIOUS EDUCATION (PHILOSOPHICAL REVIEW OF CRITICISM, RATIONALISM, AND EMPIRICISM)

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Abstract: Religious studies are the study of in-depth religion; in its journey, religious studies are divided into two models: dogmatic and empirical. The difference between the two understandings will lead to a reductive understanding of religion in religious studies and can lead to misunderstandings that lead to conflict. To reduce the complex problems of the dichotomy of religious studies, this article tries to draw lessons from Immanuel Kant's criticism; Immanuel Kant's criticism begins by placing doubts on the thinking of rationalists who take a priori knowledge for granted, but on the other hand, Immanuel Kant still keeps trying to investigate how a priori things as science are possible until in the end Immanuel Kant brings up the decision of a priori synthesis as one of knowledge and succeeds in resolving the disagreement between rationalist and empiricist groups. The design of religious studies must start from a doctrinal and empirical dichotomy, then adopt a synthesis of rationalism and empiricism. As Immanuel Kant has said, both a priori and a posteriori thinking, if they stand alone, each has its weaknesses. Likewise, if they stand alone, the dogmatic model of religious studies and the empirical model will end in a reductive understanding.

Keywords: Religious Education, Criticism, Rationalism, Empiricism.

INTRODUCTION

Immanuel Kant's philosophical thinking at that time was influenced by two major currents of thought, rationalism and empiricism, which Leibniz-Wolf and David Hume represented¹. These two streams in the search for knowledge have yet to give complete satisfaction. According to Leibniz, in humans, there is a power of ideas that are substance or metaphysical (transcendental); he calls it a mode; the process is that when someone is thinking, the universe reflects itself. After that, it is captured by the potential power that originates in humans, which reappears in the form of knowledge². Then this concept is developed into experiences. When these experiences are considered even higher, in the end, this knowledge becomes clearer by giving birth to an understanding.

As the antithesis of the dogma of reason, empirical investigators opened a new chapter for Immanuel Kant's philosophical thought. David Hume pioneered this idea. According to him, the source of knowledge is experienced, and he rejects the concept that humans have innate knowledge³. The reason is that when an experiment is carried out, two things will be found: impressions and notions or ideas. Impressions arise directly from experience, both external and inward experience and are clear, vivid and strong (for example, when we touch a fire, it feels hot). At the same time, the idea is obtained indirectly by experience but after going through a process of contemplation or reflection from awareness and is abstract.

The results of Hume's investigation explained that when knowledge only stops at ideas or understanding with its abstract nature, it will lead to doubts. As a result,

¹ WJ Abraham, "Divine Agency and Divine Action in Immanuel Kant," *Kant and the Question of Theology*, no. Query date: 2023-01-03 10:12:52 (2019), <https://ixtheo.de/Record/177284392X>; Jauhan Budiwan, "KRITIK IMMANUEL KANT TERHADAP FAHAM RASIONALISME DAN EMPIRISME," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 8, no. 2 (2016), <https://doi.org/10.37680/qalamuna.v8i02.357>; L Carlson, "Immanuel Kant," *The Wollstonecraftian Mind*, no. Query date: 2023-01-03 10:12:52 (2019), <https://doi.org/10.4324/9781315186788-14>.

² RE Allinson, "The Problem of the External World in René Descartes, Edmund Husserl, Immanuel Kant and the Evil Genius: A Perennial Problem for Philosophers?," *Dialogue and Universalism*, no. Query date: 2023-01-03 10:12:52 (2020), <https://www.cceeol.com/search/article-detail?id=838421>; N Colleran, "Immanuel Kant's Reference to The Copernican Revolution'," *Preprint October*, no. Query date: 2023-01-03 10:12:52 (2019), https://www.researchgate.net/profile/Noel-Colleran/publication/336305909_Immanuel_Kant's_reference_to_the_Copernican_Revolution/links/5d9b1901299bfc363fd4a39/Immanuel-Kants-reference-to-the-Copernican-Revolution.pdf.

³ H Allison, "Morality and Freedom: Kant's Reciprocity Thesis," *Immanuel Kant: Groundwork of the Metaphysic of ...*, no. Query date: 2023-01-03 10:12:52 (2020), <https://doi.org/10.4324/9780203714805-6>; ELT Erra and ML Aryania, "Intuisi Matematis Immanuel Kant Dan Implementasinya Dalam Pembelajaran Matematika Abad 21," *PRISMA, Prosiding Seminar Nasional ...*, no. Query date: 2023-01-03 10:12:52 (2022), <https://journal.unnes.ac.id/sju/index.php/prisma/article/view/54335>.

uncertainty arises⁴. So, all of that must be returned to the true source of knowledge so that the doubt is gone. Namely returning that knowledge to the impressions received directly from experience. This way, you will get an established belief that is not misleading. Hume concluded that the emergence of certain knowledge is due to repeated experience. Therefore, he denied the existence of the law of cause and effect. Hume's attitude is what is called skepticism. However, the impression from experience itself is limited and is particularly subjective (related to space and time), which Immanuel Kant called Phenomenally. Besides that, Immanuel Kant's thesis on the law of causality undermines Hume's skepticism, as evidenced in natural science⁵.

