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Revisiting Ibn Rushd's Demonstrative Philosophy: Bridging Classical Thought and Scientific Integration in Contemporary Islamic Higher Education

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Abstract

This article aims to examine the thoughts of Ibn Rushd, particularly regarding the concept of the relationship between Sharia (religion) and Hikmah (philosophy) through the principle of double truth, and to explore its potential as a philosophical foundation for the development of integrative knowledge in Islamic Religious Higher Education (PTKI). This study also seeks to address the stigma that views Ibn Rushd as being in opposition to Islamic orthodoxy as upheld by al-Ghazali. By employing a qualitative approach through content analysis of Ibn Rushd's major works on demonstrative philosophy (*burbani* reasoning), this research explores the relevance of his thought in integrating religious and general sciences within PTKI. A contextual analysis is conducted to understand the challenges and opportunities for applying his philosophy in Indonesia, where it has received relatively little attention compared to the Western world. The findings indicate that Ibn Rushd's demonstrative philosophy, which emphasizes demonstrative logic and empirical observation, offers a robust methodological framework to support the integration of knowledge within PTKI. The *burbani* approach can serve as an epistemological foundation that bridges the dichotomy between religious and general sciences while contributing to the development of a holistic curriculum. This study provides a theoretical contribution by reaffirming the relevance of Ibn Rushd's thought in shaping a rational and empirical paradigm of Islamic higher education. Additionally, it opens a space for discussion on the role of Islamic philosophy in addressing the challenges of religious education in the modern era.

Keywords: *Ibn Rushd, Sharia, Hikmah, Double Truth, Demonstrative Philosophy.*

Introduction

The academic debate on the integration of science and Islamic teachings has become a central theme in Islamic higher education, particularly in State Islamic Religious Universities

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(PTKIN).¹ This discourse traces its roots to the intellectual endeavors of classical Muslim scholars such as al-Farabi, Ibn Sina, and al-Ghazali, who sought to reconcile revelation with reason and Sharia with philosophy.² In the modern context, Fazlur Rahman revitalized this discussion through his “double movement” concept, a hermeneutical approach that connects revelation with contemporary realities.³ Seyyed Hossein Nasr developed a traditionalist perspective that emphasizes the harmony of Islamic metaphysics in understanding knowledge, while Ismail Raji al-Faruqi and Syed Muhammad Naquib al-Attas introduced the concept of the Islamization of knowledge.⁴ In Indonesia, Kuntowijoyo proposed prophetic social science, an approach that integrates scientific inquiry with prophetic values.⁵

Amin Abdullah, through the paradigm of “integration-interconnection”, offers a systemic approach to bridging the dichotomy between religious sciences and general sciences, which has since become an inspiration for State Islamic Religious Universities (PTKIN).⁶ Azyumardi Azra emphasizes the importance of establishing Islam as the foundation of a knowledge-based civilization,⁷ while Alparslan Açıkgönç highlights the need for a robust Islamic epistemology to support this integration process.⁸ Osman Bakar proposes a historical approach to studying the intellectual heritage of classical Islamic scholarship to maintain the relevance of knowledge integration in the modern era.⁹ However, this discourse has yet to establish a fully developed philosophical foundation to address the challenges faced by Islamic higher education in Indonesia.

In this debate, the thought of Ibn Rushd has not yet received adequate attention. Yet, he was one of the classical Muslim philosophers who consistently harmonized Sharia with wisdom through demonstrative philosophy or *burbani* reasoning.¹⁰ His ideas positioned religion and philosophy as two complementary paths to understanding truth.¹¹ Ibn Rushd asserted that Sharia

¹ M. Amin Abdullah, “Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science,” *Al-Jami’ah: Journal of Islamic Studies* 52, no. 1 (8 Juni 2014): 175–203, <https://doi.org/10.14421/ajis.2014.521.175-203>.

² Süleyman Oktar, “Islam and Science: Integration of Religion and Science to Build a Second Islamic Golden Age,” *Katre Uluslararası İnsan Araştırmaları Dergisi*, no. 12 (23 Desember 2021): 3–25, <https://doi.org/10.53427/katre.1012996>; W. Mohd Azam Mohd Amin, “A Preliminary Analysis of The Classical Views of the Concept of Integration of Knowledge,” *Revelation and Science* 4, no. 2 (31 Desember 2014), <https://doi.org/10.31436/revival.v4i2.140>.

³ Yusef Waghid dan Nuraan Davids, “Fazlur Rahman, Islamic Philosophy of Education and the Islamisation of Knowledge,” dalam *International Handbook of Philosophy of Education*, ed. oleh Paul Smeyers (Cham: Springer International Publishing, 2018), 361–71, https://doi.org/10.1007/978-3-319-72761-5_30.

⁴ Muhammad Fahmi, Achmad Khudori Soleh, dan Lia Cahyati, “The Concept of Religion-Science Integration: A Comparative Study of Naquib Al-Attas and Nidhal Guessoum,” *DINIKA: Academic Journal of Islamic Studies* 9, no. 2 (7 Desember 2024): 151–74, <https://doi.org/10.22515/dinika.v9i2.8555>.

⁵ Media Zainul Bahri, “Expressing Political and Religious Identity: Religion-Science Relations in Indonesian Muslim Thinkers 1970-2014,” *Al-Jami’ah: Journal of Islamic Studies* 56, no. 1 (14 Juni 2018): 155–86, <https://doi.org/10.14421/ajis.2018.561.155-186>.

⁶ Muhammad Amin Abdullah, “The Intersubjective Type of Religiosity: Theoretical Framework and Methodological Construction for Developing Human Sciences in a Progressive Muslim Perspective,” *Al-Jami’ah: Journal of Islamic Studies* 58, no. 1 (20 Juni 2020): 63–102, <https://doi.org/10.14421/ajis.2020.581.63-102>.

⁷ Charlene Tan, “Reforms in Islamic Education,” 2014, 1–264.

⁸ Alparslan Açıkgönç, “Challenges and new trends in higher education,” dalam *Higher Education in the Twenty-First Century* (CRC Press, 2008).

⁹ Bakar Osman, “Islamic Science, Modern Science, and Post-Modernity Towards a New Synthesis Through a Tawhidic Epistemology,” *Revelation and Science* 1, no. 03 (29 Desember 2011), <https://doi.org/10.31436/revival.v1i03.36>.

¹⁰ Iysa A. Bello, *The Medieval Islamic Controversy Between Philosophy and Orthodoxy: Ijmā‘ and Ta’wil in the Conflict Between Al-Ghazālī and Ibn Rushd* (BRILL, 1989).

¹¹ Ibn Rushd, *Ibn Rushd’s Metaphysics: A Translation with Introduction of Ibn Rushd’s Commentary on Aristotle’s Metaphysics, Book Lam*, by Ch. Genequand (BRILL, 2021).

teaches normative truth, while philosophy explains truth through rational-empirical methods.¹² This perspective offers a critical framework that can be utilized to formulate a logical and applicable model of knowledge integration.

Ibn Rushd's *burhani* reasoning paradigm holds significant relevance for State Islamic Religious Universities (PTKIN), which face the challenge of the dichotomy between religious sciences and general sciences.¹³ In this context, his philosophy can serve as a foundational framework to bridge the two fields. Ibn Rushd viewed reason as a crucial tool for understanding revelation, asserting that there is no contradiction between religion and science; rather, they can work together to attain comprehensive truth.¹⁴ Within this paradigm, religious sciences serve as a moral and spiritual guide, while general sciences function as instruments for understanding and managing the world.¹⁵

Unfortunately, the exploration of Ibn Rushd's contributions to developing a paradigm of knowledge integration remains limited in Indonesia. State Islamic Religious Universities (PTKIN) tend to focus more on contemporary approaches, such as the ideas of Fazlur Rahman, Muhammad Iqbal, or Seyyed Hossein Nasr, without fully exploring the foundation of classical Islamic rationality offered by Ibn Rushd.¹⁶ A study conducted by Taufik Alamin et al. found a significant gap in understanding among students, non-teaching academic staff, and lecturers regarding the ideas and implementation of Islam and science integration. Despite the faculty's efforts to internalize this paradigm for seven years through the Islam and Science course, a substantial disparity in comprehension persists within the academic community.¹⁷ Additionally, research by Fauzi et al. highlights that a paradigmatic analysis of State Islamic Universities in Yogyakarta, Malang, and Jakarta provides valuable insights for the development of knowledge integration at UIN Prof. KH Saifuddin Zuhri.¹⁸ These three institutions have served as models in implementing the concept of knowledge integration, each with its own approach. UIN Prof. KH Saifuddin Zuhri can leverage the experiences of these institutions to develop an integration approach suited to its specific needs and local context. The consensus among the academic community further signifies the presence of important social capital for the successful implementation of knowledge integration.

Therefore, as Alparslan Açıkgönç has stated, research aimed at establishing a concrete paradigm for the integration of Islam and science in State Islamic Higher Education Institutions (PTKI) has become increasingly urgent. The development of modern Islamic epistemology

¹² Isra Yazicioglu, "Redefining the Miraculous: al-Ghazālī, Ibn Rushd and Said Nursi on Qur'anic Miracle Stories," *Journal of Qur'anic Studies* 13, no. 2 (1 Oktober 2011): 86–108, <https://doi.org/10.3366/jqs.2011.0021>.

