

THE HOLISTIC-DIALOGICAL PARADIGM OF MULYADHI KARTANEGARA: A STUDY OF THE CONCEPT OF NATURE

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Abstract

Philosophers have long echoed various views about nature, but these concepts still reduce the meaning of nature itself. In recent developments, nature seems to be perceived as dead and has an identity that is very far from the side of human existence on earth. As a result, nature becomes the best and often becomes an outlet for human greed. Because of that, it is a crucial requirement to look at the latest perspective holistically in studying natural problems. This article discusses Mulyadhi Kartanegara's holistic-dialogical paradigm in understanding the concept of nature. In answering research, data was collected through the works of Mulyadhi Kartanegara and supported by documents, books, and articles related to the object of research. The data that was collected was analyzed using descriptive-interpretative methods and holistic data analysis to get a conclusion. The research result show that nature in Mulyadhi Kartanegara's holistic-dialogical paradigm is alive in the same sense as humans who have an awareness of intelligence and beauty. Various natural abilities, such as intelligence, can exceed human capacity. In this case, nature must be treated as a living system with self-control and regulation, called the sunnah of Allah.

Keywords: Mulyadhi Kartanegara; Holistic-Dialogical Paradigm; Nature.

Abstrak

Berbagai pandangan tentang alam telah lama digambarkan para filosof, namun konsep tersebut kiranya masih mereduksi makna alam itu sendiri. Dalam perkembangan terkini, alam seolah dipersepsikan sebagai sesuatu yang mati dan memiliki identitas yang sangat jauh dari sisi keberadaan manusia di muka bumi. Akibatnya, alam menjadi terabaikan dan tak jarang menjadi pelampiasan keserakahan manusia. Lantaran itulah menjadi tuntutan penting untuk melihat sudut pandang terbaru secara holistik dalam mengkaji persoalan alam. Artikel ini membahas paradigma holistik-dialogis Mulyadhi Kartanegara dalam memahami konsep alam. Untuk menjawab permasalahan itu, data dikumpulkan melalui karya-karya Mulyadhi Kartanegara dan didukung dengan dokumen, buku, dan artikel yang berkaitan dengan objek penelitian. Data yang sudah terkumpul dianalisis dengan memakai metode deskriptif-intepretatif, dan analisis data holistik untuk mendapatkan suatu kesimpulan. Adapun Hasil penelitian menunjukkan bahwa alam dalam paradigma holistik-dialogis Mulyadhi Kartanegara adalah sesuatu yang hidup, dalam artian sama seperti manusia yang memiliki kesadaran kecerdasan dan keindahan. Bahkan, berbagai kemampuan alam seperti kecerdasan mampu melebihi kapasitas manusia. Dalam hal ini alam mesti diperlakukan sebagai sistem hidup yang memiliki pengendalian dan pengaturan diri yang disebut sunah Allah.

Kata Kunci: Mulyadhi Kartanegara; Paradigma Holistik-Dialogis; Alam.

INTRODUCTION

Mulyadhi Kartanegara, is one of the many figures who played various roles in the Islamic world, especially in Indonesia. Haidar Bagir called him a rare figure because of his interest in Islamic philosophy, rarely shared by people who study philosophy.¹ Apart from that, he also sees Mulyadhi as a philosopher who deserves to be compared with Indonesian thinkers, such as Nurcholis Madjid, who is quite familiar with the treasures of Islamic philosophy. However, according to him, for someone dubbed the “Nation’s Teacher,”² it is impossible to make Islamic philosophy his primary focus; only Mulyadhi can be called a True Student of Islamic philosophy in Indonesia. Through this statement, Haidar affirmed Mulyadhi’s role as an academic with linear knowledge (Islamic philosophy).³

It is natural to call Mulyadhi a contemporary Islamic philosopher who has an important position in developing Islamic philosophy in Indonesia—because of that, Mulyadhi spawned many ideas and ideas in philosophy. Among his ideas that caught the author’s attention was the holistic paradigm in understanding nature through the concept of “Nature as a Great Man”.⁴

Earlier Islamic philosophers have expressed Mulyadhi’s idea about nature, such as Ibn Arabi’s term “big man or macro anthropos for the universe”.⁵ In *Fushus Al-Hikam*,⁶ said Susanto, Ibn Arabi explained that the cosmos is a manifest form of man.⁷ The Arabi statement above is in line with the put forward Rumi through the concept of “nature is a macrocosm (big nature)” which is contained in several of his poems.⁸

However, Mulyadi said something different is a new concept extracted from Ikhwan Shafa’s thoughts on *Insan Kabir*⁹ after undergoing a thought journey, in-depth reading, and philosophical reflection on the philosophy of Islam which he has been struggling.¹⁰ Instead of plagiarizing the thoughts of previous philosophers, Mulyadhi’s ideas have their uniqueness and characteristics. In the idea of humans and nature, Mulyadhi elaborates on Sufi approaches, such as what Arabi and Rumi did, and uses the latest scientific approach with empirical evidence so that it is easier to understand. Perhaps Mulyadhi managed to explain it more simply than the thoughts put forward by the two philosophers previously, as Schimmel admits in the complexity of the human concept according to Rumi.¹¹

¹Mulyadhi Kartanegara, *Menembus Batas Waktu: Panorama Filsafat Islam* (Jakarta: Mizan, 2002), xi-xii.

²The title “Nation’s Teacher” that Cak Nur holds represents his interesting, high, deep, far-sighted thinking and has succeeded in penetrating the social base of the middle and upper classes. Sukandi, *Prof. Dr. Nurcholis Madjid: Jejak Pemikiran Dan Pembaru Sampati Guru Bangsa* (Yogyakarta: Pustaka Belajar, 2014); Muhammad Wahyuni Nafis, *Cak Nur Sang Guru Bangsa Biografi Pemikiran Prof. Dr. Nurcholis Madjid* (Jakarta: Buku Kompas, 2014); Nasitotul Jannah, “Nurcholis Madjid Dan Pemikirannya (Diantara Kontribusi Dan Kontroversi),” *Cakrawala XXI*, no. 1 (2017).

³Mulyadhi Kartanegara, *Menyibak Tirai Kejabilan: Pengantar Epistemologi Islam*, 1st ed. (Bandung: Mizan, 2003), xvi; Mulyadhi Kartanegara, *Reaktulisasi Tradisi Imiah Islam* (Jakarta: Baitul Ihsan, 2006).

