

THE INFLUENCE OF GREEK PHILOSOPHY TO THE DEVELOPMENT OF ISLAMIC THOUGHT

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Abstract

This research aims to, firstly, understand the general description and history of the development of philosophy, secondly understand the period of Greek philosophy, and thirdly understand the influence of Greek philosophy on Islamic thought. The type of research used is Library Research. The results of this research are, first, philosophy is a science that investigates everything that exists in depth by using reason to get to its essence. The history of philosophy began on the coast of the Mediterranean Ocean, Eastern part in the 6th century BC. Since the beginning, philosophy has been characterized by mankind's desire to answer questions about nature, humans and God. Second, the period of Greek philosophy was a very important period in the history of human civilization because at that time there was a change in human thought patterns from mythcentric to logo-centric. And third, the influence of the entry of Greek philosophy into Islamic thought, namely awakening Muslims to study various sciences in depth, and fostering Muslims' desire to study natural sciences and philosophy. Therefore, the birth or emergence of philosophy in the Islamic world cannot be separated from the chain of migration of Greek philosophy into the Islamic world through the translation of Greek works.

Keywords: *Philosophy, Greek Philosophy, Islamic Thought*

Abstrak

Penelitian ini bertujuan untuk, pertama memahami gambaran umum dan sejarah perkembangan filsafat, kedua memahami periode filsafat Yunani, dan ketiga memahami pengaruh filsafat Yunani terhadap pemikiran Islam. Jenis penelitian yang digunakan adalah *Library Research*. Adapun hasil penelitian ini yaitu, pertama, filsafat adalah ilmu pengetahuan yang menyelidiki segala sesuatu yang ada secara mendalam dengan mempergunakan akal sampai pada hakikatnya, Sejarah filsafat bermula di pesisir Samudra Mediterania, bagian Timur pada abad ke -6 SM. Sejak semula, filsafat ditandai dengan renjana umat manusia untuk menjawab persoalan seputar alam, manusia, dan Tuhan. Kedua, periode filsafat Yunani merupakan periode sangat penting dalam sejarah peradaban manusia karena saat itu terjadi

perubahan pola pikir manusia dari mitosentris menjadi logo-sentris. Dan ketiga, pengaruh masuknya filsafat Yunani ke dalam pemikiran Islam yaitu membangkitkan umat Islam untuk mempelajari berbagai ilmu pengetahuan secara mendalam, dan menumbuhkan keinginan umat Islam untuk mempelajari ilmu pengetahuan alam dan filsafat. Oleh karena itu, lahirnya atau munculnya filsafat di dunia Islam tidak bisa dipisahkan dari rantai perpindahan filsafat Yunani ke dalam dunia Islam melalui penerjemahan karya Yunani.

Kata Kunci: Filsafat, Filsafat Yunani, Pemikiran Islam

Introduction

The emergence of Islamic thought as the forerunner to the birth of Islamic civilization basically existed at the beginning of the growth of Islam, namely since the mid-7th century AD, when Islamic society was led by Khulafa' al-Rasyidin. Then it began to develop during the Umayyad Dynasty, and reached its peak during the Abbasid Dynasty. The height of Islamic civilization during the Abbasid dynasty was a positive impact of the "free thinking" activities of Muslims at that time which flourished like mushrooms in the rainy season.

After the fall of the Abbasid dynasty in 1258 AD, Islamic civilization began to decline. This occurs as a result of the decline in Muslim thought activity which tends to become stagnant. After centuries of Muslims being lulled into their "long sleep", in the 18th century AD they began to wake up and rise from the stagnation of thought to catch up with the outside world (West/Europe).

The development of Islamic thought and civilization was supported by caliphs who loved science with maximum facilities and funds, established political and economic stability. This is in line with the high enthusiasm of Muslim ulama and intellectuals in carrying out the development of religious, humanities and exact sciences through research movements, translation and writing of scientific papers in various scientific fields. Then their real work movement in the field of artifact civilization.

