



MODERATE ISLAM IN THOUGHT IBNU RUSYD

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Abstract:

This research discusses the attitude of moderation in fighting radicalism movements, especially in Indonesia. Why is this research interesting to discuss? Radicalism movements must be stemmed by education and understanding of the diversity of religious understandings in Indonesia. Therefore, the author offers Ibn Rushd's thoughts and personality as a famous philosopher. In historical records, Ibnu Rushd was a scholar who never attacked personally and accused his opponents of deviations in religious understanding. The moderation attitude shown by Ibnu Rushd can be used as an example in forming the character of Muslims in Indonesia. In terms of methodology, this article is a type of library research. Next, the author explores data from Ibn Rushd's books and uses a philosophical approach with content analysis. According to Ibnu Rushd, a scholar must have some essential personality traits of moderation. There are three parts: before, in, and after thinking. Before thinking, a scholar must have a personality that is open, honest, curious, skeptical, brave and patient. The ulama's personality in thinking is speculative, willing to be guided by experience and reason, willing to accept, ready to face mistakes and brave in making decisions. Furthermore, his personality after thinking about it was a tolerant and forgiving person.

Keywords: *Ibn Rushd, Moderate Islam*

INTRODUCTION

In the last five years, the discourse of religious harmony and tolerance has revived in contemporary Islamic thought in Indonesia. There have been a number of incidents that show the religious behavior of some Indonesian people who are not or less tolerant. (Usman, 2023). This was marked by the emergence of several ustadz, preachers and lecturers on social media who again questioned the relationship between Islam and other religions. One important argument for the presence of religious moderation is the social fact that Indonesian society is very plural and multicultural. So the ministry of religion makes 2022 the year of tolerance.

Awareness of diversity is an important keyword to live by and respond to proportionally in living everyday life. Even though it is not an easy thing, it is also not something that is too difficult to realize as long as there is a sincere desire to make it happen. This awareness requires that we are willing to accept various kinds of differences. So it requires an attitude of agreeing or being able to be different, that is, a perspective on responding to differences in life that is sunatullah or normal. (N. Said, 2012). One of the leading and well-known scholars in the world, especially the Islamic world, who is known for his moderate thinking and does not easily say deviations in thinking about other people is Abu Walid Muhammad ibn Ahmad ibn Muhammad ibn

Rushd or better known as Ibnu Rushd. One proof that Ibn Rushd really doesn't like the word meaning deviation is his criticism of Imam Gazali, when Imam Gazali criticized several philosophers and then said the word "Confusion of thinking", knowing this, Ibn Ruysd criticized Imam Gazali with one of his books entitled Tahafut At-Tahafut . In religious moderation, Ibn Rushd said that a person will be able to think tolerantly if he has a personality before, in and after thinking. Before thinking, a scholar must have a personality that is open, honest, curious, skeptical, brave and patient. The ulama's personality in thinking is speculative, willing to be guided by experience and reason, willing to accept, ready to face mistakes and brave in making decisions. Furthermore, his personality after thinking about it was a tolerant and forgiving person.

Based on the background of the problem above, this article focuses on discussing Ibn Ruysd's very moderate thinking in responding to a problem, then contextualizing Ibn Ruysd's moderate thinking to answer the attitude of intolerance that occurs in Indonesia today.

RESEARCH METHODS

This research is descriptive-analytical research and is also included in library research, namely exploring books, journals, magazines, newspapers, including statutory regulations and government policies, which are related to this research. Data collection is carried out by quoting, adapting and reviewing literature that is relevant to the problem being discussed, sourced from various literature. The primary data is hadith and verses of the Koran. Meanwhile, the secondary data are theories and concepts of tolerance from various relevant literature.

The data obtained is then processed and analyzed using content analysis, which has three conditions including: objectivity, tracing and generalization. The results of the analysis should present a form of generalization, meaning that the results of the findings must be able to provide a theoretical contribution, because merely descriptive findings have low value. Apart from that, contextual studies are also used in three forms, such as: 1) Contextual is an effort to make sense of responding to current problems that are generally urgent (situational). 2) Contextual by monitoring the relationship between the past, present and future. This discussion pays attention first to historical significance, significance from current functionality, and predicts future meaning. 3) Contextual meaning can be interpreted as placing the relationship between central and peripheral things.