⁴Mulyadhi Kartanegara, *Lentera Kehidupan: Panduan Memahami Tuhan, Alam Dan Manusia* (Bandung: Mizan Pustaka, 2017), 150.

⁵William Chittick, *Imaginal Worlds, Ibn Al-Arabi and the Problem of Religious Diversity* (Albany: SUNY Press, 1989), 58.

⁶Muhyiddin Ibnu Arabi, *Fushus Al-Hikam*, Edisi Abu (Kairo, 1947), 81.

⁷Happy Susanto, “Filsafat Manusia Ibnu Arabi,” *Tsaqafah* 10, no. 1 (2014): 10.

⁸Mulyadhi Kartanegara, *Menembus Batas Waktu: Panorama Falsafah Islam* (Jakarta: Mizan, 2002), Andi Nurbaethy, “Esensi Manusia Dalam Pemikiran Jalaluddin Rumi,” *Jurnal Aqidah* v, no. 1 (2019); Ali Masrur, “Maulana Jalaluddin Rumi (1207-1273 M): Telaah Atas Keindahan Syair Dan Ajaran Tasawufnya,” *Wawasan* 37, no. 1 (2014): 27.

⁹Mulyadhi Kartanegara dkk., *Rasa’il Ikhwan Shafa* (Jakarta: Departemen Agama RI, 2004), 10.

¹⁰Kartanegara, *Menembus Batas Waktu: Panorama Falsafah Islam*, xiv.

¹¹Annemarie Schimmel, *I Am Wind You Are Fire: The Life and Work of Rumi* (Boston and London: Shambala, 1992), 105.

Interestingly, Mulyadhi does not seem to reduce and isolate the concept of nature to individual meaning. Mulyadhi seems to use a holistic paradigm in revealing the primary identity of the two objects. His explanations of nature and humans, show holistic visions that dialogue with reality. This is evident from how he termed nature as a great man. The author believes that Mulyadhi's paradigm of nature and humans aligns with the holistic-dialogical theory. The holistic-dialogical paradigm states that reality see as something whole, where the identity of a new object will appear if there is interaction and communication with the whole reality.¹² According to the initiator of this theory, Husain Heryanto, holistic-dialogic has an ecological cybernetic view that the universe is a living system and the subject is an understanding correlated with other subjects.¹³ There seems to be a resemblance to Mulyadhi's explanation in his book *Lantern of Life*, especially the article on humans and nature (humans are small natures and nature is big humans). Instead of having a reductionist view, Mulyadhi reconstructs a holistic paradigm for understanding the dialogical meaning of man and nature and removes the barriers that isolate the two. Therefore, this paradigm is needed to dig deeper into the complete truth of the increasingly dichotomous reality of humans and nature.

At this point, the urgency of studying the holistic-dialogical paradigm in human thought and nature, according to Mulyadhi. The study on this theme still feels limited; only a few researchers have focused on the problem of the concept of nature, especially on the philosophical building of Mulyadhi Kartanegara. Therefore, this study takes the theme of dialogue between humans and nature

from Mulyadhi's perspective. In more detail, review the ideas and paradigm ideas of Mulyadhi's holistic approach to understanding humans and nature, such as an ecological cybernetic view, holistic anthropological concepts, and human dialogical relationships as the ultimate goal of creation.¹⁴ Thus, this study does not discuss Mulyadhi's ideas about the nature of man and nature, which are divided into different studies. If there is a discussion about this, it is done in the context of the theme of man and nature above.

As a person with various roles, the thinking and contribution of Mulyadhi is often used as an object of study for researchers in different fields. Andi Muhammad Ikbal Salam carried out Mulyadhi's study as a philosopher. In *Integration of Science: Mulyadhi Kartanegara's Critical Thinking on Building Modern Science*, Greetings reviewing Mulyadhi's works as *Integration of Knowledge: A Holistic Reconstruction, Islamic Epistemology, and Islamizing Reason: A Response to Modernity*. Greetings express that aspect of the integration of science, according to Mulyadi, consists of the integration of sources of knowledge and the integration of scientific methods also called, Mulyadi criticizes the schools of thought: naturalism, deism, and secularism which are mechanistic given reality.¹⁵ Muhammad Amin did the same thing in his thesis entitled *Mulyadhi Kartanegara's Concept of Science: A Critique of Positivism Science*. Amin is more focused on describing Mulyadhi's thoughts on discovering the non-objectivity and neutrality of science, especially in the reality that science cannot escape from the construction of ideology, culture, and even religion. Amin also stated that Mulyadhi considered science to be equal to other subjective sciences, such as metaphysical studies.¹⁶

¹²Schimmel.

¹³Schimmel, 209-212.

¹⁴Mulyadhi Kartanegara, *Lentera Kehidupan: Panduan Memahami Tuhan, Alam Dan Manusia* (Bandung: Mizan Pustaka, 2017), 150-166.

¹⁵Andi Muhammad Ikbal Salam, "Integrasi Ilmu: Pemikiran Kritis Mulyadhi Terhadap Bangunan Ilmu Pengetahuan" (UIN Alauddin Makassar, 2014), 27.

¹⁶Muhammad Amin, "Konsep Ilmu Pengetahuan Mulyadhi Kartanegara: Kritik Terhadap Sains Positivistik" (UIN Alauddin Makassar, 2015), 12.

Furthermore, many researchers make up about Mulyadhi's thinking. Matroni examines Mulyadhi's thoughts on Mystico-Philosophy,¹⁷ Ngainun Naim also discussed the same study but focused on Mulyadhi's contribution to the integration of science and religion.¹⁸ Deden Ridwan examines the epistemological aspects of Islam in Mulyadhi's critical thinking,¹⁹ Hajar Mutahir discusses the Islamization of science in the development of science at Islamic universities,²⁰ The Iretna Study analyzes Mulyadhi Kartanegara's model of integrating knowledge in Mulyadhi's thoughts regarding the Islamization of science.²¹ Other research was also conducted by Zainal Abidin et al., placing Mulyadhi as one of the influential thinkers in changing Islamic philosophy in Indonesia,²² and Rukmana positioned Mulyadhi as a pioneering figure in Indonesian Islamic philosophy,²³ then Media Zainul Bahri mentioned Mulyadhi as one of the Muslim scientists in the discourse on the relationship between religion and science in the contemporary era.²⁴

Although many studies examine Mulyadhi's thoughts, most of the research only revolves around the study of the philosophy of science, especially on epistemology—namely, Mulyadhi's idea of the integration of science. Therefore, very few have studied Mulyadhi's thoughts in Islamic philosophy, which intensely focuses on natural problems. Whereas the theme of nature—following—Francis Bacon as quoted by Fu'ad – is also the central object of

philosophical study and Islamic philosophy.²⁵ This does not mean that Mulyadhi never put forward his paradigm about nature. His ideas and thoughts on this theme are widely spread in his various works; it seems strange for Mulyadhi as a philosopher, that Islam does not touch on these two themes.

