

Unveiling the notion of truth in Islam and postmodernism perspectives of International Islamic University Malaysia (IIUM) and Universitas Islam Negeri (UIN) Sunan Kalijaga

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Abstract

The objective of this study is to compare the concept of truth between Islam and postmodernism which it will be responded by the academicians of International Islamic University Malaysia (IIUM) and Islamic State University Sunan Kalijaga (UIN Suka), leading to further comparison. Qualitative study with an in-depth interview approach will be employed in this study to gather the primary data while thematic analysis will be used to analyze and categorize the garnered information. Also, the results exhibit that all respondents identify the differences between Islam and postmodernism as the former is based on Quran and Sunnah while the latter subscribe relativism. Furthermore, the similarities expound that both articulate their intention and destination is to create a better world. Additionally, the academician of IIUM used frequently the word related to Islamic values while UIN Sunan Kalijaga's lecturers preferred to explain with contemporary and philosophical word. In conclusion, regardless of whether Islam and postmodernism, or the lecturer of IIUM and UIN Sunan Kalijaga, the similarities and differences are identified which those will strengthen the discipline.

Keywords: Islam, postmodernism, concept of truth, Islamic universities

INTRODUCTION

The concept of truth remains the most fundamental problem, especially in the sphere of philosophy studies. It has diverse definitions which at some points might be clashed between one ideology and another, considering others' lacking truth. Mustofa (2017) emphasizes the deficiency of truth, leading to long-term disputes socially, psychologically, and individually. Two biggest ideologies are standing firmly in preserving its truth, Islam, and postmodernism. Tawhid is the foundation of Islam; it will reveal the odyssey and journey to the transcendental (M. Sabarudin, 2020). The estuary is divine values, an awareness of the existence of God in every movement and event in life. However, we are in an era that requires every individual to leave everything that is of the past and then head to life with a new order and system, which will have many changes in it. Humans switched to a way that is considered newer than in the previous era. That is called a transition period from the modern era to a new era called the era of postmodernism. Postmodernism is the antithesis of modernism. As a thought movement, postmodernism has offered opinions, expressed appreciation, and stabbed sharp criticisms of the latest global modernity and capitalism discourse (Diaconu, 2014). Amid the stability and charm offered by the modernization project, with its rationality, it presented Postmodernism with several critical and sharp evaluations of the dreams of modern society. This criticism has not only shocked the public world of Western intellectuals, which for several centuries had been lulled by modernism, which had been anesthetized through the creation of science and technology (Harris, 2018). Islam and postmodernism also show almost the same phenomenon.

Gaining more deep understanding related to the comparison between Islam and postmodernism, addressing the identical questions to International Islamic University Malaysia (IIUM) and Islamic State University Sunan Kalijaga (UIN Sunan Kalijaga) will develop more comprehensive answers as both are leading Islamic universities with different concept and approach in preserving their education sustainability. Therefore, the comparison of Islam or Islamic Aqidah and postmodernism will be identified in line with the similarities and differences of the IIUM and UIN Sunan Kalijaga's lecturers.

Research Questions

1. What is the concept of truth in Islam and Postmodernism in the perspective of Islamic Studies lecturer in IIUM and UIN Sunan Kalijaga?
2. What are the similarities and differences between Islam and postmodernism according to the lecturers of IIUM and UIN Sunan Kalijaga's perspective?

Research Objectives

1. To understand the concept of truth in Islam and Postmodernism in the perspective of Islamic Studies lecturers in two different Islamic University.
2. To compare the concept of truth between Islamic Aqidah and Postmodernism in the perspective of Islamic Studies lecturers in two different Islamic Universities.

Significance of Study

This study observes the comparison between Islamic Aqidah and postmodernism, also it will take the perspective from the academician or lecturers from leading Islamic university in Indonesia and Malaysia, International Islamic University Malaysia (IIUM) and Islamic State University Sunan Kalijaga (UIN Sunan Kalijaga). The results of this study can be used to fulfil the research gap as the comparison of truth's concept is rarely discussed, especially between the scholars of two leading Islamic university in the Southeast Asia. Furthermore, academician or philosophers can harness the results to pinpoint and delve deeper the similarities and differences of each concept based on the university point of view

The Concept of Truth in Various Perspectives

Truth is an important discussion in scientific discourse. Human nature is always trying to find, understand, understand, and live the truth. Therefore, the absence of implementation of the truth will trigger a prolonged

conflict both in the psychological area of the individual, or socially (Mustofa, 2017). In general, according to Ibn Sina's view he defined the truth as contained in philosophical thought which he calls wisdom (Belo, 2013). This he divides into two, the first concept (nazariyyah), is provisions relating to things we know but does not apply in practice. Second, practical ('amaliyyah), are provisions relating to what is known and done (Mustofa, 2017). Al-Kindi quotes that equated religion with philosophy on the grounds that philosophy is the science of truth, and religion is the science of truth as well; hence, the two are indistinguishable. He stated that we should not be afraid to admit the truth and accept it from wherever it comes, according to Al-Kindi, even from countries far away (Hanafi, 1991, p. 60).

