

THE CRISIS IN ISLAMIC REASON
(PERSPECTIVE OF HEGEMONY THEORY OF ANTONIO
GRAMSCI)



THESIS

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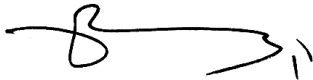


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MOTTO

خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

“A best man is the most beneficial to others” (HR. Ath-Thabrani)¹

¹Hadits storied by Ath-Thabrani on *al-Mu'jam al-Ausath*, Juz VII, p. 58, from Jabir bin Abdullah r.a.

DEDICATION

This thesis is dedicated to:

My Country, Indonesia

My beloved parents: Ichwan and Sriyanti who always support and pray for me, love and respect are always for you.

My brothers and my sister: Aji, Rivai, Wahyu, Fauzin and Nur Hikmah

My beloved partner: Maya Sofia who always support and accompany me. Keep spirit on chasing your dream.

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And everyone who loves knowledge

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ABSTRACT

The discussions about tradition or *turast* and modernity had occurred among contemporary Islamic scholars and contemporary thinkers. This is because Islam is faced with the contemporary reality of the emergence of modernity. Islamic thought believes that the decline of Islamic civilization is caused by the inability of the Islamic tradition to confront modernity. The crisis of Islamic reasoning has taken place after the end of the reign of khulafa rashidin and several later governments. The crisis of Islamic reasoning occurs because of the orthodoxy of Islamic texts, the sacralization of Islamic religious thought, and the cult of the Islamic tradition. Gramsci is one of contemporary western philosophers who concentrate on criticism of the crisis.

This research is a qualitative research using descriptive-analytical method. In this study, researchers will analyze the contribution of Gramsci hegemony theory in the crisis of Islamic reasoning. Researchers make Gramsci hegemony theory as a perspective in analyzing the crisis of Islamic reasoning. Gramsci's hegemonic theory explains that in a crisis of human civilization, there are hegemonic practices. The function of hegemony is transforming a ideology into culture, occurring through the commonsense contained in social life, politics, economics, culture (science).

Finally, in this research it is concluded that in the crisis of Islamic reasoning there is a hegemonic practice that turns ideology into culture in Islamic society. The process of ideologization began from the standardization of Ottoman manuscripts as the official corpus of Muslims, then came the Islamic ideas. Islamic ideals such as theology or kalam sciences, fiqh, tasawuf, linguistics have been hegemony by the interests of the ruling group in its emergence. As a result there is stagnation of Islamic thought which led to the decline of Islamic civilization. In this study, described the efforts of the deconstruction and reconstruction of Islamic thought building to

eliminate the crisis of Islamic reasoning. That is with the role of organic intellectuals who seek to create communicative society. A style of society that passes through the process of criticism by way of argumentation. Society must be open to all criticism, society discourse should have the principle of openness, rational, humanist, and in line with the development of time.

Keywords: *Crisis, Islamic reason, Hegemony.*

CHAPTER I

INTRODUCTION

A. Background

The conception of philosophical thought is a concept of thinking about something critically, depth, comprehensively and use ratio to analysis it. The rational knowledge became human to be different from others creatures of God. Like an animal have a knowledge also, but they have not an ability to be rational. This human ability caused them to develop knowledge about symbols.¹

Philosophy etymologically, come from the Greek word, those are Philo and Sophia. *Philo*, it means love, and *Sophia* means wisdom, so philosophy means love of wisdom. Philosophy meant as a critical thought, radical, comprehensive, universal, and free about all of the existence based on reason. Philosophy or falsafah also used refer to a system of thought, submissively, and ideology or view of life used as a guide of life. Philosophy also as a critical reflection for everything, as a contemplation of the basic thing of life. Plato said that philosophy is hunting for clarity and accuracy on perceiving that it was done straight away. A Muslim philosopher, Al-Farabi explained that philosophy is a science about the universe

¹Jujun. S. Suriasumantri, *Filsafat Ilmu; Sebuah Pengantar Populer*, Pustaka Sinar Harapan, Jakarta , 2007, p. 30

so true as real. Different from other sciences which more have an experimental characteristic, the philosophy occurs like a free contemplation.

The philosophical thought practically is an exact thought process, free and unbanded of interesting, objective, and responsible rationally. Freedom reality as principal requisite of a moral act is a practically efforts. A freedom is a certainly-border which its not occur domination process a group each other, and respect to the openness of critics and refuse orthodoxy of thought.

The development of modernity was a fact that Muslim society should deal with it. According to Bassam Tibi on his book Crisis is Muslim Civilization, totality world of Islam still stay on the culture of pre-Industry society. The Islamic countries majority have some problems, such as poverty, stupidity, military domination, human right infraction and so on. Study about modern development in Islam explained that Islam society got a crisis was caused by dualism reformer in Islam, there are tradition and modernity. This condition was explained that Islamic thought caught in a debate between the tradition of Islam and modernity.

The crisis of Islamic thought caused by the gap or separation between modernity as the existing reality (das Sein) and what should exist in the Islamic tradition (das sollen). At

the late nineteenth century CE, the Islamic world had recognized that they left from the Western world, it as followed by the Napoleon and the French arrived in Arabic Peninsula in 1789 CE, then they led the discourses of freedom, equality and justice. According to al-Jabiri, the arrival of Western modernity has resulted in the Muslims ambiguously. On another side, Western modernity is an example of civilization and enlightenment, but on the other hand, the West is also a very dangerous enemy for Muslims.

The development of Islamic thought dealt with the condition of a feeling of inferiority toward the modern Western world. Since the middle of the nineteenth century AD, the Islamic world recognized modern civilization as a civilization that has advantages in the economic, scientific, technological and military.² In this period also the Islamic thinkers feel the romance of the glory of Islam in the past.³ Thus, that mixed between the inferiority of the Islamic world towards the Western world and the romanticism of the past tradition makes Islamic thought be stagnant in progress, a crisis of Islamic

²*Ibid*

³The romanticism and pride feeling of the past glory is based on the glory of Islam during the Caliphate of Harun ar-Rashid and al-Makmun in the Abbasiyah dynasty. At the time of the Caliphate, the epistemology that developed was the burhani or rational epistemology as the official state school. It has an impact on progress in the vast field of science, research, and Islamic territory.

thought caused by a strain between Islamic tradition and western modernity.

The crisis of Islamic civilization has led to "Islamic reason project" as a response to the crisis of Islamic thought. At this stage, there appeared contemporary Islamic thinkers such as Muhammad Arkoun, Mohammed 'Abid al-Jabiri, Nasr Hamid Abu Zayd, to Hassan Hanafi. They considered the debate between Islamic tradition and modernity is a form of incapacity of Islamic thought to understand the problems and providing solutions quickly and accurately. The modern Muslim thinkers agreed that the stagnation of Islamic civilization is caused by epistemological problems in Islamic thought.

The crisis of reason in the Islamic world described by al-Jabiri in the book of M. Dawam Rahardjo (2012) is characterized by four things, namely the domination of the past tradition, the intellectual facts as given, the mechanism of jurisprudential analogy, and the ideological use of hiding epistemological defects. The people of the Islamic world have been caught in the old model of obsolete thought, and they considered the fact that it has been taken for granted. This had made Islamic thought not based on reality, but the romance of the past had blocked the progress of Islamic thought.

Furthermore, the Muslims had caught in a jurisprudential analogy, it means that they are a more dominant

use of the referential authority of past thinkers than to reflect the diversity of interpretations of reality. It is worrisomely, it used ideology to cover the lack of epistemology of Islamic thought. This fact made the discourses and traditions of Islamic thought caught by a dogmatic character, to cover the inability of the epistemic framework to solve the reality of society at that time. Whereas the ideology is a reflection of socio-political and culture at that time full of authoritative interests of the authorities. Surely, this is not relevant to be used to solve the social dynamics of society.

This fact makes Islamic thinkers revolutionize, break down, deconstruct the Islamic reason from traditions that it was blocked the progress of the Islamic world to challenge and progress of modernity. Mohammad Arkoun on his critic of Islamic reason tried to dismantle the building of epistemology of Muslims who are caught in the phenomenon of *taqdis al-Afkar al-Diniyah* or the sacralization of religious thought.⁴ According to Arkoun, Muslims are caught in logocentrism in the logic of Islamic thought (Kalam, fiqh, tasawwuf) as a patent construction. This situation makes Muslims caught in endless logocentrism.

⁴Sholihan, *Mohammad Arkoun Kritik Nalar Islam; Mengkritik Ortodoksi Membangun Islam Masa Depan*, Walisongo Press, Semarang, Edition I, 2009, p. 33

The criticism of Islamic reason is done by Arkoun with the historical facts in demolishing the doctrinal interpretation and political interesting to control the interpretation of revelation. according to Arkoun, the domination of truth by the scholars has preceded the fact of the history of Islam and it blocked the true meaning of the revelation. These mistakes are a belief in the language knowledge in understanding the text and ignoring the truth of Islam in historical facts. Arkoun clarified that all the authorities of scholars are entitled to the determinant of truth, a structuralist critique of the domination and establishment of the scholars in the classical or modern institutions of government.

The criticism of Islamic reason is also done by Muhammad 'Abed al-Jabiri in his Islam-Arab reason criticism. Al-Jabiri for his belief in Arabs as sociological facts on the growth of Islamic reason, so the characteristic of criticism al-Jabiri very closest with socio-cultural characteristics. In the critique of Islam-Arab reason, al-Jabiri used the theory of differentiation A. Lalande a French thinker, whom he distinguished intellectuals into two, namely basic intellectual or al-'Aql al-Mukawwin⁵ and reflective intellectual⁶ or al-'Aql al-

⁵Basic Intellectual is a basic talent that every human has to create universal theories and principles

⁶While the reflective intellectual is a form of basic intelligence that serves as a tendency to search for conclusions. The reflective reason is relative, dynamic, and changing every time and every different thinker. This

Mukawwin.⁷ The conclusion of Arab-Islam al-Jabiri's reason into three epistemological systems, there are Bayani reason, irfani reason, and burhani reason which is a form of development from 'Aql al-Mukawwin or reflective intellectuals. In this system, reason influenced by authoritative forces from outside of Islam, such as culture, philosophy, politics, social and all that.

The criticisms of Islamic reason was also done by Nasr Hamid Abu Zayd. He revealed that Islamic civilization is a textual civilization that it began since the tadwin period (codification) of the Quran in the second century of Hijrah. The critic's Abu Zayd explained that in the text there is a union between al-Din (religion) and turats or traditions. Thus, the production of knowledge in the Arab culture is limited by the authority of the text, and the task of reason only raises a new text which had previously been preceded by the text of the Quran. According to Abu Zayd in his book entitled *mafhum an-Nashsh*, essentially the text is the result of culture, which means

reflective reason is a collection of principles and rules created by Arabic intellectuals in the midst of Arab-Islamic culture, this reason is what we know as the Arab-Islamic reason.

⁷Mohammed 'Abed al-Jabiri, *Takwin al-Aql al-Arabi*, Markaz Dirasat al-Wihdah al-Arabiah, Beirut, ny, p. 15-16.

it has been formed in the reality of culture for over twenty years.⁸

Abu Zayd's critique of the Quranic text is done by the concept of revelation and the process of revelation, he conducted historical studies that make it sense. In addition to dismantling the concept of revelation, Abu Zayd also criticized the levels of the text in the way it produces meaning so that the Qur'an can become an authority that outperforms other discourses. The next criticism, he analyzed the types of use of the Qur'an as a cultural tool. In the end, Abu Zayd's criticism is an attempt to demolish the hegemonic rules that have crammed the Muslim collective memory since the codification of the Quran.

The crisis of Islamic thought has also encouraged Hassan Hanafi to undertake a revolutionary step in viewing tradition of Islam. Hassan Hanafi rejects the orthodoxy in the science of *ushul ad-Din al-Islamiy* it *ilm al-Kalam*, which it has revealed the true faith derived from an invisible sphere. Hassan Hanafi looks *al-Aqidah* or faith as a form of *at-turats* or tradition. This means it needs for *at-tajdid* or re-reading of Islam to reconstruct and rediscover the basics of Islam and rebuild and renew the past knowledge of the meaning of Islam.

⁸Ali Harb, *Kritik Nalar Al-Quran*, translated by. M. Faisol Fatawi, LkiS, Bantul, Edition II, 2003, p. 323

According to Hassan Hanafi, turast or tradition is not something that is antique and sacred and must be neatly arranged and untouched something. But a tradition is a cultural element, awareness of thought and potential that lives and develops every time. A turast has the ability as an argumentative basic to form a world-view to guide the next generation. The opposite fact in the development of Islamic thought and civilization takes place. The turast as a culture has been heavily contaminated and hegemonized by ruling authorities, social realities, and political interests of the past. This situation makes the majority of common Muslims shackled in the stagnation of thought, which then they make religious praxis as a ritual only.

The crisis in Islamic thought has led to a crisis of society and culture that it has an impact on the crisis and the inability of Islam to face the modernity. It is had encouraged the contemporary Islamic thinkers above to criticize the crisis occurred in Islamic reason. The Islamic reason crisis as expressed above has a hegemonic tendency as the cause. The contemporary Muslim thinkers by a deconstruction of texts, historical re-reading, Arab-Islamic reason critics explained that the reality of the crisis caused by the domination of the authority of the past tradition in influencing the intellectual consciousness of next generations. The reading of past Islamic tradition as something given contaminated by ideological

interest by the scholars who sparked it. Therefore, the contemporary Muslim thinkers conclude that the crisis of Islamic reason is caused by the hegemony of past traditions that is far from the contemporary quick dynamics.

The hegemonic reality is a state that refers to the ideological position of a group in a higher society. Furthermore, essentially hegemony is an effort that leads people to assess and view social problems within the prescribed framework.⁹ According to the Italian political philosopher Antonio Gramsci, hegemony is not a relationship of power, between employer and labour, but a relationship of an agreement by using leadership and ideology.¹⁰ The leadership (*direzione*: in Italian) in Gramsci's perspective is intended on the effort to direct and influence society. While ideology is defined as something that binds the culture, philosophy, worldview, and the conception of values that develop in society. Gramsci has disagreed with Karl Marx, Marx said that ideology is a false consciousness and something we should take for granted.¹¹ For Gramsci, ideology is the foundation and serves as the agent of the process of social unification.

⁹Nezar Patria dan Andi Arief, *Antonio Gramsci Negara dan Hegemoni*, Pustaka Pelajar, Yogyakarta, 2015, p. 121

¹⁰Roger Simon, *Gagasan-gagasan Politik Gramsci*, Insist, Yogyakarta, 2004, p. 19

¹¹Rupert Woodfin dan Oscar Zarate, *Mengenal Marxisme*, Resist Book, Yogyakarta, 2008, p. 120

The concept of Gramsci's hegemony in the development of Islamic reason is a crisis of Islamic reason. Islamic reason has been reduced to the real meaning and not in line with the times. This causes the Muslims experience the crisis and stagnation of Islamic thought. Hegemony is characterized in various ways, namely the agreement of life's image, the power of value, common sense, tranquillity, and the use of force in the name of consent.

This hegemony in Islamic reason has created an inferior Muslim society, past dominance, and believed that religious doctrine as something given. In the end, Gramsci invites us to see that tradition or turast is not morally neutral but it has a specific purpose. Gramsci concluded that the culture described above is an ideological expression designed to protect and promote the interests of a ruler class.¹² This conclusion makes the contemporary Muslim thinkers doing revolutionize Islam, an effort to free Islam from the shackles of traditional domination.

The effort to set human be free based on hegemony in Gramsci's perspective is counter-hegemony. This means it forming a counter-hegemony whose goal is to awaken the public to this unfavorability. Gramsci explained that to take

¹²Rupert Woodfin dan Oscar Zarate, *Mengenal Marxisme*, Resist Book, Yogyakarta, 2008, p. 124

over and to break away in hegemony must undertake a through moral and intellectual reform. It raises the organic intellectuals who are incorporated in social situations for seizing leadership and to build awareness. In this discussion, we called it he revolutionary movement of Islamic reason.

Unexactly reading of Islamic traditions in the past made tradition understood as a banded ideological form. A superstructure has changed the ideological hegemony. The crisis of Islamic reason has entered the ideological factor within the basic superstructure. So, the ideology that it develops and shapes in the Islamic reason, it had caused the crisis in hegemony and should be looking for a political solution, that is changing the ideology, not on changing its structure. The crisis of Islamic reason has reached the ideological level has resulted in a hegemonic process of the universe of discourse. Based on this background, the researcher will discuss the theory of hegemony Gramsci in view of the crisis in Islamic reason. Therefore this thesis takes the title *The Crisis in Islamic Reason (Perspective of Hegemony Theory of Antonio Gramsci)*

B. Research Questions

Based on the background above, the problem to be discussed in this research as the focus of identification is

1. How is the crisis in Islamic reason in the perspective of Gramsci's hegemony theory?

C. Aims and Significances of Research

1. Aims of Research

The aims of this study based on the background above are

- a. To explain the concept of Islamic reason from the Islamic thinkers
- b. To explain the crisis of Islamic reason in perspective of hegemony theory of Gramsci

2. Significances of Research

While the significances of this research, both theoretically and practically are

- a. Theoretically

The significances of this research theoretically ARE to add insight into the study of Contemporary Islam, which then raises new critical thought. This research is also expected to be a reference for philosophy research and thought that concentrates on contemporary issues.

