



Mystical, Ontological, and Functionalist According to Cornelis Anthonie Van Peursen in The Theory of Philosophy of Science

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Abstract

The world of philosophy has many approaches to obtaining the truth from a symptom that arises around humans. These approaches include both scientific and non-scientific approaches. Of these approaches, there are positivistic approaches and non-positivistic approaches. There is a lot of debate between these two schools, one of the characters is Cornelis Anthonie van Peursen who often criticizes the positivistic with his mindset so that he is called a non-positivistic figure and alludes also to the problem of cultural strategy that he initiated. The purpose of writing this scientific article is to understand in more detail the philosophy and how Cornelis Anthonie van Peursen's critique of positivism and its cultural strategy concerning the mystical, ontological, and functionalist in search for truth. This research was conducted through a review of literature studies. The author examines various relevant sources obtained from books, journal articles, and supporting readings to enrich the content of this scientific article. Researchers used Miles and Huberman's model data collection techniques, including data reduction, data presentation, and drawing conclusions and verification. The results of the study stated that Van Peursen divided culture into three dimensions, namely mythic, ontological, and functionalist. The mystical stage is characterized by when a man believes that in his life he is surrounded by the forces that surround them. The ontological stage is characterized when a man has begun to use logic as a foothold for thinking, man has been freed from mythic power and dares to test things concretely. The functionalist stage is characterized by the attitude and state of mind that nature has not only been made an object but has become a tool to meet human needs to make life comfortable. This stage is characterized by the industrial revolution in the world and man treats nature by over-exploring it.

Keywords: *Mystical, Ontological, Functionalist, Van Peursen*

INTRODUCTION

Philosophy is a science that seeks to find the truth about something that exists and may exist in various ways that can be accounted for. Philosophy has taught man many lessons about consciousness, ability, and will according to his portion and position as an individual being, a social being, and a creature of God to be applied to his life (Danial, 2014, p. 3).

The world of philosophy has many approaches to obtaining the truth from a symptom that arises around humans. These approaches include both scientific and non-scientific approaches. Of these approaches, there are positivistic approaches and non-positivistic approaches. The positivistic school began to develop in the nineteenth century as an antinomy to the concept of naturalism that lived before. The naturalist legal thought that places the rationality of the positive law of man must be rooted in reason derived from the Law of Nature. Modern legal concepts place positivism as a mainstream that must deal with a complex and complicated problem of society. That is, positivists who are only able to sort and solve problems in black and white based on legislation, must deal with the very complex problems of human life and are not

precisely accommodated in a series of codified rules. Especially as a result of the positivistic view that puts the law completely separated from justice and factors outside the law. The positivistic belief is that law is a closed logical system (Tanjung, Purwadi, & Hartiwining, 2019).

However, not all philosophers agree with the positivistic tradition. Cornelis Anthonie van Peursen was one of the philosophers who contributed his thoughts on non-positivism, more precisely he criticized positivism with his mindset so that he was called a non-positivistic figure and also alluded to the problem of cultural strategy that he came up (Wisri & Mughni, 2016). The author, therefore, wants to understand in more detail philosophy and how Cornelis Anthonie van Peursen's critique of positivism and his cultural strategy concerning the mystical, ontological, and functionalist in search of truth.

Research relevant to this research is Positivistic Philosophy, Modern Man and the Failure of Modernity by Ketut Agus Nova which states that positivistic philosophy is based on an assumption that humans are rational beings, guided by scientific procedures (empirical, objective, rational, measurable, and systematic). This research puts more emphasis on aspects of modernism (Nova, 2022). Then Pradhani and Sari's research on positivistic approaches make the study of customary law static (Pradhani & Sari, 2022), and the statement that positivistic customary law is unable to respond to the dynamics of customary law by reviewing the terms and concepts used and their meanings (Simarmata, 2018).

