
THE ISSUES OF MODERNISM AND THE DEVELOPMENT OF ISLAMIC INTELLECTUALISM

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Abstract. This article is discusses about the modernist issues in the development of Islamic intellectualism, such as pluralism, liberalism, and secularism. To respond to these difficulties, Muslims must take the following steps: 1) paradigm of thinking, 2) open-mindedness and liberation from religious authoritarianism to open the door of ijtihad so that it is not treacherous in religion, 3) foundation in thinking (world view), namely the principles of life, 4) becoming accustomed to always giving rational arguments and providing information in terms of truth, 5) understanding the function of reason and revelation and not being clashed. Intellectualism in Islam may be fostered through increasing the roles of reason and revelation, which should not conflict with one another. Revelation will be an extreme doctrine in the absence of reason, and reason will be tasteless and undirected in the absence of revelation.

Keywords: *modernism; ijtihad; revelation; reason; Islamic intellectualism*

Abstrak. Artikel ini membahas tentang isu-isu modernis dalam perkembangan intelektualisme Islam, seperti pluralisme, liberalisme, dan sekularisme. Untuk menjawab kesulitan-kesulitan tersebut, umat Islam harus mengambil langkah-langkah berikut: 1) paradigma berpikir, 2) keterbukaan pikiran dan pembebasan dari otoritarianisme agama untuk membuka pintu ijtihad agar tidak berkhianat dalam agama, 3) landasan berpikir (pandangan dunia), yaitu prinsip-prinsip kehidupan, 4) membiasakan diri untuk selalu memberikan argumentasi yang rasional dan memberikan informasi yang benar, 5) memahami fungsi akal dan wahyu serta tidak berbenturan. Intelektualisme dalam Islam dapat dibina melalui peningkatan peran akal dan wahyu, yang tidak boleh saling bertentangan. Wahyu akan menjadi doktrin yang ekstrim tanpa adanya akal, dan akal akan menjadi hambar dan tidak terarah tanpa adanya wahyu.

Kata Kunci: *modernisme; ijtihad; wahyu; akal; intelektualisme Islam*

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Introduction

Since the Prophet Muhammad SAW brought Islam to the world, it has seen great development and improvement in terms of geography and philosophy, despite the fact that at the time, all issues were solved and finished with the Prophet. Islamic da'wah, as declared by the Prophet and his followers, is a science with techniques, systematics, goals, and materials (Syukur, 1982:9). As a result, Islam, like many other studies, is accessible, dynamic, objective, logical, and can be examined for the authenticity.

The first obstacle that must be handled following the Prophet's death is the question of his successor, who will fill his position and carry on the torch of leadership after him, because the Prophet never left any messages or wills to his friends and family. As a result, the Companions were forced to conduct their own *ijtihad* on how to choose a leader. This was also true of successive caliphs - the procedure of appointing a caliph varied, and this had an impact on Islamic politics. By not leaving the will, the Prophet indirectly emphasized to his people that in Islam, particularly in social affairs (*hablumminnas*), it is permissible to practice *ijtihad* in making decisions and solving problems that arise among Muslims themselves because societies are culturally, economically, and geographically different. As a result, the door of *ijtihad* and Islamic regeneration is completely open to anyone.

The second issue that the Companions that must be tackled is the appearance of dissidents, such as those who refuse to pay *zakat*, those who apostatize, and those who pretend to be prophets, such as Musailamah al-Kazzab. In this phenomena, Islam must endeavor to create new means (methodology) of teaching Islam itself and solving new challenges, so that Islam does not become stagnant. That is, Islam is prepared to meet the challenges of the times, both from inside Islam and from beyond. During the reign of Caliph Umar Bin Khattab, Islam demonstrated significant advances, particularly in the political, economic, social, and legal spheres. In the political realm, Umar suggested trias political (legislative, executive, and judicial). Umar used the jail system as a kind of punishment in the legal field. That is, Islam does not limit itself to doing new things as long as they can be properly explained and do not contradict life and religious ideals. When encountering and settling a situation after the Prophet's death, the Companions employed two methods. The first was based on experiences that had been internalized inside themselves, so that when there was a problem, they addressed it based on what they had experienced in the Messenger of Allah. Second, it has an intellectual aspect that is built up through time. That is, it begins with historical study and then examines the inferred meanings and aims of the text, as well as the social, cultural, and situational components that arise (Rahman, 2000:26).

