

FUNCTIONALIZATION OF ISLAMIC PHILOSOPHICAL THOUGHT

Muhammad Miftahul Maulana Natsir

UIN Maulana Malik Ibrahim, Malang, Indonesia
miftahulmaulana20@gmail.com

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Abstract

The study of the functionalization of Islamic philosophical thought tends to be very important to be studied more deeply because the study never stops to be debated. The purpose of this paper is to understand 3 things: First, the paradigm of the functionalization of Islamic philosophical thought Second, the internal and external factors that influence it Third, the positive and negative implications for Muslims The method used by the research library with the library text approach is based on the Zed Mestika theory as for data collection by means of literature study and analyzed by content analysis techniques . The results found are 3 things: First, the paradigm of functionalization of Islamic philosophical thought has 3 forms: (1) Answering the challenges of the times (2) Approaching Islamic education (3) Understanding the text of the Qur'an. Second, internally there are 3 factors that affect it: (1) Religious Commandments (2) Islamic traditions (3) the spirit of Muslims seeking the truth. Externally, there are 3 factors: (1) The influence of Greek philosophy, (2) The demands of the times, (3) The challenge of postmodernism. Third, the positive implications for Muslims are 3 things: (1) Understanding the essence of oneself (2) Fostering a moderation attitude (3) The development of Islamic education. Meanwhile, the negative implications are 3 things: (1) Conflict of Muslims (2) Accusations against Imam Al-Ghazali covering *ijtihad* (3) Mixed with distorted thinking The conclusion that this paper shows that the functionalization of Islamic philosophy is very effective in contributing to the thinking of Muslims

Abstrak

Kajian tentang fungsionalisasi pemikiran filsafat Islam cenderung sangat penting untuk dikaji lebih dalam karena kajian tersebut tidak pernah berhenti untuk diperdebatkan. Tujuan dari tulisan ini adalah untuk memahami 3 hal: Pertama, paradigma fungsionalisasi pemikiran filsafat Islam Kedua, faktor internal dan eksternal yang mempengaruhinya Ketiga, implikasi positif dan negatifnya bagi umat Islam Metode yang digunakan penelitian kepustakaan dengan pendekatan teks kepustakaan

yang didasarkan pada teori Zed Mestika adapun pengumpulan data dengan cara studi literatur dan dianalisis dengan teknik analisis isi (content analysis). Hasil yang ditemukan ada 3 hal: Pertama, paradigma fungsionalisasi pemikiran filsafat Islam memiliki 3 bentuk: (1) Menjawab tantangan zaman (2) Mendekati pendidikan Islam (3) Memahami teks al-Qur'an. Kedua, secara internal ada 3 faktor yang mempengaruhinya: (1) Perintah Agama (2) Tradisi Islam (3) Semangat umat Islam dalam mencari kebenaran. Secara eksternal, ada 3 faktor: (1) Pengaruh filsafat Yunani, (2) Tuntutan zaman, (3) Tantangan postmodernisme. Ketiga, implikasi positif bagi umat Islam ada 3 hal: (1) Memahami hakikat diri sendiri, (2) Menumbuhkan sikap moderasi (3) Pengembangan pendidikan Islam. Sedangkan implikasi negatifnya ada 3 hal: (1) Konflik umat Islam (2) Tuduhan terhadap Imam Al-Ghazali yang meliputi ijihad (3) Tercampur dengan pemikiran yang menyimpang Kesimpulan dari tulisan ini menunjukkan bahwa fungsionalisasi filsafat Islam sangat efektif dalam memberikan sumbangsih terhadap pemikiran umat Islam.

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Introduction

The study of the functionalization of Islamic Philosophical Thought is interesting to debate. This is because the theme contains elements of Controversial, Conflict, Trending, Viral and Emergency (CCIVE). There are 3 things that show the urgency of the title to be discussed: First, conceptually the study of the functionalization of Islamic philosophical thought is things that show the functioning of philosophy with radical thinking with Islamic characteristics for the purpose of obtaining salvation;¹ Second, functionally, the study of the functionalization of Islamic Philosophical Thought serves as an approach for Muslims in explaining the postulates of the Qur'an and hadith, helping to defend the truth from deviant ideologies, and helping to face development with all its problems;² Third, contributedly, the study of the functionalization of Islamic Philosophical Thought makes a theoretical contribution in the form of enriching Islamic intellectual treasures through the mastery of thinking perfectly about all aspects of life relevant to contemporary life, and practical contributions in the form of the implementation of religious teachings without Formalistic religious

¹ Sentia Indah, Azmi Fitriasia, and Ofianto, "Pemikiran Filsafat Islam," *Sejarah Pemikiran Modern* 7 (2023): 58, <https://doi.org/https://doi.org/10.31004/jptam.v7i3.11098>.

² Hotmasarih Harahap et al., "Filsafat Islam Pada Masa Golden Age Dan Kontribusinya Dalam Dunia Pendidikan," *Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 3 (2022): 250–66, <https://doi.org/https://doi.org/10.37680/scaffolding.v4i3.2024>.

practices, but Skilled in formulate solutions to various challenges faced by Muslims.³ The three things mentioned above show how important this theme is to be studied more deeply.

Previous studies related to the theme of this paper turned out to have 3 tendencies: First, the writing on the theme "how Muslims Respond to the Meaning, Concept, and Role of Islamic Philosophy" tends to be discussed on the historical side only as the peak factor of the glory of Islamic civilization through the collaboration of Islamic and Greek cultures, even though Islamic philosophy functionally is not only limited to History but still exists until now,⁴ Second, the writing on the theme "The Role of Islamic Philosophy in Building Education" tends to be discussed only from the education side so that it is trapped in the mention of functionalization in the world of Education,⁵ Third, the writing on the theme "The Role of Islamic Philosophy in the Spiritual Formation of Children at an Early Age" tends to be discussed only from the educational side so that it is trapped in the mention of methods, practices and the impact of the functionalization of Islamic philosophical thought on the moral, spiritual, and physical development of children.⁶ Meanwhile, this paper tends to discuss 3 things: the form of functionalization of Islamic Philosophical Thought, the factors that influence it and its implications for the functionalization of Islamic Philosophical Thought so that this paper is clearly different from the previous writings.

The purpose of this paper is to understand 3 things: First, the paradigm of functionalization of Islamic Philosophical Thought. This is related to the forms with the theme of functionalization of Islamic philosophical thought: Second, factors that affect the functionalization of Islamic Philosophical Thought. This is related to internal and external factors that support or hinder it. Third, the implications of the functionalization of Islamic Philosophical Thought on Muslims. This is related to the positive and negative impacts caused.

There are 3 arguments that strengthen this paper, which are as follows: First, historically the theme of the functionalization of Islamic Philosophical Thought has been studied in the historical span, starting from the translation of Greek philosophy books into Arabic and the embers of Islamic philosophers studying Greek philosophers (Aristotle, Socrates, and others) so that it affects the

³ Dinda Aurelia et al., "Urgensi Filsafat Islam Dalam Pengembangan Wawasan Pemikiran Mahasiswa Di Universitas Islam Negeri Sumatera Utara," *Islam & Contemporary Issues* 3, no. 2 (2023): 40–45, <https://doi.org/https://doi.org/10.57251/ici.v3i2.1109>.

⁴ Mohammad Nizar and Imam Iqbal, "Cara Muslim Menyikapi Makna, Konsep, Dan Peran Filsafat Islam" 2, no. 1 (2024): 1–7, <https://doi.org/http://dx.doi.org/10.37274/rais.v8i2.953>.

⁵ Rahmatullah and Abdulloh Kamal, "Peran Filsafat Islam," *Journal Islamic Studies* 04, no. 01 (2023): 15–31, <https://doi.org/https://doi.org/10.32478/jis.v5i1.1507>.

⁶ Siti Nurhalisa and Jahrah, "Peran Filsafat Islam Dalam Pembentukan Spiritual Anak Di Usia Dini," *Dialektika: Jurnal Pendidikan Agama Islam* 2, no. 2 (2023): 9–15, <https://doi.org/https://doi.org/10.35905/dialektika.v2i2.7864>.

deep understanding of the Muslim ummah, in addition to various biographies and the thoughts of many Muslim philosophers contribute to the progress of Islamic civilization which is certainly widely studied in scientific research.⁷ So in this theme there is no doubt its historical trace. Second, philosophically, the theme of the functionalization of Islamic Philosophical Thought has been tested in philosophical science, both epistemological and axiological ontologies.⁸ Third, methodologically, the theme of the functionalization of Islamic Philosophical Thought can be proven by research methods that have validity and reality as well as triangulation.⁹

Methods

The type of research used is Library Research. The documents collected in this study refer to the shortened research theme, namely the functionalization of Islamic philosophical thought taken from primary books entitled functionalization of Islamic philosophical thought and secondary books entitled functionalization of Islamic philosophical thought. Articles in the form of articles from international journals entitled functionalization of Islamic philosophical thought and national journals entitled functionalization of Islamic philosophical thought, while encyclopedic sources entitled functionalization of Islamic philosophical thought. The library data is then classified into several sections.