The study of religion as a study that deals directly with the reality of religion, of course, feels very important to continue to be developed in Indonesia⁶. This study of religion can provide an adequate and appropriate forum for understanding the twists and turns, the ins and outs of form and the complexity of human diversity so that between adherents of different understandings or religions, it creates mutual understanding⁷. Thus, this mutual understanding will certainly minimize the existence of hostility and division in the name of religion.

⁴ C Buda, "Beauty and Morality at Immanuel Kant," *Scientia Moralitas-International Journal of ...*, no. Query date: 2023-01-03 10:12:52 (2019), <https://www.cceol.com/search/article-detail?id=820681>; J O'Grady, ...: *The Complete Guide to the Great Revolutionary Philosophers, Including René Descartes, Jean-Jacques Rousseau, Immanuel Kant, and David Hume*, Query date: 2023-01-03 10:12:52 (books.google.com, 2019), https://books.google.com/books?hl=en&lr=&id=7MuDDwAAQBAJ&oi=fnd&pg=PT3&dq=immanuel+kant&ots=fLiEgvcwNM&sig=fRG_Fx5JhXd7upNCiTneWUaU8mE.

⁵ AA Brimantyan, A Ummu'Aziizah, and ..., "Pemikiran Immanuel Kant Dan Implikasinya Dalam Diskursus Pendidikan Akhlak," *Jurnal Ilmiah Wahana ...*, no. Query date: 2023-01-03 10:11:30 (2022), <http://jurnal.peneliti.net/index.php/JIWP/article/view/1560>; EY Burlina, "University of the XXI Century: Philosophy, Everyday Life, Future. To Celebrate the 300th Anniversary of Immanuel Kant," *Aspirantskiy Vestnik Povolzh'ya*, no. Query date: 2023-01-03 10:12:52 (2019), <https://aspvestnik.com/2410-3764/article/view/26264>.

⁶ A Faqihuddin, "AGAMA DAN FILSAFAT," *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam*, no. Query date: 2022-09-26 09:23:48 (2020), <https://uia.e-journal.id/alrisalah/article/view/742>; W Hadikusuma, "Epistemologi Bayani, Irfani Dan Burhani Al-Jabiri Dan Relevansinya Bagi Studi Agama Untuk Resolusi Konflik Dan Peacebuilding," *Jurnal Ilmiah Syi'ar*, no. Query date: 2022-09-01 08:38:39 (2018), <https://ejournal.iainbengkulu.ac.id/index.php/syiar/article/view/1510>.

⁷ MAU Nuha, "Analisis Bahasa Gender Dalam Fatwa Tentang 'Musawat Al Mar'ah Bi Al Rajul' Oleh: Ahmad Al-Shurbasy Dalam Kitab 'Yas' Alunak Fi al-Din Wa al-Hayat,'" *Jurnal Mu'allim*, no. Query date: 2022-09-01 08:38:39 (2022), <https://jurnal.yudharta.ac.id/v2/index.php/muallim/article/view/3012>; MAU Nuha, "ANALISIS MAJAS ELIPSIS DALAM AL-QUR'AN DAN FRASA BAHASA ARAB," *Jurnal Bahasa Lingua Scientia*,

Then the problem is that religious studies taught in Indonesia, in general, are religious studies that tend to be dichotomous. Most religious studies developing in Indonesia are divided into two: religious studies, which are only dogmatic in nature, and religious studies, which are purely empirical. Dogmatic studies of religion usually avoid inputs and empirical scientific studies such as sociology, anthropology, psychology, and others. Vice versa, most empirical studies of religion are reluctant to glance at religion's dogmatic point of view and are satisfied with an empirical scientific approach alone⁸. This kind of split in religious studies will lead to a reductive understanding of religion; it can even lead to misunderstandings that lead to conflict. So how should the study of religion be? Such a question, in a different tone, was also worried by Immanuel Kant amid an endless debate between the camps of rationalism and empiricism. In his *Critique der Reinen Vernunft* (Critique of Pure Reason), Immanuel Kant asks how this should be known. How to find a middle ground between rationalism and empiricism⁹.

In this study, using a qualitative approach to analyzing the data, researchers used a hermeneutic approach¹⁰. Hermeneutika is a type of approach that studies the interpretation of meaning because of the success or failure of a message conveyed. Therefore, in this paper, the theoretical hermeneutic approach from Jacques Derrida is the reason that this hermeneutics tends to be about how the understanding of work aims to dismantle the author's intended view of his work¹¹. At the same time, data collection is done by collecting library data, which is

no. Query date: 2022-11-18 09:09:05 (2022), <http://ejournal.iain-tulungagung.ac.id/index.php/ls/article/view/5475>.

⁸ Musdalifah Musdalifah, "PESERTA DIDIK DALAM PANDANGAN NATIVISME, EMPIRISME, DAN KONVERGENSI," *Idarah: Jurnal Manajemen Pendidikan* 2, no. 2 (2019): 243-243, <https://doi.org/10.24252/idaarah.v2i2.7014>; Susanti Vera and R. Yuli A. Hambali, "Aliran Rasionalisme Dan Empirisme Dalam Kerangka Ilmu Pengetahuan," *Jurnal Penelitian Ilmu Ushuluddin* 1, no. 2 (2021): 59-73, <https://doi.org/10.15575/jpiu.12207>.

