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# REASON AND REVELATION ACCORDING TO NURCHOLIS MADJID AND IBN SINA

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## Abstract

This research aims to understand the meaning of reason according to Nurcholis Madjid by using the epistemological scheme of Ibn Sina's Peripatetic philosophy. The problem studied is the definition of reason and its limitations from the point of view of Nurcholis Madjid. The research method used is a literature study with the type of character thought study. Data analysis was carried out by descriptive and heuristic methods. This study shows two things. First, the definition of reason according to Nurcholis Madjid is the activity of thinking. Second, Nurcholis argues that because humans were created by Allah

to be caliphs on earth, Allah provides means to humans in the form of intellect. However, since reason is limited to universal things, man is also given guidance from Allah through His messenger, which is revelation. The limitations of reason lie in the realm of science, while in the realm of man's knowledge of God, man must return to revelation. Therefore, reason is said to be limited because it cannot understand God. This view, when viewed based on the epistemology of Ibn Sina's Peripatetic, shows two things. First, the definition of reason according to Nurcholis Madjid is quite adequate, because reason is a part of the typical human soul, which is not possessed by the souls of plants and animals. Second, because Ibn Sina uses the term reason not limited to humans alone, in the humanitarian aspect, Nurcholis' argument is quite adequate. However, in the aspect of divinity, Nurcholis's argument is inadequate, because Allah in Ibn Sina's view is the first intellect, which in the beginning has the activity of thinking, that is, thinking of Himself, which then gives birth to the second intellect. Thus, the limits of reason, according to Nurcholis Madjid, are considered inadequate only in the divine aspect in the epistemology of Peripatetic philosophy.

Keyword: *reason, limit, epistemology, peripatetic, Ibn Sina,*

## **Abstrak**

Penelitian ini bertujuan untuk memahami makna akal menurut Nurcholis Madjid dengan menggunakan skema epistemologi filsafat Peripatetik Ibn Sina. Masalah yang diteliti adalah definisi akal dan batasan-batasannya dalam sudut pandang Nurcholis Madjid. Metode penelitian yang digunakan adalah studi kepustakaan dengan jenis kajian pemikiran tokoh. Analisis data dilakukan dengan metode deskripsi dan heuristika.

Penelitian ini menunjukkan dua hal. Pertama, definisi akal menurut Nurcholis Madjid adalah aktivitas berpikir. Kedua, Nurcholis

berpendapat bahwa karena manusia diciptakan oleh Allah untuk menjadi khalifah di muka bumi, Allah memberikan sarana kepada manusia berupa akal. Namun, karena akal hanya terbatas pada hal-hal yang bersifat universal, manusia juga diberikan pedoman dari Allah melalui utusan-Nya, yaitu wahyu.

Keterbatasan akal terletak pada wilayah ilmu pengetahuan, sedangkan dalam wilayah pengenalan manusia terhadap Allah, manusia harus kembali kepada wahyu. Oleh karena itu, akal dikatakan terbatas karena tidak dapat memahami Tuhan. Pandangan ini, jika ditinjau berdasarkan epistemologi Peripatetik Ibn Sina, menunjukkan dua hal. Pertama, definisi akal menurut Nurcholis Madjid cukup memadai, karena akal merupakan bagian dari jiwa manusia yang khas, yang tidak dimiliki oleh jiwa tumbuhan dan binatang. Kedua, karena Ibn Sina menggunakan istilah akal tidak terbatas pada manusia saja, maka dalam aspek kemanusiaan, argumen Nurcholis cukup memadai. Namun, dalam aspek ketuhanan, argumen Nurcholis tidak memadai, karena Allah dalam pandangan Ibn Sina adalah akal pertama, yang pada awalnya memiliki aktivitas berpikir, yaitu memikirkan diri-Nya sendiri, yang kemudian melahirkan akal kedua. Jadi, batasan akal menurut Nurcholis Madjid dianggap tidak memadai hanya dalam aspek ketuhanan dalam epistemologi filsafat Peripatetik. Implikasi praktisnya adalah untuk meluaskan pembelajaran logika tidak hanya modern tapi juga logika klasik.

Keyword: Akal, keterbatasan akal, Epistemologi, Peripatetik, Ibn Sina,

## INTRODUCTION

The theme of reason can of course be categorized as a classic theme in the history of world intellectuality, including in Islam. Debates and polemics about reason can be found in the history of Islamic thought, especially among theologians in the period shortly after the death of the

Prophet Muhammad. One aspect that always accompanies discussions about reason is revelation (Abdullah 2017).

