

BEYOND SCIENTIFIC BORDER: ISLAMIC EXPERIMENTAL ETHICAL CLEARANCE, A RECONSTRUCTION OF RELIGIOUS EPISTEMOLOGY

M. Sasmito Djati

Laboratory of Physiology, Division of Human and Animal Cells Culture, Department of Biology, Faculty of Science Brawijaya University, Indonesia

msdjati@ub.ac.id

Abstract

Ethical Clearance (EC) or the eligibility of ethics is a written statement submitted by the Research Ethics Committee for research involving living beings who stated that a research proposal is feasible after fulfilling certain requirements, under Islamic jurisprudence EC has not well established yet, even though life science has rapidly growth base on experiments evident. Since life sciences has rapidly growing in secular domain, they facing some fundamental question of meaning, till now scientist has no answered yet. Islam has distinguish features of the truth, on the others hand Muslim life Scientist should be answered it. How Islamic massage of appreciate to all over the living organism and every living have a right to exist. Appreciating to the existence of living thing is beyond secular scientific understanding. Under secular scientific construction, ethics is not part of the truth, it is spiritual or moral value. But under such construction of epistemology, life Sciences loss of meaning and understanding for human dignity. Islamic massage should be answer it with reconstructing the scientific epistemology under Qur'an and sunnah guidance, Is such value should be losing a part of the truth? Everlasting universal guide and perfect from the Dienul Islam (religion of Allah), based on spiritual freedom, and tawheed is ontological truth, that's mean tawheed is the starting point to understanding the construction of truth and the bodies of knowledge, based on Tawhid, The Scientist should be leaving anthropocentrism understanding changing to be under guidance of Tawheed. Base on this logical frame work of thinking arrangement of Islamic Experimental Ethical Clearance: 1) Tawheed as spiritual freedom,(2) Niyah for Worship to Allah, (3) Utilitarian approach (4) Right base as inherent value.

Keywords: *Islamic ethical clearance, spiritual freedom, utilitarian approach.*

BACKGROUND

At some point of the development of science, the scientist has facing difficulties to understanding the truth, their exploring of nature has to be rejects prejudice at the threshold of their laboratory investigated, to be scientific truth is objective and open mind. Probably none of us believes in practice the real life Scientist quite succeeds in fulfilling ideal. Scientist should be not things about the ethics, it was different way of thinking. Ethics is telling about “meaning” and Science is telling about “the truth” or moral and intellectual confusion, such general opinion is becoming ambiguity understanding for the truth and meaning, Islam has distinguish features to understanding the truth, the Islamic teachings conveyed through last prophet, being everlasting guide and the most perfect from religion of Allah, have certain special consistent final truth for guiding human kind life. Human understanding of the truth base on epistemological way of thinking, the ontological truth jus belong to Allah :“*There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the*

most trustworthy handhold with no break in it. And Allah is Hearing and Knowing” (Alqur’an;2,256);He said, "O my people have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you, should we force it upon you while you are averse to it? (Alqur’an, 11:28)

Ethics always giving an opinions a branch of axiological philosophies way of thinking, such way of thinking facing problematic to understanding the scientific truth, because scientific truth not only base on axiological, but also ontology and epistemological logical framework of thinking. Under Islamic scientific understanding of the truth can read in Qur’an (2, 185):

The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful (Qur’an ;2 185).

One of basic distinguish feature of Islam is spiritual freedom (Qur’an 2,256), Base on Quran and sunnah are guidance for humankind to enlightening the truth, because of human being always has facing problem to understanding the truth. Then also stated in Qur’an, that Allah also giving further proven for its massage, even though deeply understanding still needed. Base on spiritual freedom, the human kind will be found the real truth independently, that’s means Qur’an is independent guidance for human kind not depend on certain paradigm or difference of scientific interest. With such basic paradigm ethics not only axiological way of thinking but also epistemology and ontological paradigm. On the others hand, in general opinion, ethics is interdisciplinary domain with suitable under construct of axiological paradigm, ethics cannot reach ontological and epistemology. Therefore, in this paper we try to reconstruct understanding the Islamic ethic in experimental evident base on religious epistemology. In Islamic construction is ethico-judicial principles base on alqur’an, Assunah and human rationality understanding, so that in Islam it is sense as Religio-ethical percept explain clearly and directly guide the Muslim has duty to interact with nature and all living things.