⁹ S Dinata, "Epistemologi Kritisisme Immanuel Kant," *Kanz Philosophia A Journal for Islamic Philosophy* ..., no. Query date: 2023-01-03 10:12:52 (2021), <http://journal.sadra.ac.id/ojs/index.php/kanz/article/view/183>; NA Hudin, "Kritisisme Kant Dan Studi Agama," *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu* ..., no. Query date: 2023-01-03 10:12:52 (2019), <https://jurnal.alfithrah.ac.id/index.php/kaca/article/view/109>.

¹⁰ Z Abdussamad, *Buku Metode Penelitian Kualitatif*, Query date: 2022-06-28 07:10:18 (osf.io, 2022), <https://osf.io/preprints/juwxn/>; S Aminah, *Pengantar Metode Penelitian Kualitatif*, Query date: 2022-06-28 07:10:18 (books.google.com, 2019), <https://books.google.com/books?hl=en&lr=&id=qfCNDwAAQBAJ&oi=fnd&pg=PA1&dq=metode+penelitian&ots=iFUEAlaxaZ&sig=gboLno-DAfqcWEsECl3TZsxqvZU>.

¹¹ F Haitomi, "Menimbang Hermeneutika Sebagai Mitra Tafsir," *NUN: Jurnal Studi Alquran Dan Tafsir Di Nusantara*, no. Query date: 2022-10-06 14:32:34 (2019), <http://ejournal.iaat.or.id/index.php/nun/article/view/90>; K Kamarusdiana, "Posisi Al-Qur'an Dalam

focused on tracing sources related to themes such as journals, books, and research reports. In addition, the sources related to the discussion. This approach indicates the success or failure of a message conveyed and can understand the general public the meaning implied in it.

FIND AND DISCUSSION

Immanuel Kant's philosophy

Immanuel Kant was a philosopher who was born on April 22, 1724, in Konigsberg (Germany); he was a person who was born into a family that was very devout with religion, as well as he was also devout in religion, Immanuel Kant became a private lecturer at Konigsberg University in 1755 and that was the start of his career¹². At first, Immanuel Kant studied the sciences of the planets, earth, and ethnology; then, he became interested in metaphysics which he was later appointed professor of in the field of logic and metaphysics in 1770. Immanuel Kant had a career of approximately fifteen years and produced various works; among his works are¹³: 1) The Critique of Pure Reason, 2) The Critique of Practical Reason, and 3) The Critique of Judgment. To defend science from the disturbance of reason contained in his book, which first, and to defend religion from the distractions of reason contained in his second book. At that time, Immanuel Kant was strongly influenced by the rationalism proposed by G.W. Leibniz and empiricism put forward by David Hume. Then he criticized the arguments of the two and looked for their weak points, which he could then formulate with his views as a critical synthesis of both, namely transcendental philosophy (transcendental philosophy).

The notion of empiricism which negates or does not consider the existence of things that smell psychological (because it considers truth to be in reality, not in concepts), is what Immanuel Kant is currently dealing with, according to empirical understanding, the methods that can be used to obtain a science are based on

Epistimologi Hermeneutika," *Al Amin: Jurnal Kajian Ilmu Dan Budaya ...*, no. Query date: 2022-07-16 14:50:49 (2019), <http://jurnal.stitalamin.ac.id/index.php/alamina/article/view/18>.

¹² Carlson, "Immanuel Kant"; Dinata, "Epistimologi Kritisisme Immanuel Kant"; M Driscoll, "James Bond and Immanuel Kant's War on Drugs: A Nosography and Nosegrammatics of Male Hysteria," *Body Politics*, no. Query date: 2023-01-03 10:12:52 (2019), <https://doi.org/10.4324/9780429037672-8>; R Effendi, "Kewajiban Dalam Pemikiran Immanuel Kant Dan Relevansinya Dengan Akhlak Islam," *Jurnal Al-Aqidah*, no. Query date: 2023-01-03 10:12:52 (2020), <https://ejournal.uinib.ac.id/jurnal/index.php/alaqidah/article/view/2272>.

¹³ Brimantyan, Ummu'Aziizah, and ..., "Pemikiran Immanuel Kant Dan Implikasinya Dalam Diskursus Pendidikan Akhlak"; MU Ehrman, "A Call for Energy Realism: When Immanuel Kant Met the Keep It in the Ground Movement," *Utah L. Rev.*, no. Query date: 2023-01-03 10:12:52 (2019), https://heinonline.org/hol-cgi-bin/get_pdf.cgi?handle=hein.journals/utahlr2019&ion=16.

empirical experience¹⁴. That is, experiences that can be proven to be true are experiences that originate from the experience of the human senses. Kant's philosophy is also known as "criticism" instead of "dogmatism." Criticism is a philosophy that begins its journey by first investigating the capacity and limits of reason. Kant was the first philosopher to undertake this Inquiry. All the philosophers who preceded him must have adhered to dogmatism because they believed in the faculty of reason without prior investigation. Rationalist philosophers, such as Desakates, Leibniz, and Wolff, accepted metaphysics without criticism¹⁵.