RESULTS AND DISCUSSION

Biography of Ibn Rushd

History of his life and work

His full name is Abu Al-Walid Muhammad ibn Ahmad ibn Muhammad ibn Rushd, born in Cordova, Andalus in 510 H/1126 AD, about 15 years after the death of Imam Al-Gazali. He is more popular as Ibn Rushd. Westerners call it Averrois. This title is actually more appropriate for his grandfather. His descendants came from respectable families who were renowned as scientific figures. His grandfather and father were former judges in Andalus and he himself was also appointed judge in Seville and Cordova in 565 H/1169 AD. Because of his extraordinary achievements in legal science, in 1173 he was promoted to head of the Supreme Court, Qadhi al-qudhat in Cordova. (Sirajuddin, 2019). Averrois' mention of Ibn Rushd is the result of the Jewish-Spanish-Latin metamorphosis. By Jews, the Arabic word Ibn is pronounced like the Hebrew (Jewish) word Aben. Meanwhile, in standard Latin Rushd becomes Rochd. Thus, Ibnu Rushd's name became Aben Rochd. However, in Spanish the consonant letter "b" is changed to "v", so Aben becomes Aven Rochd. Through the assimilation of consonant letters in Arabic it is called Idgham which then changes to Averrochd. Because in Latin there is no letter "sy", the letter "sy" was replaced with "s" to become Avverosd. Then the series of "s" and "d" were considered difficult in Latin, so the letter "d" was removed to become Avveros (Nurkholis Majid, 1997).

Caliph Abu Ya'kub Abu Muhammad 'Abd Al-Mu'min from the Al-Muwahhid dynasty was very impressed by the breadth of views and depth of Ibn Rushd's philosophy when he was invited to the Caliph's Palace on the initiative of Ibn Rushd as his teacher and friend. He also succeeded in making comments on Aristotle's philosophy: short, medium and long. (Ahmad Fuad, 1963). So good and impressive is his understanding of Aristotle's philosophy that one need not read the original text. Just read Ibnu Rushd's comments, people will understand it as if reading the original text. In fact, he did not master Greek, the language that Aristotle used in his work. For this skill, he deserves to be given the honorary title The Famous Commentator of Aristotle. This title was first given by Dante Alagieri, author of the book Divine Comedy. This proves how high Ibn Rushd's ability in philosophy was and that he was second to none in commenting on Aristotle's philosophy.

Apart from his expertise in the field of Philosophy, Ibnu Rushd also mastered many other sciences by studying with several teachers. In fiqh, these include Abu Al Aim Basykawal, Abu Marwan bin Masarrah, Abu Bakar bin Samhun, Abu Ja'far bin Abdul Aziz, Abdullah Al Maziri, and Abu Muhammad bin Rizq. For this reason, when Ibn Rushd grew up, he was famous as a scientist who was an expert in various scientific disciplines. In the field of medicine, Ibn Rushd studied with Abu Ja'far Harun At Tirjali and Abu Marwan bin Kharbul. In the field of philosophy, he studied with Ibn Bajjah, known in the west as Avinpace, the great philosopher in Europe before Ibn Rushd. Apart from that, he was also related to the doctor Abu Marwan bin Zuhr and the king of the Muwahhidun dynasty. Apart from having a close relationship with Ibn Zuhr, Ibn Rushd also had good relations with the Muwahhidin Islamic kingdom, especially with the third amir of the caliph Abu Yusuf Al-Mansyur. With this relationship and trust, Ibn Rushd was finally appointed as judge in Seville in 1169. Two years later, he was appointed as judge in Cordova, then appointed as palace doctor in 1182 AD.

Ibnu Rushd is not only famous for his knowledge but he has also held several important positions, including chairman of the Supreme Court, professor, and palace doctor replacing the elderly Ibn Thufail. All the positions he held did not necessarily make him stop writing, in fact he was very productive with scientific works in several fields of science. His works have become references in every field by experts. This is an indication of the breadth of insight and depth of knowledge. (Sirajuddin, 2017).

