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## Moderation Islam Ibn Rusbd's Thoughts to Counter Radicalism in Indonesia

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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 Rusbd. In historical records, Ibn Rusbd is a scholar having never attacked personally and accused his opponents of infidelity. The moderation attitude showed by Ibn Rusbd can be used as a model for character building for Muslims today. In terms of methodology, this article is a library research. Furthermore, the writer digs up data from Ibn Rusbd's books and uses a philosophical approach with content analysis or hermeneutics. According to Ibn Rusbd, 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, skeptical, 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. The study's significant contribution lies in its conceptual framework, offering a structured model of moderation that can be applied to address contemporary challenges such as radicalism, exclusivism, and misuse of knowledge.*

**Keywords:** Moderation, Radicalism, Islamic Philosophy, Ibn Rusbd, 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. Every religion has a goal to ensure its adherents live focused and safe lives. However,

religious adherence often leads to claims of justification (claiming to be most right) and claims of error (claiming others are wrong), influenced by various factors (Gufron, 2014, p. 3; Latif, 2018, p. 175). When religious adherents live and apply their beliefs with a positive mindset and attitude, constructive outcomes often emerge. Conversely, a misapplication of these beliefs may lead to negative prejudice and conflict.

Efforts to enforce a singular understanding of religious teachings risk undermining religion itself by fostering horizontal conflicts. These conflicts often manifest when adherents of different religions blame or invalidate each other's truths, leading to attitudes of exclusivity and intolerance. Such exclusivity has been linked to conflicts or even wars between religious communities (Ibrahim, Wakhid, Suhandi, & Shomad, 2020, p. 1). This exclusivity, coupled with radicalism, is akin to a double-edged sword. While radicalism can signify a spirit of improvement, such as *ishlah* (reform) or *tajdid* (renewal), it can also lead to destructive behaviors when it becomes *ghuluw* (exceeding limits) or *ifraṭh* (outrageous) (Susanto, 2019, p. 141; Azra, 1999, p. 46). In these cases, actions rooted in superficial understandings of religious texts often stray from their intended meanings.

Indonesia's diverse landscape—with its multitude of languages, customs, cultures, social behaviors, and religious beliefs—often becomes a battleground for ideological competition. This diversity, while enriching, has also led to physical conflicts among religious communities, driven by differences in theology and life principles (Susanto, 2019, p. 140; Abdullah, 2017, p. 307). Absolutism, exclusivism, fanaticism, extremism, and aggressiveness frequently emerge as internalized diseases within religious dogmas (Putrie, Martokusumo, & Budi, 2020, p. 27). These elements represent arrogance in thought and action, exacerbating conflicts within and between communities (Ibrahim et al., 2020; Arifin, 2017).

Education and understanding of diversity offer solutions to mitigate these challenges. Fundamentalism tempered by education fosters tolerance and cooperation among citizens (Martha, 2022). In this context, Ibn Rushd's philosophical perspectives provide valuable insights. Ibn Rushd's works, particularly *Faṣḥl Al-Maqal fima Baina Al-Hikmah wa Asy-Syari'ah min Al-Ittishal* (Harmony of Philosophy with the Shari'a), emphasize the harmony between *'aql* (reason) and *naql* (transference) in achieving the ultimate purpose of religion: true knowledge (*al-'Ilm al-Haq*) and right actions (*al-*

‘Amal al-Haqq). Ibn Rushd believed that religion and philosophy share a common goal: achieving happiness through truth and good deeds (Al-Yatul, n.d., p. 116).

Ibn Rushd’s approach is critical for addressing radicalism, as he advocated for interpreting religious texts in a way that balances reason and revelation. His rational-persuasion method avoids personal attacks and fosters constructive dialogue, even when critiquing scholars or mystical interpretations (Sidiropoulou, 2015, p. 1091). His influence extended to thinkers like Thomas Aquinas, whose works cite Ibn Rushd extensively, demonstrating his profound impact on philosophical and theological thought (Al-Rsa’i, 2018, p. 2).

This study employs a library research method with a philosophical approach, focusing on Ibn Rushd’s works such as *Tahafut at-Tahafut* and *Fashl Al-Maqal*. The philosophical approach allows for an in-depth analysis of the structure and assumptions underpinning his thoughts. Using hermeneutic procedures, the study aims to process texts, trace their meanings, and contextualize them within modern challenges (Faiz, 2020, p. 27). By exploring Ibn Rushd’s ideas, this research seeks to offer a moderate, rational framework for addressing radicalism and fostering tolerance in diverse societies like Indonesia.

