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# Fostering the Moderate Thinking: A Contribution of Islamic Philosophy's Curriculum in Indonesia

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***Abstract:*** This article is motivated by the characteristics of Islamic Faith and Philosophy which are closely related to moderation, so this article will explain the role and strategy of educational institutions (Islamic Faith and Philosophy Study Program) in Malay land in developing a culture of moderate thinking. This article is a qualitative article with field research type (West Sumatra and Riau) with data analysis methods; description, interpretation and analysis. This article found data; Firstly, developing a culture of moderate thinking in Malays is carried out by including moderate thinking courses/subjects in the education curriculum in Malays. Second, the strategy used is to explain moderate thinking culture material in various lecture sessions, using dialogical methods in learning. An important article for the contribution of the Islamic Faith and Philosophy Study Program in developing a culture of moderate thinking.

**Keywords:** *Islamic Faith and Philosophy, Malay, Moderate.*

## INTRODUCTION

The existence of Islamic philosophy in Indonesia has experienced turbulence. Some reject it, and some accept it. This turbulence cannot be separated from the influence of the study of Islamic philosophy throughout history, including differences in thoughts between al-Ghazali, Ibn Rushd and Ibn Taimiyah regarding philosophy, philosophers (Fauroni: 2017a) and logic. The impact is that there is "social and metaphysical unrest"(Khoiri: 1989) among Muslims so that philosophy becomes cornered(Al-Jabiri: 1990) and isolated in society.(Karabela: 2012) This condition results in Muslims such as Talmud scholars who are xenophobic (afraid) of studying philosophy.(Amril: 2018) Even to the point of not accepting Islamic philosophy in the study of the content of religious structures (Islam).(Rachman: 2001) This occurs as a result of concerns about the "philosophical" and "practical" study of philosophy. (Bagir: 2006).

The results of Tarek Ladjal's research state that among the factors causing the lack of development of the study of Islamic philosophy in a number of Islamic universities so far is due to the study of Islamic philosophy often presenting the evolution of Islamic philosophy in a chronological manner starting from al-Kindi to Ibn Rushd,(Ladjal: 2018) the term Nasr, which tends to be intellectual

history(Nasr: 2006) and metaphysics, not on aspects of epistemology, methodology or reasoning systems.(Abdullah: 1998) Raden Lukman Fauroni emphasized that this study is book-oriented and repeats the opinions of philosophers rather than practically philosophizing in the realities of life, such as traditions, local wisdom, folk tales or folk beliefs.(Fauroni: 2017b) Nasr calls the practical study of philosophy living(Nasr: 2006) philosophy in addressing the problems faced by Muslims.

One of the local wisdom studies is the culture of moderate thinking developed by the Islamic Aqidah and Philosophy Study Program in Malay. Tanah Melayu basically has a main value system from Islamic teachings which shapes culture through the process of acculturation of Sufistic Islamic teachings with local Malay wisdom. This process is in line with the process of Islamization in the archipelago brought about by preachers who understand Sufism.(Amrizal: 2016) Among the Malay lands in Indonesia are West Sumatra and Riau.

The Malayness of West Sumatra is reflected in the strong intensity of the *merantau* culture,(Nelmawarni: 2008) the combination of Islam and Minangkabau customs(Fardius: 2017) with the philosophy of "*Adat Basandi Syara'—Syara' Basandi Kitabullah*" (ABS–SBK), (Hairunnas: 2021) and in the language. Often manuscripts classified as Minangkabau manuscripts are written in the Minangkabau language itself and/or in Malay. If Minangkabau people write Minangkabau script in Malay, it means they have used Minangkabau language.(Pramono: 2018)

Meanwhile, Riau's Malayness is found in the uniqueness of its Malay tribe.(Purwati: 2021) Islam as the basis of Malay culture and customs.(Hasbullah: 2014) This means that the unity of the Riau Malay community is intertwined in language, culture and religion, as an identity to maintain brotherhood,(Danardana: 2022) with a philosophy, *senasib sepenanggungan, seaib semalu*. This philosophy makes Malays respect each other, be open; *bermuka jernih dan berhati suci. Pahit manis sama dicecah. Sakit senang sama dirasa*. Clearly, the Malay people of Riau say that humans are brothers because they come from one ancestor, namely Adam and Eve.(Hidayah: 2022)

Based on the results of Setara Intitute's research on the "Tolerant City Index", these two provinces are included in the 10 (ten) regions that have the lowest level of tolerance in 2021.(Peace: 2022) This is a big question - why do regions that develop a culture of moderate thinking have a low tolerance index? . What is the role and strategy of the Islamic Aqidah and Philosophy Study Program (Prodi IFP) as a science and institution in Malay land that teaches Islamic values or Islamic thought based on the principle of monotheism as a form of obedience and servitude to God Almighty and as the caliph who protects this universe—a culture of moderate thinking should be the concentration of the IFP Study Program.

