The Relevance of Ibn Rushd's Thought in the Revitalization of the Modern Islamic Boarding School Education System

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ABSTRAK

This article presents an in-depth argument regarding implementing Ibn Rushd's philosophical thought as a systematic and authentic intellectual framework to address the challenge of aligning the classical Islamic scientific heritage with the times' demands prioritizing rationality, science, and critical thinking. Ibn Rushd's philosophy, which is fundamentally centered on the thesis of absolute harmonization and the unity of truth between reason (*burhan*) and revelation (sharia), offers a solid epistemological and theological foundation for the holistic integration of general and religious sciences. This research method is a content analysis of authoritative secondary sources on Ibn Rushd's thought relevant to the philosophy of education. This article outlines four pillars of implementation in detail. First, the design of an integrated curriculum based on the principle of the unity of truth rejects the dichotomy of knowledge. It utilizes the method of allegorical interpretation (*ta'wil*) in a controlled manner for experts. Second, the application of differentiated pedagogy inspired by the classification of three levels of human ability (rhetorical, dialectical, and demonstrative) allows for the maximum and progressive development of the potential of each student. Third, ethics education should be strengthened through an imaginative-narrative approach to form what is analogous to the "essential minimum of character" (Minima Naturalia), a concept of irreducible moral integrity. Fourth, the conceptualization of *kiai* leadership as a "Philosopher-King" figure who combines intellectual depth, moral nobility, and active social involvement.

INTRODUCTION

As the Nusantara's original and oldest Islamic educational institutions, Islamic boarding schools (pesantren) have contributed to the development of *ulama* (Islamic scholars), leaders, and guardians of national morality for centuries (Ningsih et al., 2023). They have demonstrated adaptability and the ability to transform from the traditional *salafiyah model*, which focused on "kitab kuning" (*turāth*), to the modern *khalaf model*, which has adopted the formal school system and a general science curriculum. However, the challenges facing modern Islamic boarding schools have become increasingly complex in recent decades (Lundeto et al., 2021).

Globalization and digital disruption have opened a nearly limitless floodgate of information, introducing students to diverse ideologies, thoughts, and lifestyles that sometimes conflict with the values instilled in Islamic boarding schools (*pesantren*). The increasingly rapid advancement of science and technology, from biotechnology to artificial intelligence (AI), demands a religious response that is normative but also rational and philosophical. On the other hand, the Islamic world, including Indonesia, is faced with two extreme poles: literal fundamentalism that rejects reason and modernity, and secular liberalism that tends to marginalize the role of religion in the public sphere (Irawan, 2018)

In this situation, modern Islamic boarding schools are often in a dilemma. Efforts to integrate general knowledge are often patchwork, creating a curriculum dichotomy (Setyaningsih et al., 2024). Religious knowledge is taught dogmatically and separately, while general knowledge is taught as a secular entity devoid of spirituality. As a result, there is a risk

of producing graduates with incomplete personalities: devout in religious rituals but unable to respond to contemporary issues within a rational and systematic Islamic framework; or conversely, proficient in modern science but lacking confidence in the relevance of their religious teachings.

To overcome this dilemma, modern Islamic boarding schools require a solid philosophical framework that is authentic to Islamic tradition and capable of bridging the gap between faith and reason, tradition and modernity. This is where the relevance of the thought of Abu al-Walid Muhammad ibn Ahmad ibn Rushd (1126-1198 AD), better known in the West as Averroes, becomes very significant. Ibn Rushd was a polymath from Cordoba, Andalusia, who mastered philosophy, medicine, law, mathematics, and theology (Abdul Khader Jaber Attia, 2025). He emerged in a dynamic but tense intellectual context, especially in his efforts to defend philosophy from the sharp criticism launched by Imam Al-Ghazali in his work, *Tahāfut al-Falāsifah* (The Confusion of the Philosophers). Through his monumental work, *Tahāfut al-Tahāfut* (The Confusion of Confusion), Ibn Rushd systematically defended the use of reason and philosophy as a legitimate, even religiously obligatory, path to truth (Hasan, 2013).