Human dignity of the truth and morality;

Human is creature of multidimensional being, from what has been said it may derived that though man has many things in common with other living beings, yet he it is quite different from them. Man is a material as well as a spiritual being. Each of the points which makes man entirely different from other living being, gives him a new dimension. We argue that all human beings have a special type of dignity which is the basis for (1) the obligation all of us have not to kill them, (2) the obligation to take their well-being into account when we act, and (3) even the obligation to treat themes we would have them treat us, and indeed, that all human beings are equal in fundamental dignity. We give reasons to oppose the position that only some human beings, because of their possession of certain characteristics in addition to their humanity (for example, an immediately exercisable capacity for self-consciousness, or for rational deliberation), have full moral worth. What distinguishes human beings from other animals, what makes human beings persons rather than, things, is their rational nature, and human beings are rational creatures by virtue of possessing natural capacities for conceptual thought, deliberation, and free choice, that is, the natural capacity to shape their own lives. Some people hold that all human beings have a special type of dignity which is the basis for (1) the obligation all of us have not to kill them, (2) the obligation to take their well-being into account when we act, and (3) even the obligation to treat them as we would have them treat us. Indeed, those who hold that all human beings possess a special type of dignity almost always also hold that human beings are equal in fundamental dignity. They maintain that there is no class of human beings to which other human beings should be subordinated when considering their interests or their well-being, and when devising laws and social policies. Other thinkers deny that all human beings have a special type of dignity. They maintain that only some human beings, because of their possession of certain characteristics in addition to their humanity (for example, an immediately exercisable capacity for self-consciousness, or for rational deliberation), have full moral worth. In this paper we defend the first of these two positions. We argue that all human beings, regardless of age, size, stage of development, or immediately exercisable capacities, have equal fundamental dignity.

Reconstruction of Religious epistemology

Spiritual freedom

The truth is independently thesis, it is never depending on certain way of value, so that freedom condition it is needed to understanding the truth, religion is teaching some value and norms, how to be god or bad guy, it guidance in massage of religion. Islam also teaching value to be “perfect human” or “*Ahsani taqwimi*” or to be bad guy “*asfaalla saafiliini*”, If we translating Islam as “the way of truth (*Syariah*)”, the way it self is something that depending condition on specific or particular system, the way to paradise or the to hell, the specific right ways to the final destination to paradise nor to the hell. With argue that meaning Islam is not just “the way of truth” but the “final destination of the truth (*Aqidah*)”, thi is what we call it “Tawhid” base on single and powerfull truth. Such Islamic teaching about *Aqidah* and *Syariah* have definitely different way of thinking, *Aqidah* must be independently thesis that’s mean spiritually freedom, Allah say: *There is no compulsion in the religion; right-mindedness has already evidently (Distinct) from misguidance* (Albaqorah 2, 256). In Islamic teaching spiritual freedom is more valuable than anything else this is human dignity. As human is multidimensional being, sometime understanding of freedom yet is not easy. Understanding background of freedom such as; personal capacity’s, social perception, education, local culture, etc. are very important matter for understanding freedom. We can learned spiritual freedom with many experience’s, but such important matter have been taken by learning holly scripture, religion, faith, messenger of God, etc. When human founded the truth, man has been one choice the truth alternative, this is the first step that man has consequences to decide the way of truth (*syariah*), after implemented the *syariah*, he has to be a perfect human (*ahsanul ahlaq*), that’s mean human being has implemented ethical value.

Belief of unseen

The Scientific realist believes that the theories of science give us knowledge about the unobservable. If his realism is have any bite, he will not simply believe that the theories of science make Statements about unobservable things. It will also believe that we sometimes have a good reasons for believing that those statements are true. What the reason could have for believing that statements about unobservable entities and power are true? The evidence here will obviously be indirect as we cannot directly observe these things. After Einstein in early the century of twenty’s has announce the relativity theory, the term and understanding of observable should be revised, energy, electromagnetic wave, power, and life, etc, in some condition they are not observable matter, even they are exist. So that the truth are not base on the observable or unobservable existence, but base on the way reasoning of the truth itself (analytical, inductive, deductive, etc.), this is what we call it “epistemological truth”. Human being never reach absolutely truth, it is cause by falsification of the way of reasoning. In Islamic teaching only Allah has absolute truth: “*He is Allah, besides whom there is no God, He has knowledge of everything, whether perceptible or imperceptible. He is the beneficent, the Merciful. He is Allah, besides whom there is no god. The sovereign lord, the holy one, the giver of peace, the keeper of faith, the Supreme, The Mighty one, the All-powerful and the Majestic. Exalted be He above what they associate with Him. He is Allah, The Creator, the originator, the Fashioner. His are the most beautiful names. All that is in the heavens and gives glory to Him. He is the Mighty, The wise.*” (Al Hasr: 22-24). *He is knower of the unseen and seen. He is the supreme o the most high.* (Al-Ra’d)

Is man in nature Good or Bad?

