

INTEGRATIVE KNOWLEDGE AND CONTEMPORARY ISSUES: EVALUATING AMIN ABDULLAH'S PARADIGM OF MULTIDISCIPLINARITY



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Abstract

This study investigates the evolving nature of knowledge in addressing contemporary issues that arise with rapid societal changes. Motivated by the need for adaptive solutions beyond traditional monodisciplinary approaches, this research examines the new paradigm introduced by Amin Abdullah in his seminal work, "MIT" (Multidisciplinary, Interdisciplinary, and Transdisciplinary). Employing a qualitative methodology with a library research approach, the study analyzes primary and secondary sources related to Abdullah's framework. Content and historical analysis techniques were utilized to interpret the data. The findings reveal that Abdullah's paradigm integrates three clusters of knowledge—*Naql* (Revelation), *Aql* (Reason), and *Qalb* (Intuition)—through a dialogue involving subjective (religion), objective (science), and intersubjective (conscience) aspects. This approach promotes a comprehensive framework for addressing contemporary complexities by merging *hadarah al-nas* (religion), *hadarah al-falsafah* (philosophy), and *hadarah al-'ilm* (science). Abdullah advocates for dialogical and integrative values, emphasizing semipermeable boundaries, intersubjective testability, and creative imagination as tools for effective problem-solving in a multifaceted world. This paradigm offers a significant shift from stagnant scientific approaches, proposing a dynamic model that fosters adaptability and holistic understanding.

Abstrak

Studi ini menyelidiki sifat pengetahuan yang terus berkembang dalam menangani isu-isu kontemporer yang muncul seiring dengan perubahan masyarakat yang cepat. Didorong oleh kebutuhan akan solusi adaptif di luar pendekatan monodisiplin tradisional, penelitian ini mengkaji paradigma baru yang diperkenalkan oleh Amin Abdullah dalam karya pentingnya, "MIT" (Multidisiplin, Interdisiplin, dan Transdisiplin). Dengan menggunakan metodologi kualitatif dengan pendekatan penelitian kepustakaan, studi ini menganalisis sumber-sumber primer dan sekunder yang terkait dengan kerangka kerja Abdullah. Teknik analisis konten dan historis digunakan untuk menafsirkan data. Temuan-temuan tersebut mengungkapkan bahwa paradigma Abdullah mengintegrasikan tiga kelompok pengetahuan—*Naql* (Wahyu), *Aql* (Akal), dan *Qalb* (Intuisi)—melalui dialog yang melibatkan aspek subjektif (agama), objektif (sains), dan intersubjektif (hati nurani). Pendekatan ini mendorong kerangka kerja yang komprehensif untuk menangani kompleksitas kontemporer dengan menggabungkan *hadarah Al-nas* (agama), *hadarah al-falsafah* (filsafat), dan *hadarah Al-'ilm* (sains). Abdullah menganjurkan nilai-nilai dialogis dan integratif, menekankan batas-batas yang semipermeabel, pengujian intersubjektif, dan imajinasi kreatif sebagai alat untuk pemecahan masalah yang efektif di dunia yang beraneka ragam. Paradigma ini menawarkan perubahan signifikan dari pendekatan ilmiah yang stagnan, dengan mengusulkan model dinamis yang mendorong kemampuan beradaptasi dan pemahaman holistik.

INTRODUCTION

The ever – evolving times have made our lives increasingly filled with diversity. This is not surprising, given the reciprocal impact of the rapidly advancing era. In this era, we can quickly obtain any information. However, behind this ease, we must also be critical of the information we receive. Not all information circulating contains positive content; the information we come across often contains misleading elements (Allen et al., 2024).

In addition to the reciprocal relationship between the progression of the times and the ease of access to information, contemporary developments also correlate with the emergence of new problems. These problems, emerging in contemporary times, often take new, more complex forms (Herrick, 2022). This necessitates intelligent and adaptive solutions to resolve them effectively. The diversity and complexity of these problems require a more holistic and integrated approach, combining various disciplines to create solutions that are more comprehensive and relevant to the conditions of the times.

However, in reality, science does not always keep pace with the development of contemporary issues. The egocentric nature of science itself often causes this gap. Monodisciplinary science tends to be reluctant to engage in dialogue or integrate with other disciplines, thereby hindering the progress that could be achieved through interdisciplinary collaboration (Yu et al., 2023). The inability of science to adapt and open itself to new approaches results in solutions that often need help to address the complexity of contemporary problems effectively.