The core of Ibn Rushd's academic activities was a radical thesis for his time: *the unity of truth.* (Terkan, 2012). Ibn Rushd argued that the truth attained through demonstrative philosophical reason (*burhan*) cannot possibly contradict the truth revealed through revelation (sharia). He likened the two to siblings (*sister and foster relation*) who naturally love each other (Najjar, 2014). Philosophy is a friend and supporter of Islamic law, not its opponent. (Martin, 1996). If there appears to be conflict, it is not because of multiple truths, but rather because of the limitations of human understanding.

This article argues that Ibn Rushd's thought is not merely historical discourse, but rather an operational blueprint that can be implemented to revitalize the modern Islamic boarding school education system. This is not an attempt to westernize Islamic boarding schools, but rather a movement to "return to the roots" of the brilliant Islamic intellectual tradition, where reason and revelation live in harmony. This implementation will be discussed in depth through four main pillars: curriculum foundation, teaching methodology, ethical and character education, and leadership models.

METHOD

This research uses a library research method. This approach was chosen because the primary focus of the study is to explore, analyze, and synthesize Ibn Rushd's philosophical thoughts and then formulate a framework for their implementation in a specific context (modern Islamic boarding schools, *pesantren*), without conducting empirical testing in the field. The nature of this research is descriptive-analytical; this study deeply describes the key concepts of Ibn Rushd and analyzes them critically to produce a relevant application model.

The data sources in this study come entirely from authoritative secondary sources. The primary data for this study is the corpus of Ibn Rushd's thoughts relevant to the philosophy of education, epistemology, ethics, and politics, which was extracted from various scientific literature through the Publish or Perish (PoP) application. These sources include reputable international journal articles, books, and book chapters that specifically discuss Ibn Rushd's thoughts and his commentaries on the works of Aristotle and Plato. All data in this article comes from an analysis of the sources provided.

The data collection technique used was a documentation study. This process involves several systematic steps:

1. Identification: Identify all information and concepts relevant to the philosophy of education from the texts provided.

2. Classification: Grouping data based on the central themes of Ibn Rushd's thoughts, such as the harmony of reason and revelation, classification of knowledge, ethical theory, and the

concept of leadership.

3. Extraction: Extracting key arguments, definitions, and propositions from each source for further analysis.

Data analysis is carried out through content analysis. *Analysis* with an interactive model with the help of the NVivo application. The data analysis process follows three simultaneous activity flows (Miles & Huberman, 2014):

1. Data Condensation: This stage involves selecting, focusing, and abstracting raw data from the literature collection. From Ibn Rushd's various thoughts, the researcher focused on concepts that have the most direct implications for the education system, such as the principles of *burhan*, *jadal*, *khiṭābah*, and the theory of *Minima Naturalia*, and the concept of the *Philosopher-King*.

2. Data Presentation: After being reduced, the data is presented in a systematic, structured narrative form. The researcher organizes the data into four categories of implementation pillars: (1) Curriculum Foundation, (2) Differentiated Pedagogy, (3) Ethics and Character Education, and (4) *Kiai* Leadership Model. This structure allows the reader to understand the flow of thought logically and comprehensively.

3. Drawing Conclusions and Verification: This stage is the core of the analysis, where the researcher conducts conceptual synthesis. The researcher not only presents Ibn Rushd's thoughts but also interprets and contextualizes them to formulate a practical and relevant implementation model for modern Islamic boarding schools, for example, by drawing an analogy from the physics theory of "Minima Naturalia" to character education. Conclusions are drawn inductively from the thematic analysis that has been conducted and are continuously verified by referring to data sources to ensure the consistency and validity of the arguments.

RESULT AND DISCUSSION
Result

Ibn Rushd's educational philosophy centers around four interconnected pillars, highlighting its key findings.

The First Pillar: Harmonization of Reason and Revelation

A key finding of this pillar is the affirmation of the Principle of the Unity of Truth (*Wahdat al-Haqq*). Historical analysis shows that Ibn Rushd firmly rejected the theory of "dual truth" erroneously attributed to him by the Latin Averroes in Europe. He, as a Muslim philosopher, argued that there is only one single truth, accessible through two legitimate and complementary paths: the path of revelation (religion) and the path of reason (philosophy) (Najjar, 2014).