Through the movement of Islamic thought, the discipline of religious sciences or Islamic sciences developed, such as the science of the Koran, the science

of qira'at, the science of hadith, the science of kalam/theology, the science of fiqh, the science of dates, the science of language and literature. Apart from that, social and exact sciences also developed, such as philosophy, logic, metaphysics, language, history, mathematics, natural sciences, geography, algebra, arithmetic, mechanics, astronomy, music, medicine and chemistry. The exact sciences gave birth to technology that was really needed to support Muslim civilization. The result of the development of thought that was initiated from the early classical period was the progress of Islamic civilization which reached its peak of glory, especially during the time of the two Caliphs of the Abbasid Dynasty, namely Caliph Harun al-Rashid (786-809 AD) and his son al-Makmun (813-833 AD). . When both of them ruled, the country was prosperous, wealth was abundant, security was guaranteed, although there were also rebellions but they did not really affect the political stability of the country, and the vast territory of the Abbasid dynasty stretched from North Africa to India.¹

The history of the development of Islamic thought initially grew and developed rational thinking, but then traditional thought patterns also developed, namely patterns of understanding that relied on the understanding of past scholars to deal with the problems faced at that time. Rational thought patterns developed in the Islamic classical era, especially during the Umayyad and Abbasid dynasties. Meanwhile, traditional thought patterns developed in the Islamic Middle Ages, namely after the end of the Abbasid dynasty until the 18th century AD.

The pattern of rational thinking that developed was influenced by the perception of the high position of human reason among Muslims at that time. This perception is in line with the same perception in Greek civilization that existed in Islamic areas of the classical era. These areas include the city of Alexandria in Egypt,

¹Mugiyono, "Perkembangan Pemikiran dan Peradaban Islam dalam Perspektif Sejarah". *JIA*, no. 1 (2013) : h. 2-3.

Yundisyapur in Iraq, Anthakia in Syria and Bactra in Persia. In these cities, rational thinking patterns from Greek civilization had developed.²

Along with the development of thought at that time, the science of philosophy began to emerge in Greece. The period of Greek philosophy is the most important period in the history of human civilization. This was because at that time there was a change in the mythocentric mindset, namely a mindset that relied heavily on myths to explain natural phenomena. In this period, the first philosopher appeared to study the origins of nature, namely Thales (624-546 BC).³

Initially, philosophy was called the mother of science because philosophy seemed able to answer questions about anything or everything, whether related to the universe or humans with all their problems and life. However, along with changing times, the development of science and technology which has given birth to various new scientific disciplines with their respective specializations, philosophy seems to have changed its function and role.⁴

Based on existing developments, Islamic philosophy emerged as an inseparable part of the treasures of Islamic thought, both in terms of content and historical development, and this is not something simple. There are many aspects and relationships that must be understood, explained and described. It is this inaccuracy in examining, selecting and sorting out problems that often causes us to make mistakes in assessing and taking action. With the anti-philosophy attitude among some Muslims or the opinion that Islamic philosophy is nothing but a plagiarism from Greece, one of the reasons is due to this lack of accuracy.⁵ Based

²Mugiyono, "Perkembangan Pemikiran dan Peradaban Islam dalam Perspektif Sejarah". h. 9.

³"Sejarah Perkembangan Filsafat dari Zaman Yunani Kuno Hingga Masa Kini", Portal Spada Universitas Sebelas Maret. <https://spada.uns.ac.id/mod/assign/view.php?id=153870> (17 April 2022).

⁴Edi Maryanto, dkk., *Bunga Rampai Sejarah Pemikiran dan Peradaban Islam* (Yogyakarta: K-Media, 2018), h. 84.

⁵Khudori Soleh, *Filsafat Islam dari Klasik hingga Kontemporer* (Cet. I; Yogyakarta: Ar-Ruzz Media, 2016), h. 23.

on the explanation above, the researcher is interested in discussing the influence of Greek philosophy on Islamic thought.

Research methods

The preparation of this research uses the type of *library research*, by carrying out a systematic study of the research object, through research steps consisting of heuristics, source criticism, interpretation and historiography. The data source used is through secondary sources. According to Sugiyono, secondary data is defined as data sources obtained by reading, studying and understanding through other media sourced from literature, books and documents.⁶

General Overview and History of the Development of Philosophy

The Etymological Meaning of Philosophy is the word philosophy in Arabic, *falsafah*, which in English *philosophy* comes from the Greek *philosophia*. The word *philosophia* consists of the words *philein* meaning love and *sophia* meaning wisdom, so that etymologically philosophy means love of wisdom or it can also be translated as love of wisdom in the deepest sense. So a philosopher is a lover or seeker of wisdom. The meaning of this word does not yet take into account the true meaning of the word philosophy, because the meaning of "loving" does not yet show the activeness of a philosopher to obtain wisdom or wisdom.