Thus, this work tries to fulfill two crucial things: filling and enriching the study of Mulyadhi Kartanegara that many other researchers have done. In this aspect, it is intended to fill in the hole that has yet to be studied (novelty/lacuna) by researcher Mulyadhi, namely the aspect of nature. In addition, it also continues the study of the dynamics of thinking about nature in the contemporary era, especially the study of Islamic philosophers in Indonesia.

This research utilizes documents or literature as reference materials in the form of books, magazines, or notes from previous research. The first step the author took in collecting data was to review the literature in the form of books by Mulyadhi Kartanegara related to humans and nature. At least 36 of Mulyadhi's essays have become the author's literature review subject. After obtaining some of the necessary data, the next step is to read and compare the differences and similarities between the various references that have been collected. Data collection focused not only on Mulyadhi's original work but also on the writings of others on Mulyadhi's thoughts.

¹⁷Matroni, "Pemikiran Mistiko-Filosofis Mulyadhi Kartanegara," *Jurnal Aqlam* 3, no. 2 (2018): 178-195.

¹⁸Ngainun Naim, "Mystico-Philosophy: Mulyadhi Kartanegara's Contribution on 'Integrative Epistemology' of Science and Religion," *Episteme* 13, no. 2 (2018): 363-379.

¹⁹Deden Ridwan, "Teori Epistemologi Islam; Telaah Kritis Pemikiran Mulyadhi Kartanegara," *Siasat* 2, no. 2 (2018): 1-8.

²⁰Haidar Mutahir, "Pemikiran Mulyadhi Kartanegara Tentang Islamisasi Ilmu Dan Relevansinya Dengan Pengembangan Ilmu Pengetahuan Di Universitas Islam," *Academia*, 2016:1-15.

²¹Iretna, *Islamisasi, Ilmu: Model Integrasi Mulyadhi Kartanegara* (Jakarta: ICAS Sadra, 2015).

²²Zaenal Abiddin, "Kesenambungan Dan Perubahan Dalam Kajian Filsafat Islam: Studi Terhadap Pemikiran Harun Nasution, Mulyadhi Kartanegara, M. Amin Abdullah, dan Musa Asy'arie," *Tabswir* 3, no. 2 (2015): 131-149.

²³Aan Rukmana and Sahrul Mauludi, "Peta Filsafat Islam Di Indonesia," *Ilmu Ushuluddin* 2, no. 2 (2014): 143-162.

²⁴Media zainul Bahri, "Expressing Political and Religious Identity: Religion-Science Relations in Indonesiaan Muslim Thinkers 1970-2014," *Al-Jamiab* 6, no. 1 (2018): 159-186.

²⁵Fu'ad Farid Isma'il and Abdul Hamid Mutawalli, *Cara Mudah Belajar Filsafat (Barat Dan Islam)*, Terj. Didin Faqihudin (Yogyakarta: IRCiSod, 2012), 52.

Researchers also take advantage of sources and references from online platforms such as electronic journals and websites that contain information related to the research focus.

After the data has been collected, both primary and secondary, the researcher will process the data by filtering and sorting the data or information that has been collected. Data processing was carried out using descriptive, interpretative, and inductive data analysis techniques and elaborated with holistic methods. Then from a series of data analysis methods, the authors find an objective conclusion based on the research material.

MULYADHI KARTANEGARA'S INTELLECTUAL JOURNEY

Mulyadhi Kartanegara was born on June 11, 1959, in the hamlet area of the southern part of the Lego district of Tangerang city. Mulyadhi's father: RH Supriyadi and his mother Hj. Ety Suhaeti, the Mulyadhi family, lives in a population of students who practice the Ahl Sunnah wa al-Jama'ah school and are also community members. Handle all people in the region, as a sect believed to be accurate.²⁶As a child, Mulyadhi passed, and as usual, there were not many special things that could support his intellectual change. After completing his education in 1971 from SDN Legok, at his mother's suggestion, he continued his intellectual journey at PGAN, meaning he had to move from his village. But his mother advised him to be vigilant because PGA teachers were generally Muhammadiyah, an editor who at that time had negative impressions because they were against their school of thought.²⁷

Then Mulyadhi moved to the Preparatory School of the State Islamic Institute with his

father's permission. During his two years at SP IAIN, he experienced quite impressive changes due to his perseverance in reading. Although he did not yet know about Sufism, Buya Hamka's creations on Modern Sufism were also inseparable from the target of his reading. In addition, his writing skills are also very well-honed.²⁸

In 1978, Mulyadhi continued his studies at IAIN Syarif Hidayatullah Jakarta at the Ushuluddin Faculty. Here, Mulyadhi feels that he is starting to experience a change in a scholar's career. One of the subjects that piqued Mulyadhi's interest before philosophy was knowledge of kalam. It was also here that he became acquainted with Harun Nasution's book *Islamic Theology Creation*. Because of this book, Mulyadhi began to explore what you mean by Ahl al-Sunnah wa al-Jama'ah or Sunni.

By studying Islamic theology, Mulyadhi began to experience a shift in thinking. He is no longer a fanatic of the Sunni school of thought as he initially believed; instead, he is more inclined to his rival school of thought, the Mu'tazilah. At that time, he had turned into a rationalist who always calculated the truth of religious guidance with reason.²⁹ After some time, Mulyadhi studied Islamic theology, then Mulyadhi's logical bias grew stronger. This then moved Mulyadhi to move to considerations of liberal philosophy. He started to read some books written by thinkers Western liberals are even downright atheists, such as; Karl Marx, Nietzsche, Feuerbach, and Freud.³⁰

As time went on, Mulyadhi's logical inclination led to a skeptical status until the essential teachings of religion also wanted to be rationalized. The existential doubts that Mulyadhi felt seemed to give rise to such a deep residue that the anxiety took the form of several

²⁶Mulyadhi Kartanegara, *Mozaik Khazanah Islam: Bunga Rampai Dari Chicago*, 1st ed. (Jakarta: Paramadina, 2000), 205.

