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Ahmad Tayyeb's Critique of Hasan Hanafi's Concept of Turots Wa Tajdid

Kritik Ahmad Tayyeb Terhadap Konsep Turots Wa Tajdid Hasan Hanafi

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Abstract: This article aims to reveal Ahmad Tayyeb's criticism to Hasan Hanafi regarding turots wa tajdid. This criticism conveyed by Ahmad Tayyeb has rational and scientific reasons based on his scientific studies. Ahmad Tayyeb is a prominent Muslim scholar as well as the Grand Sheikh at Al Azhar, Cairo, Egypt. The influence of his thought spanned the world and became one of the most influential Muslim figures. Anxiety currently is the rise of new khawarij understanding so that the emergence of various kinds of terrorism movements, radicalism. Ahmad Tayyeb called for the teaching of peace for all human beings, that all of us are brothers and are equally human beings who deserve to be respected for their human rights. The conclusion of this paper states that Ahmad Tayyeb calls for Traditional Islam which adheres to the text of the Koran in solving problems. Muslims must have principles in upholding Islamic law in relation to various fields, not continue to adhere to western principles because Islam also has its own. The spirit of peace between religious communities is something that must be held firmly because Islam is a religion that loves peace.

Introduction

The history of thought is the history of thinkers, the history of those elites whose minds enabled him to abstract social and other phenomena into intellectual and scientific language.¹ Thinkers and intellectuals are considered elite because of their isolation from the mainstream world. Understanding someone's thoughts is inseparable from the historical perspective of the origin of those thoughts and the extent of their influence on them². There are several factors that emphasize the qualities of one's mind. Man is a historical being³. All three grew up experiencing and thinking in their own environment and time. Therefore, both he himself and his statements and his own time span had to be considered developable. All people suffer from this interrelationship with their world, at the same time shaping and shaping their destiny⁴. Therefore, we cannot understand Hassan Hanafi's idea. regardless of the various factors that influence the formation of the basic features of his thinking. As a Muslim thinker and scholar, Hassan Hanafi is known for his extraordinary devotion to Islam, familiar with Islamic religious studies and based on universal Islamic values, always trying to further develop his ideas of building a civilization⁵. Hassan Hanafi always tries to take the lead by developing ideas about the need for Islam to develop a progressive attitude to life in an open dimension⁶. Therefore, for him, Islam is not a subjugation system that paralyzes Muslims in the face of current social development forces⁷, but Islam is the basis of a populist ideological movement that can enhance human dignity. He took a revolutionary approach to this extraordinary project, undermining every aspect of Islamic religious education⁸.

¹ Minuchin, "Konsep Teologi Hasan Hanafi," *Substantia* 4, no. 2 (2012): 147–73.

² Ming-Mu Kuo and Cheng-Chieh Lai, "Linguistics across Cultures: The Impact of Culture on Second Language Learning," *Journal of Foreign Language Instruction*, 2006, 1–10.

³ Søren Ventegodt et al., "Quality of Life Philosophy II: What Is a Human Being?," *TheScientificWorldJournal* 3, no. January 2004 (2003): 1176–85, <https://doi.org/10.1100/tsw.2003.110>.

⁴ Yuli Andriansyah, "Menggunakan Konsep 'At-Turās Wa At-Tajdīd' Dalam Pemikiran Hassan Hanafi Untuk Mengatasi Kemiskinan Di Indonesia," *Millah* 15, no. 1 (2015): 161–84, <https://doi.org/10.20885/millah.vol15.iss1.art8>.

⁵ Yasmeen Daifallah, "Turath as Critique: Hassan Hanafi on the Modern Arab Subject," *Arabic Thought against the Authoritarian Age: Towards an Intellectual History of the Present*, no. February (2018): 285–310, <https://doi.org/10.1017/9781108147781.017>.

⁶ Muhaemin Latif, "Muhammad Shahrur As a Contemporary Muslim Intellectual: A Preliminary Exploration," *Jurnal Diskursus Islam* 8, no. 1 (2020): 1, <https://doi.org/10.24252/jdi.v8i1.13371>.