## RESEARCH METHODS

This research is of a qualitative type, has a field research style, and uses an anthropological approach. The research was designed through the following stages: First, the research location was at the IFP Study Program in West Sumatra

and Riau Provinces, namely focusing on officials and lecturers at the IFP Study Program at UIN Imam Bonjol Padang and UIN Sultan Syarif Kasim Riau. Second, research data was extracted using observation, interviews and documentation at the IFP Study Program at UIN Imam Bonjol Padang and UIN Syarif Kasim Riau. The data mining process uses a modern anthropological approach, namely holistic. Third, the data analysis technique uses description, interpretation and analysis methods. By describing the object of the discussion material, without the intention of making generally accepted decisions or conclusions, the presentation of the data is presented as is. All research results are discussed objectively. New understanding can become solid if it is discussed. Then data interpretation is carried out to find, explain and express the meaning contained in the object being studied, so that the data is analyzed by detailing the data found.(Kaelan: 2005)

## RESULTS AND DISCUSSION

### Moderate Thinking Culture

Moderate as a trend or moderateism is interpreted as a movement that protects Islam from heretical interpretations and invites it to consistently adhere to the correct teachings of the Koran and Sunnah of the Prophet. Moderatism is a straight path that does not turn and tends to various deviations that have occurred in the history of religious communities, both from Muslims and other religious communities.(Arif: 2020)

Islam as a moderate religion carries out the mission of maintaining balance between two extremes that are difficult to reconcile, namely between fundamental Islamic thought and liberal Islam. Moderate Islam seeks to develop comprehensive and holistic peace, a peace that is built by fellow Muslims and Muslims together with other communities, so that moderate Islam frees society from suspicion and fear.(Qomar: 2021) Moderate Islam always prioritizes a balance between text and context, between revelation and reason. Because both are truths that come from God. To ignore any of them is to abandon part of God's truth.(Sutrisno: 2022) Moderate Islam or also called Islamic moderation is defined by Yusuf al-Qardhawi as a view or attitude that always tries to take a middle path between two opposing or excessive attitudes so that one of the two attitudes in question does not dominate in a person's mind.(Suharto: 2019)

### The Role of the Islamic Aqidah and Philosophy Study Program in Tanah Melayu in Developing a Culture of Moderate Thinking

Based on the research conducted, data was found that the role of the IFP Study Program in Tanah Melayu in developing a culture of moderate thinking by including courses in the IFP Study Program curriculum leads to the development of a culture of moderate thinking. The current IFP Study Program curriculum is a curriculum based on the Indonesian National Qualifications Framework (KKNI) and National Higher Education Standards (SNPT). With the existence of the KKNI, it is hoped that the way of looking at a person's competence will change, no longer just with a diploma but by looking at the nationally agreed qualification framework as a basis for recognizing a person's educational results in a broad,

accountable and transparent manner. According to the KKNI, each course must cover attitudes, general skills, special skills and knowledge.

In general, there are 5 (five) forms of mapping and identification of study materials or curriculum for the IFP Study Program in Tanah Melayu, namely: (1) philosophical theories which lead to the emergence of a critical, rational, systematic, comprehensive and radical attitude in looking at everything. This attitude can be said to be part of an effort to achieve moderate thinking in life. Critical thinking is neutral, objective and unbiased(Zakaria: 2021) so that when faced with issues of differences in beliefs, opinions and so on you will not be mistaken. Rational thinking bases its thinking on correct and logical thinking rules.(Anam: 2022) Systematic, comprehensive and radical thinking based on correct thinking principles(Subekti: 2021) can understand religious plurality, because it sees the essence of a religion.