Scientific discovery serves as a medium to witness the order, precision, and majesty of God's creation (Endress, 1995). Ibn Rushd asserted, "Whoever does not understand art does not understand the product of art, and whoever does not understand the product of art does not understand the Craftsman" (Terkan, 2012). Thus, the science laboratory becomes an extension of the *masjid*, where students admire the work of the Creator. Similarly, Social Sciences are taught as a study of divine patterns (*sunnatullah*) in the dynamics of civilization, not merely human theories. Ibn Rushd's political critique in *his Commentary on Plato's Republic* serves as an analytical model for diagnosing social problems based on sharia values (Martin, 1996).

Second Pillar: Differentiated Pedagogy

The second pillar focuses on pedagogical methods that utilize Ibn Rushd's three-level classification of human reasoning abilities (Al-Rsa'i, 2018). A thorough understanding of the three methods of reasoning, Demonstrative (*Burhānī*) (Al-Rsa'i, 2018; Endress, 1995; Hasan, 2013;

Leaman, 2011), Dialectical (*Jadalī*) (Sidiropoulou, 2015; Zarkasyi et al., 2020), and Rhetorical (*Khiṭābī*) (Leaman, 2011; Woerther, 2024), is key to designing appropriate curriculum content.

The Third Pillar: Ethical Education and the Analogy of Minima Naturalia

The primary goals of education are ethics and happiness (*sa'ādah*) (Glasner, 2001). Happiness for the general public is adherence to the sharia, while for philosophers it is adherence accompanied by the development of intellectual virtues (Leaman, 2011). Ibn Rushd highlighted the role of poetry and art in shaping public character through imaginative expressions (*mutakhayyila*) that imitate (*muḥākāt*) good and bad deeds (Woerther, 2024).

To provide a deeper philosophical foundation for the urgency of character education, an analogy is used from Ibn Rushd's physics theory, Minima Naturalia, which states that a substance cannot be divided infinitely while maintaining its essence. In an ethical context, student characters are likened to "substance," and core virtues (honesty, justice) as "essence/form." Minima Naturalia Character is the "minimum level" of integrity that an individual must maintain (Glasner, 2001).

Fourth Pillar: Kiai Leadership as "Philosopher-King"

Successful implementation requires ideal leadership modeled on Ibn Rushd's concept of the "Philosopher-King" from *Plato's Commentary on the Republic.* (Martin, 1996). A key finding here is that the ideal leader should not isolate himself. He must combine the highest ethical virtues, a love for theoretical sciences, and asceticism (disdaining money/sensual pleasures) with active social involvement and "staying in touch with the common people." This leader is tasked with upholding the supremacy of the law (sharia) as the basis for the ideal state.

Discussion

Four Pillars of Implementing Rusydian Philosophy

First Pillar: Harmonization of Reason and Revelation as the Philosophical Foundation of the Curriculum

The foundation of any educational institution is its curriculum, and the foundation of the curriculum is its underlying philosophy. Implementing Ibn Rushd's thinking must begin with a philosophical reconstruction of how Islamic boarding schools view knowledge.

Affirming the Principle of the Unity of Truth (*Wahdat al-Haqq*)

The first step is to firmly reject the idea of the "double truth" theory, often mistakenly attributed to Ibn Rushd by the Latin Averroists in Europe (Terkan, 2012). Ibn Rushd was not explicitly called a truth monist, but he was a Muslim philosopher who persistently sought truth through the reconciliation of philosophy and religion. He argued that there is only one single truth, accessible through two legitimate paths: the path of revelation (religion) and the path of reason (philosophy) (Najjar, 2014)

Curricular Implementation:

This principle must be translated into a holistic, integrated curriculum. The dichotomy between "religious studies" and "general studies" must be dissolved.