Ibnu Rushd grew up and lived in a family that had a great enthusiasm for science. This was one of the factors that paved the way for him to become a scientist. Another factor that is more dominant in his success is the sharpness of his thinking and the genius of his brain. Therefore, it is not surprising that he was able to fully inherit his family's intellect and succeeded in becoming an all-round scholar who mastered various disciplines, such as law, philosophy, medicine, astronomy, Arabic literature, and so on. One thing that is very amazing is that he spent almost his entire life studying and reading. According to Ibnu Abrar, even though it felt too fantastic, since he started to think, Ibnu Rushd never left thinking and reading, except on the night his father died and the night of his wedding. (Ris'an Rusli, 2021).

Works by Ibn Rushd

Ibnu is a very productive scholar. One of the advantages of his written work is the narrative style which includes comments, corrections and opinions so that his work is more lively and not just mere description. However, it is a shame that the essay is difficult to find and if it were, it would have been translated into Latin and Hebrew (Jewish), not into the original language (Arabic). This was all the result of the humiliating tragedy that befell him when he was tried and exiled to Lucena where his books containing philosophy were destroyed. The second, more fatal tragedy was the fall of Andalus into the hands of Ferdinand II and Isabella. General Ximenes, who was fanatical about the Christian victory, burned Arabic books and of course Ibn Rushd's books were included. Some of Ibn Rushd's works that can still be traced include the following:

(a.) Philosophy and wisdom (1) Tahafut At Tahafut (Confusion in Confusion) is a response to Al Ghazali's book Tahafut Al Falasifah (Confusion of Philosophers) (2)

Jauhar Al Ajram As Samawiyah (Structure of Heavenly Bodies) (3) Ittishal Al 'Aql Al Mufarriq bi Al Insan (Communication of Reason that Differentiates from Humans) 4) Masa'il fi Mukhtalif Aqam Al Manthiq (Some Problems regarding Various Parts of Logic) (5) Syuruh Katsirah 'ala Al Farabi fi Masa'il Al Manthiqi Aristha (Several Comments on Aristotle's Thoughts) (6) Maqalah fi Ar Radd 'ala Abi Ali bin Sina (Answer Paper to Ibn Sina), and many others

(b. Kalam Science (1) Fashl Al Maqal fima Baina Al Hikmah wa Asy Syari'ah min Al Ittishal (Description of Kitan philosophy and Sharia) (2) I'tiqad Masyasyin wa Al Mutakallimin (Belief of Liberalists and Kalam Science Experts)(3) Manahij Al Adillah fi 'Aqid Al Millah (Several Argumentative Methods in Religious Creeds), etc. (c.) Fiqh and ushul fiqh (1) Bidayah Al Muqtashid wa An Nihayah Al Muqtashid (Basics of Mujtahid and the Goals of Simple People). This book was recognized by Ibnu Jafar Zahabi as the best book in the Maliki school of jurisprudence, and has been translated into various languages and is very famous. (2) Ad Dar Al Kamil fi Al Fiqh (Perfect Study of Jurisprudence) (3) Risalat Adh Dhahaya (Treatise on Sacrifice), and others

(d.) Astronomical science (1) Maqalah fi Harkah Al Jirm As Samawi (Paper on Meteor Movement) (2) Kalam 'ala Ru'yah Jirm Ats Tsabitah (Opinion about Seeing a Meteor that Remains Motionless) (e.) Medical (1) Al Kulliyat fi Ath Thibb (Complete Study of Medicine). A total of 7 volumes, and has become a reference and mandatory book at various universities in Europe. Translated into Latin, English, and Hebrew.

2) Syarh Arjuwizah Ibn Sina fi Ath Thibb. In terms of quantity, this book is the most widely circulated. Becomes a study material for medical science at Oxford University Leiden and Sourborn University Paris.(3) Maqalah fi At Tiryah (Paper on Poison Repellent), which has been translated into Latin, English and Hebrew. (4) Nasha'ih fi Amr Al Ishal (Advice on Stomach Diseases and Diarrhea), which has been translated into Latin and Hebrew. (5) Mas'alah fi Nawaib Al Humma (The Problem of Fever) (Ahmad Fuad, 1963).