(2) Natural science theories that lead to the emergence of mutual respect for differences of opinion and belief. In the theories of kalam science, various schools are studied with their respective teachings, dogmas, sects and thoughts which have their own characteristics. For example, there is the Khawarij sect which has a harsh and shallow character. The Murji'ah sect has a character that does not like to interfere and leaves all matters to the end of the day. The Qadariyah sect is characterized by a work ethic, while the Jabbariyah sect is characterized by surrender to God. The Muktazilah school which prioritizes the ability of reason and the Ahli Sunnah wal Jama'ah school which adheres to the Sunnah.(Nasution: 1986)

(3) The known theories of Sufism are a system of Islamic spirituality that prioritizes tolerance between religious communities.(Solihin: 2022) One of his famous teachings is regarding wahdat al-adyan (unity of religions), a theory which holds that religions are different paths but lead to One and the Same goal or in other words all religions are manifestations of manifestation of the One Reality. This theory was coined by al-Hallaj (858–922 AD), developed by Ibn Arabi (1165–1240 AD) and continued by Jalaluddin Rumi (1207–1273 AD).(Hamdi: 2019) One of Ibn Arabi's words about wahdat al-adyan is: "I used to dislike my friends if my religion was different from theirs. Now my heart has accepted all forms. Deer grazing fields, monasteries where monks persevere, houses of idols, the Kaaba where Tawaf people live, Luh where the Torah is written, Mashhaf where the Koran is painted. I embrace love wherever I go. My vehicle: love is my religion and my faith."(Hamka 2016)

(4) Research theories related to research in philosophy, Sufism and Kalam science. In philosophy, for example—which examines everything, specifically God, humans and nature. Sufism is the fruit of the morals of studying religion in an esoteric way. Meanwhile, kalam science focuses on theories of the development of Muslim thought from time to time in the field of faith. These three scientific research theories are related to religious issues - having these theories will enable students to understand religion and religion. Understanding religion in terms of—clearly the ins and outs of being a religious follower - rituals, practices, worship and so on.

(5) Supporting theories are additional theories that IFP Study Program students in Tanah Melayu need to help their process as a Bachelor of Religion so that in the future they can solve religious problems, so that with these supporting theories their understanding becomes more complex and comprehensive. Among the supporting theories are the History of Religions, Psychology of Religion and Sociology of Religion courses. Such courses clearly convey an understanding of what religion, culture and human civilization are like, so that having such courses will strengthen the understanding of IFP Study Program students in Tanah Melayu.

Although there is no special course on moderate thinking culture in the IFP Study Program curriculum in Tanah Melayu. However, the courses in the IFP Study Program curriculum in Tanah Melayu lead to the development of a culture of moderate thinking. Based on reading the IFP Study Program curriculum in Tanah Melayu, data was found that there are sentences in the description of the curriculum and learning outcomes in the IFP Study Program curriculum in Tanah Melayu which show the development of a culture of moderate thinking by referring to 7 (seven) reasons for moderate thinking.

1. **Respect differences of opinion**

   Respect for differences of opinion can be seen in the description of the IFP Study Program curriculum in Tanah Melayu with the sentence: "Able to respond wisely to various ideologies and schools of thought that emerge and develop in society through scientific and social approaches." This means that the IFP Study Program curriculum in Tanah Melayu directs the importance of being wise in seeing the various differences in society. A wise attitude is an attitude that always uses reason (knowledge and experience), and is always careful, thorough and careful.(KBBI: 2023a) Such an attitude is certainly part of the importance of moderate thinking.

2. **Respect differences in beliefs**

   It can be seen in the description of the IFP Study Program curriculum in Tanah Melayu with the sentence: "Able to adapt to various tendencies of community groups in the context of Islamic beliefs" and in learning outcomes with the sentence: "respecting the diversity of cultures, views, religions and beliefs, as well as people's original opinions or findings other." The words 'adapt' and 'respect' represent a form of respect for different beliefs. If you look at the pluralistic country of Indonesia with various tribes, ethnicities, cultures, customs, beliefs and religions, the attitude of being able to adapt and respect each other is highly prioritized in national, state and religious life in Indonesia. Islamic teachings adhere to the values of mutual respect for rights, freedom and differences of thought so that there is no misunderstanding about religion which results in conflict in society. So, citizenship education is urgent as an alternative to overcome this problem.(Tonga: 2020)

3. **Don't isolate yourself**

   This can be seen in the learning outcomes of the IFP Study Program curriculum in Tanah Melayu with the sentence: "able to be rational and

critical towards the socio-religious and social problems faced in multi-religious societies". Being rational and critical are the keywords, giving birth to students who see the truth not as coming from emotions or being purely subjective but based on rationality and criticality. The implication will be far from the attitude of feeling the most right, the most everything and the most other.

