

RECONSIDERING BETWEEN REASON AND REVELATION IN ISLAMIC LEGAL PHILOSOPHY

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ABSTRACT: *This research aims to discuss reason and revelation in the context of Islamic Legal Philosophy, with a focus on their respective roles in the law-making process. Exploring how these two elements interact in the determination of Islamic law. The formulation of the problem raised is how reason and revelation complement each other in forming a relevant and dynamic legal basis. The research method used is a literature review with a descriptive-analytical approach, which involves text analysis of scientific publications and works relevant to the study theme. The research results show that revelation holds the highest authority as a source of law, while reason functions as a methodological tool for understanding and applying revelation in changing contexts. Even though reason has limitations, its role is very important because revelation must always be related to benefit as the main goal of Islamic law. Supervision of the use of reason is necessary to ensure conformity with the principles of revelation. This research confirms that reason and revelation in Islamic Legal Philosophy have a mutually reinforcing relationship, and the two cannot be separated. The power of reason in understanding revelation ensures the relevance of Islamic law to changing times.*

Keywords: Reconsider; Reason; Revelation; Philosophy of Islamic Law



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A. Introduction

The sources of law (*masadir al-ahkam*) in the study of Islamic legal philosophy have indeed been previously reviewed by Islamic legal scholars.¹ In the writings of contemporary Islamic jurists, the term *al-adillah ash-syari'ah* is used which is studied in classical *fiqh* and *ushul fiqh* books. The terms *al-adillah ash-syari'ah* and *masadir al-ahkam* are both seen as having similar meanings. The word *masadir* is the plural form of the word *masdar*, etymologically it refers to a container from which legal provisions can be obtained. Meanwhile, *al-adillah* is the plural of the word *dalil*, referring to instructions that guide understanding to discover the law.²

The mention of the terms above states that there is a difference between the two. This is because, when the word *masadir* is associated with the word *ash-syari'ah*, its meaning specifically only refers to the Qur'an and Hadith. This refers to the fact that only from the Qur'an and Hadith, sharia laws can be found and derived. Meanwhile, the terms *ijma'*, *qiyas*, and other methods of interpretation are not sources of law in the true sense, but are more accurately referred to as legal propositions, because they are all tools or ways to find sharia law which originates from the Koran and Hadith.³

Relevant studies as stated by Kawakib and Hafidz Syuhud, (2021) explain that the *Mutakallimin* agree to use *ijma* and *qiyas* in understanding revelation, as well as Nur Ida Dhestiana, (2020) states that reason and revelation play main roles that cannot be separated, This is different from the explanation of Fadliyanti Koem, et.al, (2021) which states that reason and revelation are always in debate to understand legal updates. However, the research above always refers to history and figures and this research will provide an important position where reason and revelation play an important role and position so that legal decisions will always be relevant to current developments.

In the study of Islamic legal philosophy, as stated, it boils down to reason and revelation which are stated as part of the study of Islamic legal philosophy. Islamic legal philosophy generally answers questions that are not covered by legal science. Likewise, the task of Islamic legal philosophy is to provide a critical and constructive way to connect

¹ Yaar, S. N., Aderus, A., & Barsihannor. (2024). PERANAN AKAL DAN WAHYU DALAM PEMIKIRAN ISLAM. *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam Dan Tasawuf*, 10(1), 89=103.

² Alwana, H. A. (2020). PEMIKIRAN PEMIKIRAN USHUL FIQH DAN PENGARUHNIA TERHADAP PENDEKATAN HUKUM ISLAM. *Jurnal Ilmiah Syariah*, 19(2), 148–162. And Ismuha. (1992). *Filsafat Hukum Islam* (cet. II). Bumi Aksara.

³ Djamil, F. (1997). *Filsafat Hukum Islam*. Logos. P. 62

knowledge to legal sources. So it is important to question the paradigms that have been established in Islamic law. To answer the above question, the question is asked whether reason can be used as a source of Islamic law and what the relationship between the two is. This question arises because reason is the main tool used to understand revelation.

