

Ibnu Rusyd's Brilliant Ideas in His Contribution to Islamic Education

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Abstract

Islam is very open to various fields of discipline so that it has experienced a period of glory in its time which is called the golden age of Islam. even many prominent scientists appeared at that time who contributed to the fields of philosophy, medicine to Islamic education, and one of the famous figures is Ibnu Rusyd. So the purpose of this study is to describe the brilliant ideas of Ibn Rusyd in his contribution to Islamic education. The method used in this research is descriptive qualitative with a literature study model and then analyzed and concluded verificationally. The results showed that the fruit of his thoughts that contributed to the field of Islamic education, among others, did not need a separation between religious science and general science as his real efforts by uniting philosophy with sharia (religion). Then the classification of the level of understanding of students according to their development, and finally the birth of several methods and models in learning such as jadal, khitobi, and burhani learning methods. While in the aspect of the model, reasoning-based learning emerged such as PJBL, PBL, and demonstration.

Keywords: Brilliant Ideas, Ibn Rusyd, Islamic Education

Abstrak

Islam sangat terbuka dengan berbagai bidang disiplin ilmu sehingga ia pernah mengalami masa kejayaan di masanya yang mana disebut dengan the golden age of islam. bahkan muncul banyak ilmuwan terkemuka dimasa tersebut yang ikut berkontribusi pada bidang filsafat, kedokteran hingga pendidikan islam, dan salah satu tokoh terkenalnya adalah Ibnu Rusyd. Maka tujuan dari penelitian ini adalah untuk mendeskripsikan terkait Gagasan-Gagasan Brilian Ibnu Rusyd Dalam Kontribusinya Terhadap Pendidikan Islam. Metode yang digunakan dalam penelitian ini adalah kualitatif deskriptif dengan model studi pustaka lalu dianalisis dan disimpulkan secara verifikasiatif. Hasil penelitian menunjukkan bahwa buah pemikiran beliau yang berkontribusi pada bidang pendidikan islam antara lain tidak perlu adanya pemisahan antara ilmu agama dengan ilmu umum sebagaimana upaya nyata beliau dengan mempersatukan antara filsafat dengan syariat (agama). Kemudian klasifikasi tingkat pemahaman peserta didik sesuai perkembangannya, dan terakhir lahirnya beberapa metode dan model dalam pembelajaran seperti metode belajar jadal, khitobi, dan burhani. Sementara pada aspek model muncul pembelajaran yang berbasis penalaran seperti PJBL, PBL, hingga demonstrasi.

Kata Kunci: Gagasan Brilliant, Ibnu Rusyd, Pendidikan Islam

INTRODUCTION

Islam, as a part of world history that has colored the journey of human civilization, has a vision of bringing light (nur) to all of nature without sacrificing anything so that its fragrant aroma is received by many billions of people in the world. Therefore, it is termed al-istislam (surrender), al-salamah (purity), al-salam (prosperity), al-silmu (peace), and sullam (graduality) (Jamal, 2011). Essentially, Islam means a system of thoughts and actions that are based on peace and complete surrender only to guidance from Him with its sources, namely the texts of the Koran and al-Sunah (Iwanebel, 2017). Examining the verses of the Al-Quran as substantial, the meaning of Islam tends to be more about

transcendental values, nature, and Hanif teachings from the previous prophets up to the Prophet Muhammad (Safri, 2016).

Judging from the explanation above, it can be seen clearly that the religion of Islam always contains elements of goodness that originate from revelation, namely the Al-Quran and Al-Sunnah, inviting mankind to orient their lives towards serving Him alone. (Nurhuda & Aini Setyaningtyas, 2021). Looking at these elements, other Islamic missions are closely related to the development of science and knowledge in equipping people on the path of peace as previously stated (Nurhuda, 2023c). Islam as a religion has teachings that are rooted in valid sources including the Al-Quran, Al-Sunah, Ijtihad, and the works of classical and contemporary scholars as references so that from its roots alone it can be concluded that the entire teachings of the Islamic religion are all is a source of knowledge (Khiyaroh et al., 2023). Having a very tolerant position towards various sciences, Islam does not only look at religious sciences but science is generally accepted as part of the treasury of knowledge (Supriatna, 2019).