Kant's philosophical project began when Kant became acquainted with Hume's phenomenal work, *Treatise of Human Nature*. Thanks to Hume, Kant realized that all this time, the discipline of metaphysics had ignored the limitations of human knowledge in understanding true reality¹⁶. Thanks to Hume's book, Kant realized that metaphysical ideas could not be justified because they are a priori and cannot be based on sensory impressions (aposteriori). However, unlike Hume, Kant still further criticized metaphysics. In some ways, Kant still agrees with the flow of Rationalism. Kant still expects metaphysics as knowledge, so he asks, how is the idea of metaphysics as science still possible?

This is the big question that Kant tries to answer in his book, *Critique of Pure Reason*. In the discussion stage of the book, Kant wanted to carry out what he called the "Copernican revolution" in philosophy. Kant argued that solving metaphysical problems required a thought revolution from the Copernican propositions¹⁷. Just as the Copernican Revolution turned everything in humanity's head by showing that the sun, not the earth, was the center of the solar system,

¹⁴ Mohammad Siddiq and Hartini Salama, "Paradigma Dan Metode Pendidikan Anak Dalam Perspektif Aliran Filsafat Rasionalisme, Empirisme, Dan Islam," *Jurnal Pendidikan Agama Islam Al-Thariqah* 3, no. 2 (2018): 43–60, [https://doi.org/10.25299/althariqah.2018.vol3\(2\).2308](https://doi.org/10.25299/althariqah.2018.vol3(2).2308); Vera and Hambali, "Aliran Rasionalisme Dan Empirisme Dalam Kerangka Ilmu Pengetahuan."

¹⁵ V Chaly, "Immanuel Kant-Racist and Colonialist?," *Kantian Journal*, no. Query date: 2023-01-03 10:12:52 (2020), <https://philpapers.org/rec/CHAIK>; A Reiter, "What Makes Kant an Aesthetic Cognitivist about Fine Art? A Response to Young," *The Journal of Aesthetics and Art Criticism*, no. Query date: 2023-01-03 10:12:52 (2021), <https://academic.oup.com/jaac/article-abstract/79/1/108/6106206>.

¹⁶ BC ANETOH, "An Evaluation of Immanuel Kant's Critical Response to the Extreme Positions of Rationalism and Empiricism on the Issue of Knowledge," *Tansian University Journal of Arts, Management & ...*, no. Query date: 2023-01-03 10:12:52 (2020), <https://acjoi.org/index.php/tujamss/article/view/1179>; O'Grady, ... : *The Complete Guide to the Great Revolutionary Philosophers, Including René Descartes, Jean-Jacques Rousseau, Immanuel Kant, and David Hume*.

¹⁷ Colleran, "Immanuel Kant's Reference to The_ Copernican Revolution '."

Kant's revolution in epistemology placed mind matter, not object matter, at the center of our understanding of the empirical concept of the world.

Through this revolution, Kant shifted the epistemological paradigm, which then considered the object the center of knowledge, becoming the subject as the determinant of knowledge. This paradigm forms Kant's epistemology, thus successfully ending the difference between rationalism and empiricism¹⁸. How did Kant's Copernican revolution solve the problems of modern epistemology? Exploring revolution Copernicus Immanuel Kant's Exploring the Critique of Pure Reason book. Because in that book, all of Kant's thoughts are written about his efforts to reconcile rationalism and empiricism. In that book, Kant comprehensively forms his epistemological concept known as critical philosophy or transcendental philosophy. In that book, Kant also succeeded in carrying out an epistemological revolution that can be considered equivalent to the Copernican revolution.

The main issue in the Critique of Pure Reason that Immanuel Kant wanted to solve was whether metaphysics can expand our knowledge of reality. Can metaphysics provide definitive Knowledge of God, freedom, and immortality? As explained earlier, this question arose because Hume encouraged Kant to question Metaphysics which the rationalists had taken for granted. Kant realized that the idea of metaphysics is only a priori and far from the elements of empirical experience (a posteriori). Inspired by Hume, for Kant, all knowledge must be based on the a posteriori element. However, on the other hand, Kant also realized that some valid a priori knowledge, such as mathematics, does not need to be proven empirically¹⁹. This then provoked Kant to investigate further the possibility of a priori Knowledge.

In his attempt to unravel the dilemma of a priori and a posteriori knowledge, Kant first clearly outlines the difference between analytic and synthetic judgments. According to Kant, all analytical decisions are always a priori or right. The truth of this analytical judgment usually precedes experience. Meanwhile, almost all synthetic decisions are a posteriori or the truth is based on experience.

¹⁸ I Kant, "A Connection Between Thought and Thing A Priori," *Kant, Wittgenstein, and the Performativity of Thought*, no. Query date: 2023-01-03 10:12:52 (2021), https://books.google.com/books?hl=en&lr=&id=IHU-EAAAQBAJ&oi=fnd&pg=PA21&dq=immanuel+kant&ots=EPSx_oeW_x&sig=YW-d5XMqLMJfOZjev155BJ_Kovo.