In Aristotle's terminology, he mentioned the truth is defined as "veritas est adaequatio intellectus et rei" which means truth is an adjustment between thought and reality (Olafson et al., 2000). Epistemological truth in Greek is aletheia which means detached from attention, unclear and invisible. Then it turns positive into something that is understood, discovered, seen and seen. From this, truth is understood as a power of light that is discovered by reason (Irawan & Permana, 2020). According to Ernest Gellner, he said that postmodernism clearly supports relativism. Therefore, the postmodern slogan in the West which reads "All is relative", is a slogan which states that "There exists no absolute truth." (Zarkasyi, 2009). Therefore, they no longer believe in the objective truth that characterizes modernism. In a postmodern perspective Truth means elusive (fuzzy), subjective and internal (Irawan & Permana, 2020).

According to Al-Attas, he said if truth is judged solely by humans, it would be found to be uncertain and constantly changing, which is antithetical to Islamic epistemology. Every Islamic truth will bring mankind closer to Allah SWT. Thus, if a human being is not subject to the norms of wahyu in the course of his life, the truth attained to satisfy his curiosity will almost certainly be a nonsensical truth (Rosyidah, 2021).

Islamic Aqidah and Its Sources

Aqidah can be defined as a rope or knot that holds strong to protect the faith of the person who has entirely given and acknowledged the principle of Tauhid (one god) to worship Allah Azza wa jalla not to associate with others. According to Hasbi Ash Siddiqi (1976), the meaning of aqidah is opinions, thoughts and ideas that influence our express the human soul within their most profound mind and hearts, then become a pillar of human's life, which are trusted and guarded and confirmed by themselves. This way of life has become the subject of the Tauhid (monotheism) that is firmly held and pierced deep inside the depths of the essence, and it cannot be added or changed. Therefore, the Prophet and messenger always in struggle dealing with this kind of community to guide them back to the right path. We recognized the final prophet, and revelation has been sent down to the earth to restore and re-establish the ideology that has been corrupted. Allah S.W.T. said in the Qur'an, Surah As Saf verse 9:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"It was he Who has sent His Messenger with the guidance and the Religion of Truth that He may make it prevail over all religions, even if the polytheists get annoyed."

Al Quran is the main source of Islam. It is the noun or *Masdar Isim* from the verb *qoro'a*, meaning reading in Arabic. Al Quran has one actual meaning it is a holy book from the almighty god Allah S.W.T. to humankind for them to believe and the way of truth, life, and peace and become the first source of Islamic aqidah (Attahir Shehu Mainiyo, 2015). The second important source is Sunnah as it outlines and expands on the Quran's concise injunctions, such as those concerning the quantity and volume of zakat, which the Quran does not discuss in depth. Sunnah or Hadith is what all narrated from the Prophet Muhammad PBUH, including his sayings, doings, and tacit approval. Allah said in surah al-Baqarah verse 110:

"And perform al-salah, and give zakat, and whatever of good (deeds that Allah loves) you can send forth for yourselves before you, you shall find it with Allah. Certainly, Allah is All-Seer of what you do."

This verse does not state how much we need to pay for zakat. Thus, Sunnah plays an essential role by explaining and elaborating more on the second central pillar of Islamic aqidah.

Islamic aqidah has strong characteristics to be identified as it consists of loving in the cause of Allah, righteous, truthfulness, tauhid, firm faith, endurance, and the full obedience of Allah, including doing and ordering the good deeds and preventing the evil deeds (Attahir Shehu Mainiyo, 2015). Furthermore, Abu Bakar Jabir al-jazairy stated that "Aqidah is several truths that humans can generally accept based on reason, revelation and nature. (The truth) is sealed by man in their heart and it must believe every authenticity and existence, if anything contradicts the teachings, they must accept obedience and confirm it". Also, Said Ramadhan al-butfi said, "A flawless belief and sureness of faith without any failure and corrosion for becoming the guidance of a perfect teaching of life in the Islamic religion." While Imam Al-Ghazali assumed, when someone has complete trust in aqidah, then indeed, his soul will grow to become a soul of a true Muslim. After he successfully convicted this aqidah into his heart, he will have a sense that all of these things in this world are only mere mortal creatures and Allah is the most powerful." (Ismail, 2012).