Articles 1-10 to answer the first question/purpose about the real form/paradigm. functionalization of Islamic Philosophical Thought. The titles are as follows: 1) The Role of Islamic Philosophy in Building Education, 2) contestation and contextualization of Islamic philosophy in the midst of modernity, 3) Evaluation of Education Towards Kamil Personnel from the Perspective of Islamic Philosophy, 4) Epistemology of Tafsir: Unraveling the Relationship between Philosophy and the Qur'an, 5) Differences of opinion of scholars about the urgency of philosophy in Islam, 6) The Role of Philosophical Studies for Islamic Intellectual Transformation, 7) Islamic Philosophy in the Science of Ushul Fiqih, 8) The Qur'an as a textual source of Islamic philosophy, 9) The Strategic Role of Islamic Philosophy in the Development of Islamic Psychology Studies, 10) Islamic Philosophy as a Paradigm of Psychological Islamization.

Articles 11-20 to answer the second question/purpose about influencing factors that affect the functionalization of Islamic Philosophical Thought, both internal and external factors. The titles are as follows: 11) The Urgency of the Qur'an and Hadith for Islamic Philosophical Thought, 12) The Dialectic of

⁷ Harahap et al., "Filsafat Islam Pada Masa Golden Age Dan Kontribusinya Dalam Dunia Pendidikan."

⁸ Asrori Rusman, *Filsafat Pendidikan Islam Sebuah Pendekatan Filsafat Islam Klasik* (Malang: CV. Pustaka Learning Center, 2020).

⁹ Fathurrahman, *Filsafat Islam* (Bandung: Manggu Makmur Tanjung Lestari (Anggota IKAPI), 2020).

Philosophy in Islamic History: Its Thoughts and Problems, 13) Dialogue between Islam and Greece during the Umayyad-Abbasid Dynasty, 14) History of the Development of Islamic Philosophy, 15) Islam's first contact with Greek philosophy and science, 16) Sources of Islamic philosophy and its absorption process, 17) The Quran and philosophy (the Qur'an is an inspiration for the birth of philosophy), 18) Islamic philosophy and the response to modernity, 19) Portrait of the Contestation of Islamic Philosophy in the Modern Science Era, 20) Islamic Philosophy: Between Duplication and Creation.

Articles 21-30 to answer the third question/purpose about the implications it causes. The implications of the functionalization of Islamic Philosophical Thought are both positive and negative impacts. The titles are as follows: 21) Narratives of the Prohibition of Philosophy by Indonesian Modern Salafi Groups, 22) The Contradictions of Islamic Philosophy in the Modern Era, 23) Ibn Khaldun's Criticism of Philosophy, 24) Islamic Philosophy as a Practical Step to Shape a Mental Model of Religious Moderation in Indonesia, 25) Islamic Philosophy as a Principle of Religious Moderation in Indonesia, 26) Islamic Philosophy in the Golden Age and Its Contribution to the World of Education, Harahap 27) Naturalization of Islamic Philosophy in Al-Ghazali's Thought, 28) The Contribution of Islamic Philosophy to Islamic Education; (Analytical Study of al-Ghazali and Ibn Rushd), 29) History and Contribution of Philosophy in Islamic Thought, 30) al-Ghazali and his criticism of the philosopher.

Data in the form of libraries are analyzed by content or content analysis techniques. Data analysis is an effort to simplify data so that it is easy to read and interpret. This data analysis activity is carried out after data collection to obtain conclusions with tactics *Content Analytics* (content analysis). The content analysis, according to Burhan Bengis, is a technique in research to produce a number of inferences that can be *replicable* (imitate) and said that the data is valid by looking at the context. Content analysis related to communication and/or content of communication The use of content analysis in this data analysis technique is used for this type of literature research where the resources obtained are in the form of books, journals, documents and literature and the path taken by the researcher with the following steps: 1) Establishing the problem; 2) Creating a framework of thought; 3) Determine the methodological device; 4) Analyze data; 5) Interpreting data.¹⁰

Result

Forms/Paradigms of Functionalization of Islamic Philosophical Thought

Forms/paradigms of functionalization of Islamic philosophical thought is part of answering the first question/objective about the real form/paradigm of functionalization of Islamic Philosophical Thought. Based on the results of research conducted by tracing documents related to forms/paradigms of

¹⁰ Burhan Bungin, *Metodologi Penelitian Kualitatif Aktualisasi Metodologi Ke Arab Ragam Variasi Kontemporer*, (Jakarta: PT Raja Grafindo Persada, 2007).

functionalization of Islamic philosophical thought, the following information was found.

Table 1. Forms/Paradigms of Functionalization of Islamic Philosophical Thought

Article	Article Title	Article Substance	Coding/ Keywords
1	The Role of Islamic Philosophy in Building Education. ¹¹	The role of philosophy in Islamic education is united by a common goal, namely the search for truth. However, the difference is that philosophy is more about ratio while Islamic education means the power to advance the ethics (inner strength), mind (intellect), and body of students who must be in harmony with the natural and social environment. The purpose of this study is to find out the role of Islamic philosophy in building education. The research method is a literature review in which it contains several ideas and proportions related to the study supported by data and information obtained from literature sources. Some of the findings produced include education is a process of preparing generations to carry out life and fulfill their life goals effectively and efficiently. The problem of Islamic education is approached with the framework of thinking of the hadharah triangle. From this conceptual development, it aims to turn into a visionary, integrative-interconnective, non-dichotomous Islamic education and can answer contemporary issues. These principles are knitted in a concept of Islamic education that is progressive and civilized. Philosophical research is intended to examine the thoughts of figures and their educational concepts	Islamic philosophy overcomes the problems of Islamic education so that it becomes a visionary, integrative-interconnective, non-dichotomous Islamic education and can answer contemporary issues
2	Contestation and Contextualization of Islamic Philosophy in the Midst of Modernity. ¹²	Modernity is marked by the growth and development of science and science since the Renaissance movement. As is known, there is a strong impression that Islamic philosophy has stopped after Ibn Rushd. There are even claims that Islamic philosophy has regressed. This article aims to explain the contextualization of Islamic philosophy in the Modern world and answer the challenges of modernity. The results of this study show that Islamic philosophy is able to answer the vibrancy of modernity, namely the presence of a dialogue between tradition and modernity. In this way, intellectual heritage is not defeated by the development of modernity, but is contextualized by means of reconstruction and deconstruction. This reading is interesting because Islamic philosophy should have received special attention in the midst of the onslaught of science and secularization. So that the reading of Islamic philosophy is not obsolete, but needs to be further contextualized.	Islamic philosophy is able to answer the vibrancy of modernity, namely the presence of a dialogue between tradition and modernity. In this way, intellectual heritage is not defeated by the development of modernity, but is contextualized by

¹¹ Rahmatullah and Kamal, “Peran Filsafat Islam.”

¹² Mohamad Za’ in Fiqron, “Kontestasi Dan Kontekstualisasi Filsafat Islam,” *Journal of Islamic Thought and Philosophy* 2, no. 2 (2023): 153, <https://doi.org/http://dx.doi.org/10.15642/jitp.2023.2.2.151-169>.

			means of reconstruction and deconstruction.
3	Education l Evaluation Towards Kamil HumansIsl amic Philosophy Perspective .13	The purpose of this article is to learn how to conduct adequate evaluations using approaches based on Islamic philosophy. Because inconsistencies in the implementation of educational assessments can result in less than optimal results after evaluation. This requires the use of the right method for maximum assessment. The author created this article with a library approach, collecting materials from library books, research reports, newspapers, books, research reports, theses, dissertations, and scientific journals in print and non-print media. In Islamic education, the purpose of evaluation is to make al-Insan al-Kamilhuman, or a complete human person. Similarly, the purpose of education is to educate students to have faith, be devout, develop a religious mentality, master science, and be able to apply what has been learned in school to adapt to the life of the wider community. Evaluations can also provide feedback to students on the achievements they have achieved and how broad their perspectives and knowledge have been during the learning process. Philosophy also educates humans to think, insight, and reason broadly in order to be able to look at an event or problem from various perspectives, with the end result being the right answer	Adequate evaluation using approaches based on Islamic philosophy.
4	Epistemology of Tafsir: Unraveling the Relationship between Philosophy and the Qur'an. ¹⁴	The phenomenon of interpretation of the Qur'an is constantly undergoing developments and shifts at once, from tafsir bil narration to tafsir bil ra'yu, and so on. This phenomenon of shifting and developing tafsir cannot be separated from the search for meaning carried out by the reader of the text (al-Qur'an), which then gave birth to the epistemology of tafsir. The birth of the epistemology of this tafsir was created from humans (readers – thinking creatures) with the Qur'an. This paper finally concludes that there are several aspects that led to the birth of the epistemology of tafsir, namely the Qur'an as Kalamullah which is sacred transmitted from oral to written, so that it is open to the public—free to interpret. In addition, the influence of the background (pre-understanding) of interpreters, methods, and approaches used in the interpretation of the Qur'an, all these aspects give birth to the epistemology of interpretation.	The relationship between philosophy and the Qur'an in giving rise to the epistemological discourse of tafsir as an important discourse in the development of the world of interpretation.
5	Differences of Opinion of Scholars	Among the scholars since the beginning, there has been a difference of opinion in using reason in religious matters, there are groups of ahlu al naqli and ahlu al ra'yi. In the early	The Ash'ariyah and Maturidiyah who criticized

¹³ Saiful Anwar, "Evaluasi Pendidikan Menuju Insan Kamil Perspektif Filsafat Islam," *Jurnal Pendidikan Nusantara* 1, no. 1 (2021): 62–76, <https://doi.org/10.55080/jpn.v1i1.7>.