When Umar Bin Khattab declined to the deliver booty land to Islamic warriors, as demonstrated by the Prophet after successfully conquering Iraq, he made an intellectual decision. Umar highlighted that what the Prophet had done in dispersing spoils could not be extended to the entire Arab kingdom. This sparked controversy among Muslims at the time, with many claiming that Umar's decision was not founded on the rule of law. With this critique, Umar then invoked Surah al-Hasyr verse 10 to justify his conclusion without citing a specific passage of the Koran, which means:

"And those who come after them (Emigrants and Ansor), they pray: O Lord us, forgive us and our brothers and sisters who have believed in us, and let not envy in our hearts against those who believe; O our Lord, You are Most Forbearing, Most Merciful."(Al-Hasyr:10)

What has been done by Umar bin Khattab is a form of *ijtihad* with an intellectual character, namely interpreting the verse in general by looking at the context of the *maslahat* aspect at that time that must prioritize the elements of justice and honesty that are applied to the community. This proves that Islam does not always have to rely on texts with special meanings.

The Qur'an itself depicts the story of Ashab al-Kahf, a group of young men who slept in the Cave for a long time and wished to exchange their money when they awoke, but their money was no longer valid because the times had changed. Muslims must learn from previous scholars, such as Imam Hanafi, Maliki, Hanbali, Shafi'i, and others, who demonstrated *ijtihad* and innovative legal concepts. (Ghazali, 2012:21-22) Since the Middle Ages, when Islam spread to Europe, there has been a rise in Islamic intellectualism. One of the contributions of Arab Islam has been in agriculture through proper irrigation, so that Spanish agriculture is growing rapidly as a result of the concepts contributed by Muslims (Russel, 2022:562). Actually, there has been a conversation between Islam and the West (Cross Cultural Understanding) since the period of the Islamic dynasties, with a high point during the reign of the Bani Abbasiyah, when there was significant acculturation between Islam and the West. The creation of two prominent Islamic philosophers, one from Persia (Ibn Sina) and one from Spain (Ibn Rushd), demonstrates that Islamic thinking has flourished both inside the Islamic world and in the West, particularly in neighboring nations. Besides that, Muslims should not be immersed in the romantic environment created by earlier thinkers. Islam must grow and the rebirth of Islamic philosophy must be reaffirmed. The emergence of sects in the West, such as secularism, pluralism, humanism, gender concerns, and human rights, appears to be a fresh challenge for Muslims in terms of how to understand previous scriptures, therefore giving rise to new means of reacting to current challenges. The birth of reformers in Islam, such as Muhammad Abdul Wahab (1703-1787 AD), Shah Waliyullah (d.1762 AD), Jamaludin al-Afghani (d.1897 AD), Muhammad Abduh (1849-1905 AD), Muhammad Rasyid Rida (1865-1935 AD), Sayid Qutub (1906-1966 AD), Yusuf Al Qardawi, Sir Muhammad Iqbal (1873-1938), Muhammad Ali Jinnah (Ahmed, 1996:44), and in Indonesia itself there are Nurcholis Madjid, Harun Nasution, Abdul Rahman Wahid (Gusdur) is the answer in order to answer the challenges and streams that come from the west. There are at least two goals: first, to respond to emerging challenges and return to the purity of Islam's religion (Puritan Islam), meaning to uphold the Qur'an and al-Sunnah, and second, to integrate western ideas by attempting to unify Islam and Islam. West without losing sight of the text's essence and goal.

One example of growing issues in the Islamic world is religious pluralism, which includes interfaith *fiqh*, such as greeting non-Muslims, wishing me a Merry Christmas, allowing non-Muslims to join the mosque, the notion of Ahl al-Dzimmah, *Jizyah*, and conventional weddings. religion, and the most pressing problem at the moment is the LGBT issue This is a test for Muslims, and they must rise to the occasion. How Muslims see and respond to current events, both inside to Islam and external to it. To answer the questions above, Muslims must have a paradigm (*world view*) as the basis for seeing the problems that arise in the ummah. By having a world view, it is not easy for Muslims to take information for granted without adequate analysis and filters (*taken for granted*). Muslims are required to always find new methods in facing the challenges of the times. The next offer to respond to the problem above, Muslims must understand the position of reason and revelation, where revelation can perfect reason, and reason as a tool to affirm religious truth. Because if you consider reason as absolute truth, then there is no need for revelations and prophetic treatises to be revealed. A critical culture must be upheld in academic circles and judge a work honestly. Everyone has the right to reject and accept a

point of view. If I may borrow the language of Ahmad Syafii Maarif, it is unethical to judge a work without studying it carefully. This kind of attitude can be called a manifestation of the machinations of intellectualism (Rahman, 1985).