In terms of terminology, the meaning of philosophy is summarized from the opinions of several philosophers, namely that philosophy is a science that investigates everything that exists in depth by using reason to get to its essence. Philosophy does not question symptoms or phenomena, but seeks the essence of a symptom or phenomenon.⁷

Understanding the meaning of philosophy both etymologically (language) and especially and especially terminologically (terms), it is possible to first state the

⁶Vina Herviani dan Angky Febriansyah, "Tinjauan atas Proses Penyusunan Laporan Keuangan pada Young Entrepreneur Academy Indonesia Bandung", *Riset Akuntansi* 8, no. 2 Oktober (2016): h. 23.

⁷Muliadi, *Filsafat Umum* (Cet. I; Bandung: Fakultas Ushuluddin UIN Sunan Gunung Djati Bandung, 2020), h. 5.

characteristics of philosophy and then determine some conclusions about the characteristics or characteristics of philosophy. As has been explicitly stated above, philosophy is a thinking activity that is carried out in a comprehensive, focused and fundamental way. For this reason, philosophizing is certainly not fixated on one particular reality but rather the entire reality while trying to find the most essential principles of that reality. In other words, philosophizing is an effort to discover the nature of all reality. This effort can be made by understanding the characteristics of philosophical thinking, which include the following:

1. Universal, meaning that it must be the same as one another, one philosopher and another philosopher are interrelated. In this case, universal can be interpreted as an effort to see the scientific context not only from the perspective of science itself.
2. Systematic, meaning sequential and responsible according to conditions.
3. Radical, meaning trying to get to the roots or to the deepest foundations.
4. Free, meaning: Philosophy with all its thoughts must be free from political interests, ideology, religion, and so on.
5. Responsible for what one thinks and the results of one's thoughts, both for the public and especially for one's own conscience. More than that, the results of the study can be accounted for as a field of scientific study.⁸

According to history, the word philosophy was first used by Pythagoras. He was born in 70 BC on the island of Samos in the Ionian region. Known as a mathematician and philosopher through his theorems. The term philosophy emerged when he was asked, "Are you a wise person?" then he answered "I am just a Philosophos, namely a person who loves wisdom (lover of wisdom). Wisdom can be interpreted as cleverness in using reason, resulting in appropriate behavior, broad knowledge, healthy and intelligent consideration in deciding various matters."⁹

⁸Rina Rehayati, *Filsafat sebagai Induk Ilmu Pengetahuan* (Riau: Asa Riau, 2017), h. 39-40.

⁹Amin Khoirul Abidin, *Pengantar Ilmu Filsafat* (Cet. I; Batang: Akademia.id, 2020), h. 11-12.

The history of philosophy began on the coast of the Mediterranean Ocean, Eastern part in the 6th century BC. Since the beginning, philosophy has been characterized by mankind's desire to answer questions about nature, humans and God. That is why philosophy in turn was able to give birth to great sciences, such as physics, ethics, mathematics and metaphysics which became the building blocks of world culture. From Asia Minor, philosophy crossed the Aegean, to the land of Greece. For thousands of years, Athens was the homeland of philosophy. When Alexandria was founded by Alexander the Great in 332 BC, philosophy began to penetrate the Eastern world, culminating in 529 AD.¹⁰

Then early philosophy developed around the sixth to fourth centuries BC. There is much debate about who and where first philosophical thought emerged. But what is most dominant in explaining the history of the growth and development of philosophy always begins with the Greek era (ancient and classical) when Thales, Anaximenes and Anaksimandro (who are often classified as ancient philosophers), Socrates, Plato or Aristotle (who are often classified as ancient philosophers). thinking as a classical thinker). However, in almost the same era, it was actually in another place In the world, famous philosophers have begun to emerge whose influence extends far to this day.

As an example, we can mention Sidarta Gautama (563-483 BC), a young man who was restless in search of the true meaning of life; traveling around India. Finally he taught calm and peace as a way of life. He later became known as “the Buddha”. His ideas were against all of India and different from Hinduism. His teachings then changed the world, spreading throughout India to all parts of the world until now.

In almost the same era in China two very influential philosophers were born, namely Confucius (Kong Fusi) (551-479 BC) and Lao-Tzu. Both provide a definition of Chinese philosophy which emphasizes harmony as an ideal state that is good for society and individuals; and each holds a broad view of one's life.

¹⁰Majid Fakhry, *A Short Introduction to Islamic Philosophy, Theology and Mysticism*, terj. Zaimul Am, *Sejarah Filsafat Islam: Sebuah Peta Kronologis* (Cet. II; Bandung: Mizan, 2022), h. 1.