This condition highlights the importance of a paradigm shift in the knowledge approach, as Amin Abdullah proposed. Amin Abdullah is a 21st – century thinker who, in his work "Multidisciplinary, Interdisciplinary, & Transdisciplinary: Methods of Religious Studies & Islamic Studies in the Contemporary Era," presents a new paradigm to face the increasingly multi – crisis contemporary era. This paradigm further develops the previous spider web paradigm in his work "Islamic Studies in the Integration – Interconnection Paradigm." Amin Abdullah analogizes this paradigm to a spider web of 4 circles in his thoughts.

At the core center of the circle are the Qur'an and Sunnah. The second circle includes the sciences of ushuluddin, such as Kalam, Philosophy, Sufism, Hadith, History, Fiqh, Tafsir, and Language. The third circle is the theoretical knowledge track of Sociology, Hermeneutics, Philology, Semiotics, Ethics, Phenomenology, Psychology, Philosophy, History, Anthropology, and Archeology. The fourth (outermost) circle is the applied knowledge track, consisting of issues like Religious Pluralism, Science and Technology, Economics, Human Rights, Politics/Civil Society, Cultural Studies, Gender Issues, Environmental Issues, and International Law (Sufratman, 2022).

In his spider web concept, Amin Abdullah focuses on the integration – interconnection (I – Kon) of knowledge, where the sciences are closely connected and have many points of intersection between one discipline and another. Between the second and fourth circles, they still do not forget the origin or core of the circle, which is the first circle containing the Qur'an and Sunnah. Each circle is interconnected so that a dialogue in the form of communication between sciences can occur (Anwar, 2021). However, in his new work at MIT, Amin Abdullah emphasizes dialogue and communication between scientific clusters and integration that unites them, thus potentially giving birth to new or emerging knowledge. This must be done because, according to Amin Abdullah, knowledge will lose contact with reality and its relevance to human life if it continues to maintain its egocentric nature and refuses to dialogue, critique, and provide suggestions across disciplines (Abdullah, 2021, pp. 115 – 116).

Amin Abdullah's statement clearly shows that those who consider themselves the most correct and relevant to the times will struggle to adapt to contemporary problems that continue to evolve in new forms (Abdullah, 2021, p. 119). Therefore, collaboration among sciences is necessary to balance and address these issues. This aligns with Amin Abdullah's view that dialogue and integration among disciplines will enrich perspectives and encourage more relevant and applicable innovations.

From the literature review, scholars from various perspectives and backgrounds have extensively conducted research on Amin Abdullah's thoughts. The research can be categorized into two main groups. The first category discusses Amin Abdullah's thoughts on Integration and Interconnection (I–Kon). For instance, Akmal analyzes the concept of scientific integration according to Amin Abdullah (Akmal, 2024), Ayu describes the integration of Islamic sciences and its implications for Islamic higher education institutions (Ayu et al., 2024), and Sani elaborates on Amin Abdullah's view regarding a holistic approach to understanding the world and broader truths (Sani, 2023). The second category focuses on Amin Abdullah's ideas on education. For example, Prastowo examines the concept of integrated knowledge for pesantren – based higher education (Prastowo et al., 2023), Dewi explores the potential for integrating Islamic sciences with early childhood education (Dewi et al., 2024), and Rasimin highlights the lack of comparative research between the concepts of Islamic Studies according to Muhammad Nur Hakim and Muhammad Amin Abdullah (Roji, 2023).

This study will examine Amin Abdullah's work, specifically his book "Multidisciplinary, Interdisciplinary, & Transdisciplinary: Methods of Religious Studies & Islamic Studies in the Contemporary Era." This focus represents the novelty of this research. This book is said to present a new paradigm and differs from Amin Abdullah's previous ideas (Abdullah, 2021, p. xix). This study will also utilize secondary sources relevant to the examined topic and discussion. Based on this, this research aims to analyze and describe the new paradigm proposed by Amin Abdullah in his work MIT to address the complexities of contemporary times.