a. Science as the interpretation of nature (*tafsīr al-kawn*): Subjects such as Physics, Biology, Chemistry, and Astronomy are no longer taught as dry, secular subjects. Instead, they are taught as a medium for witnessing the cosmic order, precision, and majesty of God's creation (Endress, 1995).

b. Studying Newton's laws of motion or the complexity of biological cells is part of the Qur'anic injunction to contemplate (*tafakkur*) the universe. As Ibn Rushd emphasized, "Whoever does not understand art does not understand the product of art, and whoever does not understand the product of art does not understand the Craftsman (Terkan, 2012)." Thus, the science laboratory becomes an extension of the mosque, a place where students can admire the

Creator's work.

c. Social Sciences, as the study of *the sunnatullah*: History, Sociology, and Economics, are taught to understand the patterns (*sunnatullah*) of the rise and fall of civilizations, social dynamics, and the principles of economic justice. Ibn Rushd's critical analysis of the political decline of his time in *his Commentary on Plato's Republic* serves as a model for how students can use social sciences to diagnose societal problems and find solutions based on sharia values (Martin, 1996).

Understanding Three Methods of Reasoning: *Burhan, Jadal, and Khitābah*

Ibn Rushd adopted Aristotle's classification of arguments to map human rational capacity. A thorough understanding of these three methods is key to designing appropriate curriculum content.

a. Demonstrative (*Burhānī*): This is the highest and most certain method of logical-philosophical reasoning, producing certainty. This method is intended for the intellectual elite or philosophers (*al-'ulamā'*) (Sidiropoulou, 2015).

b. Dialectical (*Jadalī*): This method uses probable arguments, common among theologians (*mutakallimūn*), to defend religious doctrines (Sidiropoulou, 2015). This method does not achieve absolute certainty as *burhan* (Najjar, 2014). Ibn Rushd himself criticized the Kalam theologians, such as the Ash'arites, because their dialectical method was considered inadequate and potentially confusing to lay people in metaphysical issues (Zarkasyi et al., 2020).

c. Rhetoric (*Khiṭābī*): This method uses persuasion based on imagination and emotion to convince the public (*al-jamhūr or the masses*) (Najjar, 2014). Most people accept the truth through this path.

Controlled *Ta'wil* (Allegorical Interpretation) Mechanism

The mechanism of ta'wil is key to resolving the apparent conflict between reason and revelation. However, its practice is minimal and conditional.

a. When *Ta'wil* is Necessary: Ibn Rushd asserted that *ta'wil* should only be performed if and only if the conclusion reached through a logically irrefutable demonstrative argument (*burhan*) contradicts the literal meaning (*ẓāhir*) of a sacred text (Zarkasyi et al., 2020). If there is no contradiction, the literal meaning must be maintained.

b. Who is Authorized to Perform *Ta'wil*: This is a crucial point. Ibn Rushd explicitly stated that the right to perform allegorical interpretation of ambiguous verses (*mutashābihāt*) belongs only to philosophers or "those who are solid in their knowledge" (*ahl al-burhān*) (Sidiropoulou, 2015).

Prohibition *of Ta'wil* for the Public: The public (rhetorical class) and even theologians (dialectical class) are strictly prohibited from coming into contact with the results of philosophical *ta'wil*. (Sidiropoulou, 2015). The goal is noble: to protect their faith from confusion, doubt, and division (*firqah*) that can arise from interpretations they cannot fully understand. (Sidiropoulou, 2015). Ibn Rushd saw the uncontrolled practice of ta'wil as the leading cause of division within the community (Stelzer, 1996)

Curricular Implementation:

The Islamic jurisprudence (*Uṣūl al-Fiqh*) and Qur'anic studies (*'Ulūm al-Qur'ān*) curricula at the advanced level should include a dedicated module on Ibn Rushd's *qawā'id al-ta'wīl* (rules of interpretation). Senior students are taught to understand when and how figurative interpretation can be responsibly applied, for example, to anthropomorphic verses (those depicting God as having "hands" or "faces"), where Ibn Rushd, like Al-Ghazali, rejected literal interpretation.