²⁷Mulyadhi Kartanegara, *Menyibak Tirai Kejabilan: Pengantar Epistemologi Islam*, 1st ed. (Bandung: Mizan, 2003), xvi.

²⁸Kartanegara, 169.

²⁹Mulyadhi Kartanegara, *Mengarungi Lautan Ilmu: Otobiografi Mulyadhi Kartanegara* (Jakarta: Cipsi, 2019), 34.

³⁰Mulyadhi Kartanegara, *Menembus Batas Waktu: Panorama Filsafat Islam* (Jakarta: Mizan, 2002), 7-9.

mystical dreams that occurred repeatedly and made his morals even more fragile. This traumatic experience led Mulyadhi to find peace in more spiritual thinkers such as Muhammad Iqbal, Maulana Jalaluddin Rumi, and Henry Bergson.³¹ Factor this encouraged Mulyadhi to make his undergraduate treatise to get a BA degree with the title Bergson Philosophy Orientation.³² Mulyadhi's encounter with Rumi motivated him to become a special figure for his other scientific works in the form of a thesis, to get a complete bachelor's degree (Drs.) with the title *Berlian Dari Rum*.³³

Although the thesis title is very imaginative and does not reflect the title of scientific writing, this is a form of Mulyadhi's resistance to the tradition of scientific writing titles. For him, conventional titles are so arid. This inspired him to create a more elegant and beautiful title, as is his habit of writing poetry. In addition, he wrote the introduction to the thesis in a unified whole without division into sub-headings such as background, approach, method, and so on, although still contained in it. Thanks to his persistence, the renewal of writing was maintained until the *munaqasyah* exam ended.³⁴

After completing his studies at IAIN Syarif Hidayatullah Jakarta, Mulyadhi received an assignment from the Ministry of Religion to continue his studies abroad in 1986. English International Course at Davis California with a scholarship from the Ford Foundation for and for a master's program at the University of Chicago, the USA, with a Fulbright Foundation/Scholarship scholarship. A successful master's degree was achieved in 1989 with the thesis *The Mystical Reflection of Rumi*. Here Mulyadhi feels the highest level of research-intensive and has given birth Noble Prize, especially in the aspects of astrophysics

and economics, which can compete with Harvard University.³⁵

It was also Mulyadhi's high level of intellectual development that gave him the impression that the appreciation for conventional academic writings such as theses was not that high compared to Indonesia. These considerations made Mulyadhi decide to rewrite Rumi because his research did not start from scratch but was only the development of the thesis he had written.³⁶

Furthermore, in 1996 with an Arabic dissertation, "Mukhtasar Siwan al-Hikmah," Mulyadhi received a doctorate in philosophy. This Dissertation contains about a thousand aphorisms from 60 Greek philosophers and 13 Muslim philosophers. Mulyadhi's creation is not included in the whole of the treasures of philosophy and does not belong to the field of Arabic literature (philology). This work results from correcting the manuscript of Umar Ibn Shahlan al-Sawi. Although this creation is quite pragmatic, Mulyadhi's creation is more consistent with perfectionism by risking the existential connection of a Mulyadhi as his philosophical idealism.

This intellectual pragmatism was adopted because previously, Mulyadhi wanted to write about Iqbal, but unfortunately, there were more than a thousand works on Iqbal on the Chicago campus. Then Mulyadhi put his mind to work to find other topics and got three topics: Ash'ari's atomic theory, Suhrawardi's critique of Aristotelian reasoning, and Mulla Sadra's answer to Kant's critique. However, the will was canceled under the pretext death of Prof. Fazlur Rahman, who was the most prospective mentor; on the other hand, Mulyadhi is also pressured by the shorter scholarship time, coupled with the intellectual environment of the

³¹Kartanegara, 11.

³²Mulyadhi Kartanegara, *Seni Mengukir Kata: Kiat-Kiat Menulis Efektif-Kreatif* (Bandung: MLC, 2005), 216-218.

³³Kartanegara, *Menembus Batas Waktu: Panorama Filsafat Islam*, 12.

³⁴Kartanegara, *Seni Mengukir Kata: Kiat-Kiat Menulis Efektif-Kreatif*, 218.

³⁵Kartanegara, 231-234.

³⁶Kartanegara.

Chicago Campus, which does not pay attention to some academic works.³⁷ He then suspended his aim from these thoughts and confirmed Prof.'s offer. Wadad al-Qadhi to change *Mukhtasar Siwan al-Hikmah*³⁸ because according to Prof. Al-Qadhi's Dissertation is like a driver's license. So the Dissertation is not the end but rather the beginning of a scholar's career. Beginning an intellectual career is precisely after obtaining a doctorate by completing his Dissertation. Likewise, this kind of struggle is needed for career security in certain situations.

A number of Mulyadhi's works can be seen as follows, an article entitled *Renungan Mistik Jalaluddin Rumi, Sejarah Filsafat Islam, (menerjemahkan buku Majid Fakhry's A History of Islamic Philosophy), The Mystical Reflections of Rumi (tesis master), The Siwan Al-Hikmah of Umar Sahlan Al-Sawi, Translation of The Venture of Islam I, Mozaik Khazanah Islam: Bunga Rampai dari Chicago, Translation of The Venture of Islam II, Menembus Batas Waktu: Panorama Filsafat Islam, Menyibak Tirai Kejabilan: Pengantar Epistemologi Islam, Rumi, Guru Sufi Penyair Agung, Mengarungi lautan Ilmu (Sebuah otobiografi Jilid 1-3) Integrasi Ilmu: sebuah Rekonstruksi Holistik, Seni Mengukir Kata: Kiat-kiat Menulis Kreatif dan Efektif, The Best Chicken Soup of the Philosophers, Reaktualisasi Tradisi ilmiah Islam, Gerbang Kearifan: sebuah Pengantar Filsafat Islam (The Gate of Wisdom), Menyelami Lubuk Tasawuf, Nalar religius: Mengembalikan Hakikat Tuhan, Alam dan Manusia, Mengislamkan Nalar: Sebuah Respons terhadap Modernitas, Islam for Beginners, by Editor the Whole Translation of Rasa'il Ikhwan Al-Shafa', Filsafat Islam, Tasawuf dan Etika, Sains dan Matematika dalam Islam, Pengantar Ilmu Kalam, Pengantar Studi Islam, Tiara, Sebuah Nyanyian*

³⁷Kartanegara, *Mengarungi Lautan Ilmu: Otobiografi Mulyadhi Kartanegara*, 44.