In other references, the Koran and Al-Sunnah provide direction for humans to thirst for knowledge, and wisdom, and position people with knowledge at the highest level (Hasyim, 2013). From these two statements, it can be understood that Islam and science complement each other, are related, and cannot be separated. In other terms, according to Islamic writers, as instructional commands and development, exploring various scientific disciplines as proof of Islamic commands which are transcendental (divine) in nature (Nurhuda, 2022a).

With the openness of Islam to various fields of scientific discipline continuously from time to time by students of science, it has spread to all corners of the world. Therefore, based on historical facts, thanks to the study of various sciences, Islam found its heyday in the past in the period called the Golden Age of Islam (Nurhuda, 2023b). The Golden Age of Islam is a term for a condition where people in that era utilized their intellectual and mental abilities to develop knowledge as widely as possible to produce various kinds of works that were useful for many people, starting in historical records during the Abbasid era with the main mover being the Caliph. Harun Ar-Rasyid and his son Al-Maksum made Islam achieve its glory thanks to the development of science (Nurtanti & Wulandari, 2023).

From West to East, the Islamic world in the past was glorious and radiant, as Nadeem Aslam's novel reveals the glory of Islamic civilization due to the factor of the development of knowledge, namely libraries as laboratories of knowledge (Ahmed, 2021). One of the agents in the massive and widespread development of science among many figures in the history of human civilization was Ibnu Rushd. Ibnu Rushd, in his position as a Muslim intellectual, was an expert in the fields of philosophy, jurisprudence, medicine, and law (Abror, 2021). At the level of thought, he was very inspired by the thoughts of Aristotle so he followed in his footsteps in his efforts to develop science (Bunyamin, 2011).

In the current context, Ibn Rushd's thoughts are very meaningful and are very applicable to various life activities when viewed from the scientific point of view of fiqh, he classifies methods in the realm of philosophical thought into two types, namely concept (tasawwur) and verification (tasdiq) which Which of the two divisions is added that humans consist of the thinking groups ahl al-khitab, ahl al-jadal, ahl al-burhan (Madani, 2017).

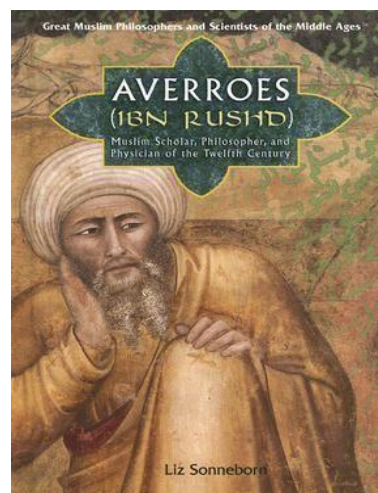
Another contribution in the current contemporary era is that the results of his ideas can bridge as a solution between the long-standing conflict between the thoughts of Al-Gazali, Al-Farabi, and Ibn Sina by confirming that the science of philosophy is not a heresy but has the potential for further scientific development (Fawait, 2019). Based on the background of the importance of developing science and knowledge as well as Ibnu Rushd's position as a Muslim scientist who contributed to the progress of Islam in various scientific fields.

RESEARCH METHODS

The method used in this research is qualitative with a library study approach which means collecting various relevant sources in the form of ebooks, journals, books, articles, websites, or other things from primary and secondary sources (Nurhuda, 2021). Data collection uses documentation techniques. Then, after the data is collected, analysis is carried out in the discussion section. Then it is presented descriptively by reducing it and then concluded with a full sense of responsibility (Nurhuda, 2023a).