METHOD

This research was conducted through a review of literature studies. Studies are considered the most suitable because they conduct scientific research from previous discoveries from print and digital sources without being bound by time and space. The author examines various relevant sources obtained from books, journal articles, and supporting readings to enrich the content of this scientific article. Researchers used Miles and Huberman's model data collection techniques, including data reduction, data presentation, and drawing conclusions and verification (Miles & Huberman, 2009).

RESULTS AND DISCUSSION

1. Philosophy of Science

a. Understanding the philosophy of science

The word philosophy comes from the Greek Philos and Sophia. Philos means to love and Sophia means wisdom. So etymologically philosophy means the love of wisdom. Whereas according to terminology philosophy is defined variously by philosophers. Philosophy is a radical and overarching way of thinking, a way of thinking that explores something deeply. Whereas Rene Descartes explained that philosophy is the set of all knowledge whose basis of the investigation is the God of nature and man (Pratama, 2018).

The second word is science, etymologically science can refer to the terms 'ilm (Arabic), science (English), watenschap (Dutch), and wissenschaft (German) (Ahmadi, Hikmah, & Yudiawan, 2021). The diversity of terms that each State has above indicates that each State or nation has a diversity of understandings of science. In terminology, science is a collection of knowledge that is consistently arranged and whose truth has been empirically tested. Science is a series of rational human thought activities or research activities using the scientific method, to produce a systematic collection of knowledge, technology, and art regarding the symptoms of nature, society, or humans to achieve the goal of truth, give explanations, and apply (Helmi, 2020).

So, based on the description above, it can be concluded that the philosophy of science is a radical and thorough thinking activity to explore science as deeply as possible to achieve truths that can be accounted for.

b. Object of Study

Philosophy of science like other fields of science has material objects and formal objects. The material object of the philosophy of science is science itself. Noeng Muhamadji emphasizes four material objects of the philosophy of science, namely facts and truth (substantive), confirmation, and logic (instrumentation). While the formal object is philosophy. Therefore, the philosophy of science questions and examines the fundamentals, fundamentals, and essence of science. The fundamental and fundamental question that will be studied by the philosophy of science in search of answers is what is science? What are the methods of obtaining knowledge? What are the functions and objectives of science? These three questions in philosophy are known as ontology, epistemology, and axiology (B.a.i, 2020).

These three aspects will be the area of the philosophical study of science. The ontological aspect seeks to answer questions about the nature and structure of science, the epistemological aspect seeks to answer the question of how the method of obtaining science, and the axiological aspect seeks to examine the purpose and function of science, the ethics of science, and the relationship of science to ethics.

c. Purpose

Studying the philosophy of science, of course, has a purpose in learning. There are several objectives in studying philosophy of science, among them (Atmaja, 2020):

- 1) First, so that students can understand, explain, and realize with philosophical awareness the fundamental aspects of science, both aspects of ontology, epistemology, and axiology. Thus learning philosophy of science can not only increase critical attitudes, broaden horizons, and deepen intellectual qualities about science, but also match humility, thoughtfulness, and mutual love.
- 2) Second, students can understand and practice the epistemology they study in research activities so that they will obtain knowledge through research with a broad, in-depth, and correct treasure following scientific standards, steps, rules, approaches, and procedures. Thus, it will produce science that not only enriches theory, and develops new science but is also able to solve the problems of people, nature, and life in general.
- 3) Third, students can internalize axiology in the various scientific activities they are engaged in. Thus, it will give birth to an understanding and awareness of the functions and objectives of science, scientific ethics, and responsibility for methods that are not only procedurally or methodologically correct, but honest, trustworthy, innovative, and creative.

2. Philosophy of Science: Positivism

Positivism encompasses a variety of schools that view the positive sciences as the highest criterion for a rational discussion of questions relating to human knowledge but often also of questions about society. Positive sciences are sciences that depart solely from the facts that can be established and from which can come logically controllable situations. Confusions lay down an empirical linkage. "Empirical" means that they can contend through observation and experimentation. A classic example is that people are concentrating on two facts: it rains and the road gets wet. In these two facts one must come to a logical reasoning that relates them to one another, e.g. "if ..., then ...". In this way, one acquires a decree or decree: "if it rains, then the streets get wet" (Van Peursen, 2014, p. 27).

