

## **The Relationship between Religion and Reason in the Context of Islamic Education Philosophy from the Perspective of Ibn Rushd and Ibn Taimiyah**

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### **Abstract**

This article examines the thoughts of prominent philosophers Ibnu Rushd and Ibnu Taymiyah in terms of the relationship between religion and reason in the context of Islamic educational philosophy from the perspective of Ibn Rushd and Ibn Taymiyah. The purpose of this article is to provide readers with an understanding of the relationship between religion and reason in the context of Islamic educational philosophy. This research method uses the library research method or library study. The conclusion that can be drawn from Ibn Rushd is that being busy with philosophy does not make faith and religion damaged. Because philosophy does not conflict with religion, while religion does not deny philosophy, in fact it recommends and calls for it, because religion commands research and contemplation of the universe. In general, philosophizing is nothing more than examining forms in terms of their indication of the existence of a Creator. Ibn Taimiyah emphasized that in principle revelation and reason cannot conflict with each other. And if it is forced, there will be a conflict between the two, the conflict that arises is the argument, namely about the status of *qat'i zanni*, not about its status as revelation and reason.

**Keywords:** *Religion, Reason, Philosophy, Ibn Rushd, Ibn Tamimiyah*

### **Abstrak**

Artikel ini menelaah pemikiran filsuf terkemuka Ibnu Rusyd dan Ibnu Taimiyah dalam hal hubungan agama dan akal dalam konteks filsafat pendidikan Islam perspektif Ibnu Rusyd dan Ibnu Taimiyah. Tujuan artikel ini adalah untuk memberikan pemahaman kepada pembaca mengenai hubungan agama dan akal dalam konteks filsafat pendidikan Islam. Metode penelitian ini menggunakan metode *library research* atau studi Pustaka. Kesimpulan yang dapat diambil dari Ibnu Rusyd bahwa kesibukan dengan filsafat tidaklah membuat aqidah dan agama menjadi rusak. Sebab filsafat tidaklah bertentangan dengan agama, sedang agama tidak mengingkari filsafat, bahkan menganjurkan justru dan menyerukannya, karena agama memerintahkan untuk meneliti dan merenungkan alam raya. Secara umum berfilsafat itu tak lain adalah meneliti wujud-wujud dari sisi penunjukannya atas adanya Pencipta. Ibnu Taimiyah menegaskan bahwa pada prinsipnya wahyu dan akal tidak bisa saling bertentangan. Dan jika dipaksakan maka akan terjadi pertentangan diantara keduanya, pertentangan yang timbul adalah dalil yaitu tentang status *qat'i zanni*, bukan tentang statusnya sebagai wahyu dan akal.

**Kata Kunci:** *Agama, Akal, Filsafat, Ibnu Rusyd, Ibnu Tamimiyah*

## INTRODUCTION

This article discusses the role of religion, science and philosophy. The three are inseparably linked. Islam places great emphasis on knowledge, both rational and empirical science, and requires its followers to seek knowledge, because only with knowledge can humans understand religion and practice religious values, while to test the truth of a teaching or dogma, reason is very necessary, or sciences that examine about the position of reason in finding truth.<sup>1</sup>

Abu al-Walid Muhammad bin Ahmad bin Muhammad bin Rushd was born in Andalusia (Spain), precisely in the city of Cordoba in 526H/1198 AD. In the West, Ibn Rushd is known as Avveroes, he was born and raised in a family of fiqh experts, his father Ahmad or Abu Al Qasim, a The judge in Cordoba, as well as his grandfather, were very well known as fiqh experts. Thus, he was born into a respectable pious and devout family of Islam, his grandfather and father adhered to the Maliki school of thought.<sup>2</sup>

According to Ernest Renen, looking at data in the Esccurial library in Madrid, Spain, the total number of works by Ibn Rushd is approximately 78 books, including the following fields: 28 books in the field of philosophy, 20 books in the field of medical science, 8 books in the field of fiqh, 5 books in the field of Islamic science, in the field of astronomy 4 books, Arabic literature 2 books, in other fields of science there are 11 books.<sup>3</sup>

After 2 major tragedies, all of his works have been translated into Latin and Hebrew, not the original language, namely Arabic. The first tragedy was when he was accused of being an infidel, tried and exiled in Alesana (Lucenna) at that time all his books were burned except those of a scientific nature (pure science) such as medicine, mathematics and astronomy. The second tragedy was the fall of Andalusia to Ferdinand II and Isabella. General Ximenes, who was fanatical about Christian victory, burned all Arabic books to the ground. This is what makes Ibn Rushd's original works difficult to find.