⁷ Kirsten Zaat, "The Protection of Forced Migrants in Islamic Law," *UNHCR Publications*, no. 146 (2007): 1–43.

⁸ Abdul; Dakir; Umiarso Qodir, "The Concept of Human Unity and Islamic Inclusive Education : A Study of KH . Imam Z Arkasyi ' s Thought in Social Change," *Journal of Islamic Studies and Culture* 5, no. 2 (2017): 47–56, <https://doi.org/10.15640/jisc.v5n2a6>.

On the outside of a thinker, there are pros and cons, including Ahmad Tayyeb who criticized Hasan Hanafi's thoughts on Turots wa Tajdid.⁹ According to him, there are several things that are not ideal, so other ideas or concepts that Ahmad Tayyeb puts forth stem from this critique. In this article, the author introduces Ahmad Tayyeb, then presents Hasan Hanafi's thoughts and further criticism of Ahmad Tayyeb and the concepts he offers. In this article, we examine why Ahmad Tayyeb criticized Hasan Hanafi's thoughts on Turots wa Tajdid. This may become a new discourse in the field of Islamic thought, where attacks are currently taking place against a variety of thought processes that are exclusive.

Research Methods

This research belongs to the type of qualitative research, the exposure of the analysis is descriptive and critical. The data collection method used is listening with note-taking techniques. The formal object is the study of figures' thoughts, while the material object is the important and famous works of Ahmad Tayyeb or books that discuss Ahmad Tayyeb's thoughts on Hasan Hanafi. This research deserves to be raised considering that it is different from some previous studies because it explores Ahmad Tayyeb's notes or criticisms of Hasan Hanafi's Turats wa Tajdid concept so that it will provide novelty and fresh results in the study of Islamic studies disciplines. Based on the background above, several problem formulations can be taken, namely: (1) How is the concept mapping of Ahmad Tayyeb's thoughts related to Turots wa Tajdid? (2) How is Ahmad Tayyeb's criticism of the concept of Turots wa Tajdid according to Hasan Hanafi? By trying to offer the two problem formulations above, the researcher hopes that this article can make a great contribution to contemporary Islamic studies.

Biography of Ahmad Tayyeb

Ahmad Muhammad al-Tayyeb is Grand Sheikh of Al-Azhar University and Grand Imam of Al-Azhar Mosque in Cairo, Egypt. He was elected under Hosni Mubarak after the death of Muhammad Sayyid Tantawi in 2010¹⁰. Prior to his election as Grand Sheikh, he was known for his role as Grand Mufti of Egypt and President of Al-Azhar University, one of the largest Sunni Islamic universities in the world. He taught Islamic theology at the International Islamic University in Pakistan and in Aswan, Egypt. He has also taught in

⁹ Ahmad Tayyeb, *At-Turots Wa Al-Tajdid; Munaqosatu Wa Rudud* (Qatar: Universitas Qatar, n.d.).

¹⁰ The Royal Islamic Strategic Studies Centre, "The World 500 Most Influential Muslims 2022," The Muslim 500, 2022, <https://themuslim500.com/profiles/ahmad-muhammad-al-tayyeb/>.

several countries such as Saudi Arabia, Qatar, and the United Arab Emirates. As the Grand Sheikh of Al-Azhar, Ahmad Tayyeb is a central figure for Sunni Muslims around the world. Playing the role of the Grand Sheikh of Al-Azhar University, he is known for his efforts to uphold the spirit of traditional Islam. The first years of his leadership were not so easy, because after the political revolution in Egypt (2011 and 2013), the political atmosphere in Egypt was full of conflict. In addition, the spread of terrorism threatens social cohesion, especially in Egypt. He tried to intercede for the Egyptian government during the time of Mohammad Morsi. On many occasions, Ahmad Tayyeb has demonstrated his strong opposition to terrorism. He also addresses many social issues related to violence and terrorism. In addition, he is known for protecting Al-Azhar University from the Muslim Brotherhood. He became an advocate of traditional Islam and adopted the spirit of Islamic tradition ¹¹.