- b. Practically

This research is expected to provide discourse to the community, so it can be useful in the practice of a life of life. Provide an alternative in Islamic thought, contemporary critical discourse, and enrich the treasures of contemporary Islamic thought and discourses.

D. Prior Research

Based on the background, aims and significances of the research explained before, the researcher will present some research results and books that address the crisis of Islamic reason and or Gramsci is hegemony theory, and will the researchers convey the difference between the theme of this research with the theme of other studies

1. *Kritik Nalar Islamisme dan Kebangkitan Islam* by M. Dawam Rahardjo, (2012). Based on the book, the author will explain chronologically about the criticism of Islamic reason and the rise of Islam. In the first part, he described the background of the crisis of Islamic civilization, the second part of his critic, he looked the causes of the crisis, and the final part of the solution offered by the author to the problem of the crisis of Islamic civilization. The author explained that the crisis of Islamic civilization is caused by the dualism of Islamic reform, namely the reading of tradition and modernity. The crisis of Islamic civilization besides being caused by the factor of colonialization, internal factors among Muslims has also resulted in the crisis occurring. The domination of the past romanticism of the glory of Islam, the classical reading of religious traditions as sacred, and the authority of the ulama in the legitimacy of the unity increasingly turn Muslims into the shackles of the stagnation of Islamic thought. The author of

the book makes the theory of criticism of Islamic reason and epistemology of the thoughts of Arkoun and Al-Jabiri as its inspiration. In the end, the writer other than developing the epistemology of Al-Jabiri and Criticism of Islam-Arkoun Reason, the author also gave the epistemology *bashari*, *nazhari*, and *tarikhi* in the discourse of Islamic as the solution.

2. *Pijar-pijar Pemikiran Gramsci*, a book by A. Pozzolini that was translated by Eko PD, (2006). In this book, the author reveals that the works were discussed about Gramsci's thought are still very few. But, this is better than twenty years ago, when studies on Gramsci did not yet exist. In the book, Gramsci reveals that capitalism is intolerable, and capitalism must be eliminated to uphold socialism on it. The author explains systematically and completely Gramsci's thinking, how to realize a socialist society, and the stages that must be passed in order to make it happen. The author also explains Gramsci's attempt to carry out the socialist movement to undermine the dominance of capitalism in Europe at that time.
3. *Rekonstruksi Nalar Peradaban Islam*, an article written by Muh. Rusli in Journal of Islamic Studies Ulul Albab, Volume 13 No. 2 2013 IAIN Sultan Amai Gorontalo. Beginning of writing, the author describes the glorious period ever achieved by Muslims, especially during the rule

of Ar-Rashid and Al-Makmun in the Abbasiyah dynasty. The glory is none other than the Islamic civilization who love science, an openness of thought, the translation of philosophical books, the establishment of the study centre (bait al-Mal) and etc. The next Muslims are in a decline that is influenced by external factors (colonialization) as well as internal factors from within Muslims itself. The crisis of Islamic civilization is marked by the backwardness of science and technology, understanding of Islam partially, reactive and apologetic Islamic views, and Muslims caught in the dogmatism of the tradition of the past, In the end, the author provides an alternative solution built Islamic civilization, that is, Muslims must change paradigm thought to address the backwardness of Muslims. Muslims must be able to adapt knowledge and open-mindedness, theological reconstruction, and empowerment efforts in the community line.¹³

4. *Pemikiran Islam Kontemporer; Antara Mode Pemikiran dan Model Pembacaan*, by Mohammad Muslih in Journal Tsaqafah Volume 8 No. 2 of 2012 ISID Gontor East Java. This paper studies contemporary Islamic thought which discusses three main issues, namely the critique of reason project (contemporary Islamic thought), the mode of

¹³Muh. Rusli, *Rekonstruksi Nalar Peradaban Islam*, on Journal of Islamic Studies Ulul Albab. Volume 13. Nomor 2. 2013, IAIN Sultan Amai Gorontalo.

contemporary Islamic thought (related to attitudes toward tradition and modernity), and the model of Islamic thought reading (hermeneutics, criticism, and deconstruction). The end of the twentieth century has shown the condition in which there is a new awareness of the existence of tradition and modernity. The project of reason criticism is an epistemological critique that was a counterpoint of Muhammad Abduh's thought rests on theological constructions in the reconstruction of human reason. The modes of thought to contemporary Islamic discourse (tradition and modernity) gave rise to three groups, namely the transformative group (Adonis, Zaki Najib Mahmud), reformative groups (such as Arkoun, Hassan Hanafi, al-Jabiri, etc.), and idealist-totalitarian groups of purification movements Islam by the Salaf school, such as the movement by Muhammad Ghazali, Sayyid Qutb, Muhammad Qutb and others. There are also contemporary Islamic thinkers, ecliptic wings (connecting originality and modernity), revolutionary wings (liberalization and revolutionary projects), and deconstructive wings (using contemporary methodologies in the deconstruction of religious discourse). In the end, the authors described the contemporary reading model of hermeneutic methods, criticism, and deconstruction as the key to contemporary thought models.

5. *Antonio Gramsci Negara dan Hegemony*, by Nezar Patria and Andi Arief, (1999). The book described the hegemony carried out by the state, both through ideology and domination. Nezar and Andi began this discussion with Gramsci's view that rejected the determinism of Marx's materialism about the proletarian Revolution. Gramsci states that the situation in Europe is different with Russia, the labour society in Europe is difficult to move in the revolution, the bourgeoisie has succeeded in manipulating the false consciousness of the workers, thus losing its revulsion militancy. The researcher briefly explained that the European community at that time was experiencing a hegemonic phase by the state, either through leadership and consensus or through dominance and violence. In an attempt to seize the hegemony of the state, it takes a moral and intellectual revolution by a group entry in the social movement. That is the group of organic intellectuals. Organic groups should be able to accommodate all interests, including the interests of the rulers of the means of production. The end of the author's critical evaluation of Gramsci's hegemony concept is that the Gramscian hegemony is a non-violent hegemony. Hegemony where the society gives his consent to the authorities without having to through violence. Hegemony differs from political

dominance, the magnitude of resistance to rulers means the decline of grip in influencing society.

Based on the results of the studies above, the crisis of Islamic civilization is caused by the crisis of Islamic reason. That is the situation where the inability to read the Islamic tradition from the perspective of modernity. In this case, the critique of Islamic reason made by Muslim thinkers to demolish the sacralization of Islamic religious thought and the orthodoxy of the Islamic text. This orthodoxy has made Islamic thought in a hegemonic state, orthodoxy as an ideology had entered into Islamic culture and reason.

E. Research Method

1. The Type of Research

This research is a qualitative research using descriptive method and analysis. It conducted in the way that researchers collect data from some literature and then analyze it. To create quality research, this research not only collects complete data only (primary and secondary data) but also prepares the research framework and deepens the theoretical study and analytical methodology.

2. Data Resources

In his book entitled *pengantar penelitian ilmiah dasar*,¹⁴ Wiranto Surahmat distinguishes data sources (by their nature) into two types, namely primary data sources and secondary data sources. Source of data in this research is divided into two, those are

a. Primary Resources

The primary data resource is a source of data in the form of fact data directly from the first source. Source of data used as the main source of research. Primary data sources that became references in this study are books related to the thought of the crisis of Islamic civilization, critics of Islamic reason, and the theory of hegemony Antonio Gramsci. The books are *Kritik Nalar Islamisme dan Kebangkitan Islam* by M. Dawam Rahardjo (2012), the book *Kritik Kontemporer atas Filsafat Arab-Islam* by Mohammed ‘Abed Al-Jabiri (2003), the book *Kritik Nalar Al-Quran* by Ali Harb and the book *Catatan-catatan dari Penjara* by Antonio Gramsci (2013).

¹⁴Wiranto Surahmat, *Pengantar Penelitian Ilmiah Dasar, Metode dan Teknik*, Tarsito, Bandung, 2004, p. 134

b. Secondary Resources

The secondary resource is the source of data used as supporting literature in this research.¹⁵ Secondary resources can be obtained from some literature such as books, journals, research results, websites that discuss the crisis of Islamic reason in hegemony.

3. The Method of Data Analyzing

The method of data analysis used in this study is to analyze the content to evaluate the statement and understanding of the concept. That is after all the data collected, the data will be detailed according to the object of research. Firstly, the researcher will explain the theory of Gramsci hegemony, and then the researcher will explain the revolution of Islamic reason. Furthermore, researchers will discuss the contribution of hegemony theory of Gramsci in viewing the crisis of Islamic reason. In the end, the researcher will conclude that there is a connection between Islamic reason crisis and Gramsci hegemony theory. The framework for the analysis of discourse will be done systematically, detailed, deep and critical in the forming.

¹⁵Imam Barnadib, *Arti dan Sejarah Pendidikan*, Yogyakarta: FIP IKIP, 1982, p. 55

F. Writing System

In this thesis, researchers will generally explain the framework of research writing into five chapters as a unified whole. The framework of writing in this study consists of: the first Chapter will explain the background research, research question, aims and significances of research, research methods, and system of writing. It aims to help the reader to understand the purpose of this research.

The second chapter is referring to the previous section on background and problem formulation, in this section, the researcher will explain Gramsci's hegemony theory. It will be a very important stage to be a point of thought in this research. The structures in this section include Gramsci's biography, Gramsci's hegemony theory, and hegemonic instruments.

After Gramsci's hegemony theory as a tool for analyzing described in the previous chapter, next is the third chapter the researchers will explain the theoretical review of the crisis of Islamic Reason. The instrument consists of a discussion of the revolution of Islamic reason. In this section, the researchers will explain about the meaning of Islamic reason, the division of Islamic reason and the crisis of Islamic reason. This discussion is very important to see the concept of crisis that occurred in the development of Islamic thought.

The fourth chapter. In this chapter, the analysis of Gramsci's hegemony theory contributed to the crisis of Islamic reason. This part explains the correlation between chapter I, II and III.

The fifth chapter is the last part of the study. This chapter consists of conclusions, suggestions, final descriptions, and the results of this study.

CHAPTER II

HEGEMONY THEORY OF ANTONIO GRAMSCI

A. Biography of Antonio Gramsci

Antonio Gramsci was born in Ales, a small town in Sardinia, Italy on January 22 1891, and died in Rome, on April 27, 1937. He was the fourth of seven children. His father was named Francesco, the son of a colonel from Naples who came from Gaeta on the Italian peninsula, while his mother came from Sardinia. His father worked at the Land Registry office in Ghilarza, a small town in the centre of Sardinia.

Gramsci's educational background is well known, this is because Gramsci is an intelligent child and can complete his education with brilliant.¹ In 1905, he continued his education at Santa Lussurgiu and then entered Liceo Dettori in Cagliari, leading him to a scholarship at the University of Turin in 1911. Gramsci studied at the Faculty of Literature, he studied linguistics, Italian literature, Latin and Greek, Moral philosophy, and history. Since he is childhood, Gramsci knew the Marxist discourses and he joined in some newspapers in

¹ Nezar Patria and Andi Arief, *Antonio Gramsci Negara dan Hegemoni*, Pustaka Pelajar, Yogyakarta, 2015, p. 44

Italy. Little Gramsci, he had read Avanti's newspaper, one of the socialist press in Italy.²

Since 1916 until 1919, Gramsci involved in journalistic activities and political parties. In 1916, he worked for the Avanti! newspaper, and then in 1917 he was elected to the Socialist Party Committee temporarily. He elected by many of the great socialist leaders were imprisoned by the worker's insurrections in Turin. In November 1917, upon his return from Turin, he joined actively and he established a 'moral life club'. That club aims to express the need for culture in political and revolutionary activity.

Gramsci made the Factory Council Movement as a revolutionary movement in Italy, and it found a climax to the revolutionary movement of the workers in the period 1919-1920. It is the red years movement or the Italians call it the *Bienne Rosso*, a highly oppressed factory labour movement caused by the bad economic situation.³ Through a weekly journal *L'Ordine Nuovo* or new order, Gramsci with his friends, Togliatti, Tasca and Terracini made this journal as a tool for struggling from the factory labour council. Gramsci and his

²A. Pozzolini, *Pijar-pijar Pemikiran Gramsci*, translated by Eko PD, Resist Book, Yogyakarta, Edition I, 2006, p. 3

³Nezar Patria and Andi Arief, *Antonio Gramsci Negara dan Hegemoni*, Pustaka Pelajar, Yogyakarta, 2015, p. 49

colleagues of factory workers enter to internal commission of factory board as a potential working class power institution.⁴

In January 1921, Gramsci participated congress of the Italian Socialist Party (ISP) while the party suffered division, so bringing the majority of representatives of the Communist International represented by the Serrati faction. The faction agreed to set the Italian Communist Party (ICP), and Gramsci was elected to the central board. In 1924, Gramsci was appointed PCI leader, having previously been a PCI representative in Moscow in 1922-1923. Gramsci had a conflict with Bordiga about appearance Fascism in Italy. Bordiga considered that Fascism is just another form of bourgeois political movement and not dangerous politically. However, Gramsci had another view. He believed that Fascism is not only harmful to the communist movement in Italy but that the tendency of fascism to rule.

It seems that Gramsci's prediction of the movement of fascism is appropriately correct.⁵ In the autumn of 1926, the

⁴Roger Simon, *Gagasan-gagasan Politik Gramsci*, translated by Kamdani and Imam Baehaqi, Insist, Yogyakarta, 2004, p. 118

⁵Fascism is a political movement founded by the socialist leader, Benito Mussolini (1883-1945). Mussolini was previously a revolutionary socialist out of the party at the beginning of World War I. Mussolini disagreed with the neutral and non-interference of the party in World War I, while Mussolini demanded that Italia engage and side with the allies. Mussolini is a military corporal, he formed a *fasci di combattimento* or a group to protect the veterans and against the extreme left. Fascism

Italian Fascist led by Benito Mussolini removed all publications of the left forces. Mussolini had arrested the great leaders of the ICP, including Gramsci who was only two years in office as Secretary-General of ICP. On November 8 1926, Gramsci was detained by the Fascist authorities and he was taken to prison in Rome. He was sent to a political prisoner camp on the island of Ustica and he separated from his colleagues. Next Gramsci was transferred to the prison in Milan.

The Prisons did not make a deterrent in social movements for Gramsci. Gramsci spent in jail for more half of his life, he is one of the thinkers who consistently writing some of his thoughts. In May 1928, he was moved to the prison in Rome. At court, he was found guilty of organizing a conspiracy for class clashes, civil war, insurrection and attempts to overthrow the state constitution through violence. Gramsci was sentenced to 20 years in prison, and he was sent to a special prison in the city of Turin. Gramsci was relieved when he was allowed to write, send letters and books. He began to translate some books of Marx, listening to Lenin's work and Marxist philosophies that it would shape his philosophical tradition of thought later.

(Fascismo) was originally referring to the paramilitary forces formed by Mussolini. These troops were formed as an act of preventing the communist revolution.

In recent years in Turin, his health has worsened. However, Gramsci, keep being the spirit to discuss with some communist leader in prison. In early 1929, Gramsci began to write some parts of his Selections from the Prison Notebooks that he sent in a letter to Tatiana. From 1931 to 1937 Gramsci's health condition worsened. He had trouble sleeping, and his lungs felt tight, he also got haemorrhoids. Gramsci was transferred to a clinic in Formia and was transferred to the Cusumano clinic in Rome. On April 27 1937 Gramsci died after he had a cerebral haemorrhage.

When he was 46 years old, Gramsci wrote his thoughts on various works and books. Gramsci's works are divided into two, those are during his active politics and when he was imprisoned. Some of his works have been published in English those are:⁶ *History, Philosophy and Culture in the Young Gramsci*, editor of P. Calvacanti and P. Piccone published in St. Louis in 1975. *Letters from Prison* was published in New York in 1973. *New Edinburgh Review, Three Special Gramsci issues* in 1974. *Selection from Cultural Writing*, editor of David Forgacs and Geoffrey Nowell-Smith, published in London in 1965. *The Modern Prince and Selection from Political Writings: 1921-1926*, published in London in 1978. *Selection*

⁶ Nezar Patria and Andi Arief, *Antonio Gramsci Negara dan Hegemoni*, Pustaka Pelajar, Yogyakarta, 2015, p. 54-55

from the Prison Notebooks, editor of Q. Hoare and G. Nowell-Smith, published in London at 1971.