¹⁴ Muhammad HS Alwi, "Epistemologi Tafsir: Mengurai Relasi Filsafat Dengan Al-Qur'an," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 1 (2019): 1–16.

	on the Urgency of Philosophy in Islam. ¹⁵	days of the development of Islam, it was generally dominated by ahlu al naqli. After the Islamic sphere of power expanded, the ahlu al ra'yi scholars led by the Mu'tazilah used rational arguments to convince the opponents of the truth of Islam. The Ash'ariyah and Maturidiyah who criticized Mu'tazilah's liberal attitude even though they were self-limiting, used rational arguments in defending the view of shalafusshalih. Al-Ghazali as an Ash'ariyah, even when criticizing the deviations of philosophers, actually uses philosophical arguments as well. In his book "Tahafutul Falasifah", his criticism does not use the postulate of naqli. With that book, he also popularized himself as a philosopher. Scholars who came later such as Ibn al-Shalah, Ibn Taymiyah, Ibn al-Qayyim and Muhamad Ibn al-Wahhab were opponents of philosophy.	Mu'tazilah's liberal attitude even though they were self-limiting, used rational arguments in defending the view of shalafusshalih.
6	The Role of Philosophical Studies for Islamic Intellectual Transformation. ¹⁶	This article shows that in history, the development of science and civilization in Islam has always been related to and dependent on the appreciation and preservation of the tradition of study in the field of philosophy. Unfortunately, as this paper shows, in contemporary times, in educational institutions in the Islamic world, including universities, the study of philosophy is no longer a widely studied field of knowledge and with such interest among students and students as it was in medieval Islam. As a result, it is increasingly difficult to witness the transformation of the Islamic intellectual tradition where the study of philosophy is the main trigger.	The study of philosophy is an important prerequisite that ignites the spirit and guides intellectual development activities in a wide range of societies, especially in Muslim societies
7	Islamic Philosophy in the Science of Ushul Fiqh. Falah (2015)	Islamic jurisprudence is composed of many sciences from the Quran, Ulumul hadith, logic, language, fiqh ushul, fiqh, and others. Ushul Fiqih as ijthad or declaring legal guidelines against a postulate and vice versa, has a very important position that must be mastered by scholar mujtahids. Historically, Muslims' introduction to philosophy (outside Islam) has added knowledge and knowledge. Philosophy is basically thought. Systematic thinking. Similar to philosophy, ushul fiqh in practice is a profound thinking activity carried out by mujtahid to eliminate or explore a certain law of a proposition, and vice versa. There are several philosophical concepts embraced by ushul fiqh, such as the concept of analogy that compares one law with another, and linguistic analysis is also needed in text analysis. The reason for the formation of Arab Abid al-Jabri which divides the logical rational thinking of Arab Islam into three, namely bayani, Burhani, and Irfani, also justifies the reason why bayani developed by Muslims has made progress in sciences	Philosophical concepts embraced by ushul fiqh, such as the concept of analogy that compares one law with another, also require linguistic analysis in text analysis. The concept of rational thinking, but inseparable from religiosity, can finally develop ushul fiqh that is

¹⁵ M. Basir Syam, "Perbedaan Pendapat Ulama Tentang Urgensi Filsafat Dalam Islam," *Aqidah-Ta: Jurnal Ilmu Aqidah* 3, no. 2 (2017): 123–28, <https://doi.org/10.24252/aqidahta.v3i2.4530>.

¹⁶ Wahyuddin Halim, "Peran Studi Filsafat Bagi Transformasi Intelektual Islam" 10 (2016), <https://doi.org/https://doi.org/10.24252/.v10i2.2933>.

		related to religion. The concept of rational thinking, but inseparable from religiosity, can finally develop ushul fiqh that is proven and relevant even today	proven and relevant even today
8	The Qur'an as a Textual Source of Islamic Philosophy. ¹⁷	This article is intended to refute those who say that Islamic philosophy is nothing more than a true ancient Greek philosophy that has been 'repackaged' by Islam, and to prove that Islamic philosophy, while as a result of the historical process of Greek philosophy adoption, it is largely the Muslims themselves who think by "adapting" that philosophical tradition to Islamic doctrine. As a result, they have tried to compromise between the rational truth and the truth that is revealed. Therefore, he views Islamic philosophy as an attempt to interpret the Qur'an based on reason. With this kind of argument, the author would like to say that a balanced view of the origin of Islamic philosophy, e.g. between historical and textual roots or among them its influence and originality, must be recognized, so that we have a holistic understanding of the existence of this philosophical tradition in Islam.	Islamic philosophy is an attempt to interpret the Qur'an based on reason.
9	The Strategic Role of Islamic Philosophy in the Development of Islamic Psychology Studies. ¹⁸	This article attempts to explore the strategic role of Islamic philosophy in developing the study of psychology. There are two ways to develop the study of psychology. First, studies based on Islamic traditions, and second studies based on modern psychology. The former is usually called "Islamic psychology" which is based on traditional Islamic knowledge such as Islamic philosophy and Sufism, while the latter is called "Islamic psychology" which is based on certain modern elements of psychology considered in line with Islamic values. In fact, both types of psychological studies are important if we want to prioritize Islam and psychology together	Islamic philosophy strategy in developing psychological studies.
10	Islamic Philosophy as a Paradigm of Psychological Islamization. ¹⁹	Islamic philosophy as an Islamic paradigm of psychology can be understood as an effort to Islamize psychology by using Islamic philosophy as its pattern. In other words, currently Psychology must be Islamized as a reference to develop modern psychology into Islamic psychology. This article discusses Islamic Philosophy from its growth and development in the Islamic world	Islamic philosophy as a paradigm of Islam psychology can be understood as an effort to Islamize psychology by using Islamic philosophy as its pattern.

¹⁷ Wardani Wardani, "Al-Qur'an Sebagai Sumber Tekstual Filsafat Islam," *Jurnal Studia Insania* 1, no. 1 (2013): 9, <https://doi.org/10.18592/jsi.v1i1.1077>.

¹⁸ M. Zainal Abidin, "Peran Strategis Filsafat Islam Dalam Pengembangan Kajian Psikologi Islam," *Jurnal Ilmiah Ilmu Ushuluddin* 8, no. 1 (2009): 125–37, <https://doi.org/https://doi.org/10.18592/jiu.v8i1.1373>.

¹⁹ Muhammad Alim Ihsan, "Filsafat Islam Sebagai Paradigma Islamisasi Psikologi," *Hunafa: Jurnal Studia Islamika*, 3, no. 8 (2006): 401–8, <https://doi.org/https://doi.org/10.24239/jsi.v3i4.287.401-408>.

The results found in this paper are about the paradigm of functionalization of Islamic philosophical thought in 3 forms: (1) Answering cross-era challenges (2) Approach to Islamic education (3) Approach in understanding the text of the Qur'an. These forms include: Article 1 describes the functioning of Islamic philosophy to overcome the proletics of Islamic Education, Article 2 describes the functioning of Islamic philosophy in response to the vibrancy of modernity, Article 3 describes Islamic philosophy as an approach to the evaluation of Islamic Education, Article 4 philosophy gives rise to the epistemology of interpretation, Article 5 describes the functioning of Islamic philosophy to criticize and defend views from deviations, Article 6 describes the functioning of Islamic philosophy and interprets the Qur'an with reason, Article 7 describes the functioning of Islamic philosophy through its concept as the development of ushul fiqh, Article 8 describes the functionality of Islamic philosophy in interpreting the Qur'an, Article 9 describes the functionality of Islamic philosophy through strategies used to deepen psychological studies, Article 10 describes the functionality of Islamic philosophy in Islamizing psychology.