The Concept of Truth in Islamic Aqidah

Sodikin (2003) elaborated the foundation of truth concept in Islamic Aqidah as he stated that the main pillars and faith in Islamic Aqidah are always to believe that Allah is the one. He is the one who created all of the creatures in this world. He is the one who keeps us alive and gives us sustenance (rizq) every day. Secondly, the crucial pillar is to believe in His angel. He sent angel Gabriel to Prophet Muhammad to read the holy book, Al-Quran Karim. Thirdly is to believe in the scriptures: Torah, Zabur, Bible, and the perfect, untouchable, and unchanged holy books: Al Quran. Fourthly is to believe in apostles and prophets because, since the early age of the world, Allah sent many of them to invite and teach the civilization to worship Allah. The next one is to believe in the judgment day so that this world will come to an end, and every person has their matters to attend with their creator Allah. And the last one is to believe in good and bad fate because all life and its problems have been written in *lauhul mahfuz*. Failure to recognize all those statements then we cannot consider ourselves as true Muslims.

Primarily if we perform and execute the prayer with genuine conviction, it will clean all our sins in this life because of pure intention. And when us pray at its peak indeed, we will have a clean mind and heart far away from evil and wickedness. Practising all the Rasulullah's paths, it is the same to mark our spot in paradise. However, we must watch our intentions. If it is for fame and money, it is useless because Allah has told us to perform pure intentions with sincerity. Next, we can uphold justice and prevent the unjust to support and establish actual Islamic Aqidah teaching. The last and the most crucial that if we have succeeded become a better Muslim, Allah will fulfil His promises in Surah Al-an'am verse 127:

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ

"For them will be the home of peace (Paradise) with their Lord. And He will be their save keeper, Helper and Protector because of what they used to do."

In addition, being an obedient Muslim has a lot of benefits and it is lucrative in all ways, for instance: Allah has forbidden us in the Qur'an to consume liquor and commit adultery. The purpose for limiting the freedom it is for our own sake and goodness. It can be seen liquor can make many diseases to humankind either free sex can lower others dignity and virginity except marriage. The last and prominent role of a conviction of religion is that if there is no strong belief and faith inside it, then all deeds will be not accepted. Therefore, as a Muslim, it is a privilege and the most considerable grace that can be felt in this world (M. Sabarudin, 2020).

Postmodernism and Its Sources

In continental Europe and America, postmodernism was born. This logical idea found its way into religious debates. As an attempt to comprehend social conditions and occurrences, postmodernism was born.

In Rudolf Panwitz's book *Die Crisis der Europais Chen Culture* (European Cultural Crisis), published in 1947, the term "postmodern" was first used. Nowadays there is a substantial bibliography on postmodernism, likely to exceed the Renaissance entries (Diaconu, 2014). This paper discusses the postmodern man who is healthy, strong, nationalist, and religious, which emerged from nihilism and the decadence of European nihilism. Postmodernism in the religious context attempts to ensure that religious understanding does not collapse into a single totalitarian system of interpretation in the religious context as well as in the context of social, economic, cultural, and political systems. Postmodernism at the beginning of its emergence does not signify a new cultural peak after the decadence of the modern period, but on the contrary, is a diagnosis of cultural slack after the height of the modern period.

Postmodernism rejects claims of truth in science and religion. Truth cannot be monopolized by a certain person or group. The true truth belongs only to God. Humans are in a position to seek and process to approach the truth. Belief in the perspective of postmodernism is not something that has been finished (has a form), but something that is in the process of becoming and emphasizes more on roles and functions. Hidayat (2019) argued that the birth of postmodern theories with various accentuations and controversies has led to many critical responses from contemporary philosophical and social thinkers.

Postmodernism challenges all truths and concludes that there are none. As a result, the truth according to postmodernists is that there is none. There is comfort and illusion, but no one can claim to know everything. At this point, defenders of postmodernism would probably make a couple of familiar responses that postmodernists were diagnosing the decline of truth, not asserting it (Landy, 2019). The best case for postmodernism is that it tried to destabilize the predominance of the white, male, heterosexual, Western viewpoint in the intellectual world. It highlighted that ostensibly universal assertions were frequently merely a veil for dangerously Eurocentric and dominant mindsets, allowing for the assertion and acceptance of alternative viewpoints. This is a great goal, and the adjustments that have occurred in recent decades have been crucial and beneficial. Humans can acquire knowledge about natural reality, which can be justified in the end by facts or principles that are or can be understood instantly, immediately, or otherwise with certainty.