B. The Hegemony Theory of Gramsci

The starting point of the Gramscian theory as an alternative post-Marxist thought cannot be separated from the third world marxism phenomena in some countries. The concept of orthodox Marxism of the theory of economic determinism as the basis of the proletarian revolution has failed. The Marxian conservative concept explained historical change must be explained in relation to the economic substructure. It as described by Marx does not become the main revolution in some countries, such as China, Cuba and Vietnam.⁷ Mao Tse-tung (1893-1976) in the Chinese revolution of 1949 his success caused by a strategy of embracing the masses of the proletariat group.

The 1959 Cuban Revolution, Fidel Castro explained that his revolution was nationalist, and Ho Chi Minh in the revolution of Vietnam 1954 revolution was influenced by a specific local situation. Even in Europe such as Germany, Italy instead of a society trapped in poverty and impacting to rise of the proletarian revolution, the middle class became more prosperous and moved from communist to Fascist with the

⁷Rupert Woodfin and Oscar Zarate, *Mengenal Marxisme*, Resist Book, Yogyakarta, 2008, p. 116

emergence of National-Sozialismus or Nazi. Gramsci states that there is something wrong with Marx's original theory, so no revolution does not occur in Europe.

Hegemony theory of Gramsci influenced by the thought of Italian political philosophers, namely Niccolo Machiavelli (1469). Gramsci in his notes based on Machiavelli's *Il Principe*, Gramsci uses the analogy of a *centaur*⁸ myth as a dual perspective on the work of revolutionary political parties. Gramsci wrote that 'the party must establish the unity of dialectics to two levels of coercion and consensus, authority and hegemony, violence and civilization, agitation and propaganda, and tactics and strategies.'⁹ The statement was Gramsci's attempt at formulating the theory of struggling by the Italian Communist Party against Bordiga and Tasca. Based on that statement, Bordiga is a representation of coercion, domination, violence. At the same time, Tasca is a representation of consensus, hegemony and civilization.

The hegemony in Gramsci's view as explained by Roger Simon (2004: 19) is not a relationship of domination by using power, but relationship by using political and ideological leadership. Hegemony refers to a consensus or consent, not a

⁸*Centaur* is a Greek mythology, the figure of a human-headed horse. This symbol is used by Gramsci as a double perspective of a political act.

⁹Antonio Gramsci, *Catatan-catatan dari Penjara*, Pustaka Pelajar, Yogyakarta, 2013, p. 171

domination or controls a nation of another. Gramsci in his notes about political leadership, he explained the methodological criteria underlying our study are as follows: that the supremacy of a social group manifests in two ways, as domination and as intellectual and moral leadership.

A social group dominates antagonistic groups and tends to liquidate or subdue the armed forces; groups of allies and families. A social group should undertake a leadership before getting a government power (this is one of the conditions for winning that power); these social groups are predominantly dominant in the use of power, but even if they exercise such power strongly, they must continue to lead.¹⁰

Gramsci described a hegemony as a political leadership, he uses the word *direzione* (direction; in English) which it meant leadership or direction. *Direzione* has closest meaning *egemonia* or hegemony and it opposed to *dominazione* or domination. For Gramsci, although domination is a tool used by rulers as a hegemonic process, domination different from moral and intellectual leadership. Domination is more likely to coercion, violence and the lack of collective consciousness of the people.

¹⁰ Antonio Gramsci, *Catatan-catatan dari Penjara*, Pustaka Pelajar, Yogyakarta, 2013, p. 81-82

1. The Theory of Hegemony

Ernesto Laclau and Chantal Mouffe described genealogy of Leninist hegemony (2008: 96)¹¹ that leadership is a political strategy for the revolution, and not moral and intellectual in the sectoral interests framework. According to Gramsci, in this era changed the political sector to the intellectual and moral sector by the working class, it beyond the concept of hegemony the class alliances. Gramsci continued about moral and intellectual leadership, it requires a harmony between ideas and values to be shared by a number of sectors (beyond the classes).

Gramsci argued that intellectual and moral leadership will form a higher synthesis, a collective without a coercion, through which ideology will become an organic binder to form a 'historical bloc'. This hegemonic scheme not becomes an abstract shadow, but it becomes a real and applicable theory. This analysis will raise a new relationship between different groups with the schemes of economic determinism of orthodox Marxism.

The concept of Gramsci's hegemony as the relationship between classes and power that using political and ideological

¹¹ Ernesto Laclau dan Chantal Mouffe, *Hegemoni dan Strategi Sosialis; Postmarxisme dan Gerakan Sosial Baru*, translated by Eko PD, Resist Book, Yogyakarta, Edition I, 2008, p. 96

leadership it different from the practice of domination using structural relational. Hegemony refers to the ideological position of one or more groups in civil society higher than others. Gramsci believed in the concept of Lenin's hegemony because in this case the theory of Lenin hegemony given an idea for Gramsci about the Tsarist revolution in Russia.

Here are two interpretations in view of hegemony. Firstly, hegemony is only as moral and intellectual leadership without the practice of domination, and secondly, he looked that hegemony can also be interpreted as moral and domination at once.¹² In this study, the researcher used hegemonic perspectives as moral and intellectual leadership, but will also review the facts of domination at once. The discussion of hegemony, in this case, will begin from two starting points of consensus (leadership) and ideological. Here the researcher will explain those are

Consensus. These hegemonic relationships on Gramsci's perspective built on a consensus mechanism. According to Gramsci, the consensus concerned with the psychological spontaneity factor. This includes acceptance of sociopolitical rules or other aspects of the rule. The hegemonic order does not involve in the institution or other liberal

¹² Nezar Patria and Andi Arief, *Antonio Gramsci Negara dan Hegemoni*, Pustaka Pelajar, Yogyakarta, 2015, p. 123

practices, for the hegemony is a totalitarianism basically that exists in the life of society. Hegemony risen out by of fear, accustomed, because of consciousness, and by consent. For Gramsci, hegemony by consent arisen from an active commitment to the social class that was born in a productive relationship. A consensus accepted by society passively, because it's not desired by the hegemonic group. This passive condition is caused by the fact that society lacks a conceptual base that it shapes their awareness to understand the reality.

According to Gramsci, There are two things in this consensus, those are education and institutions.¹³ The institution of education not gave an opportunity to build critical thinking for society. It was applied to some institutions, such as schools, churches, political parties, mass media and all that become the means of interest of ruling groups to determine ideology in the interests of power domination.

Thus, Gramsci concluded that the nature of consensus in capitalist society as a conflicting consciousness. This means that the hegemony done by the capitalist group is the result of a false consensus and public deceiving. The consensus was created by the dominant class as a spontaneous agreement

¹³ Nezar Patria and Andi Arief, *Antonio Gramsci Negara dan Hegemoni*, Pustaka Pelajar, Yogyakarta, 2015, p. 127

deliberately,¹⁴ and the capitalist society neutralized a potential class struggling. The potential of the proletarian revolution is running down, there is only bourgeois hegemony that obscures the true moral values. This phenomenon according to Gramsci as a symptom of cultural integration.

Ideology. Gramsci rejected Marx's claim that ideology is a false consciousness. According to Marx, ideology is also a set of attitudes that we take for granted naturally.¹⁵ For Gramsci, ideology is more than a system of ideas, as the society defines as an ideology. According to the Gramscian, ideology is something that set human, provides a place for humans to move, gain awareness of their position, and so on. Ideology is not a passionate fantasy, but it incarnated in the collective way of life of society.

Like as a religion, law and culture, ideology must be understood as part of the superstructure, ideology must be analyzed historically on the basis of the philosophy of praxis.¹⁶ Gramsci rejected the economic determinism of Marxism, he claimed that the class struggling must take place through ideology because ideas can produce a revolution. The existence

¹⁴Rupert Woodfin and Oscar Zarate, *Mengenal Marxisme*, Resist Book, Yogyakarta, 2008, p. 118-121

¹⁵Rupert Woodfin and Oscar Zarate, *Mengenal Marxisme*, Resist Book, Yogyakarta, 2008, p. 118-120

¹⁶Antonio Gramsci, *Catatan-catatan dari Penjara*, Pustaka Pelajar, Yogyakarta, 2013, p. 528

of ideology is influencing the behaviour of society, it must be realized that ideology has material existence. It means that it incarnated in the social practices of everyone, the institutions, organizations, and where social practice takes place.¹⁷ All these institutions play the role of subjects that propagate and defend an ideology, or in other words, they have ideological effects

For Gramsci, ideology cannot be judged by its truth or not, but it must be judged by its effectiveness. This means that the nature of ideology is neutral and does not take sides with anything. So, everything depends on how the ideology is understood and practised for a purpose. It is important to know that ideology applies to a state and a civil society organization. This is what makes that hegemonic transformation of society's consciousness must be moral and intellectual, not domination, violence and coercion.

According to Gramsci, the concept of ideology as a basis for revolution should be built as a foundation that can unite the variety of social groups. Two important points to consider when a class that wants to move becomes hegemonic by using ideological way.¹⁸ Firstly, a group will not get hegemonic when they only apply their views on other social

¹⁷Roger Roger Simon, *Gagasan-gagasan Politik Gramsci*, translated by Kamdani and Imam Baehaqi, Insist, Yogyakarta, 2004, p. 86

¹⁸Roger Simon, *Gagasan-gagasan Politik Gramsci*, translated by Kamdani and Imam Baehaqi, Insist, Yogyakarta, 2004, p. 91

groups. It means that a class must be able to consolidate all interests and find ways of their interests. The hegemonic class must create consensus in order to represent all major social power groups. The relationship of working capitalists is not a conflicting relationship, but a complex relationship in other social groups. This struggle called by Gramsci as a corporate-economic struggle.

Secondly, this ideological struggle cannot happen quickly, but it built on the intellectual construction of political leaders. The struggle is socio-political in phases, so the character depends on the relationships of the various forces that exist when this ideology is built. This ideology belongs to the thought of society which it applied to their life. This situation will bring the ideology as a historical reality, the ideology has a psychological validity. Ideology is able to organize the masses, create areas and space, and it gains full authority over the position of society.¹⁹

2. Power of Knowledge Hegemony

The power of knowledge as a hegemonic act is an important point in Gramsci's view of the intellectuals. According to Gramsci, the character of power has appeared by the monopoly of knowledge by the ruling class, it must be

¹⁹ Antonio Gramsci, *Catatan-catatan dari Penjara*, Pustaka Pelajar, Yogyakarta, 2013, p. 529

demolished. This hurts the relationship between humans and knowledge, and it has obstructed the transition to socialism. As explained previously, a will to claim a truth of knowledge is an expression of power. It is a reciprocal relationship, that it explained power exists in every relationship, including in discourses and knowledge.

The modern civilization with all practical activities is very complex, and science has become a daily necessity. The differentiation and particularisation process emerged the pattern of vocational, and it made the crisis in education. The organic crisis in education is characterized by curriculum and organizational crises in schools. The education is modified to fulfil the needs of the production system. The type of education made by orthodox rulers, and its ordered by them.

The power of knowledge made by the ruling classes takes place through the process of ideologization. As it has been explained before, that ideology has material existence, and the discourses are part of the ideology, and ideology is the practice of substituting.²⁰ There is nothing ideology exists by itself, ideology took place in a power relation. The ideological antagonism is carried out with various regulatory struggles, and it uses the state apparatus rarely. The power relations of

²⁰ Diane Macdonell, *Teori-teori Diskursus*, translated by Eko Wijayanto, Teraju, Jakarta, Edition I, 2005, p. 120

knowledge directly taken place in the class struggle, the relationship of production, a coercion, and it has done to the society repeatedly.

C. The Tools of Hegemony

The concept of Gramsci's hegemony described in his notes, the analogy with the Greek mythology, Centaur. Based on the hegemony theory of Gramsci, centaur myths defined as dual perspectives.²¹ This genealogy was referred to the Gramsci debate with Bordiga and Tasca in the early phase of the Italian Communist Party (ICP).²² There are two levels or in the Gramsci language called dual perspectives, which is about strength and consent, violence and civilization, authority and hegemony, coercion and consensus, agitation and propaganda as well as tactics and strategies. For Gramsci, the social class will gain superiority or supremacy at the hegemonic level in

²¹Antonio Gramsci, *Catatan-catatan dari Penjara*, Pustaka Pelajar, Yogyakarta, 2013, p. 171

²²Gramsci in his debate with Bordiga places him as a representation of strength, violence, authority, coercion, agitation and tactics. Bordiga according to Gramsci has a figure to dominate in everything. And Tasca Tasca is represented by Gramsci as a representative of approval, civilization, hegemony, consensus, propaganda and strategy. Gramsci very closely observed the hegemonic theory based on political journeys with his companions, though they ultimately became Gramsci's main contenders in the party.

two ways, those are by domination or coercion, and by intellectual and moral leadership or hegemony.²³

The hegemony committed by the bourgeoisie agents, they set the society, ideology and power of values by common sense. The ideology instilled by two ways, it's our political community and civil society. Before the researcher explains the hegemonic tool by political society and civil society, the researcher will explain the concept of the relationship of political society or state and civil society in the process towards the hegemonic phase.

According to the naturalists such as Hegel, Marx and Engels, the civil society see themselves as a sample of the sovereignty of the natural order of the state, where they found themselves in pre-state society. Based on Hegel, a pre-political society is the civil society voluntarily gives its collective unity to the state. According to Engels, the civil society is the structure that it had determined the superstructure in the relation production in the Marxist system. The civil society controls the state; civil society as the foundation of a superstructure. Thus, Marx resigned from the state under civil society.²⁴

²³ Nezar Patria and Andi Arief, *Antonio Gramsci Negara dan Hegemoni*, Pustaka Pelajar, Yogyakarta, 2015, p. 119

²⁴ Nezar Patria and Andi Arief, *Antonio Gramsci Negara dan Hegemoni*, Pustaka Pelajar, Yogyakarta, 2015, p. 135

Gramsci in Nezar Patria and Andi Arief (2015) different with the naturalists in interpreting the state and civil society. For Gramsci, civil society is not in a moment of structure, but a superstructure. It means that civil society is a key to understanding capitalist development. It is as a superstructure of historical development actively. The civil society is a complex cultural and ideological relationship in intellectual life, and they become a focus of analysis than just a structure. Gramsci on his notes stated the relational definition of civil society and the state about the formation of intellectuals.²⁵

Gramsci wants to show that there is a difference between civil society and political society. Gramsci called the main superstructure, which civil society and political society exist there. It means that the state consists of civil society structures and political society. In the second definition of society, this is appropriate with the dominant hegemonic function. On the other hand, Gramsci wants to show that political society is appropriate for the direct domination function of people. From Gramsci's perspective, can conclude that the state or power in is a hegemony supported by direct domination.

²⁵ Antonio Gramsci, *Catatan-catatan dari Penjara*, Pustaka Pelajar, Yogyakarta, 2013, p. 17

Hegemony by Domination. As has been explained before, the political society also performs them function, namely the function of direct domination. Based on the Gramscian dual perspectives concept, the dominant function is characterized as a hegemonic effort by using violence, authority, coercion, agitation and tactics. This domination is usually used by the state, political party and religion. In this case, the domination by the state and the legal apparatus is the limited definition of the state. Gramsci in his notes about religion, state and party he explained that the state or political society usually use force and coercion to punish by juridical pretences.²⁶

Hegemony by domination is using tools of violence, its consist of the tools of forced and state repression. This hegemony carried out by coercive state agents such as police, military, courts, religious law, and so on. Not infrequently, this domination had legalized to use violence in practice. In this case, the state or political society is identified with government, the class dictatorship apparatus by coercion and economic functions.²⁷

²⁶Antonio Gramsci, *Catatan-catatan dari Penjara*, Pustaka Pelajar, Yogyakarta, 2013, p. 374

²⁷Nezar Patria and Andi Arief, *Antonio Gramsci Negara dan Hegemoni*, Pustaka Pelajar, Yogyakarta, 2015, p. 145

Hegemony by Leadership. This hegemony called hegemony by consensus or persuasion. Hegemony as part of the superstructure is included in cultural hegemony. For Gramsci, hegemony by consensus indirectly emerges as an active community commitment based on legitimate or common sense.²⁸

This hegemony was born in a historical situation that it developed in the relationship of production. Different with domination that it more emphasizes on coercion and strength, consensus or approval are using leadership tools, such as education, religion, media, publishing, and others. The instruments of hegemony served as an ideology that its hegemonize and influence the mindset of people who they are supported by the existence of common sense. The nature of a mass consensus in the hegemony of capitalist society as conflicting consciousness, it meant that the hegemony committed by the bourgeois class, it had resulted from a false consensus.²⁹

Hegemony by consensus occurred by cultures such as paradigm, reason, ideology, art and science. This hegemony had transformed ideology into the culture by the commonsense in

²⁸ Nezar Patria and Andi Arief, *Antonio Gramsci Negara dan Hegemoni*, Pustaka Pelajar, Yogyakarta, 2015, p. 126

²⁹ Nezar Patria and Andi Arief, *Antonio Gramsci Negara dan Hegemoni*, Pustaka Pelajar, Yogyakarta, 2015, p. 127-128

society. The process of hegemony occurred by leadership way, and usually, it takes in a long time and sustainable, the ideology entered into the means of culture, politics and economy so as to bring common-knowledge in the society. This hegemony will have an impact on society depth and usually done by the state, integral hegemony by the state.³⁰ The state will succeed the hegemony because the state has resources and the state gets agreement and a consent as the organizer of the people.