¹³ Achmad Khudori Soleh, *Epistemologi Islam: Integrasi Agama, Filsafat, Dan Sains Dalam Perspektif Al-Farabi Dan Ibnu Rusyd* (Depok, Sleman, Yogyakarta: Ar-Ruzz Media, 2018).

¹⁴ Abu al-Walid Ibn al-Qurtuby dan Muhammad Ibnu Rusyd, "Fasl al-Maqal Fi Ma Bain Al Hikmah wa al-Syari'ah min al-Ittisal" (Kairo: Dar al-Ma'arif, tt, t.t.).

¹⁵ Ibnu Rusyd, "Falsafah Ibnu Rusyd: Fasl al-maqal wa al-Kasyfu" (Kairo: Maktabah al-Mahmudah al-Tijariah, 1968).

¹⁶ Niki Sutoyib dan Achmad Khudori Soleh, "Epistemologi Burhani Al-Ghazali Dan Ibnu Rusyd : Studi Komparasi," *Refleksi Jurnal Filsafat Dan Pemikiran Islam* 23, no. 2 (2023): 288–309, <https://doi.org/10.14421/ref.v23i2.5118>.

¹⁷ Taufik Alamin dkk., "Reception of the Integration of Islam and Science: A Case Study at Islamic Institute of Kediri," *Tribakti: Jurnal Pemikiran Keislaman* 35, no. 1 (22 Februari 2024): 57–78, <https://doi.org/10.33367/tribakti.v35i1.5015>.

¹⁸ Asef Umar Fakhruddin Fauzi, "Scientific Integration At Islamic Higher Education In Indonesia," *Journal of Positive School Psychology* 6, no. 8 (23 Agustus 2022): 5960–76.

requires a strong foundation rooted in the thought of classical philosophers, including Ibn Rushd.¹⁹ His *burbani* approach offers a logical and rational method for reconciling Sharia and wisdom, which could serve as a solution for advancing the paradigm of knowledge integration in PTKI.²⁰ Moreover, Ibn Rushd's contributions to harmonizing religion and philosophy provide a critical reflection for addressing the persistent dichotomy of knowledge, which remains an obstacle in the Islamic education system in Indonesia.

Therefore, this study aims to reassert the relevance of Ibn Rushd's thought, particularly his *burbani* reasoning approach, as a solution to overcoming the persistent dichotomy of knowledge in Indonesia's Islamic education system. By harmonizing religion and philosophy, Ibn Rushd's ideas offer a framework for developing a more rational, holistic, and applicable paradigm of knowledge integration. This article is expected to strengthen the vision of State Islamic Religious Universities (PTKIN) in fostering a generation of Muslim intellectuals who excel not only academically but also in multidimensional thinking and action.

Method

This study employs a qualitative descriptive method with a library research approach.²¹ This approach is chosen for its ability to explore and analyze specific phenomena through a review of relevant literature.²² The research collects data from various sources, including official documents such as laws, government regulations, and fatwas; 20 key reference books, encompassing both classical and contemporary works related to the research theme; 33 reputable scholarly articles from Scopus- and Sinta-indexed journals; and five monumental works by Ibn Rushd: *Fashl al-Maqal wa Taqrir ma bayn al-Hikmah wa al-Shari'ah min al-Ittisal*, *Tahafut al-Tahafut*, *Bidayat al-Mujtabid wa Nihayat al-Muqtasid*, *Kitab al-Kulliyat fi al-Tibb*, and *Manahij al-Adillah fi Aqaid al-Millah*.²³ These sources serve as the foundation for a rigorous scientific understanding of the phenomenon under investigation. Given the research theme, Ibn Rushd's *Fashl al-Maqal wa Taqrir ma bayn al-Hikmah wa al-Shari'ah min al-Ittisal* is the primary reference. Once the data is collected, it is classified and analyzed through an interpretative process to derive meaning in relation to the research objectives. The data is then examined against various relevant literature and theories in its presentation.²⁴ Finally, the researcher assesses the validity of the data, with the conclusion serving as a response to the research questions posed.²⁵

¹⁹ Alparslan Açıkgönç, "Inculcating Creativity and Innovation: A Plan of Action for Muslim Educational Systems," *TAFHIM: IKIM Journal of Islam and the Contemporary World* 4 (2011), <https://doi.org/10.56389/tafhim.vol4no1.1>.

²⁰ Alparslan Açıkgönç dkk., "Islam and Science," *Islamic Studies* 39, no. 4 (2000): 517.

²¹ A.I.m. Cavaye, "Case Study Research: A Multi-Faceted Research Approach for IS," *Information Systems Journal* 6, no. 3 (1996): 227–42, <https://doi.org/10.1111/j.1365-2575.1996.tb00015.x>.

²² John W. Creswell dkk., "Qualitative Research Designs: Selection and Implementation," *The Counseling Psychologist* 35, no. 2 (1 Maret 2007): 236–64, <https://doi.org/10.1177/0011000006287390>.

²³ Lynn Silipigni Connaway dan Marie L. Radford, *Research Methods in Library and Information Science* (Bloomsbury Publishing USA, 2021).

²⁴ Patrick Ngulube, "Mapping mixed methods research in library and information science journals in Sub-Saharan Africa 2004–2008," *The International Information & Library Review* 42, no. 4 (1 Desember 2010): 252–61, <https://doi.org/10.1016/j.iilr.2010.10.005>.

²⁵ Jo Anne Ollerenshaw dan John W. Creswell, "Narrative Research: A Comparison of Two Restorying Data Analysis Approaches," *Qualitative Inquiry* 8, no. 3 (1 Juni 2002): 329–47, <https://doi.org/10.1177/10778004008003008>.

Result and Discussion

The State of Integration Between Islamic Knowledge and Science in Indonesian

The integration of knowledge project in Indonesia's State Islamic Higher Education Institutions (PTKIN) has given rise to various concepts and slogans that attempt to unify Islamic knowledge with modern sciences.²⁶ Some of the most well-known slogans, such as *the tree of knowledge*, *integration-interconnection of the spider web*, *revelation guiding knowledge*, *twin towers*, *the ark of knowledge*, and *an-nahl (the spider's web)*, reflect efforts to bridge Islamic values with scientific advancements.²⁷ Each of these models presents a distinct philosophical approach, yet they share a common goal: positioning knowledge as a path to wisdom, grounded in divine revelation.²⁸ For instance, the *revelation guiding knowledge* approach places the Qur'anic revelation as the primary guide in understanding and developing worldly sciences.²⁹ Meanwhile, other models, such as the *tree of knowledge*, the *spider web*, or the *twin towers*, depict the relationship between disciplines as an interconnected network or a holistic unity moving toward a shared objective.³⁰ However, these concepts often remain at the level of ideas, lacking concrete translation into practical academic implementation.³¹



Figure 1. the tree of knowledge philosophy

²⁶ Moch Iqbal dan Adisel Adisel, "Epistemology of Islamic Science: A Searching for Ideal Form and Format of Scientific Design for Islamic Higher Education in Indonesia," *Madania: Jurnal Kajian Keislaman* 25, no. 1 (2021): 101–12, <https://doi.org/10.29300/madania.v25i1.4426>.

²⁷ Suprapto Suprapto dan Sumarni Sumarni, "Implementasi Integrasi Ilmu Di PTKI: Integrasi Dalam Tridarma Perguruan Tinggi," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 20, no. 2 (14 Oktober 2022): 119–32, <https://doi.org/10.32729/edukasi.v20i2.1246>.

²⁸ Balázs M. Mezei, "The Relevance of Revelation in the Sciences," dalam *Divine Revelation and the Sciences* (Routledge, 2024).

²⁹ Aang Mahyani, Nanat Fatah Natsir, dan Erni Haryanti, "THE CONCEPT OF REVELATION GUIDING SCIENCE AS A SCIENTIFIC PARADIGM UIN SUNAN GUNUNG DJATI BANDUNG," *Ta Dib Jurnal Pendidikan Islam* 10, no. 2 (1 November 2021): 423–30, <https://doi.org/10.29313/tjpi.v10i2.10007>.

³⁰ Munawir Saharuddin dan Tobroni Tobroni, "Model Penelitian Pendidikan Agama Islam Berbasis Integrasi-Interkoneksi: Analisis Pendekatan Pohon Ilmu, Jaring Laba-Laba, Dan Twin Tower," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 1, no. 4 (14 November 2024): 169–82, <https://doi.org/10.61132/karakter.v1i4.203>.

³¹ Mohd Amin Wan Mohd Azam, "The Concept of Acquired Knowledge ('ilm al-Husuli); Its Reformation in The Discourse of Muslim Scholars," *Revelation and Science* 1, no. 03 (29 Desember 2011), <https://doi.org/10.31436/revival.v1i03.39>.