³⁸Kartanegara, *Seni Mengukir Kata: Kiat-Kiat Menulis Efektif-Kreatif*, 237-243.

³⁹H G Townsend and J C Smuts, "Holism and Evolution", *The Philosophical Review* 37, no. 1 (1928): 85.

Cinta, Dua Sisi Kehidupan, Pengantar Psikologi Islam.

HOLISTIC-DIALOGICAL PARADIGM: CHARACTER AND TRAITS

The term paradigm as a group of thought systems has various meanings. Etymologically, the word paradigm comes from the Greek, namely paradeinumi (show, represent, expose), which is then divided into two syllables, namely para (beside or next to) and deiknumi (show or show). The word paradigm is then absorbed into the English "paradigm," which means a model or pattern. In *Webster's Dictionary*, paradigms mean patterns or overall models that are accepted by most people in the intellectual community, as science, because of their effectiveness in explaining complex processes, ideas, or data sets.³⁹

Paradigms can also be interpreted as ideas, concepts and values applied to understanding reality in the same community, especially in intellectual disciplines. In his book entitled *The Structure of Scientific Revolutions*, Thomas Kuhn writes that he uses the term paradigm with many meanings, such as models or patterns of thinking, disciplinary matrices, and the worldview of intellectual groups or scientists.⁴⁰ Meanwhile, according to Robert A. Friedrichs in *Sociology of Sociology*, the paradigm is the consistency of the scientific process.⁴¹ In general, it can be interpreted as a perspective or set of beliefs in seeing reality.

According to Heriyanto in his book entitled *Holistic Paradigm; Dialogue Philosophy, Science, and Life*, the term holistic comes from English from the root word whole means the whole.⁴² By taking this basic meaning, according to Husein Heriyanto, the holistic paradigm can

⁴⁰Syaifuddin Sabda, "No Paradigma Pendidikan Holistik," *Pedagogi* 1, no. 1 (2020): 29-36.

⁴¹Maragustam, "Paradigma Holistik-Integratif-Interkonektif Dalam Filsafat Manajemen Pendidikan Karakter" 1, no. 1 (2012): 67-79.

⁴²Barnes and Noble, *Webmaster's New Unabridged English Dictionary* (New York, 1989), 154.

be interpreted as a comprehensive perspective in perceiving reality. A holistic view means looking at aspects of the whole rather than the parts, having a systemic, integrated, complex, dynamic, non-mechanical, and non-linear pattern.⁴³ In contrast to the mechanical perspective, which sees the whole as the sum of its parts, the holistic paradigm views the whole as more significant than its parts.

According to Heriyanto, the character that accompanies this holistic paradigm is an ecological view.⁴⁴ The term ecology is meant here as a comprehensive perspective emphasizing the interrelation, interconnection, and interdependence of entities in a network.⁴⁵ As a worldview, a holistic paradigm, it can also be called a holistic philosophy. This holistic philosophy is seen as one of the variants of the postpositivism paradigm,⁴⁶ which is a perspective to fill the void of meaning and paradigm in understanding reality and science after the fall of positivism as the only paradigm. Postpositivism itself is still immature as a paradigm. In this context, it is hoped that holistic philosophy can make a valuable contribution to the maturation of the postpositivism paradigm.

Heriyanto mentioned that the holistic-dialogical paradigm has four characteristics. The “first” character in the holistic-dialogical paradigm system is an ontological view that constructs a solid, frozen, and static reality. The holistic-dialogical paradigm system reverses the

schema of Aristotle’s metaphysics. The “second” character of holistic-dialogical philosophy is ecological cybernetics. The point is a view that treats the universe as a living system with self-control and regulation. The “third” characteristic of the holistic-dialogical paradigm is related to its anthropological view that “subject” is an understanding correlated with other subjects. The “fourth” character, the holistic paradigm, is characterized by pluralist realism, constructive criticism, and dialogical synthesis.⁴⁷ Because it is built based on dialogue and synthesis, this holistic paradigm can dialogue with various areas of human civilization, such as the world of science, contemporary culture, and the reality of global life with all its problems.

In further elaboration, Heriyanto added five special characteristics of the holistic-dialogical paradigm, which are considered propidium to see the identity of this paradigm. The five special characteristics are: 5F, namely: (1) Fluidization ; (2) Flux; (3) Fusion ; (4) Femininity; and (5) Fuzziness.⁴⁸

Fluidization is an expression that shows how all components of the holistic-dialogical paradigm together deconstruct the concepts and terms contained in the Cartesian-Newtonian paradigm, which is close to the understanding of positivism.⁴⁹

Flux is a concept of motion, dynamic, and constantly changing. This illustrates the dynamic nature of the holistic-dialogical

⁴³Husain Heriyanto, *Paradigma Holistik; Dialog Filsafat, Sains, Dan Kehidupan Menurut Shadar Dan Whitehead* (Bandung: Teraju, 2003), 12.

⁴⁴The ecological view means that everything in the universe contains intrinsic values; the cosmos is an interconnected network and a living system capable of self-organization. Heriyanto.

⁴⁵Heriyanto, 13.

⁴⁶Egon G Guba mentions three alternative paradigms after positivism: postpositivism, critical theory, and constructivism. These three paradigms have much in common. According to Egon Guba, the ontological assumption of postpositivism is critical realist, while epistemologically, postpositivism adheres to modified objectivist, which emphasizes the role of the subject in

constructing knowledge. Egon G Guba, *The Paradigm Dialog* (California: Sage Publications, 1990), 17-44.

⁴⁷Heriyanto, *Paradigma Holistik; Dialog Filsafat, Sains, Dan Kehidupan Menurut Shadar Dan Whitehead*, 209-2012.

⁴⁸Heriyanto, 214-215.

⁴⁹Heriyanto said this dissolution messed up Shadra's ontology by dissolving solid blocks of static solids on the Aristotelian-Cartesian ontology, such as substance, entity, and existence. Whitehead cosmology breaks the ice of Cartesian-Newtonian cosmology by viewing nature as an organic living system so that solid-static terms such as particles, atoms, or matter are dissolved. Of course, this kind of awareness is expected to melt the egos that have been hardened, narrow, limited, and alienated at the social and practical levels. Heriyanto.

paradigm. Fusion is a concept of unification, and integration which rejects all separateness and binary dichotomy. It also represents an essential feature of the holistic paradigm. Femininity is the notion of femininity which is also one of the features of the holistic paradigm. Several concepts and terms are included in this feminine character, such as: intuitive, mystical (Rumi once said, "Be a woman first before becoming a Sufi), aesthetic-nature, or feeling (Whitehead's term).⁵⁰

Finally, the notion of 'fuzziness' means vague, ambiguous taxa. This is also one of the unique characteristics of the holistic-dialogical paradigm, which concerns the nature of "vagueness," "randomness," "complexity," and ambiguity. What is meant by "vague" or "ambiguous" here is related to the poverty of a language which is difficult to express some concepts in the holistic-dialogical paradigm.