This study employs a qualitative method categorized as library research. Data regarding Amin Abdullah will be collected from various relevant literary sources, including books, journal articles, and other documents related to his thoughts and works. One of the primary data sources in this study is Amin Abdullah's work titled "Paradigma Baru," which enhances his previous works. This work is the book "Multidisciplinary, Interdisciplinary, & Transdisciplinary: Methods of Religious Studies & Islamic Studies in the Contemporary Era." Once the data is collected, a selection process will be conducted to determine which data can be used and which is irrelevant or does not sufficiently support the analysis. This selection process is crucial to ensure that only valid and high – quality data is used in the research. Subsequently, the selected data will be analyzed using content and historical analysis techniques. Content analysis is conducted to understand the meanings and messages of the texts studied. In contrast, historical analysis is used to trace the life history and intellectual history of Amin Abdullah. This historical analysis is critical because the emerging thoughts are closely related to the context of the author's life. Understanding the background and context that influenced Amin Abdullah's thinking is essential.

With this approach, the research is expected to contribute significantly to understanding the new paradigm offered by Amin Abdullah. This paradigm, known as MIT "Multidisciplinary, Interdisciplinary, and Transdisciplinary", seeks to unite subjective aspects (religion), objective aspects (science), and intersubjective aspects (conscience) within an integrated framework. The results of this study are also expected to serve as a

reference for academics and practitioners in developing a more integrative and dialogical approach to knowledge. This approach is hoped to address the complex challenges of the contemporary era marked by multifaceted crises. Furthermore, this approach is expected to reduce the gap between knowledge and life's realities and promote more effective collaboration between various disciplines. Thus, the results of this research will not only enrich the scientific repertoire but also provide practical solutions to the real problems society faces today.

THE EGOCENTRISM OF KNOWLEDGE: THE CONFLICT BETWEEN SCIENCE AND RELIGION

The occurrence of polemics or complex problems in this modern era raises many critical questions: What is the role of science? Is science capable of solving these contemporary problems? These issues continue to evolve, creating what is referred to as "new variation problems" that constantly evolve. However, do the solutions to these problems—namely science—constantly evolve into more advanced and relevant forms? Unfortunately, this is not always the case. The continuously evolving problems are not always matched by the development of science, resulting in many problems remaining unsolved perfectly (Bhattacharya & Packalen, 2020).

However, the irony is that science, which we hope can solve contemporary issues and problems, has its problems. This may sound funny, but it is the reality. History notes that conflicts between scientific disciplines often occur because each branch of science strives to highlight itself as the most superior. This egocentric nature arises because each discipline tries to claim that it is the most relevant and actual in a particular context.

The most notable issue is the conflict between science and religion (Liquin et al., 2020). This conflict and issue have only found common ground now and are often brought up in discussions, especially in the academic realm. If we observe objectively, the problem lies solely in the methodological differences and fundamental assumptions. Science emphasizes the empirical and positive domains, where everything presented must be testable for credibility. In contrast, religion emphasizes revelation as the foundational reference in life. These differences in methodology and basic assumptions lead to neither side wanting to give in, each trying to see itself as the most correct and credible (Tsalitsah & Muhsinin, 2024).

Many facts show this conflict, such as the debate over the origin of human beings. In science, the theory of evolution proposed by Charles Darwin has solid empirical evidence and is widely accepted by scientists (Lee et al., 2020). On the other hand, many religious traditions, including Islam, have different views on the origin of humans based on scriptures and revelations. Not only from the perspective of Islam but other religions like Christianity also criticize Darwin's views. For example, in 1860, after the publication of Darwin's book "On the Origin of Species," a debate occurred in Oxford between the Bishop of Oxford, Samuel Wilberforce, and the biologist, Thomas Huxley. Both viewpoints have arguments and evidence that strengthen their positions, making it difficult to find a meeting point that satisfies both parties (Kaalund, 2014).

Besides Darwin's theory, a physicist named Stephen Hawking also expressed his controversial opinion. According to him, physics does not require religion; the Big Bang theory could occur independently because of the nature of physical laws. Therefore, the creation of the universe does not involve any magical (supernatural) elements (Ambrozy et al., 2020). This kind of controversy has occurred many times. If we look back, during the Renaissance in Europe, a philosopher proposed that the center of the solar system

was the sun (heliocentrism), which contradicted the church's truth. As a result, Galileo Galilei lived his life in prison (Omodeo, 2022).