Figure 2. the integration-interconnection of the spider web

Currently, there are 58 State Islamic Higher Education Institutions (PTKIN) spread across various regions in Indonesia, consisting of 31 State Islamic Universities (UIN), 24 State Islamic Institutes (IAIN), and 5 State Islamic Colleges (STAIN).³² These institutions not only serve as centers for Islamic teaching but also as platforms for developing concepts of integrating Islamic knowledge with modern science. Most of these institutions have initiated ideas related to the integration of Islam and science through curriculum reforms, the establishment of interdisciplinary study programs, and the production of academic works.³³ However, the implementation and depth of these integration concepts vary among the PTKIN.³⁴

Historically, the formal introduction of Islam and science integration ideas began in the late 1990s, particularly with the transformation of IAIN into UIN. This process started with efforts by prominent IAINs such as IAIN Syarif Hidayatullah Jakarta and IAIN Sunan Kalijaga Yogyakarta, which transitioned into State Islamic Universities (UIN). UIN Sunan Kalijaga introduced the concept of *Integration-Interconnection*. The culmination of this initiative was marked by the issuance of Presidential Regulation No. 50 of 2004, which officially sanctioned the conversion of several IAINs into UINs.³⁵ This transformation provided an institutional foundation for integrating Islamic studies with modern sciences more systematically.

The long history of this integration can be traced back to the early development of Islam in Indonesia when Islamic teachings began to intersect with local intellectual traditions. However, the formal idea of knowledge integration only gained significant momentum during the transformation of State Islamic Institutes (IAIN) into State Islamic Universities (UIN), marking a major reform in Islamic education in Indonesia.³⁶ In its implementation, the integration project has faced various challenges. At the levels of faculty development, study programs, and curriculum

³² Kemenag, "Penerimaan Mahasiswa Baru di 58 PTKIN Dibuka Serentak, Ini Jadwalnya," <https://kemenag.go.id>, diakses 18 Desember 2024, <https://kemenag.go.id/pers-rilis/penerimaan-mahasiswa-baru-di-58-ptkin-dibuka-serentak-ini-jadwalnya-NwzDq>.

³³ Muhammad Zainal Abidin, Muhamad Sabirin, dan Muhammad Taufik, "The Dynamics Of Thought And Policy Of Classification Of Sciences In Indonesian Islamic Religious Colleges," *Khazanah: Jurnal Studi Islam Dan Humaniora* 20, no. 2 (31 Desember 2022): 207–28, <https://doi.org/10.18592/khazanah.v20i2.4765>.

³⁴ Abu Darda, "Integrasi Ilmu Dan Agama: Perkembangan Konseptual Di Indonesia," *At-Ta'dib* 10, no. 1 (2015), <https://doi.org/10.21111/at-tadib.v10i1.323>.

³⁵ Mohammad Muslih, "Tren Pengembangan Ilmu Di UIN Sunan Kalijaga Yogyakarta," *Epistémé: Jurnal Pengembangan Ilmu Keislaman* 12, no. 1 (3 Juni 2017): 103–39, <https://doi.org/10.21274/epis.2017.12.1.103-139>.

³⁶ Muhammad In'am Esha, "The Philosophy on Institutional Changes of State Islamic Higher Education (PTKIN) Into University," *ULUL ALBAB Jurnal Studi Islam* 19, no. 1 (25 Juni 2018): 25–43, <https://doi.org/10.18860/ua.v19i1.4801>.

design, there remains a gap between the concept of integration and its execution. The introduced concepts are often abstract and insufficiently connected to real-world applications, preventing full integration into both the learning process and the academic culture of universities.³⁷ A fundamental issue is the lack of influence these concepts have on the academic spirit. Many members of the academic community feel that the integration of knowledge has yet to inspire them in carrying out academic tasks such as teaching, research, and community engagement. As a result, a vibrant academic culture, or academic living, has not yet been optimally established.

Substantively, all State Islamic Universities (UIN) in Indonesia share a common vision in the concept of knowledge integration, aiming to eliminate the dichotomy between religious and secular sciences.³⁸ This reflects UIN's commitment, as part of the State Islamic Higher Education Institutions (PTKIN), to making knowledge integration a guiding principle in academic development. However, the nomenclature used to describe this integration varies among universities. Three UINs use the term *integration-interconnection*, while four others adopt the term *scientific integration*. For instance, UIN Sunan Ampel Surabaya employs the *Twin Tower* concept, illustrating scientific integration as two interconnected and complementary towers representing religious and general sciences. UIN Maulana Malik Ibrahim Malang uses the *Tree of Knowledge* concept, symbolizing the structured organization of knowledge from roots, trunk, to branches, all interconnected and rooted in divine revelation. Meanwhile, UIN Sunan Kalijaga Yogyakarta introduces the *Spider Web of Knowledge* concept, portraying the integration-interconnection of disciplines as a reinforcing academic framework.³⁹

On the other hand, the four UINs that use the term *scientific integration* have also developed diverse models. UIN Sultan Syarif Kasim Riau formulated the *Andromeda Spiral* paradigm, emphasizing the dynamic relationship between divine revelation and modern knowledge. UIN Raden Intan Lampung introduced the *Integrative-Prismatic Ark of Knowledge* model, illustrating the harmony of interrelated scientific elements. UIN Raden Fatah Palembang developed the *Wheel of Knowledge* philosophy, symbolizing the progressive motion of integration in advancing scientific development. UIN KHAS Jember conceptualized the *Spring of Knowledge*, portraying integration as a continuous source of intellectual inspiration and renewal. Meanwhile, UIN Sunan Gunung Djati Bandung adopted the *Revelation Guides Knowledge* philosophy, emphasizing the role of divine revelation in shaping scientific inquiry. As for UIN Syarif Hidayatullah Jakarta, although it does not have a distinct term to define its integration philosophy, it remains fundamentally aligned with the same spirit of scientific integration.⁴⁰ The diversity of terms and concepts reflects the commitment of all State Islamic Universities (UINs) to bridging the divide between religious and secular sciences, even though their approaches and operationalization may vary across institutions. In implementing this concept, UINs in Indonesia can be classified into three tiers based on the level of development and systematic framework of their integration models.⁴¹

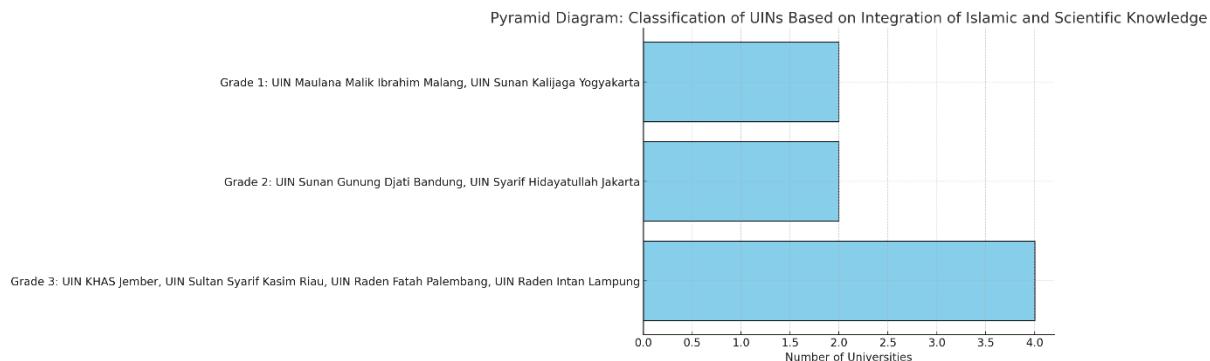
³⁷ Alamin dkk., "Reception of the Integration of Islam and Science."

³⁸ Nur Arifin, "Higher Education Policy Analysis: The Transformation of IAIN to UIN for the Period 2002-2017 in the Ministry of Religious Affairs of the Republic of Indonesia," *Jurnal Pendidikan Islam Indonesia* 5, no. 2 (28 Maret 2021): 153-69, <https://doi.org/10.35316/jpii.v5i2.288>.

³⁹ Saharuddin dan Tobroni, "Model Penelitian Pendidikan Agama Islam Berbasis Integrasi-Interkoneksi."

⁴⁰ Kemenag, "Forum Rektor PTKIN Rilis Buku Model Baru Integrasi Keilmuan," <https://kemenag.go.id>, diakses 19 Desember 2024, <https://kemenag.go.id/nasional/forum-rektor-ptkin-rilis-buku-model-baru-integrasi-keilmuan-7nxew9>.

⁴¹ Nurlena Rifai dkk., "Integrasi keilmuan dalam pengembangan kurikulum di uin se-indonesia: evaluasi penerapan integrasi keilmuan uin dalam kurikulum dan proses pembelajaran," 17 Juni 2016, <https://repository.uinjkt.ac.id/dspace/handle/123456789/31693>.