Harris (2018) mentioned that John Hick said basically all images of God or the Ultimate are actually inaccessible to human knowledge and what is depicted is only what can be experienced by human limitations, it is a false truth. Humans will never arrive at objective truth which is illusion. For Hick, the god of Islam, Hinduism and Buddhism are the same. Someone who believes that God is the creator of the universe is the same as those who believe that this universe is eternal (Harris, 2018).

The Concept of Truth in Postmodernism

Postmodernism rejects the existence of a single truth in philosophy (Crews, 1999). Truth is plural. Even postmodernism rejects the finality of the definition of reality. Our definition of a reality or reality is very subjective and because the subjects who try to approach that reality vary, the resulting truth also varies. There is no such thing as absolute and dead truth in that world. Habermas, a German philosopher, said otherwise, the truth must hang. Hanging means an attempt by a thinker to grasp reality to delay his decision on reality. The truth is a decision that is kept on hold. It is not a plural reality; it is the determination of the truth of that reality that is plural (Crews, 1999). So, there is no such thing as a claim to truth in the philosophy of postmodernism. The rejection of truth claims occurs because each reality contains truth.

The truth that is initiated in the philosophy of postmodernism builds awareness of belief in the small histories built by small people as well (Crews, 1999). History or truth in the history of previous thought becomes the monopoly of those in power and those who know. So, it is not surprising that at that time knowledge was considered as the power to do anything. Who is knowledgeable, it is he who determines the validity of truth over reality? However, if we think critically, it is not necessarily the truth that the ruler proclaims to be true. It may be true because he has the power to justify it. But it's just a public lie. Through a critique of power, postmodernism criticizes people's claims of objectivity. It asserts, for example, that society's acceptance of an individual's claim of objectivity is directly proportional to that individual's structural authority (Crews, 1999).

Postmodernism strikes back against modernism's near-worship of "objective truth," stating that truth is experienced experientially, and so our concept of truth is inextricably linked to our humanity. Truth is always linked to a particular point of view (how one is "positioned"), and we learn about various points of view through our stories ("narratives"). One thing I think is important to understand is that postmodernism is attempting to do a better job of grappling with how we as humans come to know. It begins with a humbler posture: that we are human, and that we cannot divide off our humanity; that we are permanently trapped in our human perspective, and that our finiteness always shapes our knowledge. The struggle with the truth that Postmodernism has is legitimate; yet a Christian's resolution is different. Without the Christian story to hang anything else on, the acknowledgment that our personal experience of the world is always situated in our context, postmodernism concludes that it unravels; without any anchor to hang anything else on, the only tenable conclusion left is that all contexts, and thus all truths, must be equally valid. This is a circular and self-defeating argument (the "truth" that postmodernism is correct is just as legitimate as the "truth" that postmodernism is defective and incorrect), but the beauty is that it's all there is. After the investigation, it is concluded that there is no hope that is native to this earth (Diaconu, 2014).

To be clear, there has been and will continue to be a good deal of collateral damage when people live out their moral convictions. This isn't something people look forward to, it's an expression of pessimism that comes from a world that has reached its bottom. Postmodernism replaces the euphoria of relativism or "euphoric nihilism" with the euphoria of relativism or "euphoric nihilism" in place of both the optimistic and despairing visions invoking Sisyphus (Diaconu, 2014). The relevance of postmodernism today because they respect each other as individuals with all the uniqueness that exists in themselves and their diversity which includes weaknesses and strengths is a plus and unique value, it is a differentiator from the others.

International Islamic University Malaysia (IIUM)

According to Abdallah et al (2013), International Islamic University of Malaysia (IIUM) is a public university in Malaysia. Founded by the Malaysian government, it is the first international university in Malaysia that teaches primarily in English. In May 1983, IIUM was established by eight governments (Malaysia, Turkey, Bangladesh, Pakistan, Egypt, Maldives, Libya, and Saudi Arabia). There are representatives from the OIC as well as these eight countries on the board of governors. In Malaysia, Mahathir Mohamad came up with the idea of establishing an International Islamic University. A meeting between the Prime Minister and the OIC took place in 1982. As a result, there was only an Establishment Order from Yang di Pertuan Agong Sultan Haji Ahmad Shah Al-Musta'in Billah.