Modernism: Definition, Characteristics and Causes

The use of the word "*modernism*" hereinafter referred to as renewal needs to be questioned, is this term a philosophical concept or just a certain language culture? or is it just a response to the currents of globalization coming from the western world? If you refer to the dictionary "*Oxford English Dictionary*", modernism can be interpreted as a modern view to adapt tradition in matters of religious belief to be in harmony with modern thinking (Ahmed, 1994:44-45). Modernism is a new phase in responding to world history which is characterized by belief in the world of science, orderly planning, openness, secularism and progress. Anthony Giddens questioned the origins of the arrival of modernism, is this term just a western project to hegemony religious groups as support for the science and technology phase? Anthony Giddens gave a firm answer that modernism is a western product to help explain issues that are not pro-western, such as the concept of liberalism, humanism, nation-state issues, gender, secularism, human rights, and issues of a contemporary nature. The definition that occurs in the Islamic world is wider and can be used in various activities, from Islamic thought to matters affecting public life, such as political, economic, social, cultural affairs to lifestyle (*lifestyle* and *fashion*). Busthami Muhammad Sa'id concludes the notion of modernism (*tajdid*) as the return of religious teachings as they were in the first period. Meanwhile, Ahmad Ibn Hanbal understands modernism as the dissemination of knowledge (Shihab, 2001:93) . Modernism in Islam can be interpreted as an understanding or flow to restore, harmonize, disseminate, adapt, develop, respond to, and even discover new things, both coming within Islam itself and from outside Islam.

Modernism from the West, as expressed by Anthony Giddens, elicited a strong response from Muslims. Muslims who rely on sacred texts to fortify western currents that threaten Islam's purity are known as traditionalists, whereas Muslims who try to accommodate western ideas and harmonize Islam and the West are known as modernists. In short, the term modernism was responded by some Muslims who accepted it by reinterpreting sacred texts using new methods, and some Muslims vehemently rejected it for the sake of the sanctity of revelation. Fazlul Rahman is one of the Islamic leaders who campaigned for modern thought in Islam. He focused on Islamic Philosophy Figures who influenced his thinking, such as al-Farabi (w.950), Ibn Sina (w.1037), al-Ghazali (w.1111), Ibn Taimiyah (w.1328), and other prominent figures. other characters. Fazlul Rahman got new ideas in answering problems in Islam, including social and religious change (Rahman, 2001:6). He started his thinking by giving birth to an intellectual tradition in the world of education by reconstructing the basics of Islamic thought. What Fazlul Rahman did in his thinking was a new idea to redefine sacred texts with a new methodological approach, namely by free thinking. For Fazlul Rahman, people who refuse to think in a modern way can be detrimental to the Muslim community at large, and result in setbacks and being left behind from contemporary society in the fields of politics, economics, culture, and science.

Furthermore, the modern Muslim figure in the Islamic world is Sayyid Ahmad Khan who lives in India. He laid the basic foundation as a Muslim identity and gave birth to movements in Pakistan. This was followed by the modernist Muslim of Pakistan, Muhammad Ali Jinnah and Muhammad Iqbal. Their ideas are mostly studied in England, so all of this is useful to achieve their goals, Modernism