The first tier is occupied by UIN Maulana Malik Ibrahim Malang and UIN Sunan Kalijaga Yogyakarta. These two universities have systematically formulated the concept of integration, from its philosophical paradigm to its operational implementation in curriculum design and learning processes. UIN Maulana Malik Ibrahim Malang, with its "Tree of Knowledge" concept, has integrated religious and secular sciences within a clear and well-organized structure. Similarly, UIN Sunan Kalijaga Yogyakarta, which adopts the "Web of Knowledge" philosophy, employs an approach that interconnects various disciplines within a mutually reinforcing framework. These integration concepts have been documented in official guidelines, serving as a reference for the academic community at both universities.⁴²

The Second Grade includes UIN Sunan Gunung Djati Bandung and UIN Syarif Hidayatullah Jakarta. These universities have solid ideas on knowledge integration, but their concepts have not yet been operationally formulated. UIN Sunan Gunung Djati Bandung, with its philosophy of *Revelation Guides Knowledge*, has profound thoughts on the relationship between revelation and science, although there is no official guideline book that serves as an operational reference for the academic community. Similarly, UIN Syarif Hidayatullah Jakarta, despite substantively embracing the spirit of knowledge integration, has yet to develop official documents or operational guidelines that can be used to consistently implement this concept in academic activities.⁴³

The Third Grade includes UIN KHAS Jember, UIN Sultan Syarif Kasim Riau, UIN Raden Fatah Palembang, and UIN Raden Intan Lampung. These four universities are still in the early stages of understanding and exploring relevant models of knowledge integration for further development. UIN KHAS Jember, with its *Scientific Spring* concept, and UIN Sultan Syarif Kasim Riau, which adopts the *Andromeda Spiral* paradigm, are currently in the process of conceptual exploration and philosophical formulation. UIN Raden Fatah Palembang, with the *Wheel of Knowledge* philosophy, and UIN Raden Intan Lampung, which employs the *Integrative-Prismatic Ark of Knowledge* model, are also at a similar stage, focusing on formulating their understanding of knowledge integration. In the future, these concepts are expected to be translated into the operationalization of curricula and the development of more concrete learning frameworks.⁴⁴

These grade differences reflect the varying levels of readiness and depth in the approach to knowledge integration at each university. However, they collectively demonstrate a shared commitment to eliminating the dichotomy between religious and modern sciences within the State

⁴² Abdullah, "Religion, Science, and Culture."

⁴³ Rifai dkk., "Integrasi keilmuan dalam pengembangan kurikulum di uin se-indonesia."

⁴⁴ Wismanto, Munzir Hitami, dan Abu Anwar, "Integrasi Islam Dan Sains Dalam Pengembangan Kurikulum Di UIN (Evaluasi Penerapan Integrasi Islam Dan Sains Di UIN Dalam Kurikulum Dan Proses Pembelajaran)," *JURNAL RANDAI* 2, no. 1 (1 Juli 2021): 85–94, <https://doi.org/10.31258/randai.2.1.p.85-94>.

Islamic Religious Higher Education Institutions (PTKIN). The structuring of campuses as a reflection of the spirit of knowledge integration also faces several obstacles. Institutional policies that do not fully support integration and infrastructure misaligned with the values of knowledge integration often pose challenges.⁴⁵ Additionally, cross-disciplinary dialogue, which is at the core of knowledge integration, has not yet been fully optimized. Strong disciplinary silos continue to hinder the collaboration necessary for generating innovation and meaningful contributions.⁴⁶ To ensure the success of the knowledge integration project, a deeper and more strategic approach is required. Strengthening philosophical and epistemological studies is a crucial step to prevent integration concepts from becoming mere rhetoric and instead making them operationally viable. The curriculum must be designed to reflect the spirit of knowledge integration by incorporating various interdisciplinary perspectives and addressing the practical needs of society.

The academic culture must also be directed toward reflecting the values of integration. Through training, seminars, and activities that encourage collaboration, the spirit of knowledge integration can be instilled within the academic community. Additionally, regular evaluations of the implementation of this concept are necessary to ensure that knowledge integration does not remain merely a symbolic discourse but instead brings about significant changes in the academic world. With these efforts, State Islamic Religious Higher Education Institutions (PTKIN) have the potential to establish the integration of Islamic knowledge and science as a fundamental pillar in building a scholarly civilization grounded in Islamic values while remaining relevant to contemporary developments. Knowledge integration at PTKIN is expected not only to be an intellectual project but also to serve as a foundation for strengthening meaningful academic contributions to humanity.

Shari'ah and Wisdom as the Philosophical Foundation of Ibn Rushd

The title of *Fast al-Maqal* immediately reveals the central theme of the work: the ambitious effort to harmonize *Shari'ah* (Islamic law) and *Hikmah* (philosophical wisdom). These two realms, ever since al-Ghazali's groundbreaking *Tahafut al-Falasifah* (*The Incoherence of the Philosophers*), have often been viewed as opposing forces. Choosing one, it seemed, meant abandoning the other. Al-Ghazali himself went as far as to declare heretical three key philosophical doctrines that clashed with Islamic *Aqidah* (creed).⁴⁷ In his critique of the emanationist philosophy of al-Kindi, al-Farabi, and Ibn Sina (Avicenna), al-Ghazali positioned himself as an Ash'arite theologian defending the tenets of Ash'arite theology.⁴⁸

Philosophers, fragmented across diverse schools of thought, were often accused of heresy or atheism. Yet, even al-Ghazali acknowledged that some of them came closer to truth. Broadly speaking, these philosophers were categorized into three groups: the *Dabriyyun* (atheists), the *Thabi'iyyun* (naturalists), and the *Ilabiyun* (theists).⁴⁹ What makes Ibn Rushd's approach intriguing is his choice of terminology: *Shari'ah* and *Hikmah*. *Shari'ah*, as we know, etymologically means "the path," and terminologically encompasses all divine teachings in Islam. It regulates both internal

⁴⁵ Nurliana Damanik dan Maulana Andi Surya, "A New Direction of Learning Science of Kalam in State Islamic University," *Al-Hayat: Journal of Islamic Education* 7, no. 2 (18 September 2023): 611–25, <https://doi.org/10.35723/ajie.v7i2.389>.

⁴⁶ Mohammad Hidayaturrahman dkk., "Integrating Science and Religion at Malaysian and Indonesian Higher Education," *Al-Ta Lim Journal* 28, no. 1 (28 Februari 2021): 55–66, <https://doi.org/10.15548/jt.v28i1.658>.

⁴⁷ Yazicioglu, "Redefining the Miraculous."

⁴⁸ Abu Hamid Al-Gazali, *Tahafut al-falasifah* (Dar Al-Kutub Al-Ilmiyah, 2008).

⁴⁹ Abu Hamid Al-Ghazali, *Al-Munqidz Min al-Dlal* (Husain Hilmi bin Said Istanbul: Istanbul, 1983).

behaviors (beliefs and doctrines) and external ones (legal and formal norms), on both individual and collective levels. In contrast to al-Ghazali's defensive stance, Ibn Rushd seeks a synthesis. By using these terms, he reframes the debate, portraying *Shari'ah* and *Hikmah* not as rivals, but as complementary avenues to truth. This bold perspective invites us to rethink the relationship between faith and reason, law and wisdom, as interconnected rather than contradictory.

The book *Fastl al-Maqal* begins with a fundamental question: Is the study of philosophy and logic permitted, prohibited, or even commanded by Islamic law (*Shari'ah*)—whether as a recommendation or an obligation? To address this profound and weighty question, Ibn Rushd offers two key propositions that can be summarized as follows: First, the essence of philosophy is nothing more than studying all that exists (*being*) and using it as a means to reflect upon and prove the existence of God, the Creator. Second, *Shari'ah* encourages humans to contemplate all that exists (*being*), as evidenced in numerous Quranic verses.⁵⁰

For Ibn Rushd, it is evident that *Shari'ah* obliges the use of reasoning (*nazar*, النظر) and intellect ('*aql*, العقل) to reflect on beings (*majudat*). However, he does not stop there. Ibn Rushd further emphasizes that one must also engage in *i'tibar*. He defines *i'tibar* as the process of uncovering and deriving the unknown from the known: "*I'tibar is nothing more than deducing the unknown from the known and extracting it from there*" (*al-i'tibar laysa shay'an akthar min istinbat al-majhul min al-ma'lum, wa istikhrājubu minhu*). To Ibn Rushd, this process is what is referred to as *qiyas* (analogical reasoning). Thus, he concludes that we are obligated to approach our reflection on beings (*majudat*) using *Qiyas 'Aqli* (*rational analogy*, القیاس العقلي).⁵¹ The highest form of *qiyas*, according to him, is *Qiyas Burhani* (*demonstrative analogy*). In English literature, this *Qiyas Burhani* is often referred to as "demonstration." Demonstration (*al-burhan*) is defined as an argument consisting of premises that cannot be denied, leading to a conclusion that is equally undeniable. The absolute form of demonstration includes two types: arguments from facts and arguments from the causes or reasons behind those facts. In the first case, the fact itself serves as the principle of mediation, while in the second case, the cause functions as the mediating principle for demonstration.⁵²

On another occasion, Ibn Rushd refutes the accusation of *bid'ah* (heresy) against *Qiyas Burhani* (demonstrative reasoning), which he ardently defends. The argument he presents is based on *Qiyas Fiqhi* (analogical reasoning in Islamic jurisprudence, المقاييس الفقهية), which has long been used by the *fuqaha'* (Islamic jurists) without facing any accusations. Ibn Rushd explains that the type of *qiyas* employed by a *fajih* (jurist) was never practiced by the early generations of Muslims.⁵³ If the *fuqaha'* have derived from the Quranic verse, "So reflect, O people of understanding" (*QS Al-Hasyr: 2*), the obligation to engage in *Qiyas Fiqhi*, then it is even more appropriate for someone seeking to know Allah (SWT) to draw rational analogies (*Qiyas 'Aqli*) from this command. With arguments like these, Ibn Rushd is firmly convinced that *Qiyas 'Aqli* is an obligation for every Muslim, just as studying *Qiyas Fiqhi* is obligatory. Furthermore, even if no predecessors (referring to the Greek philosophers) had initiated and developed rational analogy in its various forms, Ibn Rushd asserts that it would still be our duty to begin the development of rational analogy ourselves:

⁵⁰ al Qurtuby dan Rusyd, "Fastl al-Maqal Fi Ma Bain Al Hikmah wa al-Syari'ah min al Ittisal."

