

Moderation Islam Ibn Rushd's Thoughts to Counter Radicalism in Indonesia

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30-10-2022**Moderation Islam Ibn Rusyd's Thoughts to Counter Radicalism
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Abstract

This paper discusses the moderation attitude to counter radicalism in Indonesia. Why is this research interesting to discuss? Fundamentalism is dammed by education and understanding of diversity. Therefore, the author offers the thoughts and personality of Ibn Rusyd. In historical records, Ibn Rusyd is a scholar who never attacks personally and accuses his opponents of infidelity. The moderation attitude showed by Ibn Rusyd can be used as a model for character building for Muslims today. In terms of methodology, this article is of library research type. Furthermore, the writer digs up data from Ibn Rusyd's books and uses a philosophical approach with content analysis or hermeneutics. According to Ibn Rusyd, a scholar must have several essential moderation personalities. There are three parts: before, in, and after thinking. Before thinking, a scholar must have an open, honest, curious, sceptical, courageous, and patient personality. Scholars' personality in thinking is speculative, willing to be guided by experience and reason, willing to accept, ready to face mistakes and dare to make decisions. Furthermore, the personality, after thinking, is tolerant and forgiving

Keywords: Moderation, Radicalism, Islamic Philosophy, Ibn Rusyd, Scholars Personality

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INTRODUCTION

Religion is a belief in the bond between man and his God. Religion can influence a person's behavior because it offers guidelines that can guide them to the right path. Because every religion must have a goal so that each of its adherents becomes focused and safe, then every religious adherent tends to make claims of good justification (claiming to be most right) and claims of error (Claiming Error). The adherents of each religion cause claim, justifications, or mistakes because many factors can give rise to justification (Gufron, 2014, p. 3); (Latif, 2018, p. 175). If the adherents of religion live and apply it well, accompanied by a good attitude of thought (mindset) or attitude (behavior), then positive

things appear. On the other hand, the same is true. If the adherents of the religion or someone living and applying it are not good. Then thoughts and attitudes that claim wrong will lead to negative prejudice and conflict.

Forcing the creation of a shared understanding of religious teachings is the same as destroying religion because this approach will lead to a crucial horizontal conflict. Every religion adherent will deny or even blame the truth of other people's religion, which is not following the principles or beliefs between adherents of a religion and human ideals. Thoughts and attitudes of exclusivity have been proven to cause conflict or even war between religious communities (Ibrahim, Wakhid, Suhandi, & Shomad, 2020, p. 1). This exclusive mindset gives rise to religious militancy, and once again, Islam will be blamed for all acts of violence (Susanto, 2019, p. 141). On the one hand, this view may be true. Exclusivity and radicalism in religion, exclusivity and radicalism are like a double-edged sword; On the one hand, the positive meaning of radicalism is the spirit of improvement, which is often referred to as *ishlah* (repair) or *tajdid* (renewal).

On the one hand, it can have a negative meaning. Exclusivity and radicalism will become dangerous if it reaches the level of *ghulaw* (exceeding limits) and *ifrath* (outrageous) when imposed on adherents of religions other than revivalism and fundamentalism, extremism form of revivalism. Revivalism is an intensification of Islam that is more inward-oriented, meaning that a belief is only applied to oneself. Meanwhile, the form of radicalism that tends to be outward-oriented, or sometimes in its application, tends to use violent actions, commonly called fundamentalism (Azra, 1999, p. 46). In this case, religion's adherents are not aware of their actions. This results from only a rudimentary understanding of religious texts, which leads to actions that are far from the intended meaning of the context.

Indonesia is a widespread region and has many very religious differences in language, customs, culture, social behavior, and differences in ethnicity or belief. The nature of democracy that contributed to the growth of various ideologies became a field of competition for influence between teams in establishing their dominance, and various monotheistic groups were no exception (Burhani, 2020); (Azra, 2006). The conceptual variation among religions today is a reality which cannot be denied by anyone's means. Differences – even conflicts of conception – appear in almost all religious factors, respectively, in the disciplines of God theory and the theory of the law of life. This, in practice, quite often triggers physical conflicts between people of different religions (Susanto, 2019, p. 140); (Abdullah, 2017, p. 307).