¹⁹ I Kant, "Groundwork of the Metaphysic of Morals," *Immanuel Kant: Groundwork of the Metaphysic of...*, no. Query date: 2023-01-03 10:12:52 (2020), <https://doi.org/10.4324/9780203714805-2>; Kant, "A Connection Between Thought and Thing A Priori."

Based on these two types of analytic and synthetic decisions, Kant tries to find synthetic but a priori decisions. Here, Kant gave rise to a new decision known as a priori synthetic judgment (a priori synthetical judgment). This a priori synthetic judgment was used by Kant to answer Hume's skepticism²⁰. Through a priori synthetic decisions, Kant tries to provide a logical possibility for the creation of a priori synthetic decisions because not all synthetic decisions are a posteriori.

To prove the existence of synthetic a priori judgments, Kant takes the example of mathematical judgments. The mathematical statement $7+5=12$ is a synthetic but also an a priori decision. This statement is synthetic because 12 does not contain 7 + 5. The number 12 is obtained based on experience in arithmetic. However, this statement is also a priori because it requires the truth of the statement. The number 12 is also achieved through an intuitive process. Thus, a priori synthetic judgments are possible.

However, according to Kant, the question is, is metaphysics possible if a priori synthetic judgments are possible? This big question prompted Kant to investigate further the subject-object relationship of knowledge. Kant first accepted Hume's view that all knowledge is related to sensory experience. However, Kant does not agree with Hume that the subject (human) passively accepts the sensory impressions received because, if so, synthetic a priori decisions are impossible²¹. That as explained above, a priori synthetic decisions have been proven possible.

According to Kant, human knowledge arises from two important sources of mind. The first is that of the faculty or power of receiving sensory impressions, which he calls sensibility²². Second, the faculty or faculties of understanding make decisions about sensory impressions obtained from sensibility. Kant called this second power Understanding. According to Kant, the roles of the two faculties cannot be separated. Both are interrelated in the process of knowing²³. Without sensitivity, there will be no object of knowledge that enters the human mind, whereas, without understanding, there will be no object of knowledge that is thought about. It is the combination of the faculties of sensitivity and understanding that produce general human knowledge. How do the two faculties work together to form knowledge?

²⁰ FE Jelahun et al., "Menalar Skeptis Adopsi Artificial Intelligence (AI) Di Indonesia: Sebuah Tinjauan Filsafat Ilmu Komunikasi," *Jurnal Filsafat ...*, no. Query date: 2022-08-31 11:09:08 (2021), <https://philarchive.org/rec/JELMSA-3>.

²¹ Kant, "Groundwork of the Metaphysics of Morals."

²² I Kant, "Groundwork for the Metaphysics of Morals. Bennett C, Saunders J, Stern R, Trans," no. Query date: 2023-01-03 10:12:52 (2019).

²³ Hudin, "Kritisisme Kant Dan Studi Agama."

The inability faculty's job is to receive sensory impressions of visible objects. A book is seen showing its shape and color. Being touched stimulates us to accept subtle or rough book impressions. However, the impression of the shape, color and smoothness of the book is not the object itself (das Ding a sich/nomena) but the copy and form of the object in physical and mental strength, which is called appearance or symptom (phenomena). What we perceive as appearances is already a synthesis between the effect of the object on the subject and the a priori elements, namely the forms of space and time that already exist in the subject. According to Kant, human beings are created in such a way that they are well equipped with the a priori forms of space and time²⁴. Undoubtedly, even though the elements of these objects do not exist in space and time, our observations capture them as if they were within us, which is called "space," which organizes our observing impressions in two or three dimensions, the outward sense impressions, and the form of observation called "time" governs or shapes the mental sense impressions. These two forms precede sensory impressions received from visible objects, so they are a priori.

Immanuel Kant's Critique of Rationalism and Empiricism

Immanuel Kant intends to improve the objectivity of science by reconciling elements of rationalism and empiricism because the element of rationalism is considered not to pay attention to experience. In contrast, the element of empiricism is more concerned with experience and aspects of dynamics but does not have the concept of describing an experience²⁵.

Immanuel Kant attempts to conclude and overcome these two schools; on the one hand, he maintains objectivity, universality, and the inevitability of understanding. Meanwhile, on the other hand, he accepts the understanding of the starting point of phenomena that do not exceed their limits. Knowledge is achieved through a combination of concept and experience; Immanuel Kant calls it transcendental, which means that it cannot be observed as a process but must always be assumed.

The criticism made by Immanuel Kant can be said to be a way to reconcile the understanding of rationalism and empiricism, in that rationalism is very concerned with a priori elements so that in its introduction, it is detached from all

²⁴ Carlson, "Immanuel Kant"; Dinata, "Epistimologi Kritisisme Immanuel Kant."

²⁵ Budiwan, "KRITIK IMMANUEL KANT TERHADAP FAHAM RASIONALISME DAN EMPIRISME."

experience, as was the idea brought by Descartes²⁶. In contrast, empiricism is more concerned with posterior elements that spring from an experience like the idea brought up by David Hume. According to Immanuel Kant, the relationship between rationalism and empiricism is not synchronized and creates the weight of one of them. And he tries to explain that human experience is a combination of these two integrations.