Second Pillar: Differentiated Pedagogy and Multilevel Curriculum

If the first pillar is about "what" is taught (curriculum content), the second pillar is about "how" the material is taught (pedagogical methods). Ibn Rushd's three-level classification of

human beings is not a rigid description of social castes but a very modern pedagogical framework. The principle of differentiated instruction recognizes that students have different learning styles, levels of understanding, and cognitive capacities (Al-Rsa'i, 2018).

Basic Level: *Marḥalah al-Khiṭābiyyah* (Rhetorical Phase)

a. Target: Beginner students, children, and early adolescents.
b. Objective: Instill the basics of faith ('aqīdah), love (mahabbah) for Allah and His Messenger, as well as the formation of good moral habits (akhlāq).
c. Method:
   1) Narration and Stories (*Qiṣṣah*): Using stories of the prophets, companions, and pious people to convey moral messages in an imaginative and emotionally touching manner (Leaman, 2011).
   2) Memorization (*Ḥifẓ*): Memorizing the Qur'an, short hadiths, and prayers as a spiritual foundation.
   3) Visual and Poetic Iconography: Using powerful rhetorical images of heaven and hell to motivate virtuous behavior and prevent reprehensible deeds, just as the function of sharia is to motivate the masses (Woerther, 2024).
   4) Habituation (*Ta'wīd*): Getting used to the daily worship practices and ethical behavior.

Intermediate Level: *Marḥalah al-Jadaliyyah* (Dialectical Phase)

a. Target: Intermediate level students (*mutawassiṭ*), whose foundations of faith have begun to become solid.
b. Objective: Strengthen beliefs through logical arguments, train critical thinking skills, and be able to defend beliefs from doubts or attacks from outside thoughts.
c. Method:
   1) Debate and Discussion (*Munāẓarah*): Holding structured debate forums on theological (*kalām*) or legal (*fiqh*) issues, where students learn to formulate arguments, identify weaknesses in their opponents' arguments, and respond systematically (Sidiropoulou, 2015).
   2) Comparative Studies (*Muqāranah*): Studying Comparative Jurisprudence (*Fiqh al-Muqāran*) or Comparative Religion (*Muqāranat al-Adyān*) to understand the internal logic of various views and appreciate differences of opinion (*ikhtilāf*).
   3) Kalam: Studying theological arguments to prove the existence of God, His attributes, and prophethood, as an exercise in rationally defending one's beliefs. Ibn Rushd sought interpretations of sharia texts that were in harmony with the principles of reason and Aristotelian cosmology (Ishak, 2012). Ibn Rushd argued that there was no total destruction of matter, and warnings of the Last Day were to motivate good deeds. Ibn Rushd tended to seek interpretations that were in harmony with reason, while still respecting the moral and social functions of sharia texts (Kukkonen, 2025).

Advanced Level: *Marḥalah al-Burhāniyyah* (Demonstrative Phase)

a. Target: Final year students (*muntahī*), university students, or those prepared to become intellectual scholars.
b. Objective: To achieve the highest level of religious understanding, namely belief based on definite demonstrative evidence (*yaqīn*), and to be able to carry out ijtihad and produce new knowledge.
c. Method:
   1) Formal Logic (*Manṭiq*): Mastery of Aristotelian mantiq as the primary tool for valid and structured reasoning (Leaman, 2011).
   2) Islamic and Greek Philosophy (*Falsafah*): Examines in depth the works of philosophers such as Aristotle (whom Ibn Rushd called the "natural rule" of human perfection) (Endress, 1995), Al-Farabi, and Ibn Sina, as well as the criticism and synthesis carried out by Ibn Rushd himself.

3) Metaphysics (*Ilāhiyyāt*): Discusses fundamental issues such as creation (where Ibn Rushd views the world as eternal in potentiality, rejecting literal creatio ex nihilo), the attributes of God (understood analogically, not univocally), and God's relationship as Formal and Final Cause, not Efficient Cause (Hasan, 2013).

4) Critical Study of *Ta'wil*: The direct practice of allegorical interpretation of complex texts under the guidance of an expert teacher (*sheikh*).