The state as the subject of hegemony and domination. Gramsci in his notes described the country with a dual perspective, namely political society and civil society. it meant that the state is a hegemony reinforced by domination. The state is present as an institution which there are coercive apparatus (police, bureaucracy, judges, administration), and on the other hand, also it performs its hegemonic functions by culture, politics and economy.

The state of the hegemonic process becomes a powerful state, the state has tools of violence and tools to perpetuate hegemonic. The state has a law and a military to act harshly and violently, the state has a control of ideas within a framework of culture such as education, mass media, religion. This condition consciously supported by the community by a consensus or an

³⁰ Nezar Patria and Andi Arief, *Antonio Gramsci Negara dan Hegemoni*, Pustaka Pelajar, Yogyakarta, 2015, p. 145

agreement. A hegemony was not depended on who it has done. Hegemony is not only a method of control for the capitalist power class, the proletariat can also use it for their interest.

A hegemonic stage cannot be achieved by a small group, they must acquire other social forces to get a consensus, or they use their strength and domination. According to Gramsci, there are three levels of hegemony, namely integral hegemony, degenerate hegemony, and minimum hegemony. Firstly, integral hegemony or total hegemony. This is characterized by mass affiliations, that they are resigned and totally allowance. The society has become an ideological apparatus or apparatus system, by a domination, hegemony or integral.

Secondly is the decadent hegemony. This hegemony is only on the surface, it meant. Although the existing system has been hegemony, mentally the hegemonic society does not agree with the ideology. This hegemony will decline and disappear. Thirdly, it is minimum hegemony. This hegemony is the lowest level. That occurred an ideological unity among the economic, political and intellectual. But the state can not intervene anymore. Minimum hegemony occurs when the hegemonic group does not want to adjust the interests and aspirations in society.

CHAPTER III

THE CRISIS OF ISLAMIC REASON

A. The Meaning of Islamic Reason

The human has the capability to think in their expression and behaviour. Thinking activity is an activity that aims to find the knowledge to get a truth. According to Jujun S. Suriasumantri (2007), the reason is a process of thinking in drawing a conclusion. A reason produced knowledge that is associated with thinking activities using reason than the feeling. So, reason activity is a thinking activity that it has a certain character to find the truth.¹ Before we know what the meaning of Islamic reason, firstly the researcher would be explained the meaning of reason generally.

According to Indonesian dictionary or KBBI, reason defined as a consideration of good and bad, the reach of thought and the power of thought. Herbert A. Simon in Donald B. Calne (2005: 19) explained reason is a medium or an intermediary, a tool that can be used to get any goal, good or bad. So, the reason is a tool or medium for considering all aspects to solve the problem.² A reason becomes more as a facilitator than an

¹Jujun S. Suriasumantri, *Filsafat Ilmu; Sebuah Pengantar Populer*, Pustaka Sinar Harapan, Jakarta, 2007, p. 42

²Donald B. Calne, *Batas Nalar; Rasionalitas dan Perilaku Manusia*, Kepustakaan Populer Gramedia, Jakarta, Edition III, 2005, p. 24

initiator, we use reason to get what we want, not to determine what we want.

Ideally, human-produced a science, they had full control of science and methods. But, the humans are often not a subject, but they became an object of science only. Humans had no ability to control common sense, often the humans influenced by common reason in a society. Thomas Kuhn an American philosopher described reason which it became a paradigm. Firstly, the paradigm was identical to the worldview. Secondly, the paradigm characterized as a shift, thirdly it is the paradigm only answer the problem.

An object changing became a worldview or general perspective, then it has affected a formation of general agreement in society. In the end, the paradigm became an expression of the general agreement and it became a single of truth. Paradigm became a collection of values that it formed a person is mindset as a standard of his view, so it formed a subjective image of a person about reality. This changing would be determined how a person responds a given reality. Reason understood as knowledge, discourses, intellectual treasures that its ability to influence the life and movement of society.³ In philosophy reason or knowledge, of course, includes specific

³Jujun S. Suriasumantri, *Filsafat Ilmu; Sebuah Pengantar Populer*, Pustaka Sinar Harapan, Jakarta, 2007, p. 104

aspects, namely what is (ontology), how (epistemology), and for what (axiology).

Etymologically, reason defined as a mind, the power of ratio, and it associated with the episteme. Episteme is a knowledge, is formed by a particular situation and period and usually gave a truth and knowledge.⁴ More detailly, Michel Foucault defined reason as the set of rules that based and regulate the production of discourses at a time.⁵ The reason is a human adaptive response rationally to its environment in a struggle for life. Muhammad Arkoun defined reason as the way a person or a group of people for thinking, looking, describing and understanding about reality.

Islamic reason in Arkoun's view is the set of knowledge or episteme that is formed in the history of Islam. The Islamic reason formed by the basic cognition of Islam, namely al-Qur'an and As-Sunnah was framed within a historical framework. This historical aspect became a critique of Islamic reason by Arkoun and it developed into an orthodoxy reason and religious logocentrism.

⁴Fahrudin Faiz, *Nalar Pragmatis dalam Keberagaman Masyarakat Pedesaan*, on *Aplikasia. Jurnal Aplikasi Ilmu-ilmu Agama*. Volume V. No. 1 June 2004. Fakultas Ushuluddin IAIN Sunan Kalijaga, p. 36

⁵Michel Foucault, *Seks dan Kekuasaan; Sejarah Seksualitas*, Gramedia, Jakarta, 1997, p. 124

Furthermore, Mohammed Al-Jabiri explained Islamic reason is a reason that developed in Arabic society. This fact based on the Arabian civilization is a place of growth and development of Islamic civilization. In the perspective of Al-Jabiri, Islamic reason is a forming of reflective reason or *al-'Aql al-Mukawwin*, the reason is relative, dynamic, and changing in every period and conditions. This means that the reason can be influenced by external factors, such as social, political, economic, cultural and so on. We will know the system of Islamic epistemology, namely Bayani reason, irfani reason, and burhani reason later.

Nasr Hamid Abu Zayd explained the meaning of Islamic reason is a reason that it was formed from the civilization of the text, it affects the way of the view of Muslims. Islamic reason is formed by the perspective of Muslims on the existing texts and traditions. According to Abu Zayd, the sacred perspective on tradition and the concept of text has shifted the main position of revelation or wahyu. Islamic reason also observed by Hassan Hanafi. The Islamic reason in Hassan Hanafi's perspective is the reason that develop in the romanticism of classical thought and Western colonialism. Islamic reason is patterned for the status quo. This has impacted the Muslims, they trapped on ahistorical awareness, sacralization of texts, and religious pragmatism.

B. The Division of Islamic Reason

The discussion of epistemology occupied a very strategic position in philosophy discussion because it discussed the knowledge and that limits. Kattsoff explained that epistemology is part of philosophy that is discussed about the origin, structure, methods and validity of knowledge.⁶ Epistemology in Islam is related to the basic metaphysical structure of Islam that it has been set by a revelation, hadith, reason, experience and intuition. Thus, Islamic epistemology or science in Islam produced of understanding of the revelation which it has a permanent, dynamic, definite, vague, principal, and secondary concept.

As mentioned before, the project of critics of Islamic reason has emerged as an attempt to dismantle the Islamic tradition which it has resulted in Islam became stagnation of thought. The Islamic thought is not developed and it submitted to the old tradition that there is no progress of change. This was caused by the dualism between Islamic tradition and modernity. The demands of modernity are not able to respond well, and it will cause a crisis in society. The crisis of society will bring to criticism of thought and culture that it resulted from a criticism of reason.

⁶Loius O. Kattsoff, *Pengantar Filsafat*, Tiara Wacana, Yogyakarta, 2004, p. 74

The researcher, in this case, will present critics of Islamic reason by some contemporary Islamic thinkers who they are believed to be able to solve the crisis of Islamic reason and progress it. They are Muhammad Arkoun, Muhammad ‘Abid al-Jabiri, Nasr Hamid Abu Zayd and Hassan Hanafi. Although they cannot be representatives of Islamic thinkers as a whole, at least they can answer the development of Islamic reason to be able to give a different religious style. They are only a small group of the Islamic thinkers who contribute to be solving, as Islam and the challenges of the times.

1. Muhammad Arkoun

Muhammad Arkoun is one of the Islamic thinkers who he concent in thought and tradition in the Arab world. He was born on 2 January 1928 in Kabila, east of Algiers, Algeria.⁷ Arkoun is a Muslim intellectual who criticized the traditions, establishment, objectivism, positivism that it does not only occur in the Western world, but it affects the intellectual tradition in Islam. According to Arkoun in his work entitled *Criticism of Islamic Reason*, Islamic reason is a reason of epistemological, scholastic, and classical Islamic orthodoxy. This situation trapped the Muslims in logocentrism endlessly.

⁷Suadi Putro, *Mohammed Arkoun; Tentang Islam dan Modernitas*, Paramadina, Jakarta, Edition I, 1998, p. 14-16

According to Arkoun, Islamic reason is caught in the orthodoxy of reason and logocentrism as a result of the codification process of the Qur'an. Asy-Syafi'i made success the systematics of a concept of Sunnah and the standardization of the Ushuluddin concept, as well as the standardization of mushaf Utsmani as the official corpus of the mushaf of Qur'an, became the Muslims trapped in the domination of logocentrism. Logocentrism has blocked the alternative understanding of revelation, and the understanding of revelation is only the authority of ulama and fuqaha who they have grammatical and lexical abilities. Arkoun continued, in Islamic reason built by the authority of this ulama is a doctrinal interpretation and a political interesting to control the interpretation of revelation and its meaning.⁸

Based on fact above, Arkoun considered that reason characterized as an inclusively and not singular, that is reflective reason formed by teachers and doctrines. This reason was framed in the historical framework, it will be directed by its taken, so that it becomes an entity. Islamic reason is an instrument that it produced Islamic knowledge products in a set

⁸Leonard Binder, *Islam Liberal; Kritik terhadap Ideologi-ideologi Pembangunan*, translated by. Imam Muttaqin, Pustaka Pelajar, Yogyakarta, 2001, p. 239

of history. Its interpreted as a discourse or Islamic discourse that produces various disciplines of knowledge.⁹

As we know, such as Sufism reason, Sunni reason, Syiah reason, Asy'ariyyah reason, Ibn Khaldun's reason and so on. That kind of reason refers to the same subject as the Qur'an and Hadith. As a stressing point according to Arkoun, reason has a basic cognition that accorded by the interests that shape it. And influenced by the hostile historical aspect that leads to destruction or death.

By deconstruction theory of Jacques Derrida, Arkoun tried to deconstruct it and make it a single reason, namely Islamic reason with contemporary perspectives. Arkoun's historical analysis of the development of Islamic reason, he divided it into four periods, those are Islamic fundamentalism era, classical Islam era, scholastic era, and modern era. The era of Islamic fundamentalism, the period of prophethood is characterized by openness of religious discourses as a seeking of social and political identity.

The era of classical Islamic reason, this era happened a dialogue between the reason of Islamic ethics and philosophy. In this era was born the philosophy of ethics Ibn Miskawayh and philosophy of humanism. Although in this era there is

⁹Mukhtar al-Fajjari, *Naqd al-'Aql al-Islami 'inda Muhammad Arkoun*, Dar al-Thali'ah, Beirut, ny, p.70

standardization and standardization of syari'ah and theological discourses, it does not lead to the tendency of orthodoxy. Next is the scholastic era. In this era, religious orthodoxy and the pragmatic reason is more mighty. The decline of Islamic reason occurred because of the lack of Islamic reason and the domination by the rulers on reason and developed knowledge. The modern era influenced by orthodoxy effect strongly, and there are still stagnation and hegemony of orthodoxy.

According to Arkoun, a historical experience is not to show admiration of romanticism, but it has a goal to re-analyze the past discourse and it creates a problem solving in the contemporary era. Arkoun's critics is not historical, but epistemological. He tried to demolish the logic of Islam which is identical with the interpretation, political power, and social imagination. Which in Islamic reason also there are the spirits of freedom, modernity and a change.

2. Muhammad 'Abid al-Jabiri

He is Muhammad 'Abid al-Jabiri or we called him al-Jabiri, he is a contemporary Arabic philosopher. He was born in Fejj, Morocco in 1936. Al-Jabiri in his intellectual project conducted an epistemological critique of the construction of Arab-Islamic logic and traditions of thought. In his study, he reviewed the history of Arab-Islamic culture and the development of Arabic reason. Al-Jabiri realized that Arab

civilization is a place of growth and development of Islam so that the sociological background is very closest in his thought. The idea of Islam and the modernity of al-Jabiri is a great ambition as an attempt to build a new epistemology of Islamic reason that appropriate with the development of society today.

Al-Jabiri began his analysis of Arabic reason, he used the theory of intellectual differentiation by Lalande a French thinker, the basic intellectual or *al-'Aql al-Mukawwin* and the intellectual reflection or *al-'Aql al-Mukawwin*. The basic intellectual is basic talent which possessed by every human being to create universal theories and principles, while reflective intellectual is the formation of intellectual talent that serves as a search for a conclusion.¹⁰ The reflective reason is relative, dynamic, and changing every time and each thinker. This reflective reason is a collection of principles and rules created by Arab intellectuals based on Arab-Islamic culture, this reason is known as Arab-Islamic reason. A reflective reason or *al-'Aql al-Mukawwan* is the cognitive system that stands behind knowledge, or according to Michel Foucault is episteme.¹¹

The al-Jabiri project about criticism of Arab-Islamic reason includes epistemological reason, political reason and

¹⁰Abd al-Jabiri, *Takwin al-Aql al-Arabi*, Markaz Dirasat al-Wihdah al-Arabiah, Beirut, ny, p. 15-16

¹¹Episteme is made up of a network of sets of concepts that are the pre-requisites for the birth of science in a single phase of time.

ethical reason. Epistemological reason discussed how to know or how to produce knowledge, political reason related to the way of power and control in politics, and ethical reason deals with a good and a bad or a value system. Those discussions are included in his trilogy, namely *takwin al-'aql al-'arabi*, *bunyah al-'aql al-'arabi* and *al-'aql al-siyasi al-'arabi*. The researcher is focused on presenting al-Jabiri's thought in this research is the reason for epistemology. The thinker assumes that the reason of epistemology is the basic foundation of Arab-Islamic reason criticism al-Jabiri, as well as in developing his thoughts, including political reason and ethical reason.

Al-Jabiri in his critique of Arab-Islamic reason, he classified Arabic reason into three groups, namely the burhani reason (rational knowledge or Greek philosophy), the irfani reason (gnostic Persian knowledge), and Bayani reason (knowledge of Arabic culture).¹² According to al-Jabiri, those are has a difference both from the place of development, or the style of thought. Burhani reason developed in the western world of Islam (Andalusia and Maghribi), it tends to use ratio, it caused by the philosophy of western, namely Greek and philosophy of Aristotle. And the reason developed in the east, al-Jabiri divide it into two kinds, namely irfani reason with its esoteric characteristics (trying to uncover the essence), and the

¹²Muhammad Abed Al-Jabiri, *Post Tradisionalisme Islam*, collected and translated by Ahmad Baso, LkiS, Yogyakarta, Edition I, 2000, p. 59-60

Bayani reason directed to the literature and exoteric toward religious revelation (textualist-traditionalist). At this level, it raises the concept of Eastern thought that its developed in Iraq is Sunni-Abbasiyyah, and the tradition of Syiah-Fatimiyyah's thought in Egypt, west of Islam. Here will be the authors explain the three kinds of reason.

Burhani reason. Al-Jabiri summarized burhani's thought in his study of intellectual development in Andalusia and Maghribi into two periods, those are Ibn Hazm's period and Ibn Rusyd's period. In the first period, the thought built the foundation of epistemology. The development of thought using Aristotle's reason methods and philosophical views, including syllogism and induction methods. He uses the epistemological concept by the potential of reason and empiric perception.¹³ While based on Islamic rule, according to it, there needed a distinction between what can be reached by the intellect and which can be not. If there is no argument that is able to explain the Islamic rule, then it is necessary to use rational explanation use a reason.

The second period was the rationalism of Ibn Rusyd. In this periods characterized by a macro and totalistic thought to look at the problem, and the methodology is axiomatic. This

¹³Muhammad Abed Al-Jabiri, *Post Tradisionalisme Islam*, collected and translated by Ahmad Baso, LkiS, Yogyakarta, Edition I, 2000, p. 126-127

period tried to criticize Ibn Sina for not using the burhani method comprehensively but mixing it with the kalam method. An approaching has the aim to unite the transcendent and material human life aspect. Ibn Rusyd also uses methods that refer only to texts alone, but to the exoteric meaning that goes far to the goal of Islamic rule or *maqashid al-Syari'at*. So, the style of Ibnu Rusyd's burhani reason is an attempt to harmonize the relationship of religious approach with a philosophical approach.

