

Abstrak

Nadaa Afifah Silmi, 2025, *A Critical Analysis of Sandra Harding's Standpoint Epistemology*. Pembimbing: Assoc. Prof. Syamsuddin Arif, M.A

Kata kunci: Standpoint Epistemology, Harding, Epistemology Islam, Al-Attas.

Epistemologi standpoint Sandra Harding mengkritik bias maskulin dalam epistemologi modern. Ia menawarkan *strong objectivity* dan *situated knowledge* sebagai dasar validasi pengetahuan. Namun, pendekatan ini melahirkan problem baru seperti false universalism dan relativisme epistemik. Akhirnya, teori ini terjebak dalam paradoks bias yang ingin ia kritisi.

Penelitian ini bertujuan mengkritisi epistemologi standpoint Sandra Harding dari perspektif Islam, khususnya melalui gagasan Syed Muhammad Naquib al-Attas. Dengan pendekatan kualitatif-analitis, dikaji keterbatasan epistemologi standpoint, dibandingkan dengan epistemologi Islam yang menekankan integrasi indera, akal, intuisi, khabar shadiq, dan adab dalam memperoleh ilmu yang benar.

Penelitian ini menggunakan metode studi kepustakaan dengan pendekatan analisis filosofis-kritis. Sumber utama meliputi karya-karya Sandra Harding serta referensi epistemologi Islam, khususnya pemikiran al-Attas yang menekankan sumber pengetahuan berbasis transendensi..

Hasil penelitian menunjukkan bahwa meskipun epistemologi standpoint berhasil membuka ruang kritik terhadap bias epistemik modern, pendekatan ini gagal menawarkan fondasi epistemologis yang kokoh. Sedangkan epistemologi Islam tidak memandang ilmu sebagai konstruksi sosial, tetapi proses sampainya manusia pada kebenaran transenden (*al-haqq*). Maka, epistemologi Islam memiliki jawaban yang lebih komprehensif dalam menjawab krisis objektivitas dan arah pengetahuan yang dihadapi teori standpoint.

Penelitian ini menyimpulkan bahwa epistemologi Islam bukan sekadar alternatif, ataupun koreksi mendasar atas kelemahan teori standpoint. Namun, epistemologi Islam menyatukan dimensi spiritual, intelektual, dan sosial, serta menghindari relativisme dan bias ideologis yang melekat dalam pendekatan Harding.

Beberapa saran untuk penelitian di masa depan, misalnya, dapat mengeksplorasi teori standpoint dalam kaitannya dengan epistemologi Islam lainnya seperti Mulla Sadra, al-Ghazali, dan Ibn Sina. Studi komparatif tentang gender, pengetahuan, dan otoritas antara Islam dan teori feminis juga penting dilakukan. Penelitian ini dapat memperkaya pemahaman tentang konstruksi keadilan dan kebenaran dalam berbagai paradigma. Implementasi praktisnya dapat diterapkan dalam pengembangan pendidikan pesantren perempuan.

Abstract

Nadaa Afifah Silmi, 2025, *A Critical Analysis of Sandra Harding's Standpoint Epistemology*. Pembimbing: Assoc. Prof. Syamsuddin Arif, M.A

Keywords: Standpoint Epistemology, Harding, Islamic Epistemology, Al-Attas.

Sandra Harding's standpoint epistemology critiques the masculine bias embedded in modern epistemology. Through the concepts of strong objectivity and situated knowledge, Harding redefines the criteria of epistemic validation. However, this approach generates new epistemological challenges such as false universalism, epistemic relativism, and ultimately becomes entangled in the very bias paradox it aims to overcome.

This study aims to critically examine Harding's standpoint epistemology from the perspective of Islamic epistemology, specifically through the thought of Syed Muhammad Naquib al-Attas. Using a qualitative-analytical approach, the study investigates the foundational limitations of standpoint epistemology and compares them with the Islamic epistemological framework, which emphasizes the integration of the senses, intellect, intuition, verified transmission (*khobar ṣādiq*), and ethical discipline (*adab*) in attaining true knowledge.

This research employs a library-based method with a philosophical-critical analysis. Primary sources include Harding's key works and major texts from Islamic epistemology, especially al-Attas's writings that stress the transcendental origin of knowledge.

The findings reveal that while standpoint epistemology succeeds in opening space for critique against modern epistemic bias, it fails to provide a solid epistemological foundation. In contrast, Islamic epistemology does not regard knowledge as a mere social construct but as a process of attaining transcendental truth (*al-ḥaqq*). Thus, it offers a more comprehensive solution to the crisis of objectivity and the direction of knowledge that standpoint theory confronts.

The study concludes that Islamic epistemology is not merely an alternative or a corrective to standpoint theory, but a more integrated epistemic paradigm that unites spiritual, intellectual, and social dimensions while avoiding the relativism and ideological bias inherent in Harding's approach.

Future research could explore standpoint theory in relation to other Islamic epistemologies, such as those of Mulla Sadra, al-Ghazali, or Ibn Sina. Comparative studies between feminist and Islamic perspectives on gender, knowledge, and authority would also enrich our understanding of how justice and truth are conceptualized across paradigms.