Not only at the three sites, in the parts of the world mentioned above, in the Middle East, Persia. A man named Zarathustra of Balkh, or Zoroaster (ca. 625-551 BC) began to move towards comprehensive moral monotheism. Zarathustra also defends the powerful meaning of ethics as a conflict between metaphysical forces. Ahura Mazda is on the side of good, as opposed to the absolute darkness that is evil; and according to Zarathustra, good and evil exist equally in all of us.¹¹

According to the explanation above, the history of philosophy began in various parts of the world. In Greece, India, China or the Middle East, and so on. But they are all in phases that are agreed upon as the beginning of people thinking in philosophy around the sixth to fourth centuries BC. This period is described by Robert C Solomon and Kathleen M Higgins (2003) that this era is the axial period and the origin of philosophy:

“Sometime between the sixth and fourth centuries BC, extraordinary developments occurred in a number of isolated areas throughout the earth. In various regions in the south, north and east of the Mediterranean, in China, in India and several other regions, creative thinkers began to challenge and go beyond the established religious beliefs, mythology and folklore of their societies. Their thinking becomes more abstract. Their questions were probing. Their answers became increasingly ambitious, more speculative, and increasingly inflammatory. They attracted disciples and followers. They formed schools, cults and major religions. They are “philosophers” seeking wisdom, who are not satisfied with easy answers and popular prejudices. They suddenly appeared everywhere. Although we don't know much about the intellectual world that preceded them, in fact very little about them, we can almost be certain that because of them the world was never again exactly the same as the world before it.

Some were seen on the eastern shores of the Mediterranean, in Greece, and Asia Minor (present-day Türkiye). These small groups of curious and sometimes ill-mannered philosophers questioned popular explanations of nature based on the

¹¹Ibrahim, *Filsafat Islam Masa Awal* (Cet. I; Gowa: Cara Baca, 2016), h. 5-6.

whims of gods and goddesses. They are intelligent people, wise people, who believe in their own intelligence, are critical of popular opinion, and persuasive with their followers. They revisit ancient questions regarding the origins of nature and all things. They were no longer satisfied with the usual myths and stories (which used to be interesting): about the intercourse of the land with the sky, about Venus appearing in the sea and Zeus throwing lightning. They began to reject popular conceptions of deities in favor of less human (less anthropomorphic) forms of understanding. They began to challenge common sense notions of the “nature of things” and differentiate between “true” reality and the appearance of things.”¹²

The description above shows that the spirit of thinking of philosophers began in the sixth to fourth centuries BC. After that period, Robert C Solomon and Kathleen M Haggins (2003) describe in a book on the history of philosophy that the period after that human life was under the constraints of religion. This era is called the Middle Ages, the period from around the third century BC to around the 14th century AD. The period where the dominance of religion so strongly influenced the human mind.

But in other parts of the world, in the middle of the dark era (European Middle Ages), Islamic civilization began to emerge and became a reformer of philosophical thoughts absorbed from classical thought in Greece, Persia and a number of other civilizations that influenced it. This is what then becomes the chain of explanation for how "modern science" which drew very deep knowledge from "classical Greek philosophy" could reach the bosom of modern European civilization around the fifteenth century AD. There is a role for Islamic civilization and Muslim philosophers in this.

Gradually, philosophy spread everywhere and became a spirit of *saman* (*zeit geist*) to question, doubt and challenge the main beliefs of the church and the institutions that supported its legitimacy in the Middle Ages. This is what later gave birth to what historians call the renaissance, the century of enlightenment. This era

¹²Ibrahim, *Filsafat Islam Masa Awal*, h. 6-7.

was the entry point for the birth of modern science to the complex, specialized world of knowledge in today's era.¹³

Period of Greek Philosophy

The period of Greek philosophy was a very important period in the history of human civilization because at that time there was a change in human thought patterns from mythcentric to logo-centric. Mythocentric thinking is the mindset of people who are very familiar with myths to explain natural phenomena, such as earthquakes and rainbows. However, when philosophy was introduced, these natural phenomena were no longer considered the activities of gods, but natural activities that occurred causally.