We can view IIUM as the next step in the Islamization of Knowledge project. The IIUM's four visions and seven missions represent a clear picture of the contributions the institute will make to Islam and Muslims in terms of epistemological development that will help to produce some future leaders for the Islamic community (Obaidullah, 2010). He claimed that IIUM plans to become an international leader in educational excellence modelled after the worldview of tawhid and the Islamic concept of the unity of knowledge, along with a center for holistic education based on the principles of tawhid. According to Obaidullah (2010), to actualize the IIUM's vision, the university strives to reform modern Muslim mentality constructively, integrating Islamic revealed knowledge with human sciences. In developing better quality intellectuals, professionals, and scholars, integrate quality of faith (iman), knowledge ('ilm), and good character (akhlaq), they can contribute to sustainable development in Malaysia and the Muslim world as well as provide comprehensive and balanced progress. As a result, Dr. Kamal Hasan, one of the former rectors of IIUM, reorganized the seven lengthy and heavily loaded mission statements above into four points which are integration, internationalization, Islamization, and excellence.

State Islamic University Sunan Kalijaga (UIN Sunan Kalijaga)

According to its official website (2019), UIN Sunan Kalijaga as a university is divided into several periods. Starting from the pilot period, the foundation laying period, the academic foundation-laying period, the academic and management consolidation period, and the institutional development period. Initially, UIN Sunan Kalijaga

was founded on September 26, 1951, this university is still called the State Islamic College (PTAIN). This period is known as the Pioneer Period (1951-1960) which is the forerunner of UIN Sunan Kalijaga which has stood firmly until now. The change of PTAIN to IAIN (State Islamic Institute) Yogyakarta on August 24, 1960, started the Foundation Laying Period (1969-1970). The name IAIN Yogyakarta later changed to IAIN Sunan Kalijaga Yogyakarta and was inaugurated on July 1, 1965. The curriculum used still refers to the curriculum used in the Middle East (Al-Azhar, Cairo). The year 2004 was an important year that marked the Institutional Development Period or Transformation Period. The reason is, IAIN Sunan Kalijaga changed its name to UIN Sunan Kalijaga. This change also brings a new paradigm for UIN Sunan Kalijaga, namely integration and interconnection.

According to Fakhri Husein et al., (2019) vision is a formulation of the state and role to be achieved in the future. The vision contains a future perspective, which is a statement about the state and role to be achieved by a college or study program. An institution or study must carry the mission, duties, and main work methods of the program to realize the vision of the institution or study program. Leading the way in the integration and development of Islamic civilization is the vision of UIN Sunan Kalijaga Yogyakarta. On the other hand, to actualize their vision, they have four missions which are education and teaching integrated and developed with Islamic studies, disciplines, and nationalism. Second, dedicated to multidisciplinary research that has a societal and academic benefit. Third, involving civil society in the resolution of national problems based on Islamic perceptions and knowledge. Fourth, improving the quality performance of the three pillars of higher education by developing trust and cooperation with various parties.

Why IIUM and UIN Sunan Kalijaga?

IIUM and UIN Sunan Kalijaga Yogyakarta are the world's Islamic leading universities. This can be proven because in 2015, the ranking of the repository of higher education institutions in Indonesia has placed UIN Sunan Kalijaga in the top 10 of the webometrics ranking along with well-known universities in Indonesia such as Diponegoro University, Indonesian Education University, and Gadjah Mada University. Even in 2017, universities under the Ministry of Religion, only UIN Sunan Kalijaga Yogyakarta and UIN Syarif Hidayatullah Jakarta, were included in the top 10 webometrics rankings (Bahtiar, 2018). While IIUM, the Islamic Educational, Scientific and Cultural Organization recognized the university as one of the top five Islamic research universities in the world (IIUM, 2019). Apart from that, the researcher would like to conduct a survey and examine the scholars' opinions related to the concept of truth based on IIUM and UIN Sunan Kalijaga Yogyakarta because they have similarities with the Ushuluddin Department. The Ushuluddin Department in UIN Sunan Kalijaga Yogyakarta is an Islamic educational institution that idealizes Muslim scholars who are faithful and pious, have a noble character, are proficient in Islamic teachings and basic thoughts, can think methodologically and critically and provide conceptual answers, integrative and inclusive of various challenges of the times based on their expertise (UINSUKA, 2021b). Moreover, in 1997, the Department of Usul al-Din and Comparative Religion IIUM was integrated into the Kulliyah of Islamic Revealed Knowledge and Human Sciences (IIUM, 2020). This program promotes the relevance of Islamic sciences to contemporary academic disciplines. Education and career are integrated and holistic, based on Islamic principles. Based on Usul al-Din, it emphasizes a comparative approach to studying Islamic heritage, thought, and other religions.