Some of Ibn Rushd's works that are still original include *Bidayatul Mujtahid wa Nihayatul Muqtasid*, containing descriptions of muqoron fiqh (comparative jurisprudence). This book is a comparative study of Islamic law, in which Ibn Rushd's opinions are explained by presenting the opinions of the imams of the school of thought. Then *Fashl al-Maqol fi Ma Baina al-Syariah wal Hikmah Min Ittishol*, contains the correlation between religion and philosophy, the contents of which explain the harmony between religion and reason because both are gifts from God. And *Al-Kasf 'An Manahij al-Adillat Fii 'Aqoid al-Millat*, contains criticism of the method

kalam experts, Sufis and some Muslim philosophers. (Revealing various Methods of Argumentation for Religious Ideology) which explains in detail the issues of faith

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<sup>1</sup> Nurbayabni Nurbayani, "Eksistensi Agama, Ilmu Dan Filsafat Dalam Mengatasi Persoalan Pendidikan," *JURNAL MIMBAR AKADEMIKA* 2, no. 1 (January 2, 2018): 55–70.

<sup>2</sup> Rossi Delta Fitriana, "Ibnu Rusyd (Averroisme) Dan Pengaruhnya Di Barat," *EL-AFKAR : Jurnal Pemikiran Keislaman Dan Tafsir Hadis* 7, no. 1 (2018): 15, <https://doi.org/10.29300/jpkth.v7i1.1584>.

<sup>3</sup> UIN Sunan and Kalijaga Yogyakarta, "Pemikiran Ibnu Rusyd Tentang Pendidikan Dan Relevansinya Di Era Kontemporer," 2021, 128–40.

discussed by Islamic philosophers and theology.

*Tahafut at-Tahafut*, contains rebuttals and criticisms of al-Ghozali's work entitled *Tahafut al-Falasifah*. its content defends philosophers from accusations of infidelity as made by al-Ghazali in his book *Tahafut al-Falasifah* (Confusion of Philosophies of Philosophers).

Ibnu Rushd with his book *Tahafut al-Tahafut*, tries to harmonize philosophy and religion, he tries to convince Muslims that in fact there is no conflict between philosophy and religion, because each in actuality complements each other and is functionally in a synergistic bond that is contributive. As a reflection of Muslims' belief in the truth of revelation, efforts have been made to integrate the three concepts of religion, science and philosophy through the implementation of education. Education requires philosophical thinking as a determinant of the direction and goals of the educational process.<sup>4</sup>

Ibn Rushd is also the greatest Muslim philosopher in the West. He is famous for his seriousness and sincerity in harmonizing philosophy and religion. Nurcholish Madjid stated that Ibn Rushd's sincerity exceeded that of Al-Kindi, Al-Fārābā and Ibn Sīnā.<sup>5</sup> The presence of Ibn Rushd in the dynamics of Islamic philosophical thought is seen as the last phase of the glorious period of Islamic philosophy in the Middle Ages, and at the same time providing the glory of philosophy after experiencing shocks and weaknesses during the time of al-Ghazali.<sup>6</sup>

Even though Ibn Rushd is seen as a person who thinks rationally as an admirer and successor of Aristotle's teachings, he is also a very religious person and still adheres to religious sources in strengthening his beliefs. In terms of belief, he adheres strictly to the texts of revelation, like the Salaf. Meanwhile, in the field of thought and philosophy, he seems to be very fond of Aristotle's dialectical logical thinking, which he views as the campium or warrior of the Greek philosophers.<sup>7</sup>