The concept of a dialogical holistic paradigm is actually not an original concept from Mulyadhi. However, this concept was formulated by Husein Haryanto in his book, *Holistic Paradigm: Dialogue of Science and Religion According to Sadra and Whitehead*. In this book, Mulyadhi also appreciates by saying this work is "a sharp and accurate analysis." Researchers see differences in the basic principles and perspectives used by Mulyadhi in studying nature. This is evident from the four characters of the dialogical holistic paradigm that Husein put forward, apparently also used by Mulyadhi. On the other hand, a holistic-dialogical paradigm can also be seen in Mulyadhi's various works, such as his writings entitled *Integrasi Ilmu: sebuah Rekonstruksi Holistik dan Menyibak Tirai Kejabilan: Pengantar Epistemologi Islam*.

MULYADHI KARTANEGARA'S CONCEPT OF NATURE

The holistic-dialogical paradigm is a perspective of perceiving reality as a unified whole, comprehensive, and more than just a collection of parts, where these two objects are seen from the point of contact between the two. Theoretically, the holistic-dialogical paradigm explains the reality of the whole aspect as a collection or whole that is in dialogue/interacting with each other, not an isolated unit of parts. Furthermore, the identity of nature in this paradigm, according to Mulyadhi, can be represented and explained by human extension. The understanding of nature must be seen from within the human being himself. This kind of Mulyadhi view can describe the identity of humans and nature more broadly.

Mulyadhi discusses the position of nature towards humans and the relationship between nature and humans from a human perspective. Mulyadhi borrowed the term "Insan Kabir" from Ikhwan Shafa to describe nature.⁵¹ The term big man is meant to be able to see the position of nature as a living being.⁵² This view is called ecological cybernetics, which is a perspective that treats the universe as a living system that has self-control and self-regulation. Nature is not defined as a dead creature but has a life worthy of being equated with humans. It is understandable that with all the extraordinary phenomena; nature cannot be said to be inanimate.

To explain the holistic paradigm in understanding nature, Mulyadhi initially quoted the phenomenal stanza of the Sufi Jalaluddin Rumi. In this verse, Rumi mentions the sky as a man who keeps on turning like a husband who earns a living; on the other hand, the earth is a woman who takes care of what the sky has given; in this case, the earth carries out the duties of the wife giving birth, and breastfeeding

⁵⁰Heryanto.

⁵¹Kartanegara, *Lentera Kehidupan: Panduan Memahami Tuhan, Alam Dan Manusia*, 150.

⁵²Kartanegara, 151.

her child when the earth is cold and dry always there is a sky that protects the earth. Because of that, according to Rumi, the two intelligent creatures go hand in hand and rhythm like lovers.⁵³

Rumi describes the intimate relationship between heaven and earth as a husband and wife, with love as the glue segment. The relationship between heaven and earth is evident in the relationship between the human family, where the sky acts as a father, the earth as a mother or wife, and the creatures on earth as their children, including their golden child: humans. Likewise, what happens to humans can explain what happens to the universe. Likewise, Saiko Murata, in his book *Tao of Islam*, for example, says that marriage at the microcosmic level,⁵⁴ namely marriage between humans, reflects marriage at the macrocosmic level. Namely, the marriage of nature is beautifully described by Rumi in the poem above. Thus, the description further explains the point of resemblance (dialogue) between nature and humans as living beings.

Regarding the view that nature has its system of regulation and control, Mulyadhi, in his book entitled *Religious Reason*, suggests that nature is governed by what the Qur'an calls the sunnah of Allah. According to Mulyadhi, the sunnah of Allah is different from natural law because while natural law does not allow any understanding of creativity, Allah's sunnah provides it.⁵⁵ The sunnah of Allah is the habit or way of Allah in administering nature. Sunna presupposes a habit (adat, according to al-Ghazali's term). In the laws of nature, the possibility of miracles has no place. While in the sunnah of Allah, this possibility is not denied. Suppose the law of nature presupposes a rule that cannot be violated. In sunnah or adat,

violation of custom does not create anything impossible. Precisely because of these deviations, *adat* becomes *adat (ammab)* and not a law that cannot be changed.⁵⁶

The regulation and control of nature through the sunnah of Allah by Mulyadhi implies an impression of order so that the universe is called the cosmos, not chaos. However, at a higher level, God's creative act transcends the deterministic boundaries of the mechanical world. If Newton's mechanical laws apply at the average world level, where the principle of determinism is the dominant characteristic, then at the subatomic level, the mechanical laws no longer apply. The principle of indeterminism is the dominant one here. At this level, Rumi, according to Mulyadhi, says that every moment the world is being renewed, even though humans are not aware of its renewal. At this level, the relationship between cause and effect becomes illusory.⁵⁷ The sense of continuity between cause and effect also becomes illusory as the sense of continuity found in the flickering flame of a cigarette butt at night. Everyone knows that the continuity that appears to the senses is just an illusion, not reality.⁵⁸

It should be made by Mulyadhi to awaken people who have thought that nature is dead. Mulyadhi questioned how to explain the behavior of nature, which is so very symmetrical and harmonious if nature is not alive, how to explain the behavior of nature which is so intelligent, and how nature gave birth to such unique creations. If something can produce something alive and intelligent, then it must be alive and intelligent, even more, brilliant than what it produces. When humans are aware of human life and intelligence, at least humans also know that nature is alive and has intelligence,

⁵³Mulyadhi Kartanegara, *The Mystical Reflections Rumi* (Jakarta: Pustaka Jaya, 1994), 80.

⁵⁴Sachiko Murata, *The Tao of Islam, Kitab Rujukan Ratang Relasi Gender Dalam Kosmologi Dan Teologi Islam, Terj. Rahmani Astuti Dan M.S. Nasrullah* (Bandung: Mizan, 1998), 202.

⁵⁵Mulyadhi Kartanegara, *Nalar Religius: Memahami Hakikat Tuhan, Alam, Dan Manusia* (Jakarta: Erlangga, 2007), 9.