4. **Refuse acts of violence**

   This can be seen in the learning outcomes of the IFP Study Program curriculum in Tanah Melayu with the sentence: "upholding human values in carrying out duties based on religion, morals and ethics." Upholding human values based on religion, morals and ethics produces students who are friendly, polite and gentle. Justice, equity and equality in resolving religious problems will be the benchmark.

5. **Reject single meaning**

   It appears in the description of the IFP Study Program curriculum in Tanah Melayu with the sentence: "able to utilize science and technology to explain issues relating to Islamic faith and philosophy in the context of multicultural life and religious moderation based on information and communication technology." Understanding the development of the times with the emergence of science and technology shows an attitude of acceptance/dynamics towards new things, including multicultural matters and religious plurality, so that we will always align sources of truth with developments in the times.

6. **Accept criticism**

   It can be seen in the learning achievements of the IFP Study Program curriculum in Tanah Melayu with the sentence: "able to carry out a self-evaluation process for work groups under their responsibility, and able to manage learning independently." Among the self-evaluation processes is acceptance of various kinds of criticism that is faced. Criticism is seen not as hurtful words but as constructive input for better quality and self-development.

7. **Prioritize justice and benefit**

   This can be seen in the learning outcomes of the IFP Study Program curriculum in Tanah Melayu with the sentence: "working together and having social sensitivity and concern for society and the environment." It is a form of focusing a view on justice and benefit.

   Based on the description of the 7 (seven) reasons for moderate thinking above, it can be concluded that the IFP Study Program in Tanah Melayu does not yet have a special course on the culture of moderate thinking, it's just that overall the courses are based on moderation. In other words, the IFP Study Program and everything related to it is a culture of moderate thinking. However, based on the results of interviews with IFP Study Program lecturers, in the future there will be a special course on the culture of moderate thinking or what is called a religious moderation course.(Kasmuri: 2023)

**Strategy of the Islamic Aqidah and Philosophy Study Program in Tanah Melayu in Developing a Culture of Moderate Thinking**

Based on research conducted through in-depth interviews with study program managers, IFP lecturers and students in Tanah Melayu, data was found that the strategy carried out by the IFP Study Program in Tanah Melayu in developing a culture of moderate thinking is namely:

1. **Insert material on developing a culture of moderate thinking in lecture sessions**

   In various lecture sessions at the IFP Study Program, lecturers, as educators, include material on developing a culture of moderate thinking. Syukri stated that "specifically, moderate thinking culture courses are not in the IFP Study Program curriculum. "However, the learning and education sessions carried out lead to the formation of a dynamic, open, elegant and thoughtful mindset that produces an academic atmosphere or environment that is humanistic and can accept various kinds of existing and developing thoughts."(Yurnalis: 2023) A dynamic mindset can be defined as thinking with enthusiasm and energy so that you move quickly and easily adapt to circumstances.(KBBI: 2023b) Then being open-minded can be a mechanism for maintaining social relations in harmony. (Azizah: 2020)

   In line with Syukri, Elfi stated that specifically the culture of moderate thinking has not been studied, but in philosophy there is critical thinking which is taught in lectures. Critical thinking shows moderate thinking. He emphasized that moderate thinking was inserted into every meeting.(Elfi: 2023) Critical thinking can be interpreted as the ability to reflect on thoughts and solve problems. The critical thinking human character has habits, namely curiosity, humility, skepticism, rationality, creativity and empathy.(Rahardhian: 2022) In social life, critical thinking is useful for understanding phenomena that occur–which means being able to dialogue with these phenomena with sensitivity so that you can take the best attitude.(Mansur: 2019)

   IFP Study Program student, Nisa, confirmed that there is no special course on moderate thinking culture. However, lecturers often include discussions of moderate thinking in lectures. Where in the lecture "Study of Religions" the lecturer often recommends being tolerant and respectful of differences in beliefs that occur. That as students you should also understand religions other than the one you believe in so that you know the ins and outs of that religion, its history and development with the aim of bringing about tolerance in religious life.(Siregar: 2023) Simon Blackburn defines a tolerant attitude as an attitude of refraining from acting outside the norm regarding foreign things outside one's self/perspective in religious, political and other matters. In short, tolerance is an attitude of restraint towards something that is different from one's basic principles.(Rosyad: 2021)