## 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 means 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 *kbhalifatullah* 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 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 his 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 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 name in the Western world is Averroes. In Europe, Ibn Rushd is known by many sayings: Ibin Rosdin, Filius Rosadis, Ibn Rusid, Abed Rasd, Aben Rust, Avenrosd Avenryz, Adveroyz, 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’qtib 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 *zindiq* 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 أولاً أن فعل الفلسفة ليس شيئاً أكثر من النظر في الموجدات واعتبارها..، ويقرر ثانياً أن الشرع قد ندب إلى اعتبار الموجدات وحث على ذلك، تارة باستعمال فعل الأمر كما في قوله

تعالى فَأَعْتَبُوا وَيَأُولَىٰ آلِ أَبِيصْرَ (الحشر-٢) ، وتارة بتوظيف صيغة تفيد الطلب كما في قوله تعالى أَوْلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ

وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ؛ (الأعراف ١٨٥) فالمسألة إذن محصورة، من زاوية الحكم الشرعي، في قسم المأمور به ، وبالتالي ستنحصر

المهمة في البحث هل هذا المأمور به هو على جهة الندب أم أنه على جهة الجوب؟

“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 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 غربيا. والواقع  
 أن الأمر غير ذلك ، خصوصا إذا أخذنا بعين الاعتبار كون ابن  
 رشد  
 فقيها و فيلسوفا تحكمه نظرة أخلاقية للأمر 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*

### 1.1.1. **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 عموما و هي شرعية  
وجب ولكن هذه الشرعية ليست لمطلق الناس بل فقط لمن هو أهل للنظر فيها وهذه مسألة قد سبق أن نهبنا 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 yore 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).

### 1.1.2. *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 (Fahruddin 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).

## 1.2. *Behaviour in Thinking*

### 1.2.1. *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.

### ***1.2.2. 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 ف النظر في كتب القدماء  
 إنما يكون واجبا ومندوبا إليه عندما يكن الهدف شيئا  
 آخر غير الفضيلة، كالكذب على الناس أو التغيرير بهم أو  
 تأبيد 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.

### **1.2.3. 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

### **1.2.4. 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.

## **2. 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 إلي الشرطين اللذين استرطهما قبل فيمن ينظر في  
 كتب القدماء وهما الفطرة الفائقة من جهة و العدالة  
 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 (Fahrudin 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 a scholar's attitude. This has a significant impact on character-building for humans. With a moderate attitude, science is

not misused in its application. Scholars, as actors of scientific activities, must possess good moral attitudes in their work, including practicing moderation. According to Ibn Rushd, a scholar's moderate attitude is divided into three stages: before, during, and after thinking. Before thinking, a scholar must demonstrate open-mindedness, honesty, curiosity, skepticism, courage, and patience. During the process of thinking, a scholar should be speculative, guided by experience and reason, willing to accept and correct mistakes, and daring in decision-making. After thinking, a scholar must embody tolerance and forgiveness.

This research emphasizes that scientific activities, when guided by these moderation principles, can achieve meaningful goals, particularly in providing enlightenment and pursuing truth for the benefit of human life. Ibn Rushd's framework on moderation highlights the instrumental and intrinsic values of science, stressing the importance of directing scientific efforts towards realizing positive outcomes that contribute to human development across various fields.

The study's significant contribution lies in its conceptual framework, offering a structured model of moderation that can be applied to address contemporary challenges such as radicalism, exclusivism, and knowledge misuse. Through a philosophical approach and hermeneutic analysis, this research provides an in-depth understanding of Ibn Rushd's perspectives and their relevance in fostering a balanced and tolerant scholarly attitude. This approach not only bridges classical and modern contexts but also demonstrates the applicability of moderation in addressing pressing societal issues.

However, this study acknowledges certain limitations. The analysis is primarily theoretical and focuses exclusively on Ibn Rushd's works, without integrating empirical data or comparative perspectives from other scholars. Future research could explore empirical applications of this moderation framework in educational institutions or academic communities. Additionally, comparative studies examining Ibn Rushd's moderation alongside other thinkers, such as Al-Ghazali or Thomas Aquinas, could provide a broader understanding of its universality and adaptability. By addressing these gaps, future research can further expand the practical implications of moderation in fostering harmony and advancing human development in diverse and pluralistic societies.

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