Ibn Taimiyah's full name is Ahmad ibn Abdul Halim ibn Abdussalam ibn Taimiyah al-Harani. He was born in Harran on 10 Rabiul Awwal 661 H (some say the 12th). And died in Damascus on Monday night, 20 Dzulqodah, 728 Hijriyah. His father, Shihab ad-Din Abd al-Halim Ibn Abd as-Salam (627-672) was a great scholar who had a high position in the great mosque of Damascus. Apart from being a preacher and high priest at the mosque, he is also a teacher in the field of tafsir and hadith. Another position that Abd al-Halim also held was as Director of Madrasah Dar al-Hadith as-Sukkariyah, one of the most advanced and high-quality Islamic educational institutions of the Hambali school at that time. It was at this educational institution that Abd al-Halim, who was

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<sup>4</sup> Besse Ruhaya, "Fungsi Filsafat Pendidikan Terhadap Ilmu Pendidikan Islam," *Inspiratif Pendidikan* 11, no. 1 (June 30, 2022): 185–95, <https://doi.org/10.24252/ip.v11i1.31211>.

<sup>5</sup> Sujiat Zubaidi Saleh, "Qadiyyah Tawassu' al-'Alam Bayna Abi Hamid al-Ghazali Wa Ibn Rusyd al-Qurtubi," *Tsaqafah* 5, no. 2 (2009): 405, <https://doi.org/10.21111/tsaqafah.v5i2.134>.

<sup>6</sup> Daru Nur Dianna, "Kontribusi Filsafat Islam Terhadap Pendidikan Islam; (Studi Analisis al-Ghazālī Dan Ibnu Rusyd)," *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 18, no. 1 (April 1, 2020): 33–49, <https://doi.org/10.21111/klm.v18i1.3967>.

<sup>7</sup> Umdatul Hasanah, "Filsafat Dan Agama Menurut Ibn Rusyd," *Al-Fath* 02, no. 01 (2008): 01–10.

known as an orator, educated Ibn Taimiyah for the first time.<sup>8</sup>

Ibn Taimiyah began his education by reciting the Koran to his father and uncle. He also studied with several prominent scholars, especially in Damascus and its surroundings, one of whom was Syam ad-Din Abd Rahman Ibn Muhammad Ibn Ahmad al-Maqdisi (597-682), an expert in Islamic law (fakih) and the first supreme judge from among the sects. Hambali in Syria.<sup>9</sup>

## RESEARCH METHOD

This research is included in qualitative research with the research method used is literature study. Literature study is the collection of information relevant to topics and problems in research, where the information comes from scientific books, journal articles, research reports, and other scientific works.<sup>10</sup> So in this research, researchers explored and collected information related to the concepts of religion and reason and their relationship according to Ibnu Rushd and Ibnu Tamimiyah through information sources that contain these topics. After all the required information has been collected, the researcher will process and select the information so that it can answer the problem topics raised in this research.

## RESULT AND DISCUSSIONS

### The Concept of Religion and Reason According to Ibn Rushd and Ibn Taimiyah

Religion (shari'ah) has commanded us to study things that exist with reason, as stated in the Qur'an: "So think, O people of understanding." Religious texts, both the Qur'an and Hadith, have actually gives a hint regarding this problem, not only regarding the relationship between religion and philosophy, but also deeper problems, such as the problem of the oneness of God, knowledge of God, resurrection and so on.<sup>11</sup>

According to Ibn Rushd, philosophy (reason) does not conflict with Shari'a (religion), in fact Muslims are required or at least encouraged to study philosophy. These two sciences teach truths that cannot possibly conflict between them. The Shari'ah recommends the use of reason in studying all the contents of nature, as HIS words: "So think, O people of understanding" (Q.S. al-Hasyr: 2). "Do they not look at all the kingdoms of the heavens and the earth and everything that Allah has created?" (QS. Al A'raf: 185). So it is clear that the aim of studying philosophy is to enable us to reflect on and recognize the existence of creation, because people who do not understand creation will not understand creation and will not understand the creator.<sup>12</sup>

The progressive value of Ibn Rushd's thought can be seen from his efforts to resolve the problem between religion and philosophy which he resolved through the mechanism of interpretation of God's revelation. Ibn Rushd explained that being busy

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<sup>8</sup> Abdullah Jawawi, "Konsep Pendidikan Ibnu Taimiyah," *Iqra: Jurnal Pendidikan Agama Islam* 1, no. 1 (2021): 34–42.