RESULT AND DISCUSSION

Ibn Rushd and his Nasab



Figures & Tables: *Biography of Ibn Rushd* (Rosenthal, 2023)

Full name	Abū al-Walīd Muḥammad ibn Aḥmad ibn Muḥammad ibn Rushd
Birth	Cordoba, Spain 1126
Died	1198, Marrakech , Almohad empire [now in Morocco] (aged 72)
Several Other Names	Averroës or Avén Ruiz or Averrhoes
Scientific Expertise	Philosopher, Physician, Medicine, Scholar

Ibn Rushd was a great Muslim scientist who was very influential in his contribution to the progress of world human civilization. Coming from a devout (religious) family who was educated with various kinds of science and knowledge between religion and general science (Nurhuda & Putri, 2023). He studied various scientific fields from teachers who were experts in their fields, including the field of medicine he studied with Ibn Jurrayul, the palace doctor and philosopher from Abu Ja'far ibn Harun Al-Tarjali, and in the field of astronomy, he also studied with Abu Ishaq ibn Wadi (Forcada, 2007).

From various studies he has received from teachers who are experts in their fields, it is not surprising that he is known as a person who is competent in the fields of philosophical thought, Islamic law, mathematics, astronomy, geography, and medicine. (Rahman et al., 2021).

His expertise in various fields of science did not just come naturally if we look at the family line, his expertise is because his predecessors, including his grandfather, Al-Hafid, were a Qadi (Supreme Judge) in Cordoba whose work was written by him, namely Al-Mugad Dimat Al-

Mumahhidat is a book in the field of Maliki jurisprudence, even so, Abu Al-Qasim Ahmad's father was also a Qadi (Tbakhi & Amr, 2008). On the other hand, he was also the compiler and initiator of a treatise on religious law and philosophy (Fashl al-Makal), coined a method for examining the proof of religious doctrines (Kasyf al-Manahij) and confusion in thinking/Tahafut al-Tahafut(Hussain, 2023).

Traces of Ibn Rushd's Achievements in Various Works for the World

In the field of harmonization between philosophy and religion, Ibnu Rushd compiled the book Fashl al-Maqal as his work in the realm of thought integrated with religion. In the book there are questions initiated by him, among others(Susanti et al., 2023):

1. Philosophy according to Shari'a is a necessity;
2. Inwardly and outwardly and the necessity of performing taqwil;
3. *Qawaidul Ta'wil*;
4. The relationship between reason and the dimension of revelation.

(Baihaqi, 2019).

His expertise in various fields was due to his love of books, so in historical records, he never missed reading or writing activities throughout his life(Murjazin, Nurhuda, & Aziz, 2023). Therefore he has written more than 20,000 pages and among them 20 books on medicine. In more detail, his works are:

1. *Tahafut At-Tahafut*(Confusion of Confusion) dialogue between Ibn Rushd and the claims of Imam Ghazali in the book Tahafut Al-Falasifah;
2. *Talkist Buku Al-Jadal*(Middle Commentary on Aristotle's Topics);
3. *Fasl al-Maqal Fi Ma Bayn Al-Sharia wa Al-Hukma Min Al-Ittisal*(Faith and Logic);
4. *Al-Kashf'an Manahij Al-'Adla fi 'Aqaid Al-Mila*(Clarifying The System of Evidence in The Beliefs of Nation [Muslim]);
5. *Al-Da'ruri fi Isul al-Fiqh*: a Summary of Al-Ghazali's Mustafa;
6. *Bidayat Al-Mujtahid wa Nihayat al-Muqtawid: a Textbook of Maliki Doctrine in a Comparative Framework*;
7. *Al-Bayan wa'l-Tawil wa'l-Shar wal-Tawjih wa'l Ta'lil fi Masail al-Mustakhraya*: a Long and Detailed Commentary Based on The Mustakhraya of Muammad al-'Utbi al-Qurtubi;
8. *Kulliyat Fi At-Tibb*(General Medicine especially a Commentary on The Canon of Medicine of Ibn Sina);
9. *Maqala fi Tiryaq*.