provides a powerful weapon for Muslims to understand British ways and ideas. So that in this way, they were easily accepted by the British Colonial and could fight for the sake of the public interest (Ahmed, 1994:44-45). The general characteristics that marked the birth of modernism and hereinafter referred to as modern history, namely the collapse of the authority of the church as the holder of absolute truth and the strengthening of the influence of science (Russel, 1945:645). Where the church at that time held full authority to see a truth. The emergence of science, the role of the state is very significant in controlling culture and politics that are not doctrinal and have church nuances. The church is increasingly being abandoned and turning to science as a measure of truth. The total rejection of the church is considered a negative form of the modern age. The emergence of Copernican theory in 1543 and developed by Kepler and Galileo in the 17th century as the beginning of the clash between science and religious dogma, although in the end the traditionalists had to admit the rise of knowledge as a new paradigm in seeing a truth. The authority of science is more accepted because it is intellectual and has an appeal to reason. Apart from that, the truth of science grows slowly and is partial, thus opening up opportunities for everyone to think more freely. In contrast to the authority of the church which is dogmatic and the truth is absolute, science is tentative and most likely can be changed. The birth of four great figures in modern times, Copernicus (1473-1543) with his work entitled "*De Revolutionibus Orbium Coelestium*", then Kepler (1571-1630) with his new discovery of the three laws of planetary motion, then followed by Galileo (1564-1642) as the greatest founder of modern science with his theory of the law of acceleration, and developed by Newton (1642-1727) in his theory which is called Newton's law is a major contribution in the creation of science, although only slightly spread influence in his time (Russel, 1945:692). This picture further strengthens that the birth of modernism culture in world history was greatly influenced by new discoveries in science that went against the doctrinal current of the church. The rise of science which gave birth to new conceptions also influenced modern philosophies such as René Descartes (1596-1650) whose thoughts were heavily colored by new physics and astronomy. What about Islam itself? In Islam, the flow of change in Islamic thought is much influenced by western cultures as said by Anthony Giddens. Many Islamic thinkers who studied in Europe brought great changes to the Islamic world. The changes of the times greatly influenced the reinterpretation of sacred texts and gave birth to new laws in Islam.

Besides that, the materialist group assumes that reality is only limited to things that are sensory, while what is not seen is not reality. This is one of the reasons for the birth of Islamic philosophy which responds to the materialism that reality is not only limited to the senses, but there is a reality that is not reached by reality itself, namely metaphysical truth (*al-ilahiyyat*) as stated by Ibn Sina in his book. "*al-Isharat wa al-Tanbihat*" (Ibn Sina, 1391:34). In addition, within Islam itself there is a conflict of thought between revelation and reason - which one is more dominant, whether reason or revelation. The group that prioritizes reason over revelation is considered a liberal group, and conversely the group that prioritizes revelation over reason is considered as conservatives who are not ready to accept change. The emergence of issues in Islam such as the issue of secularism, liberalism, and pluralism due to the stalled movement of Islamic thought in general, and coupled with the failure of law and sharia institutions to influence and respond to the flow of modernism both theoretically and practically, especially in institutions. -educational institutions (Rahman, 2001:50). There are at least four factors that influence modernism in Islam, namely; 1) political and cultural factors of a country, which have to do with colonial countries, 2) leadership factors and religious organizations, do they still have anything to do with government institutions before colonialism, 3) conditions of Islamic education before colonialism, and 4) policies of certain colonial countries; English, French, and/or Dutch. These four

factors greatly influence the course of modernism in Islamic countries such as India, Pakistan, Turkey, Iran, Egypt, Indonesia, and other Muslim countries. Ulama organizations in Egypt and in Turkey are highly organized. They make educational institutions, especially in Higher Education (al-Azhar) as a reference center in responding to problems in Islam. Unlike in Indonesia and India, the Ulama are scattered everywhere. This is one of the factors for the occurrence of modernism in Islam.

Legal Issues in Islamic Modernism

In fact, Islam is a side to truth, sincerity, and goodness that is natural without being influenced by certain subjectivity. This is a bridge between human nature and religion. Human nature always sided with goodness and truth, as well as religion. But apart from that, when humans and religion are in the material realm (the world), they will automatically face challenges and problems that are horizontal in nature. Material nature is the cause for differences, such as differences in language, culture, religion, views, ethnicity, ethnicity, and so on. Therefore, a difference of opinion becomes a necessity that occurs in the Islamic world, especially with the advancement of science and technology that can stimulate Muslims to think more advanced and change the paradigm that has been adopted. Issues that arise in the midst of Muslims that have to do with Non-Muslims that still leave problems are the issue of religious pluralism, including:

Saying Salam to Non-Muslims

For progressive-minded Muslims, perhaps greeting non-Muslims is not a problem, but for some other Muslims, it can be a problem because for them, greeting is only reserved for fellow Muslims. The reason for the progressives who later gave birth to Interfaith Fiqh, was that spreading peace and safety was not only for Muslims, but peace was for everyone. The law should be subject to the benefit and wisdom of the case because benefit itself is the goal of the Shari'a while the law is a means or a tool to achieve that goal itself. This case was once carried out by a Muslim Ulama in a seminar and the participants were mostly non-Muslims, then one of the participants asked, why do you greet non-Muslims, isn't that forbidden? Then the scholar replied that the Prophet forbade greeting Jews and Christians because they were hostile to the Prophet and Muslims. Now my brothers from other religions are friends with me, brothers and respect each other. With that, I greet them and there is no reason for me not to spread goodness and peace to them because they are also very kind to me in muamalat. Rasulullah once sent a letter to King Negus, King of Ethiopia and he greeted the king. in the opening of the letter it begins with the name of Allah and Muhammad is Allah's Apostle then he says "Greetings to you". This greeting is addressed to the Christian Negus King. With this, for some Muslims it is permissible to say greetings to non-Muslims (Rahman, 2017).

Wishing you a Merry Christmas

The most controversial thing in Islam is about wishing you a Merry Christmas. Some Muslims allow it, and some forbid it from giving Christmas greetings to non-Muslims. However, some Muslims argue that there are theological reasons for wishing me a merry Christmas. And the goal is for association, brotherhood, benefit, peace, and strengthening relationships among human beings. If the Christmas greeting is interpreted as a prayer, then praying for others is very positive if the goal is for

peace, solidarity, and safety. Isn't doing good to others highly recommended, and kindness is universal that transcends theological boundaries.

Allowing Non-Muslims to Enter the Mosque

One of the issues in pluralism is allowing non-Muslims into the mosque. The progressives argue that the Prophet once received visits from the Christian figures of Najran and the Prophet allowed them to enter the mosque and pray in it. This is used as a basis for some Muslims to allow non-Muslims to enter the mosque. During his lifetime, Buya HAMKA often received visits from non-Muslim tourists and visited the Al-Azhar Mosque in Kebayoran Baru and asked the late Nurcholis Madjid to accompany them. In contrast to the current situation, some Muslims forbid non-Muslims to enter the mosque. When Barak Obama visited Indonesia and went to the Istiqlal Mosque, the mosque administrator only allowed him to walk in the courtyard of the mosque and was not invited to enter the mosque. For Muslims, entering a non-Muslim house of worship is not a problem because according to Islamic teachings, everything on this earth is a mosque (a place of prostration). So with this, Muslims do not have obstacles to pray in places of worship of other religions. They are also based on what Caliph Umar bin Khattab did who prayed on the steps of the Church when he concluded a peace agreement with the people of Ramalla in the land of Sham (Rahman, 2017). Although there are grounds to allow non-Muslims to enter the mosque, some Muslims still forbid it. Whereas one of the goals of Islamic teachings is to provide tranquility, protection, peace and guarantees of freedom for each in worship. Indeed, one religion to another has differences both in terms of teachings and in terms of the procedures for its implementation, but what must be done for fellow religious people is to care for and harmonize these differences by finding common ground for the differences themselves.

There are still many issues related to pluralism that leave many problems, such as the concept of *ahl al-dzimmah* (non-Muslim minorities) who receive unequal treatment in their rights in the state, nation and society, such as the prohibition of non-Muslims to lead an area as it was recently. In the Qur'an, Allah SWT mentions that humans were deliberately created into nations, men and women, tribes and of course different in culture and social conditions, so that they (humans) know each other and know each other. appreciate the difference. In the eyes of Allah, there is nothing more noble than the consideration of his piety, goodness, and good deeds while in this world.

This description is mentioned in the Qur'an surah al-Hujurat verse 13, which means:

"O people, indeed We created you from a male and a female and made you nations and tribes so that you know. Verily, the most honorable of you in the sight of Allah is the most pious among you. Verily, Allah is All-Knowing, All-Knowing."