B. Research Methodology

The proposed research methodology is a literature study approach that aims to define reason and revelation in the form of words. This approach directs researchers to collect data from various relevant sources, including journal articles, books and related research to provide a comprehensive picture of the topic under study. The data collection process begins with careful selection of sources based on criteria and relevance to the research topic. A qualitative-descriptive approach was used with the aim of providing validity, reliability and credibility in drawing conclusions.

C. Results and Discussions

About Revelation

The word Wahyu comes from Arabic, meaning whisper, sign, sound, or writing. Etymologically, revelation means an announcement that is delivered secretly and quickly. However, the more common use of this word refers to divine communications given by God to chosen prophets. Revelation in this context contains an important essence as a medium for conveying God's word to chosen people, which is then passed on to humanity as a guide in life. This Word contains teachings and directions that are essential for the continuity and prosperity of human life.⁴

According to Nasr Hamid Abu Zaid, revelation is a form of communication that involves sending information or messages in secret. In the context of the revelation received by the Prophet Muhammad SAW, this communication process consists of two main parties: Allah SWT as the giver of the revelation, and the Prophet Muhammad SAW as the recipient. This model of communication is called the Qur'an with the term *ilqa'* as found in Q.S. al-Muzammil/73:5. In another verse, the Qur'an expresses this *ilqa'* by using the words *tanzil*, *qaul* and *kalam*.⁵

⁴ Harun, N. (1986a). *Akal dan Wahyu dalam Islam*. P. 15

⁵ Abu Zaid, N. H. (2002). *Ma'fhum an-Nas Dirasah fi Ulum al-Qur'an* (K. Nahdiyyin (ed.); cet. II). LkiS.

Revelation itself is a form of communication (*kalam*) of God's word which has certain methods, as explained in Q.S. as-Shura/42:51-52. This verse explains that revelation was sent down in three ways. First, revelation can come in the form of inspiration, such as the revelation received by the Prophet Moses and the bees. Revelation is conveyed through communication that can be understood by both parties involved. This communication takes place without physical sound and does not use conventional language. In the two stories between Allah and the Prophet Moses, the Divine message was conveyed through objects such as bushes, fire and mountains. The message used language that the Prophet Moses could understand. This shows that the communication was clear and easy to understand, so that Prophet Musa could understand his message using verbal language. Third, is revelation through the intermediary of angels to recipients. The Prophet Muhammad received revelation through angels and conveyed it to the people as described in Q.S. an-Naml/27: 6.⁶

Revelation or communication between God who is immaterial and humans who are material, there is the concept that something immaterial can interact with the material. In a theological or spiritual view, God is considered a transcendent entity, or beyond the material realm, so that he has the ability to relate to the material. This concept is often based on the belief in God's absolute power or authority over the universe and everything in it, including humans.

If you look at the editor of the Qur'an, each lafadz has a clue (*dilalah*) to the meaning contained in it (Wahdini, 2021). The importance of this problem is related to the process of withdrawing law (**istinbat**) from the text of the Qur'an. *Lafadz dilalah* is divided into two models; The first model is *qat'iy ad-dilalah* referring to *lafadz* which indicates a certain meaning without the possibility of interpretation (*takwil*). This kind of *lafadz* does not leave room for different interpretations and its meaning is clear and definite.⁷

The second model of *zanni ad-dilalah* refers to *lafadz* whose instructions are unclear or uncertain regarding a particular meaning, but the *lafadz* has more than one possible meaning. In this case, there is room for varied interpretations and a broader understanding of the meaning contained in the text of the Al-Qur'an. Understanding this type of *dilalah* is important in the context of the legal *istinbat* of the Qur'an, because it influences how the

⁶ ibid

⁷ Khallaf, A. W. (1968). *Ilm Ushul al-Fiqh* (cet. VIII, p. 35). Dar al-Kuwaitiyah.

verses of the Qur'an are interpreted and interpreted to formulate laws and religious principles.⁸

In the context of the first model of Al-Qur'an *lafadz*, generally there is no debate among scholars because such *lafadz* theoretically does not provide room for alternative interpretations. This *lafadz* has a clear and definite meaning, so that the interpretation of it does not cause significant differences. However, in the case of the second model of Al-Qur'an *lafadz*, namely *zanniy ad-dilalah*, there is the potential for differences in interpretation because the *lafadz* has instructions that are not completely clear and can have more than one meaning. This causes the area of interpretation to become open, and this becomes part of the area of *ijtihad*.