(Faturohman, 2016; Tbakhi & Amr, 2008).

In more detail, Ibn's other works that can be enjoyed as inspiration for the development of knowledge are as follows:

1. In the field of Logic he divides several ideas, namely Categories (almaqûlât), Hermeneutics (al-Ibârah), Prior Analytics (al-qiyâs), Posterior Analytics (al-burhân), Topics (al-Jabal), Sofistika (al-mughallithah), Rhetoric (al-khithâbah), and Poetry (al-syî r);
2. The field of Physics includes Talkhîsh Kitâb al-Thabî'î li Aristhûthâlis (Aristotle's Description of Physics), Syarh Kitâb al-Samâ' wa al-Alam li Aristhûthâlis (Aristotle's Description of the Heavens and the Universe) and Talkhîsh Kitâb al-Kaun wa al- Fasâd li Aristhûthâlis (Description of Existence and Corruption according to Aristotle), Syarh Kitâb al-Hayawân li Aristhûthâlis (Description of Animals by Aristotle), Syarh Kitâb al-Istiqsât li Jâlnûs (Explanation of the book Istishad by Galen), Mukhtashar al-Majasthî (Description of the Almagest Porphiry) and Talkhîsh Kitâb al-Qawiy al-Thabî'î li Jâlnûs (Description of Galen's Natural Potential);

3. The field of Metaphysics, namely Syarh Kitâb Mâ Ba`d al-Thab`ah li Aristhûthâlîs (Description of Aristotle's Metaphysics), Maqâlah fî `Ilm al-Nafs (Science of the Soul), Syarh Kitâb al-Nafs li Aristhû (Description of the Soul by Aristotle), Maqâlah fî al- `Aql (Concerning Intellect), Maqâlah fî Ittishâl al-Aql al-Mufâriq bi al-Insân (Relationship of Separate Intellect with Humans), Syarh Maqâlah al-Iskandar fî alAql (Description of Alexander's Concept of Intellect Aphrodisias), Mas'alah fî al-Zamân (The Question of Time) and Talkhîsh al-Ilâhiyât li Niqulaus (Description of the Divinity of Nicolaus);
4. The field of Theology includes Kitâb al-Kasyf an Manâhij al-Adillah fî Aqâid al-Millah (Methods of Proof in Religious Theology), Kitâb Fashl al-Maqâl fîmâ bain al-Hikmah wa al-Syarî`ah min al-Ittishâl (Bringing Together Philosophy and Syareat) and Tahâfut al-Tahâfut (Confusion of Tahafut al-Ghazali's Books);
5. In the field of Law, he also wrote works including Bidâyah al-Mujtahid wa Nihâyah al-Muqtashid (Beginnings of Mujtahid and Peak of Muqtashid) and Mukhtashar Kitâb al-Mustasfâ li al-Ghazâlî (Summary of Mustashfa al-Ghazali);
6. The field of Astronomy is Talkhîsh al-Atsâr al-Alawiyah li Aristhûthâlîs (Aristotle's Description of Meteorology), Maqâlah fî Jirm al-Samâwî (Heavenly Bodies) and Maqâlah fî Harakah al-Falak (Celestial Motion) (Fatimah, 2020).

Ibn Rushd's Main Thoughts in Various Fields

Ibn Rushd's thinking tends to have a more philosophical pattern and he then develops his thoughts in the fields of philosophy, health, animal science, cosmology, theology, comparative jurisprudence, and others like that.(Murjazin, Nurhuda, Susanti, et al., 2023). With a philosophical nuance, his ideas focus on thinking that is full of rationality so that it is in line with the scientific framework of European society that it serves as their inspiration in the era of the rise of science up to the modern era today (Halim, 2016).