The idea created by Immanuel Kant emerged from a clash between the epistemology of German rationalism as developed by Wolf and empiricism developed in England originating from Hume's thought²⁷. Immanuel Kant tries to overcome this clash by reviewing the elements that come from humans, which come from experience and his reasoning; in this case, the issue that is being debated is the objectivity of knowledge, whether knowledge is objective from experience. Human is only from the thought of reason alone.

Immanuel Kant tries to bring out an element in the emergence of human knowledge, rationalism and empiricism²⁸. In this case, Immanuel Kant divides it into three kinds of decisions, namely the first is an analytical decision in which this decision the predicate does not add anything new to the subject because this is already contained in it, such as the example "a circle is round," the second is the decision of the aposteriori synthesis in which in this decision the predicate is connected with the subject based on sensory experience such as the example "the table is good." The third is the decision of the a priori aposteriori synthesis. This decision is a combination of ideas and sensory experience, so Immanuel Kant called it the discovery of knowledge; for example, "water, when heated to 100°C, will boil". In other words, everything that happens must have a reason. Immanuel Kant put forward three stages of human thinking with an effort so that we know more about the stages and processes of human knowledge; the first stage, namely the stage of sensory absorption, is the lower stage, and the idea and level stages are the middle stages, and the intellect stage is the upper stage.

Three main elements have been found that explain the structure and concept of science; namely, there are elements of objects, methods, and use values. Then

²⁶ Ngismatul Choiriyah, "Rasionalisme Rene Descartes," *Anterior Jurnal* 13, no. 2 (2018), <https://doi.org/10.33084/anterior.v13i2.284>.

²⁷ I Kant, NY Critiques, and KK der Reinen Vernunft, "Works by Kant," *Journal of the History of ...*, no. Query date: 2023-01-03 10:12:52 (n.d.), https://www.cambridge.org/core/services/aop-cambridge-core/content/view/E69BEEABA7E638BF73319E14E5D80BAB/9781108496476bib_235-247.pdf/bibliography.pdf; O'Grady, ... : *The Complete Guide to the Great Revolutionary Philosophers, Including René Descartes, Jean-Jacques Rousseau, Immanuel Kant, and David Hume*.

²⁸ ANETOH, "An Evaluation of Immanuel Kant's Critical Response to the Extreme Positions of Rationalism and Empiricism on the Issue of Knowledge."

towards the supporting stage, where humans get correct knowledge in ways that humans themselves do. And in this case, it is closely related to how the human perspective seeks the truth of science.

Epistemologically there are two schools of philosophy in which these schools study science and the truths of the things in it, namely the schools of rationalism and empiricism, which are very closely related to the truth in seeking knowledge. The flow of empiricism developed rapidly during the Renaissance, namely in the 17th and 18th centuries in England; David Hume revealed an expression that empiricism's thoughts were summed up in a short phrase, namely, "I never catch my self at any time without a perception" which means (I always have a perception of everything that I experience) in this phrase David Hume concluded that every experience and thought is composed of a series of impressions²⁹.

In other words, this school assumes that people with rationalistic thoughts are not enough to use their minds in search of science and truth and assume that reason is innocent because if the mind is filled with a sense, that produces an experience. Then it can develop thoughts through that experience. The two streams are not only used as a reference to account for science from scientists to the general public. Thus, science and knowledge can be achieved correctly through reasoning and proven by experience.

Considering Kant's philosophical findings, an absolute opinion of a value is not justified. The value is limited by subjective perception, closely related to the object seen with the support of previous (relative) experience. Furthermore, that perception will be carried everywhere, always the same (limited by space and time), and is a priori until you find a new experience that will add and subtract or change from the beginning. We can relate the perspective above to our religious dynamics. Historically, Muslims have been divided into groups due to interpretations of religious teachings included in the study of transcendental ideas. Instead of sharing the results of this interpretation, it makes a rich perspective on Islam, but instead, it is made as an absolute truth claim³⁰.

Reflecting on Kant's philosophy closer to us will help us assess our understanding of religion. We know that we synthesize limited sensory perceptions (data and information) from unlimited numbers. Therefore, claims about Islam must be recognized as limited to our ability to synthesize data and

²⁹ Buda, "Beauty and Morality at Immanuel Kant"; O'Grady, ... : *The Complete Guide to the Great Revolutionary Philosophers, Including René Descartes, Jean-Jacques Rousseau, Immanuel Kant, and David Hume*.

³⁰ Kant, "A Connection Between Thought and Thing A Priori."

information about Islam, and we need help understanding Islam as a whole. The growth of awareness like this means we find Islam itself, even though it is relative, without imposing something limited on others. This limitation also applies to mosques, churches, religious groups of people who know the wise Kuta, and so on. So that we don't depend on them for the truth, their decision to aggravate was vented by calling their dogs, Immanuel Kant. Despite this social dynamic, Kant said, "forcing a moral attitude means degrading human dignity as a moral being"³¹.