Qat'iy and *zanniy ad-dilalah* problems are generally at the theoretical level and rarely occur in practice. This is because in the context of communication, when someone speaks (*mutakallim*), has a clear understanding of what he means by his words. However, for listeners (*sami' or mukhatab*), understanding of these words is relative and influenced by various factors. Therefore, there is the potential for differences in understanding and interpretation, especially in cultural, linguistic and social contexts.

Through this model of thinking, it is very possible for differences to occur in the interpretation of the Qur'an, especially in the case of *zanniy ad-dilalah*. Because understanding and interpretation depend on context and other factors that influence the listener's understanding. Thus, in practice the *qat'iy ad-dilalah* model itself becomes less relevant.

According to Shaykh Abdullah ad-Darraz, understanding the Qur'an is greatly influenced by personal factors.⁹ The truth produced by personal interpretation cannot necessarily be considered a definite truth (*qat'iy*). Understanding that is categorized as *qat'iy ad-dilalah* requires broad agreement and confirmation from the larger community. This emphasizes the importance of dialogue and discussion between various parties in understanding religious texts, so that the resulting interpretation can reflect broader agreement and is not only based on individual understanding. If there is no agreement like this, then the understanding of the text remains in the *zanniy ad-dilalah* category, which indicates the possibility of varied and non-definitive interpretations.

⁸ ibid

⁹ M. Quraisy Shihab. (1994). *Membumikan Al-Qur'an*. Mizan. P. 138

About Reason

The word sense is a loanword from Arabic; *al-'aql* means holding back, wisdom, heart, understanding or comprehending.¹⁰ According to Juhaya S. Praja, the mind has an immaterial nature and operates as an intellectual activity that takes place through several very subtle organs of the human body, especially the brain and heart. In his understanding, reason is considered to be located in the heart—which not only functions as the center of feeling but also as the center of thought. The heart has a central role in the intellectualization process, namely the process of thinking about objects that have been perceived by the senses of hearing and sight.¹¹

The heart is considered the center of human thought and desire, playing a key role in processing and responding to external stimuli. This intellectual activity of the heart then interacts with the brain, which supports and facilitates more complex and organized thinking. This thinking is in accordance with the views of figures such as al-Ghazali and Ibn Taimiyah, who integrated the concepts of heart and reason within the framework of Islamic philosophy and theology.¹²

The heart is often described as the intellectual and emotional center of humans. As explained in QS. al-Hajj/22: 46 and QS. al-A'raf/7: 179, describes how the heart is connected to the ability to understand and think. QS verse. al-Hajj/22: 46 which reads "*lahum qalubun ya'qiluna biha*". Meanwhile in QS. al-A'raf/7: 179 explains "*lahum qalubun la yafhamuna biha*". This concept emphasizes that the heart is not only a physical organ but also has a metaphorical function as a center for processing thoughts and emotions.

In the Islamic view, the heart is the place where divine truth is received and processed, which differentiates it from the concept of reason which is more likely to be associated with rational logic and analytical thinking which is centered in the brain. The tendency of the heart is not only to engage in emotional or spiritual understanding, but also in deep cognitive processes, integrating spiritual knowledge and wisdom with intellectual understanding. Qalbu is the interpretation and understanding of sacred texts which plays an important role in filtering and understanding deeper messages that cannot be accessed through rational thinking alone.

¹⁰Ibn Manzur al-Anshari, *Lisan al-Arab* (Mesir; t.tp., jilid XIII, t. th.), h. 485.

¹¹ Praja, J. S. (1995). *Filsafat Hukum Islam*, p. 40. And Sobri, M. A. bin, Ziadi, M. F. bin A., & Abdullah, N. M. S. A. N. (2022). Konstruksi Falsafah Sains Islam Menerusi Ibnu Taymiyyah: Kerangka Teori Hubungan Akal dengan Wahyu dan Sebab-Akibat Sebagai Contoh. *Proceeding of International Conference on Ummah*, 738–751.