<sup>9</sup> Jawawi.

<sup>10</sup> Purwono, "Studi Kepustakaan," *Info Persadha* 6, no. 2 (2008): 66–72.

<sup>11</sup> Zulfu Imran, "Akal dan wahyu Menurut Ibnu Rusydi", *Al mufida* Vol. I No. 1 Juli – Desember 2016.

<sup>12</sup> Hasanah, "Filsafat Dan Agama Menurut Ibn Rusyd."

with philosophy does not make faith and religion damaged. Because philosophy does not conflict with religion, while religion does not deny philosophy, in fact it recommends and calls for it, because religion commands research and contemplation of the universe (al falaq, cosmos), souls, forms (existence). In general, philosophizing is nothing more than examining forms in terms of their indication of the existence of a Creator.<sup>13</sup>

In Ibn Taymiyyah's thinking, the relationship between religion and science is very close. Sometimes, religion is a social phenomenon that can be approached with a scientific approach, and sometimes, religion is a sacred point of view because it comes from God. Ibn Taymiyyah's thinking is a unique formulation, not only able to understand religious doctrine from a scientific point of view, but also able to make scientific things sacred because they are framed from a religious point of view.<sup>14</sup>

In addressing the issue of revelation and reason, Ibn Rushd uses the principle of relationship (ittisal). However, Ibn Taimiyah's principle of compatibility, meaning that revelation and reason do not conflict, is reflected in his argument which uses the expression muwafaqat. Although the meaning of this term according to Ibn Rushd is almost the same as the principle of relationship (ittisal), the principles used are different, moreover they both interpret reason ('aql) and explain revelation (al-naql). In essence, both philosophers believe that revelation and reason do not conflict with each other. Ibn Rushd was not only influenced by the thoughts of people who believed that science and philosophy were not in line with religion, while Ibnu Taimiyah focused on people's understanding of the Islamic religion, which according to him was contaminated by the teachings of Sufism, theology and philosophy.<sup>15</sup>

### **The Condition and Position of the Revelation Intellect According to Ibn Rushd and Ibn Taimiyah**

Ibn Rushd was an Islamic philosopher who prioritized reason over feelings.<sup>16</sup> According to him, all religious problems must be solved with the power of reason. This includes verses that are closely related to reason. However, apart from emphasizing one's own logic in solving supernatural and strange problems related to religion. Regarding the goals of religion itself, Ibn Rushd said that the true main goals of Islamic law are correct knowledge and correct actions (al-Ilmuhaq wal-Amalulhaq). In this context, education must strive to direct humans to have the skills to be able to use tools that can lead to goodness, namely reason, and keep them away from using tools that can lead to evil, namely lust.<sup>17</sup>

In the Qur'an there are many verses that have recommended and encouraged

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<sup>13</sup> Sri Rahayu Khaerul Umam Junaid, Sulfitriani, "Agama Dan Filsafat" 02, no. 01 (2023).

<sup>14</sup> Muhammad Miqdam Makfi, "Relasi Agama Dan Sains Dalam Pemikiran Teologi Ibn Taymiyyah; Studi Kritis Buku Daru Ta'Arrudl Al-'Aql Wa Al-Naql," *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 4 (2022): 333–39.

<sup>15</sup> Mukhtasar Syamsuddin, "Hubungan Wahyu Dan Akal Dalam Tradisi Filsafat Islam," *Arete* 1, no. 2 (2013): 127–48.