This perception will develop into the imposition of the principles of motion on different people with certain ideals, goals and understandings. Absolutism, Exclusivism,

Fanaticism, Extremism and Aggressiveness are diseases that are usually internalized in religious dogmas or beliefs (Putrie, Martokusumo, & Budi, 2020, p. 27). Absolutism is high arrogance, exclusivism is social conceit, fanaticism is emotional conceit, extremism is exaggeration of thought patterns, and aggressiveness is the exaggeration of actions. (Ibrahim et al., 2020); (Arifin, 2017) .

In line with that statement, fundamentalism that is dammed by education and understanding of diversity will produce the ability to cooperate with tolerant citizens (Martha, 2022). Ibnu Rushd provides an alternative offer in addressing differences, radicalism, exclusivism, fanaticism, extremism and religious aggressiveness in Indonesia. Ibn Rushd's thought was built from a philosophical foundation because the purpose and cause of religion philosophically are teachings about true knowledge and right actions (*al-'Ilm al-Haq wal-'Amal al-Haq*). Yatul: "The majority of Islamic philosophers went on to say that the purpose of religion is the same as the goal of philosophy because both aim to achieve happiness by sticking to the truth and doing good deeds", (Al-Yatul, n.d., p. 116). In line with that statement, a fundamentalism that is dammed by education and understanding of diversity will produce the ability to cooperate with tolerant citizens (Martha, 2022).

One of his books entitled *Fashl Al Maqal fima Baina Al Hikmah wa Asy Syari'ah min Al Ittishal* (Harmony of Philosophy with the Shari'a), Ibn Rushd can explain the harmony between *aql* (reason) and *naql* (transference) In regarding methods (*manhaj*) and the final destination (*ghayah*). According to him, studying philosophy and philosophizing itself is not prohibited in Islam, even the Koran as a Muslim guide contains many verses that call for studying philosophy. To avoid any conflict between philosophy and the Koran, Ibn Rushd emphasized that the text of the Qur'an should be interpreted in such a way or done *takwil*. Ibn Rushd's efforts have fulfilled the principle of moderation.

Thomas Aquinas was one of the scholars interested in Ibn Rushd's writings. The Catholic Encyclopedia counts the citations made by Reverend Thomas Aquinas from Ibn Rushd's sources and explanations. The Catholic Encyclopedia mentions that Aquinas drew from Ibn Rushd's sources five hundred times. The question here is, what does this mean? This means "the strong cognitive power of Ibn Rushd over the thoughts and writings of Aquinas" (Al-Rsa'i, 2018, p. 2).

Why is Ibn Rushd's thought so crucial in countering radicalism? Ibn Rushd had the experience of criticizing the scholars for adopting apparent problems, forcing people to comply with them and thus avoiding any interpretation. However, Ibn Rushd never attacked personally and even accused his opponents of infidelity. Ibn Rushd tends to use a persuasive-rational style in expressing his opinion. Just as Ibn Rushd criticizes the real

issues of his followers, he also criticizes mystical interpretations; as the Inner Mystics stated that there are hidden facts that the mind cannot discuss or seek (Sidiropoulou, 2015, p. 1091).

This type of research is library research or in other words, by conducting library studies. This research use approaches, namely philosophical. The author was tried on books on the subject matter discussed with the hermeneutic method based on books by Ibn Rushd such as *Tabafut at-Tabafut* and *Fasl Maqal*. A philosophical approach is useful for studying the structure or basic assumptions of a theory or paradigm.

A rationalistic philosophical approach is defined as the use of a research methodology based on the philosophy of rationalism which argues that science is not only obtained from sensual empiricism but also from intellectual verstehen (description) of the expertise of logical argumentation which emphasizes empirical and as well. The rationalistic philosophical approach views that reality as understood by researchers, based on existing theories, and is analogous to the studied subject. The paradigm used includes hermeneutic procedures or content analysis.

Regarding the role of hermeneutics, Roger Trigg, as quoted by Komaruddin Hidayat in the book *Memahami Bahasa Agama*, states: "The paradigm for hermeneutics is the interpretation of a traditional text, where the problem must always be how we can come to understand in our context something which was written in a radically different situation (K. Hidayat, 1966, p. 161)." There are three steps in the hermeneutic analysis, the first is processing the text, tracing the meaning. The second is understanding the context. Third, seek contextualization (Faiz, 2020, p. 27).