Irfani Reason. According to al-Jabiri, this reason is sourced and developed in the tradition of Syiah thought. It is a knowledge system based on Irfan or mystical gnosis, and many use pre-Islamic thought traditions such as Persian and Hermetic philosophy of Religion.¹⁴ One of the figures which are a representation of this style is al-Ghazali, he combined the teachings of Islam and the mysticism of Ibn Sina. Al-Ghazali successfully combined its, so that his teachings are accepted when previously it rejected by the scholars and fuqaha are those who hold fast to the true nature of Islam. Al-Ghazali

¹⁴Muhammad Abed Al-Jabiri, *Post Tradisionalisme Islam*, collected and translated by Ahmad Baso, LkiS, Yogyakarta, Edition I, 2000, p. 106-107

incorporated his Tasawuf teaching into the science of fiqh. An orthodox teaching that anyone cannot deny it.¹⁵

The teachings of tasawwuf al-Ghazali rejected by the scholars and fuqaha at the time, it caused by al-Ghazali was considered to include something, not of Islamic teachings. However, al-Ghazali tried to incorporate the teachings of Ibn Sina to replace Aristotle's philosophy of metaphysical illumination. The Sufism as orthodoxy practised today because al-Ghazali successfully used his Sunni to bring up the concept of Sunni-Sufism into his teachings so that it can be accepted by the wide community.

Bayani Reason. It is the reason associated with the rules and principles of language, such as science nahwu, sharf, balaghah, mantiq and so on. This reason originated from the process of formulating language or Arabic kalam aimed at establishing a system of relationships among the sciences into a systematic one. Al-Jabiri said that this project is the first project done by Arabs in a systematic way, so the development of post-science is very close with this linguistic style.¹⁶ According to al-Jabiri, the science of fiqh and kalam as an example of Islamic scholarship influenced by Bayani reason.

¹⁵Mujiburrahman, *Agama, Negara dan Penerapan Syari'ah*, Fajar Pustaka Baru, Yogyakarta, Edition I, 2001, p. 16

¹⁶Muhammad Abed Al-Jabiri, *Post Tradisionalisme Islam*, collected and translated by Ahmad Baso, LkiS, Yogyakarta, Edition I, 2000, p. 87

The dominant elements in this reason according to al-Jabiri is to limit its selves to the language understanding and avoid ta'wil. The followers of Bayani reason do not ask much questions about why it occurred, they believed to language formats and forms of service. They limited themselves to a definition of nature, substance and essence. They reject causality, and they replace it with muhasabah or equivalence and customs law or *Adah*. They rejected the notion of infinity, support the qiyas method in reason, and stay on the standard pattern in language and thought, and link all forms of thought into this standard rule.¹⁷ In the context of modern-contemporary Arab thought, the tendency of textual-literal thought can be referred to the framework of the system of Bayani reason.

3. Nasr Hamid Abu Zayd

Nasr Hamid Abu Zayd was born in province of Tanta, Egypt on July 10, 1943. Abu Zayd is an Egyptian scientist concentrated in Arabic studies, he completed his doctorate at Cairo University in 1981.¹⁸ Then Abu Zayd continued his doctoral research at the University of Pennsylvania, Philadelphia USA for Middle Eastern studies. Abu Zayd has been criticized heavily by Egyptians who his work has insulted

¹⁷Muhammad Abed Al-Jabiri, *Post Tradisionalisme Islam*, collected and translated by Ahmad Baso, LkiS, Yogyakarta, Edition I, 2000, p. 93

¹⁸Sahiron Syamsuddin, *Hermeneutika Al-Qur'an & Hadits*, Elsaq Press, Yogyakarta, 2010, p.116

Salafist scholars, so he was expelled and his work burned, then he migrated to the Netherlands until now. Abu Zayd's works were much concerned with the study of the text of religion (an-Nash), namely the Qur'an and the Sunnah. Therefore, Abu Zayd by his work said that Islamic Arabic civilization is the civilization of texts or hadlarah an-Nash, some of Zayd's masterpieces include *Ma'fhum al-Nas*, *Dirasah fi Ulum al-Qur'an Naqd al-Khitab al-Din*.

Nasr Hamid Abu Zayd explained that the Qur'an as a religious text has a problem, and it became the focus of his criticism, namely the concept of the Qur'an as a revelation, the mechanism of discussion, and the types of text of the Qur'an.¹⁹ Abu Zayd was dismantling the concept of revelation from being kept away from myths and irrational events. Abu Zayd analyzed the type and level of the text from the way it produces meaning, so that the text of the Qur'an is able to surpass other discourses.

Abu Zayd had re-looking at the types of use for Qur'an as a tool for a culture so that the Qur'an which originally was a mushaf became a sacred something. According to Abu Zayd, this analysis had made the text of the Qur'an in its meaning apart from the reality has produced it. From that is fact, the Qur'an is a text that is worked by the God, it is qadim and

¹⁹Ali Harb, *Kritik Nalar Al-Qur'an*, translated by M. Faisol Fatawi, LKiS, Bantul, Edition II, 2003, p. 315

existed since azali time, although this is rejected by the Mutazilah as a rationalists group.²⁰

Abu Zayd explained that in the dynamics of the reading-text attitudes, there are two ways: firstly a reading use the mechanism of reason and myths, the text is *qadim* and *azali*, this reading is usually done by scholars *kalam qudama*. Secondly, the reading by contemporary Islamists, the reading of religious texts applied the mechanism of historical-humanist reason, this reading is done by secularists and enlighteners. The first mentioned had caused the Muslims to be caught in the orthodoxy of religious texts. Islamic thought is enveloped in myths and irrational fantasies, convinced of the sacred texts of God, separating the text from the real culture of its forming.

In the perspective of Nasr Hamid Abu Zayd, there are three groups of Muslims associated with religious discourses.²¹ Firstly, the Right of Islam, the group associated with formal religious institutions, they shown tradition or turast as it is. Secondly, the leftists of Islam, the group that seeks to view tradition by using the discourse of liberation, means to interpret tradition based on present reality and make Islam a solution to

²⁰Nasr Hamid Abu Zayd, *Teks Otoritas Kebenaran*, translated by Sunarwoto Dema, Bantul: LKiS, edition II, 2012, p. 87

²¹Nunung Susfita, *Kritik Wacana Agama; Telaah Pemikiran Nasr Hamid Abu Zayd*, on Journal Komunitas. Faculty of Dakwah and Communication. IAIN Mataram. Volume 7. Nomor 1. June 2005, p. 50

oppression. Thirdly is enlightenment, a group often labelled as secular and liberal. They see turast as being viewed from the perspective of intellectual discourse, judging something worthy of rationality and scientific rationality.

Abu Zayd in his work entitled *Naqd al-Khitab al-Diniy* (1994) which is translated into *the Criticism of Religious Discourses*, it explained the role and position of turast in the development of Islamic reason.²² The first, the tradition is inherited by the ancestors in thought and culture that are passed by generations to the next generation. The next generation only needs to preserve and develop it, choose what is appropriate and develop it, and also perfect the tradition. The second, the tradition preserved as a cultural responsibility. Tradition is a means, and renewal is a goal to re-adjust to the times. The third, the tradition or turast should be a challenge to build scientific awareness. This awareness was defined as the ability to identify the factors that have formed the tradition into a knowledge in society.

4. Hassan Hanafi

Hassan Hanafi is one of the contemporary Islamic intellectuals who have great influence on the discourses of criticism of Islamic reason. Hassan Hanafi was born on

²²Nasr Hamid Abu Zayd, *Kritik Wacana Agama*, translated by Khairon Nahdyin LkiS, Yogyakarta, 2003, p. xi-xii

February 13 1935, in Cairo Egypt, a person born of Berber and Bedouin ethnicity in Egypt.²³ Hassan Hanafi completed his philosophy studies at Cairo University of Egypt, then he completed his master's and doctoral degrees at the Sorbonne University, France. Hassan Hanafi lives under the conditions of the war-torn Egyptian state between Germany and Britain, he is amazed by the courage of the Germany army that they are fighting for their country. Then this situation aroused Hassan Hanafi's for love his homeland merely, he ever is the volunteer the war army during the war in the Suez Canal.

Hassan Hanafi's thought was deeply affected by the situation in Egypt at the time, where warfare was taking place and so on. Hassan Hanafi's thought had a leftist appeal, in an attempt to liberate the oppressed. Hassan Hanafi's thought about the Islamic thought is explained in the theological reconstruction discourses. Generally, Muslims and the people of Egypt shackled and dominated by Western colonialism. According to Hassan Hanafi, Muslims trapped in the domination of classical tradition thought that is not suitable for the progress of the times. This is also exacerbated by the inability of classical Islamic thinkers to make thought reconstruction. They are afraid to reconstruct the classical tradition as deviant from Islam.

²³Wasid, (ed), *Menafsirkan Tradisi dan Modernitas: Ide-Ide Pembaharuan dalam Islam*, Pustaka Idea, Surabaya, 2011, p. 23

The majority of Islamic reason is the romanticism of classical thought, so Muslims are difficult to develop poverty, and colonization by the West. According to Kazuo Shimogaki, Classical Islam's reason made Islam backwards, Hassan Hanafi sparked the thought of left Islam as an effort to liberate the oppression of Muslims.²⁴ The Islamic reason maintaining the status quo and the classical tradition is no longer relevant. Hassan Hanafi explained that the classical Islamic reason had trapped in three things: the absence of historical consciousness, the understanding of the text as sacred, and the absence of practical consciousness in religion in human development.

Classical Islamic reason developed as an unhistorical reason. Classical thought views the history and concept of revelation as a sacred myth and is not allowed to be touched by any human being. In his book *at-Turats wa at-Tajdid*, this is a failure to understand the traditions of the past.²⁵ The understanding of past traditions dominated by an institution, religious leader and the ruler only. The understanding of the classical tradition is very subjectively, theologically, mystically, and political interventions.

²⁴Kazuo Shimogaki, *Kiri Islam: antara Modernitas dan Posmodernisme; Telaah Kritis Pemikiran Hassan Hanafi*, translated by M. Imam Aziz and M. Jadul Maula, edition VII, , LkiS, Yogyakarta, 2004

²⁵Ali Harb, *Kritik Nalar Al-Qur'an*, translated by M. Faisol Fatawi, LkiS, Bantul , Edition II, 2003, p. 39

According to Hassan Hanafi, the characteristic of Islamic reason is an understanding of the text as sacred. The 'ulama designed the understanding of society that the text of the Qur'an is the word of Allah SWT submitted to Muhammad through his angels has reformed the reasoning of the text into something of an irrational myth and far from reality. On the process of revelation, there is a transmission from the ilahiyah side to aspects of human culture, namely text and language. So understanding the text of the Qur'an as something neutral is a mistake. The development of classical Islamic discourse is not able to encourage the Muslims to be more constructive, it means that religious discourse only leads to religious stagnation, unable to free humanity. In fact, people with text instead leads to digression and sacralization of religion.

C. The Crisis of Islamic Reason

The braveness of contemporary Muslim philosophers to dismantle the sacralization of Islamic discourses is a great achievement. This is caused by the classical Islamic epistemological building filled with dogmatism and theological orthodoxy has resulted from a crisis of Islamic epistemology. The discussion of Islamic epistemology is a very important issue, and become a relevant study of each era. Because, an epistemology discussed the limits, structures and sources of knowledge on which the ideology and madzhab have existed on

human life. Essentially, the crisis of civilization caused by the crisis of Islamic reasoning, the epistemological crisis caused by orthodoxy and the sacralization of religious discourses.

The criticism of Islamic reasoning fought by the Islamic thinkers is an attempt to solve problems and give solutions for Muslims to get out from the crisis of Islamic civilization. The crisis is a weakness, division, backwardness, and emptiness of civilization. In the history of Islam, the crisis of Islamic civilization emerged after the *Khalifah Rasyidah* died and when there is a great slander. The Muslims are divided, they are no longer solid, and the influence of foreign influences, including the influence of the tribal spirit brought by the Bedouins or *al-Arab*.²⁶

Abdul Hamid Abu Sulayman, in his book entitled *Krisis Peradaban Islam* explained that the historical causes of the crisis are two things, namely the change of political foundation and the separation of the leadership of thought and political leadership. The political basic of Muslims has changed since the era of *Khalifah Rasyidah* has been finished. The Muslims got divisions and internal conflicts, the political basic have developed before, it has returned to the old style of the harsh and primitive people. The transition of the political basis to the

²⁶Abdul Hamid Abu Sulayman, *Krisis Pemikiran Islam*, translated by Rifyal Ka'bah, Media Dakwah, Jakarta, p. 45-46

theological is marked by *Umayyah* dynasty which it exists on the internal conflicts of Muslims and the factional sect of *kalam* in Muslims.

The crisis is characterized by the separation of the leadership of thought and political leadership. Its characterized by a tribal political power, intimidation and coercive power politics has caused a closed system of Islamic society for all changes. A tribal political power has managed to control the development of thought, also sometimes its has given to Islamic scholars. We know that Imam Abu Hanifah (d.150H / 767 AD) died in prison because, by political intimidation, Imam Ahmad opposed political power so that he received a torturing and Imam Syafii who he was forced to flee to Egypt caused by a intimidation by the Baghdad government.²⁷

This separation has resulted from a decline in strength, thought-decreasing, and institutional regression in Islam. This separation has resulted from an inability for the Muslims to face the contemporary Western civilization. The nervousness caused by a mistake of interpreting religious traditions, and the product of thought only is explaining the descriptive style of the Quranic text, it is not progress, and only to protect political power for rationalization of the deviation. This separation has

²⁷Abdul Hamid Abu Sulayman, *Krisis Pemikiran Islam*, translated by Rifyal Ka'bah, Media Dakwah, Jakarta, p. 48

resulted from a ignorance of political leadership that affects the stagnation of thought.

The contemporary Islamic thinkers such as Arkoun, Al-Jabiri, Abu Zayd, and Hassan Hanafi in the critics of Islamic reason tried to reveal the crisis of Islamic reason and its factors caused it. The tradition of criticism in Islam is not a new thing, because the beginning of Islam is a criticism of a bad tradition of the people of Jahiliyah. But as a result, the tradition of criticism disappears from the discourse of Islamic thought. The new discourse appears only as a legitimation of orthodoxy of the Qur'an and Hadith. This process has occurred for a long time, which it resulted in the reversal of religious functions, the Islamic reason is far from the criticism, Islamic reason then turns to rigid and raw as well as anti-criticism.

Arkoun explained the crisis of Islamic reasoning occurs caused the sacralization of religious thought or taqdis al-Afkar al-Diniy. The interpretation of the scripts is a something that comes as a thinking later, then it turns into an unthinking discourse. In Charles Kurzman (Ed), a system of unthinking thought is closely related to pagan society, polytheists, jahili or pre-Islamic, or secular modern.²⁸ Consequently, the unthinkable thought is part of orthodox or thinkable Islamic

²⁸Charles Kurzman (Ed), *Wacana Islam Liberal; Pemikiran Islam Kontemporer tentang Isu-isu Global*, Paramadina, Jakarta, Edition II, 2003, p. 340

thought. The crisis is an orthodoxy of religious discourse caused by religious hierarchies and mythological representations, and with that myth makes society accept and produce its own history.

Based on the facts of Islamic society, Arkoun characterized the crisis of Islamic reasoning as follows,²⁹ firstly is all being subject to revelation and all orthodoxy. This makes the ratio must be submitted to the knowledge of the Qur'an, and is not allowed out of it. Secondly, Islamic reason is submitting to the authority and greatness of religious and political leaders. The Islamic reason must be subject to the Imam or the ruler to the concept of akidah, fiqh, tasawwuf as a true concept. Thirdly, that is to make medieval epistemology as a worldview of religion. Whereas the medieval pattern is dominated by religious doctrine and orthodoxy of the power of knowledge.

The crisis of Islamic reason caused by the sacralization and the recognition of the Qur'an Uthmanic manuscripts imaged as a whole, complete, and transcendent. This concept has made the way of thinking of Muslims dominated by the graphical reasoning of the text, and the text turns the function into merely repeated pretexts and often used for a legitimacy of the interests of a group. Orthodoxy in Islamic reason is a

²⁹Ahmad Syafi'i, *Arkoun dan Kritik Nalar Islam*, on *Journal Al-Adabiya* Volume 10 Nomor 2. July 2015, Syariah Faculty of Institut Agama Islam Sunan Giri (INSURI) Ponorogo, p. 110

fragmentary form of unfinished Islamic episteme, this orthodoxy can be found in Islamic epistemology such as kalam, hadith, fiqh, tafsir, and others which can at times be manipulated according to the needs and interests.