In the study of Islamic philosophy, we often find where the question of reason and revelation becomes relevant: Which is more fundamental? Reason or revelation? Reasoning or revelation? However, philosophically systematically, this question can be mistaken because the study of reason and revelation is not an ontological study, but an epistemological one. Reason and revelation are not related to existence or non-existence, but they can be studied from their ontological point of view. Therefore, the question previously asked may turn into: "Is there any sense? Is there a revelation?" (Syamsuddin 2013).

If we read works written with scientific writing techniques and works that are arranged based on scientific necessity, we will find an important and decisive discussion, namely the discussion of definition. When one discusses human intelligence, the first thing that at least needs to be known, even understood, is the definition of the word "intelligent" and the word "human". If the description of human intelligence does not first complete the definition of these words, then it is certain that the next description will be unclear and vague. It is not surprising that in logic, we find that the discussion of the definition is described earlier than the description of the argument (Muhajarah 2022).

Back to the topic of common sense. This research aims to discuss reason and its limits, especially the extent to which reason can be used in understanding various phenomena. One of the key aspects that will be discussed is the extent to which human reason can help us understand the world around us, as well as the limits of reason in this context (Amiruddin 2020). However, before discussing further about the uses and limitations of reason, this study will first clarify the definition of reason itself. A clear understanding of the definition of reason, both in terms of colloquial language and academic terms, will help us understand the role and limitations of reason in everyday life and in various fields of science.

To start, we can read the notes of Ahmad Wahib, a young activist from Yogyakarta who was full of anxiety about God. Wahib claimed that he wanted his thought infrastructure to be built on religious texts, especially the Qur'an, which is a revelation. However, in the process of understanding the text, reason becomes very important. In Wahib's notes and confessions, reason continues to lead him into unease. The main thing that makes him uneasy is the stigma that reason has limits, but those limits are not clear. Therefore, Ahmad Wahib believes that reason can be used as a means of thinking by following the rules of logic. However, he does not believe that reason has clear limits (Natsir 2016). This concept emphasizes the importance of critical and open thinking in facing various situations and challenges in life. Nurhayati's context is common sense on campus, directly Nurhayati said that the campus must take care of common sense, meaning that the campus must maintain the tradition of freedom of thought. However, in her research, she did not find a clear meaning, both in the form of a description and a definition of the words reason, health, and common sense (Siti Nurhayati 2023).

Another research that tries to explain the concept of common sense in the context of the teaching and learning process was conducted by Romiantika and his colleagues. They discussed in depth the function of common sense in learning. However, their efforts felt less useful because Romiantika did not clearly explain what common sense was first. Without a clear definition, the discussion of the function of common sense becomes less helpful for the reader to understand the concept comprehensively. Therefore, the research will be more useful if it starts with providing a clear definition of common sense, so that readers can more easily follow the next discussion (Rifa Romiantika Annisa 2024).

However, this study will not address the concept of common sense. Instead, this research will focus on the understanding of reason itself and its limits. Therefore, the review of research on common sense will be limited, as existing research has not been able to provide a clear argument about reason itself. This research aims to fill this gap by

providing a deeper understanding of reason, including its limits and ability to understand various phenomena.

If we go back to the question ‘does reason exist?’ then we can review the research conducted by Farhan Masrury, he concluded that in the Qur’an there is a command to think using various words, all of which contain the meaning of the command to use reason, so reason is thinking, and thinking itself is a process to find the result, namely the answer. However, because reason is interpreted by thinking and thinking is interpreted by process, reason is always in the form of a process, conclusions based on reason never reach the end, but continue to run (Masrury and Wardah 2024).

This understanding is actually in one aspect almost similar to Nurcholis Madjid’s view of reason, namely the activity of thinking. However, it is very unfortunate that a study conducted by Aldi Saputra and his friends who tried to compare the meaning of reason between Nurcholis Madjid and Harun Nasution, in his description of Nurcholis’ view of reason, was not put forward by Saputra the definition of reason according to Nurcholis Madid, as a result of Saputra’s explanation that reason according to Nurcholis can be a means to build a civilization became unclear (Saputra, Noupal, and M. Noupal 2022). Furthermore, there is the aspect of the unclear meaning of reason, as written by Saputra. Saputra uses Nurcholis as a figure whose thoughts are analyzed, but does not comprehensively discuss Nurcholis’ thoughts on reason. Therefore, this study will review Nurcholis’ thinking about reason, both in terms of its definition and limitations.