He also expressed his other thoughts in the Book Fasl al-Maqal fi Ma Baina al-Hikmah wa al-Syari'ah Min al-Ittisal where the main points of his thoughts in the book include that he attempted to reconcile philosophy and Shari'a, takwil as a way middle to bring together the two (ed: philosophy & Shari'a), and the main issues which are the root of the conflict between philosophers and anti-philosophers where these issues relate to natural justice, God's knowledge of particular things and the resurrection of humans after dead(Afif, 2019).

In the field of politics, Ibnu Rushd offered the idea of the concept of democracy as a solution, so far politics has tended to be doctrine rather than philosophy. The concept of democracy that he promotes contains the concept of popular sovereignty (al-Siyadah) with the principles of freedom/independence (al-Hurriyah), equality (al-Musawah), and diversity (Fauzan, 2015).

Rationalism also became a study of Ibnu Rushd's discussion, where the characteristics of rationalism in Islamic thought reject the fatalism of beliefs and thoughts, integrate revelation (religion) with reason (philosophy), prioritize the performance of reason (takwil) in solving various problems, and believe in the eternity of universal reason (Kholis, 2017).

In more detail the book Averroism: Dimensions of Ibn Rushd's Thought by Aminullah Elhady(2018)describes Ibn Rushd's thoughts in several scientific fields as follows:

1. Ibn Ruysd's Thoughts in the Field of Medicine: Ibnu Rushd studied medicine from Teachers Abu Marwan Ibn Juraiwil al-Balansi and Abu Ja'far Ibn Harun al-Tarajjali seriously, which is illustrated through his book Kulliyyat which discusses all kinds of diseases. In the field of medicine, he explained how someone involved in this field must be able to recognize the anatomy of the human body, recognizing the parts of the human body to maintain health and prevent disease, and a doctor must know the signs of health and the signs of illness. In the next phase, Ibnu Rushd divided the

field of medical science into seven branches, including the body parts and the senses; health, level of health, and problems; disease, its types, and forms; signs of health and signs of illness; food nutrition and medicine; how to maintain health; and how to get rid of disease.

2. Ibn Rushd's Thoughts in the Field of Theology: The main points of his thoughts in the field of theology can be illustrated through his book *Manahij al-Adilah* which is divided into several chapters, including the first chapter discussing the theme of proving the existence of Allah with his arguments *dalil al-Inayah* (help argument) and *dalil al-Ikhtira'* (discovery argument). The second article relates to the oneness of Allah, the third article concerns the attributes of Allah, and the fourth article concerns *tanzih*, namely the statement that Allah is protected from the elements of *tajsim* (having body parts) and *tasybih* (likeness to creatures), and the fifth article concerns the deeds of Allah.
3. Ibn Rushd's Thoughts in the Field of Philosophy and Logic: His philosophical arguments were inspired by Aristotle so he stated that philosophy is attention to things that are in harmony with the spirit, therefore philosophers explore the basis of the spirit by seeking knowledge about all existence with reason rather than relying on it. just in words. And in his philosophical history, he was also a harsh critic of Al-Gazali who tended to be anti-philosophy with several rationalizations that philosophy was in line with the Shari'a.

Ibn Rushd's Thoughts and Contributions to the World of Islamic Education

Ibn Rushd's thoughts in the field of education have never actually been specifically formulated, but from his works thoughts can be constructed that contain educational elements to be explored more deeply. Efforts to trace thoughts that tend to have educational content from his thoughts began with him classifying science into two, namely theoretical science (*nadhari*) and practical science (*amali*).

This classification, viewed from an educational perspective, really influences the cognitive level of students where the two are interrelated and used (Nurhuda, 2022b). Next, according to Ibnu Rushd, the purpose of education is what is desired by the Shari'a, namely providing guidance for human life in carrying out correct actions, the results of human reason (*ratio*) should lead him to actions that are not by norms and morals to achieve world happiness and hereafter (Putri et al., 2023).