The data consists of 3 things, namely the form of functionalization of Islamic philosophical thought, (1) Answering challenges across eras, (2) Approach to Islamic education, (3) Approach in understanding the text of the Qur'an. These forms include, Article 1 explains the concept of a hadharah triangle thinking framework to make Islamic education quality, Article 2 explains about dialogue (tradition and modernity) to be contextualized by means of reconstruction and deconstruction, Article 3 explains how to properly evaluate through an approach to Islamic philosophy with broad reasoning, Article 4 explains the way of thinking to explain the silent and changing texts in the Qur'an, Article 5 explains criticism through rational arguments for the resistance of liberal philosophers. Article 6 explains the development and intellect of Muslims influenced by philosophy, Article 7 explains the efforts of mujtahid to explore a law through Islamic philosophy with the concept of analogy and the linguistic of text analysis, Article 8 explains the interpretation of the Qur'an with reason (Islamic philosophy), Article 9 explains how Islamic philosophy develops the study of psychology by combining Islamic traditions and modern psychology. Article 10 explains the efforts of Islamic philosophy to make psychology in a knowledge pattern by integrating knowledge and faith.

The relationship between the three data on the functionalization of Islamic philosophical thought, the factors that influence it and its implications, turns out to be closely related to each other and cannot be separated. This shows that each of these forms has a background that affects the formation of it and can have implications for something, both positively and negatively. Article 2 has a relationship with articles 9 and 10 in terms of the functioning of Islamic philosophy in dealing with modern problems (moral crisis) by relating to Islamic traditions including explaining psychology in an Islamic perspective to understand

the relationship of prosperous human beings with Islamic values., Article 1 has a relationship with articles 3 and 6 in terms of the functioning of Islamic philosophy in explaining the concept of Islamic education in accordance with the life of society and the modern era and continuing Article 4 has a relationship with articles, 7, and 8 in terms of the functioning of philosophy in understanding the internal problems of religion, both understanding the text of the Qur'an by relating modern life to the needs of interpretation, law-making and fighting deviant groups.

Factors Influencing the Emergence of Functionalized Forms of Islamic Philosophical Thought

Factors influencing the emergence of functionalized forms of Islamic philosophical thought is part of answering the second question/objective about the factors that influence the functionalization of Islamic philosophical thought, both internal and external factors. Based on the results of the research carried out related to factors influencing the emergence of functionalized forms of Islamic philosophical thought, the following information is found.

Table 2. Factors Influencing the Emergence of Functionalized Forms of Islamic Philosophical Thought

Article	Article Title	Article Substance	Coding/ Keywords
11	The Urgency of the Quran and Hadith to Islamic Philosophical Thought. ²⁰	Philosophy is a concept of thought that originated in Greece with the use of reason as a foundation. Between the Qur'an and Philosophy is a whole in which philosophy itself is not specifically mentioned in the Qur'an. For this reason, in this study, the author tries to explain several things about the meaning of the Qur'an and Hadith, the meaning of Islamic philosophy, the position and function of the Qur'an and Hadith in Islamic philosophical thought. The purpose of this study is to provide several explanations related to the importance of the Qur'an and Hadith as a support in the formation of Islamic philosophical thought patterns. In this study, the author uses the Library Research method as a means to obtain information. Thus, valid data will be obtained regarding the importance of the Qur'an and hadith in philosophy	The Qur'an and Hadith as a support in the formation of Islamic philosophical thought patterns.
12	The Dialectic of Philosophy in Islamic History: Its Thoughts	Islamic philosophy has a long history with its problems both from within the body of Muslims themselves and from outside. The philosophy that originated in Greece has certainly given rise to judgments, criticisms, and even rejections by some Islamic circles. Al-Ghazali (1058-1111 AD) with his book Tahafut At-Tahafut. Which then made the stigma about philosophy worse and even	Islamic philosophy turns out to be a principle of a Muslim who has long been a spirit to continuously seek the truth

²⁰ Adenan et al., "Urgensi Alquran Dan Hadis Terhadap Pemikiran Filsafat Islam," *Jurnal Ilmiah Wabana Pendidikan* 9, no. Mi (2023): 5–24, <https://doi.org/https://doi.org/10.5281/zenodo.7981481>.

	<p>and Problems.²¹ died at that time which later appeared from a conter from Ibn Rushid in his book Tahafut At-Tahafut, this article highlights how Muslim philosophers and scholars think in responding to philosophy and mentions the reasons behind it, which will then be packaged in the form of ups and downs in the development of Islamic philosophy. This article will also help outline the origins of existing philosophy and its place in the tradition of thinking in Islam, and philosophy as a fusion of revelation and reason. This article uses a descriptive-analytical method that focuses on History. The results of this study show that Islamic philosophy turns out to be a principle of a Muslim who has long been a spirit to continuously seek the truth, therefore Islamic philosophy has an important role in Islamic studies, and is not to be rejected but continues to be developed.</p>	
<p>13 Dialogue between Islam and Greece during the Umayyad-Abbasid Dynasty.²²</p>	<p>The results of this study show that the dialogue process between Islam during the Abbasid Dynasty and Greece was a continuation of the relationship between the previous Islamic government, namely the Umayyad Dynasty. The dialogue process can be seen from the movement of translating foreign books, one of which is from Greek science. The results of these activities provide a new face in the world of Islamic intellectuals and community culture. Foreign influence in the Islamic world is not a weakening of the Islamic world but a new pattern in Islamic civilization.</p>	<p>The dialogue process can be seen from the movement of translating foreign books, one of which is from Greek science. The results of these activities provide a new face in the world of Islamic intellectuals and community culture.</p>
<p>14 History of the Development of Islamic Philosophy.²³</p>	<p>Although it is recognized that Greek philosophy has a great influence on the development of Islamic philosophy, Islamic philosophy is not based on this, because; (1) learning does not necessarily reflect repetition, (2) every thought is inseparable from its cultural context, (3) real facts show that Islamic rational thought was formed before the advent of Greek philosophy. If so, where did Islamic philosophical thought come from? The answer comes from the Islamic tradition itself, from scientists who seek to explain the teachings of the holy book of Muslims. There are three measures relevant to philosophical</p>	<p>The functioning of Islamic philosophy has existed through the Islamic tradition itself, from scientists who seek to explain the teachings of Muslims in the holy book.</p>

²¹ Muhammad Nazhif Islam and Achmad Reza Hutama Al-Faruqi, “Dialektika Filsafat Dalam Sejarah Islam: Pemikiran Dan Problematikanya,” *Academic Journal of Islamic Principles and Philosophy* 3, no. 2 (2022): 227–50, <https://doi.org/10.22515/ajipp.v3i2.5551>.

²² Ahmad Syafi’i Mufadzilah Riyadi, “Dialog Antara Islam Dan Yunani Masa Dinasti Umayyah-Dinasti Abbasiyah,” *Al-Isnad: Journal of Islamic Civilization History and Humanities* 3, no. 1 (2022): 40–51, <https://doi.org/10.22515/isnad.v3i1.5306>.

²³ Sri Wahyuningsih, “Sejarah Perkembangan Filsafat Islam,” *Jurnal Mubtadiin* 7, no. 1 (2021): 82–99.

		reasoning: the ta'wil method, the explanation of the meaning of musytarak, and qiyâs. In addition, there is a demand for theological problems, to harmonize views that seem contradictory and complex, to be further systematized in an integral metaphysical idea. From there, philosophical methods and thought in Islam developed, long before the entry of Greek philosophy through the process of translation. At first it was accepted because it was necessary to answer new problems that required rational thinking, then it was rejected in the time of Ibn Hanbal because there were certain cases that were considered deviant, developed again in the time of al-Farabi and Ibn Sina, then rejected and considered to cause disbelief in the time of al-Ghazali, and developed again in the time of Ibn Rushd, then changed paths to cooperate with Sufism in the time of Suhrawardi and Ibn Arabi.	The demands on theological problems, to harmonize views that seem contradictory and complex, to further systematize them in an integral metaphysical idea.
15	Islam's First Contact with Greek Philosophy and Science. ²⁴	This article explains that Greek philosophy and science contributed to Islamic civilization known as "The Golden Age" by the history of the Muslim world in the Middle Ages in particular. It later played an important role in the miracle of the development of modern science in the European revival in the 15th century generally. According to the view of scholars or historians, the introduction of Islamic civilization to Greek culture in the early days through several ways is: First, the Islamic caliphs worked to expand the map of Islamic power so as to meet the center of Hellenism in the Arab world; Second, the movement to translate the ideas of scholars to translate the philosophy and science of the Greek book. Third, a forum for religious debate between clerics (theologians) and non-Muslim theologians. The basic arguments used in this forum are Aristotle's philosophy and logic. The author of this article presents analytically and critically explores the opinions of scholars and their philosophers about Greek philosophy and knowledge. They are of the view that it does not contradict Islamic values and the Islamic order and stimulates its followers to study the sciences and analyze anything using philosophical thinking. Thinking philosophically and occasionally is a command from Allah and his Messenger and is not forbidden by the Qur'an and Hadith according to Q.S al-Alaq: 1-5 and QV. al-An'am: 75-79.	First, the Islamic caliphs worked to expand the map of Islamic power so that it filled the center of Hellenism in the Arab world; Second, the movement to translate the ideas of scholars to translate the philosophy and science of the Greek book. Third, a forum for religious debate between clerics (theologians) and non-Muslim theologians.
16	Sources of Islamic Philosophy and Its	It is the law of nature, people who lived in an era must have been influenced and learned from their predecessors, as well as Muslim philosophers. We, for example, who live in the 20th century, cannot be completely separated from the influence of our	Islamic philosophy was influenced by Greek philosophy, because the Greeks had pursued the

²⁴ Taufik, "Kontak Pertama Islam Dengan Filsafat Dan Ilmu Pengetahuan Yunani," *FiTUA: Jurnal Studi Islam* 1, no. 2 (2020): 178–201, <https://doi.org/10.47625/fitua.v1i2.262>.