This situation not only confronts humanity with contemporary issues and problems but also with conflicts within science itself. Therefore, considering the progress of the times, a wise solution is needed, which constantly creates new variations of problems. The role of science is vital in this matter, but if science cannot make peace with religion, then a comprehensive solution will be difficult to achieve.

AMIN ABDULLAH BIOGRAPHY

One of the prominent Indonesian thinkers of the 21st century who has offered ideas on integrating knowledge is M. Amin Abdullah. In his book "70 Tahun M. Amin Abdullah," Al-Makin categorizes Professor Amin Abdullah as a thinker, teacher, and influential leader of the 21st century in Indonesia (Al-Makin, 2023). His contributions have been particularly significant within the academic community in Indonesia. He is a former rector of Sunan Kalijaga State Islamic University (UIN) Yogyakarta, having served for two terms, from 2002 to 2006 and from 2006 to 2010. He successfully transformed the institution from the State Institute of Islamic Studies (IAIN) Sunan Kalijaga Yogyakarta into UIN Sunan Kalijaga Yogyakarta (Juhana et al., 2022).

M. Amin Abdullah was born in Pati, Central Java, on July 28, 1953 (Hayati et al., 2024). He is the eldest of eight children born to H. Ahmad Abdullah and Siti Aisyah. Mr. Amin Abdullah's father was knowledgeable in Islamic studies, having studied in Mecca for 12 years from 1938 to 1950. From a young age, Amin Abdullah's intelligence was evident. As the eldest child, he stood out for his intellectual capabilities (Hayati et al., 2024).

Amin Abdullah's education began at Margomulyo Elementary School, Pati, Central Java. In the morning, he attended public school, and in the evening until night, he studied religious knowledge with his father (Tajuddin & Awwaliyah, 2021). After graduating from elementary school in 1966, he continued to secondary school at Kulliyatul Mu'allimin al-Islamiyyah (KMI), Gontor Islamic Boarding School, Ponorogo, completing his studies there from 1966 to 1972. Seeing an opportunity in the undergraduate program, Amin Abdullah enrolled in the undergraduate program at Darussalam Education Institute (IPD) Gontor, now known as Darussalam University, Gontor (Abdullah, 2021, p. 367).

Amin Abdullah successfully completed his undergraduate program in 1977. He then pursued his bachelor's degree at Sunan Kalijaga State Islamic University (UIN), which was known at that time as the State Institute of Islamic Studies (IAIN) Sunan Kalijaga Yogyakarta. He completed his bachelor's degree in 1982 (Masyitoh, 2020).

After finishing his education in Indonesia, Amin Abdullah was given the opportunity to pursue his doctoral studies abroad. He received a scholarship from the Ministry of Religious Affairs to study in Ankara, Turkey (Abdullah, 2020, p. 6). There, he enrolled in the Department of Philosophy, Faculty of Arts and Sciences, Middle East Technical University (METU), focusing on Islamic Philosophy, and completed his doctorate in 1990 (Husaini, 2006, p. 141). Amin Abdullah successfully defended his dissertation titled "The Idea of Universality of Ethical Norms in Ghazali and Kant." His dissertation was published two years later in 1992 in Ankara, Turkey (Abdullah, 1992). He also had the opportunity to continue his post-doctoral studies at McGill University, Canada, until 1998 (Sani, 2023).

After completing his education in Canada, Amin Abdullah returned to his home country, Indonesia. In 1988, he was immediately entrusted to become the Vice-Rector at IAIN Sunan Kalijaga Yogyakarta. In addition to being entrusted as Vice-Rector, Amin

Abdullah was also assigned to lead the Department of Religion and Philosophy in the graduate program at the university. Shortly after that, in 2002, Amin Abdullah was elected as the Rector of IAIN Sunan Kalijaga, and he held this leadership position for two terms. (Sani, 2023).

In his role as a leader, besides serving as the Rector of UIN Sunan Kalijaga Yogyakarta, Amin Abdullah also served as the Director of the Graduate Program at IAIN Sunan Kalijaga Yogyakarta. He was known as a leader who bravely went to the ground to see the problems directly. He did not just sit in the ivory tower, but actively interacted with the community and the academic community to understand the conditions and problems at hand.