RESULTS AND DISCUSSIONS

1. Wasatiyyah (Moderation) on Islamic Science Perspectives

Why is the control between Islam and Science so imperative? It is imperative to begin by getting the meaning of control itself. The word "balance" contains a relationship with a few terms; "balance" implies the shirking of savagery or the evasion of extremes. This word is retention from the word "direct", which implies a state of mind continuously dodging extraordinary behavior or divulgence and an inclination towards the center way. According to Ministry of Religion of the Republic of Indonesia (Kementrian Agama RI, 2019, p. 15). The term moderation is also understood in general moderate meaning promoting balance in terms of beliefs, morals, character, attitudes, and behavior, Though in Arabic, balance is known as *wasath* or *wasathiyah*, which has the identity of meaning with the word *tawassuth* (center), *i'tidal* (reasonable), and *tawazun* (adjusted). Individuals who apply standards *wasathiyah* can be called *wasith*. Too in Arabic, the word *wasathiyah* is "the finest

choice". All the words utilized suggest one meaning the same, to be precisely reasonable, which in this setting implies choosing a middle ground position.

Islam has full concern and high dedication for its individuals so that it proceeds to prepare to investigate the possibilities of nature and the environment to end up the centre of a great civilization. In this setting, there is no strife between science and Islam, where both work in balance and harmony to make distance better; a, much better; a higher; a stronger; an improved" logical treasure and human civilization than some time recently. The Islamic see of science and innovation is that Islam unequivocally underpins its individuals to inquire about and test anything, counting science and innovation. For Islam, science and innovation are among the verses of Allah that have to be investigated for the most profound meaning of science and looked for its existence. The verses of Allah scattered within the universe are a blessing for people as *kehalifatullah* to be handled, examined, investigated, and utilized as well as conceivable. A Principle of Science in the Quran, Allah Almighty says in al-Quran (QS. Al-Alaq: 1-5)

"Read, 'O Prophet, ' in the Name of your Lord Who created man from a clinging substance, Read! And your Lord is the Most Generous, who taught by the pen, taught humanity what they knew not,"

Allah Almighty says in al-Quran (QS. Ali Imran: 190-191)

"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding, Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire." (Muhammad Taqi-ud-Din al-Hilali & Muhammad Muhsin Khan, 2015)

The verses over are a bolster that Allah gives to His hirelings to proceed to think about, investigate, and consider what is in this universe. A proposal that we ought to not disregard is to mutually conduct inquiries about logical things that are more dynamic so that they reach the crest of science. In expanding to containing a part around the significance of creating science, the Qur'an can be utilized as a motivation for information and the improvement of understanding into considering to be able to take something unused in life. In Islam, devout mindfulness of monotheism is the source of the logical soul in all information zones. Subsequently, the Islamic mental convention is created and considered more comprehensively and becomes a scientific reference. Moreover, in logical exercises, the thought of objectivity, concurring to him, cannot be isolated from devout and otherworldly mindfulness.

Moderation between spirituality and science is an attitude that leads to wisdom, namely a middle attitude not to be biased towards one side. However, the attitude of moderation in science must be owned by Muslim scholars, as explained by Samsul Hidayat, having a common epistemology, namely as an open truth-seeking process, science and religion should not experience prolonged conflict. As a commonly understood opinion, science is related to “facts”, while religion is related to “meaning”, or science seeks to answer “how” and religion “why”, meaning that science and religion have different but complementary realms and areas (S. Hidayat, 2014, p. 89).

The concept of adjusting between Otherworldly and Science is found in QS Ar Rahman Verse: 19-21

Allah Almighty ⁹ says in al-Quran

“He released the two seas, meeting [side by side]; Between them is a barrier [so] neither of them transgresses. So, which of the favours of your Lord would you deny?”

A concept of the assembly of two distinctive oceans but still assembly and adjusted, which is at that point deciphered into angles of judiciousness and otherworldly existence, picking up intelligence and the capacity to think within the right way, adjust is the key to joining together the logical and common world in connection to the magical and sacrosanct world. When these two seas have been agreeable coordinates inside human creatures, can we pick up genuine knowledge and start to get the world and reality because it genuinely is.