Why is it necessary to discuss the limits of reason? This is because Nurcholis, if we read his thoughts thoroughly, is almost certain to always have a rational dimension, but remains in submission to revelation. It is therefore not surprising that Nurcholis stated that being rational is not the same as being rationalist. Rationalism makes reason the main means of acquiring knowledge.

This study will review Nurcholis' views on reason and its limitations using Ibn Sina's peripathetic epistemology as a foundation. The use of peripathetic epistemology is based on the fact that Nurcholis once analyzed reason from the perspective of a peripathetic figure, namely Ibn Sina. However, Nurcholis' understanding of reason is different from Ibn's understanding (Robin Sirait 2021).

Another reason why peripathetic epistemology is used as a foundation is because of the uniqueness of the peripathetic view in explaining reason as a part of the human being. In this context, reason also touches prophetic knowledge, which in religious language is called revelation. However, does reason in Ibn Sina's view have limits? Or is it unlimited? Did Nurcholis only use different terms with the same intention as Ibn Sina? In Ibn Sina's language, reason related to prophethood is called *mustafad* reason, while in Nurcholis' perspective it is called revelation, following the use of the term in the study of religion and philosophy.

Departing from this background, this research will use a literature study method with the type of study of character thinking. The data analysis techniques used are descriptive and heuristic analysis (Saefullah, 2024). A descriptive approach is used to convey the views of the characters as they are, then heuristic analysis is used to obtain new understanding, because the use of Ibn Sina's epistemology to review the meaning of Nurcholis Madjid's intellect can be said to be an analysis that has never been done before in Indonesia.

## METHOD

By paying attention to the background that has been mentioned, the researcher chose to use the literature study research method. This method is carried out by referring to relevant literature and data from written sources. In this study, the researcher implements two stages of analysis systematically.

The first stage is descriptive analysis, which aims to elaborate and explain Nurcholish Madjid's views on the meaning of reason and its limitations according to Nurcholis Madjid through the epistemology of Ibn Sina's peripathetic philosophy. This analysis is carried out by exploring Nurcholish's thoughts through works, articles, books, and other writings that discuss the peripathetic philosophy of Ibn Sina that he developed. The focus at this stage is to provide an in-depth understanding of how Nurcholish interprets the epistemology of Ibn Sina's peripathetic philosophy.

The second stage is interpretive analysis, which explains the meaning of reason and its limitations according to the madjid nurcholis through the epistemology of Ibn Sina's peripathetic philosophy. At this stage, the researcher explored how the meaning of reason contained in epistemology could be implemented in ibn sina's peripathetic philosophy. Researchers also examine how reason has limitations, especially in understanding the divine aspect.

Nurkholis is a santi from the Gontor Islamic boarding school who has a long dream and a young man whose thoughts cross various periods and political upheavals. Active in various organizations and has succeeded in displaying a modern and cool face of Islam. He was chosen as the chairman of HMI because he was skilled at writing in various media which at that time was an important stepping stone to becoming the chairman of HMI. He once lived in a mosque and always showed the face of a scientist who loves knowledge. A Muslim scholar who actively voices the separation of religion and politics. With the famous jargon Islam yes, political Islam no. The jargon was indeed relevant to the situation at that time where Islamic parties competed to sell Islam as a political commodity. Not a few were hostile to him but that only happened in the media. One of the media that supported Nurkholis Majid was Tempo which is known to be critical until now.

From the Gontor Islamic boarding school, Nurkholis then continued his studies to doctoral level at the University of Chicago, United States.