Amin Abdullah was also active in the Muhammadiyah organization. He played a significant role in this organization, especially in teaching the knowledge he mastered. This broadened the paradigms of Muhammadiyah members and made them more progressive. His dedication to developing knowledge and building connectivity between disciplines, as well as between science and religion, made him a highly respected figure (Qoiman, 2021).

In addition, Amin Abdullah also served as the Expert Staff to the Minister of Religious Affairs from 2006 – 2010, Chairman of the Cultural Commission (KK) from 2012 – 2015, a member of the Indonesian Academy of Sciences (AIPI) from 2015 to the present, one of the members of the Scientific Advisory Board in 2016, and a member of Parampara Praja, Governor of the Special Region of Yogyakarta (DIY), from 2016 to the present (Abdullah, 2021, pp. 367 – 368).

Amin Abdullah is also a prolific writer. Many of his works have been published, and according to his Google Scholar profile, his most cited works include: "Studi Agama: Normativitas atau Historisitas?" (1996), "Islamic Studies in Higher Education: Integrative – Interconnective Approaches" (2006), "Philosophy of Kalam in the Postmodern Era" (1995), "Dynamics of Cultural Islam" (2020), "Methodology of Religious Research: An Introduction" (1991), "Religious Education in the Multicultural – Multireligious Era" (2021), "Ma'ruf" (2014), "Methodology of Religious Research: A Multidisciplinary Approach" (2006), "Between Al – Ghazali and Kant: Islamic Ethical Philosophy" (2020), "Multidisciplinary, Interdisciplinary, & Transdisciplinary: Methods of Religious Studies & Islamic Studies in the Contemporary Era" (2020), "Islamic Studies: In the Paradigm of Integration – Interconnection: An Anthology" (2007), and many more (Abdullah, n.d.).

Among his many works, his idea of a new paradigm for integrating knowledge and promoting dialogue between disciplines is found in his work "Multidisciplinary, Interdisciplinary, & Transdisciplinary: Methods of Religious Studies & Islamic Studies in the Contemporary Era" (2020). In his works, Amin Abdullah argues that a single disciplinary approach cannot solve complex contemporary problems. He believes that knowledge must integrate to stay in contact with reality and remain relevant to the life around it (Abdullah, 2021, pp. 115 – 116).

NEW PARADIGMS: MULTIDISCIPLINARY, INTERDISCIPLINARY, AND TRANSDISCIPLINARY

Amin Abdullah employs Ian G. Barbour's ideas, positing that the relationship between religion and science follows four patterns: conflict (contradiction), independence (standing alone), dialogue (communication), and integration (merging and synergizing) (Abdullah, 2021, p. 119). According to Amin Abdullah, relationships between various fields of knowledge that fall into conflict or independence patterns struggle to provide solutions

to increasingly complex life problems. Therefore, the ideal relationship between sciences should be dialogical (communicative) to navigate a more complex life. Communication between different fields of knowledge, especially between science and religious studies, can yield more accurate and flexible responses suitable for an era marked by multiple crises. However, Amin Abdullah suggests that an even better relationship pattern between fields of knowledge is integration (merging and synergizing). This approach would foster new knowledge to offer solutions in an increasingly complex era (Abdullah, 2021, p. 119).

Thus, Amin Abdullah proposes a new paradigm MIT "Multidisciplinary, Interdisciplinary, and Transdisciplinary" as a solution to address the growing complexity of a multi-crisis society (Junaedi & Wijaya, 2019, p. 303). This paradigm involves a dialogue among the subjective (religion), objective (science), and intersubjective (conscience) aspects by bringing together three clusters of knowledge in an integrative and interconnected relationship. These three clusters are: *Naql, Bayani* (subjective), *Aql, Burhani* (objective), and *Qalb, Irfani*, Intuitive (intersubjective) (Abdullah, 2021, p. 119). By dialoguing the subjective aspect of religious knowledge based on religious texts, the objective aspect of science based on the precision of rational thought, and the intersubjective aspect of conscience based on the depth of the human heart, Islamic studies (*Islamiyyah*) will not lose contact with reality and relevance to life. In contrast, the linear nature of science and its multidisciplinary approach can cause a disconnect from reality and a loss of relevance to human life.