2. Ibn Rushd: Life and Works

Ibn Rushd ¹² is a philosopher who came from Andalusia with encyclopedic knowledge. His full name is Abu al-Walid Muhammad ibn Ahmad ibn Muhammad ibn Ahmad ibn Ahmad ibn Rusyd, born in Cordova, Andalus in 520 H / 1126 AD, about 15 years after the death of Abu Hamid al-Ghazali. (Fakhry, 2001, pp. 1–2) A more familiar ¹² name in the Western world is Averroes. In Europe, Ibn Rushd is known by many sayings: *Ibn Rosdin*, *Filius Rosadis*, *Ibn Rusid*, *Abed Rasd*, *Aben Rust*, *Avenrosd*, *Avenryz*, *Adverroys*, *Benroyst*, *Avenroyth*, and *Averroista*. Of the many names, the most popular are Averroes and Ibn Rushd. The name Averroes is the metamorphosis of Ibn Rochd in the Latin transliteration of Ibn Rushd through a series of partial changes in the translation process from Arabic to other languages (Junaedi & Wijaya, 2019, p. 149).

While the background of the name Averroes, according to Sirajuddin Zar, is more appropriate for his grandfather. Because this designation is the result of the metamorphosis of the Judeo-Spanish-Latin. The Arabic word Ibn is pronounced by the Jews like the Hebrew word Aben, while in the Latin standard, Rushd is Rochd. Thus, the name Ibn Rushd became Aben Rochd; then through the assimilation of consonants and the addition of inserts, it finally became Averrois (Zar, 2004, p. 221). From this Averrois emerged

followers of Ibn Rushd in the field of philosophy called their movement Averroism. In this field, Ibn Rushd proved himself to be a respectable scholar. His explanation and comments on Aristotle's philosophy were considered the most appropriate and incomparable (Taufiqurrahman & Hambali, 2021, p. 4). Because of that, some have named him the second teacher (not al-Farabi). After the first teacher of the Philosopher or Aristotle (Rusydi, 2012, p. 2)

He has a reputation as an accomplished commentator on Aristotle. He is seen as a daring thinker teaching Aristotle's philosophy in Islamic societies but not so much as a native thinker in the Aristotelian tradition. Ibn Rushd greatly admired Aristotle because he was the father of the philosophy of science and he considered him the pinnacle of science and truth. He regarded Aristotle as the embodiment of the highest development of human intelligence. Ibn Rushd argues that the most profound truth must be approached through rational and scientific analysis; Ibn Rushd also says that revelation and science must be balanced, harmonizing religion with philosophy. Ibn Rushd believed that the Qur'an contained the ultimate and absolute truth and argued that philosophy affirms and does not contradict revelation other than that philosophy is nothing more than a systematic investigation into the phenomena of creation, revealing the wisdom and power of God. (Taufiqurrahman & Hambali, 2021, p. 4)

Ibn Rushd was a true Muslim scholar with knowledge, expertise, and sincere contributions to philosophy, Islamic law (jurisprudence), medicine, astronomy, mathematics, physics, and geography. He is considered a competent interpreter and scholar of physics, particularly a major role in the history of atomism. His lifetime was primarily spent serving as "Kadi" (judge) and companion and influenced Christian philosophy in medieval times, including thinkers such as St. Thomas Aquinas. Many came to Ibn Rushd to consult on medical and legal matters (Glasner 2009:2). Unsurprisingly, his work and discoveries became known as the "Prince of Science."

He was written as the only Islamic philosopher who grew and developed in a family that all became jurists and judges. His father and grandfather served as chief judges in Andalusia. Ibn Rushd served as a judge in Seville and Cordova during the important political relations between you-Belarus and Marakasy during the Caliph al-Manshur (Glasner, 2009, p. 2). Because of that, with this capital and condition, he could completely inherit his family's intellect and master the various disciplines that existed at his time (Al-Aqqad 2003:29). This reflects his intelligence and passion for knowledge in this family that has grown for long time, becoming perfect in Ibn Rushd.

In some literature, Ibn Bajjah (Avempace) is referred to as Ibn Rushd's teacher. Nevertheless, Majid Farkhy did not mention that Ibn Bajjah was Ibn Rushd's philosophical

teacher but rather someone who influenced Ibn Rushd and introduced Aristotle's studies in al-Andalus. Also, Ibn Rushd is close to Ibn Thufail, a mentor and friend who served as the Caliph's court healer, Abu Ya'qub Yusuf. Ibn Thufail is a follower of the illuminations school of philosophy (Ishraqi) or mystical sympathy, which has been instrumental in determining the direction of the intellectual output.