The logocentrism of understanding about Islam is a form of crisis in Islamic reason, which it blocks an alternative understanding of revelatory criticism. Arkoun in Sholihan's book explained some of the characteristics of logocentrism,³⁰ firstly, the activity of thinking is dominated by a dogmatic image of its ability to get theological level. A thought has no longer driven by scientific desire, but an aesthetic-ethical spirit. Secondly, human reason is positioned to understand the metaphysics, theology, morals and law in causal perspective in the existence of God. Thirdly, the activities of reason closely characterized by Plotinus/ Neoplatonic. The reasoning effort is to assure the identical, analogical, implicative relation that it has derived from the first substance (The One). Fourthly, the stagnation of Islamic thought into logocentrism is influenced by religious, cultural, and state factors, which its continuously to maintain the status quo over existing circumstances. In the end, logocentrism would be made a taqlid or imitation and repetition of a thought without critical behaviour before.

³⁰Sholihan, *Mohammad Arkoun dan Kritik Nalar Islam; Mengkritik Ortodoksi Membangun Islam Masa Depan*, Walisongo Press, Semarang, Edition I, 2009, p. 85-86

Mohammed 'Abed Al-Jabiri has been trying to uncover the crisis of Islamic reason in his explanation of the epistemological structure of Arab-Islamic society or Arab-Islamic reason. According to Al-Jabiri, the episteme of Arab society is a reflective reason which its composed by a collection of principles and rules created by Arab intellectuals in the framework of Arab-Islamic culture. It is in this episteme that the crisis, how Arab intellectual contributions and the historical facts of Arab society has formed the Arab-Islamic logic structure (Bayani reason, irfani reason, and burhani reason).

According to Aljabiri in his book entitled *kritik kontemporer atas filsafat Arab-Islam* that the psychological tool of Arabic reason has made the practice of “analogies from the known to the unknown” as the basis of scientific methodology for Islamic Arabic sciences.³¹ Thus, knowing the new it means revealing the old, and the pattern of Arab-Islamic reasoning is a form of romanticism of the past traditions. Consequently, it had made Arab-Islamic reason is ahistorical and there is no distinction between subject and object.

Al-Jabiri explained that the stagnation of thought experienced by Muslims is caused by their inability to

³¹Mohammed 'Abed Al-jabiri, *Kritik Kontemporer atas Filsafat Arab-Islam*, translated by Moch Nur Ichwan, Islamika, Sleman, Edition I, 2003, p. 29

understand tradition or *turast*. The tradition or *turast* is not understood only as a cultural heritage and thought, but a culture of religious and *Syariah* doctrine, language and literature, reason and mentality, longing and hope.³² In the end, *turast* found an epistemological framework and historical references in tadwin period, the codification period of Al-Qur'an *mushaf* Utsmani and compilations of religious sciences in the second and third centuries of hijriyah.

Al-Jabiri as one of the philosophers who use the post-structuralist theory, he explained that tradition or *turast* have weaknesses and lackings. The Structuralist theories in *turast* have weaknesses in the analysis model, especially its rigid and only that based on specific structure and system.³³ Al-Jabiri's view of tradition is a legacy of thought to a discourse. The Arab-Islamic community positioned the glorious past civilization, thus made an idealism-romantics without resorting to objectivity.

The crisis of Arab-Islamic reason is caused by the epistemic structure of Arab society that refers to the tadwin

³²Izzudin Washil, *Dilema Tradisi dan Modernitas, Telaah atas Kritik Nalar Arab Muhammad Abid Al-Jabiri*, on Journal Khatulistiwa. Volume 3 Nomor 2 2013. IAIN Syekh Nurjati Cirebon, p. 104

³³Nurfitriyani Hayati, *Epistemologi Pemikiran Islam 'Abd Al-Jabiri dan Implikasinya bagi Pemikiran Islam*, on Journal Islam Realitas. Volume 3 Nomor 1 2017. UIN Sunan Kalijaga Yogyakarta, p. 68

period or the codifying period of religious texts. These references had been used for a long time, and it made a stagnation of thought, and at the same time the rise of the Ottoman Empire in the tenth of century H/ 16 CE and the beginning of the Renaissance in Europe. According to Al-Jabiri, the *tadwin* period is a historical reference frame of *turats* or tradition, is not only the process of bookkeeping and standardization of scientific disciplines. At this time, the Arabic language is standardized, some disciplines of Islamic knowledge such as *hadith*, *fiqh* and *tafsir* are formed and formulated, included the tradition of Greek philosophy's thought into Arabic. More than that, it is a comprehensive cultural reconstruction, with all the processes it contains, in terms of elimination, supplementation, domination, silencing, manipulation and interpretation, all of which are influenced by many ideological factors and socio-factors. This process of cultural reconstruction undirectly influences and form thought patterns and ways of thinking.

Basically, the criticism of Islamic reason is an attitude of reading on tradition or *turast* and the discourses of religious texts, the Qur'an and Hadith. Its caused by religious text is not something that is rigid and meaningless, but it became something that is needed by the dynamics of humans at the times. Nasr Hamid Abu Zayd considered that the crisis of

Islamic reasoning is a perspective of Islamic thinkers who are inconsistent with the context of the times, its meant they viewed the tradition by a perspective of the past. As explained before, Abu Zayd considers that the crisis resulted by from the mechanism of mythical myths as the way to view the religious text, and positions the text as the qodim's word of God. They are groups that make religion a formal institution and positioned tradition or *turast* as it is. The tradition or *turast* is only a hereditary tradition passed down by the previous generation as something taken for granted for the next generation.

The worldview is called it as a crisis, which on the other hand the Muslim intellectuals are also shackled in some ways. The Muslim intellectuals understood Islam as idealized as a romantic past, as well as Muslim intellectual fears of accusations as secularists.³⁴ The Muslim intellectuals are trapped in hegemonic conditions as accusations of secularism, whereas that fear is designed for authoritative purposes by the ruler to dominate the production of discourses, political power, religion and so on.

³⁴Nunung Susfita, *Kritik Wacana Agama; Telaah Pemikiran Nasr Hamid Abu Zayd*, on Journal Komunitas, Dakwah and Communication Faculty, IAIN Mataram. Volume 7. Nomor 1. Juni 2005, p. 51

Abu Zayd in his study of the crisis has included the concept of *hakimiyyah* and civilization Text.³⁵ The concept of *hakimiyyah* or judiciary rejected intellectual and political plurality, and it is the hostile democracy. Attempts to limit intellectual freedom began when the events of the Quranic manuscripts or *mushaf* al-Qur'an as a single judge among the existing religious texts. In the end, this discourse will reject the reason when it is contra the *naql*.

The concept of the judiciary has destroyed human control to have the intellectual ability to interpret the religious texts. A monopoly of the right of understanding, explain, and interpretation of their understanding of religious texts. These abilities dominated by ulama authorities. If there is an attempt to fight, they include into disbelievers and dissidents group. Thus, according to Abu Zayd, the concept of the judge only serve as the ideological mask, because this concept is based on human authority. That happens is enslavement between human beings, full-obedience to God's *taqdir*, so that human beings lose the power to change the reality of their lives. Then human debates and discourses have shifted to the contradiction between man and God.

³⁵Nunung Susfita, *Kritik Wacana Agama; Telaah Pemikiran Nasr Hamid Abu Zayd*, on Journal Komunitas, Dakwah and Communication Faculty, IAIN Mataram. Volume 7. Nomor 1. Juni 2005, p. 53

The next is the crisis as a result of the wrong view of the civilization of text. The religious texts are viewed as irrational, qadim, and far from the reality of society. Yet in essence, the text of revelation was built on human dialectics with reality and dialectics with texts. The civilization of texts as a cultural construct was built on all the realities that make up it, there are included economic, social, political and cultural aspects. It is this view which then leads orthodox dogmatism as a form of absolute obedience toward the dominant power.

In the end, Nasr Hamid on his criticism of religious discourse, there are having three aspects of the crisis,³⁶ namely first the political aspect. The political aspect is the existence of ideological interest to defend the status quo. The secondly, it is the dictatorial power of military force, which leads to the practice of violence. Thirdly, it is the effort to maintain the nation's cultural memory, civilization and classical thinking. It aims to protect and defend the culture from the destruction caused by change.

The crisis in Islamic reason is a separation between Islam as idealism and Islam in reality. The decline of Islamic reason caused by the Muslims is very focused to build a

³⁶Nunung Susfita, *Kritik Wacana Agama; Telaah Pemikiran Nasr Hamid Abu Zayd*, on Journal Komunitas, Dakwah and Communication Faculty, IAIN Mataram. Volume 7. Nomor 1. Juni 2005, p. 59

political civilization up, but leaving the civilization of science. As a result, they are alienated from social movements, intellectual leadership, and they are living under the collapse of the framework of past romantic dominance.³⁷

Furthermore, Hassan Hanafi, a contemporary Egyptian Muslim philosopher contributed by his thought, the concept of the crisis of Islamic reason. In Hassan Hanafi's view, Islam is a moving religion. It means that Islam is capable of giving rise to social transformation towards a better life. So, the crisis in Islam meant an incapable to create a social transformation and the Muslims trapped in the stagnation of thought and movement. This kind of situation has happened in the 1950s in Egypt and the Islamic world in general.

Hassan Hanafi reflects on the history of Islamic civilization, the crisis is a human inability to escape from oppression, the status quo and domination. The crisis in Islam occurred by the colonialization by the West, the stagnation of political movements and thinking, and the domination of the past traditions within the framework of romanticism. This crisis made Islam decline and backward.

³⁷Abdul Hamid Abu Sulayman, *Krisis Pemikiran Islam*, translated by Rifyal Ka'bah, Media Dakwah, Jakarta, p. 99

The crisis of Islamic reasoning is caused by the colonialization process that it caused the society to be poor condition and limited access to education. The crisis also occurred with the inability of Muslim thinkers to reconstruct an Islamic thought. Islamic reason is dominated by classical reasoning and past traditions that are filled by exclusivism perspective. The understanding of the past is only monopolized by rulers and religious leaders. The religious doctrine is filled with logical subjectivism, mysticism and political interests.

The crisis of Islamic reasoning was nothing of historical consciousness. The Muslims are caught up in ideas that the holiness of the text is determined by religious figures, historical institutions, even the fate of God in His holy verses. They forgot that the historical criticism to explain the authenticity of the text, which then leads Muslims to be caught up in the interdependent understanding of theological factors.

The reason of texts is far from the objective and reality of the society. As a result, they are caught up in the sacralization of religious texts. Religious texts are positioned as sacred, the word of God and far from reality. This orthodox thought had concluded the Muslim on the stagnation of thought. On the other hand, the Muslims do not have a pragmatic awareness to build people. Their understanding of religion is

limited by hopes and ideals of eschatological things and denying their lives in the world.

CHAPTER IV

ANALYSIS

A. The Contribution of Hegemony Theory of Gramsci in The Crisis of Islamic Reason

Gramsci explained that in the era of capitalist society, the existence of ideology, culture, and the progress of science and technology is not something that is neutral. The dominant group such as the ruler, capital owners, and the scientists have an interest in the control of society. The dominant group will try to control society and then they manipulate social consciousness, in order to protect and promote their interests. The domination of the class toward the other makes the society into hegemonic condition, so the ideology becomes a culture or way, point of view and seen as something is normal and neutral.

According to Gramsci, hegemony is not a relationship of domination of power relations by using violence, but moral, ideological and psychological leadership in society. Hegemony committed by the dominant class through its agents (educational institutions, mass media, religion, etc.) sets the society, ideology, value systems by common sense. Hegemony committed by the ideological apparatus in civil society, that is a cultural hegemony. A cultural hegemony takes place through consent or consensus for example paradigm, reason, ideology,

art and science. The dominant class control of society was presented by an ideology which it can direct and manipulate social consciousness. This manipulation is characterized by an ideal life of the majority, power of values system, the power of common sense, and domination by force.

Gramsci in his theory of hegemony explained the relationship among ideology, culture and hegemony. Gramsci contra with Marx, Marx regard ideology as a false consciousness, for Gramsci we can not regard the world as something that is neutral and objective. Gramsci continued, the world is influenced by the ideology of how the world is determined by a set of attitudes and values that we naturally receive it's as a fairness.¹ Hegemony is not a relationship of domination and violence, but the consent of society by using ideological and political tools. Hegemony occurred by changing of ideology into a culture designed to protect certain interests.

The ideology of Gramsci's hegemony theory has a very strategic role. Ideology is not something far away and is not beyond on human activity. Instead, ideology has a material existence in human activities. Ideologies are historical and psychological, ideologies can organize humans, affecting

¹Rupert Woodfin and Oscar Zarate, *Mengenal Marxisme*, Resist Book, Yogyakarta, 2008, p. 120

humans, and providing awareness for them.² The contemporary Arab-Islamic reason as explained by Al-Jabiri is a structure in which there are many components, namely grammatical, juridical, and theological. According to Al-Jabiri, the revolution of Arabic reason is to dismantle the structure of reason which was it was inherited by middle century before.

The revolution of Islamic reason had done by some contemporary Muslim thinkers as the researcher explained before, is a criticism toward domination and power of knowledge. For example, the criticism by Nasr Hamid Abu Zayd about the text of the Qur'an which he said that the Qur'an is just a text, and it open toward criticism with use any perspective, including the power relations in revelation. According to Nasr Hamid Abu Zayd, the Qur'an was studied objectively and we must not be appearing theological-dogmatic assumptions. This view will be the Qur'an more exist, openness and dialectic with the times.

The revolution of Islamic reason is done by Arkoun with a deconstruction of Islamic, it emerged after the modification period of the Qur'an *mushaf* Utsmanic. Arkoun said that Islamic thought has been shackled in dogmatism and the absolutism of texts in the Qur'an so that the Muslim society

²Roger Simon, *Gagasan-gagasan Politik Gramsci*, translated by Kamdani dan Imam Baehaqi, Insist, Yogyakarta, Edition IV, 2014, p. 83

is caught up in the domination of logocentrism in religious life.³ The criticism of Islamic reason is also done by Al-Jabiri. Al-Jabiri says that in reflective reason or al-'Aql al-Mukawwan are the logic formed and can not be separated from external factors.

The criticism of epistemology by Al-Jabiri was built in the contemporary scientific treasury of Islam. He stated that the reason should not be something stagnant. It means the reason must be dynamic because reason is influenced by the historical conditions of the moment. Al-Jabiri's revolutionary idea was revealed by Hassan Hanafi as left of Islam. Hassan Hanafi on the left of Islam offers the epistemological ideas of a rational philosophy to dismantle the old tradition. Hassan Hanafi also in his ideas always defends the oppressed group.⁴

M. Dawam Rahardjo in his book entitled *Kritik Nalar Islamisme dan Kebangkitan Islam* explained that the problem occurred in the decline of Islam and the Islamism has been emerged by an understanding of traditional ideology that it does not reflect on the progress of the times.⁵ According to Dawam,

³Sholihan, *Mohammad Arkoun dan Kritik Nalar Islam; Mengkritik Ortodoksi membangun Islam Masa Depan*, Walisongo Press, Semarang, Edition I, 2009, p. 90

⁴M. Dawam Rahardjo, *Kritik Nalar Islamisme dan Kebangkitan Islam*, Freedom Institute, Jakarta, Edition I, 2012, p. 191-193

⁵According to Dawam, Islamism is a belief in the concept of God's sovereignty, which the God is the owner of the sovereignty in the worlds. This makes all the representations of God in the law contained in the scriptures is sacred and not to be debated. So that orders and restrictions are

the structure of Islamic epistemology must be seen from its origins and formation in Arabic reason, that is the understanding of the cultural entity. Al-Jabiri in his epistemological critique of Arab-Islamic reason (Bayani, burhani and irfani) explained that Arabic reason is composed of two weaknesses, namely weakness in method and weakness in vision.⁶ The method in the structure of Arabic reasoning is subjective and has minimal objectivity. While the weakness of the vision, Arabic reason lacks a historical perspective, and even tend to ignore the aspects of historicity in its structure.

This makes Arab reason unable to be independent. Subjects are absorbed into objects, so Arabic reason is not objective anymore. Methodological superficiality in Arab-Islamic reason occurs caused by it used an analogy method which considers two terms that have the same validity and essence. This kind of mental action is the basis for the production of knowledge in Arab-Islamic reasoning. According to Sholihan (Semarang: 2009), Arkoun in his epistemological critique not only undertakes the dismantling of Islamic

systematized in the consensus of the 'ulama. This state sometimes makes the authority of power is the ulama, and often this domination closes the alternative opportunity of truth coming from outside

Look at M. Dawam Rahardjo, *Kritik Nalar Islamisme dan Kebangkitan Islam*, Freedom Institute, Jakarta, Edition I, 2012

⁶Mohammed 'Abed al-Jabiri, *Kritik Kontemporer atas Filsafat Arab-Islam*, translated by Moch Nur Ichwan, Islamika, Yogyakarta, 2003, p.

scholarship, but also he wants to show a close connection among language, history, and Islamic thought.