Moderate Islam

Understanding Moderate Islam

Moderation is a word taken from the word moderate. Moderate is an adjective, which comes from the word moderation, which means not excessive, moderate or middle. In Indonesian, this word was then absorbed into moderation, which in the Big Indonesian Dictionary (KBBI) is defined as reducing violence, or avoiding extremes. In the Big Indonesian Dictionary, the word moderation is explained, which comes from the Latin moderatio, which means moderation (no excess and no deficiency). (Mhd. Abror, 2020). Moderate Islam, also known as Wasathiyah Islam, comes from two words, namely Islam and "wasathiyah". Islam as is known is a religion full of blessings, and the religion brought by the Prophet Muhammad SAW.

The word moderate in Arabic is translated as "al-wasathiyah". Linguistically, "al-wasathiyah" comes from the word "wasath". Al-Asfahaniy defines "wasathan" as "sawa'un", namely the middle between two limits, or with justice, the middle or the standard or the ordinary. Wasathan also means guarding against being uncompromising and even abandoning the line of religious truth (Al-Asfahani, 2009).

The word "al-wasathiyah" is rooted in the words "al-wasth" (with the sin letter being sukun) and "al-wasth" (with the sin letter being fathah) which are both mashdar (infinitive) of the verb "wasatha". Apart from that, the word wasathiyah is also often synonymous with the word "al-iqtishad" with the subject pattern "al-muqtashid". However, applicatively the word "wasathiyah" is more popularly used to denote a plenary thinking paradigm, especially in relation to religious attitudes. in Islam (Zamimah, 2018).

Meanwhile, in Arabic, the word moderation is usually termed "wasath" or "wasathiyah"; the person is called "wasith". The word "referee" itself has been absorbed into Indonesian which has three meanings, namely 1) mediator, intermediary (for example in trade, business, etc.), 2) mediator (separator, reconciler) between those in dispute, and 3) leader in match. What is clear, according to Arabic language experts, is that this word means "everything that is good according to its object" (Almu'tasim, 2019).

In an Arabic expression, the best of everything is in the middle. For example, generous is an attitude between stingy and wasteful, brave is an attitude between cowardly and reckless, and so on (Agama, 2012).

At the practical level, the form of moderation or the middle way in Islam can be classified into four areas of discussion, namely: 1) moderation in matters of faith; 2) moderate in matters of worship; 3) moderate in matters of temperament and character; and 4) moderate in matters of tasyri' (formation of sharia) (Yasid, 2010). According to Quraish Shihab, he sees that in moderation (wasathiyah) there are important pillars, namely (Zamimah, 2018):

First, the pillar of justice, this pillar is very important, several meanings of justice explained are: first, fair in the sense of "equal", namely equality in rights. A person who walks straight and his stance always uses the same measure, not double measure. Equality is what makes someone who is fair and does not take sides with someone who is in a dispute. Fairness also means placing something in its proper place. This leads to equality, even though the quantity may not be the same. Fairness is giving the owner their rights through the closest path. This does not require someone to give their rights to another party without delay. Fairness also means moderation, 'neither reducing nor exaggerating'.

Second, the pillar of balance. According to Quraish Shihab, balance is found in a group in which there are various parts that lead to a certain goal, as long as certain conditions and levels are met by each part. By meeting these conditions, the group can survive and fulfill the purpose of its existence. Balance does not require equal levels and conditions for all parts of the unit to be balanced. One part can be small or large, while small and large are determined by the function expected from it.

In Quraish Shihab's interpretation, balance is the main principle in wasathiyah. Because without balance there cannot be justice. Balance in creation, for example, Allah creates everything according to its size, according to its quantity and according to the needs of living creatures. Allah also regulates the natural system so that each circulates in a balanced manner so that the heavens and celestial bodies do not collide with each other.

Third, the pillar of tolerance. Quraish Shihab explained that tolerance is a measuring limit for additions or subtractions that are still acceptable. Tolerance is a deviation that must be done before it is not done, in short it is a deviation that can be justified.

The concept of wasathiyah seems to be the line separating two opposing things. It is claimed that this mediator does not condone the existence of radical thinking in religion, and conversely does not condone efforts to ignore the contents of the Koran as the main legal basis. Therefore, Wasathiyah tends to be more tolerant and does not hesitate in interpreting Islamic teachings. According to Yusuf Al-Qardhawi, wasathiyah (moderate understanding) is one of the characteristics of Islam that is not shared by other ideologies. As explained in QS. al-Baqarah/2: 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

Translation:

Likewise, We have made you (Muslims) a medieval community) so that you may be witnesses of human (deeds).