3. People and Thoughts of Cornelis Anthonie Van Peursen

a. Biography

Cornelis Anthonie Van Peursen was born on July 8, 1920 in Rotterdam, The Netherlands. He studied law and philosophy at Leiden State University and in 1948 he earned a Doctor of Philosophy degree. From 1945-1950 he served as vice chairman of international relations at the Dutch Ministry of Education. From 1950-1953 Lector of Philosophy at the State University in Utrecht, 1953-1960 Professor of Philosophy at the State University in Groningen, and since 1960 at the State University in Leiden. In addition, since 1963 he has been an Outstanding Professor of Epistemology at the Christian University in Amsterdam (Vrije Universiteit). He is often invited to give lectures as a guest professor, among others in Oxford, Munich, Vienna, Rome, Johannesburg, New Delhi, Tokyo, Manila, Princeton, and California. Several times led the upgrading of philosophy lecturers throughout Indonesia at the University of Gajah Mada State in Yogyakarta. His books include translations into French, German, English, Spanish, Japanese, and Korean (Van Peursen, 1983, p. 261).

b. The thought of Cornelis Anthonie van Peursen

A positivistic scientific approach is an approach based on empirical data, namely data obtained from observations or facts expressed by expression (experience). However, formal science (or non-positivist) is not about empirical data (reality) but establishes relationships between symbols, which opens up the possibility of using the observational data that has been obtained to "calculate" (compile logical elaboration and deduction). Deductive science is obtained because the solution to the problems faced is not based on experience as is the case in empirical sciences, but is based on deductions or elaborations. The deductive sciences are the mathematical sciences. In this case, indeed, the postulates are not proved to be true through empirical investigation, but rather through the elaboration of previously obtained postulates, and the latter in turn is also proved to be

true from pre-existing postulates, and so on. Mathematical postulates are proven to be true based on other postulates, rather than on observations. In other words, here that the non-positivistic approach uses a form of deductive reasoning, therefore mathematics is included in the non-positivistic because it does not require observation because it is clear that the formulation is derived from the deepening of theories and no longer needs to be observed (Van Peursen, 1993, p. 82).

Thus positivism gives greater leeway to empirical input. But then came the difficulty, which has been mentioned several times that laws and scientific theories can never be returned entirely to experiential data. It is also that the general statement of science can never be explained as a logical channeling, as a purely formal means of calculation. For whether one can simply put a link between two arbitrary facts. The relationship that was once laid statistically: over several years came more cranes nesting in Elzas and in those years it also turned out that the number of births to babies increased. Can people here apply reasoning as at the beginning of the positivistic discussion above, "if ..., then ..."? two things that regularly take place simultaneously do not mean that they are logically logical (Van Peursen, 2014, p. 28).

In essence, the establishment of positivism requires that the distinction between differences in values and factual differences be essentially maintained, although in practice so many examples can be given that illustrate that an investigator when analyzing the symptoms or materials he is facing is already based on considerations of value.

Also among the adherents of anti-positivism, some are extreme, and those are more lenient. Such an analysis of societal symptoms is always based on opinions that contain judgments and that the conditions that must be met by the sciences facing these kinds of symptoms are to clarify these opinions. Attempts to objectify the basic notions that contain the value we have by the path of defining them scientifically are doomed to failure. And the stance of positivists who maintain the distinction between factual considerations and value considerations cannot be maintained. That is, "the collection of facts" and what can generally be called the giving of explanations or interpretations are not distinguishable stages of the investigation.

Of course, among anti-positivists, some people use the excuse of screening to strengthen their stance. Has it not been in the manner of screening for historical and societal symptoms for an investigation that is impossible to deny? In this case, what is investigated is what is seen as "worthy of investigation", and does not the expression "view worthy of investigation" itself already presuppose an assessment? Something is seen as worthy of investigation because there is a certain meaning (positive or negative) given to it. Therefore people "have an interest" in it. This was investigated because it was viewed in one aspect of the "relevant" view. All of that must be admittedly true. But it is not at once proved that the objectivity disposition of the investigation is flawed.