According to Arkoun, this aim to unleash the Islamic knowledge from dogmatism and absolutism, and then he offers a pluralistic and historical concept of Islamic thought. In this context, Arkoun wants to deliver that Islamic thought in all areas and schools is relative, and there is no claim of truth in Islamic thought. This means that in Islamic thought, including kalam, fiqh, tasawwuf, or others there are historical elements, plurality and relativity. The logical consequence of this reality is that scholarship in Islam has not to be sacred and as something eternal.

Gramsci's hegemony theory in the revolution of Islamic reason epistemologically is very influential in the revolution of thought. The ideas of contemporary Muslim thinkers is an attempt to free the logic and paradigm from the tradition inherited by the previous decline century. The tradition of dogmatism and the absolutism of the truth has become a culture it has obstructed the progress of Islam. the contemporary Muslim thinkers had realized that socio-political behaviour of Muslims is shaped by a system of reason in society for a long time. This fact causes a crisis of paradigm of Islamic thought currently, where people are trapped in logocentrism and textual understanding of religious perception.

The criticism of Islamic reasoning requires a reconstruction of reason and paradigm that its set Islamic reason to liberated and unleashed from traditional cultural constructs in contrast with the times. M. Mukhsin Jamil explains that the reconstruction of reasoning need for free from hegemonic elements is done for two reasons, namely the reality of cultural life and the reality of dogmatic diversity within the Muslim society. The revolution and critique of Islamic reason are done by the Muslim thinkers is an attempt to dismantle the hegemonic phenomenon and ideological influences that its bind the freedom of reason of Muslims strongly, so the Muslims face the unendingness in the progressive thinking.

Basically, thinking activities are independent, free from dominations and dogmas are forms of protection toward reason and freedom of thinking. The attempt to set Islam to be free from the hegemony, it is essentially appropriate with the percept of Islam. Islam calls for a reason be as a foundation in the area of thought and justice in social behaviour. When the concept of knowledge in Islam is contaminated with the interests of the group in a history, it has reached a certain hegemonic limit.

1. The Process Formation of Hegemony in the Crisis of Islamic Reason

Basically, hegemony is a process, not a final situation. Hegemony is an ideological struggle in the society, which there is a social group dominated over the other. Ernesto Laclau and Chantal Mouffe (2008) explained that the hegemonic practicals marked by the emergence of articulatory practices and previously un-crystallized elements later became moments. Hegemony emerges in a closed relational identity system, syntactic relationships (relationships with larger units) based on pre-existing social reality.⁷ Hegemony always relies on the incomplete and open nature of the social sphere, dominated by articulatory practices.

From the explanation above it also raises a problem, who is the subject of articulation? In relation to the crisis of Islamic reason, the process of hegemonic formation is by transforming orthodoxy and the sanctification of religious thought as an ideology which later became a culture in Islamic society, into a worldview seen as normal and natural.

Muhammad Arkoun (2000) explains that the hegemonic practice of the authenticity of religious texts is originated when the *tadwin* periods or codification of the Qur'an during the caliph of Utsman Ibn Affan. The Caliph of Utsman rejected all the *mushafs* that had been existed before, as we know already

⁷ Ernesto Laclau and Chantal Mouffe, *Hegemony and Socialist Strategy; Toward a Radical Democratic Politics*, translated by Eko Prasetyo Darmawan, Resist Book, Sleman, Edition I, 2008, p. 202

there are manuscripts of the Qur'an that existed before the Utsmani manuscripts or *mushaf*, for example *mushaf* Abu Musa al-Asy'ari, *mushaf* Ibn Mas'ud. This is suspected of the political interests of the Quraisy to defend their authority in the struggle of Islamic society. This fact is more supported by the rejection of the recitation of the Qur'an with the Hudzail dialect by Ibn Mas'ud. The authorities at that time (regime of Caliph Umar) campaigned for the recitation of the Qur'an with the Quraisy dialect. The arrogance of the government at that time was clearly very contrary to the Hadith of Prophet Muhammad about the recitation of the Qur'an with seven letters or dialect.⁸

That attitude done by Umar is arrogant, it is as a representation of the Quraisy to Ibn Mas'ud clearly has a political agenda, namely the hegemony of the Quraisy dialect. The hegemony of Quraisy on the Islamic reason through the Qur'an of *mushaf* Utsmani found a significant force in Islamic intellectuals in Imam Syafi'i (150-204 AH). Imam Syafi'i was very serious in his efforts to defend the *Mushaf* Utsmani, it can be identified by his rejection of the existence of a strange vocabulary in the Qur'an. Instead, he assumes the vocabularies is actually an Arabic vocabulary. The formation of disciplines ushul fiqh by Imam Syafi'i more clarify his support toward the Qur'an *mushaf* Utsmani. And, ushul fiqh is derived from four

⁸Indeed the Qur'an is revealed in seven letters. Read among the letters easy.

sources namely al-Qur'an (*Mushaf* Utsmani), Sunnah, Ijma and Qiyas.

The hierarchical method on the principle of ushul Fiqh suggested by Imam Syafi'i that the Sunnah should be submitted to the Qur'an, Imam Syafi'i attempts to use the basic assumption that the Sunnah is an organic part of the structure of the Qur'an. This assumption is also that makes Imam Syafi'i build the concept of ijma' to get significance understanding of both. While the concept of Qiyas to make everything come back to the construction of reason of the Qur'an and Sunnah.

The allegiance of Imam Syafi'i to the Quraisy can be seen from several things, firstly Imam Syafi'i shows off on the narrations of Quraisy. Secondly, he supported the king or khalifah as the right of the Quraisy only, even he agreed to get power violently. The accumulation of Arabic Arabism and fanaticism of *Quraisyiyah* united in the conservative thought and the rejection of rationality by Imam Syafi'i.⁹ This is the beginning of the real crisis. As we know, Islamic thought on the construction of Syafii's thought dominates the Islamic reason strongly. As a result, the post-generation (after Imam Syafi'i) can not keep up the Syafi'i's thought, not creative, only

⁹M. Najibur Rohman dan Arief M. (Ed), *Dekonstruksi Islam Mazhab Ngaliyan; Pergulatan Pemikiran Keagamaan Anak-anak Muda Semarang*, RaSAIL, Semarang, Edition I, 2005, p. 88

reinforcing, and the worst is sanctify the thought, there is no constructive and authentic of the construction of reason.

This has resulted in the logocentrism of religion, the sacralization of religious thought, the inability to understand turast or tradition, and the worldview of tradition that is inconsistent with the progress of this era, it is a result of the ahistorical consciousness in it. Hegemony in the process of formation, in the crisis of Islamic reason, is a legitimacy of the superstructure (education, religion, politics/power) against the domination of thought.

The tradition, the classical Islamic thought and with all its theological doctrines gained legitimacy from the rulers and scientists of that time. The sacralization of the religious text (Qur'an) as the qadim's word of God, away from criticism, has a sacred theological level, has distanced the holy book from historical reality in that revelatory concept. This sacralization also resulted in the sacralization of Islamic reasons, such as kalam, hadith, fiqh, tasawuf become the final and non-discursive science.

Based on Michel Foucault namely discourse analysis theory, discourse is built on formation discourses that includes four things, namely regime, will, power, and discipline. Through this theory, Foucault tries to make us realize that there is a political interest behind all forms of knowledge or the

power of knowledge. The crisis of Islamic reason as explained before, it began to emerge post-codification period of the *mushaf* Utsmani, the theory power of knowledge is very relevant to explain the process of formation of hegemony in the crisis of Islamic reason.

The process of forming hegemony in the crisis of Islamic reason can be seen from the Khalifah Utsman Ibn Affan when the bookkeeping period of the Qur'an. The Utsman and the authorities acted as a regime had the will (desire) to arrange the Qur'an in a *mushaf* using the dialect of Quraiys (discipline) by a reason that the Qur'an was revealed in the dialect of Quraisy. The Utsman's policy is supported by most friends, especially the next generation of Quraisy (power). With his authority as Caliph or Khalifah, Utsman burned another *Mushaf* which its different from his *mushaf*. The existence of a single *mushaf* Utsmani, making it easy to spread throughout the Islamic territory. So that, the domination and authority of the tribe of Quraisy are getting stronger, both on power, religion and culture, that is the practice of hegemonic begins.

The practice of hegemonic reasoning of Islam is to say the sacralization of fiqh. The practice of claim of truth about the concept of *fiqh* has emerged after the tadwin period or the codification of the Qur'an, which only authority of the concept of fiqh own by certain groups (the ruler, ulama and so on). The

practice of sacralizing Islamic reason such as *fiqh* can be identified that *fiqh* as *syari'ah* are a wrong understanding of religious thought. Some of Muslims view *fiqh* as a sacred rule because it is taken from the al-Qur'an and *hadith*. This is a factor had caused a stagnation of Islamic thought because it makes the same two different truths of reality. Iman Fadhilah (2005) explains that the *syari'ah* means the way, the way that guides his people to be saved to the goal. While *fiqh* interpreted as an understanding of the way. However, because everyone does not know the way exactly, so they detect the way with their point of view or perspective (*fiqh*).

The Qur'an becomes a kind of logocentrism of the single of truth, the Qur'an is kept away from its historical reality in the concept of revelation, whereas there are many hegemonic practices. But, the reality of the Qur'an as explained by Arkoun that the Qur'an is an open text, there should be no interpretation that makes the Qur'an be orthodox and closed. On the other hand, it is also limited to be an ideology, because the Qur'an recite all the boundaries of the human condition. These practices were the authority and the socio-cultural conditions of the time. In fact, religious texts and religious thought must be able to answer the challenges of the times and will continue to answer the problems of the people toward modernity.

If today the mass media is a tool used by the ruling class to produce hegemonic ideas, then the crisis of Islamic reason occurred because of the domination of the ruling class to hold the status quo. The sacralization of religious texts and thought has become an ideology that enters and influences the reason and paradigms of Muslims. The classical formation structure of reason is far from progress and filled with dogmatic elements has been deeply grown in the way of thinking of Muslims. This situation was also exacerbated by the legitimacy of the leaders at the time. In the end, the formation of hegemony in the crisis of Islamic reasoning caused by the dogmatism in religion as an ideological function that it can change it into a culture within the Muslim society.

2. Hegemonic Implications in the Tradition of Islamic Thought

The epistemological record of Gramsci's hegemonic theory are moral and intellectual leadership, which its has a dialectical relationship between epistemology and culture. This means that hegemony enters and exists in the behavior and culture of society, which a hegemony manifested by a patterns of knowledge, ideology, reason and so on. Hegemonic theory of Gramsci can be understood as a new knowledge, ideology, or belief that is, it was included quilt, habitually, and by coercion

(indoctrination) into the atmosphere of collective consciousness in society, so it is resulting in new collective consciousness.

The hegemonic practices of the understanding of religious texts (al-Qur'an) indirectly will have implications for the emergence of crisis in Islamic thought. The crisis of Islamic reason in the perspective of hegemonic theory occurs because there are ideological factors in socio-historical Islamic society. There are include the epistemology of Arab-Islamic reason (reflective reason), the sacralization of religious thought, the wrongness of the understanding of religious traditions, using the religion as the legitimacy of power and the orthodoxy of religious texts.

The concept of Islamic Epistemology as described by Al-Jabiri in the structure of Arab-Islamic reason are the burhani reason (rational method), the irfani reason (the method of illumination), and the Bayani reason (the method of language). In the structure of Islamic reason, there has been a hegemonic practice and the domination by power, there are the irfani and Bayani reason. In Irfani's reason, hegemonic practice occurred when the introduction of Sufism by Al-Ghazali began. At first the, teachings of Sufism were rejected by the scholars of fuqaha, who they considered that al-Ghazali imitated the teachings that it came from outside of Islam. Al-Ghazali put into the metaphysical teachings of Ibn Sina to replace Aristotle's

philosophy within his teachings. Then, he put into the teachings of Sufism into fiqh and no one can deny it. He uses his sunny background, so the people can accept his teachings.

The next hegemonic practice are the existence and use of Bayani reason in the discipline of Islamic scholarship. This reason has a tendency to limit itself to understand the subject and avoid ta'wil. This reason stops at the understanding of custom or habit. In the context of modern-contemporary Arabic thought, the tendency of textual-literal thought can be referred to the framework of the system of Bayani reason. This understanding makes Muslims trapped in the logocentrism of religious texts and they accept the text as something sacred. They do not understand that in religious texts there is a cultural reconstruction in which it is vulnerable to be mixed by an interests and ideologies.

Gramsci's hegemonic theory sees the crisis of Islamic reasoning caused by the structure of Arab-Islamic reason in the Arab-Islamic cultural framework as described by Al-Jabiri. The Episteme of Arab society is a reflective reason composed by a collection of preconditions and rules created by Arab intellectuals within the framework of Arab culture. According to the hegemonic theory of Gramsci, it looked like a product of negotiation by intellectual of Arab for the logical formulation prevailing in Arab-Islamic religious society. The crisis of

Islamic reason as a form of unability to understand the tradition, it caused by the understanding back refers to the codification or *tadwin* period of the Qur'an. At this time, there are emerging various scientific disciplines such as the science of *kalam*, *tafsir*, *fiqh*, *tasawuf* in which there is a reconstruction of the culture as a whole. The reason refers to the *tadwin* period has become an ideological factor which it works through common sense in Islamic reason.

The crisis of Islamic reasoning is a form of *taqdis al-Afkar al-Diniy*, the sacralization of Islamic religious thought. This form is the reason submit to a revelation, Islamic reason is subject to the authority of religious power, and it makes a scholastic worldview as a religious paradigm. The hegemonic theory considers that the sacralization of Islamic thought is a hegemonic view of tradition or *turast*. Submission of reason to revelation has appeared after the standardization of the religious text (al-Qur'an) *mushaf* Utsmani as the final ideological text. This resulted had made the Muslims trapped in the logocentrism of perspective. The *Mushaf* Utsmani became an ideological thing, then brought up the dogmatic image of the theological level, the existence of God is seen in the principle of causality,

the stagnation of thought, which then the activities of reason tend to be neo-platonic.¹⁰

The sacralization of Islamic religious thought and the standardization of *mushaf* Utsmani as the official *mushaf* of the Muslims, and it became an ideology that embedded in the reason of Muslims to this day. An alternative understanding of the revelation could have arisen, but it blocked by the hegemony of logocentrism. The codification of the Qur'an has made the understanding of revelation became the authority of ulama and fuqaha which it can not be separated from socio-political interests at that time. In the perspective of Marxian criticism, on a ideology, there is an interesting relationship of ratio. This interest lies between the empirical poles (relating to the sociohistorical conditions of human), and the transcendental poles (associated with the normative and idealized knowledge in religion). The Islamic reason in logocentrism seen as something common sense, neutral and normal, and theological legitimacy.

The crisis of Islamic reason as a failure of understanding of religious texts and traditions because the

¹⁰The neo-platonic concept is a radiant concept that positions of God as The One, we often call it the emanation concept developed by the Muslim philosopher Ibn Sina. In this concept, God created the universe as part of its jet, which begins with the mind to one to the tenth. As a result, the universe (The Other) is part of Him an inseparable.

Muslims had positioned the text as invisible something, qadim, traditional and texts taken for granted had created by The God. The history of Islamic science certainly cannot be separated from the socio-historical condition of society at that time, there are political aspects and ideological interests to hold the status quo condition. The Muslims has been caught in a fictitious cultural memory to protect the classical culture from the destruction caused by the progress of the times.

The Hegemonic practice also occurs in the classical understanding of tradition in Muslims which it had caused errors in understanding the tradition. Abu Zayd called it the right of Islam, a group that positions tradition as a formal, rigid, and tradition as is it. This group makes tradition a final one, they do not understand that there is an ideological doctrinal practice to hold the status quo.

The crisis of Islamic reason caused by hegemonic practice is by the religious practice for the legitimacy of power. Abu Zayd in his concept of hakimiyyah said that the concept is only an ideological mask. The religious authority uses religious legitimacy to control, to the monopoly of the freedom of thinking the Muslims. So, they are forced to submit toward power which the authority has a power of knowledge.

3. Rethinking Islam as a Way to the Crisis of Islamic Reason

As in the dominant class, Gramsci believes that every class creates an intellectual class based on a historical social culture. Is an organic intellectual as a group to fight hegemony by making a counter-hegemony. The organic intellectuals are intellectuals and political organizers, at the same time also they have the power and capital. The organic intellectuals are groups that recognize their identity as representatives of the people, the main people of the society.

Gramsci in his book *Prison Notebooks* has much explained the role of intellectuals in civil society as a transition to the idea of socialism. Based on Gramsci, as a solution of the hegemonic phenomena is to create a new hegemony or we called it counter-hegemony, it can happen through an intellectual and moral revolution.¹¹ A revolution led by the organic intellectuals have a capability to describe organic ideologies. The intellectuals capable to do a double break and general view toward the intellectual.