The search for Greek philosophy is explained from the origin of the word philosophy. Around the IX century BC or at least 700 BC, in Greece, Sophia was given the meaning of wisdom; Sophia also means skill. The word *philosophos* was first proposed and used by Heraclitus (480 - 540 BC). Meanwhile, in the 500 - 580 BC, these words were used by Pithagoras.¹⁴

The history of Greek philosophy begins with the pre-Socratic philosophy era with figures known as the first philosophers or natural philosophers. They looked for the parent element (*arche*) which was considered the origin of all things. Famous philosophers during this period included Thales (625 - 545 BC), Anaximandros (610 - 540 BC), Anaximenes (538 - 480 BC), Pythagoras (580 - 500 BC), Xenophanes (570 - 480 BC), Herakleitus (540 - 475 BC), Parmenides (540 - 475 BC), Zeno (490 BC), Empedocles (492 - 432 BC), Anaxagoras (499 - 420 BC), and Democritus (460 - 370 BC).¹⁵

The next period of Greek philosophy was the golden age of Greek philosophy known as the Classical Greek Age. At this time, the growing trend of philosophical thought was aimed more at humans (anthropocentric). The

¹³Ibrahim, *Filsafat Islam Masa Awal*, h. 7-8.

¹⁴Suaedi, *Pengantar Filsafat Ilmu* (Cet. I; Bogor: IPB Press, 2016), h. 1.

¹⁵Muliadi, *Filsafat Umum* (Cet. I; Bandung: Fakultas Ushuluddin UIN Sunan Gunung Djati Bandung, 2020), h. 175-180.

philosophers who colored this golden age of Greek philosophy were: Socrates (470 - 400 BC) who developed moral theory; Plato (428 - 348 BC) who developed the theory of ideas; and Aristotle (384 - 322 BC) who developed theories concerning the world and objects.¹⁶

The Influence of Greek Philosophy on Islamic Thought

Islamic philosophy is usually called *al-falsafat al-Islamiyyah*, *Islamic philosophy* or *Muslim philosophy*. *Philosophy* is an Arabicization of the Greek term, *philosophia*. In modern scholarship, the term *philosophy* is used only in the Islamic sense so that in the scholarly literature on Islam, the term tends not to be confused with "philosophy". And the word philosopher or philosopher is called *faylasuf* in Arabic, the plural form is *falasifah*. From the origin of the word, it is used to refer to Greek thinkers. Asy-Syahrastani in *al-Milal*, for example, calls *falasifah* with the following names: the seven main Greek philosophies which are "the source of *philosophy* and the beginning of *wisdom*", then mentions names such as Thales, Anaxagoras, Anaximenes, Empedocles, Pythagoras, Socrates, Plato, Plutarch, Xenophanes, Zeno, Democritus, Heraclitus, Epicurus, Aristotle, Porphyry, Plotinus, Theophrastus, Proclus, and Alexander Aphrodisia.

The use of the term *falasifa*, the term *falsafat al-Islam* (Islamic philosophers) whose names are mentioned such as al-Kindi, Hunayn bin Ishaq, Abu al-Faraj the commentator, Tsabit ibn Qurra, Ibn Miskawayh, and Al-Farabi and Ibn Sina. This is where the term *Islamic philosophy* comes from, which grew due to Greek sources, as expressed by ash-Syahrastani.¹⁷

As an Orientalist, among them De Boor (a Dutchman) defines Islamic philosophy as: "Greek philosophical thought which entered the Islamic world through translation, which was then directed by Islamic scholars to direct or synergize the philosophical thought if there were differences or contradictions with

¹⁶Muliadi, *Filsafat Umum*, h. 180-187.

¹⁷Wardani, *Filsafat Islam Sebagai Filsafat Humanis-Profetik* (Cet. I; Banjarmasin: IAIN Antasari Press, 2014), h. 1-4.

the principles -principles of Islamic teachings." And it cannot be denied that one of the sources of Islamic philosophy is Greek philosophy, but this does not mean that the source is only from Greek philosophy, but also from Persia, India, China, and so on, although it must be acknowledged that the main source is Greek philosophy. Philosophical views originating from Muslims and adapted to the principles of Islamic teachings, so that the authenticity and distinctiveness of Islam remains visible when internalized and reflected on.

Montet (a French orientalist and professor of oriental languages at the University of Geneva) also acknowledged the authenticity/specificity of Islamic philosophical thought, saying that "In fact, Islamic philosophy, although its principles and basics originate from the thoughts of Aristotle, is not a form of repetition. from Greek thoughts, because even though the Arabs respected the Greeks because they were considered their great teachers, to a certain extent they realized how important it was to maintain the purity and identity of their Islam, as reflected in the books they produced. their work.¹⁸

The first contact of Muslims with Greek philosophy started from the conquest of Alexander and the development of Greek thought in the Middle East and continued with the role of the Abbasid caliphs in the entry of Greek thought into the Islamic world, the conquest of Alexander the Great in the Middle East turned out to have an influence on the development of Greek thought in the area he conquered.