On the other hand, the researchers selected IIUM and UIN Sunan Kalijaga Yogyakarta also based on the differences between the two universities because it will help the researcher to understand various views on the concept of truth. As we know, IIUM and UIN Sunan Kalijaga Yogyakarta are universities from two different countries. International Islamic University Malaysia (IIUM) is one of the top-ranked public universities in Kuala Lumpur, Malaysia. Besides, UIN Sunan Kalijaga is in Yogyakarta, Indonesia. Last, IIUM and UIN Sunan Kalijaga also have different accreditations, IIUM is an International Islamic University of international standard, and at the beginning of the semester IIUM is filled with new applicants from various countries, apart from that all the candidates of IIUM students require to complete TOEFL 550, IELTS 6.0 or IIUM-administered English Placement Test 6.0, and IIUM-administered Arabic Placement Test (APT), and the requirements may differ for each program (AMADIUM, 2018). While UIN Sunan Kalijaga Yogyakarta is a national standard university, it is clearly stated that UIN Sunan Kalijaga Yogyakarta officially holds the title of Higher Education accredited at

the national level based on the Decree of the National Accreditation Board for Higher Education (BAN-PT) No: 899/SK/BAN-PT/AK-ISK/PT/X/2021 (UINSUKA, 2021a).

Comparative Studies

Comparative studies are an analysis of or evaluation of a phenomenon or fact, combined with quantitative and qualitative methods, among different areas, subjects, and objects (Coccia & Benati, 2018). The comparative study involves analyzing phenomena and comparing them to find points of differentiation and similarity. (MokhtariPour, 2016). It is possible to divide the comparative studies into qualitative, quantitative, and fuzzy categories. In comparison, quantitative analysis is variable-driven, qualitative analysis is case-driven, whereas fuzzy analysis is collection-driven (Sa'ei, 2013). In comparative studies, causality is a major challenge. The aim of causality comparative studies is to identify the causes of differentiating and comparing two statements or groups of people (Smelser, 2013).

Based on the understanding of the comparative studies that has been stated above, the researcher can understand that a comparative study is a form of research that compares the variables that are related to each other by determining the differences or similarities. On the other hand, there are five characteristics of comparative studies according to Muliawan (2014) which, first, represent two or more different objects. Second, each stands alone and is separate. Third, have the same pattern or certain way of working. Fourth, the object being compared is clear and specific. Last, use different standards and comparisons of the same object. Based on the characteristics of comparative studies that have been described, we can understand that the characteristics of comparative studies are significant characteristics or characteristics possessed by comparative studies to distinguish between comparative studies and others.

METHODS

In this study a qualitative design will be used to address the research questions. According to Davies' (2007) perspective on qualitative research, he defined it as "Research Methods that capture data that occur naturally in their real-life context, and methods that generate their own data through reconstructing or retelling views or behaviours". Therefore, this is a qualitative study using in-depth interview approach as primary data and library research as secondary data by analysing information through references that are in accordance with the research theme and sample selection.

Data Collection

In this study we will conduct interviews and the respondents are lecturers at IIUM and UIN Sunan Kalijaga Yogyakarta who specialize in Islamic Studies. There are three lecturers' representatives each from IIUM and UIN Sunan Kalijaga Yogyakarta, which in total there are six respondents. The interview material discusses their views on the concept of truth. The approach is an In-depth Interview which it will be conducted online for around thirty to forty-five minutes.

Data Analysis

Thematic analysis will be employed in this study to analyze the data collected. It is a type of qualitative data analysis that entails sifting through data sets (such as transcripts from in-depth interviews or focus groups) and looking for patterns of meaning (Delve, 2021). In this study, we will group and categorize the answers from the interviews according to the question criteria, and the established themes based on the views of each lecturer from IIUM or UIN Sunan Kalijaga.