Therefore, MIT "Multidisciplinary, Interdisciplinary, and Transdisciplinary" paradigm encompasses three dimensions of knowledge development: *Hadrah al-Nas* (religion), *Hadrah al-Falsafah* (philosophy), and *Hadrah al-'Ilm* (science). According to Amin Abdullah, this aims to reconcile modern knowledge with Islamic knowledge. These three aspects must work together to produce fresher and more flexible Islamic studies (*dirasat islamiyyah*) in addressing the complexities of the times (Abdullah, 2021, p. 119).

This paradigm can also be a research model MIT (Multidisciplinary, Interdisciplinary, and Transdisciplinary) proposed by Amin Abdullah, which integrates these approaches to produce a more comprehensive understanding. The multidisciplinary model involves the study of religious texts along with sociological analysis of Muslim communities; the interdisciplinary model combines rational and historical-sociological approaches to understand the development of Islamic thought in historical contexts; and the transdisciplinary model transcends disciplinary boundaries to create new methods and theories that combine normative, rational, and intuitive approaches in understanding complex religious phenomena.

In his book "Multidisciplinary, Interdisciplinary, and Transdisciplinary: Methods of Religious Studies & Islamic Studies in the Contemporary Era," Amin Abdullah proposes applying dialogical and integrative values through the concepts of semipermeable (mutual penetration), intersubjective testability, and creative imagination (Abdullah, 2021, p. 120).

1. Semipermeable (Mutual Penetration)

The concept of semipermeable (mutual penetration) originates from biology. In biology, the principle of survival of the fittest (the most adaptable organism survives) is well known. The relationship between causality-based science and value- and meaning-based religion must mutually penetrate each other (semipermeable). Thus, science and religion should mutually penetrate each other. Semipermeable here means no barrier or wall separates the two; they can penetrate and communicate comfortably without restrictions. It is different when there is a barrier between them, preventing communication, which, according to Amin Abdullah, causes conflict between science and religion, religious interpretation and scientific interpretation. (Abdullah, 2021, pp. 120 –

122). Both science and religion have their own egotistical traits, each believing that it is the only true form of knowledge, while others are deemed false.

The introduction of the semipermeable concept aims for science and religion to be free from any barriers, allowing for a relationship and communication to occur. According to Amin Abdullah, the sciences should mutually penetrate and communicate wisely, remaining open to criticism and input from other fields, as openness is a hallmark of wisdom (Abdullah, 2021, pp. 122 – 123).

Semipermeable is philosophized as a spider web, where each discipline is interconnected. However, it should be remembered that each field of knowledge is distinct and must maintain its identity and existence while being open. The essence of the semipermeable concept is the positive attitude of willingness to dialogue, communicate, receive feedback, critique, collaborate, and synergize with other fields of knowledge while maintaining boundaries (Abdullah, 2021, pp. 122 – 125).

2. Intersubjective Testability

Intersubjective testability is the second marker that signifies the dialogical and integrative relationship between science and religion. This term originates from Ian G. Barbour in the context of science and the humanities. However, this concept has been further developed using the perspective of the phenomenology of religion. This concept is examined in the study of the phenomenology of religion, particularly in anthropological research through ethnography. According to Amin Abdullah, when a researcher conducts their research, they must write down and record objectively whatever they find in the field. In this regard, religious anthropology researchers have identified seven elements contained in religion: 1) doctrine (believe certain things), 2) ritual (perform certain activities), 3) leadership (invest authority in certain personalities), 4) scriptures (hallow specific texts), 5) history (tell various stories), 6) morality (legitimate morality), and finally, tools. According to researchers, these seven essential elements are objective because they can be found everywhere (Abdullah, 2021, p. 126).

When these seven basic elements, which are objectively derived from research processes, are interpreted, understood, practiced, and implemented by individuals and specific communities, what was initially considered objective by researchers can transform into something subjective. This is due to the interpretations, understandings, and experiences of individuals or groups being inherently subjective (Abdullah, 2021, p. 127).

An example of this is the claim that the coronavirus is a soldier of God commanded to kill atheists. This led some groups to neglect health directives such as wearing masks and social distancing. Such subjective claims overshadow the objectively proven scientific fact of the coronavirus's existence. Another example is the conflict between the interpretation that prayers should be performed closely together and the view that prayers can be spaced out due to cause and effect. This confusion is heightened by the two essential elements in religion: involvement (full engagement) and unreserved commitment, because religion encompasses both subjective – cum – objective and objective – cum – subjective truths. Therefore, according to Amin Abdullah, it is crucial for religious scholars and scientific researchers to distinguish between objective facts and subjective domains to find solutions (Abdullah, 2021, pp. 129 – 130).

