

Researching into Critique of Logic, Moh Anas Earns Doctorate

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Logic that contains determined and unconsciously enforced rule and law of thinking and made the guide for argumentation (*istidlal*) has very strong hegemony in Islamic civilisation. Hence, logic is bound and limited in terms of world view on social issues of its surroundings.

Mohammad Anas, lecturer in Pancasila and Philosophy of Science, Universitas Brawijaya, the formed logic power (*al-'aql al-mukawwan*) determined the way to understand and interpret religious texts and world view of the Muslims. This is believed as absolute truth that has high authority.

"The criticisms that emerge, whether logically or textual, are ignored as these are seen as disruptive to diversity, even to established theological beliefs," said Moh Anas at Faculty of Philosophy UGM on Monday(10/9) during his doctoral promotion.

Moh Anas said through epistemology of Michel Foucault, Jabiri's views, related to logic critique projects, three main ideas can be mapped, namely archaeology and genealogy, knowledged, episteme and cognitive unawareness as well as marginalised discourse and unspoken texts. His research found that the logic critique is a critique that tracks down and tries to seek the basic principle or episteme in each period of history.



"Jabiri did deconstructive critique by showing ways and requirements of how logic works in producing knowledge," he said defending a dissertation titled *Critique of Logic of M. Abid Al-Jabiri in Epistemology Perspective of Michel Foucault: Methodology Contribution to Logic Construction in Indonesia-Islam*.

Ironically, said Moh Anas, how the logic works in producing knowledge has been dominated by certain episteme so the result of logic only repetitious and ahistorical in the context of the presence. The tracking down of such knowledge system is not an sich on the validity requirements of knowledge only, where Jabiri showed the presence of relation of power-knowledge that also contributes to the formation of knowledge, resulting in the loss of other knowledges outside the episteme.

"In this context, the Arab-Islamic science is often said as 'politics-science' or dominated by political civilisation instead of scientific civilisation," he said.

So, relevance of transmission of science on Arab-Indonesian that is formed can be found in the Islamic context in Indonesia.

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