Immanuel Kant's Philosophy in the Thought of Religious Education

The experience of religion is an object in studying religion whose base is the assumption that subjective religious experience is objectified into various kinds of expressions³². These expressions have a positive structure that can be studied. Religious experience is expressed in three forms: first, "theoretical" or "intellectualistic" experience, including theology, cosmology, and anthropology; the second is the experience of "praxis" or "*amaliah*," namely worship; and the third is "sociological" experience, namely expression in social interaction. The theoretical expressions (first expressions) of religious experience are primarily myths, doctrines, and dogmas. Theoretical expressions can be symbolic, spoken, or written. This last form includes scriptures and classical works. To understand the scriptures, explanatory literature is needed. This literature group includes the Talmud, Zend in Pahlavi, and Hadith as explanations for the Qur'an. In India, it is known as *smrti*; in Protestant circles, the writings of Luther and Calvin are known. Major religions also have creeds, which are short expressions of belief and faith; the "twelve creeds" in Christianity, the "two-sentence creed" in Islam, and the "Shema" in Judaism³³.

³¹ Budiwan, "KRITIK IMMANUEL KANT TERHADAP FAHAM RASIONALISME DAN EMPIRISME."

³² MA Adib, "Syekh Nawawi Al-Bantani: Kajian Pemikiran Pendidikan Islam Dan Relevansinya Di Abad-21," *Al Qalam: Jurnal Ilmiah Keagamaan Dan ...*, no. Query date: 2022-09-01 08:38:39 (2022), <https://www.jurnal.stiq-amuntai.ac.id/index.php/al-qalam/article/view/885>; Faqihuddin, "AGAMA DAN FILSAFAT."

³³ AR Abdullah, *Teologi Islam: Memahami Ilmu Kalam Dari Era Klasik Hingga Kontemporer*, Query date: 2022-09-01 08:38:39 (books.google.com, 2021), <https://books.google.com/books?hl=en&lr=&id=IDhTEAAQBAJ&oi=fnd&pg=PR1&dq=nahwu+dan+imam+ali&ots=dbIMxc6zFY&sig=nF2pq9zne15MKoFeRKEKkDBPZOE>; D Fitriani, NA EQ, and A Suhartini, "Teologi Pendidikan: Konsep Pendidikan Dalam Prespektif Islam," *MANAZHIM*, no. Query date: 2022-09-26 12:22:55 (2021), <https://ejournal.stitpn.ac.id/index.php/manazhim/article/view/1293>.

Meanwhile, the fundamental themes in the theoretical expressions (thoughts) of religion are ³⁴ (1) God (the Most Holy/Highest Reality), (2) the universe (including the world), and (3) human beings. Thus, theology, cosmology, and anthropology are the main studies in the study of religions. The first theme (theology: about God), as a central theme in religion, studies: the nature of the Most Holy, whether He is detached from reality (transcendent) or present in the reality of nature and human life (immanent). The second theme (cosmology: about the cosmos) includes: (1) the nature of the world, (2) its origins, (3) its composition, and (4) its ends. "History" can mean the history of the universe or the chronological history of a particular group or people; people and culture, as well as individuals, are included in the discussion of cosmology. Likewise, religion's attitude towards time is cyclical (rotating) and linear (slanting and having an end). Then cosmological thinking includes speculation about eschatological themes (ukhrawiyah). The third theme (anthropology: about humans) discusses: (1) what and who humans are according to religion (including talking about spirits), (2) the purpose of life, (3) and the ultimate goal of humans from this life.

Expressions of praxis/*amaliah* (second expression) of religious experience, whose main forms are worship (devotion) and devotion. Worship in response to the Ultimate Reality should be done where, when, how, and by whom? Does worship have to be done individually or in groups? The expression *amaliah* also includes sacrifices of all kinds and consequences, as well as the principle of imitation (imitating the behavior and life of a religious leader). This *amaliah* expression also contains the wish of religious adherents for other people to have the same religion as themselves so that the consequences arise in the form of da'wah or da'wah activities. It is found in Buddhism, Christianity and Islam.

Sociological expressions (the third expression) of religious experience are expressions (with a certain language) that state the boundaries of social relations in society, both intra-religious and inter-religious. The religious group exists by itself, without being held, and religious people are not members but are given a number (Gemeinschaft). Furthermore, the relationship between religious communities and society in general (Gesellschaft) is a problem that needs to be studied. In this case, there is evidence of sociological expression of religious experience. For example: (1) In Judaism, a Hasidic rabbi stated that an unanswered prayer for all the descendants of Israel is not a prayer at all, (2) in Christianity,

³⁴ M Muhidin, A Nurwadjah, and ..., "Analisis Teologi Pendidikan Dalam Penguatan Pendidikan Islam," *Jurnal Dirosah Islamiyah*, no. Query date: 2022-09-26 12:22:55 (2021), <https://journal.laaroiba.ac.id/index.php/jdi/article/view/454>.

there is an expression "Unus Christianus Nullus Christianus" (A Christian is not a Christian), (3) in Islam, one of the conditions for the validity of the Friday sermon is that it must contain prayers for all Muslims. Thus, with the existence of this religion, ecclesia, kahal, ummah, and samgha emerge (all of which are united and egalitarian identities of religious communities).