This tiered pedagogical model ensures that knowledge is presented according to the students' "stages of cognitive development," a concept that aligns closely with modern spiral curriculum theory (Al-Rsa'i, 2018).

The Third Pillar: Ethical Education and the Analogy of "Minimum Essential Character"

For Ibn Rushd, intellectual knowledge is worthless if it does not lead to noble character and happiness (*sa'ādah*). The ultimate goal of education is ethics. (Glasner, 2001). Happiness for the commoner lies in obedience to the sharia, while for the philosopher, perfect happiness is obedience accompanied by the development of intellectual virtues (Leaman, 2011).

Superstition (Imagination) as a Means of Moral Education

In his commentary on Aristotle's Poetics, Ibn Rushd paid particular attention to the role of poetry and art in shaping public character (Woerther, 2024). According to him, poetic expression is an imaginative expression (*mutakhayyila*) that imitates (*muḥākāt*) good and evil deeds. Its primary function is twofold:

1. Encouraging Virtue (*Taḥrīḍ 'alā al-Faḍīlah*): Poetry or stories depicting heroism, generosity, or justice can move the listener to emulate these qualities (Woerther, 2024). The panegyric (*madīḥ*) or praise genre is an example.

2. Avoiding Evil (*Tanfīr 'an al-Raẓīlah*): On the other hand, disgusting or deplorable depictions of the consequences of cruelty, stinginess, or cowardice can deter people from those qualities (Woerther, 2024). The genre of satire (*hijā'*) or ridicule serves for this.

Implementation in Islamic Boarding Schools:

Moral education is not simply a doctrine of "this is permissible, that is forbidden." Islamic boarding schools must revive the traditions of Islamic literature, theater, and art. Students are encouraged to read and perform plays about Islamic figures, write poems praising noble morals, or make short films criticizing unethical behavior. Art becomes a "philosophical tool for shaping public morality," especially effective for those more easily swayed by emotion than rational argument.

Analogy of Minima Naturalia: Minimum Limit of Character

To provide a deeper philosophical foundation for the urgency of character education, we can borrow Ibn Rushd's physics theory, Minima Naturalia (Natural Minimum Limits), as a powerful analogy.

a. Original Concept: This theory states that any natural substance (such as water, fire, or meat) cannot be divided indefinitely while still retaining its essence (Glasner, 2001). There is a minimum quantity or measure that must exist for the "form" of the substance to continue to exist. If, for example, a quantity of fire were to be divided below this minimum quantity, it would perish and lose its essence as fire. (Glasner, 2001).

b. Analogies in Character Education:

1) Moral Substance: A student's character can be likened to "substance" (Glasner, 2001).

2) Essence/Form: The essence is core virtues such as honesty, trustworthiness, courage, and justice. (Glasner, 2001).

3) Minima Naturalia of Character: This is the "minimum level" of integrity or ethical practice that an individual must maintain to be considered to possess that character (Glasner, 2001). For example, there is a minimum threshold of honesty.

4) Consequences of Transgressing Boundaries: If a student consistently tells small lies

("sharing" his honesty), he will eventually cross that minimum threshold. At that point, he can no longer be called "an honest person with some flaws"; he has lost the essence of his character as an honest person. His moral identity has been "destroyed" (Glasner, 2001).

This analogy conveys a powerful pedagogical message: character is not negotiable. There is a minimum threshold, beyond which a person's moral essence will be destroyed. The task of Islamic boarding schools is to build the "substance" of their students' character far beyond this minimum level.

Fourth Pillar: *Kiai* Leadership as "Philosopher-King"

Ideal structures, curricula, and methods will not work without ideal leadership. In his commentary on Plato's *Republic* and influenced by Al-Farabi, Ibn Rushd outlined the profile of an ideal leader or "Philosopher-King " (Martin, 1996)." This concept can be adopted as a model for *kiai* leadership in modern Islamic boarding schools.