Ahmad Tayyeb is the head of the second oldest university in the world, teaching continuously since 975 AD. Al-Azhar is the center of Sunni Islamic jurisprudence. It is the foremost institution making authoritative religious decisions and has provided comprehensive Islamic education to Egyptian and international students since its establishment more than a millennium ago. This history has made it a bastion of Sunni traditionalism. The university is regarded as one of the foremost institutions of Islamic education and a leading academic center for Sunni Muslims worldwide. Al-Azhar Education Network Management: Al-Azhar is currently the largest university in the world, having grown from a cluster of three schools in the 1950s to the current state of 72 primary schools, with nearly 300,000 students studying at the same time. Including the schools that are part of the Al-Azhar Waqf initiative, there are almost two million students. Graduates of Al-Azhar are highly regarded in the Muslim community as religious leaders, and this makes the head of Al-Azhar an incredibly powerful and influential person ¹².

His scholarly influence as a leading intellectual of Sunni Islam reaches the world. He was Dean of the Faculty of Islamic Studies in Aswan and the Faculty of Theology of the International Islamic University in Pakistan. He has also taught at universities in Saudi Arabia, Qatar, and the United Arab Emirates. In recent years of political uncertainty and

¹¹ Heri Setyawan, "Redefining the Role of Religion in Contemporary Society: Pope Francis and Sheikh Ahmad Muhammad Al-Tayyeb," *JSW (Jurnal Sosiologi Walisongo)* 3, no. 2 (2019): 111–24, <https://doi.org/10.21580/jsw.2019.3.2.4023>.

¹² Setyawan.

turmoil in Egypt, Ahmad Tayyeb has struggled to keep afloat. He openly opposed the Muslim Brotherhood for its exploitation of Islam as a political ideology, while rejecting calls by President Abdel Fattah el-Sisi for a "religious revolution" and efforts to "renew Islamic discourse"¹³. The efforts include proposals to repeal Egypt's oral divorce laws. Al-Azhar completely rejected the president's plan, calling the law "an undeniable practice since the time of the Prophet Muhammad". Ahmad Tayyeb has been active in spreading the influence of DA'ISH by organizing many initiatives and conferences. He has also tried to improve foreign relations and has met with many foreign religious leaders and heads of state (including the Pope and Queen Elizabeth).

Ahmad Tayyeb has emphasized his mission to promote traditional Islam since becoming Grand Sheikh. He has emphasized the importance of educating students about Islamic heritage, regarding Al-Azhar graduates as ambassadors of Islam to the world. At a time when authoritarian Islamic claimants seem to be around every corner, Ahmad Tayyeb has the institution and personal skills to authentically claim to be the representative of traditional Islam, Islam as perceived by most Muslims living through has been practiced over the centuries, Ahmad Tayyeb has defined the Sunni community (Ahl Sunnah wa Jama'a) as those.

A look at Hasan Hanafi's thoughts on Turots wa Tajdid

In Hasan Hanafi's concept of "turots wa tajdid", the relationship with Turats defines that the soul of the nation is a fundamental source of strength and motivation. Hanafi observes various uncivilized behaviors that revealed Turats and their profound effects. The cause of degeneracy, backwardness, indifference, negativity, and dependence is the influence of Turats to speak of theology, philosophy, jurisprudence, and principles. There is a deep belief in fate and fate and confusion experienced in the current era of confusion between reason and conscience. The teachings of the ancient traditions, namely, the order to justify religion, the wisdom sciences, and the revolution of reason, were turned to their original side only in the field of jurisprudence ¹⁴.

The ideas outlined by Hassan Hanafi are a logical consequence of his academic development in two different socio-political environments: Egypt, which stands for backwardness, and France, which stands for progress. From this thought, Hassan Hanafi

¹³ Yayan Sopyan, "Menyoal Kebebasan Beragama Dan Penodaan Agama Di Indonesia," *Jurnal Cita Hukum* 3, no. 2 (2015), <https://doi.org/10.15408/jch.v2i2.2314>.