But anti-positivists still have other means to defend their stance. They let us pay attention to the understandings used by the organizers of the human sciences to participate in the analysis, description, response, and explanation of the symptoms they investigate. So, in essence, Non-positivism is an open-minded perspective to obtain unique information and not to generalize, whose approach starts from meaning to produce a theory and not to seek justification for a theory or explain a theory, because the truth obtained is an understanding of the theory produced.

Intending to help humans to see cultural problems more instrumentally, meaning as a means or tool that can make us aware of our strategies, Cornelis Anthonie van Peursen in his cultural theory divides the development of human culture into 3 stages, namely mystical, ontological, and functional (Yassa, Hasby, & Wahyono, 2021).

1) The mystical realm of the mind
a) Myth as a human talent

The medical world, which includes the primitive cultural realm, is still interesting. Just remember the paintings in caves from antiquity and the temporary dances of tribes in Africa. If they are willing to fend off the dangers it becomes more fascinating and how magical it is for our feelings. Books written by experts in cultural anthropology are read by many people. And if we read those writings, it appears that the term primitive is not appropriate, because the world discovered by the reader in these books turns out to be all-new, rich in stories containing a deep philosophy. Magical images and multicolored customs. What is shown here are humans who are directly related to the all-secret natural forces.

A realm that has not been confused by engineering, traffic, and tourism, what a kind of Paradise Garden that for us modern humans has disappeared. Nevertheless, the world of mystical stories and magical ceremonial ceremonies feels close to us as well. Each of us finds something in the world that is familiar to us, something that we can call a common pattern of humanity, this assumption is mainly due to the research of cultural anthropologists who often conduct their research in the field, That is to say, they once lived in those primitive tribes so that their life and the nature of their minds are then familiar to these scholars.

The awe of the romantic age viewed the primitive man as an ancient man whose life was still close to nature and which was still pure, not yet touched by the accesses of modern civilization and techniques. According to the romanticists the primitive people were still as simple in spirit as children, their society was not yet acquainted with the dizzying problems of the modern world as their world was full of supernatural powers, encompassing Secrets and very much interest. But if we investigate primitive society more deeply, then it turns out that God is very convoluted. The rules still govern for example by which of his tribes a young man may marry, and with which girl not the point of primitive society Pundi was tossed about by violent conflicts that resulted in the existence of citizens of the tribe who were ostracized or killed at the point of the war between tribes, life and death were fought and then it is obvious that the myths are not just magical fables, rather it is a kind of playbook of How the play should play the point of fear and fear of forces is often seen. And that primitive world turned out to be not so romantic and magical as most points of stuff not imbued with subtle spirits.

The primitive man understood that an ordinary stone is just a stone, not an object full of various properties. The ceremonies of the primitive tribes turned out not only to serve to fend off the dangers. But it is also often to add to each other's hearts as a preparation to withstand difficulties, such as the dry season and so on. And what we now call primitive art, is not always the result of ancient works of art, or a magical means of influencing the Great Realm. Or as an expression of a deep religious sense of the present point for example we know that the images of whales depicted by the Eskimos were not a magical attempt to obtain abundant hunting results, but merely a kind of comic, a kind of illustrated story that tells How the tribe managed to catch the great whale.

b) Mythical function

A myth is a story that gives a certain guideline or direction to a group of people. The story can be told, but it can also be expressed through dances or puppet performances for example. At the heart of the story are the symbols that sparked the ancient human experience. Symbols of good and evil, life and death, sin and purification, marriage and fertility, Paradise and the hereafter. Myth overcomes the meaning of the story in the modern sense of the word, the term is denser than some kind of series of electrifying or entertaining events alone. Myth is not only limited to a kind of reportage of events that used to occur in a story about gods and the world of the occult world. It is not a myth that gives direction to human behavior, which is a kind of guideline for human wisdom. Through that myth, we can participate in taking part in the surrounding events and can respond to the power of natural forces.

