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Averroism and the Evolution of Jesuit Educational Missions in Indonesia: A Historical-Philosophical Review

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Abstract

The Averroism movement emerged as a form of support and resistance from European thinkers who followed Ibn Rushd's way of thinking against church authority. This movement opposed the indoctrination by church authorities that restricted freedom of thought. Church authorities assumed that church doctrine was true and should not contradict it. The impact of the massive Averroism movement caused the loss of church authority accompanied by

internal conflicts that hit the church camp. To strengthen the doctrine and faith of Catholics, Pope Paul III ordered Ignatius Loyola to establish schools, colleges, and seminaries which were institutions engaged in education known as the Society of Jesus. This study seeks to review and deepen the historical and philosophical study of Averroes' movement in the establishment and development of the Society of Jesus in Indonesia. This study uses a literature review research method with two approaches, namely the historical research approach and the philosophical approach. The results of the study stated that there were two factors relating the Averroism movement to the development of the Society of Jesus education in Indonesia,: The loss of church authority due to opposition to the Averroism movement and Efforts to indoctrinate through education about Catholic teachings and understanding through the Society of Jesus. This study emphasizes that the establishment and development of the Society of Jesus in Indonesia cannot be separated from the influence of the Averroism which is expressed in thoughts about freedom of thought and the indoctrination of education.

Keywords: *Averoism Movement; Education, Jesuit, Historical-Philosophical Review.*

A. Introduction

The expeditious development of science and technology in European continent to date is inseparable from the influence of Islamic progress and development in the Middle East and Europe (Spain).[1] Through Islam, European thinkers and scientists gained access to learn and develop modern knowledge).[2] Historical reality states that when Europe was shackled to the deeply rooted in the renaissance (darkness) specifically in the Middle East during the Abbasid dynasty of where Islam experienced a golden age with

[1] Ahmad Sahide, "Islam and the failure of modernization in the Middle East," *Al-Albab: Borneo Journal of Religious Studies* 1, no. 1 (2012): 49–59.

[2] Hasyim Asy'ari, "Renaisans Eropa dan Transmisi Keilmuan Islam ke Eropa," *JUSPI (Jurnal Sejarah Peradaban Islam)* 2, no. 1 (2018): 1–14.

the extraordinary development of science and technology. This is proven by the works of Muslim scientists which until now have become the main guidelines, topics and studies in Universities around the world.[3]

The shackles of doctrination by church authorities are growing stronger with some burdensome punishments for opponents of church doctrine.[4] This has led to many western scholars studying at Islamic universities such as the Nidhomiyyah university of Baghdad, al-Qarawiyyin Morocco and the university of Cordoba, Spain. Western scholars who study at Islamic universities are much influenced by the thoughts of Islamic scientists in philosophy, astronomy, science and so on.[5]

The influence moved so massively that groups were formed largely supporting the progress of Europe through rebellions and the overthrow of power by the domination of church authorities through the leadership of the Pope.[6] The dominance of the church in the religious and scientific sectors through doctrinalization was a major setback factor in the renaissance period. One of the groups that opposed the doctrine and domination of the church was the Averoism movement. This movement was a follower of Ibn Rusyd's thought that supported Aristotele's thought about the freedom of thought.[7]

Ibn Rusyd's thinking about the role of ratios and religions that do not contradict and harmonize views, becomes a new object that religion should not be allowed to quarrel and interfere in the

[3] Saidatul Khairiyah, "Tradisi Ilmiah Ilmuwan Muslim di Nusantara," *Islamijah: Journal of Islamic Social Sciences* 1, no. 2 (2020): 113–35.

[4] Nur Fitriyana Nur Fitriyana, "Inkuisisi Gereja Katolik Terhadap Umat Islamdi Spanyol," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 17, no. 2 (2016): 213–30.

[5] Hasyim Asy'ari, "Renaisans Eropa dan Transmisi Keilmuan Islam ke Eropa," *JUSPI (Jurnal Sejarah Peradaban Islam)* 2, no. 1 (2018): 1–14.

[6] Demsy Jura, "Mengenal Penulis Kitab Yakobus Dan Pengajarannya," *Shanan Jurnal Pendidikan Agama Kristen* 1, no. 1 (2017): 159–78.