¹⁴ Tayyeb, *At-Turots Wa Al-Tajdid; Munaqosatu Wa Rudud*.

came up with the idea of launching a revolution using the *usur-fikhu* approach and sources of Islamic teachings as weapons. The ideas discussed in this essay are limited to the idea of *at-turātswa at-tajdīd*. Hassan Hanafi's idea of *at-turātswa at-tajdīd* refers to three interconnected frameworks. a) Reconstruct Islamic cultural barriers through critical inquiry to create attitudes towards the West (*mawqifunāmināl-gharb*). b) Reconstruct Western cultural barriers through critical inquiry to create attitudes towards the West (*mawqifunāmināl-gharb*). c) By embracing the diverse cultures of the world where Islam is the basis of humanity, we will build a liberating interpretation of the Qur'an and enable an attitude towards reality (*mawqifunāmināl-wāqī*).¹⁵

These three things form the basis of Hassan Hanafi's thinking, since people everywhere cannot be simultaneously separated from the past (*al-māḍī*), the future (*al-mustaqbal*), and the present (*al-ḥālī*). According to Hassan Hanafi, the Islamic past is reflected in the wealth of Islamic treasures as part of a civilization that reached its peak earlier. This past is well documented in the classical tradition or *at-turātsal-qadm*.¹⁶ The future we want to achieve is the progress currently being made by modern western civilization with various techniques and other developments. This ideal future is contained in Treasures of the West and the Turatz Algarb. Today, on the other hand, we show the suffering of Muslims in our own country, in different parts of the world, including Egypt. Egypt is often backward and poor and cannot keep up with the progress of developed countries. Modern reality or *al-wāq* is the face of the current Islamic situation, which seeks change through Hassan Hanafi's *at-turātswa at-tajdīd* movement.

Hassan Hanafi is used to interpreting the Quran as a complete holy book in accordance with the development of human civilization. However, Hassan Hanafi still believes that the earlier interpretation of the Quran still has some shortcomings and therefore proposes several new features in this interpretation. According to Hassan Hanafi, a good interpretation requires several qualities. That is, a) They must come up with a certain interpretation (*at-tafsir al-juz'i*). b) It must be an interpretation of the subject (*at-tafsir al-maudhu'i*); c) The mode of interpretation is temporary (*at-tafsir az-zamānī*) or has temporary limitations, especially its relevance. d) The interpretation is realistic (*at-tafsir al-wāqī'i*) or corresponds to the current situation. e) Not only the theory of words and letters, but also specific goals, meanings, and interests. f) The

¹⁵ Andriansyah, "Menggunakan Konsep 'At-Turās Wa At-Tajdīd' Dalam Pemikiran Hassan Hanafi Untuk Mengatasi Kemiskinan Di Indonesia."

¹⁶ Andriansyah.

interpretation is experimental in nature, which is consistent with Mufassir's life and experience. g) The translator must consider the current problems of the people ¹⁷.

Based on the above explanation, interpretation will be one of the important *at-turāts wa at-tajdīd* gaps for building a civilization based on Hassan Hanafi's framework. This can be understood from the simple logic of a descriptive view of understanding the Bible. Tafsir can be interpreted as a translation that is easily understood by readers of the scriptures. Even if the scriptures are written in your native language, you will greatly benefit from reading the commentaries as you will gain more knowledge about the Bible. Since the language of the Quran in the Indonesian context is Arabic and a translation of the Quran is clearly insufficient to fully understand the meaning of the Quran, commentary is necessary.

Ahmad Tayyeb's Criticism of Hasan Hanafi

The Sharia of the Qur'an is different from the interpretation, meditation, ideas, and strife over the Qur'an. The Sharia of the Quran referred to here is the Sharia which is always relevant to situations and circumstances and not the result of the *ijtihad* of jurists, which will be timeless and irrelevant. In his book, Ahmad Tayyeb provides answers, objections and talking points about Dr. Hassan Hanafi. Ahmad Tayyeb's respect for Hasan Hanafi is a scholarly dedication to the works of Hasan Hanafi. Hasan Hanafi's ideas in his various works indicate that the heritage with its origins and ramifications is no longer relevant in modern times and therefore needs to be reproduced through renewal or *tajdid*.