Indeed, religion is egalitarian, but in association, there are differences in function, charisma, age, gender, and heredity, also because of differences in status³⁵. This is where religion is expected to explain these differences and the relationship between functions and statuses in the sociological expression of religious experience. Immanuel Kant's attempt to strike a middle ground between rationalism and empiricism has strong relevance for addressing the dichotomy between dogmatic and empirical religious studies. As explained earlier, Kant's criticism began when he became acquainted with Hume's empiricism. Since then, Kant has doubted rationalist thought which accepts only a priori knowledge. However, not as skeptical as Hume, Kant was still trying to discover how things a priori as science are possible. Finally, Kant presented the decision of a priori synthesis as a mode of knowledge and ended the understanding division between rationalists and empiricists. Therefore, it becomes interesting then to find the common thread of Kant's critique of rationalist and empiricist epistemology with the development of religious studies.

Religious studies are the study of religion as an urgent and independent system. In its journey, this model of religious studies is divided into two models, namely, dogmatic studies of religion and empirical studies of religion. The relationship between the two is often colored by tension or tension, both creative and destructive. The first model, because it departs from texts written in the holy books of each religion to a certain extent, is literal, textual or scriptural. Model and Understanding of the Phenomenon of Religiosity This pattern does not fully agree with, let alone reject, the alternative understanding put forward by the second model. The second model of religious phenomena is accused by the first as a model of reductionist religious studies, namely religious understanding, which is only limited to the external aspects of human diversity and does not understand, explore, and touch the inner-exoteric aspect as well as the deepest meaning and morality contained in religion. Religious teachings themselves. Meanwhile, the second model of religious studies, which is more empirical in nature, accuses the first model of religious studies of being a type of religious study that tends to be

³⁵ A Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia," *Inovasi-Jurnal Diklat Keagamaan*, no. Query date: 2022-12-04 16:22:02 (2019), <https://bdksurabaya.e-journal.id/bdksurabaya/article/download/82/45>.

"absolute" because its supporters tend to absolutize the texts that have been written without trying. To understand in advance what is really behind various texts existing in religion.

The enemies of the two models of religious studies ultimately make it difficult for them to meet. Someone is enough with the dogmatic approach he adheres to without heeding the empirical approach. While others feel that it is sufficient to understand religion through empirical sciences, such as sociology, anthropology, sociology, and others, and put aside the theological-dogmatic aspects. This split in religious studies will certainly lead to a reductive understanding of religion, which can lead to misunderstandings that lead to conflict. To untangle the complexities of the dichotomy in religious studies, the dimension of Immanuel Kant's transcendental philosophy described above deserves attention. The design and construction of religious studies must move from an empirical and dogmatic dichotomy and then adopt a synthesis of rationalism and empiricism. As Kant warned, both a priori and a posteriori thinking stand alone, each of which has its weaknesses reductive.

According to Ahmadi, religion is not only monodimensional. This is not only based on human mystical intuition and is limited to the relationship between man and God³⁶. Religious life is not only an inner life. Religious life begins with a belief in the religion one adheres to and how to apply that belief in people's lives through the words of one's heart. Thus, it is a religious belief and strongly influences social, economic and political structures. Religion does have normative-theological doctrines, and indeed that is where the "hard core" of human religion lies, but religious researchers must also see it as a tradition. Meanwhile, tradition is difficult to separate from human construction factors, originally influenced by a long course of socio-economic-political and cultural history. In addition, expressions or expressions of human religion which were originally inward-deep-esoteric-external can turn into religious institutions involving social institutions, which are sometimes also bureaucratic. Human diversity, expressed in external institutions, cannot but also undergo an evolutionary process closely related to economic, social, military, language, and other human tendencies that are no less complex than the hard core of human religiosity³⁷.

³⁶ A Ahmadi, AN Hikmah, and ..., "Ilmu Dan Agama Dalam Perspektif Filsafat Ilmu," *Al-Fikr: Jurnal ...*, no. Query date: 2022-08-31 11:09:08 (2021), <https://jurnal-tarbiyah.stainsorong.ac.id/index.php/alfikr/article/view/108>.

³⁷ Faqihuddin, "AGAMA DAN FILSAFAT."

CONCLUSION

Science is proving that the human mind and mind function; having a very large instinct is an advantage and superior in humans; this is shown by human nature, which has a high curiosity, which causes humans always to ask questions and seek the truth about something. Rationalism is an understanding that humans, in seeking knowledge, only use their minds or ideas, and empiricism is an understanding that humans seek the truth of accurate knowledge through experience. Still, both are tools to strengthen science so that it can be accepted by reason and reason. Immanuel Kant's criticism can mediate the clash between rationalism and empiricism because both have their weaknesses if they stand alone. Therefore, combining these two understandings is necessary because, with the combination of the two, we can find the truth of the knowledge. To create a study of religion, we have to learn a lot about the criticism put forward by Immanuel Kant; religious studies must start from an empirical dichotomous approach and a polymethodic approach or cooperation between dogmatic and empirical approaches, without an approach between the two, religious studies only will produce a reductive understanding and can never unravel the latent pluralism of religious studies, the limitation of this research is that it does not discuss in depth the schools that respond to rationalism and empiricism. Still, the writer hopes this research can help readers, especially writers.

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