Ultimately, intersubjective testability is a scholarly mentality that can intelligently dialogue between the objective and subjective worlds within scholars or religious figures when facing life's complexities (Abdullah, 2021, pp. 130 – 131). Similarly, increasing complexity cannot be resolved by one field of knowledge alone; other fields are also needed. For instance, when someone is affected by COVID – 19, they are encouraged to

pray for healing on one hand and seek medical treatment on the other. This is an example of intersubjective testability—a dialogue between the objective and subjective.

3. Creative Imagination

The concept of creative imagination states that although inductive and deductive logic can accurately describe the workings of science in certain areas, the role of the scientist or researcher's creative imagination remains essential. In this regard, scientists or researchers are required to have a creative imagination. To cultivate this, they need skills such as intuition, feeling, emotion, experience, and a high level of sensitivity derived from divine assistance (*al-ma'unah al-ilahiyyah*) (Abdullah, 2021, p. 131).

This can be seen, for instance, in scientists and doctoral students who are always required to produce new theories for their dissertations, raising the question of how new theories emerge. According to Amin Abdullah, new theories arise from a scientist's or researcher's courage to combine existing ideas. This can involve combining ideas from related fields or merging ideas from different backgrounds (Abdullah, 2021, p. 132). Combining one or more existing theories can lead to new, fresher theories. For example, Newton connected two seemingly unrelated phenomena—the falling of an apple and the moon's orbital motion—resulting in a groundbreaking new theory.

In this context, Amin Abdullah explains creative imagination by emphasizing the need to bring together religious sciences with other different fields of knowledge. For example, religious sciences such as *fiqh* (Islamic jurisprudence), *ibadah* (worship), *tafsir* (Quranic exegesis), *hadith* (Prophetic traditions), *tarikh* (history), and *akhlaq* (ethics) should not remain isolated from engagement with other disciplines. If this step is not taken, according to Amin Abdullah, religious education in schools, social media sermons, and university courses will gradually lose their relevance to the increasingly complex life (Abdullah, 2021, p. 133).

So, creative imagination is a bold step that scientists, researchers, or anyone else must take to bring together two or more different fields of knowledge. This is done with the hope that the new thing that will emerge will bring innovation and become a fresh solution in this multi – crisis era (Abdullah, 2021, pp. 131 – 135).

CONCLUSION

Research conducted on Amin Abdullah's work on Multidisciplinary, Interdisciplinary, and Transdisciplinary (MIT) approaches has found that knowledge has limitations in addressing increasingly complex contemporary issues and multi – crises. Conversely, it suggests a more adaptive and integrative approach that involves integrating with other sciences and eliminating the tradition of linear knowledge (monodisciplinary). Amin Abdullah's work introduces a new paradigm called MIT "Multidisciplinary, Interdisciplinary, and Transdisciplinary" paradigm. This paradigm creates a triad between the subjective (religion), objective (science), and intersubjective (conscience) aspects by integrating and interconnecting three clusters of knowledge.

These three clusters are *Naql*, *Aql*, and *Qalb*, encompassing *hadarah al-nas* (religion), *hadarah al-falsafah* (philosophy), and *hadarah al-'ilm* (science). Furthermore, Abdullah proposes the application of dialogical and integrative values through three concepts. The first is the concept of semipermeable, which emphasizes that there are no barriers or walls separating religion and science, allowing them to communicate comfortably and seamlessly, thereby reducing the risk of conflicts between disciplines.

The second concept is intersubjective testability, a scientific mentality that intelligently dialogues between the objective and subjective worlds within scientists and religious

scholars. Both scientists and religious scholars must be able to distinguish between objective truth and subjective truth, preventing them from sidelining objective truth for subjective beliefs. The third concept is creative imagination, a bold step that scientists, researchers, or anyone else must take to bridge two or more fields of knowledge, particularly science and religion. This approach aims to end the linearity of knowledge (monodisciplinary) and generate new insights that can offer fresh solutions in this era of complexity and multi – crises.

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