The beginning of the verse mentions "*O all humans*", meaning that it is addressed to all mankind, not to a particular group, ethnicity or religion. Of course it must be understood that fellow human beings are already culturally different, so that with these differences humans know each other and know each other. Horizontal relationships should be maintained in order to create harmony, peace and tranquility on this earth.

Response to the Modernism

The suggestion to think progressively and to use reason has been mentioned in the Qur'an " *afala ta'qilun*", " *la'allakum ta'qilun*". Allah also commands His servants to ask about something to those who know if they do not have knowledge of that thing (An-Nahl:34 and Al-Anbiya:7). That is, Islam does command to be dynamic in science, both in the religious sciences and in science in general. In the Qur'an it is also described how vast the knowledge of Allah (the words of Allah) even though the oceans become ink, and the trees become pens for writing Allah's words, Allah's words will never run out even though the sea is made into doubled. This description is referred to in Surah al-Kahf verse 109, which means:

"Say: *If the ocean were to be ink to write the words of my Lord, the sea would be finished before the words of my Lord were finished (written) even though We brought that much extra.*

Then in Surah Lukman verse 27, Allah says, which means:

"*And if the trees of the earth were pens and the seas were ink, and seven seas were added after them, they would never have finished (written) the words of Allah, verily Allah is Most Merciful. Mighty, Most Wise*".

How vast the knowledge of Allah in this earth that must be studied. Muslims are required to always think and have broad views – not stop at just one view, especially since the first revelation that was revealed to Muhammad was the command to read (*iqra*), which is to read everything that is around humans. So, how to respond to modernism issues, both internal and external? There are several offers, which Muslims must have today:

First, a Muslim must have a paradigm of thinking, because a paradigm can be used as a frame of mind to see the conditions and problems faced at this time, and at the same time with a certain approach to solving a problem to achieve a goal. This was done by Thomas Khun who was born through a revolution in science and philosophy. In general, the paradigm proceeds through three stages, namely ontology, epistemology, and axiology. Axiology is related to existence, epistemology is related to how to understand an existence (*methodology*), and axiology is related to goals, results or values (Rahman, 2017).

Second, a Muslim must be open in thinking and free himself from religious authoritarianism to open the door to *ijtihad*, so as not to give birth to an attitude of *taqlid* towards a problem. According to Thomas Khun, when the paradigm is unable to explain new phenomena and is unable to solve the problems that occur in humans, the paradigm is in crisis. That is, not fixated on existing results, assuming that it has reached the ultimate truth (*ultimate truth*), in the language of Francis Fukuyama is the peak and end of the evolution of religious thought in Islam (*end of history*) (Rahman, 2017).

Third, a Muslim must have a *world view*, namely the basis of thinking and principles of life. By having principles, a person is not easily influenced by negative things that might damage his beliefs and religion.

Fourth, formulating rational arguments. The Qur'an instructs Muslims to strive to reach rational arguments, which relate to the themes of divinity, prophethood, and the day of retribution (Yusufian & Sharifi, 2011:244). The Qur'an challenges its challengers to be rational about the oneness of God. Allah says in surah al-Ancost verse 22, which means:

"And if in the heavens and on the earth there were gods besides Allah, then of course, both of them would perish."

In another verse, Allah says in Surah al-Baqarah verse 111, which means:

"And they say, "No one will enter Paradise except Jews and Christians." It's just an empty dream. Say, "give your proof, if you are right".

Fifth, a Muslim must understand the role of reason and revelation. Where is the function of reason and where is its ability, then knowing the role of revelation, why revelation was revealed, why the apostles and prophets were sent by Allah. One should think, just as the human mind that has been given by Allah can solve all the problems faced by humans, then revelations and prophets no longer need to be revealed. That is, a Muslim must be able to distinguish the functions of reason and revelation. One of the contributions of revelation to the mind is to facilitate the intellect with materials and objects of purposeful and useful intellectual activity. The Prophets came to revive and empower the human mind (Yusufian & Sharifi, 2011:253). Perhaps, if there were no prophetic roles and treatises, the philosophical system developed by humans would not be able to overcome the problems of life and the fate of mankind. In the Masnawi Maknawi book, list IV, stanzas 1295-1296 it says:

Akal tak lain dari sekadar akal penalar

Hanyalah penadah disiplin ilmu dan pengemis

Akal ini bisa diajarkan dan dipahamkan

Namun dialah yang justru diajari pemilik wahyu (Yusufian & Sharifi, 2011:253)