Established Paramadina University as the main activity center and center for the development of cadres of scholars who are experts in philosophy and science. Unfortunately, Paramadina was recently led by non-cadres who did not have a mission and vision as dreamed of by Nurkholis Majid. This figure diverted his programs towards economic and market demands. Meanwhile, Nurkholis' young cadres were displaced. Nurkholis' idealism who wanted to make Paramadina a base for philosophical enlightenment declined. At the end of his life Nurkholis introduced more concepts of nationality based on Pancasila and democracy by citing many traditional sources. However, he consistently introduced rational philosophical bases, implementing them in religious life and political life in addition to traditional sources is the best practical way to maintain balance from fanatic scripturalist views. Nurkholis seems to be very inspired by the owners of classical philosophers such as Ibnu Sina who views reason as having an epistemological function both from the aspect of justification and the aspect of discovery. Ibn Sina, a philosopher who became a pioneer of the peripatetic school of philosophy, is a school that relies on rationality. He has memorized the Qur'an since the age of seven and also mastered traditional sciences, always thirsting for insight into knowledge and studying with anyone who is considered an expert in his time. As a true rationalist, Ibn Sina strongly maintains the supremacy of reason in executing various metaphysical problems and also in finding the status of ontology and epistemology of his philosophy.

## RESULTS AND DISCUSSION

### 1. Profil Nurcholis Madjid

A man who is remembered with various titles, including as a National Teacher and as a locomotive of Islamic renewal in Indonesia, is KH. Abdul Madjid. He is a descendant of kiyai who comes from Jombang. Nurcholis Madjid, also known as Cak Nur, has a very close cultural bond with Nahdlatul Ulama (NU). This is due to the close relationship that

his father has with the founder of NU, namely KH. Hasyim Asy'ari. This closeness forms the basis of Nurcholis Madjid's thinking and struggle in advancing Islam in Indonesia, as well as making a great contribution to the development of Islamic education and thought in this country (Khaeroni 2021).

If we read all of Nurcholis Madjid's works, starting from his young treatise which became the ideology of the cadres of the Islamic Student Association (HMI), namely "The Basic Values of HMI's Struggle", to his major works such as "Islam Doctrine and Civilization", "Islam Modernity and Indonesia", "Islam Agama and civilization", and so on, then it will not be an exaggeration if researchers say that Nurcholis is a philosopher who is a theologian. That is, Nurcholis puts forward rational and logical arguments, while always departing from or ending with the information contained in the Qur'an. His works demonstrate his ability to combine philosophical thought with religious teachings, making him one of the important figures in the development of Islamic thought in Indonesia (Khaeroni 2021).

In explaining Islam's contribution to modern science, Nurcholis Madjid highlighted that the concept of tawhid is a very valuable and priceless contribution of Islam. Tawhid, which is a belief in the oneness of Allah, is not only the basis of the teachings of Islam, but also has profound implications for the development of science. According to Nurcholis, tawhid encourages humans to seek truth and knowledge with full consistency and unity, without discriminating between religious and secular sciences. Thus, tawhid became the foundation for the scientific spirit that drove Islamic civilization in advancing various fields of knowledge, such as mathematics, astronomy, and medicine. This contribution shows that Islam is not only a religion, but also a source of inspiration for the development of modern and rational science (Syofian Iddian 2021).

Because, in the tawhid, it contains the meaning of liberation, which is to free humans from the shackles of trust and only submit and obey

Allah, God Almighty or in Nurcholis language it is referred to as the Absolute Form, which is a form whose meaning and mysteries will not be known by humans (Didik Lutfi Hakim 2014).

Nurcholis began to be widely known in Indonesia as an Islamic reformer since writing papers that he lectured at Taman Ismail Marzuki around the 1970s. Some of the papers that have invited a lot of responses are *Modernization Is Rationalization, not Westernization, The Necessity of Renewal of Islamic Thought and the Problem of Ummah Integration*, and so on (Khaeroni 2021).

The context of Nurcholis' discussion about reason and its limitations can be read from his first paper. Where Nurcholis firmly stated and at the same time criticized reason. Nurcholis said that Islam only allows rationality but not rationalism (Madjid 2013a).

However, in the second paper, we also find that Islamic thought in Indonesia at that time experienced a crisis, so it needed to be renewed, and it is impossible if we do not state it rationally, so what Nurcholis calls being modern means being rational, that is, working in accordance with science (Madjid 2013a).

To overcome this confusion, a rational explanation is needed, but that rationality must remain subject to the authority of revelation, so Nurcholis states that the conclusions reached by reason do not contradict revelation, and vice versa (Madjid 2013a).

Nurcholis himself does not see that reason has a separate form from man, it is an instinct created by Allah in man. Nurcholis accepted that reason needs to be used because it is a command of Allah. To strengthen his statement, Nurcholis presented several hadiths of the Prophet and verses of the Qur'an that explain the importance of using reason. (Abdullah 2017):

By paying attention to the way Nurcholis Madjid quotes the hadith of the Prophet and verses of the Qur'an, it can be seen that he always uses his intellect in interpreting and applying the teachings of Islam.