The development of Greek thought can be seen from the emergence of various centers or institutions for the study of Greek philosophy. All the cities where Greece developed were then controlled by Islam, and then when the Caliph Bani Abbas al-Mansur was sick in 765 AD, he was advised by his minister Khalid Ibn Barmak (a Persian), the head of the Jundishapur hospital called Girgis Ibn Bukhtyishu to treat him. Khalid Ibn Barmak himself came from Bacte, and was

¹⁸Nihaya dan Nasir Siola, *Pengantar Filsafat Islam* (Makassar: Alauddin Press, 2010), h. 8-10.

known as a family that was fond of science and philosophy, and was inclined towards Mu'tazilah ideology.

Further in 786 AD, Harun al-Rasyid became the Abbasid caliph, previously he had studied in Persia under the tutelage of Yahya Ibn Khalid Ibn Barmak. Thus much influenced by the Bermak family's love of science and philosophy. It was during the reign of Harun al-Rashid that the translation of Greek science books into Arabic began.

The role of translation in incorporating Greek thought into Islam has been widely mentioned by historians. De Lacy O'Leary, for example, said that Muslims mastered Greek philosophy through the activities of translating and narrating Greek, and this activity received a lot of help from people. Syriac. Another source states that most of the works of popular science were discovered by Muslims through encouragement from Nestorian Christians, especially translators from Syria. Through this channel most of Greek knowledge, such as natural sciences, mathematics, astronomy, geography and medicine, became available to Muslims, especially in the field of medicine, a large contribution was made by the Jundishapur academy which was led by Jewish and Christian doctors.

Through translation activities, Muslim scholars can master various scientific and philosophical disciplines and they try to add to them the results of their own investigations in the field of science and the results of their thoughts in the field of philosophy. The activity of translating Greek knowledge into Arabic was further developed during the time of the Abbasid caliphs, namely during the time of al-Manyur, al-Mahdi, Harun al-Rayid, al-Ma'mun, and al-Mu'tashim. They were the ones who ordered experts to copy Greek books into Arabic, establish madrasas and publish complete books.

Translation activities were more lively during the time of Ma'mun (813-833 AD), he was the one who tried to improve translation more systematically by establishing Bait al-Hikmah, namely an institution where translation and research

were held which was equipped with a library that stored books. -books written by scientists and philosophers.¹⁹

Based on the description above, it is in accordance with historical facts which show that the birth or emergence of philosophy in the Islamic world cannot be separated from the chain of transfer of Greek philosophy into the Islamic world through the translation of Greek works. The influence of the entry of Greek philosophy into Islamic thought was to awaken Muslims to study various sciences in depth, and to foster the desire of Muslims to study natural sciences and philosophy. Apart from that, it also deepens aspects of Muslim thought by studying the fields of kalam, fiqh, tafsir and Sufism.

The influence of Greek philosophy on Islamic thought can be seen in the following figures, among others:

1. Al-Kindi (801-873 AD)
2. Al-Farabi (872-950 AD)
3. Ibn Sina (980-1037 AD)
4. Ibn Miskawaih (932-1030 AD)
5. Al-Razi (863-925 AD)
6. Ibn Rushd (1126-1198 AD)²⁰

Conclusion

Greek philosophical thought entered the Islamic world through translation, then by Islamic scholars this philosophical thought was directed or synergized if there were differences or conflicts with the principles of Islamic teachings. Then it cannot be denied that one of the sources of Islamic philosophy is Greek philosophy, but this does not mean that the source is only from Greek philosophy, but also from Persia, India, China, and so on, although it must be admitted that the main source is from Greek philosophy. Philosophical views originating from

¹⁹Abuddin Nata, *Ilmu Kalam, Filsafat, dan Tasawuf* (Cet. III; Jakarta: Raja Grafindo, 1995), h. 51-54.

²⁰Muliadi, *Filsafat Umum* (Cet. I; Bandung: Fakultas Ushuluddin UIN Sunan Gunung Djati Bandung, 2020), h. 227-243.

Muslims and adapted to the principles of Islamic teachings, so that the authenticity and distinctiveness of Islam remains visible when internalized and reflected on.

The researcher realizes that this research is still far from perfect and there are many shortcomings in it, both in terms of content which the researcher does not explain in more detail and the rules for writing scientific papers which still have shortcomings. Therefore, there is great hope for future researchers to further refine this research and be able to produce an element of novelty from the research that will be carried out next, and thank you to all parties who have helped during the research process and preparation of this research.

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