	Absorption Process. ²⁵	ancestors both in terms of thoughts, traditions, etiquette, language and other aspects of life. So it is natural that Islamic philosophy is influenced by Greek philosophy, because the Greeks have pursued the field of philosophy before the Muslims. They are the ancestors of the world of philosophy. Muslim philosophers mostly took Aristotle's view and in some respects admired Plato. However, it is not true that teaching and being influenced means imitating or ducking alone.	field of philosophy earlier than the Muslims
17	Al-Quran and Philosophy (Alquran Inspirator for the Birth of Philosophy). ²⁶	The guideline for Muslims that is the main guide (hudan) for humans is the Quran. In the Qur'an, Allah SWT. commands many people to always use their intellect (thinking, philosophizing). In the Qur'an, there are also many verses that encourage humans to always use and always develop their minds and hearts. The Qur'an encourages humans to think a lot about the creation of the heavens, earth, humans, nature, plants, animals, and so on. The Qur'an strongly denounces those who are taqlid and jumud to the inheritance of their ancestors so that they are reluctant to use their intellect to think about the truth and think freely to achieve the truth. God's command is related to this command to use reason, in line with philosophy that uses reason. Thus, it is very understandable that the Qur'an actually tells humans to philosophize. In fact, the Qur'an has inspired the birth of philosophy. Therefore, it is very understandable that many of the famous thinkers (philosophers) were born from Muslims, especially in the classical period such as; al-Razi, Ibn Rushd, alGhazali, and others.	The Qur'an strongly denounces those who behave in taqlid and jumud. God's command is related to this command to use reason, in line with philosophy that uses reason.
18	Islamic Philosophy and Response to Modernity. ²⁷	Islam is a religion that prioritizes rationalism and intuitionism based on the Qur'an and Hadith. Thus, Muslim thinkers can approach from the philosophical side and the theological side. These two things are the power of Islam in reaching a golden age in the field of science. Through Muslim thinkers, Islamic civilization became prosperous. In the current context, Islamic philosophy is challenged by postmodernism, so Islamic philosophy is required to formulate an answer to the challenge of postmodernism.	Islamic philosophy is required to formulate answers to the challenges of postmodernism.
19	Portrait of the Contest	Modern scientists have long considered the discipline of philosophy as a meaningless field because it has many	Islamic philosophy, which

²⁵ Fathul Mufid, "Sumber-Sumber Filsafat Islam Dan Proses Penyerapannya Sources Of Islamic Philosophy And The Process Implementation," *Jurnal Yaqzhan: Analisis Filsafat, Agama Dan Kemanusiaan* 5, no. 2 (2019): 47–60, <https://doi.org/https://badge.dimensions.ai/details/doi/10.24235/jy.v5i2.5671?domain=https://www.syekhnuurjati.ac.id>.

²⁶ Ahmad Asmuni, "Al Qur'an Dan Filsafat (Al Quran Inspirator Bagi Lahirnya Filsafat)," *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis* 5, no. 01 (2017): 1, <https://doi.org/10.24235/diyaaafkar.v5i01.4331>.

²⁷ Ahmad Sidqi, "Filsafat Islam Dan Respon Atas Modernitas," *Filsafat Islam: Historisitas Dan Aktualisasi (Peran Dan Kontribusi Filsafat Islam Bagi Bangsa)* 1, no. 1 (2014): 341–57.

of Islamic Philosophy in the Modern Science Era. ²⁸	problems with fields that are not exact, not real, and not actual, so that philosophy is considered no longer necessary. Islamic philosophy, which talks a lot about mystical and metaphysical matters, in turn also faces significant challenges in the modern scientific era. The constructive efforts include presenting and introducing Islamic philosophy in a more actual way, for example by remapping Islamic philosophy, then rearranging the epistemological building of Islam in the hope that it will be revealed that Islamic philosophy does not limit the object of science only to physical objects, but also non-physical objects, so that it needs to be discussed intensely about the reality of mystical experience. In the hope that it can be rationally explained that mystical experience is real, just as real as sensory experience. Another issue that will be expressed is the objectivity of science and the integration of science in the view of Islamic philosophy, then conducting historical reflections, so that a scientific tradition is built within the framework to develop Islamic philosophy in the future in a more concrete way	talks a lot about mystical and metaphysical matters, in turn also faces significant challenges in the modern scientific era.
20 Islamic Philosophy: Duplication and Creation. ²⁹	Many Muslim figures are engaged in philosophy, and become philosophers. Unfortunately, many orientalist deny Muslims the ability to philosophize. Tenneman and Renan are among those who deny, at least doubt, the ability of Muslim thinkers to think. There are three reasons they carry; first, the Qur'an negates freedom of thought; second, the character of the Arab nation that cannot possibly be able to philosophize; and third, the Arabs are a Semitic race which is a race that has weak reasoning. Meanwhile, other orientalist argue that Islamic philosophy is actually Islamic Greek philosophy. This paper tries to elaborate Muslim thinkers who intensely answer the doubts of orientalist about the ability and independence of Muslim thinkers in philosophy. They show that Muslim philosophers do not it is just a duplicate of the philosophy that has been established before, but it is created by itself through its main source, the Qur'an.	first, the Qur'an negates freedom of thought; second, the character of the Arab nation that cannot possibly be able to philosophize; and third, the Arabs are a Semitic race which is a race that has reason weak.

The results found in this paper are about the factors that affect the forms of functionalization of Islamic philosophical thought. Internally, there are 3 factors that affect the emergence of functionalized forms of Islamic philosophical thought: (1) Religious commands to philosophize (2) The existence of Islamic traditions to explain the teachings of Muslims (3) The spirit of Muslims in seeking the truth. Meanwhile, externally, there are 3 factors that affect the emergence of

²⁸ Win Usuluddin, "Potret Kontestasi Filsafat Islam Dalam Era Sains Modern," *Al-Tabrir* 12, no. 2 (2012): 259–77.

²⁹ Abdullah Sattar, "Filsafat Islam: Antara Duplikasi Dan Kreasi," *Ulumuna* 14, no. 1 (2010): 1–20, <https://doi.org/https://doi.org/10.20414/ujis.v14i1.225>.

Islamic philosophical forms of thought: (1) The influence of Greek philosophy (2) The demands of the contemporary era through modern science (3) The challenge of postmodernism. Article 11 explains about the Qur'an and hadith as a support for Muslims to philosophize, Article 12 explains about the factors that depart from the spirit of Muslims to seek the truth, Article 13 explains about the interaction of Islam with Greek science, Article 14 explains about the factors of Islamic tradition in explaining the holy book and the demands of theological problems, Article 15 explains about the factors of mixing Greek Philosophy so as to stimulate the functioning of Islamic Philosophy in studying science, Article 16 explains about the factors of Greek philosophy that influenced the thinking of previous philosophers, Article 17 explains about the command of the Qur'an to philosophy, Article 18 explains about the challenges of postmodernism for Islamic philosophy, Article 19 explains about the challenges of modern science that Islamic philosophy only talks about mysticism and metaphysics, Article 20 explains about the functional factors of Islamic philosophy through the commands in the Qur'an and characteristics of the Arab nation.

The data consists of 2 things, namely internal and external factors that affect the emergence of functionalized forms of Islamic philosophical thought. The factors that affect it are supportive and inhibiting including Article 11 explaining the signals and commands of the Qur'an and hadith for Muslims to use reason in life, Article 12 explaining the origin of Islamic philosophy in Muslims who desire and seek the truth, Article 13 explains about the dialogue between Islam and Greek science through translation for learning and combining Islamic culture and Greece, Article 14 explains about 2 factors, namely the existence of Islamic traditions to explain the teachings of Muslims in the holy book and the demands of theological problems to correlate contradictory views, Article 15 explains about the factors that influence Greek Philosophy through culture, the results of translations of Greek documents, and the procurement of interreligious or non-religious discussions and debates, Article 16 explains the influence of previous philosophies such as Aristotle and Plato which were later studied by Muslim scientists and influencing their thinking, Article 17 explains about the command in the Qur'an to use their intellect to obtain the truth and denounce people who are taqlid and jumud, Article 18 explains about the factor of postmodernism as a challenge to Islamic philosophy so that it must formulate an answer by prioritizing rationalism and intuitionism based on the Qur'an and the sunnah, Article 19 explains about the challenge of modern science to build a scientific tradition so that it is more practical and epistemology develops, Article 20 explains about 3 factors for the functioning of Islamic philosophy, namely the commands in the Qur'an, the Arabs cannot philosophize, and the Arabs are known to have weak reason.