FINDINGS AND DISCUSSION

The Concept of Truth of Islamic Aqidah and Postmodernism

Analyzing Islamic Aqidah and postmodernism as the ways of life will produce specific concepts related to how each interpret and explain the truth. The focal differences between Islamic Aqidah and postmodernism are prominent while the similarities will be identified based on the perspective of IIUM and UIN Sunan Kalijaga's lecturers of Islamic Studies. Both universities are focusing on integrating the values of Islam and knowledge to shape Islamic civilization. However, in terms of its geographic location, establishment history, vision and mission enunciate although the focus is similar, those universities have different approaches in sustaining the knowledge, the instructional method and approach to educate its students.

The finding exhibits that the lecturers of Islamic Studies in IIUM and UIN Sunan Kalijaga agreed that the concept of truth in Islam is absolute which is based on Quran and Sunnah. IIUM lecturers emphasized on the guidance, teachings, and consideration to humankind and anything that have been mentioned by Allah as Halal and Haq, while UIN Sunan Kalijaga's lecturers focused on understanding Iman as a truth. The answers are consistent with Attahir Shehu Mainiyo (2015) as it is mentioned that Quran and Sunnah are the truth and the ways of life, while Hasbi As Siddiq (1976) strengthened the points as the ways of life which refers to Quran and Sunnah, become the subject of Tauhid.

"The concept of truth in Islam is related to the guidance, consideration, and teachings to the humankind (IIUM's Lecturer)."

"The absolute truth is Allah, which is understood by Iman. As long as we have Iman, we subscribe to the absolute truth (UIN Sunan Kalijaga's Lecturer)."

Furthermore, the concept of truth in postmodernism is perceived similarly by the lecturer of IIUM and UIN Sunan Kalijaga as the beliefs toward relativism which emerged from the massive deconstruction against modernism, which is most likely opposing the religious concept as well. It is mentioned also that postmodernism has no absolute truth and it strongly refers to the deconstruction concept of Derrida. It is consistent with Harris (2018) which summarized the explanation of John Hick that all images of God cannot be accessed by human knowledge, showing its false truth. Additionally, the other perceptions of respondents are classified as they perceived the concept of truth in postmodernism based on human's feeling, desire, logic, and experience.

"Postmodernism deconstructs all grand narratives and, therefore, no such thing as Ultimate Truth or Absolute Truth (IIUM's Lecturer)."

"Postmodernism is an interpretation of art, criticism, language, and culture, which strongly refers to Derrida's deconstruction concept (UIN Sunan Kalijaga's lecturer)."

The respondents' answers exhibit that postmodernism is strongly related to deconstruction and relativism in relation to the concept of truth. It is supported by Diaconu (2014) as it is mentioned that postmodernism rejects claims of truth in science and religion. Truth cannot be monopolized by a certain person or group. Also, its existence invoked the euphoria of relativism and nihilism due to the fluidness of truth.

Islamic aqidah and postmodernism are interpreted similarly by the Islamic Studies lecturers in IIUM and UIN Sunan Kalijaga. There is no significant difference within their major interpretation and understanding related to both concepts of truth, while the perception diversity only take place in minor points.

The Comparison of Islamic Aqidah and Postmodernism in The Concept of Truth

The results show various themes that explain the similarities between Islamic Aqidah and postmodernism based on the perspective of IIUM and UIN Sunan Kalijaga's lecturers. Islamic Aqidah and postmodernism articulate similarly as they promote deconstruction, observe the best way in life, have similar aims to create a better world based on its version, and both are normative. IIUM and UIN Sunan Kalijaga's lecturers have similar

understanding in perceiving similarities of both concepts, as those are striving to find the best ways of life.

“Islam and postmodernism are finding the best ways in life according to each (IIUM’s lecturer).”

“Both have the same intention and destination to make a better world (UIN Sunan Kalijaga’s lecturer).”

Understanding that both concepts are asserting its concept firmly, at the end of the day, the approach used whether by Islamic Aqedah or postmodernism are normative, as those who does not believe in Islam consider as unbeliever while postmodernists claim those who believe in absolute truth, regardless it is religious truth or science, they are doing wrong as the truth is relative and subjective. It is consistent with Landy (2019) related to the truth decline concept of postmodernism.

However, similarities of both concepts are just on the surface while if we delve deeper into each understanding, the more differences will be identified. The respondents elaborated the differences in terms of its concepts, sources, weakness, and parameters. IIUM’s lecturers explained about the concepts and weaknesses while UIN Sunan Kalijaga’s lecturers expounded on the concepts, sources, and parameters. The weakness of postmodernism is it claims that all religions is identical which it contradicts with Islam. Also, the parameter used in postmodernism is relativism while Islam is based on Quran and Sunnah. However, the viewpoint in interpreting the concept of each is different between the lecturer from IIUM and UIN Sunan Kalijaga.