2. **Using the dialogical method**

The dialogic method is a way to stimulate knowledge and understanding by asking various creative questions that can give birth to or bring out ideas hidden in human consciousness or thoughts.(Zulkipli: 2023) With the questioning method we can see the extent of the person being asked's knowledge and analyze their knowledge. The question started out easy and simple. Each answer is followed by a new, more in-depth question. The purpose of questions is to show people the truth.(Hatta: 1963) In contemporary religious studies, the intellectual contribution or knowledge is enormous to the understanding and outlook on life in religion, both in academic life and social life. This contribution is created from the dialectic of Islamic epistemology and local culture.(Adebolajo: 2022)

This method is also used in lectures at the IFP Study Program. Elfi stated that the dialogic method was used as a method for developing a culture of moderate thinking, by asking questions that led to the emergence of the idea of a culture of moderate thinking.(Elfi: 2023) This method was confirmed by Afrizal. Afrizal said that the dialogical method was used as an effort to develop a culture of moderate thinking. Even though in fact, according to the lecturer, the Malay land mass is already moderate, there is nothing that needs to be moderated. However, for further development the dialogical method is sometimes used.(Afrizal: 2023) The IFP Study Program students who were interviewed also confirmed this, that sometimes the lecturer directed questions towards developing a culture of moderate thinking by asking a number of questions, for example 'is Islam true?' Then the lecturer asked again: 'what about other religions, are they wrong?' Some students answered wrong. Then the lecturer explained that every religion leads to goodness. Each religion may look different, but they are all the same—they both lead to goodness. In a sense, all religions are true but the way of worshiping God is different. (Ferrerli: 2023)

3. **Hold public lectures that lead to a culture of moderate thinking**

On several occasions the IFP Study Program in Tanah Melayu held public lectures with guest lecturers which pointed to the existence of a culture of moderate thinking among students. (1) Public lecture with the theme "The Existence and Contribution of Sufism in the Scientific Development of Islamic Faith and Philosophy in the Archipelago" with speaker Ridwan Arif. In this lecture, the speaker said that the development of Sufism as an Islamic science in the archipelago could exist apart from the gentle way of preaching itself, but also because Indonesian society was able to accept new things in its life - who saw that Sufism could blend in with the state of religious Indonesian society.

Public Lecture with the theme "Protection and Fulfillment of Children's Rights from an Islamic Perspective" with speaker Jasra Putra. The speaker said that philosophically and sociologically children are the mandate of Allah SWT. which must be looked after and treated as well as possible and is the next generation of

the family, nation and civilization. Children's rights are protected by applicable regulations in Law no. 23 of 2002 that "the state, government, regional government, community, family, and parents or guardians are obliged and responsible for the implementation of child protection". In the 1945 Constitution Article 28 B: "every child has the right to survival, growth and development and the right to protection from violence and discrimination.(Putra: 2022)

Overall, the theme is not about a culture of moderate thinking, but in substance what the presenters convey is a view that points to the need to think moderately in life. To be precise, moderate in the sense; (1) respect differences of opinion/view/perspective. Islam itself as a religion has various groups, not yet different from other religions, so understanding the differences is not highlighting what is different but what is similar. Indirectly, such material is included in the IFP Study Program's public lectures. (2) be fair and beneficial towards children and not commit violence against them. The main principle of moderate thinking is to be fair. Sometimes parents often forget to be fair to their children, even though being fair to their children will become a pillar in forming a fair attitude for their children. Also, parents sometimes forget not to act violently against their children because they consider the child to be theirs, which can be done arbitrarily so that violence against children often occurs. From the public lecture, the speaker wanted to remind us to act moderately towards children; be fair, gentle, and do not mistreat him.

## CONCLUSION

Based on the discussion above, it can be concluded that: first, the role of the IFP Study Program in Tanah Melayu in developing a culture of moderate thinking is to ensure that the courses in the IFP Study Program curriculum are courses that demonstrate a culture of moderate thinking. This can be seen in the course units, descriptions and learning outcomes in the IFP Study Program curriculum in Tanah Melayu. Second, the strategy of the IFP Study Program in Tanah Melayu in developing a culture of moderate thinking is to include material on the culture of moderate thinking in various lecture sessions, using dialogical methods as an effort to develop a culture of moderate thinking and holding public lectures with guest lecturers that direct the development of a culture of moderate thinking.

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