⁵¹ Rusyd, "Falsafah Ibnu Rusyd."

⁵² Majid Fakhry, *A history of Islamic philosophy* (New York & London: Columbia University Press, 2004).

⁵³ Mohd Shuhaimi Bin Haji Ishak, "Allegorical Interpretation of the Role of Philosophy in the Discourse of Philo and Ibn Rushd," *Al-Masaq*, 1 Desember 2012, <https://www.tandfonline.com/doi/abs/10.1080/09503110.2012.727656>.

وإذا تقرر أنه يجب بالشرع النظر في القياس العقلي وأنواعه، كما يجب النظر في القياس الفقهي، فيبين أنه ان كان لم يتقدم أحد ممن قبلنا بفحص عن القياس العقلي وأنواعه، انه يجب علينا ان نبتدئ بالفحص عنه

*“If it is established that reflection on rational analogy (*Qiyas ‘Aqli*) and its various forms is obligatory according to *Shari‘ah*, just as reflection on *Qiyas Fiqhi* is obligatory, then it becomes clear that, if none of our predecessors had examined rational analogy and its forms, it would be our responsibility to initiate its development.”⁵⁴*

After establishing the *Shari‘ah* basis for the obligation to study rational analogy (*Qiyas ‘Aqli*), Ibn Rushd begins to open the door for the acceptance of philosophy, even though it does not originate from the Islamic tradition. Since rational analogy has been developed exceptionally well by non-Muslims (Greek philosophers), he argues that we are obligated to utilize their intellectual contributions to aid our own pursuit of knowledge—without regard to whether they share our faith or not.

Assuming that the *al-Maqayis al-Aqliyyah* (rational analogies) devised by earlier philosophers are already highly refined, it is sufficient for us to adopt and apply them to reason about all that exists (*being*). Through this process, we can achieve *i‘tibar* (reflection) on all beings and gain insight into their creation. For, as Ibn Rushd emphasizes, whoever does not understand the process of creation will not understand what is created, and whoever does not understand what is created will not understand the Creator. To achieve this level of understanding, Ibn Rushd insists that we must continue to develop *al-Maqayis al-Burhaniyyah* (demonstrative analogies).⁵⁵

إذا فرغنا من هذا الجنس من النظر وحصلت عندنا الآلات التي بها نقدر على الإعتبار في الموجودات ودلالة الصنعة فيها، فإن من لا يعرف الصنعة لا يعرف المصنوع، ومن لا يعرف المصنوع لا يعرف الصانع، فقد يجب ان الشرع في الفحص عن الموجودات على الترتيب والنحو الذي استخدناه من صناعة المعرفة بالمقاييس البرهانية

*“When we complete this type of reflection and acquire the tools by which we can engage in contemplation of beings and the evidence of craftsmanship within them—since one who does not understand the craftsmanship cannot understand the crafted, and one who does not understand the crafted cannot understand the Creator—it becomes clear that the *Shari‘ah* necessitates the examination of beings in the orderly and systematic manner we have derived from the discipline of knowledge using demonstrative reasoning (*al-Maqayis al-Burhaniyyah*).”*

From this explanation, it is evident that Ibn Rushd firmly believes that *Shari‘ah* and *Hikmah* (philosophy) are not in conflict. He is convinced that demonstrative reasoning (*burhani*) will not create any contradictions with *Shari‘ah*. One truth cannot contradict another truth; instead, they will complement and support each other.⁵⁶ However, what should be done if the results of demonstrative reasoning (*burhani*) appear to conflict with the textual meaning of the Qur‘an? Ibn Rushd unequivocally states that the apparent meaning of the *Shari‘ah* text must be interpreted (*ta‘wil*). Ibn Rushd defines *ta‘wil* as:

⁵⁴ Oliver Leaman, “Ghazālī and averroes on meaning,” *Al-Masāq* 9, no. 1 (1 Januari 1996): 179–89, <https://doi.org/10.1080/09503119608577030>.

⁵⁵ Richard C. Taylor, “Ibn Rushd/Averroes And ‘Islamic’ Rationalism” (Brill, 2010), https://brill.com/display/book/9789047441540/Bej.9789004179196.i-276_006.xml.

⁵⁶ Anna Akasoy, “Was Ibn Rushd an Averroist? The Problem, the Debate, and Its Philosophical Implications,” dalam *Renaissance Averroism and Its Aftermath: Arabic Philosophy in Early Modern Europe*, ed. oleh Anna Akasoy dan Guido Giglioni (Dordrecht: Springer Netherlands, 2013), 321–47, https://doi.org/10.1007/978-94-007-5240-5_16; Richard C. Taylor, “‘Truth Does Not Contradict Truth’: Averroes and the Unity of Truth,” *Topoi* 19, no. 1 (2000): 3–16, <https://doi.org/10.1023/a:1006343305914>.

وَمِنْهُ التَّأْوِيلُ هُوَ إِخْرَاجُ دَلَالَةِ الْفَظْوَنِ مِنَ الدَّلَالَةِ الْحَقِيقِيَّةِ إِلَى دَلَالَةِ الْمَجَازِيَّةِ (الْأَصْحُ مِنَ الدَّلَالَةِ الْمَجَازِيَّةِ إِلَى الدَّلَالَةِ الْحَقِيقِيَّةِ) مِنْ غَيْرِ أَنْ يَخْلُ فِي ذَلِكَ بِعَادَةٍ لِسَانَ الْعَرَبِ فِي التَّجَوُّزِ—مِنْ تَسْمِيَّةِ الشَّيْءِ بِشَبِيهِهِ أَوْ بِسَبِبِهِ أَوْ لَاحِقِهِ أَوْ مَقَارِنِهِ أَوْ غَيْرِ ذَلِكَ مِنَ الْأَشْيَاءِ الَّتِي عَدَتْ فِي تَعْرِيفِ اسْنَافِ الْكَلَامِ الْمَجَازِيِّ

*"The meaning of *ta'wil* is extracting the indication of a word from its literal meaning (*dilalah haqiqiyah*) to its metaphorical meaning (*dilalah majaziyah*), or rather from its metaphorical meaning to its true essence (*dilalah haqiqiyah*), in a manner that does not violate the linguistic traditions of the Arabic language in using metaphors. This includes naming something after its resemblance, its cause, its effect, its counterpart, or other such factors that are detailed in the explanation of various forms of metaphorical expressions.⁵⁷*

According to Ibn Rushd, this method of *ta'wil* (interpretation) has already been effectively practiced by jurists (*fuqaha*). However, he argues that *ta'wil* is even more appropriate for those engaged in demonstrative knowledge (*'ilm al-burhan*), because the type of reasoning they employ (*qiyas burhani*) is certain (*yaqini*), whereas the reasoning used by jurists (*qiyas fiqhi*) is merely probabilistic (*džanni*). The implication of accepting *ta'wil* is that if the results of demonstrative reasoning (*qiyas burhani*) appear to contradict the apparent meaning of a *Shari'ah* text, then the apparent meaning of the text should be open to interpretation. For Ibn Rushd, no believer (*mu'min*) or Muslim (*muslim*) would doubt or question this principle. Confidence in its validity only grows when one deeply studies or tests this statement and uses it as a means to integrate rationality (*ma'qul*) with revelation (*manqul*).⁵⁸ In essence, Muslims have reached a consensus (*ijma*) that it is not obligatory to interpret all *Shari'ah* texts in their literal sense, nor to entirely strip all texts of their apparent meanings. They differ, however, on which texts are open to interpretation and which are not. For example, followers of the Ash'ari school interpret verses about *istiwa'* (Allah's establishment) and the *hadith* about *nuzul* (Allah's descent), while adherents of the Hanbali school tend to lean more toward maintaining their literal meanings. This, Ibn Rushd adds, highlights the diversity of approaches to *ta'wil*.

Ibn Rushd categorizes humanity into distinct intellectual levels, each with unique capacities for reasoning and understanding. At the foundational level are those who do not engage in rhetorical thinking, a group that represents the majority of people. These individuals rely on straightforward reasoning and are not equipped for deeper interpretative processes. Above them are those capable of dialectical reasoning, who possess a natural aptitude or are shaped by tradition to think in this manner. At the highest level are those skilled in demonstrative reasoning, who achieve this ability either through innate talent or rigorous training in philosophy. This elite group is capable of profound, demonstrative thought that surpasses the other forms of reasoning.⁵⁹ For Ibn Rushd, the practice of *ta'wil* (interpretation) should be confined to the demonstrative class and not shared with those who think dialectically, and especially not with those limited to rhetorical reasoning. He argues that *ta'wil* inherently involves rejecting the literal meaning in favor of a deeper interpretative understanding. Disclosing these interpretations to those unprepared to grasp them would risk significant harm. When the literal meaning is invalidated in the minds of those reliant

⁵⁷ Shane Borrowman, "The Islamization of Rhetoric: Ibn Rushd and the Reintroduction of Aristotle into Medieval Europe," *Rhetoric Review* 27, no. 4 (18 September 2008): 341–60, <https://doi.org/10.1080/07350190802339242>.