⁵⁶Kartanegara, 10.

⁵⁷Kartanegara, 6.

⁵⁸Kartanegara, 7.

said Mulyadhi.⁵⁹ This is the message that the Brotherhood of Shafa should understand, according to Mulyadhi.

In explaining Mulyadhi's holistic-dialogical paradigm from Ikhwan Safa, the terminology of nature as a great human being is intended to examine and describe nature compared to humans. In a separate statement, the Ikhwan Shafa explained: "Nature is called a great human being because just as humans have a soul, which makes them alive, nature also has a soul, namely the "Universal soul" (*al-Nafs al-Kulliyat*). Like humans also have a reason that makes them intelligent, nature also has a universal reason (*al-Aql al-Kulliyat*).⁶⁰ In fact, the natural reason is more intelligent than human reason. The natural soul comes from the natural mind (universal), and this natural mind originates or radiates from the One God. If the soul is the principle of motion and life, then the reason is the principle of intelligence, and the cooperation of these two has resulted in a nature that is so orderly and dynamic. The order of nature has been discussed in scientific discoveries by Muslim and modern scholars. The solar system, which is so -beautiful, neat, and organized, as well as the complex arrangement of atoms, the constant physical laws that are finely tuned -in what is termed in physics with the constants,⁶¹ according to Mulyadhi, all of this is clear evidence of this natural intelligence called the -Universal Intellect. While the soft and graceful motion of the feet or tail of a jellyfish, or the fast movement of several electrons surrounding protons in atoms, as well as the spiral motion of galaxies, hurricanes (typhoons), and whirlpools (whirlpool), for Mulyadhi, there is no doubt that

this is clear evidence of the presence and activity of this universal soul.

Mulyadhi's holistic-dialogical point of view is seen in systemic works shown by nature and in aesthetic works spread widely in this universe. The beauty was created because of the love relationship of the universal soul to the universal mind and the love of the universal mind to God. The relationship pattern between them—soul-mind-God—is described by Suhrawardi as a pattern of love and domination.⁶² Love is a relationship from the lower to the higher, while domination is a relationship from the higher to the lower. The result of this relationship of love and domination is a beautiful work that nature shows us, humans. Just as humans who are full of love produce aesthetic works in the form of music, poetry, or beautiful paintings, so the love of the Universal Soul for the Universal Intellect and the Universal Intellect for God has produced works of art that are extraordinarily beautiful, which can be seen in various levels of existence. Or existence, as in stones and precious metals in the mineral world, flowers of various colors and scents in the plant world, the beautiful feathers of peacocks and birds of paradise, so that they are nicknamed the Bird of Paradise, the wings of a butterfly with patterns and colors brilliant, also in fish scales which are very rich in color and various sizes in the animal kingdom. It is clear that the picture of nature as a big man from what they produce.

In the further description, according to Mulyadhi, humans play the role of children or the central creation or magnum opus of nature is the embodiment of works of art and natural science in terms of intelligence.⁶³ Its beauty and activities are depicted very really. If humans, as

⁵⁹Kartanegara, *Lentera Kehidupan: Panduan Memahami Tuhan, Alam Dan Manusia*, 152.

⁶⁰Mulyadhi Kartanegara, *Rasa'il Ikhwan Al-Shafa, Buku 3 Fisika* (Jakarta: Departemen Agama RI, 2007), 54.

⁶¹Physical constants, or what physicists call fundamental constants are certain qualities that play a basic role in physics and which have the same relational

values everywhere and every time. Paul Davies, *God and the New Physics*, n.d., 187, Kartanegara, *Lentera Kehidupan: Panduan Memahami Tuhan, Alam Dan Manusia*, 165.

⁶²Lan Netton, *Allah Transcendent*, n.d., 261.

⁶³Kartanegara, *Lentera Kehidupan: Panduan Memahami Tuhan, Alam Dan Manusia*, 153.

their creations, are so sophisticated, you can imagine the sophistication that created them. If his creation is already so beautiful, how beautiful it would be to create it? If, as a result of human creation, humans are already so intelligent, then indeed the creator is much more brilliant because as sophisticated as creation is, as beautiful as creation is, as intelligent as creation is undoubtedly not more sophisticated, beautiful, and intelligent than its creator.⁶⁴

The last question about the holistic-dialogical paradigm, according to Mulyadhi, Is what in nature is a creation of the universal mind and soul or God's creation?. In Mulyadhi's mind, the answer could be yes, it could, or no, depending on the level of the conversation. For example, humans can be said to be the creators of things they made at a certain level. But if it is seen that humans are part of nature, who receive or derive their minds and souls from nature's universal soul and mind, then at this level, what is created by humans is nature's creation because whatever appears in nature is the work of nature, This includes humans and all their creations.⁶⁵

In further elaboration, Mulyadhi underlined that the universal mind and soul are God's creations. Whatever is created by the universal mind and soul is God's creation, the Lord of the worlds. So at this level, namely at the highest level, God is the actual creator of all things that exist in this world, while the universal soul and mind are only angels, soldiers, or assistants to realize God's will and creation. In one of his treatises, Ikhwan Safa asked: who is the creator of the Pyramids? The answer is, of course, the pharaoh. However, if asked again whether the pharaoh did the Pyramid's construction directly, of course not.

His glory as a king did not allow him to plunge directly into the field, mixing hay with mud. He ordered his men to carry out his will and creation. Even though they did not directly intervene in the construction of the Pyramids, they still said that the pyramids were the creations of the pharaohs because they were the ones who had the will and the initiative without which the pyramids would never have existed.⁶⁶ So also said Ikhwan Shafa, Mulyadhi said, with the creation of this world even though God is described not as a direct cause of the creation of nature, but because the initiative and orders come from God, while the mind and soul of nature are only angels and messengers of God, then whatever is in this universe in the most profound essence is the creation of God Almighty for Him.⁶⁷

Thus, it is clear that Mulyadhi's holistic-dialogical paradigm treats nature as a living being or system. Furthermore, Mulyadhi said, nature has its arrangement called the sunnah of Allah and requires awareness, beauty, and symmetrical behavior with humans. Even more important, nature also has intelligence accompanied by a level of reason and soul that exceeds humans.