The relationship between the three data on the functionalization of Islamic philosophical thought, the factors that influence it and its implications, turns out to be closely related to each other and cannot be separated. This shows

that each of these forms has a background that affects the formation of it and can have implications for something, both positively and negatively. Article 11 has a relationship with articles 17 and 20 in terms of the factor of the religious command to philosophize Islam as well as the command in the Qur'an and Hadith to use reason in understanding Islamic teachings and life problems so as to deepen self-understanding, Article 12 has a relationship with article 14 in terms of the functioning of Islamic philosophy based on the desire in Muslims to seek the truth and defend the truth by using reason to understand the book of the Qur'an as an Islamic tradition and examines the truth of theology to fight against the deviation of Islamic teachings. Article 13 has a relationship with articles 15 and 16 in terms of the influence of Greek Philosophy in Islam so as to present a high-quality Islamic philosophy that is able to answer the internal and external problems of Islam. The influence of Greek philosophy came from the fusion of Islam and Greek culture, the translation of books and the procurement of dialogues to improve intellectual reasoning and progress. Article 18 has a relationship with article 19 in terms of the challenge of Islamic philosophy to answer current problems, namely related to the challenge of postmodernism which emphasizes plurality, relativism, and rejection of metanarratives, as well as the desire of modern science to make Islam more scientific.

Implications of the Functionalization of Islamic Philosophical Thought on Muslims

Implications of the functionalization of Islamic philosophical thought on Muslims is a section to answer the third question/objective about the implications. The implications of the functionalization of Islamic philosophical thought are positive and negative impacts. Based on the results of the research carried out related to the implications of the functionalization of Islamic philosophical thought on Muslims, the following information was found.

Table 3. Implications of the Functionalization of Islamic Philosophical Thought on Muslims

Article	Article Title	Article Substance	Coding/ Keywords
21	Narratives of the Prohibition of Philosophy by Indonesian Modern	The result of this study is that the modern Indonesian Salafi group rejects philosophy through some aspects, the narrative they construct is too textual, like everything that the holy book of the Qur'an commands must be followed, because they have the understanding that philosophy was born from Greece, and these people are polytheists. In this condition, they banned philosophy, both Greek philosophy and Islamic philosophy.	Modern Indonesian Salafis reject philosophy through some aspects, the narrative they construct is too textual, like everything that the holy book of the Qur'an commands must be followed, because they have the understanding that philosophy was born from Greece, and

	Salafi Groups. ³⁰		these people are polytheists.
22	The Contradictions of Islamic Philosophy in the Modern Era. ³¹	Philosophy is a branch of science that originated in Greece, has a meaning in terms of language is love of wisdom which in Islam is love of wisdom, philosophy that arises from curiosity, admiration, fear and others, general philosophical figures such as Thales, Socrates, Plato, Aristotle and others, then Al-Kindi brought this philosophy into the realm of Islam so that the term Islamic philosophy emerged and then developed again by other Islamic figures such as al-Farabi, al-Ghazali and so on. Although it has existed for a long time, Islamic philosophy has given birth to many contradictions and conflicts, especially from ordinary people and extremists. Some even say that philosophy is misguided and misleading. Among Muslims themselves, we still find many who oppose and even prohibit this philosophy because it is considered heretical.	Islamic philosophy has given birth to many contradictions and conflicts, especially from ordinary people and extremists. Some even say that philosophy is misguided and misleading.
23	Ibn Khaldun's Criticism of Philosophy. ³²	The dominance of reason in philosophical discourse is not impossible, reason always dominates to the deepest realm such as the matter of knowing the essence of God. The power of reason by philosophers is considered to be able to surpass the impossibility of knowing, even reason seems to have no limitations. Therefore, Ibn Khaldun's criticism leads to philosophers who do not recognize that the intellect has a limit to the knowledge obtained. Ibn Khaldun said that the nature of God is a matter that cannot be known through the observation of the senses, including the reasoning of reason. There is another way besides reason in trying to know the divine matter, the way according to Ibn Khaldun is through revelation. God and non-sensory matters can be known through revelation revealed by Allah swt to the prophets.	The power of reason by philosophers is considered to be able to surpass the impossibility of knowing, even reason seems to have no limitations. Therefore, Ibn Khaldun's criticism leads to philosophers who do not admit that the intellect has a limit to the knowledge obtained
24	Islamic Philosophy as a Practical Step to Shape a Mental	Different understandings of the meaning of religious postulates (Islam) in each community group are a separate reason for the emergence of contents, quarrels and the emergence of hate speech. Furthermore, the difference that is actually sunnatullah which should be interpreted as a gift so that they can complement each other, is interpreted	It is a practical step to form a mental model of society to be able to understand and grow the values of religious moderation in living their lives.

³⁰ Arman, "Narasi-Narasi Pengharaman Filsafat Oleh Kelompok Salafi Modern Indonesia," *El-Fikr: Jurnal Aqidah Dan Filsafat Islam* 4, no. 1 (2023): 71–90, <https://doi.org/https://doi.org/10.19109/el-fikr.v4i1.17158>.

³¹ Adenan and Andi Mahendra, "Kontradiksi Filsafat Islam Di Era Modern," *Jurnal Pendidikan Dan Konseling* 5, no. 1 (2023): 3574–87, <https://doi.org/https://doi.org/10.31004/jpdk.v5i1.11583>.

³² M Hafid and Kusen, "Kritik Ibnu Khaldun Terhadap Filsafat," *Paradigma : Jurnal Kalam Dan Filsafat* 4, no. 2 (2022): 50–60, <https://doi.org/10.15408/paradigma.v4i2.30407>.

Model of Religious Moderation in Indonesia. 33	the opposite. Debates, quarrels, and even the emergence of acts of terrorism arise because of these differences. In this context, studying Islamic philosophy is something very important, because by studying Islamic philosophy it can at least provide a more complex and comprehensive universe of discourse about various opinions or arguments regarding the meaning of Islamic postulates, both in terms of fiqh, muamalah and Islamic thought. The emergence of Islam as a humanitarian discourse is also inseparable from the discipline of studying the science of Islamic philosophy (Islamic thought). Studying Islamic philosophy can at least be a practical step to form a mental model of society to be able to understand and cultivate the values of religious moderation in living their lives. Because, those who study Islamic philosophy will certainly have more opportunities to get a comprehensive range of new perspectives in their areas of thought about Islam.	
25 Islamic Philosophy as a Principle of Religious Moderation in Indonesia. 34	The understanding embraced by Indonesian people is different, and these differences tend to cause problems between religious groups, especially if the group considers truth and salvation only in their group. Efforts that can be made to stem the problem are to study Islam in depth (Islamic philosophy), because studying Islamic philosophy makes the person concerned wiser in assessing something. Another implication of studying philosophy is the realization of moderate behavior. Moderation is a manifestation of Islamic teachings as the teachings of rahmatan lil alamin. Islam comes with spiritual foundations that guarantee stability, peace and brotherhood for the inhabitants of the earth. People who are shallow in understanding religion, tend to behave radically, consider themselves the most right and others wrong. Based on the results of the study, it was found that learning Islamic philosophy has implications for a person's behavior in daily life. He does not easily blame others, because the deeper his knowledge of religion (Islam), the wiser he will judge the differences that exist in society.	Studying Islamic philosophy makes the person concerned wiser in assessing something. Another implication of studying philosophy is the realization of moderate behavior.
26 Islamic Philosophy in the Golden	The results of this research are in the order of the 9th to 12th centuries when Islam developed rapidly and influenced world civilization. The development of Islam succeeded in producing Islamic scholars who	The presence of philosophy has a great impact on the development of Islam

³³ Ahmad Miftahudin Thohari, "Filsafat Islam Sebagai Langkah Praktis Membentuk Mental Models Moderasi Beragama Di Indonesia," *Prosiding Mukhtar Pemikiran Mahasiswa Nasional I 1*, no. 1 (2022): 116–34.

³⁴ Us'an and Betty Mauli Rosa Bustam, "Filsafat Islam Sebagai Asas Moderasi Beragama Di Indonesia," *Jurnal Yaqzhan* 08, no. 01 (2022), <https://doi.org/http://dx.doi.org/10.24235/jy.v8i1.9413>.