[7] Listiawati Susanti, "Mengupas Kejayaan Islam Spanyol Dan Kontribusinya Terhadap Eropa," *Jurnal Dakwah Risalah* 27, no. 2 (2016): 57–61.

problems that reason (ratio) requires in it.[8] Ibn Rusyd stated that there are methods that need to be done in harmonizing between ratios and religions such as the *ta'wil* (interpretation) method. The massive movement slowly bore fruit through the loss of the influence of church domination in the ruling policies related to the development of science through the establishment of universities in Europe that were Independent in nature. Thus the shift of the renaissance century (darkness) shifted in the Aufklarung (enlightenment) century brought a significant impact on the development of science in Europe.[9]

The focus of the role of the development of science in Europe is also in the form of those initially influenced by Theocentric (Religion) to Anthropocentric (Human).[10] The study of science is also limited to empirical matters and negates the focus of studies on matters of a metaphysical nature (Ghaib/Abstral).[11] The loss of domination of church doctrine not only had an impact on the development of science in Europe, but also the turmoil of sect (class) dualism in the church's own camp related to the camp of followers and repellents of the Pope as the highest leader of the church. This led to Ignatius Loyola establishing the Jesuit Society on the basis of the Pope's order as a form of doctrine and strengthening of faith for catholics from childhood to adolescence through the establishment of schools in education.[12]

Until someone close to Ignatius Loyola named Francis Xavier sailed to Malacca (1545) and Ambon. The beginning of the spread of

[8] Abu al Walid Ibn Rusyd, *Fashl al maqal fima bain al hikmah wa asy syari'ah min al ittishal/ Abu al Walid ibn Rusyd* (Dar al Ma\'arif, 1972).

[9] M. Afrizal, "Perjalanan Averoisme Ke Eropa Dan Pengaruhnya Terhadap Perkembangan Dunia Moderen," *Al-Fikra: Jurnal Ilmiah Keislaman* 4, no. 2 (t.t.): 155–64.

[10] Hasyim Asy'ari, "Renaisans Eropa dan Transmisi Keilmuan Islam ke Eropa," *JUSPI (Jurnal Sejarah Peradaban Islam)* 2, no. 1 (2018): 1–14.

[11] Achmad Reza Hutama Al-Faruqi, "Konsep Ilmu dalam Islam," *Kalimah: Jurnal Studi Agama dan Pemikiran Islam* 13, no. 2 (2015): 223–34.

[12] John Hungerford Pollen, "History of the Jesuits before the 1773 suppression," *Catholic Encyclopedia*, 1913.

Catholicism in Eastern Indonesia.[13] Then the Society of Jesus grew during the Dutch colonial period until the Independence period. The Gospel motto was able to ignite the spirit of the missionaries' enthusiasm until it developed rapidly today.[14] The history of the Catholic mission in spreading this faith has a meaningful peak in the success of the mission and formation of its local priests. The education of prospective priests is not just a form of apostolic work, but in essence is an important part of the mission of the Catholic Church. Through the establishment of the Society of Jesus Indonesia, it has been able to become a bridge of education for its laity until now and especially in its continuous involvement in the formation of the priesthood in Indonesia with its various challenges that continue to change.[15]

This study uses a literature review research method with two approaches; the historical research approach and the philosophical approach. The first approach, historical research, is built through four stages: heuristics, source criticism, interpretation and historiography.[16] In the first stage, the author collects data (heuristics) in the form of relevant data sources related to the Averroes Movement, Ibn Rushd's thoughts and the history of the establishment of the Society of Jesus. Then the author criticizes and interprets the data sources in several sub-discussions, those are: Ibn Rushd's biography, Ibn Rushd's thoughts on freedom of thought and the indoctrination of Education and the relationship between the Averroes Movement and the establishment of the Society of Jesus.

[13] https://jesuits.id/masa-fransiskus-xaverius/

[14] Garth N. Jones, "Spreading the Gospel in Indonesia: Organizational Obstacles and Opportunities," *Dialogue: A Journal of Mormon Thought* 15, no. 4 (1982): 79–90.

[15] Lorentius Iswandir dan FX Eko Armada Riyanto, "Mission and engagement of the Vincentians to priestly formation in Indonesia: A historical-theological revisit," *International Journal of Indonesian Philosophy & Theology* 1, no. 2 (2020): 91–104.

[16] Ian S. Lustick, "History, Historiography, and Political Science: Multiple Historical Records and the Problem of Selection Bias," *American Political Science Review* 90, no. 3 (September 1996): 605–18, https://doi.org/10.2307/2082612.

Then in the second approach, the author uses a critical philosophical approach that links the relationship between the Averroes Movement and the establishment and development of the Society of Jesus in Indonesia.[17] The researcher conducts a comparative analysis through a historical-philosophical research approach in linking Ibn Rushd's thoughts on freedom of thought and the indoctrination of Education with the Society of Jesus. Data analysis in this second approach is on the aspect of best practices "*ratio studiorum*" and the "*gospel*" message of the missionaries until they established and developed the Society of Jesus for the first time in Eastern Indonesia until it spread throughout the archipelago.