<sup>16</sup> Daru Nur Dianna, "Kontribusi Filsafat Islam Terhadap Pendidikan Islam (Studi Analisis al-Ghazali Dan Ibnu Rusyd)," *Kalimah: Jurnal Studi Agama-Agama Dan Pemikiran Islam* 18, no. 1 (2020): 33–50. hal 38

<sup>17</sup> Zulfi Imran, "Akal dan wahyu Menurut ibnu rusydi", *Al mufida* Vol. I No. 1 Juli – Desember 2016.

mankind to use their minds to discover the secrets of Allah that exist in this mortal world. By using reason, it is hoped that knowledge that was previously unknown and still hidden will be revealed, which in the end can be developed for the benefit of the wider community. With the potential of the human mind, Allah commands humans to think and manage the universe and make maximum use of it for the benefit and welfare of human life.<sup>18</sup>

Discussions regarding monotheism have become controversial and debated by previous Ulama. This is because some of them express the Oneness of God using logic. However, Ibn Taymiyah tried to reform by rationalizing monotheism which relies on the Al-Quran and Al-Sunnah. And firmly criticize arguments that are not in accordance with Islamic values. However, Ibn Taymiyah's reform of thought was not immediately accepted by some Ulama. Sheikh Taqiyuddin As-Subki, for example, assessed that Ibn Taymiyah's reformist discourse was stiff and moved away from al-ittiba' and moved towards al-ibtida'. So this renewal discourse is an oddity carried out by Ibn Taimiyah. However, even though it is considered strange, Ibn Taymiyah's thoughts are considered to be more exclusive. So that religious studies make Islam easy for modern Muslims to understand. Including the concept of monotheism by classifying it into three parts.<sup>19</sup>

Ibn Taimiyah proved the Oneness of Allah SWT with three concepts of Oneness. Namely Tauhid Rububiyah (deeds), Tauhid Uluhiyyah (Worship) and Tauhid Asma' Wa-assshifat (the perfect name and nature of Allah SWT). These three concepts of monotheism are related to each other. The three have a very close relationship in expressing the Oneness of God in the human heart. Tawhid Rububiyah is implicit, where if a servant has acknowledged the Oneness of Allah SWT, then he will sincerely worship Allah SWT (tauhid Uluhiyyah) and acknowledge the greatness of Asma and His Attributes.<sup>20</sup>

### **The Relationship between Religion and Reason in the Context of the Educational Philosophy of ibn Rushd and Ibn Taimiyah**

The main problem faced by classical Muslim philosophers is the relevance between revelation and reason or religion and philosophy. These two things even gave rise to contradictions, disbelief and disputes between philosophers and fuqahaa. The founding of Ibnu Rushd was a bridge between the two. According to Ibnu Rushd, the material of sharia teachings is teachings that can convey two things, namely correct knowledge (al-ilm al-haq) and correct actions (al-aml al-haq). However, the actual content of sharia cannot only be determined from revelation but also from intellect. Although, he believes that the level of sharia is still below revelation, while the highest level is sharia which is obtained from revelation accompanied by intellect.<sup>21</sup>

Ibn Rushd was not the first philosopher to explore the problem of "reconciliation" between philosophy and religion. Previously, al-Kindī had also tried to find a common

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<sup>18</sup> Zulfi Imran, "Akal dan wahyu Menurut Ibnu Rusydi....."

<sup>19</sup> Qois Azizah, "Konsep Tauhid Ibnu Taimiyah Dan Pengaruhnya Terhadap Pembaharuan Pemikiran Islam," *Aqlania: Jurnal Filsafat Dan Teologi Islam* 12, no. 2 (2021): 181–98.

<sup>20</sup> Azizah.