Ahmad Tayyeb emphasizes a balanced view of *Turats* because great and pure thinkers see *Turats* in a very balanced way. In addition, they warn that if we ignore *Turats Aqli* and *Naqli*, it is tantamount to "suicide" by destroying civilization and falling into an abyss without an edge. Ahmad Tayyeb also believes that modern Arab civilization will slip out of its grasp during the process of modernization if it does not adhere to its "*Turats*". This is necessary to give the personality of the Arab nation a distinctive character from other civilizations. The existence of *Turats* is taken away from her and given up, the taken away *Turats* are culture that can be accepted and used in today's life. The *turats* left behind, on the other hand, were *turats* made in their time and are closely related to the background of the origin of these *turats*. Then abandoned *turats* are no longer a problem

¹⁷ Tayyeb, *At-Turots Wa Al-Tajdid; Munaqosatu Wa Rudud*.

today, but on the other hand, there are moderate people who believe in the eternity of the turats and advocate for their preservation, transforming the turats into a framework of historical change adapted to evolving conditions and progress is of times. But that does not mean that we settle the conditions of time with something that time does not fulfil, so we must open the door to ijtihad.

After commenting on many of the "turats wa tajdid" texts, Ahmad Tayyeb focused his opinion on the following two points. First, there is a difference between renewal (tajdid) and change (tagyir). Secondly, legacy (turats) and renewal (tajdid) have left us a note to consider several things, namely a) Islam as history and the facts of civilization that have occurred in history; b) practical change starts from reality and considers it as the first and last source for any idea; c) Prohibiting the process of change (tagyir) with a civil attitude or anything that leads to that attitude. From this it can be concluded that Turats and Tajdid - in this case personal views - do not represent the hopes of the masses, but the hopes of a limited number of groups. The renewal of the Islamic heritage (Turats) can only be improved by scholars who adhere to the study of Manqul and Ma'qul and understand the methods and means of analyzing ideas used in research and research.

Fear of the rise of today's Khawarij

The Khawarij phenomenon originated in the past when the predecessors of the Khawarij initially numbered 12,000 people and they defected from Caliph Usman and Ali. This phenomenon then disappeared over time due to people's increased awareness and the result of their knowledge and learning. However, in the present there are also phenomena that are repeated in the past that can be referred to as the Khawarij of today. Not only in the Islamic religion, with the rise of extremist and rigid groups. However, this is a sign of the negative things happening for the religion of Islam and for all religions. In the past of Islam, the emergence of the Khawarij phenomenon was a painful phenomenon or turned into a dark page in the history of the time. And it is very unfortunate if this phenomenon occurs again, like the condition of the Khawarij.

Hakimiyah carried by the Khawarij predecessors, and they shook Sayyidina Ali, they rebelled against him, with this subject they said: "You have given the law to the people", the law is only from Allah, "there is no law except Allah's". That is, the one who gives laws and makes laws is only Allah SWT. This term now has a situation that is not the same as the situation of the Khawarij before it, but has a similar effect, namely the collapse

of the Khalifah. The collapse of the caliphate was very shocking to the Muslims who for centuries accepted the existing system of one caliph and several governors.

The collapse of the caliphate transformed Turkey from an Islamic caliphate into a secular sovereignty. This came as a great shock to Muslims, accompanied by Western colonization of Islamic lands. Islamic lands were divided under colonial rule until Indonesia was also colonized by the Dutch. Although Indonesia is a Muslim country with a large population and the Netherlands has a much smaller population. Apart from that, many Western ideologies appeared that wanted to take the position of Islamic theory which became an Islamic legal system, such as the ideology of communism. The democratic principles that exist also come from the west, laws and so on. Another ideology that developed was the ideology of socialism, an incendiary ideology that attacked Muslim countries. This is a very negative influence of Western colonialism on Muslim countries.