Just laws are a basic demand for every societal structure. Fair law guarantees the rights of all levels and individuals in accordance with general welfare, accompanied by the behavioral implementation of various regulations (Syafudin, 2009).

There are at least four meanings of justice according to Quraish Shihab (2017), namely First, fair in the sense of "equal". But it must be underlined that the equality in question is equality in rights. Second, fair in the sense of "balanced". Balance is found in a group in which there are various parts that lead to a certain goal. If there is one member of the human body that is excessive or reduced from its proper level or requirements, then balance (justice) will definitely not occur. However, it should be noted that balance does not require equality. One part can be small or large, while small and large are determined by the function expected from it. Third, fairness is "attention to individual

rights and giving those rights to each owner." This sense is what is defined as "putting something in its place." The opposite is "tyranny", in the sense of violation of the rights of other parties. Thus, watering plants is justice and watering thorns is the opposite, this understanding of justice gives birth to social justice. Fourth, justice is attributed to God. Fair here means "maintaining fairness in the continuation of existence, not preventing the continuation of existence and the acquisition of grace when there are many possibilities for that. Divine justice is basically His mercy and goodness. His justice contains the consequence that God's mercy is not prevented from being obtained as far as the creature can achieve it. Allah created and manages this universe with justice, and demands that justice cover all aspects of life, including faith, sharia or law, morals, even love and hate (Agama, 2012).

Ibn Rushd's Moderate Thought

Ibn Rushd's thought shows a synthetic style of thinking from the dialectic of Islamic thought and Greek philosophy. At a practical level, Ibn Rushd could not avoid the tensions between Asy'ariyah, Mu'tazilah, Hasywiyah and Bathiniyah which developed during his time. Ibn Rushd's rational approach, which was more inclined towards Greek philosophy (Aristotle), actually became the antithesis of the Ash'ariyah and Ghazaliyah at the same time, which at that time dominated Islamic thought. Ibn Rushd's criticism of these forms of thought further added to the tension between himself and orthodox circles. This tension becomes even more intense when the dialectic between thoughts contains interests that are not only scientific, but even involve theology, ideology, power politics and various group interests. However, this tension actually made Ibnu Rushd have his own style of thinking. Because Ibnu Rushd lived at a time when schools of thought in Islam were developing, that is what caused Ibnu Rushd to be very moderate in his attitude and thinking on certain issues.

In this article, Ibn Rushd's moderate thinking is described through two main points of his philosophy, namely regarding the relationship between reason and revelation, and the postulates regarding the existence of God. (a.) The Relationship between Reason and Revelation According to Ibnu Rushd, all religious problems must be solved with the power of reason. Logic must be used as the basis for all judgments about truth. When studying religion, people must think about it logically (takwil). Ibnu Rushd believes that reason and revelation are closely related and support each other, and cannot even be separated. According to him;

"If the shari'ah is true and invites reasoning towards knowledge of the truth, then it can be ascertained that burhani reasoning does not conflict with the shari'ah. One truth will not contradict another truth, and will even support each other, while each is in a solid position." (Rusyd and Al-Walid 1972)

If burhani reasoning (philosophy) tries to understand everything that exists, then this indicates two possibilities; where the problem is discussed by the syara' or not discussed. If a problem is not discussed by the syara', it does not mean it is in conflict with the syara'. Responding to this situation requires a mujtahid (burhaniyun) who is able to answer it with qiyas syar'iy. Likewise, if something is discussed by sharia', it also contains two further possibilities; in accordance with natural reason or actually contradict it. If there is a conflict, according to Ibnu Rushd, then the dzahir nash (syara') must be interpreted based on the rules of takwil in Arabic. For example, calling something another name because it is similar, or because it is the cause or effect of it, or is a comparison (Rusyd and Al-Walid 1972).