¹² *ibid*

When compared, the opinions of such philosophers appear to be different from what is explained in the Qur'an. According to the Qur'an, the process of understanding and thinking is through the heart, whereas according to some philosophers it is through the mind. The process of understanding thought leads to the truth that is always sought in the field of philosophy, namely the truth about God, nature and humans.¹³ Humans are thinking creatures. Al-Kindy believes that reason is divided into three aspects, namely 1) potential reason (*al-'aql bi al-quwwah*), 2) actual reason (*al-'aql bi al-fi'i*), and 3) real reason. has reached the second level in its actuality.¹⁴

According to Harun Nasution, quoting Ibn Sina's opinion, the human mind that has reached the peak level (*al-mustafad*) can be related to the tenth mind which in Ibn Sina's view is associated with Gabriel. Communication between the two can occur because Mustafad's mind is trained and has high grasping abilities so he is able to understand abstract concepts. However, communication between a prophet and God is not through mustafad reason, but rather through reason given directly by God which has an extraordinary ability to perceive. This kind of intellect is called *hads* intellect, which has sacred spiritual power and only the prophets inherited it.¹⁵

The Debate between Reason and Revelation

The main issue in classical discussions regarding reason and revelation, one of the main issues debated by theologians is the role of reason before the revelation.¹⁶ According to the Mu'tazillah view, humans can recognize the existence of God and differentiate between good and evil through reason before receiving revelation. By using reason, humans have an obligation to do good deeds and avoid bad ones.¹⁷ On the other hand, according to Ash'ariyah thought, humans can only recognize obligations and differentiate between good and bad through revelation. They argue that human reason itself is unable to determine the moral value of an action without the guidance of revelation.¹⁸ It can be seen that Mu'tazilah thought gives a greater role to the ability of reason when compared to Asy'ariyah thought.

¹³ Anshari, E. S. (1987). *Ilmu, Filsafat dan Agama* (cet. VII). Bina Ilmu. P. 17

¹⁴ Harun, N. (1995). *Filsafat & Mistisisme dalam Islam*. P. 19

¹⁵ Harun, N. (1986b). *Akal dan Wahyu dalam Islam* (cet. II). UI Press. Pp. 17-18

¹⁶ Koem, F., Koem, F., & Ishak, A. (2022). Kontestasi Dalam Pembaharuan Hukum Islam : Telaah Kritis Polemik Penggunaan Akal dan Wahyu. *Jurnal Al-Himayah*, 6(1), 29–43.

¹⁷ Asy-Syahrastani. (1951). *al-Milal wa an-Nihal*. t. tp. P. 42

¹⁸ Ibid p. 100

If it is to know God and His attributes, revelation has no function whatsoever for the Mu'tazilah. So it is emphasized that revelation for the Mu'tazilah has a more confirmatory function reinforcing what the mind already knows than an informational function explaining what the mind does not yet know. This view emphasizes the importance of using reason in understanding theological concepts, where reason is not just a tool to understand the material world, but also as a means to get closer to spiritual and divine truth.¹⁹ In this context, revelation becomes a kind of validation of the conclusions that reason has drawn, providing a spiritual framework that confirms reason's understanding without having to essentially change or shape it.

Mu'tazilah thought is interesting because it places reason as the main element in spirituality, which implicitly also elevates human dignity as creatures who think and have the power to reason. This can be seen as an attempt to reconcile intellectual freedom with obedience to religious teachings. However, this approach also faces criticism, especially from more traditional groups such as the Asy'ariyah, who see revelation as the main and most authoritative source in all aspects of religion, including in determining moral and ethical values.

In the view of Ash'ariyah thought, human reason is only able to know the existence of God, whereas to understand good and bad and know obligations, humans need guidance from revelation. Without revelation, humans tend to do whatever they want, which can cause chaos in society. This is because human reason has limitations in capturing moral and spiritual aspects that cannot be reached through purely rational processes.²⁰ Highlights the limitations of reason in achieving a complete understanding of higher realities, such as aspects of morals, ethics and religious obligations. While science and philosophy have areas of study limited to empirical observation and rational analysis, the human mind also tries to understand metaphysical aspects that exceed its capacity.²¹ In this context, the role of revelation becomes very important in providing clear and authoritative instructions about good and bad, as well as the obligations that humans must obey. Without revelation, humans will face moral confusion and have the potential to fall into self-defeating behavior.²² Reasonable knowledge in the study of philosophy is speculative, which means it is the result of human thought and

¹⁹ Dhestiana, N. I. (2020). Kedudukan Akal dan Wahyu Perspektif M. Abduh dan Harun Nasution. *ATTANWIR: Jurnal Keislaman Dan Pendidikan*, 10(1), 14–29.