“Islam derived the truth based on the concept that we are the slaves of Allah SWT. Allah is the Khaliq; He is the Creator, and He is the God of whole creators. However, the truth of postmodernism is derived from the individuals’ desire, so in certain situation they will disregard the status of themselves being the slave of Allah (IIUM’s Lecturer).”

“Derrida’s deconstruction is dominant in postmodernism which provides less solutions. While the deconstruction in Islam promotes liberation from activities or status quo that against Islamic values. For example, the status quo of capitalism showed the rich people become richer and vice versa. Islam liberates it through promoting zakat which pinpoints that in rich people’s property, there are others’ right also (UIN Sunan Kalijaga’s Lecturer).”

It is identified the different approach in interpreting the different concept between Islam and postmodernism. IIUM’s lecturers emphasized on the Islamic values first and explained it using several Islamic terms which those terms derived from Quran and Sunnah, such as ‘Allah, Khaliq, Creators, God, and slave’. They showed that postmodernism lack of those concept which identify the differences. Meanwhile, the lecturer of UIN Sunan Kalijaga specified on the concept that Islam and postmodernism already possessed it, deconstruction. However, they explained that the type of deconstruction is different as postmodernism attempts to deconstruct any absolute truth while Islam deconstructs any values against Islam.

The Challenge to Get the Truth

The finding explained various challenges in achieving the truth which each respondent articulated their own ideas. IIUM lecturers focused on the challenge that occurred because our understanding and knowledge is challenging to find the true Islamic teaching and knowledge, which it relates with the education system. However, UIN Sunan Kalijaga’s lecturer emphasized that scepticism, agnosticism, and self-desire are the challenge in getting to the truth.

“The biggest challenge is our own level of understanding and knowledge towards the true teaching of Islam and that actually related to the educational system.” (IIUM Lecturers)

“Scepticism and agnosticism are the challenge. Both are doubtful but it is different. Scepticism is a doubt but has a desire to find the truth. Sceptical people have a reason and knowledge to achieve the truth. While agnostic people do not have knowledge and they do not want to find the truth, they will never reach the truth.” (UIN Sunan Kalijaga’s Lecturer)

Overall, the findings depict the explanation related to the comparison of Islamic Aqedah and postmodernism. There are similarities and differences between both concepts in explaining the truth as each has

its own history, sources, and notions. Moreover, regardless of whether the lecturer of IIUM or UIN Sunan Kalijaga, they have similar answers in understanding both concepts as their university is focusing on integrating knowledge and revelation. However, the differences are identified as IIUM Lecturers emphasized on the perspective of Islam stronger as they mentioned Islamic terms or concept more frequent than UIN Sunan Kalijaga's lecturers, such as the term of Allah, Khaliq, Islam, and others. Meanwhile, UIN Sunan Kalijaga's lecturers emphasized the analysis using the philosophical word, such as deconstruction, liberation, scepticism, agnosticism, and others. The differences occurred because IIUM, in its vision and mission, programs, and activities frequently use those terms, such as *Ummah*, *Iman*, and *Ilm* (Obaidullah, 2010). While UIN Sunan Kalijaga emphasized on integration and interconnection of knowledge, and multiculturalism (Fakhri Husein et al., 2019). Despite the differences, both are leading universities in developing integration of knowledge to excel and prevail in establishing a strong Islamic foundation in understanding and interpreting the knowledge which is a huge step in shaping and building Islamic civilization.

CONCLUSION

Understanding the concept of truth will be always challenging as different ideologies, religions, or even community have different concept of truth which it might be contextual. Comparing Islam and postmodernism shows the significant difference as Muslim believe in the ultimate truth while there is no eternal truth according to postmodernist. Interestingly, both ideologies promote the deconstruction, although it is conceptualized and implemented in different ways. Furthermore, as the study compare the viewpoints of IIUM and UIN Sunan Kalijaga's lecturers regarding the concept of truth between both ideologies, the lecturer of IIUM are more frequent in using 'Islamic term' such as Khaliq, Ummah, Allah, and others. Meanwhile the lecturer of UIN Sunan Kalijaga often use the contemporary term, such as liberation, scepticism, and others. Regardless of the differences between both universities, they are in the same page in defining and understanding the concept of truth in Islam which firmly espouse the Ultimate truth based on Quran and Sunnah, and the truth in postmodernism which follow the relativism.

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