The true aim of Islamic Shari'ah is correct knowledge and correct actions (al-'ilm al-haq wa al-'amal al-haq). Regarding true knowledge (al-'ilm al-haq), the meaning is knowing and understanding the existence of Allah and all the realms of existence. With this knowledge, you can properly understand the meaning of the Shari'ah, and also understand what is really desired in terms of happiness in the afterlife (heaven) and accidents in the afterlife (hell). Meanwhile, the purpose of true charity (al-'amal al-haq) is to carry out deeds that provide benefits and happiness, and keep one away from suffering. Knowing these deeds is what he calls practical knowledge (al-'ilm al-'amaliyah) (Poerwantana 1988). Ibn Rushd's efforts resemble the efforts of al-Farabi and Ibn Sina

who brought together Islam on the one hand with the philosophy of Aristotle and Plato's philosophy on the other. According to him, Islam does not conflict with Greek philosophy. If there is resistance, then it is only at the external level, not until it penetrates the inner heart. Both religion and philosophy have only one and universal source, namely "active intellect, al-'aql al-fa'al) (Hanafi 1996).

According to Ibn Rushd, reason (as intended by al-Farabi and Ibn Sina) is one and universal. What this means is not only the "active intellect" which is one and universal, but also the "possible intellect" (receptive intellect, al-'aql bi al-quwwah). The existence of a "possible mind" is only a particular individual's mind or is finalized when he or she comes into contact with a form of matter or an individual's body. And this means that if someone dies, then the sense of possibility (receptive mind) no longer exists. In other words, the mind of an individual person does not have eternity, but what is eternal and eternal is the universal mind (active mind), namely the source and place of return of the individual human mind's possibilities.

Ibn Rushd's recognition of a unified mind is intended as his recognition of the unified human spirit (soul), as reason is the most important crown of the form of the human spirit (soul). In other words, reason here is only a spiritual form that differentiates the human soul (ruh) or prioritizes it more than the soul (ruh) of animals and plants. That is what is meant by "mono-psychism" (the stuff that makes all souls). What Ibnu Rushd meant was that the spirit is universal, one and eternal (eternal) (Poerwantana 1988). Human reason is also divided based on its nature, namely: *fil'i*, namely practical thinking; and *nadzari*, namely deep and theoretical thinking that views everything with science. Furthermore, human reason must be free and stand alone above everything, while religion (revelation) is a refinement of reason (Ahmad 1975).

Based on the explanation above, it shows how Ibnu Rushd was very moderate in thinking and explaining religious postulates, Ibnu Rushd in understanding the teachings of the Shari'ah combined reason and revelation. This shows the attitude of a moderate person because in concluding a problem, Ibnu Rushd is not too textual about religious postulates but also does not let reason dominate his thinking. Someone who can synergize arguments and reason must be moderate in thinking and behaving. (b.) Propositions about the Existence of God. When observing *mutakallimin* groups in Islam, Ibnu Rushd grouped them into four groups; *Asy'ariyah*, *Mu'tazilah*, *Bathiniyah*, and *Hasywiyah*. All these groups, according to Ibnu Rushd, have many fundamental weaknesses, especially in the use of reason to find the truth. Islamic Sharia, which according to Ibnu Rushd, is divided into two, namely the meaning of birth which is intended for ordinary people and the meaning which is interpreted for thinkers, is misinterpreted by them. Apart from having different beliefs about God, they also transfer the words *syara'* in their original meaning to *takwilans* that are adapted to their beliefs, then they think that is the *syari'ah* that must be adhered to by everyone, and anyone who does not follow it accused of infidelity or at least heresy (Hanafi 1996).

Ibnu Rushd considered the *Asy'ariyah's* assumption about new/natural *hadiths* to be incorrect. Meanwhile, he did not criticize the *Mu'tazilah* much because Ibnu Rushd admitted that he did not know their methods. Meanwhile, Ibnu Rushd assessed that the *Bathiniyah* did not use the basic principles of thought because they thought that knowledge about God and other forms was received by the soul when it was free from material obstacles. As for *Hasywiyah*, who believes that the way to know God is through *sama'* (hearing/history), not reason (thought), he considers that it does not fulfill the purpose of *syara'* which advocates the use of rational arguments (Sudarsono 2004).

On the basis of his reading of the map of Islamic thought at that time, Ibnu Rushd emphasized that it was impossible to get to know the Creator except by observing the natural forms that He created as proof of the Creator's existence. However, as a person who thinks rationally, Ibnu Rushd still adheres to the source of religion itself, namely the Koran (Al-Ahwani and Fuad 1962). For this reason, Ibnu Rushd summarized the Qur'an in two groups in terms of showing his postulates regarding the form of God. These two propositions are the proposition of *inayah* (maintenance) and the proposition of *ikhtira'* (creation) (Hanafi 1996). The following is the explanation.