Therefore, Ibn Thufail, who introduced Ibn Rushd to Khalifah in 1169 AD, praised him for his sharp art (philosophy). The Caliph asked the question: What do philosophers believe about heaven? Is it eternal or created in time? In response to this, Ibn Rushd was surprised, arguing that "he didn't know anything about the study of philosophy." To allay his fear, the Caliph then proceeded to explain the views of Plato, Aristotle, and other philosophers on this question and the objections of Muslim scholars to this view. With Ibn Rushd's sharpness in philosophy, Abu Yusuf Ya'qub attracted him; then, Ibn Rushd enjoyed royal protection. In 1195 AD, many of the jurists were jealous of the Caliph's proximity and the popularity of Ibn Rushd. Hence the flow of slander and sedition by the Maliki jurists, who rejected the philosophical studies Ibn Rushd popularised (Fakhry, 2001, pp. 2–3).

3. Moderation Character According to Ibn Rushd

3.1. Behaviour Before Thinking

3.1.1. Open-minded

A critical thinker must have a broad view, be open, and be free from presumptions. He will not belittle new ideas. He is open to other people's opinions. As seen in the manuscript of Ibn Rushd, who was not allergic to foreign insights from greek. This is evident from Aristotle's commentators (Badawi, 1953). He realizes that prejudice and hatred from individuals or groups will hinder his objectivity. This is the attitude of Ibn Rushd which is seen in several writings in his book.

So that it becomes a barrier for him to be critical, the critical thinker will guess, but he will also try to test his guesses to find the truth. Critical thinkers will not belittle new ideas. He will appreciate and test new ideas before they are accepted or rejected. Nevertheless, in refuting al-Ghazali's criticism, Ibn Rushd did not necessarily reply to al-Ghazali by saying kafir or *ẓindīq* is the same as al-Ghazali, who infidels philosophers. Rather, he claims that al-Ghazali just misunderstands the philosophers. The author is in line with what Sulayman Dunya (Dunya, 2004, p. 9) said, Ibn Rushd did not give the name of his book with the title "Tahafut al-Ghazali" because it too generalizes problems. After all, the one who experienced confusion was al-Ghazali when writing Tahafut al-Falasifah. If it is given the name "Tahafut al-Ghazali" it is tantamount to assume that all of al-Ghazali's thoughts are confused even though al-Ghazali's thoughts in his other books need to be appreciated, such as Ihya Ulumuddin.

3.1.2. *Honest*

On the face of it, honesty is often identified with truth. Since the main focus of a scientific thinker is truth, honesty is an absolute prerequisite. Honesty in critical thinking can be parallel to objectivity, which lets the object speak, not the subject or the person who thinks. A critical thinker must report the data he has obtained, the results of his understanding, and his conclusions objectively. Honesty is a simple attitude of behavior that tells the truth and does not lie or say things that are not true. Honesty is also the basis of trust. God, the Creator, and the people around you will judge you as honest. Trust is a positive result of being honest. Honesty is part of positive human nature. Honesty is related to one's conscience, The most essential part of the values set by Islam is honesty, or truth, because honesty is the basis of all morals and forms of noble behavior. Without honesty, he will not achieve validity in his critical thinking procedure, and without validity, he will not arrive at the correct conclusion.

3.1.3. *Curiosity*

A critical thinker is required to have a high curiosity. When he sees the process of natural phenomena, social life, cultural phenomena, humanitarian events, and so on, he will be aroused to want to know more about what, how, and why about these events or symptoms. The urge to curiosity is not only by him responding silently and contemplatively but also by searching for information through various sources and trying to find answers to his curiosity. Ibn Rushd wrote:

يقرر ابن رشد أولا أن فعل الفلسفة ليس شيئا أكثر من النظر في الموجودات واعتبارها...، ويقرر ثانيا أن الشرع قد ندب إلى اعتبار الموجودات وحث على ذلك، تارة باستعمال فعل الأمر كما في قوله تعالى فَأَعْتَبُوا يَا أُولِي الْأَبْصَارِ (الحشر-٢) ، وتارة بتوظيف صيغة تفيد الطلب كما في قوله تعالى أُولَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ (الأعراف ١٨٥) فالمسألة إذن محصورة، من زاوية الحكم الشرعي، في قسم المأمور به ، وبالتالي ستنجصر المهمة في البحث هل هذا المأمور به هو على جهة الندب أم أنه على جهة الجوب؟