This is done in accordance with the command of the Qur'an which encourages humans to think and use reason. If we make an analogy that Islam, through the Holy Scriptures and the hadith of the Prophet, does not command the use of reason, then it is possible that Nurcholis would not have used his reason in conveying his thoughts. However, the analogy is only a hypothetical statement, because in reality, the Qur'an does command humans to use reason and think rationally. Thus, Nurcholis' approach to using reason to interpret the teachings of Islam is an action that is in line with religious commands and is an example of how scientific and rational thinking can develop in a religious context.

## 2. Reason: Its Definition and Position in Man

Intellect, according to the Great Dictionary of the Indonesian Language, is defined as the power of thought that is useful for understanding something. From this definition, we can better understand the concept of man that is often conveyed by philosophers, namely that humans are thinking creatures. This means that humans have the ability to use their intellect to understand, analyze, and solve various problems they face. Reason allows humans to not only react to their environment, but also to reflect, design, and make rational decisions. Thus, reason became a characteristic that distinguished humans from other living things, making them able to create civilization and develop science.

If we read Nurcholis Madjid's meaning on linguistic reason, then we must move from Indonesian to Arabic. Nurcholis views that the word reason comes from the word *aql* in Arabic, this word is included in the form of *mashdar*, which is a form of noun that contains the meaning of work. Thus, '*aql*' means an activity or activity that uses the mind (Abdullah 2017).

An explanation that is quite interesting to review from Nurcholis' explanation of the position of reason can be read through his criticism of rationalism. According to Nurcholis, Islam only justifies rationality, but not rationalism, because rationalism means an understanding that limits

the intellect, even though every truth obtained through reason is always relative, therefore reason is limited, with that limitation, human beings need something higher but not contrary to reason, and something is revelation (Madjid 2013b).

Nurcholis believes that science - which is the result of human intellect - is relative to its assessment, or relatively, depending on who assesses. For example, in the context of history, Nurcholis gave an example that the Vietnam war with America, where the Americans killed the communist Vietnamese, for Americans it was good, but for Vietnamese people it was bad. From the example he presented, Nurcholis is of the view that if only from the empirical side - human reason can contradict each other, what about things that are fundamental to humans? Moreover, in judging something, usually people are trapped in subjective interests, therefore, to deal with the necessity, a standardization is needed to judge it, which apart from the subjective interests of each human being, this is what is needed by human beings to find the true truth, and the true truth must come from something true, the source is God. So how do we access the truth of the True One? That is why God sent His chosen man to give good news through Revelation, which is now the Holy Book (Madjid 2013b).

Then Nurcholis explained that humans have four stages of knowledge, namely instinct, sense, reason and revelation. First, the instinctual stage, which means that man does something without knowing it, he will still do it, such as hungry and eaten, thirsty and drink, then move on to the stage of the senses to perfect the work of his instincts, then move on to the stage of reason to give corrections to his senses, then because this reason is limited, but man wants true happiness, meaning true truth, so he needs a teaching from God, and that teaching from God is revelation (Madjid 2013b).

The necessity of humans to receive this revelation was strengthened by Nurcholis by quoting the Qur'an surah al-Isra verse 85, *"Are you not (humans) given knowledge (through ratio) but only a little"*. Indeed, in the

daily sphere man must and freely be allowed to use his intellect, but in basic matters man must return and seek his basic principle in revelation.

When reading Nurcholis's argument, we will simply understand it if we understand that Nurcholis is of the view that faith is the first and fundamental part of human life. Faith will give birth to a system of values or charity, but because this charity must be right, knowledge is needed. So, knowledge is not the basis, but a means to do charity, it is also limited to the worldly aspect only, while in the ukhrawi aspect, according to Nurcholis, humans will not be able to understand, therefore God cannot be known, but -only can be- approached (Murtaza 2022).

Nurcholis Madjid understands that intellect is a thinking activity owned by humans. Reason allows humans to analyze, understand, and discover various truths in life. However, reason also has limitations because the truths it finds are relative and sometimes not absolute. This relative truth can fluctuate depending on the context, time, and perspective of the individual. Therefore, man needs absolute truth, that is, a universal and unchanging truth. According to Nurcholis, absolute truth can only be achieved if humans use God's teachings in the form of revelation as a guideline for their lives. Revelation, which is considered divine knowledge, provides fixed and reliable guidance, thus assisting man in discovering true and eternal truth.