First, the dalil 'inayah (the dalil regarding the preservation of nature). If we pay attention to nature, we will know that what is in it is very compatible with the life of humans and other creatures. This harmony does not occur by chance, but shows the existence of a neat and orderly creation, which is based on knowledge and wisdom, as shown by science. Day and night, sun and moon, four seasons, animals, plants, and rain, all these correspond to human life, as if they were made for him. God's care and wisdom are also clearly visible in the structure of human and animal bodies. That is the view of reason alone, a view that is also in accordance with the provisions of the Koran itself, as in QS. An-Naba'/78: 6-16:

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا وَالْجِبَالَ أَوْتَادًا وَخَلَقْنَاكُمْ أَزْوَاجًا وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا وَجَعَلْنَا اللَّيْلَ لِبَاسًا
 وَجَعَلْنَا النَّهَارَ مَعَاشًا وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا وَجَعَلْنَا سِرَاجًا وَهَاجًا وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً
 ثَجَّاجًا لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا وَجَنَّاتٍ أَلْفَافًا

Translation:

Have We not made the earth a bed and the mountains a peg? We created you in pairs. We make your sleep a place to rest. We use the night as clothing. We use the day to earn a living. We built seven solid (heavens) above you. We made a bright lamp (the sun). We send down rainwater from the clouds that pours down abundantly so that We can grow with it grain, plants and shady gardens. This inayah proposition invites true knowledge, encourages increased investigation and reveals the secrets of nature. Not the opposite, namely understanding that brings frozenness and inappropriate trust.

Second, the proposition of ikhtira' (the proposition about the creation of nature). This proposition is as clear as the proposition of 'inayah, because there is creation which is clearly visible in humans, animals, plants, and so on. They have different life symptoms and that determines the type of work they do. The higher the quality of a creature, the higher the type of work. All of this shows that there is a "creator" who intended that some creatures be superior to others.

The proposition of ikhtira' is like the proposition of 'inayah, namely encouraging one to follow the path of knowledge as far as possible. This proposition is more useful and is used by the syara' to strengthen the existence of God's power. Among the arguments for ikhtira' are found in QS. At-Thariq/86: 5-6:

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ خُلِقَ مِنْ مَّاءٍ دَافِقٍ

Translation:

Let man pay attention to what he was created from. He was created from gushing water (semen),

The verse above is sufficient to explain that the existence of life indicates the existence of God as its creator.

From the description of the explanation, it shows that Ibnu Rushd is very moderate in understanding God's form, while at the same time explaining that regarding human life there is divine intervention in it without denying that humans also play a role in it in the form of endeavor. This is very in line with moderate Islamic thinking which explains that human life is regulated by Allah SWT but there is also the power of human endeavor in it.

CONCLUSION

Moderation is a word taken from the word moderate. Moderate is an adjective, which comes from the word moderation, which means not excessive, moderate or middle. Moderate Islam, also known as Wasathiyah Islam, comes from two words, namely Islam and "wasathiyah". Islam as is known is a religion full of blessings, and the religion brought by the Prophet Muhammad SAW. in Arabic, the word moderation is usually termed "wasath" or "wasathiyah"; the person is called "wasith". The word "referee" itself has been absorbed into Indonesian which has three meanings, namely 1) mediator, intermediary (for example in trade, business, etc.), 2) mediator (separator, reconciler) between those in dispute, and 3) leader in match. What is clear, according to

Arabic language experts, is that the word means "everything that is good according to its object". Ibnu Rushd was very moderate in thinking and explaining religious postulates, Ibnu Rushd in understanding the teachings of the Shari'ah combined reason and revelation.

This shows the attitude of a moderate person because in concluding a problem, Ibn Rushd is not too textual about religious postulates but also does not let reason dominate his thinking. Someone who can synergize arguments and reason must be moderate in thinking and behaving. Ibnu Rushd is very moderate in understanding God's form, while also explaining that regarding human life there is divine intervention in it without denying that humans also play a role in it in the form of endeavor. This is very in line with moderate Islamic thinking which explains that human life is regulated by Allah SWT but there is also the power of human endeavor in it.

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