²

“If the activity of ‘philosophy’ is nothing more than the study of existing beings and reflection on them as indications of the Artisan, i.e. inasmuch as they are products of art (for beings only indicate the Artisan through our knowledge of the art in them, and the more perfect this knowledge is, the more perfect the knowledge of the Artisan becomes), and if the law has encouraged and urged reflection on beings, then it is clear that what this name signifies is either obligatory or recommended by the law. That the Law summons to reflection on beings, and the pursuit of knowledge about them, by the intellect is clear from several verses of the Book of God, Blessed and Exalted, such as the saying of the Exalted, ‘Reflect, you have vision’ (QS Al-Hasyr 2). This is textual authority for the obligation to use intellectual reasoning, or a combination of intellectual and legal reasoning. Another example is His saying, ‘Have they not studied the kingdom of the heavens and the

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earth, and whatever things God has created?’ (QS Al-A’raf 185). This is a text urging the study of the totality of beings.”(Rushd, 1997, p. 59).

This critical curiosity seeks to question how something exists, what its essence is, how something functions, how it relates to other things, and so on. This curiosity is ultimately understanding. This curiosity is developed continuously in research, investigation, testing, exploration, exploration, and experimentation. Criticism cannot be separated from everyday life because we are always interested in rational activities such as reading, digesting, interpreting and even reasoning. Attitude, or critical thinking, is the ability to solve problems, question or question something. Critical thinking is an active, continuous, detailed, in-depth examination of the knowledge or belief under consideration, which involves reasoning, emphasizes fact-checking and draws logical conclusions that meet common sense.

3.1.4. *Sceptic*

Critical thinkers will be cautious, doubtful, and sceptical in seeking the truth. The term sceptic in this case, does not have a negative connotation. The sceptic, in this case, means refusing to accept or doubt something until the evidence and arguments that underlie a statement or thought are clear. Scepticism is a human attitude that can be viewed through various sciences. Some of them can be observed through psychology, sociology, and philosophy. Several streams of knowledge that humans have studied to date mention each definition of a sceptic, and Skepticism is an attitude of doubting something, information or knowledge that has been passed down to humanity so far. Various sciences written in the past are not considered certain things. In reviewing journal references, it does not seem very easy. The problem is different, especially if we note that Ibn Rushd is a jurist and philosopher who is governed by a moral view of something, is not sceptical of certain things, is also a legal expert, which means avoiding major sins, protecting minorities, and observing chivalry, are conditions of true objectivity. The one who sees ancient books is a witness, so he must be fair, neither increasing nor decreasing. In this case, Ibn Rushd wrote:

في النظر في كتب القدماء فأمر قد يبدو غريبا. والواقع أن الأمر غير ذلك، خصوصا إذا أخذنا بعين الاعتبار كون ابن رشد فقيها وفيلسوفاً تحكمه نظرة أخلاقية للأمور ذلك أن العدالة الشرعية، وتعني في اصطلاح الفقهاء تجنب الكبائر والتحفظ من الصغائر ومراعاة المروءة، شرط في الشهادة الصحيحة. والناظر في كتب القدماء شاهد فيجب أن يكون عدلا، لا يزد ولا ينقص

“In checking on diary references, it appears troublesome, in truth, the issue is distinctive, particularly in case we note that Ibn Rushd may be a legal scholar and rationalist who is governed by an ethical see of something, isn’t skeptical of certain things, he is additionally a legitimate master, which suggests avoiding major sins, protecting towards minorities, and watching chivalry, are conditions of genuine

objectivity. The one who sees within the antiquated books could be a witness, so he must be reasonable, not one or the other increment nor diminish.” (Rushd, 1997, p. 60)

A critical thinker will investigate the evidence from one thought and look for its basics. It will carefully examine the data to base a conclusion, and the arguments or evidence presented. *This is as part of warding off uncertainty about the truth of things*

3.1.5. *Brave*

Being a critical thinker is essentially being brave. Critical thinking means having the courage to evaluate beliefs, knowledge, behaviours, and anything that was previously considered correct and must be true. Critical thinking behaviour means having the courage to question everything that society considers to be automatically correct. In history, many critical thinkers have dared to take risks by seeking, discovering, or accepting the truth. The courage of Copernicus, Galileo, and Socrates are well known. Copernicus and Galileo were exiled because they did not believe that the earth was the centre of the universe (geocentric) and considered the sun the centre (heliocentric). Socrates chose to die by drinking poison rather than accepting the wrong thing. In this case also includes Ibn Rushd, that wrote:

فتوى ابن رشد، شرعية النظر في كتب القدماء عموماً و هي شرعية
وجب ولكن هذه الشرعية ليست لمطلق الناس بل فقط لمن هو أهل
للنظر فيها وهذه مسألة قد سبق أن نبهنا عليها، وقد حان
الآن وقت توضيحها. إن ابن رشد بشرط في الشخص الذي يتصدى
للنظر في كتب القدماء شرطين عبر عنهما "ذكاء الفطرة" من
جهة.