Another argument that supports the view that Nurcholis is very rationalist but still adheres to revelation is the influence of HAMKA on his Neo-Sufism understanding, namely that Nurcholis emphasizes faith in Allah and rejection of taklid. Of course, rejecting the attitude of taklid is another characteristic of a human being who uses his intellect (Khairudin 2021).

### **3. Biographers Ibn Sina**

The name Ibn Sina is no stranger to the Indonesian Islamic community who are engaged in the world of rational science, namely philosophy.

The name Ibn Sina, of course, is not only known in Indonesia, but also in the world, because Ibn Sina's works themselves not only cover the field of rational sciences, but also medical science. According to the reports of several experts, Ibn Sina's work has been used for eight centuries in the West as a guidebook for medical scholars (Alwizar et al. 2016).

In the context of this research, Ibn Sina is considered a philosopher who adheres to the Peripatetic school, also known as Hikmah Masya'iyah, which is one of the schools in Islamic philosophy. Ibn Sina, better known in the Western world as Avicenna, had profound thoughts and influenced the development of philosophy and science in his time. Research on Ibn Sina in this case is focused on the epistemological aspect, namely how knowledge is obtained and justified. In addition, research is also limited to the discussion of reason, which is one of the important elements in his philosophical thinking. Ibn Sina viewed the intellect as the main tool of man to understand the world and achieve the truth, so his thoughts on reason became the core of his philosophy which later influenced many thinkers and philosophers afterwards.

According to Mulyadhi Kartanegara, Peripatetic Philosophy, which is also represented by al-Farabi, and is clearly included in it is Ibn Sina, has strong characteristics in terms of epistemology. First, Peripatetic is very thick with a discursive mode of explanation, namely formal logic based on rational reasoning (Ummah 2019). Second, because of the thick discursive nature, the knowledge obtained in Peripatetic philosophy is indirect, namely it requires representation as a starting point, which in later in philosophy is known as yield knowledge or *the science of hushuli* (Ummah 2019).

Third, from a methodological point of view, Peripatetics strongly emphasizes the importance of reason over intuition, but that does not mean that intuition is considered non-existent, but it is also still considered to exist, but it only exists in Sufis and especially the Prophet. Because of this emphasis on reason, according to Mulyadhi, Peripatetik deserves to be called an Islamic rationalist school (Ummah 2019). The

same thing was also stated by M.M. Syarif, that the very strong rational nature of Peripatetics is the direct impact of their acceptance of Greek philosophical methods, especially Aristotle's logic ([Irawan 2016](#)).

#### **4. Reason in Ibn Sina's Philosophy of Philosophy**

In the study of Islamic philosophy, we know two important concepts, namely substance and action. Substance is a form that can stand alone without needing anything else to exist, while an axient is a form that requires something else to exist. In this context, reason, as conveyed by Mohsen Gharaviyan, is considered to be a pure non-material substance. That is, the intellect is not only self-sustaining, but also does not require the help or support of other things, both in its existence and in its activities. Reason, as such, is an independent and pure entity, which allows human beings to think, contemplate, and attain truth without depending on external factors. This concept shows that reason has a central role in understanding the world and seeking truth in Islamic philosophy ([Badry 2021](#)).

In Ibn Sina's philosophy, the concept of reason has an important role in the epistemological and cosmological explanation, also known as emanation. Emanation is the process by which truth and knowledge flow from a higher source, namely God, to His creation, including humans. However, in this study, the focus of explanation is limited to epistemological areas only, namely reason as the power of the human soul. Intellect, in this context, is the human ability to think, reflect, and understand the world around it. Ibn Sina viewed reason as the main tool that allows humans to attain knowledge and truth. With reason, humans can process information, make conclusions, and make rational decisions. Therefore, reason becomes the most essential force in the human psyche, distinguishing it from other beings and providing the ability to understand abstract concepts as well as higher realities.

In his philosophical explanations, Ibn Sina is consistent with rational



reasoning. Nano Warno said that Ibn Sina strongly believed in the ability of reason to know entities. Nano also said that Ibn Sina was consistent with his method of reasoning, namely rational reasoning, and in the development of Islamic philosophy after Ibn Sina, this method still influenced philosophers and the philosophical schools that were founded still did not rule out rational reasoning (Warno 2024).