In this case relating to the role of revelation on reason, Ibn Sina acknowledged the limitations of reason in building his philosophical arguments. In the Qur'an it is said that both the spirit and the body will both experience resurrection, but Ibn Sina only proves that the soul undergoes a resurrection, while the body will be destroyed with the destruction of matter. However, Ibn Sina, adheres to *ta'abbudi*, which returns it to the Qur'an and Hadith that have been conveyed by the Apostle because the existence of revelation can perfect the mind. This shows the role of revelation in assisting the functions of reason in solving a problem. It can be said that revelation has several functions on reason, including: 1) explaining the limitations of reason, 2) directing reason to aqlani objects, 3) showing details of the path, and 4) revelation can show errors in thinking. What about the role of reason in revelation? Reason as a tool to analyze, understand, and conclude a case. Al-Qur'an and al-Sunnah will be difficult to understand without the help of reason. And why is the Qur'an accepted by Muslims, because the Qur'an itself teaches things that are rational and whose existence can be accepted by reason. Intellect with its function can distinguish between good and evil. Even the Mu'tazilah reason as a guide for humans and make humans become creators of their actions (Nasution, 1996:12). The mind is not the brain as understood in the flow of materialism. However, reason in Islam is the thinking power contained in the human soul. The reason has several functions against revelation; 1) reason as a benchmark in identifying religious issues and as a benchmark for evaluating some religious propositions, 2) affirming religious truth, 3) proving the principles of faith, 4) protecting religion from subjective deviations.

The Scope of Modernism in Islamic Thought

What is called Islamic thought or Islamic thought, is rather difficult to separate from Islamic philosophy in a practical setting because Islamic philosophy is part of *Islamic thought*. Meanwhile, Islamic Thought itself cannot be separated from *Islamic culture and civilization* (Abdullah, 2006:134). The ideas of modernism in Islamic thought will not occur if these ideas are not associated with socio-cultural conditions in society. From the past until now, the texts of the Qur'an and al-Sunnah have never changed and do not need to be updated. What can be done in the idea of renewing Islamic thought is the result of understanding, interpretation, and views of people, groups, schools, groups in certain social, economic, and political eras and conditions (Abdullah, 2006:134). Thus, the refreshment of the interpretation and understanding of the texts of the Qur'an and Hadith needs to be done because without it, Islamic thought will stagnate and run in place, so that the texts will only become a religious doctrine. Al-Quran and Hadith need to be reinterpreted as a challenge from the times that are marked by the advancement of science and technology. Amin Abdullah as one of the leading Islamic thinkers (*Islamic Scholar*) in Indonesia provides points that are in contact with Islamic renewal. Among them:

Refreshment of thoughts on the interpretation of the Qur'an

interpretation of the Qur'an *lexicographical* without looking at the social, economic, cultural, and political contexts that are developing at this time seems closed which only repeats the intellectual treasures of classical Islam which are considered sacred. In contemporary hermeneutic terms, this kind of interpretation is more "*re-productive*" than "*productive*". The productive style tries to find new meanings from these texts in accordance with the challenges of the times without leaving the main mission of the purpose and food of the Qur'an. So, reinterpreting the Qur'an is very possible and open to anyone who wants to concentrate on the sciences of Tafsir, and of course by paying attention to the rules and methods used in interpretation. Thus, Islamic thought is more dynamic and develops in the midst of advances in science and technology. The Qur'an also describes that society must change and move towards perfection. And that is one of the characteristics of an ideal society that continues to develop looking far into the future (Shihab, 1992:92). In the Qur'an Surah al-Fath verse 29, the ideal society is likened to: "*A plant that shoots, then the shoot makes the plant strong, then it becomes big and is perpendicular to the tree. The plant pleases its growers*"

Refreshing in the meaning of al-Hadith

The occurrence of hadith selection among hadith scholars in order to obtain original hadith that truly comes from the Prophet, hadith scholars have indirectly refreshed the hadith itself by using a methodology to determine authentic, hasan, maqtu, mursal, and dhoif hadiths. There may be minor differences in interpretation of hadith related to pure worship such as prayer, fasting, zakat, and hajj. However, if the hadiths address political, social, economic, or cultural issues, the Ulama are likely to disagree on how to interpret them. Scholars can study, interpret, and re-understand hadith meanings by examining modern-day conditions and social contexts through these hadiths. Hadith reform movements in the eighteenth, nineteenth, and twentieth centuries are evidence of a refresher of the meanings of the hadith itself, regardless of whether they maintain and restore the meaning of the hadith in accordance with the guidance of Allah's Messenger or renew the understanding of the hadith that adapted to the social, political, economic, and cultural context of the time (Brown, 2000:38-39).