⁵⁸ al Qurtuby dan Rusyd, "Fasl al-Maqal Fi Ma Bain Al Hikmah wa al-Syari'ah min al Ittisal."

⁵⁹ Chryssi Sidiropoulou, "Qur'anic Interpretation and the Problem of Literalism: Ibn Rushd and the Enlightenment Project in the Islamic World," *Religions* 6, no. 3 (September 2015): 1082–1106, <https://doi.org/10.3390/rel6031082>.

on it, and they are unable to comprehend the interpretative truth, it could lead them to disbelief—particularly when the *ta'wil* addresses foundational principles of *Shari'ah*.

Ibn Rushd is adamant that philosophers, belonging to the demonstrative class, should not reveal their interpretations to dialecticians or the general public, as such revelations would only lead to confusion and misguidance. The masses, he asserts, are not ready to receive demonstrative interpretations, and presenting such ideas risks leading both the one who presents them and those who hear them into disbelief due to their inability to grasp the complexities. Making such interpretations accessible to the public through widely available books is equally perilous, a mistake Ibn Rushd attributes to al-Ghazali.⁶⁰ Scripture, according to Ibn Rushd, is written in a manner that appeals to different types of intellect, containing layers of meaning suited to various levels of understanding. Using the analogy of a physician with specialized knowledge, he argues that the capacity to engage in *qiyas burhani* (demonstrative reasoning) is inherently limited to an intellectual elite. Only those with the necessary aptitude and rigorous training possess the authority to perform *ta'wil* of divine revelation. What sets Ibn Rushd's approach apart is his insistence that all *ta'wil* must be firmly grounded in the principles of *qiyas burhani*. This ensures that such interpretations are not only rational but also deeply aligned with the pursuit of truth.

Ibn Rushd: The Dialectics of Religion and Aristotelian Philosophy

Much philosophical confusion has arisen regarding the interpretation of Ibn Rushd's religious and philosophical thought, often due to factors unrelated to his works. In some cases, this confusion stems from limited access to his complete body of work, while in others, it results from difficulties in interpreting his doctrines and texts. This latter issue is particularly evident in discussions about the relationship between philosophy and religion, as well as accusations leveled against Ibn Rushd regarding the doctrine of "Double Truth," a concept frequently attributed to him in the Latin West.⁶¹

In *The Incoherence of the Incoherence* (*Tahafut al-Tahafut*), Ibn Rushd clarifies that the philosophical discussions presented in this work should not be regarded as a definitive account of his views. According to him, demonstrative statements have a formal structure insofar as they are necessary conclusions derived from demonstrative arguments, which technically produce knowledge for those who construct the arguments and draw conclusions. As Ibn Rushd was well aware, Aristotle defined demonstration as a valid syllogism based on premises that are true, primary, immediate, and more evident than, prior to, and causative of the conclusion (*Posterior Analytics*). For practitioners of demonstration, such arguments are both necessary and epistemically certain, and therefore also persuasive. However, for practitioners of rhetorical or dialectical arguments, the truth of a statement cannot be definitively known based on the reasoning provided in such discourse. There is no requirement for these statements to be demonstrative in order for them to be persuasive.⁶²

In his book *Fasl al-Maqal*, Ibn Rushd persuasively discusses the movement of the soul in affirming belief (*tasdig*). Not all forms of affirmation rely on methods that convincingly

⁶⁰ Ayesha Omar, "Ibn Rushd's The Decisive Treatise: A Text for Political Reform," *The Medieval History Journal* 22, no. 1 (Mei 2019): 131–55, <https://doi.org/10.1177/0971945818801398>.

⁶¹ Gerhard Endress, "Averroes' De Caelo Ibn Rushd's Cosmology in His Commentaries on Aristotle's On the Heavens," *Arabic Sciences and Philosophy* 5, no. 1 (Maret 1995): 9–49, <https://doi.org/10.1017/S0957423900001934>.

⁶² Steven Harvey, "Renaissance Averroism and Its Aftermath: Arabic Philosophy in Early Modern Europe ed. by Anna Akasoy and Guido Giglioni (review)," *Journal of the History of Philosophy* 52, no. 3 (2014): 612–14.

demonstrate the truth of the propositions being affirmed. Human nature exists at varying levels when it comes to affirming truth. Some affirm through demonstration; others affirm through dialectical arguments just as firmly as those who affirm through demonstration, because their nature does not possess a greater capacity. Meanwhile, others affirm through rhetorical arguments, again just as firmly as the demonstrative individuals affirm through demonstrative arguments.⁶³ If the conclusions of dialectical or rhetorical arguments happen to be true, this is not due to the arguments themselves but rather to external, incidental considerations. The truth of such conclusions, then, is accidental (*per accidens*) and not essential (*per se*). Only demonstration deserves to be called true, as it achieves truth with necessity in its conclusions and necessarily causes knowledge.⁶⁴ For this reason, there is no doctrine of "Double Truth" in Ibn Rushd, where religion has one truth and philosophy another. On the contrary, Ibn Rushd upholds the unity of truth, as he writes in his treatise, "*Truth does not contradict truth but rather is consistent with it and bears witness to it.*

The principle of the unity of truth plays a central role in Ibn Rushd's argument, as without it, there would likely be propositions established as true within religion—through dialectical argumentation based on interpretations of religious scripture—that conflict with propositions established as true within philosophy, which are grounded in demonstrative reasoning. Furthermore, philosophically constructed truths can be used to correct theological excesses in the interpretation of scripture, such as the religious notion of creation *ex nihilo* and the beginning of time.⁶⁵ In *Tahafut al-Tahafut*, Ibn Rushd presents a metaphysical understanding of the world's dependence on God, consistent with the account of God as Creator through final causality, as argued in his philosophical works. God is the Creator of the universe insofar as He brings it from potentiality into existence and sustains it. This is the case without involving a worldly beginning or a temporal starting point.⁶⁶ God accomplishes this by being the "cause" of the composition of the parts of the universe and the existence inherent in their composition. In this way, He is the cause of their being and is rightly called the agent of the world's existence.⁶⁷

Ultimately, the works of Averroes had little influence on the history of Arab philosophy, despite being highly valued by Moses Maimonides and Ibn Khaldun. No Averroist school of thought emerged within the Arab tradition to carry on his work, perhaps due to his failure to gain support for his philosophical analysis driven by religious issues.⁶⁸ However, his works lived on through translations into Hebrew and Latin. In the Jewish tradition, his translated works—primarily The Middle Commentaries and, with the exception of The Long Commentaries—were studied intensively and gave rise to their own tradition of supercommentaries. In the Christian West, the Latin translations of the "Long Commentaries" became available to 13th-century thinkers, where they played a significant role in teaching Latins how to read Aristotle with depth

⁶³ Anthony Raphael Etuk, "Revisiting Averroes' Influence on Western Philosophy," *Lwati: A Journal of Contemporary Research* 19, no. 1 (22 April 2022): 174–94.

⁶⁴ Richard Taylor, "Averroes: Religious Dialectic and Aristotelian Philosophical Thought," *The Cambridge Companion to Arabic Philosophy*, 1 Januari 2005, https://epublications.marquette.edu/phil_fac/250.

⁶⁵ Stefan Wild, "Islamic Enlightenment and the Paradox of Averroes," *Die Welt des Islams* 36, no. 3 (1996): 379–90.

⁶⁶ Ibn Rushd dan Abu al-Walid Muhammad, *Tahafut al-Tahafut*, ed (Egypt: Sulayman Dunya. Misr: Dar al-Maarif, 1971).

⁶⁷ Taneli Kukkonen, "Possible Worlds in the Tahafut al-tahafut: Averroes on Plenitude and Possibility," *Journal of the History of Philosophy* 38, no. 3 (2000): 329–47.

⁶⁸ Dimitri Gutas, "The Study of Arabic Philosophy in the Twentieth Century An Essay on the Historiography of Arabic Philosophy," *British Journal of Middle Eastern Studies*, 1 Mei 2002, <https://doi.org/10.1080/13530190220124043>.

and sympathy. Ibn Rushd's insights and detailed commentaries on Aristotle were warmly received within the Latin tradition.⁶⁹

However, with deeper critical study and greater familiarity with and reflection on the texts and issues, it soon became clear that Averroes' commentaries contained arguments and philosophical teachings—on issues such as the eternity of the world and the nature of the soul—that were incompatible with the Christian belief in creation ex nihilo and the personal immortality of the human soul. Surrounding these issues, the so-called “Latin Averroist” controversy arose in response to the works of figures such as Siger of Brabant and Boethius of Dacia. In this context, the doctrine of “Double Truth,” rarely discussed and often misunderstood, was frequently misattributed to Averroes himself. It was believed by Latin religious authorities to be held by certain philosophers within the Faculty of Arts in Paris. These and other related issues reasserted themselves in various contexts until the Renaissance, when Averroes' works enjoyed a second life in Latin through new translations, many from Hebrew versions, and with the publication of printed editions of Aristotle's works accompanied by Averroes' Commentaries as well as other writings by Averroes.⁷⁰

Understood in this way, Averroes has often been regarded by some as a rationalist philosopher whose adherence to Islam must have been based on some form of fideism. However, this dilemma should be rejected in favor of a more sympathetic understanding of Averroes as a devoted follower of the most advanced and dominant religion of his historical culture, Islam. A prominent scholar and religious figure (qadi), Averroes' dedication to Islam and its practices was never prominently questioned in the history of scholarship. On the contrary, it is evident that Averroes viewed the world and its Principal Cause, God, as being rooted in and expressed through rational nature, to the extent that human rational endeavors were understood as the key to the most complete knowledge and happiness accessible to humanity. His philosophical thought embraced the significant role of religion in developing human potential toward its ultimate fulfillment in intellectual insight into God and His creation.