Kiai, as a Philosopher-King, must have a comprehensive set of qualities:

a. Great Ethical Virtues (*Faḍīlah Khuluqiyyah*): He must be a supreme moral example, free from major sins, just, and noble-minded (Martin, 1996). His integrity is beyond reproach.

b. Love for Knowledge and Truth (*Mahabbat al-ʾIlm wa al-Ḥaqq*): He must naturally desire to study theoretical sciences, not only religious sciences. (Martin, 1996). He was a lifelong learner who loved truth above all else.

c. Asceticism towards the world: He is not driven by the love of sensual pleasures or money (Martin, 1996). His authority stems from knowledge and morals, not from material wealth.

d. Active Social Involvement (*Al-Musyārakah al-Ijtimāʾiyyah*): This is a crucial point. Ibn Rushd opposed the model of the philosopher who isolates himself in an ivory tower (Martin, 1996). A *Kiai*-Philosopher must go down to the people, understand the pulse of the people's lives, and get involved in solving their problems. He cannot be effective if he does not "stay in touch with the ordinary people (Martin, 1996). "

e. Upholder of the Supremacy of Law (*Iqāmat al-Syarīʾah*): The ideal leader rules based on the law, not personal desires. For Ibn Rushd, the ideal state can only be realized if it is based on superior religious law (sharia). The *Kiai*-Philosopher is the enforcer of the law who ensures the welfare of the community through the implementation of sharia (Martin, 1996).

This leadership model requires a *kiai* to be more than just a manager or religious expert. He must be a statesman, a public intellectual, and a spiritual role model all at once.

Implementation Challenges and Considerations

While the blueprint Ibn Rushd offers is ideal, its implementation in the real world will undoubtedly face significant challenges.

1. Cultural and Theological Resistance: The history of Islamic thought records tensions between philosophers (*falāsifah*) and some theologians (*mutakallimūn*) and jurists (*jurists*) (Nasr & Leaman, 2007). The idea of making philosophy the "judge" of the interpretation of sacred texts, even in a limited way, can provoke strong resistance from traditionalists who may see it as excessive rationalism or even heresy. Overcoming this requires intensive dialogue and demonstrating that Rusydian philosophy aims to strengthen and deepen understanding of religion, not weaken it.

2. Human Resource Gap: The most significant challenge may lie in the availability of teaching staff. Finding *asatiz* (Islamic teachers) who have a thorough grasp of "the kitab kuning" (*turath*) *and* a solid understanding of philosophy, logic, and modern science is extremely rare (Ubaidillah et al., 2023). This requires significant investment in education programs and training teachers capable of interdisciplinary thinking and teaching within a Rusydian framework.

3. Risk of Elitism and Intellectual Arrogance: If misapplied, the three-level classification of understanding can create an intellectual caste within the pesantren. The *burhānī* group can

become arrogant and look down on the *jadalī* and *khiṭābī* groups. It is important to continually emphasize Ibn Rushd's message that this classification aims to ensure everyone can attain truth and happiness according to their capacity (Najjar, 2014), not to create a social hierarchy. All levels are equally valid on their path to God.

4. The Complexity of Curriculum Development: Designing and writing teaching materials for a truly integrated curriculum is a monumental undertaking. It requires a team of experts from various disciplines to collaborate to formulate a syllabus, textbooks, and assessment methods that reflect the Rusydian spirit. This long-term project requires significant resources, commitment, and vision.

CONCLUSION

Modern Islamic boarding schools (*pesantren*) are strategically positioned to lead an intellectual renaissance by using Ibn Rushd's thought as a compass to navigate contemporary challenges. By implementing his core principles—the harmony of reason and revelation, differentiated pedagogy, "minimum essential character" ethics, and "Philosopher-King" leadership—these institutions can dismantle the artificial divide between religious and general knowledge, creating a holistic ecosystem. This implementation is not a utopia but a return to a high point of Islamic intellectual tradition, empowering schools to become beacons of enlightenment. They can produce graduates who possess integrity and can engage the modern world with the universal language of reason, while remaining firmly grounded in revealed wisdom, thereby proving Ibn Rushd's grand thesis that reason and revelation are the two wings required to soar to the summit of truth.

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