“The fatwa of Ibn Rushd, the authenticity of looking into the books of the people of yore in common, and it is authentic and mandatory, but this authenticity is not for the supreme individuals, but as it were for those who are qualified to consider it. Ibn Rushd stipulated that an individual who considers the books of the people of 13 be subject to two conditions communicated by the “intelligence of instinct” or the obligation to acquire a knowledge of intellectual reasoning on the one hand.” (Rushd, 1997, p. 60).

3.1.6. *Patience and Tough*

A critical thinker should be patient to follow correct thinking procedures, techniques, and requirements. He must also be strong enough not to give up facing difficulties while trying to find the truth. Also, he must be able to refrain from anything that encourages saying something that is not true is true or vice versa (Fahrudin Faiz, 2012, p. 12).

Ibn Rushd has shown a patient attitude. He has bitter and tragic experiences are, like the life experiences of previous creative thinkers and reformers. His love for knowledge has shaped his inclusive, tolerant and forgiving personality. According to al-Aqqad, this personality trait made him (when he was a judge) always difficult to pass executions, and if the execution had to be carried out, he left it to his representatives. Life in isolation was not long (1 year) for Ibn Rushd, because the Caliph immediately withdrew his sentence, and his position was rehabilitated again. However, his love for science, reading, writing, and doing pilgrimage never subsided. Not long after enjoying all that, Ibn Rushd died in 1198 AD / 595 AH in Marrakech and was 72 years old according to Christian calculations and 75 years according to Hijrah calculations (Madjid, 1994, p. 37).

3.2. Behaviour in Thinking

3.2.1. Speculative

What is meant by speculation here is the willingness to come up with various possible answers to solve the problem at hand. A critical thinker cannot be satisfied with one perspective or alternative answer. He had to make several attempts. When a solution to a problem turns out to be irrelevant or inappropriate, another solution must be proposed. A critical thinker must try to come up with suggested answers that can be used to solve problems. Speculation is the desire to keep trying and trying, so it can be said that the hallmark of a critical thinker is the willingness to speculate. Mirror the attitude of speculation on the values of the behavioral dimension however, alternative hypotheses must be consistently established. Early hypotheses were often speculative, and more recent ones are speculative. This speculation is intentional and indispensable in experimental design. Therefore, speculation is an integral part of the scientific attitude.

3.2.2. Willingness to be demanded by practice and ratio, Honesty and Trust to accept

Intellect and experience are two sources and the main tools in critical thinking. A critical thinker must first accept his experience and reason as an instrument in critical thinking. At the beginning of his book, Ibn Rushd explains the importance of using reason. A critical thinker is required to believe in his common sense and authentic experiences in his life. Willingness to be guided by reason and experience means a willingness to be rational in thinking and accept information obtained from daily experience, either directly or indirectly.

Among these critical attitudes are the willingness to accept data before being interpreted with subjective judgments from a thinker and not apart from the honesty aspect, not the attitude toward public lies and political aspects. What is meant by a

willingness to accept here is data acceptance. Data is given in experience when an object is observed, and accepted as relevant evidence. Ibn Rushd wrote:

فتعنى في ذهن ابن رشد وباختصار في النظر في كتب القدماء إنما يكون واجبا ومندوبا إليه عندما يكن الهدف شيئا آخر غير الفضيلة، كالكذب على الناس أو التغرير بهم أو تأييد مذهب أو سياسة

Within the intellect of Ibn Rushd, it implies, in brief, that looking at the books of the people of old is as it were compulsory and prescribed when the objective is something other than ideals, such as lying to individuals, beguiling them, or sustaining a tenet or legislative issues. (Rushd, 1997, p. 62)

A willingness to accept this data is the same as being objective. Objective means that the object is not the subject that is the authority or source of knowledge or is the source of the knowledge sought. Open-minded in this case, is accepting and easy to blend in, people who easily blend in so that there is change.