²⁰ Asy-Syahrastani. (1951). *al-Milal wa an-Nihal*. t. tp. P. 100

²¹ Wahyudi, K. (2023). FILSAFAT Ibnu RUSYD HUBUNGAN AKAL DENGAN WAHYU. *Indonesian Journal of Islamic and Social Science*, 1(2), 109–120.

²² Gazalba, S. (1981). *Sistematika Filsafat*. Bulan Bintang.

reflection, and is not always based on concrete empirical evidence or experiments. Human reason has limitations in achieving a complete and definite understanding of reality. Therefore, views or opinions produced by reason may be wrong or limited in terms of objective truth. In this sense, philosophical knowledge is often an attempt to understand aspects of reality that scientific methods cannot reach, although sometimes there are no guarantees.

This view emphasizes that because the human mind has limitations and a limited range of abilities, it is prone to errors and imperfections. So revelation is the most reliable source of information in seeking and knowing the ultimate truth. Revelation is seen as knowledge given by God, providing clear and authoritative direction regarding aspects that are inaccessible to human reason.²³ Therefore, to obtain a correct and clear understanding of higher and transcendent things, such as the nature of God, the purpose of life, and moral principles, humans need to rely on revelation as a source of knowledge that has the highest authority and truth.

The importance of recognizing different types of truth in seeking a complete understanding of the world and life. In addition to the existence of absolute truth obtained through revelation, it is recognized that there is also relative (*nisbi*) truth discovered through science, as well as speculative truth which is the result of philosophical reflection.

It is important to combine these various sources of knowledge, because humans cannot solve problems comprehensively just by relying on one type of truth. Adhering to the truth of science and philosophy without considering religious revelations can make a person lose the spiritual dimension and moral values that are important in human life. On the other hand, relying completely on revelation without considering rational thinking and the development of science can also result in limited understanding and knowledge.

Interrelation of Reason and Revelation

The deep interrelation between reason and revelation is one of the most fundamental aspects in understanding Islamic legal philosophy. In this context, reason includes human rational abilities to think, analyze and formulate knowledge based on experience and logical

²³ al-Qardhawi, Y. (1991). *an-Nas wa al-Haqq*. al-Maktabah al-Islamiyah. Pp. 34-36

thinking. Meanwhile, revelation refers to divine teachings and instructions revealed to humans through the holy book Al-Qur'an and the teachings conveyed by Allah's apostles.²⁴

In Islamic legal philosophy, the interrelation between reason and revelation creates an important balance between human reason and divine authority. Reason is used to understand and apply the teachings of revelation, while revelation provides a framework of values and principles that form the basis for rational reasoning. Good interpretation and application of Islamic law requires a balanced integration of reason and revelation. The use of common sense in interpreting revealed teachings ensures that the laws applied are relevant to social conditions and changing times. However, in this context, it is important to remember that revelation has the highest authority, and human reason must not conflict with the teachings that have been established in revelation.

1. The Role of Revelation in Legal Decision Making

Revelation (al-Qur'an) is usually referred to as a book of guidance, which means a book of guidance or guidance for mankind. In the context of adopting Islamic law, revelation is the main source of Islamic law which has the highest authority. On the other hand, human reason is considered a gift from God that allows humans to think, analyze and understand the reality around them. This concept is widely discussed in the Islamic philosophical and theological tradition. According to this idea, human intelligence was not created to be wasted, but on the contrary, it was created to be utilized and developed. One of the main goals of using reason is to understand and appreciate the revealed teachings contained in the Qur'an.

Human reason is considered to have sufficient capacity to understand the teachings of revelation, although true truth and a deep understanding of revelation require continuous development of reason in dealing with the complexity of revelation. Human reason is considered an important tool in the process of understanding and applying revelation in everyday life.