According to Ahmad Tayyeb, this colonization could be led by intellectuals and scientists to have positive effects for both parties, including the development of an ideology of solidarity. Both sides benefit, both for the East and for the West. However, it is very unfortunate that behind the colonialism of the West is the idea of controlling territory, waging a physical war and a war of ideas. In the case of the British colonization of India and Pakistan, for example, the colonialists mobilized their entire orientalist intellect to eliminate Islam. Settlers use their resources to eliminate the identity of the colonized. This became the catalyst for the rise of Abu A'la Al Maududi, who was born in 1903 and died in 1979. Al Maududi saw the colonialists try to abolish Islamic law and replace it with British law. Al Maududi's thoughts were prompted by such circumstances. Al Maududi's noble goal of continuing to uphold Islamic law failed and yielded no results. Al Maududi continued to show understanding to the Muslims for rejecting British rule and disbelieving the Muslims because he believed in British laws and regulations. There is a long history that led Al Maududi to have such thoughts, which became a reference for the Khawarij all over the world, maybe not everyone reads its historical roots.

The characteristics of the Khawarij are as follows: first, It is easy to believe in people who do not belong to their group, even if that person is a follower of Islam. Second, the real Islam is the Islam they understand and practice. Islam as understood and practiced by other Islamic groups is not true. Third, those Muslims who have gone astray and disbelieved should be brought back to the true Islam, which is Islam as they

understand and practice it. Fourth., because the government and scholars who disagree with them are heretics, they choose priests from their own group. Imam in the sense of religious leaders and government leaders. Five, they are fanatical in their faith and do not hesitate to use violence and kill

The rise of Khawarij preaching turned into several radical groups influenced by two factors: social and religious factors. Social factors are factors related to the interaction of the community with the social conditions of a place. While the religious factor has more to do with religious teachings. First, social factors. Social factors are separate from the relationship between religion and society. Some of the social causes are bad psychology, political turmoil, unstable economy, culture, and education. Many of us think that supporters of radical movements have a bad and introverted psychology. Lack of self-actualization and isolation from the public. Finally, feeling that they do not share the same opinions and thoughts as society, they decide to isolate themselves and wage jihad by joining radical groups.

Second, the religious factor. The religious factor also plays a major role. The formation of one's personality becomes radical. In this situation, it is a big mistake to attribute it to Islam. Because the real flaw is not a deep flaw, but their scientific skills and abilities, which do not accept and practice Islamic teachings. The worldwide misunderstanding based on propaganda for Islam must be corrected, including government diplomacy towards Western countries. Islam is a religion that brings salvation to humanity, brings peace, supports mutual respect and diversity. Those who tend to have a minimal understanding of religion learn religion from the internet, are easily inspired and led to join radical groups. The decline of one's understanding of religion causes imperfections, misunderstandings, and confusion in the academic chain of direct studies of Islam. Contextuality, in the form of understanding through writing, makes them thinkers, debaters and takfiri, without reflection, debate or deep regret. Some examples of contradictions in Islamic studies are the willingness to accept texts/statements but ignore other arguments. As if the assumptions they have are the most reasonable and correct.

The Khawarij have become a new radical group in many countries around the world. They not only commit physical attacks, but also use the internet as a medium to spread their radical ideas. The goal, of course, is to teach social media users extreme and extreme behavior. It is natural and very important that teachers and parents monitor their

children so that they are not exposed to radicalism or extreme teachings. Both can threaten the family, nation and religion and ensure the integrity of a nation. Republic of Indonesia.

Religious Inclusiveness As A Peace Solution

A comprehensive perspective on Islamic thought Abdurrahman Wahid has a vision that starts with pluralism¹⁸. Pluralism is not only human, but also an eternal gift. Without historical pluralism and human civilization, it becomes unproductive, dynamic, and even dialectical. For Abdurrahman Wahid, building community pluralism is not just a pattern of peaceful coexistence.¹⁹ Because misunderstandings between social groups are still fragile and can sometimes lead to breakdown. It can further be emphasized that the main point of encounter between religions (Samawi) is the principle of belief in God Almighty. According to Cak Nur, from the point of view of the Quran and all books other than the Quran revealed before Muhammad, God's discourse is always a message of godliness.²⁰ The meaning of *takuwa* is not only "fear of God" or "attitude to do orders and stay away from prohibitions", but also as a treatise on "God-consciousness", namely the existence of God who is everywhere or He is always present in everyday life. The importance of this consciousness is related to the human willingness to conform to the light of God's consciousness.²¹ According to Cak Nur, in the context of the theological theology of religions, there are several parts that are very important and important as a reference for exploring a comprehensive discourse on Islamic theology in the union of religions²².