3.2.3. *Ready to face mistakes*

A critical thinker is essentially human. Readiness to face this error means realizing himself as an ordinary human being who may be wrong so that when he realizes his mistake, he is ready to admit and accept what is more accurate and appropriate (Fahrudin Faiz, 2012, p. 14). Readiness of objects to change due to the addition of new information means readiness to change from the results of scientific research, readiness to accept mistakes and readiness to make changes, trial and error

Willingness to err is in the sense of both accepting the truth and proclaiming the truth. The willingness is in the continuous study; when one study does not show satisfactory results, another study can be carried out. In this case, scientific frustration is very helpful in finding the paths of truth

3.2.4. *Willingness to postpone the decision*

A critical thinker must not rush to decisions and conclusions when a problem seems unsolved and satisfactory answers have not been found. A critical thinker must be prepared to wait until relevant evidence and arguments are found before conclusions can be drawn (Fahrudin Faiz, 2012, p. 14). Therefore, delaying conclusions requires absolute patience.

4. Tolerant and Forgiving After Thinking

A critical thinker does not feel that he is the greatest. He is willing to admit that other people may have more knowledge or that his opinion may be wrong. To add insight, he is willing to learn from others, compare his opinion with the opinions of others, and not impose an opinion on others. A critical thinker does not feel that he is the greatest. He is even willing to admit that other people may have more knowledge so that their opinion may be wrong, while the opinion of other people may be correct. He is willing to accept other people's ideas after being tested. He has a high tolerance and is far from being arrogant. Ibn Rushd has never accused anyone of disbelief or heresy against anyone with a different opinion.

A critical thinker must always realize that everyone has limitations, including thinking. Therefore, a critical thinker always puts all the results of human thought, including his thinking. A critical thinker is required to be calm and dogmatic. This temporary nature means the willingness to accept new things, evidence or arguments, or conclusions that are more valid than previous arguments or conclusions.

Ibn Rushd also in expansion to basic considering, Ibn Rushd also emphasizes the perspective of profound quality as a researcher where a researcher is able and has the instinctual of logical intuitive, equity or objectivity. Ibn Rushd wrote:

إبن رشد إلى الشرطين اللذين استرطهما قبل فيمن ينظر في كتب
القدماء وهما الفطرة الفائقة من جهة و العدة الشرعية
الفضيلة العلمية الخلقية من جهة أخرى ، فيلاحظ أنه لا يقف
على كتب البرهان، في الأكثر إلا أهل الفطر الفائقة

"In addition to critical thinking, Ibn Rushd also emphasizes the aspect of morality as a scholar where a scholar is capable and has the instincts of scientific instinct, justice or objectivity." (Rushd, 1997, p. 62)

This temporary nature is not the same as the all-relative character because what is meant by temporary is to believe in the truth of something before there is new evidence or a more valid conclusion, while the "all-relative" character means that all truths are not certain or all truths are. Relatively (Fahruddin Faiz, 2012, p. 16). Humans must create an attitude of tolerance and forgiveness based on humanity and the supremacy of conscience. Let's understand together that no human being is perfect, and perfection only belongs to God. Therefore, there is no reason not to forgive the mistakes of others, even though we are not perfect people ourselves because we are guilty and do not avoid mistakes without realizing it.

CONCLUSIONS

Apart from science, another essential thing is the attitude of a scholar. This has an impact on character-building for humans. With a moderation attitude, science is not misused in its use, so scholars (as actors of scientific activities) must have good moral attitudes in carrying out scientific activities, namely having a moderation attitude. According to Ibn Rushd, a scholar must have several moderation attitudes. There are three parts: before, in, and after thinking. Before thinking, a scholar must have an open-minded, honest, curious, sceptical, courageous, and patient attitude. Scholars' attitude in thinking is speculative, willing to be guided by experience and reason, willing to accept, ready to face mistakes, and daring to make decisions. Furthermore, the attitude after thinking is tolerant and forgiving.

Thus, scientific activities can realize goals that have such valuable value for human life, namely, to provide enlightenment in pursuing the truth of life in this world. In addition to the instrumental values in science, it is necessary to make maximum effort. The instrumental values that are pursued need to be directed and utilized so that they are increasingly able to realize other positive values that can support the development of human life in various fields.

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