	<p>Age and Its Contribution to the World of Education.³⁵</p> <p>were able to compete with the West at that time in the Dark Age phase because it was influenced by the Church's dogma and inquisition, thus slowing down intellectual and technological development. Philosophy greatly influenced the world of education. Islamic education institutions developed rapidly through madrassas and higher education institutions in a time when Europe was experiencing its dark period. Islamic education and science in the Middle Ages were supported by Islamic scholasticism which sought to reconcile Greek Hellenistic thought with Islamic religious teachings, which reached its peak during the time of Al-Ghazali, and the impressive progress of Islamic civilization in the Middle Ages through Muslim philosophers such as Al-Kindi, Al-Farabi, Avicenna, Omar Khayyam, and others</p>	<p>and affects world civilization.</p>
<p>27 Naturalization of Islamic Philosophy in the Thought of Al-Ghazali.³⁶</p>	<p>Al-Ghazali's thoughts contained in Tahafut al-Falasifah have been controversial for centuries, even until now it has become a debate, especially related to al-Ghazali's views that deconstruct the building of philosophy in Islam, resulting in old wounds. In the end, various kinds of negative stigmas are directed at al-Ghazali. However, has al-Ghazali's work, as many have suspected, resulted in a ruin in philosophy or vice versa? By re-reading al-Ghazali as a traditionalist scholar and reviewing the general opinion that Tahafut al-Falasifah is a representation of the conflict between philosophy and dogma; or between orthodoxy and heterodoxy, this paper will show that al-Ghazali has an important role in naturalizing philosophy within the framework of Islamic theology</p>	<p>various kinds of negative stigma directed at al-Ghazali.</p>
<p>28 The Contribution of Islamic Philosophy to Islamic Education; (Analytical Study of al-Ghazali and Ibn Rushd).³⁷</p>	<p>This article aims to take lessons and inspiration from the intellectual legacy of two Muslim thinkers al-Ghazali and Ibn Rushd. The legacy of these two figures has influenced the development of Islamic thought and Islamic education until now. Its influence is not only in the Islamic world but also in the Western world. One of the interesting issues in studying the thinking between these two figures is the conflict regarding philosophy in the works of Tahafut al-Falasifah and Tahafut at-Tahafut. The special value in this article is to take inspiration from the discussion, then use it to develop Islamic education in</p>	<p>Providing insight into how to benefit from the existence of a literacy culture and scientific dialogue; an open and productive attitude; the importance of critical and systematic thinking; provide insight into the Islamic view of nature for Muslim scientists in</p>

³⁵ Harahap et al., "Filsafat Islam Pada Masa Golden Age Dan Kontribusinya Dalam Dunia Pendidikan."

³⁶ Ridhatullah Assya'bani, "Naturalisasi Filsafat Islam Dalam Pemikiran Al-Ghazali," *Khazanah: Jurnal Studi Islam Dan Humaniora* 18, no. 4 (2020): 243–60, <https://doi.org/http://dx.doi.org/10.18592/khazanah.v18i2.3563>.

³⁷ Daru Nur Dianna, "Kontribusi Filsafat Islam Terhadap Pendidikan Islam (Studi Analisis Al-Ghazali Dan Ibnu Rusyd)," *Kalimah: Jurnal Studi Agama-Agama Dan Pemikiran Islam* 18, no. 1 (2020): 33–50.

		the Modern Era. This study uses a library research methodology from the works of the two figures and from journals or research that discusses the debate between the two figures. The results of this study are: providing insight into the benefits of literacy culture and scientific dialogue; an open and productive attitude; the importance of critical and systematic thinking; and provides insight into the Islamic view of nature for Muslim scientists in the modern scientific era in understanding the concepts of science and causality	the modern scientific era in understanding the concepts of science and causality
29	History and Contribution of Philosophy in Islamic Thought. ³⁸	This study found that the origin of Islamic philosophy, although it originated from Greek philosophy, especially the Peripatetic tradition and its Neo-Platonistic style, was not an imitation of Greek philosophy. Islamic philosophy grew from a distinctive Islamic culture and gave birth to authentic intellectual creativity products in the history of Islamic thought and civilization. In Islamic philosophy, there has actually been a mixture of Aristotelian and Neo-Platonic styles since the translation of Greek works into Arabic and spread across the Arabian Peninsula during the 'Abbasid Dynasty in the territory of the Islamic empire. But Islamic philosophy can harmonize Aristotle and Plato also succeed in reconciling reason and revelation. It can be concluded that Islamic philosophy is not jumu, but dynamic and always practical in producing philosophical ideas that can provide solutions for its time.	Islamic philosophy that has contributed to the world of Islamic education in particular and Islamic intellectual treasures in general.
30	Al-Ghazali and His Criticism of Philosophers. ³⁹	Al-Ghazali's criticism of philosophers as formulated in <i>Tahafut al-Falasifah</i> is often used as an excuse for the reincarnation of thought in the Islamic world, because although the criticism is limited to metaphysical theory (<i>Al-Ilahiyat</i>), it is often generalized as a criticism of the entire study of philosophy, so that philosophy is thrown into a marginal position in Islamic thought. For this reason, there needs to be clarification and efforts to straighten out this perception, especially among academics. There are twenty issues that are presented both criticism by al-Ghazali. Seventeen issues were categorized as heresy and the other three were labeled as infidels. The three problems are the <i>qadiman</i> of nature, God's ignorance of small things (<i>juz'iyat</i>) and the absence of physical awakening.	There are twenty issues that are presented both criticism by al-Ghazali. Seventeen issues were categorized as heresy and the other three were labeled as infidels. The three problems are the <i>qadiman</i> of nature, God's ignorance of small things (<i>juz'iyat</i>) and the absence of physical awakening.

³⁸ Robby Habiba Abror, "The History and Contribution of Philosophy in Islamic Thought," *Buletin Al-Turas* 26, no. 2 (2020): 317–34, <https://doi.org/https://doi.org/10.15408/bat.v26i2.15867>.

³⁹ Muliati, "Al-Ghazali Dan Kritiknya Terhadap Filosof," *Jurnal Aqidab-Ta* 2, no. 2 (2016): 77–86.

The results found in this paper are about the implications of the Functionalization of Islamic Philosophical Thought on Muslims. The positive implications of the forms of Functionalization of Islamic Philosophical Thought are 3 factors: (1) Understanding the essence of oneself as a human being (2) Fostering the mentality and behavior of religious moderation (3) The development of Islamic Education. Meanwhile, the negative implications of the forms of functionalization of Islamic philosophical thought are 3 factors: (1) Causing conflict among Muslims (2) Accusations against Imam Al-Ghazali as a closing of the door of *ijtihad* (3) Article 21 explains about the Salafi group rejecting Islamic philosophy because it is from Greece, Article 22 explains about the implication that it actually causes conflict and contradiction in accepting Islamic philosophy and even considering it as heretical. Article 23 explains about the implications of deviating in using reason, Article 24 explains the implications of presenting a moderate attitude in oneself, Article 25 explains the implications for a person so that they are wise to judge something and manifested in moderate behavior, Article 26 explains about its implications in the progress of the world of Education, Article 27 explains the implications that build the accusation that Imam Al-Ghazali closed the door to *Ijtihad*, Article 28 explains its implications in opening *ijtihad* insights for Muslim scientists, Article 29 explains its implications in the advancement of Islamic education through the procurement of intellectual creativity products, Article 30 explains the impact of deviations in interpretation

The data consists of 2 things, namely its implications for the functionalization of Islamic philosophical thought, some are positive, and some are negative, namely Article 21 explains the rejection of the Salafi group which is not from the command of the Qur'an (polytheism), Article 22 explains the implications for the division between Muslims because there are groups that do not agree with the presence of philosophy from Greece. Article 23 explains about philosophers imposing reason in explaining God and non-sensory matters Article 24 explains the implications of Islamic philosophy in itself, namely mental formation, understanding, and fostering the value of religious moderation in the midst of a pluralistic society. Article 25 explains the influence of Islamic philosophy by thinking critically and wisely in responding to differences of opinion to present a moderate attitude, Article 26 explains the influence of Islamic philosophy in the world of Education, namely giving birth to Islamic scholars who compete with the West and develop rapidly Islamic educational institutions, Article 27 explains about the accusation received by Al-Ghazali that he opposes philosophers who are too liberal and indifferent in explaining Islam. Article 28 explains its implications in providing a culture of literacy, critical and productive thinking in the era of science in understanding the concept of science and its causality, Article 29 explains its implications in Islamic education through the product of intellectual creativity with the harmonization of Aristotle and Plato as

well as reason and revelation., Article 30 explains the deviation in interpreting the unity of nature, God's ignorance of small things (*juz'iyat*) and There is no physical awakening.

The relationship between the three data on the functionalization of Islamic philosophical thought, the factors that influence it and its implications, turns out to be closely related to each other and cannot be separated. This shows that each of these forms has a background that affects the formation of it and can have implications for something, both positively and negatively. Article 21 has a relationship with articles 22 and 27 in terms of the negative impact of the functioning of Islamic philosophy in presenting the disputes of the Muslims that began with the resistance of the Salafi group and includes the accusations thrown at Imam Al-Ghazali against the opposition, Article 23 has a relationship with article 30 in terms of the deviations committed by philosophers who excessively use reason in interpreting what should be explained by revelation, Article 24 has a relationship with article 25 in terms of... the impact of changing the mindset and attitude of moderation in responding to differences of opinion and facing a pluralistic society. Article 26 has a relationship with articles 28 and 29 in terms of the impact of Islamic philosophy in the world of education where the results of its presence affect thinking and attitudes in answering the challenges of the times so as to produce qualified scholars with Islamic Educational Institutions that compete with the west through the harmonization of Greek theory and between reason and revelation as well as the learning of science and its causality.