Good or bad are something that subjective complexity problems, it is need such normative value, spirituality, paradigm, habits, understanding, local wisdom, and so on. What conclusion can we draw from all this point? Is man the view point of the Qur’an good and bad simultaneously, and not only that but extremely good band extremely bad at the same time. Is man two-natured/ is one half of him light and the others half-darkness? But in Islamic way of thinking with under guidance of AL Qur’an and sunnah, has universal guidance for human kind and humanity. Ideally, under Islamic understanding of ethics, the scientist should implemented Islamic ethics in scientific domain. One thing that is very important in scientific ethics is Ethical clearance. Ethical Clearance (EC) or the

eligibility of ethics is a written statement submitted by the Research Ethics Committee for research involving living beings who stated that a research proposal is feasible after fulfilling certain requirements

Determinism of taqder (divine fate) and the spirit of Glory

Generally it is believed that divine fate (taqder) is the main factor that imposes limitation on human being, but we did not mention it while recounting the factor that limit human freedom. Why? Does divine fate not exist, or is it not a limiting factor? There is no doubt about the existence of divine fate, but it imposes no restriction on human. Divine fate has two parts known as “*qadha*” and “*qadar*”. Divine “*qadha*” means in respect of the occurrence and events, and “*qadar*” means estimation of phenomena and events. From viewpoint of divinity it is indisputable that divine fate does not apply to any event direct. “*Qadha*” requires that the world order should be based on system of causation. Whatever freedom man may have on his intellect and will and whatever limitations he may have because of the heredity, environmental and historical factors, he has been made by decree of Allah subject to a definite system of cause and effects in the world, this viewpoint of view is the basic way of thinking under Al qur anic guidance.

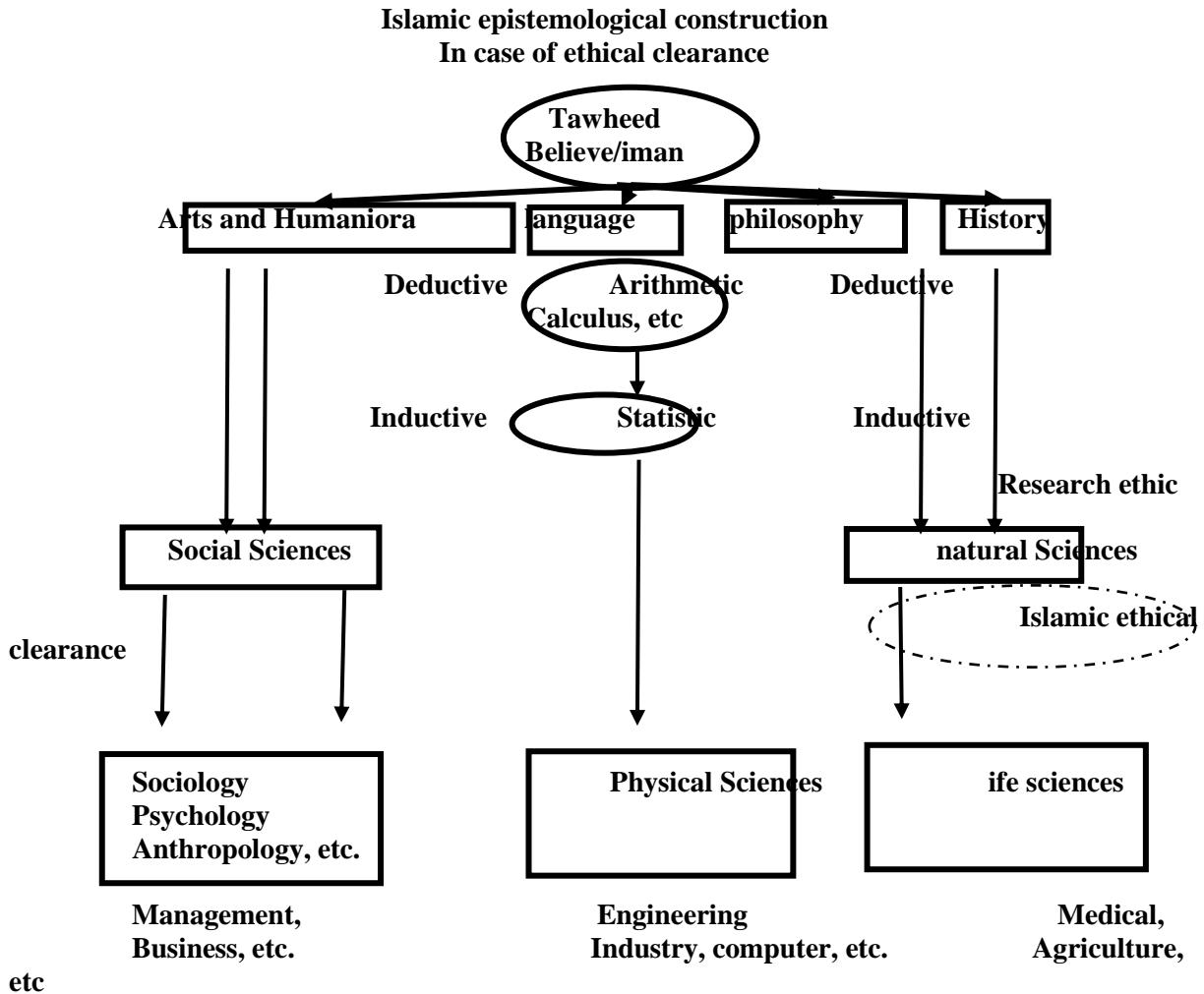
Theological experimental data (ulul albab experimental)