According to Dani Ramdhany, quoting Ibn Sina, said that human beings consist of two elements, namely the soul and mass. Ibn Sina defined the soul as the beginning of perfection for a natural body that has the potential to have life. The soul itself, in itself, is non-material, but in its actions, it requires matter, namely mass. The so-called mass is a combination of surah (form) and maddah (matter) (Ramdani 2016).

Ibn Sina stated that the human soul has several powers, namely plant power, animal power, and human power. In this human power lies intellect, namely the unity between knowledge and deeds. Reason is the power in the human soul that is a characteristic of humans. Reason related to human knowledge is called theoretical reason and reason related to human actions is called practical reason (Hambali 2015).

According to Sayyed Hossein Nasr, the intellect is divided into several levels. Originally called the hayula mind, the hayulani mind is similar to the first matter, has the characteristic that the actuality is pure potentiality, so the hayula or the first matter has the ability to receive various forms. In himself he does not have any forma, but in himself he also has the potential to be included in any form. Because the intellect at this stage is empty, without any content, both nadzari and badihi knowledge (Nasr 2020).

From this emptiness of knowledge, then through various instruments given by Allah, man can know what is bad, through sensing. If there is already knowledge of the intellect of hayulani, then the intellect has risen to the stage of intellect bil malakah. The meaning of the word malakah, the meaning of the word malakah is character, the character whenever

he wants he can take it out, its relationship with knowledge then he can put out the content of that knowledge whenever he wants and can be applied. The second malakah means to have, meaning that now we already have knowledge, both conceptual knowledge and proportional knowledge, previously empty because we have it (Nasr 2020).

Reason bil fi'il or actual reason occurs if the soul in addition to having vague concepts also has nadzari or theoretical concepts. For example, the concept of God, humans, these are nadzari concepts, theoretical, not badihi. If the soul already has knowledge that is nadzari, then its intellect is at the level of intellect bil fi'il (Nasr 2020).

While the intellect is mustafad when the soul is present all concepts and propositions, both theoretical and vadihi, concerning God, nature and humans, if all these propositions are present, which is called ma'qulat, then the intellect reaches the highest level, namely the mustafad intellect (Nasr 2020).

Both theoretical and practical reason will undergo a process of refinement. The perfection of theoretical reason is achieved when man has deeply understood the theoretical essences, namely God, Nature, and Man. This understanding involves conception and affirmation that allows humans to explore the truth and wisdom contained in these abstract concepts. Theoretical reason helps humans to understand the world holistically and seek answers to fundamental questions about the existence and purpose of life.

Meanwhile, practical reason is closely related to human actions and behavior. Practical reason is said to be perfect if it is subservient and in accordance with theoretical reason. This means that human actions must be based on a deep understanding of God, Nature, and Man. Perfection of practical reason is achieved when humans are able to apply the knowledge and wisdom gained through theoretical reason into daily life. Thus, practical reason becomes a tool that allows humans to act wisely, ethically, and benefit themselves and their environment.

## CONCLUSION

The conclusion of this study shows that Nurcholis Madjid views reason as a thinking activity that is part of human instinct. According to him, reason has limitations, especially in understanding the divine aspect. Therefore, man needs revelation as the source of absolute truth. In Nurcholis' view, rationality remains important, but it must not fall into rationalism that makes reason the final means of obtaining truth. Reason must be used wisely, with an acknowledgment of its limitations and reliance on revelation to achieve a deeper understanding of God.

On the other hand, Ibn Sina defined reason as the distinctive human soul force, which distinguishes man from other creatures. In its peripathetic epistemology, reason has a degree that can achieve perfection. At its highest level, reason is able to recognize the essence of God. Thus, when compared to Ibn Sina's thought, the concept of the limitation of reason according to Nurcholis is considered inadequate. In peripatetic philosophy, reason can still be used to know God through rational argumentation. Ibn Sina believed that reason had the potential to understand higher realities, including the existence of God, without having to rely exclusively on revelation.

This conclusion suggests that although both thinkers recognize the important role of reason, they have differences in determining the extent to which reason can understand the divine aspect. Nurcholis emphasizes the limitations of reason and the need for revelation as the source of absolute truth, while Ibn Sina sees reason as the main means of understanding reality, including God. This difference reflects two different approaches to understanding the relationship between reason, revelation, and understanding of God.

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