Discussion

This paper can be summarized into 3 things: First, the paradigm of functionalization of Islamic philosophical thought has 5 forms: (1) Answering challenges across the ages (2) Approach to Islamic education (3) Approach in understanding the text of the Qur'an. Second, internally there are 3 factors that affect the functionalization of Islamic philosophical thought: (1) Religious commands to philosophy (2) The existence of Islamic traditions to explain the teachings of Muslims (3) The spirit of Muslims in seeking the truth. As for externally, there are 3 factors that affect it: (1) The influence of Greek philosophy (2) The demands of the contemporary era through modern science (3) The challenge of postmodernism Third, the positive implications of the functionalization of Islamic philosophical thought on Muslims are 3 things: (1) Understanding the essence of oneself as a human being (2) Fostering the mentality and behavior of religious moderation (3) The development of Islamic education. Meanwhile, the negative implications of the functionalization of Islamic philosophical thought on Muslims are 3 things: (1) Causing conflict among Muslims (2) Accusations against Imam Al-Ghazali as a closing of the door to *ijtihad* (3) Mixed with distorted Islamic thought.

Reflecting that the form of functionalization of Islamic philosophical thought is not only as an approach to Islamic education, but also as an answer to

the challenges across the ages and approaches in understanding the text of the Qur'an. The factors that affect the functionalization of Islamic philosophical thought turn out to be internally not only the existence of Islamic traditions to explain the teachings of Muslims but also the religious command to philosophize and the spirit of Muslims in seeking the truth. Meanwhile, externally, the factors that affect the functionalization of Islamic philosophical thought are not only the influence of Greek philosophy but also the demands of the contemporary era through modern science and the challenges of postmodernism. As for the positive implications of the functionalization of Islamic philosophical thought on the lives of Muslims, it turns out that not only the development of Islamic education but also the ability to understand the essence of oneself as a human being & cultivate the mental-behavior of religious moderation. While the negative implications, it turns out that it not only causes conflicts among Muslims but also accusations against Imam Al-Ghazali as a closing the door to *ijtihad* and mixed with deviant Islamic thinking.

This paper can be interpreted into 3 things: First, the existence of a form of functionalization of Islamic philosophical thought implies that Islamic philosophy is very functional both in the realm of education, understanding the text of the Qur'an, and as an answer to the challenges of the times, because Islamic philosophy is present as a driver for Muslims in carrying out the teachings of Islam perfectly and overcoming various problems of life across the ages such as the problem of interpreting the Qur'an, the determination of contemporary Islamic law, as well as the need for social problems such as the development of liberal ideas and radicalism in the midst of a protracted society contaminated by digital. Second, there are factors that affect the birth of the functionalization of Islamic philosophical thought, implicit meaning that . The functionalization factor of Islamic philosophical thought is not only dominated by internal factors but also dominated by external factors, namely the influence of western culture, the influence of western thought such as Greek philosophy (Plato and Aristotle) which brings a tradition of radical thinking that opens the minds of Muslims to answer problems in Islam with various epistemological studies. Western influences continue to act to the present day by bringing a free culture that presents a dialogue between local and western cultures. Third, the implication of the functionalization of Islamic philosophical thought implies that . The functionalization of the formulation of Islamic philosophy not only has positive implications, but also has negative implications because the functionalization of the conflict between the philosophical group and the Salafi group that opposes Islamic philosophy because it comes from the West, that is, not from the Qur'an and Hadith so that the Salafi group forbids it, The interpretation can be subjective, but based on the data mentioned above, it shows the proximity to something objective.

This article can have both positive and negative impacts. The positive impact is divided into 3 things: First, enriching the treasures of Islamic thought,

the insight that there are forms of functionalization of Islamic philosophical thought that are not only in the historical scope (the progress of civilization in the heyday of Muslims) but still exist in answering the challenges of the Islamic ummah in the present and future. Second, it promotes a comprehensive understanding of Islam, as Islamic philosophy not only addresses theological issues, but also about various aspects of human life, such as ethics, culture and education. Third, the functionalization of Islamic philosophical thought can open up opportunities for dialogue between civilizations, because it has many similarities with Western philosophical thought, so that it can be a bridge to build understanding and cooperation between civilizations. Meanwhile, the negative impact is also divided into 3 things: First, this study is limited to 3 things, namely the form, factors, and implications of the functionalization of Islamic philosophy only, which if only understood in one article so that it is less profound and it is feared that misunderstandings in understanding the content, Second, the functionalization of Islamic philosophical thought can cause debate and disagreement between Muslims. This is because Islamic philosophical thought does not have a single definitive answer to all problems, and each philosopher has his own interpretation of religious texts, Third, for the sake of relevance, some writings functionalizing Islamic philosophy may too easily adapt philosophical concepts to contemporary reality, which can eliminate the distinctiveness and intrinsic value of Islamic philosophy, as well as obscure its historical and cultural context.

This article can be compared with other writings with similar themes, but not the same. There are 3 things that can be compared: First, in terms of the form of functionalization of Islamic philosophical thought, this writing has elements of similarities and differences, when compared to writings that explain in terms of the form of arguing with other religions in the hope that they will convert to Islam, blending Islamic culture with the Greek tradition of thinking, as well as explaining metaphysics, philosophy of soul, philosophy of matter and form, and human philosophy.⁴⁰; Second, in terms of factors, that this writing has elements of similarities and differences, when compared to the writing that mentions the factors of the relationship between Arab, Greek, and Persian civilizations through the transmission process, namely the expansion of Islamic power by the caliphs so as to fill the center of Hellenism in the Arab world and the translation of the works of Greek philosophers as an inspiration for the development of Islamic philosophy⁴¹; Third, in terms of the implication that this paper has elements of similarities and differences, when compared to the paper that only explains the positive implications of the functionalization of Islamic philosophy, namely that

⁴⁰ Nizar and Iqbal, "Cara Muslim Menyikapi Makna, Konsep, Dan Peran Filsafat Islam."

⁴¹ Adenan et al., "Kontak Peradaban Arab, Yunani Dan Persia Terhadap Perkembangan Filsafat Islam" 8 (2024): 12499–508.

Muslims can understand deeply about religion and human nature through logical thinking⁴².

This paper can be followed up with actions related to the above theme into 3 things: First, the development of interdisciplinary studies through the procurement of discussions to present a number of experts such as scholars, scientists and humanities, as well as publishing scientific papers through the collaboration of ideas in the application of Islamic philosophy to answer contemporary challenges. Second, the Application of the Concept of Islamic Philosophy in Daily Life: Developing a number of training and education programs for Muslims, especially the general public on how to apply Islamic philosophical values and concepts in daily life, Third, dialogue between Religions, Cultures, and General Sciences: holding a dialogue forum between pros and cons in response to the functionalization of Islamic philosophical thought and interfaith dialogue, translating important works of Islamic philosophy into various languages to expand the reach and encourage exchange of ideas between understanding of religion, culture and science. Then in order to add more insight, it is necessary to participate in international conferences and discussions to introduce Islamic philosophical thought to the global community.

Conclusion

The most important findings in this paper are the various forms of functionalization of Islamic philosophical thought, the variety of factors that affect the functionalization of Islamic philosophical thought and the various implications of the functionalization of Islamic philosophical thought show that it provides new views and insights about the functionalization of Islamic philosophical thought is not a single uniform phenomenon. Rather, there are various forms, influenced by various factors, and produce varied implications. This shows the complexity and dynamics in the application of Islamic philosophical thought in the modern context both in terms of religious understanding, social attitudes, education and politics. The functionalization of Islamic philosophical thought requires a contextual and critical approach in applying it so that it must formulate its study through consideration in a specific context, the factors behind it, and its potential implications. These findings also pave the way for a wider understanding and application of the functionalization of philosophical thought, so that we can be wiser and more effective in applying Islamic philosophical thought to answer various contemporary challenges and problems with different perspectives.

This paper can contribute both theoretically, methodologically and practically. As for the theory, this finding about the functionalization of Islamic philosophy can enrich the treasures of Islamic thought by presenting a new and innovative perspective by presenting a constructive dialogue between Islamic

⁴² Alam Khaerul Hidayat, "Makna, Konsep, Dan Peran Filsafat Dalam Islam," *Rayah Al-Islam* 8, no. 2 (2024): 423–34, <https://doi.org/http://dx.doi.org/10.37274/rais.v8i2.953>.

thought and various other schools of thought. This can strengthen Islam's position as a relevant and insightful religion in the modern context. Meanwhile, methodologically, This paper can contribute to the development of new methodologies in Islamic thought that are more contextual and applicable so that they can be used to analyze and solve various contemporary problems with an Islamic perspective and harmonize the classical intellectual tradition with the needs of modern times.

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