<sup>21</sup> Musliikhul Ibad and Ahmad Dwi Nur Khalim, "Epistemologi Ibnu Rusyd (Telaah Relasi Wahyu Dan Rasio)," *AN NUR: Jurnal Studi Islam* 14, no. 1 (2022): 80–92, <https://doi.org/10.37252/annur.v14i1.226>.

ground between philosophy and religion in order to defend the study of Greek philosophy, to face the opinions of conservative kalam scholars who opposed rationality and considered philosophy to be heresy.<sup>22</sup>

However, one of his thoughts that stands out is about the relationship between religion and philosophy. Philosophical activity according to Ibnu Rushd is none other than studying all forms and contemplating them as evidence of the existence of a creator, that all forms are creations which show the existence of a creator. The more perfect the knowledge about what exists, the more perfect the knowledge about the creator.<sup>23</sup>

Ibn Rushd attempted to find a meeting point of harmony between the arguments of reason and the arguments of the Shari'a (revelation) regarding various matters within a harmonious framework, and in language that accommodates the understanding of every level of the Islamic community. He built an orderly and respectful philosophical argument for al-Ghazalī through his book *Tahāfut al-Tahāfut*, and with his book *Fasl al-Maqāl fi ma bayna al-Hikmah wa al-Syarī'ah min al-ittisāl* Ibn Rushd created a theological method-philosophical to bridge between philosophy and religion as a harmony of equality and parallelism.<sup>24</sup>

In discussing reason and revelation, Ibn Rushd uses the principle of relationship (ittisal) which in his arguments tries to find a relationship between religion and philosophy. The arguments are to determine the legal position of studying philosophy. According to him, studying philosophy is learning the knowledge of God, namely a philosophical activity that studies and thinks about everything that exists (al-mawjudat), which is a sign of the existence of a creator, because al-mawjudat is a product of creation. The more perfect our knowledge about God's creation (al-mawjudat), the more perfect our knowledge about God. Encouraging the activity of meditating on al-mawjudat, learning is required and ordered by revelation.<sup>25</sup>

Revelation and reason are two things that are connected, difficult to separate and influence each other. Both come from one source, namely God, the Most True, so there is no possibility of conflict between the two. The Koran is a fundamental principle in inspiring every intellectual effort to find the truth. This means that reason still has a place and possibility to find the truth based on the truth of faith inspired by the Koran.<sup>26</sup>

In his book *Dar' Ta'arud al-'Aql wa al-Naql*, Ibn Taimiyah specifically criticizes and comments on philosophers' assumptions about the contradiction between revelation and reason. Ibn Taimiyah emphasized in his book that the conflict between al-dalil al-naql (revelation) and al-dalil al-'aql (reason) is unacceptable. Because, in principle, revelation and reason cannot conflict with each other. And if it is forced, there will be a conflict between the two, the conflict that arises is the argument, namely about the status

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<sup>22</sup> Dosen Fakultas, Humaniora Iain, and S T S Jambi, "IBN RUSYD Samsul Huda," 1991, 1–24.

<sup>23</sup> Hasanah, "Filsafat Dan Agama Menurut Ibn Rusyd."

<sup>24</sup> Fakultas, Iain, and Jambi, "IBN RUSYD Samsul Huda."

<sup>25</sup> Zulfi Imran, "Akal Dan Wahyu Menurut Ibnu Ruysdi," *Almufida* I, no. 1 (2016): 200–214.

<sup>26</sup> Syamsuddin, "Hubungan Wahyu Dan Akal Dalam Tradisi Filsafat Islam."

of qat'i zanni, not about its status as revelation and reason..<sup>27</sup>

## KESIMPULAN

Classical Muslim philosophers, such as Ibn Rushd, faced the complexity of the relationship between revelation and reason in the context of philosophy and religion. Ibn Rushd offers a harmonious perspective, where knowledge of existence through philosophy reflects the creator, while revelation provides an understanding of the creator himself. In an effort to reconcile these two sources of knowledge, Ibn Rushd builds arguments that respect religious and philosophical traditions. Nevertheless, Ibn Taimiyah emphasized that revelation and reason do not conflict, and the conflict that arises is about the status of the evidence provided, not the fundamental nature of revelation and reason which come from the same God.

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<sup>27</sup> Anillahi Ilham Akbar and Abdul Kadir Riyadi, "Pertentangan Antara Wahyu Dan Akal Sebagai Al-Dakhīl Dalam Tafsir: Kajian Terhadap Kitab Dar' Ta'āruḍ Karya Ibn Taymiyah," *Qof* 6, no. 2 (2022): 267–84, <https://doi.org/10.30762/qof.v6i2.300>.



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