Revelation and reason can be understood as a relationship between *mutakallim* (recipient of revelation) and *mukhatab* (what is revealed). In this context, *mutakallim* are subjects who receive revelation and try to understand it using their minds. *Mukhatab*, on the other hand, is an object of revelation that is a source of inspiration and guidance for *mutakallim*. The role of revelation in the relationship between revelation and human reason is not a static relationship, but an interactive process involving human efforts to understand,

²⁴ Kawakib, K., & Syuhud, H. (2021). Interelasi Akal dan Wahyu: Analisis Pemikiran Ulama Mutakallimin dalam Pembentukan Hukum Islam. *JIL: Journal of Islamic Law*, 2(1), 43–61.

internalize and apply the teachings of revelation in life. This reflects the importance of developing reason and adherence to the teachings of revelation in the tradition of Islamic thought.

Understanding revelation in Islam begins with the help of exegesis and interpretation. Tafsir is an attempt to understand and explain the meaning of the verses of the Qur'an in depth. In interpreting, there are several approaches or methods used to understand the message contained in revelation.

First, understand the text in the context of maqasid sharia. This approach places the focus on understanding the objectives or maqasid of Islamic law. Maqasid sharia are the main principles or goals to be achieved by Islamic laws. Every verse of the Qur'an is understood in the context of achieving sharia goals, always involving identifying the maqasid of sharia contained in the verses of the Qur'an and understanding how the verse contributes to achieving these goals.

Second, understand the text in the context of public benefit. This approach emphasizes understanding the verses of the Koran in the context of public benefit (*maslahah ammah*). Public benefit refers to the interests of humanity as a whole. Each verse of the Qur'an is understood by considering the benefits or benefits that can be obtained for individuals and the general public which have an impact on the implementation of the verses of the Qur'an in human life.

Third, understand the text according to the dynamics of society. This approach emphasizes understanding the verses of the Qur'an in the context of the dynamics and development of society. Each verse of the Qur'an is understood by considering the changes and challenges faced by society at a certain time. This approach involves a deep understanding of the social, political and cultural conditions in society at a particular time, as well as how the verses of the Qur'an can provide relevant guidance and solutions.

Through this approach, a deep understanding of the verses of the Qur'an also requires help from Hadith to become an important source in explaining and clarifying the verses of the Qur'an, as well as providing historical and practical context for understanding revelation. Revelation refers to divine teachings and instructions revealed to humans through holy books and teachings conveyed by God's apostles. Revelation provides guidelines and rules that must be interpreted and applied in the lives of Muslim individuals and communities.

2. The role of reason in making laws

The role of reason in making Islamic law is very significant, especially in the context of implementing *ijtihad*. *Ijtihad* is a process in which human reason is applied to understand and interpret the texts (texts of the Qur'an and Hadith) in order to find legal provisions that are relevant to the situations and conditions of the times. In carrying out *ijtihad*, a *mujtahid* uses reason to formulate a deep understanding of the text, explore hidden meanings, and find legal applications that are in accordance with Islamic principles. In other words, the results of *ijtihad* are the product of a careful and thorough process of using reason.

The role of reason as a tool is termed *ar-ra'yu*, referring to reasoning or opinions that are based on human considerations, not directly from the texts of the Qur'an or Hadith. The concept of *ar-ra'yu* is an important element in efforts to understand the will of *syara'* (Islamic law), where in establishing laws the main aim is to realize benefit (*maslahah*) and prevent humans from harm (*mafsadah*).²⁵ The use of *ar-ra'yu* is not considered something that must be avoided in legal *istinbat* (legal determination), as can be seen in the legal practices carried out by the companions of the Prophet Muhammad. The Companions, as the first generation in Islam, played an important role in developing the legal *istinbat* methodology and used *ar-ra'yu* as a tool to establish laws that had not been explicitly regulated in the main sources of Islamic law.

The use of *ar-ra'yu* in the legal *istinbat* process is not considered something that must be avoided in the Islamic legal tradition. The Companions did not only rely exclusively on the legal texts contained in the Qur'an and Hadith. However, it uses knowledge, understanding and reason to understand the specific context in which the law will be applied. This approach makes it possible to establish laws that are in accordance with Islamic principles and are relevant to the social, political and cultural conditions of society at that time.