The organic intellectual group is a group was composed of special people, may come from the ruling group and the general people. The main point is they able to influence the society. A group that must oppose traditional and non-revolutionary commonsense and a way of thinking in the

¹¹Roger Simon, *Gagasan-gagasan Politik Gramsci*, translated by Kamdani and Imam Baehaqi, Insist, Yogyakarta, Edition IV, 2014, p. 26

society. The organic intellectuals also make a consensus with other intellectuals to build a moral-intellectual bloc that it's making a well intellectual of the society, not the intellectuals of a particular group.

The organic intellectuals should be a group that provides a leadership strategies for the oppressed class. The in order to create a new hegemony or counter-hegemony against oppression was done by the rulers. A counter-hegemony can only be achieved by changing the awareness, set of mind and comprehension of the society, their conception of the world, and the norms of moral conduct of society.¹²

In a relationship hegemonic practice in the crisis of Islamic reason, a counter-hegemony is done with the moral and intellectual revolution of Islam done by Muslim intellectuals. A revolution is committed in order to criticism and re-build (deconstruction and reconstruction) of Islamic thought which puts forward the principles of inclusivism, pluralism, and transformism. Make a new hegemony or counter-hegemony is an attempt to rebuild, deconstruct and reconstruct Islamic thought in a more dialectical direction.

In the perspective of Jacques Derrida, the method of deconstruction is a way of the subject to dismantles an object

¹²Roger Simon, *Gagasan-gagasan Politik Gramsci*, translated by Kamdani and Imam Baehaqi, Insist, Yogyakarta, Edition IV, 2014, p. 26

which is composed of various elements. The deconstruction of a text means reading of the text to dismantle the philosophical element in which the text may be philosophical. Deconstruction aims to show the failure of truth-seeking, and it wants to explore the hidden agendas, the weaknesses and oddness behind the texts. A method for destroying the order of hierarchies that structure the text.

The deconstruction of texts as described in Rodolphe Gasche's *The Tain of the Mirror: Derrida and the Philosophy of Reflection* is done in three steps: identification of the oppositional hierarchy in the text, reversing the oppositions and introducing a new term that can not be included in the old opposition category.¹³ It is so relevant step to dismantle orthodox understanding of Islamic texts. The first step is to identify the oppositional hierarchy in the text, that is the domination of the Quraisy dialect in a recitation of the Qur'an, the standardization of the *mushaf* Utsmani as a single manuscript (*mushaf*) which it gains the privilege to claim of truth toward the understanding of the Qur'an.

Secondly, about the concept of Ushul Fiqh of Imam Syafi'i which he forces us to depend on the standard concept the Qur'an, Sunnah, Ijma and Qiyas, and then he closes the

¹³Inyik Ridwan Muzir on introduction, Christopher Norris, *Membongkar Teori Dekonstruksi Jacques Derrida*, translated by Inyik Ridwan Muzir, Ar-Ruzz Media Group, Sleman, Edition I, 2008

dialectical discussion. And then, an attempt to make criticism of Islamic reason as an alternative understanding of Islamic texts, which there was not in the discussion of Islamic thought previously.

A reason does not position orthodox and anti-criticism Islamic texts, then it uses a religion as a legitimacy of power which it has resulted from the sacralization of Islamic religious thought. The Islamic reason in Islamic texts must be believed to be a historical process, and certainly, there is a socio-cultural reality make it happened. The Islamic reason can be close by local reason that is more receptive to local wisdom.

The effort to deconstruct Islamic reasoning is to bring about a shock in Islamic reasoning. Deconstruction of Islamic reasoning is done by first revealing the contradictions in the text of Islamic reasoning. The Qur'an as the source of Islamic reason must always be placed in the right situation and context, based on its historical background. Deconstruction believes that in the text there is no complete and permanent unity, there is no dominant interpretation which is authoritative in nature and claims to a single truth. According to Derrida, the truth basically does not exist, because the truth is always must, and is capable, suspended, and not permanent.

This makes the text (including Islamic texts) must be able to be interpreted continuously in different contexts. The

text is something that is supple and agile. The text is a sign that can be repeated and distinguished according to the reader and interpreter horizon. The essence of deconstruction is to obscure the differences, peculiarities, and opposition made by humans. Deconstruction is a stimulus not to see the truth we believe to be the only truth.¹⁴

Derrida's deconstruction view of Islamic reasoning requires that in Islamic reasoning there is no complete and ideal history. Islamic reasoning that emerged after the official Ottoman Manuscripts as the corpus of Muslims was a linear and teleological historical concept. This means that the ideal conception of the concept of revelation, excessive theological doctrine, and Shafi'iyyah hegemonic reasoning have dominated the developing Islamic reason.

This history is described as an inseparable whole, predictable, and gives an ideal picture of the community of the future. Deconstruction aims to go beyond institutions formed by history, society or political institutions.

The reconstruction effort against the hegemonic phenomenon that dominates Islamic reasoning so that it causes the Islamic reasoning crisis is to evaluate the already developed reasoning system. This evaluation was carried out by

¹⁴Muhammad Al-Fayyadl, *Derrida*, LkiS, Bantul, Edition III, 2009, p. 174

reconstructing the epistemological structure of Islam, which initially was a dogmatic mystic pattern turned into a historical structure. The aim to be achieved from this project is to develop a new epistemological structure and can dialogue with cultures outside of Islam. According to Arkoun, this will be effective in eliminating the dichotomy and opposition between theologians and rationalists.

Criticism of the crisis of Islamic reasoning that occurred was a struggle to return Islam to the progress of civilization and thought. Using Arkoun's term, this effort is called Rethinking Islam. A project to rethink Islam in accordance with the right context, without losing the essence and substance of Islam itself. The concept of rethinking Islam is to propose a historical, sociological and anthropological approach in order to make Islam a historical and realistic religion. This deconstruction strategy is only possible with a critical modern epistemology. Thus reason will be free from the factors that bind it.

The rethinking strategy of Islam is a big project that can only be done by organic intellectual groups, such as thinkers, writers, artists, politicians and so on. These intellectuals have the authority to give the face of Islam that has a modern, scientific mentality, and against all forms of oppression. Rethinking Islam Arkoun no longer forces the importance of

linguistics and semiotics in thinking about religious discourse. Rethinking Islam emphasizes the view of a tool for new thinking, modes of thought, from thought to thought, book society, deconstruction strategies, and revelation and history.

Al-Qur'an reading should not use linguistic tools or given episteme alone, but use a new episteme to understand the concepts of science, social and humanity in the Qur'an. Rethinking Islam also uses epistemic or basic modes of *ishlahi* thinking. This mode is epistemology based on the socio-historical and cultural origins of Islam. This will make the Qur'an not only a single effort, but there are also other limitations, such as biological, historical and linguistic conditions.

Classical Islamic reason has positioned Islam as a belief that cannot be touched by any critical thinking (unthinkable) and is strengthened by the influence of the Shafi'iyyah schools that dominate Islamic reasoning. This is what needs to be rethought by the Muslim community because religion should not be someone who is untouched by critical thinking. Rethinking Islam also discusses the book community. That the reason of Muslims today is the reason of the book community, this has been formed since the Middle Ages. The teaching of the reason that positions the book as a whole and theologically, that the *Quran* is a celestial book that is guarded by God.

The deconstruction strategy is the same as understanding the historical situation in Islamic reasoning. This strategy is to dismantle social imaginary that has been structured for centuries by the phenomenon of scriptural codification. The concept of rethinking Islam also exists in the discussion of the position of revelation and the concept of revelation. The existing hegemonic factor does not display the rationality of the concept of revelation, but a fact of blind theological doctrine. Rethinking Islam requires an organization that is reasonable, dialectical, and close to the social reality of the Islamic community.

Rethinking Islam as a deconstruction of Islamic reasoning is trying to bring out anomalies in the structure of classical Islamic reasoning which is full of total religious dogma. Deconstruction is an attempt to destabilize the establishment of the Quranic text, giving rise to a new perspective in the reading of the Qur'an. While rethinking Islam can be an effective solution to rebuild (reconstruction) the reasoning of Islam that is inclusive, rational, open to criticism, and wants change.

BAB V

EPILOGUE

A. Conclusion

1. The Contribution of Hegemony Theory of Gramsci in The Crisis of Islamic Reason

Gramsci explained that hegemony is not a relationship of domination inter-power relations, but moral, psychological and ideological leadership. Hegemony by Gramsci is closely related to a control of ideas, reason, knowledge through commonsense, so the world seems like a something neutral, objective, and taken for granted. Whereas, everything about a worldview that is not neutral, an ideology, its are full with the interests of some groups to protect their classes.

The crisis of Islamic reason can be interpreted by the loss of criticism in the tradition of Islamic thought. It is characterized by a orthodoxy of the Islamic text (al-Quran), the sacralization of religious thought, and using a religion as political legitimacy and power. Arkoun explained that the crisis of Islamic reason is a submission to revelation and all orthodoxy, Islamic reason is submitting to religious and political authority, and it is based on medieval century a basic episteme of science.

The crisis is also caused by the logocentrism of Islamic texts. The domination and single claim of truth became an understanding of religious texts by certain authorities. There is domination of Arabic reason in the understanding of religious texts and used it as the reason of Islam generally. Whereas, the Arabic reason is not able to display the reason for Islam fully. The crisis of Islamic reason is a mistake in understanding traditions, a tradition had made Islam so far from contemporary reality. In Hasan Hanafi, the Muslims inability to escape from oppression, the status quo, and the practice of colonialism.

Finally, the function of hegemony in the crisis of Islamic reason is to change the ideological factors contained in the structure of Islamic reason, the sacralization of thought, tradition, the use of religion as the legitimacy of power, and the orthodoxy of religious texts into a culture and perspective normally. The ideas of Muslim thinkers in the revolution of Islamic reason is a struggle to liberate Islam from the influence of previous centuries and old traditions. The ideology of dogmatism-absolutism became a hegemony cultural cannot be separated as a characteristic of the predecessor.

The criticism of Arab-Islamic reason by Al-Jabiri is a struggle to demolish the domination of traditionalist thought that it is not appropriate for the progress of the times. The formation of Islamic thought can be interpreted as a process to form a hegemony. The

standard model of religious thought has become an ideology, then it became a culture that it also impacted the crisis of Islamic civilization, namely the separation of intellectual leadership and political leadership.

The contribution of hegemony theory of Gramsci in the revolution of Islamic reason is an epistemological fact of the domination of the authorities in the Islamic tradition. The hegemony theory of Gramsci in the revolution of Islamic reason must have an interesting to demolish the ideological reason that it has long been a culture and reason in Islam. The revolution of Islamic reason requires that the freedom of thought from dogmas and authorities is a form to protect and an appreciation toward reason and freedom of thought. Because a reason had influenced by domination and authority is a hegemonic reason and it is not free independent reason.

The contemporary Muslim thinkers in the revolution of Islamic thought are aware that the ideological factors are shackling the Muslims and it was becoming a culture within the Islamic society today. The hegemonic phenomenon was influenced by the social, political, economic, and cultural interests of the authorities. Of course, this invites the Muslim thinkers to dismantle the old tradition to find independence of thought in Islamic thought.

Based on hegemonic theory, a struggle to respond the hegemonic practices that it resulted the crisis of Islamic reason is by a counter-hegemony. it means the Muslims must create a new hegemony in accordance with their will to dismantle the crisis of Islamic reason. The counter-hegemony is done by a moral and intellectual revolution it conducted by the organic intellectuals. A group of intellectuals capable of dual functions or roles, those areas intellectuals and political organizers.

The moral and intellectual revolutions are carried out as an attempt to dismantle the commonsense, the status quo that has been deeply influenced by reason of Islam. To stop the crisis is done by a criticize, dismantle and reconstruct the classical paradigm of religious thought that it filled with hegemonic practices. It can be done by offering other perspectives in reading religious texts, dismantling the Islamic reason, internal religious revolutions, and stopping orthodox thought and the sacralization of religious thought and it replaced by liberating, realistic, and dialectical ideas with contemporary issues. And bring up the options of Muslim thinkers who are separated from the thoughts based on Arabisme-Quraisyme reason.

The solution to the crisis of Islamic reason that it caused by the hegemonic factors is by deconstruction and reconstruction of Islamic reason. The deconstruction is done to show the weakness that it contained in the absolutism of the truth of religious texts. Then, the

Islamic reason Islam is released from hidden agendas in it. Next is reconstruct or rebuild set the reason of Islam to be more open with a moral and intellectual revolution in a rethinking Islam. The concept of Islamic rethinking is to propose a historical, sociological, and anthropological approach to make Islam a historical and realistic religion.

Finally, the role of organic intellectuals has been created a rethinking Islam will make the Islamic reason be more open from criticism, free of hegemony and domination, and it appropriate with the development of the times. So, it was bringing up an active, participatory Muslim society, and there is nothing claim of truth in Islam that it was done by the authority group. Rethinking Islam Arkoun no longer compels the importance of linguistics and semiotics in thinking of religious discourse. Rethinking Islam emphasizes the view of a tool for new thinking, modes of thought, from the unthinkable to the unthinkable, the society of the book, the strategy of deconstruction, and revelation and history.

B. Suggestion

In the era of modern society, the study of hegemony is a worthy research to continue, this is caused by the inability of modern society to control themselves. A excessive dependence on technological advances and social determinism threatens human

existence increasingly. The identification of external factors will make it easier for humans to filter the influences in their lives. Hegemony goes on human life will cause a crisis for humans. The human is not a subject of progress again, but they turn into an object in the progress of world civilization. The modern people in the industrialization era must always be aware of all existing doctrines and ideologies because ideology is not neutral something.

The revolution of Islamic reasoning is an idea that re-awakens the spirit of renewal in the dialectical reasoning of religious life with the development of the times. Muslims and Muslim scholars should realize and open the mind that the traditional construction of Islamic sciences is neither sacred nor neutral. Of course, in the formulation is contained interests, ideologically, politically, socially, culturally and so on. a critical attitude and continuing to develop an inclusive mindset is the best way for Muslims in the effort to realize the treasury of Islamic civilization.

C. Closing

By saying thanks a lot to Allah SWT who has been making it easy for the researcher to complete this research. However, the researcher was aware of the limits capability to finish this research. This research is only the beginning of the learning process to understand the social-philosophical problem of human life. Therefore,

the criticism and suggestions constructively are the very researcher to develop this research. Hopefully, this research can be useful academically and practically for religion, state and nation. Maybe useful. Amin.

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II. Educational Background

1. 2001 – 2007, Elementary School / SDN 06 Kebondalem Pemalang
2. 2007 – 2010, Junior High School / MTsN MODEL Pemalang
3. 2010 – 2013, Senior High School / MAN Pemalang
4. 2013, Theology and Philosophy Departement, Islamic State University (UIN) Walisongo Semarang

III. Organizational Experiences

1. Chief of BEM/ DEMA UIN Walisongo for 2017
2. Chief of BEM/ DEMA Ushuluddin dan Humanities Faculty (FUHUM) for 2016

3. Member of Association for Pemalang's Student in UIN Walisongo (IMPP Komisariat Walisongo) for 2013-2016
4. Chief of Association for Pemalang's Student in Semarang (IMPS) for 2015-2016
5. Association for AF's Student (HMJ-AF) for 2014
6. UKM Kelompok Studi Mahasiswa Walisongo (KSMW) for 2013-2016
7. Treasurer of Faculty Senate for Student, FUHUM for Period 2015
8. Vice of Chief PMII Ushuluddin Faculty for Period 2015-2016
9. PMII Komisariat UIN Walisongo 2016-2017
10. PC PMII Semarang 2017-2018
11. Member of Bidikmisi Scholarship Community (BMC)

IV. Training Experiences

1. Pyramid English Course (PEC) Pare Kediri for Monthly Programme on September 2014
2. Al- Azhar Arabic Course Pare Kediri for Monthly Programme on January 2015
3. 2015 Fulbright Indonesia Research Seminar: Society, Environment and Education by America-Indonesia Exchange Foundation (AMINEF) on Yogyakarta (18-20 May 2015)
4. Basic Training for Cadre, PMII Komisariat Walisongo on 2014
5. Special Training for Cadre (LAKSUS) PC. PMII KOTA SEMARANG on 2015

6. Advance Training for Cadre (PKL) PC PMII Tegal on 2017
7. Training for Konco OMDUDSMAN RI Perwakilan Jawa Tengah, Semarang on 2017
8. Politik Cerdas Berintegritas (PCB) for Basic programme on 2016 (KPK RI)
9. Politik Cerdas Berintegritas(PCB) for Intermediate programme on 2017 (KPK RI)
10. Sekolah Anti Korupsi (SAKTI) Indonesian Corruption Watch on 2018
11. Delegation from Indonesia, JENESYS (Japan-East Asia Network of Exchange for Students and Youths) Programme in Japan on 2017

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