Mulyadhi's view was actually influenced by earlier Islamic philosophers. For example, Ibn Arabi said, "small man with micro anthropos for humans and big humans or macro anthropos for the universe".⁶⁸ In *Fushus Al-Hikam*,⁶⁹ said Susanto, Ibn Arabi explained that humans are the inner reality of the cosmos, while the cosmos is the manifest form of humans.⁷⁰ Arabi's statement above is in line with what Rumi put forward through the concept "Man is a microcosm (small nature) and nature is a macrocosm (large nature)" which is contained in several of his poems.⁷¹ In addition,

⁶⁴Kartanegara, 154.

⁶⁵Kartanegara, 165.

⁶⁶Kartanegara dkk., *Rasa'il Ikhwan Shafa*, 153.

⁶⁷Kartanegara, *Lentera Kehidupan: Panduan Memahami Tuhan, Alam Dan Manusia*, 166.

⁶⁸Chittick, *Imaginal Worlds, Ibn Al-Arabi and the Problem of Religious Diversity*, h. 58

⁶⁹Arabi, *Fushus Al-Hikam*, h. 47

⁷⁰Susanto, "Filsafat Manusia Ibnu Arabi." h. 21

⁷¹Kartanegara, *Menembus Batas Waktu: Panorama Filsafat Islam*, h. 38

Mulyadhi's views were influenced by Mulla Shadra's thought, which Corbin called existential metaphysics, especially Shadara's ontology system, namely primacy of existence, gradations of being, and trans-substantial motion.⁷² However, Mulyadhi's holistic-dialogical paradigm, especially regarding living nature as well as humans, was inspired by the thoughts of the Ikhwan Shafa about *Insan Kabir*. From the reference sources that Mulyadhi researched, the concept of *Insan Kabir* explains more about the relationship between nature and humans in a very close comparison. In Mulyadhi's explanation of nature, Rumi's thoughts also show the intimate relationship between nature and humans as heaven and earth.

Instead of copying the thoughts of previous philosophers, Mulyadhi's ideas have their own uniqueness and characteristics. In his ideas about humans and nature, Mulyadhi not only elaborates on a Sufistic approach like that of Arabi and Rumi but also uses the latest scientific approach with empirical evidence to make it easier to understand. Perhaps Mulyadhi managed to express it more simply than the thoughts put forward by the two previous philosophers, as Schimmel admits, in terms of the complexity of human concepts according to Rumi.⁷³ When compared to other scholar figures in Indonesia, such as Harun Nasution who is also his teacher, Mulyadhi's studies are more focused and in-depth on the scientific side of Islamic philosophy. At the same time, Harun focuses on a human discussion on the scientific side of Islamic theology such as issues of destiny, human action, and God. Likewise, Nurcholis Madjid, called the nation's teacher, does not focus his studies on human and natural problems.

⁷²Henry Corbin, "En Islam Iranienne," *Galimard* IV, no. 2 (1972), h. 33

⁷³Schimmel, *I Am Wind You Are Fire: The Life and Work of Rumi*, h. 105

Mulyadhi's holistic-dialogical paradigm presents a dynamic new cosmological system. Mulyadhi succeeded in explaining natural philosophy within the boundaries of the interrelationships between nature and humans in a very concrete and natural way. Mulyadhi's Natural Philosophy characterizes the dynamism of nature by identifying the sunnah of Allah and the control of nature which allows a deviation from the norm. Even at a higher level, Mulyadhi is no longer making comparisons but equating natural life to a living system like human life. Nature also has the same awareness, beauty, and behavior as humans.

Mulyadhi's views have a broader impact on understanding modern humans. Nature, which has been treated as a tool or a dead creature, will change its position as a living being; even natural life is the same as human life. This view is also a solution to the latent problems of today's modern humans, namely alienation and reification. According to Erich From, alienation is a mental illness characterized by a feeling of alienation from everything: fellow human beings, nature, and God. This is related to the phenomenon of reification (Objectivistic Distinction) that modern humans experience themselves as things, objects; which in turn, the world is only regarded as a collection of empty facts.⁷⁴ Thus, humans can appreciate the facticity that is very close to themselves so that they can behave towards nature wisely, do not over-exploit nature, and can live side by side like living things in harmony.

In addition, the holistic-dialogical paradigm can become a counter-paradigm and foundation for Islamic studies and religious studies, which are infiltrated by the Cartesian-Newtonian paradigm,⁷⁵ which has reduced the meaning of nature in a mechanistic and deterministic way.

⁷⁴Erich From, *The Sane Society*: (Mexico: Kindle Edition, 1995), h. 103

⁷⁵The Cartesian-Newtonian paradigm is a perspective that refers to the two scholars who have had the greatest influence on the formation of science and modern civilization. This paradigm has the characteristics

In contrast to the Cartesian-Newtonian paradigm, holistic-dialogical brings ontological understanding based on living systems such as organisms and ecosystems, which are directed at exposing existence as a fundamental reality. Furthermore, the term metaphysics in the holistic-dialogical paradigm will acquire a new meaning in the philosophical ontology system. Perhaps, presumably, the term metaphysics is replaced by "metabiology," "metapsychology," or "metasociology".

CONCLUSION

Mulyadhi Kartanegara's holistic-dialogical paradigm of nature is a perspective of perceiving reality (nature) as a unified whole, comprehensive, and more than just a collection of parts. These two objects are seen from the point of contact between the two. Theoretically, the holistic-dialogical paradigm explains the reality of the whole aspect as a collection or whole that is in dialogue/interacting, not an isolated unity of parts. Human identity must be seen from within the human itself. Furthermore, according to Mulyadhi, Nature in the holistic-dialogical paradigm is something alive, in the same sense as humans. Mulyadhi intends this view to awaken people who have been thinking of nature as a dead creature. That is, nature must be treated as a living system that has self-control and self-regulation. In his presentation of the self-regulation of nature, Mulyadhi identifies with the Sunna of Allah, which allows an understanding of creativity or deviation from habit, not an unchangeable law. Mulyadhi also emphasizes the existence of awareness, beauty, and nature's behavior which is symmetrical with humans. Even more important, nature also has intelligence accompanied by a level of reason and soul that exceeds humans.

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of (1) Anthropocentric Subjectivism; (2) Dualism; (3) Mechanistic-Deterministic; (4) Reductionism-atomistic; (5) Instrumentalism; (6) Materialism-scientism. According to Heriyanto, this paradigm causes conflicts

and problems in modern humans due to reductionism and isolation. Heriyanto, *Paradigma Holistik; Dialog Filsafat, Sains, Dan Kehidupan Menurut Shadar Dan Whiteband*, h. 43

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