The important role of the companions in the legal *istinbat* process confirms that the use of *ar-ra'yu* is an integral part of Islamic legal methodology. The use of *ar-ra'yu* in legal *istinbat* is a reflection of the principle of wisdom (*al-hikmah*) that underlies Islamic law, where the main goal is to realize the benefit of the people and avoid harm.²⁶

The theory of *taklif* in Islamic law is a legal principle that recognizes the dignity and intellectual abilities of humans in understanding and implementing legal provisions. *Taklif*

²⁵ al-Jauziyah, I. al-Q. (1977). *Islam al-Muwaqqi'in*. Dar al-Fikr. P. 66

²⁶ Isma'il, S. M. (1985). *at-Tasyri' al-Islami* (cet. II). an-Nahdhah. Pp. 277-281

refers to a legal burden or assignment to a legal subject (*mukallaf*) to carry out an act in accordance with applicable legal provisions. However, before *taklif* can be implemented, there are several prerequisites that must be met, including reason and understanding.²⁷

Legal subjects must have common sense. Without the presence of common sense, legal subjects cannot be considered morally responsible for the actions they commit, because they do not have the ability to understand the consequences of those actions. Legal subjects must also have an adequate understanding of the legal provisions that apply to them. This understanding includes knowledge of what is ordered or prohibited by Islamic law, as well as an understanding of the implications and consequences of the actions carried out.

The role of reason in understanding the messages brought by revelation is very important in the tradition of Islamic thought. Asy-Syatiby, stated that reason does not stand alone in the process of understanding revelation, but is used together with the *sam'iyat* *dalil naqli* or textual propositions. Reasonable arguments are used as an aid to understanding, or as a tool to clarify understanding of the *sam'iyat* arguments. In this context, reason is used as a *muhaqqiq* (researcher) who ensures the existence of *al-manat* ('*illat* law), namely the reasons or intentions behind a law contained in revealed texts..

It was further stated by Asy-Syatiby that the use of *naqli* sharia arguments in establishing laws, both *kully* (general) and *juz'iy* (specific), will not produce certainty of *qath'iy* *faidah* unless reason follows. involved. So, to achieve certainty in legal determination, there needs to be a combination of arguments that are connected to each other.²⁸

Based on Ash-Syatiby's statement, in solving Sharia', it is not based solely on the text without bringing in common sense. Reasoning has a very important position for him. Reason represents the human rational ability to think, analyze, and formulate knowledge. In the context of adopting Islamic law, reason is used to understand and interpret the revealed teachings contained in the Koran and Hadith. Interpretations resulting from reason help to understand the meaning and relevance of revealed teachings in the context of the times and human needs.

²⁷ Pramono, D., Sultan, L., & Kurniati. (2023). Kedudukan Akal dan Wahyu dalam Islam dan Fungsinya sebagai Al-Syifa' pada Gangguan Kejiwaan. *JURNAL ILMIAH FALSAFAH: Jurnal Kajian Filsafat, Teologi Dan Humaniora*, 10(1), 21–26.

²⁸ Asy-Syatibi. (n.d.). *al-Muwafaqat: Vol. I*. Dar al-Ma'arif. Pp. 37-38

D. Conclusion

Based on the discussion above, it is clear that revelation and reason play an important role in it. Revelation is the law that has the highest authority, while reason has limitations that require the authority of revelation as a guide in it. The interplay of revelation and reason has a reciprocal relationship in the law-making process. In making the law itself, reason and revelation play a role. It is explained that the source of law is played by reason as a form of methodological "tool" in understanding revelation (Al-Qur'an) and Hadith. On the other hand, the use of reason cannot be simply abandoned, reason must always be monitored because of its limitations. Reason is very important, because revelation must always be related to benefit as the main goal. So this article emphasizes that in the study of Islamic legal philosophy, reason and revelation play a mutually reinforcing position where the roles of reason and revelation are an inseparable unit. The power of reason is the source of law in understanding revelation, so that in determining law where the Koran is the main source it will always be relevant to the context of changing times.

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