Ahmad Tayyeb strongly warns the Islamic world that sectarianism will negatively affect it²³. He kept repeating this while working at Al-Azhar University and dared to highlight this topic as research material in his campus. He believes that scholars have always emphasized the importance of respecting other religions and principles. On this

¹⁸ Wildani Hefni, "Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam* 13, no. 1 (2020): 1–22, <https://doi.org/10.37302/jbi.v13i1.182>.

¹⁹ Abdurrahman Mas'ud, *Paradigma Pendidikan Islam Humanis; Menggagas Format Pendidikan Non Dikotomik* (Yogyakarta: Divapress, 2020).

²⁰ Dorjie Banban, "Harmony in Diversity: An Empirical Study of Harmonious Co-Existence in the Multi-Ethnic Culture of Qinghai," *International Journal of Anthropology and Ethnology* 2, no. 1 (2018): 1, <https://doi.org/10.1186/s41257-018-0010-6>.

²¹ Bridget Lewis, "The Rights of Future Generations within the Post-Paris Climate Regime," *Transnational Environmental Law* 7, no. 1 (2018): 69–87, <https://doi.org/DOI:10.1017/S2047102517000243>.

²² Tasman, "Islam Inklusif: Konstruksi Pemikiran Untuk Dialog Umat Beragama Di Indonesia," n.d., 132–46.

²³ Tayyeb, *At-Turots Wa Al-Tajdid; Munaqosatu Wa Rudud*.

basis, in his opinion, the differences between the Islamic denominations are very small, so that there is no reason for discussion. "Muslims must unite" In recent years there has been a movement to promote the re-establishment of unity between Islamic countries ²⁴. In this regard, Al-Tayyeb urged Muslims to do their best. With Al Azhar, he has always been committed to promoting unity and reconciliation between Islamic countries. He believed that if Muslims continued to engage in conflict, the enemies would only find it easier to achieve their goals.

Today, Islamic countries have finally realized that there is no point in emphasizing small differences. Muslims must unite. Through the book he wrote, Ahmad Tayyeb gave his thoughts and offered a way to find a way to Islamic lands. Ahmad Tayyeb also harshly criticized radical groups in the name of Islam. He strongly condemned the actions of the Islamic State in Iraq and Syria (ISIS). According to him, radical groups carry out actions to export their fake Islam under the guise of the holy religion of Islam. What the Islamic Armed Movement is doing is wrong. He also noted that the rise of ISIS was prompted by the many setbacks, economic recession, and youth unemployment. In a sense, the Islamic world needs an economic recovery. But he believes that the West should also take its responsibility and help the Arab countries to free themselves from terrorism. This could be, for example, economic cooperation or political support. If terrorism stays here and leaves the West untouched, then Western countries will turn to Arab countries.

Conclusion

From the above discussion, it can be concluded that the renewal of Islamic heritage (Turats) can only be improved by scholars who adhere to *Manqul* and *Ma'qul* studies and understand what methods and means of analyzing ideas used in research and research are found are used. The emergence of contemporary Khawarij is a common challenge to establish Islamic teachings that are *rahmatan lil 'alamin*. Ahmad Tayyeb also stressed that Islam is a religion that loves peace and can accept different views. Muslims must unite for common interests, unite in principles, and unite in all walks of life.

²⁴ Ekaterina Bobyreva et al., "Role and Place of Religious Consciousness in Culture Formation," *SHS Web of Conferences* 50 (2018): 01035, <https://doi.org/10.1051/shsconf/20185001035>.

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