Ibnu Rushd's thoughts, which have other educational content, produce methods of human thinking in three categories, including *khitobiyah* (rhetorical argumentation), *jadaliyah* (dialectical argumentation), and *burhaniyah* or meaning deep analogies (Hania & Suteja, 2021).

Another spark of Ibn Rushd's thought was his effort to harmonize philosophy and religion, which, if drawn from the current context, has made many real efforts not to separate general lessons from religious lessons (Islamization of Science), and Islamic educational institutions that combine with the concept of general schooling (Wahid et al., 2018).

The inspiration for Ibnu Rushd's thought came from the Greek philosopher, namely Aristotle, whose pattern of thinking was that knowledge was obtained from rationalization so that the implications for the field of education were learning based on research, reasoning, and religion (Princess, 2020). Research-based learning is reduced to learning models such as PJBL (Project Based Learning), PBL (Problem-Based Learning), *Amtsals*, and so on.

In other sources, it is stated that Ibn Rushd's thoughts are conditions and are evident from philosophy, so these philosophical thoughts have implications for the field of education, including creating a culture of literacy and scientific dialogue; an open and productive attitude in producing work, knowledge and ideas; critical and systematic use of reason; as well as providing understanding to integrate science with the religious values of Muslim scientists in the past (Dianna, 2020).

Another contribution of Ibn Rusyd's thoughts to the world of Islamic Education is the results of his thoughts, especially in terms of philosophy, which has an impact on the division of levels of understanding of individual students, varying according to their development (Amaliano, 2022).

CONCLUSION

From the extensive study written in this research, it can be seen that Ibn Rusyd was a Muslim intellectual figure who was not only an expert in one field but several fields such as philosophy, astronomy, jurisprudence, mathematics, medicine, and others. Coming from a family whose love of science and knowledge led him to embark on a scientific journey with teachers who are experts in their fields. His thoughts were very inspired by Aristotle, who was rich in rationality, so his thoughts were inseparable from rationality. From the results of his thoughts, he poured them into various works, which according to historical records were no less successful in producing 20 book titles, and other sources state 78 book titles. Some of his major works include *Tahafut At-Tahafut* (Confusion of Confusion), a dialogue between Ibn Rusyd and the claims of Imam Gazali in the book *Tahafut Al-Falasifah*; *Talkis Buku Al-Jadal* (Middle Commentary on Aristototle's Topics); *Fasl al-Maqal Fi Ma Bayn Al-Sharia wa Al-Hukma Min Al-Ittisal* (Faith and Logic); *Al-Kashf'an Manahij Al-'Adla fi 'Aqaid Al-Mila* (Clarifying The System of Evidence in The Beliefs of the Nation [Muslim]); *Al-Da'ruri fi Isul al-Fiqh: a Summary of Al-Ghazali's Mustasfa*; *Bidayat Al-Mujatahid wa Nihayat al-Muqtawid: a Textbook of Maliki Doctrine in a Comparative Framework*; *Al-Bayan wa'l-Tawil wa'l-Shar wal'-Tawjih wa'l Ta'lil fi Masail al-Mustakhraja: a Long and Detailed Commentary Based on The Mustakhraja of Muammad al-'Utbi al-Qurtubi*; *Kulliyat Fi At-Tibb* (General Medicine especially a Commentary on The Canon of Medicine of Ibn Sina); and *Maqala fi Tiryaq*.

Meanwhile, his thoughts that contributed to the field of education included that there was no need to separate religious knowledge from general science, as was his real effort to unite philosophy with Shari'a (religion). Then, another of his thoughts that are valuable for the world of Islamic education is the classification of students' level of understanding according to their development, and finally, the fruits of his thoughts also gave birth to several methods and models in learning, including the *jadal*, *khitobi*, and *burhani* learning methods. In the model aspect of the emergence of reasoning-based learning such as *PJBL*, *PBL*, *demonstrations*, and so on.

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