Observation is one important thing to understanding the truth, the weak thesis says all observation are conditioned by presuppositions, assumption regarding similarity and dissimilarity, directions of interest, and so on. The observing the data in science depends crucially on paradigm one holds, that's one's observations are always biased in favor that paradigm. If we would establish a level of observations from the experiment regarded to all parties to paradigm dispute, as neutral between their respective paradigms, then differences between observations are something of human dignity of the truth. Human never obtaining the real truth from experiments and observations, the bias of observation, assumptions, interpretations, deductive and inductive, paradigm as well giving on relative truth of conclusion under human dignity. Observations are the raw materials with which research worker deal. The result of observation and experiment are data, with deal collection, presentation, summarization, and characterization of data. And Allah say, *"The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, we have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.* (Al Qur'an: 18:29). Data have been gotten from experiment observation is natural phenomena, under Islamic teaching has not the truth from data, but also have full meaning of understanding in creation of universal form “one Godness”, Someone who has understanding like that we call them “Ulul albab”. So that all data's getting from experiment has meaning theologically were created of a Single ultimate God (Tawhid)

Islamic ethical of experimental

Research Integrity embodies a range of good research practice and conduct which can include intellectual honesty, accuracy, fairness, intellectual property, and protection of human and animal subjects involved in the conduct of research. Responsibilities for research integrity are shared by individual researchers and the institution, and will be the subject of further development through Muslim countries, including the drafting of ‘Codes of Conduct’. **All proposed research should consider ethical clearance** at both the application and implementation stages. Ethical clearance for involvement of human subjects in your research should be sought prior to any research work being undertaken, including pilot studies or focus groups. Base ethical clearance is that by Djati (2010) : (1) Base on Tawhid as spiritual freedom, (2) every doing something under Islamic way is based on Niyah and worship to Allah (3) Utilitarian approach, we realize that every living have right to exist, so that the existence of living must be well utilized, minimized harm to living being, respect to the living thing. (4) Right base, living thing have “inherent value” like human, but only human have capability and duty to manage the earth like Allah say in Qur'an (2:11) “*Do not corrupt the earth*” and (2:30) “*Surely I am making in earth a successor*”. To implemented Islamic clearance, Research institute

should be establishing detail Standard operating procedure for Islamic ethical clearance and ethical clearance committee, and all journals has prerequisite to published research by ratifying Islamic ethical clearance.



References

Asmanto, Eko., Iwan Tri Yuwono, Adji D Mulawarman, Sasmito Djati.2016. The inner Dimension of Eco-spirituality: Seeking New Ways of Praxis of Green Islamic Businesses Trough Critical Ethnography. J. Edu. Social Sciences. Vol 4. June.

Djati, Sasmito, M.2003. Diskursus Embryonic Stem cells dan Kloning dari Dimensi Bioetika dan Relegiositas (Kajian filosofis dari pengalaman empirik). Jurnal Universitas Paramadina, Vol 3 no 1. p 102-123

Djati, Sasmito, M.2010."Beyond biotechnology: Human Enhancement Technology and Pursuit for Happiness" (An Islamic bioethics prospective case study). Jurnal Pembangunan dan Alam lestari. Vol1, No 1.

Kuhn, Thomas.S.1987. The function of Dogma in Scientific Research.

Mutahheri, Murtadha, A.2003. Man and Universe. Translator: Mustajab Ahmad Ansari, Ansariyan Publications.P.O.Box 187.Qum, Islamic Republic of Iran.second reprint.

Mutahheri, Murtadha, A.2005.Spiritual Discourses.Translator: Zohreh Kassaian and Malihe Sobani. Ansariyan Publications.P.O.Box 187.Qum, Islamic Republic of Iran. First Edition

O'hear, Anthony.1990. Introduction to the Philosophy of Science.Published in United States by Oxford University.Reprinted.
Suseno, Franz Magnis.1987.Etika Dasar, Masalah pokok Filsafat Moral.Penerbi Kanisius. 17th print.