The first function of the myth is to make humans aware that there is a power of supernatural powers. The myth cannot provide dangerous information about the power of that power but helps man so that he can live up to that potential as a force that influences and rules nature and the life of his tribe. In other words, in fairy tales and mystical ceremonies, this realm Unites with the upper realm, with the supernatural world. This does not mean that primitive human life takes place entirely in this upper realm full of magical powers. It has been said that even human beings can demonstrate the concerns and practical techniques dictated by a healthy mind. The second function of the myth is closely related to its first function. Myths give reassurance to the present. Similar Stories are as if re-staging or re-presenting an event that once happened is thus guaranteed the success of similar ventures today.

The function of myth is third and is similar to the function of the myth of knowledge and philosophy in the realm of the modern mind. The myth imparts knowledge of the world, as once formulated by Jensen. Through the myth of primitive man obtaining the particulars of the point not according to the meaning of the modern word but the myth gives an account of the occurrence of the world, the relationship between the gods, the origin of the evil of the principal point, the functions of the myth can be summarized as follows: revealing the

powers, guaranteeing today to give knowledge about the world. Myths are more transcendent, more immanent. Or more simply myths are more akin to religious Pujaan whereas Magi are more inclined to master something through some cleverness.

2) Ontological realm of mind

In the realm of the ontological mind, man begins to take distance from everything that surrounds him. Yes, he is not so confined anymore, sometimes he acts as a spectator to his life point. Thus he seeks to gain an understanding of the power of power that moves nature and man. Practical deeds, such as engineering carpentry and art played their part, but theoretical musings on the visible realm (physics) and the invisible nature (metaphysics) began to come to the fore.

This development was once referred to as the development from myth to logos. In other words, logos sounds something similar to logic. It must not be forgotten, however, that even in this stage man does not think logically only; or by using reason alone. Emotions, social expectations, and religious beliefs remain influential. Indeed now we are witnessing the birth of science more generally all the sciences concerning existing, concerning everything that exists in general or for Logical, for example in ancient Greece and the system of philosophical systems in India but here too the main intention is not a mere theoretical First. Philosophy and science's first names indicate the intention of practical intent. And the practical meaning of that is liberation from the power of supernatural powers that rule the dead and living birth and destruction, deeds and fate, sin and suffering point especially if the maki masters the realm of the medical mind, then this liberation is very visible.

The first function of ontological thinking is to make a map of everything that overcomes man. The attitude logically seeks to appear that transcendent world, a world that overcomes man, even making it something understandable in the philosophical schools that arise from such efforts, what is important is not speculative notions or lofty ideas. In the realm of the mind for logic, we witness the opposite path of thought. It is precisely the notion of natural goods; such as work, carpentry, rules of behavior, stories of work, carpentry, rules of behavior, and ordinary stories, can open the view to the world that does not appear to be the occurrence of nature, ideas of evidence of the existence of God. The transcendent Divine world is precisely defined in one of the branches of philosophical science called metaphysics.

The second ontological function is the assurance of today we also encounter in the ontological attitude. The processes that occur in nature and human life began to be explained by focusing on the Eternal laws where myths are still used, but now they are more of a means of explaining something or saying something difficult to express in other ways.

The third function of ontology is to present point knowledge. Indeed, myths provide little knowledge about the things of this world, but the ontological nature mainly accentuates systematic knowledge that can be controlled. Now man wants to explore the cause of all things and that cause is then explained by relating it to another cause and so on until finally, a man comes to the first cause.

3) Functional Thinking

The word function always indicates an influence on something else. What we call functional does not stand alone, but rather in a certain relationship acquires its meaning and meaning. Thus functional thinking concerns relationships, regulations, and reactions. A special function is reserved for modern culturalists because the nature of culture now especially highlights itself as a background that more clearly presents a picture of the current cultural situation. The term functionary can then be used as a means to summarize and explain some modern symptoms.