The Relevance of Rushdian Demonstrative Reason and the Future of Islamic Knowledge in Islamic Religious Higher Education

It is unsurprising that Taylor asserted that the true heirs of Averroes and the classical rationalism he championed in Andalusia were the Christians of Europe. These were scholars who eagerly studied his translations and then sought to integrate significant aspects of this powerful and challenging rationalism into their intellectual milieu. They did so while fully indebted to Muslim thinkers who were more philosophically and scientifically advanced, despite coming from vastly different religious and cultural backgrounds.⁷¹

The concept of *burhan* (demonstration) in Ibn Rushd's philosophy, which is based on Aristotelian logical methods, holds significant relevance to the development of modern scientific knowledge. In Ibn Rushd's perspective, *burhan* is not merely logical deduction but is also supported by empirical observation of natural phenomena. This positions demonstration as a tool that connects human reason with the laws of nature, forming the foundation of modern scientific methodology. In this context, as al-Jabiri has pointed out, Ibn Rushd's philosophical model is the

⁶⁹ Jonathan Lyons, *The House of Wisdom: How the Arabs Transformed Western Civilization* (Bloomsbury Publishing USA, 2010).

⁷⁰ Nicholas Rescher, “Three Commentaries of Averroes,” *The Review of Metaphysics* 12, no. 3 (1959): 440–48.

⁷¹ Taylor, “Ibn Rushd/Averroes And ‘Islamic’ Rationalism.”

only one within the Islamic intellectual tradition that can serve as a reference for the revival of Arab-Islamic thought. For al-Jabiri, the West's progress—after Islam rejected Ibn Rushd and the philosophy he developed—lies in the West's ability to elevate Ibn Rushd to an esteemed position within the philosophical domain.⁷²

Ibn Rushd was a philosopher who successfully distinguished between philosophy and religion, avoiding their conflation and placing each within its proper domain. While acknowledging that philosophical truth does not contradict religious truth, he emphasized that each operates through its own methods. Furthermore, Ibn Rushd highlighted the importance of the certainty provided by the law of causality, which he regarded as a critical foundation for the advancement of scientific knowledge.⁷³ In line with al-Jabiri, prominent modern scientist Nidhal Guessoum claims that Ibn Rushd was remarkably modern in his emphasis on tolerance toward all viewpoints and sects. "One should not attempt to impose a kind of consensus, which is merely illusory," Guessoum notes, "especially if such attempts at consensus are built upon a dogmatic reading of texts." According to Guessoum, Ibn Rushd believed that only demonstrative reasoning could be truly objective, independent, and capable of producing results recognized as true and universally accepted.⁷⁴ This is why Guessoum draws on Ibn Rushd's spirit of intellectual openness to develop his ideas on reconciling the Muslim tradition with modern science.⁷⁵

Ibn Rushd applied Aristotelian logical principles to understand the natural world systematically and evidence-based. He emphasized the importance of empirical observation in understanding causality, aligning with the foundations of modern scientific methods. In his commentary on Aristotle's works, such as *Posterior Analytics*, he asserted that truth must be attained through valid deduction and factual observation, which parallels the inductive-deductive approach of contemporary science.⁷⁶ Thus, Ibn Rushd's concept of *burhan*, which integrates demonstrative logic with empirical evidence, not only laid the foundation for the development of scientific philosophy but is also compatible with the core principles of modern science that emphasize a systematic, evidence-based approach. This contribution highlights how Ibn Rushd's thought served as a bridge between ancient philosophy and the modern scientific era.

The concept of *burhani* or demonstration, as formulated by Ibn Rushd, serves as a crucial foundation for the development of modern Islamic knowledge, particularly in Islamic higher education institutions (PTKI) in Indonesia. In this context, the *burhani* approach facilitates dialogue between religious texts and contemporary science through logic and empirical methods. By integrating Aristotelian rational methods with empirical observation, *burhani* provides a systematic framework for understanding Islamic teachings in the context of modern science and society. This approach is particularly relevant for academic programs such as Islamic philosophy, Qur'anic exegesis, or even Islamic science in PTKI institutions.⁷⁷

⁷² Muhammad 'Ābid Jābirī, *Arab-Islamic Philosophy* (University of Texas Press, 1999).

⁷³ Leaman, "Ghazāli and averroes on meaning."

⁷⁴ Nidhal Guessoum, *Islam's Quantum Question* (I.B. Tauris, 2010), <https://www.torrossa.com/it/resources/an/5209168>.

⁷⁵ Nidhal Guessoum, "Science, Religion, and the Quest for Knowledge and Truth: An Islamic Perspective," *Cultural Studies of Science Education* 5, no. 1 (1 Maret 2010): 55–69, <https://doi.org/10.1007/s11422-009-9208-3>.

⁷⁶ Taylor, "Averroes."

⁷⁷ Efrinaldi Efrinaldi, Toha Andiko, dan Taufiqurrahman Taufiqurrahman, "The Paradigm of Science Integration in Islamic University: The Historicity and Development Pattern of Islamic Studies in Indonesia," *Madania: Jurnal Kajian Keislaman* 24, no. 1 (2020): 97–108, <https://doi.org/10.29300/madania.v24i1.5239>.

First, *burhani* promotes the integration of revelation and reason, which lies at the core of the educational paradigm in PTKI. Ibn Rushd emphasized that reason and revelation are not in conflict but rather complement each other in explaining reality. PTKI can adopt this approach to formulate curricula that bridge traditional Islamic studies with modern science, for example, through courses on the philosophy of science or Islamic science. The *burhani* approach also inspires interdisciplinary methods implemented in institutions like UIN and IAIN, where the integration of religious and natural sciences continues to be developed to create harmony between spiritual and rational dimensions. Second, *burhani* provides an epistemological foundation for contemporary studies on Islamic issues, such as ecology, technology, and others. According to Ibn Rushd, the natural world is a legitimate object of study within the Islamic framework because its laws reflect Divine order.⁷⁸

PTKI can adopt this principle to develop research that addresses contemporary challenges, such as environmental sustainability and social justice. Thus, *burhani* as a methodological approach makes a significant contribution to the development of Islamic knowledge in PTKI. It enables academics and students not only to understand Islamic teachings textually but also to integrate them with modern science. This opens opportunities for PTKI to play an active role in responding to global challenges such as climate change, technology, and humanism with an approach that is both Islamic and rational-empirical.⁷⁹ Currently, State Islamic Higher Education Institutions (PTKIN) in Indonesia still face significant challenges in applying the concept of the “double truth” proposed by Ibn Rushd in *Fastl al-Maqal*. This concept teaches that religious knowledge and rational knowledge—including science—are not contradictory but rather complementary and can coexist in the pursuit of a more comprehensive truth. However, in practice, the application of this concept in PTKIN remains limited.⁸⁰

Most State Islamic Higher Education Institutions (PTKIN) in Indonesia still separate the curriculum of religious studies and sciences. The curriculum in religious departments such as *tafsir* (Qur’anic exegesis), *fiqh* (Islamic jurisprudence), *hadith*, and theology emphasizes theological and normative studies, focusing on the traditional study of Islamic sciences. Conversely, in science departments, science and technology are taught with a more secular and empirical approach, detached from religious studies. This creates two separate worlds of knowledge, which does not reflect the integration proposed by Ibn Rushd. The implementation of the curriculum at various State Islamic Universities (UINs) in Indonesia generally reflects a significant separation between religious knowledge and scientific knowledge. In these curricula, approximately 72% of the courses focus more on traditional Islamic studies, such as *tafsir*, *hadith*, *fiqh*, and theology, prioritizing theological and normative understanding. Meanwhile, only about 28% of the curriculum encompasses science and technology with a more secular and empirical approach. This creates a clear separation between the realms of religious and scientific knowledge, contradicting Ibn Rushd’s concept of the “double truth” and *burhanic* reasoning, which advocates for the integration of the two.⁸¹

⁷⁸ Wahidul Anam dkk., “Quo Vadis Hadith Studies in Islamic Boarding Schools in Al-Jabiri’s Perspective,” *Nazbruna: Jurnal Pendidikan Islam* 7, no. 2 (2024): 290–314.

⁷⁹ Abbas Ahsan, “Transcending Ibn Rushd’s methods of reasoning,” *Asian Philosophy*, t.t., 1–33, <https://doi.org/10.1080/09552367.2024.2403816>.

⁸⁰ Hidayaturrahman dkk., “Integrating Science and Religion at Malaysian and Indonesian Higher Education.”

⁸¹ Fehrullah Terkan, “Ibn Rushd, *Fastl Al-Maqal* And The Theory Of Double Truth,” *Journal of Istanbul University Faculty of Theology*, no. 13 (18 April 2012): 107–31.