Refreshing Islamic Thought in the Science of Kalam, Fiqh, and Tasawwuf

Islamic Philosophy as a *living culture* that has extraordinary creativity in all aspects of life[38], the Ulama continue to develop the results of their thoughts from time to time to meet the demands of the times, especially through the science of kalam, fiqh, tasawwuf, and philosophy. Thus, Islamic sciences are developing and dynamic in responding to modernism issues, both from internal Islam and from outside. The four disciplines have their own characteristics. The science of Kalam is more strict, firm, and aggressive in emphasizing and justifying aqidah. The science of Fiqh emphasizes more on regulating the worship system to God, such as zakat, fasting, prayer and others. Philosophy is more inclined to aspects of logic that depart from logical premises in interpreting texts. Meanwhile, Sufism is more on the esoteric aspect, understanding the meaning of spirituality. Tasawwuf was born because of the anxiety of these sciences. Kalam and Fiqh are too formal and dry, while philosophy is too concerned with reason which does not touch the heart (Abdullah, 2006:142)

Although in the beginning, the four sciences together got inspiration from the Qur'an and al-Sunnah, in its development there were often frictions of thought. Thus, the dynamic process of accelerating discipline continues to be developed to give birth to new views – able to answer the challenges of the times. The dynamics and dynamics that occurred among Islamic philosophers provided an example to the generations that followed, that science is dynamic and far-sighted and does not stop at one point. The dialectic between al-Ghozali and criticizing the philosophers in his book *Tahafut al-Falasifah* (Fakhri, 1986:311), and then answered by Ibn Rushd in his book *Tahafut Tahafut al-Falasifah* is sufficient as a basis for always critical thinking to develop Islamic thought. Mulla Sadra (d.1640 AD) with his philosophical building could prove about bodily resurrection which was not proven by Ibn Sina in his philosophy (d.1037). In addition, in Ibn Sina's view, the soul as a substance does not experience motion, but in Mulla Sadra's view there is movement and change in the soul with his theory "*al-harakah al-jawhariyah*". This phenomenon is proof that truth is not absolute, it can still be developed and criticized. With that, it is necessary to refresh the sciences that put forward an *open mind* in every issue. The development of post-Ibn Sina thought which was welcomed by the Illumination school of Suhrawardi by reacting to the peripatetic school and then Mulla Sadra who combined the elements of peripatetic, illumination, and irfan was an extraordinary achievement in the history of Islamic civilization. Their works can still be enjoyed today in an academic environment. In the field of Sufism also experienced developments. There is the term *neo Sufism* which was coined by Fazlul Rahman as a result of the approach between Shari'a and Sufism. Neo-sufism is a form of renewal of tasawwuf as a new model that emphasizes and renews the original moral factors and puritanical self-control in tasawwuf by sacrificing oneself excessively. While neo-sufism is a socio-moral reconstruction of Muslim society – from individual to society (Azra, 2005:119-120)

Conclusion

Modernism issues in Islam pose a unique challenge for Muslims. These issues cannot be avoided; rather, they must be confronted and resolved by maximizing the functions of reason that Allah SWT has bestowed upon humans. "You are your own mind, the rest is only flesh and bones," said Jalaludin Rumi in his work "Matsnawi." Humans' highest function is thinking, which leads him to meet his kholik. As a result, Muslims should not be satisfied with what previous scholars have accomplished, but should instead continue to develop new ijthahs in order to maintain and preserve the once victorious

Islamic civilization. The position of revelation on reason is not contradictory, but can be balanced by assigning each function. A teaching will be extreme and doctrinal in the absence of revelation, and reason in the absence of revelation will lead to shallowness and dryness of inner meaning and loss of purpose, because revelation can perfect reason and lead to its true purpose.

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