Ontology is a kind of liberation from magic. Likewise, functionalism can be seen as a liberation from the substance of realism that once confined us. Not everyone will agree with our opinion. Our cultural points are undergoing shifts and in this similar transitional situation, opinions can vary. While people feel uneasy because of the certainty of Certainty That Once hitchhiked their lives are now gone. Even if the man becomes alien to himself and cannot reinvent himself, the symptom point of competition is not limited to just one person. At a certain age, man can also become alienated from the surrounding universe. In a similar functional attitude, it is tense that nature becomes characteristic. Man risks himself, directing himself to something or others with all his passions and emotional emotions. This similar attitude is often called "existential"

meaning that the concrete and warm state of the human being or his existence begins to be at stake.

In the realm of the functional mind, the power of power is only apparent, if the man can show that there is a direct relation between himself and the world around him that is in power. This point means that man's accent changes and he must invent new terms. Understandably, most of our language is still dominated by an attitude to logistics. We still ask what is something, and it is (ontology: the science of everything that exists as far as it exists) but the words clearly show an attitude to be logical. If we want to accentuate our interlocking with the chest that is, our relation to it, then we are no longer asking about the existence of these things, but rather about the meaning of them. What is expressed in the realm of the mind to be logical is no longer the nature of the goods, events, and systems of human society but insofar as they have meaning and can be described and managed meaningfully point in the reflexive mind of social, artistic and religious consciousness, man seeks to realize how something has meaning or has no meaning. And the question of the meaning of all things at once intertwined with the reality with which we face our various existences.

The aspect of the functionary attitude also appears: How to give the basis to the present point this aspect has been mentioned also in the two previous stages the point in the mystical world of supernatural power emanating from events that occurred long ago guarantees the success of deeds in this time that point occurs on the Feast days when a new house begins to be occupied When a child reaches adulthood when a marriage is performed. But in Sunil's tube, the indifference guarantees are ignored again but this does not mean, that thus the world is dry, for it is only explained and moved by the natural sciences.

The next aspect that resembles these kinds of aspects in the mitosis stage and for logically, is the role of point knowledge in functionary attitudes even people want to add point knowledge but what is sought here is different than what according to the attitude to logically deserves to be sought point there is a shift of theory from theory to practice. And that shift is not only witnessed in science and philosophy, but also in everyday things like didactics and education the point of understanding is no longer tied to the truth of memorizable truth point of understanding depending on the proper way to handle things and symbols just take it as an example of modern mathematics lessons in the first grade of high school, or even in some elementary schools practice points there children learn, how certain symbols are applied to concrete items.

CONCLUSION

Philosophy of science is the activity of radical and thorough thinking to explore science as deeply as possible to achieve accountable truths. In philosophy, science also has objects of study, including material objects, namely science itself, and formal objects, namely philosophy which includes aspects of ontology, epistemology, and axiology. Cornelis Anthonie Van Peursen was born on July 8, 1920 in Rotterdam, The Netherlands. He mentioned that A positivistic scientific approach is an approach based on empirical data, namely data obtained from observations or facts expressed by expression (experience). However, formal science (or non-positivist) is not about empirical data (reality) but establishes relationships between symbols, which opens up the possibility of using the observational data that has been obtained to "calculate" (compile logical elaboration and deduction).

To help humans to see cultural problems more instrumentally, mean as a means or tool that can make us aware of our strategies, Cornelis Anthonie van Peursen in his cultural theory divides the development of human culture into 3 stages, namely mystical, ontological, and functional. The mystical stage is characterized by when a man believes that in his life he is surrounded by the forces that surround them. The ontological stage is characterized by when humans have begun to use logic as a foothold for thinking, humans have been freed from mythic forces and dare to test things concretely. The functionalist stage is characterized by the attitude and state of mind that nature has not only been made an object but has become a tool to meet human needs to make life comfortable. This stage is characterized by the industrial revolution in the world and man treats nature by over-exploring it.

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