Under the framework of the double truth, Ibn Rushd argued that there is no conflict between religious knowledge and rational knowledge. These two forms of knowledge should complement each other, and any truth discovered through science does not contradict the truth found in religion. However, in the current practice of curricula at UINs in Indonesia, the two are often taught separately, limiting the potential for integration that could help students understand both comprehensively. This separation creates challenges in building stronger connections between the two, making it difficult to develop a holistic and integrative understanding as proposed by Ibn Rushd.⁸² Below is a table illustrating the percentage of integration between religious and modern science curricula in State Islamic Universities (UINs) across Indonesia, based on Ibn Rushd's concept of the double truth:

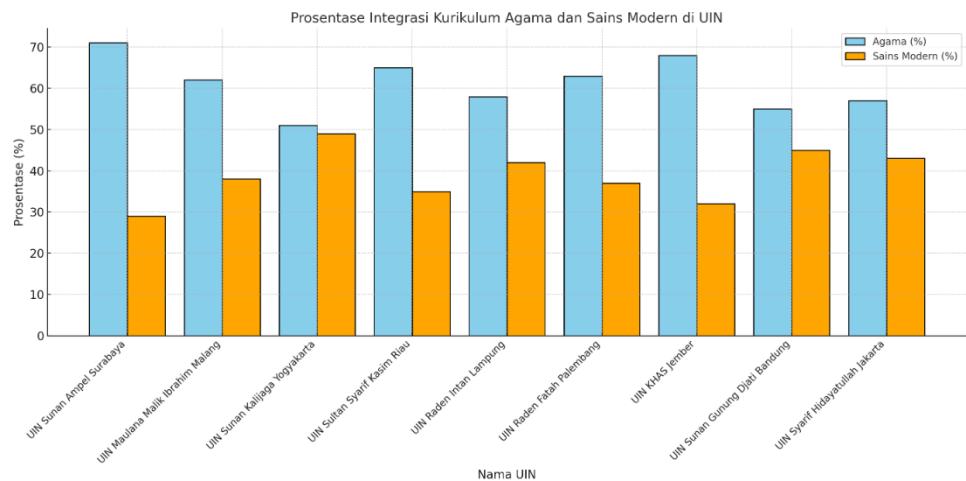
Table: Percentage of Integration Between Religious and Modern Science Curricula in State Islamic Universities Across Indonesia

UIN Name	Integration Model	Religion Percentage (%)	Modern Science Percentage (%)	Number of Programs	Description
UIN Sunan Ampel Surabaya	Twin Tower	71%	29%	61 programs: 47 undergraduate (S1), 10 master's (S2), and 4 doctoral (S3). Of the S1 programs, 25 are religious studies, and 22 are general studies.	Emphasizes integration of religious and general knowledge through two complementary towers.
UIN Maulana Malik Ibrahim Malang	Tree of Knowledge	62%	38%	53 programs: 35 undergraduate (S1), 12 master's (S2), and 6 doctoral (S3).	Religious knowledge as the root, with general sciences as branches interconnected with one another.
UIN Sunan Kalijaga Yogyakarta	Web of Knowledge	51%	49%	44 undergraduate programs (S1) across 8 faculties, 19 master's (S2), and 6 doctoral (S3) programs.	An integration-interconnection approach with interdisciplinary networks reinforcing each other.
UIN Sunan Gunung Djati Bandung	Revelation Guides Knowledge	55%	45%	46 undergraduate programs (S1), 15 master's (S2), and 3 doctoral (S3) programs.	Revelation serves as the primary guide in developing modern scientific knowledge.
UIN Syarif Hidayatullah Jakarta	Knowledge Integration	57%	43%	56 programs across 13 faculties.	No specific term, but emphasizes harmony between religion and science.

In this context, the data indicates that approximately 60 to 70 percent of the curriculum at Islamic Religious Higher Education Institutions (PTKIN) focuses more on teaching religious sciences, while only about 30 to 40 percent incorporates integration with science or multidisciplinary approaches involving modern sciences. These figures highlight that the separation

⁸² Ishak, "Allegorical Interpretation of the Role of Philosophy in the Discourse of Philo and Ibn Rushd."

between religious studies and science remains highly dominant. Religious curricula emphasize normative and doctrinal aspects, while science—when included—is still viewed as a separate component, not directly interwoven with religious studies.⁸³ The main challenge lies in the curriculum's lack of explicit integration between religious knowledge and science. Although there have been some efforts to create courses that combine the two fields, such as the study of philosophy of science or ethics of science from an Islamic perspective, these programs remain limited and have not yet become a core part of a broader curriculum.⁸⁴ Moreover, in many cases, the integration between religion and science is more theoretical and does not sufficiently provide students with opportunities to practically apply both religious and scientific knowledge in their lives.⁸⁵



Epistemologically, education at PTKIN tends to prioritize religious studies as a standalone system of knowledge, without paying much attention to how science and religion can complement each other. This contrasts with Ibn Rushd's idea, which emphasizes that truth in science and religion originates from the same source and supports each other in revealing reality. According to Ibn Rushd, the two should be integrated to create a more comprehensive understanding of the world, encompassing both spiritual and rational dimensions. On the other hand, although some PTKIN institutions have attempted to design a more inclusive curriculum, this teaching often focuses more on philosophical or normative aspects without delving into deeper practical applications. The lack of integration between scientific knowledge and its practical application in daily life makes it challenging to fully implement Ibn Rushd's concept of the "double truth."⁸⁶

Given these challenges, despite efforts to integrate science and religion at PTKIN, the application of Ibn Rushd's double truth concept remains far from ideal. The clear division between religious and scientific curricula, along with deficiencies in developing a curriculum that thoroughly integrates the two, indicates that PTKIN still has significant strides to make in adopting Ibn Rushd's philosophy. To address this, PTKIN must develop a curriculum that not only incorporates scientific elements into religious studies but also creates space for closer dialogue and interaction between these two domains of knowledge. This would help achieve a holistic educational goal that aligns with Ibn Rushd's vision of integration between science and religion.⁸⁷

⁸³ Efrinaldi, Andiko, dan Taufiqurrahman, "The Paradigm of Science Integration In Islamic University."

⁸⁴ Amin, "A Preliminary Analysis of The Classical Views of the Concept of Integration of Knowledge."

⁸⁵ Alamin dkk., "Reception of the Integration of Islam and Science."

⁸⁶ Taylor, "Ibn Rushd/Averroes And 'Islamic' Rationalism."

⁸⁷ Ahsan, "Transcending Ibn Rushd's methods of reasoning."

Within the framework of Ibn Rushd's thought, this challenge can be viewed through the lens of *ta'wil* (interpretation) and *qiyas burhani* (demonstrative reasoning). Ibn Rushd emphasized the importance of the demonstrative method in integrating rationality (*ma'qul*) and revelation (*manqul*). In the context of PTKIN, academics and researchers can be seen as the bearers of the demonstrative method, tasked with creating harmony between religion and science. However, the dominance of religious studies in the curriculum reflects that most approaches remain rhetorical and dialectical in nature. As a result, the integration of religion and science often manifests only theoretically, without providing practical opportunities for students to apply both fields of knowledge in real life.⁸⁸

Efforts to create courses that combine religion and science, such as philosophy of science or ethics of science from an Islamic perspective, are a positive first step. However, these programs remain limited and have not yet become a core part of the curriculum. Ibn Rushd himself reminded us that complex *ta'wil* (interpretation), conducted by groups with demonstrative reasoning capacity, should not be directly presented to those still engaged in rhetorical thinking, as it may lead to confusion. In this context, PTKIN needs to establish a gradual approach that allows students to progressively develop critical and integrative thinking skills. Achieving better integration between religious studies and science requires not only curriculum revision but also a shift in the educational paradigm. The curriculum should be designed to create direct connections between religious values and the practical applications of scientific knowledge. This approach aligns with Ibn Rushd's vision, which positions reason and revelation as two complementary pillars. By doing so, the integration of Islam and science at PTKIN can become more substantial, producing graduates capable of harmoniously applying both religious and scientific knowledge in their lives.

Conclusion

The conclusion of this study affirms that Ibn Rushd's demonstrative (*burhani*) philosophy offers significant relevance for the development of Islamic knowledge in modern Islamic Higher Education Institutions (PTKI). The *burhani* principle, which integrates Aristotelian demonstrative logic with empirical observation, provides a methodological framework that enables the integration of religious texts with modern scientific knowledge. In the context of PTKI in Indonesia, this approach not only facilitates dialogue between religion and science but also encourages the formation of curricula that bridge traditional Islamic studies with scientific methodologies. However, challenges to this integration persist, particularly in the separation between religious sciences and modern sciences within PTKIN. Most curricula continue to emphasize traditional theological studies, while secular empirical approaches remain dominant in scientific disciplines. This division hinders the development of a holistic educational paradigm aligned with Ibn Rushd's concept of the "double truth," in which religious and scientific knowledge should complement each other. Looking ahead, Ibn Rushd's *burhani* approach offers a methodological framework that allows PTKI to play a significant role in addressing global challenges such as climate change, technological advancements, and humanism. By emphasizing the integration of revelation and reason, as well as rational and empirical approaches, PTKI can foster an educational model that harmonizes spiritual and rational dimensions, ensuring its continued relevance in modern society.

⁸⁸ Rusyd, "Falsafah Ibnu Rusyd."

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