This article attempts to review and deepen the historical and philosophical study of the Averroes movement towards the establishment and development of the Society of Jesus in Indonesia. The focus of the research also leads to a brief biography of Ibn Rushd, Ibn Rushd's thoughts on freedom of thought and the doctrinalization of education, the dynamics of the Averroes movement and the historical-philosophical Jesuit Society in Indonesia.

B. Discussion

1. Biography and Writing Works of Ibn Rusyd

Ibn Rusyd's full name is Abu al-Walid Muhammad ibn Ahmad ibn Rusyd al-Andalusia. Ibn Rusyd is better known as Averroes in Europe. He was born in Cordoba, Andaluasia, Spain in 520 H and died 595 H/1198 M. He is a Muslim scholar who is an expert in philosophy, medicine, politics and fiqh.[18] Ibn Rusyd was born in a respectable, educated and religiously observant family environment.Begron and Ibn Rusyd's diversity traditions were

[17] Justin Cruickshank, "Critical Realism and Critical Philosophy: On the Usefulness of Philosophical Problems," *Journal of Critical Realism* 1, no. 1 (15 November 2002): 49–66, https://doi.org/10.1558/jocr.v1i1.49.

[18] Abd Kadir, *Dirasat Islamiyah* (Dwiputra Pustaka Jaya Sidoarjo, 2016).

heavily influenced by his father and grandfather who were maliki fiqh and *al-Asy'ariyah* mindset. Ibn Rusyd enriched his knowledge by studying jurisprudence, mathematics, philosophy and medicine in Cordoba, Spain. Until he was able to memorize the kitab al-Muwatha' Ibn Malik. Ibn Rusyd studied philosophy with Ibn Bajah (W.533 H) which led to his interest in Aristotle's philosophical thought.[19]

Ibn Rusyd's family is an expert in the field of fiqh or Islamic law. It is proved that his father was a judge and his grandfather had served as the head of a religious court in Andalusia.[20] His father and grandfather were fair and authoritative judges. Even the written fatwas of Ibn Rusyd's grandfather are still preserved in the French state library.[21] The family's expertise in the field of fiqh and Islamic law was passed down to the intelligence and expertise of Ibn Rusyd through his phenomenal work*, Bidayah al-Mujtahid wa Nihayah al-Muqtasid* which is a book of comparative *fiqh*. The book examines rationally the differences in the law of fiqh.[22] In the book Ibn Rusyd presents legal issues, examines and comments on the arguments of jurists, seeks common ground and differences in their fatwas by making the Qur'an and Hadith as the basis.[23]

Ibn Rusyd's expertise in Islamic law *(fiqih)* became the initial basis for his scientific development before studying other sciences. In some literature it is explained that the works of Ibn Rusyd number 67 new works not interpretations.In medical science Ibn

[19] Sujiat Zubaidi Saleh, "Kritik Ibn Rusyd Terhadap Pandangan Para Filsuf Tentang Ketuhanan," *TSAQAFAH* 5, no. 1 (2009): 97–117.

[20] S. H. Nasr, O. Leaman, dan Tim Penerjemah Mizan, *Ensiklopedi Tematis Filsafat Islam: Buku pertama* (Penerbit Mizan, 2003), https://books.google.co.id/books?id=5OIsnQAACAAJ.

[21] Fahruddin Ali Sabri Fahruddin Ali Sabri, "Ibn Rusyd dan Metode Ijtihâd-nya dalam Kitab Bidâyat al-Mujtahid," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 5, no. 2 (2010): 183–98.

[22] Hamadi Al-Ubaidi, "Ibn Rusyd Wa 'Ulum as-Syari'Ah Al-Islamiyah," *Beirut: Dar al-Fikr al-Arabiy*, 1991.

[23] Anwar Soleh Azarkoni, "Pemikiran Ushul Fiqh Ibnu Rusyd," *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya dan Sosial* 2, no. 1 (2015): 55–72.

Rusyd wrote a book entitled *al-Kulliyah al-Thibb* (general principles of medicine) which discussed anatomy, physiology, general pathology, diagnosis, medicine, hygiene and general medicine.The book consists of seven volumes that became European medical textbooks for centuries.[24] Ibn Rusyd's thoughts on the compatibility between philosophy and Islamic law are contained in his work entitled *Fasl al-Maqal fi Ma Bain al-Shari'ah wa al-Hikmah min al-Ittisal*.[25] In addition, the book describes the types (classifications) of *al-Ulum al-Islamiyah.*

Ibn Rusyd is a scientist who is preoccupied about the development of science. Most of his life was dedicated to scientific activities. Ibn Rusyd's genius is beautifully engraved in his works, but some of his works are lost and burned.[26] The result of his work in the interpretation of the work of Aristotle and Plato is divided into three forms, those are: commentary, criticism and opinion.[27] Ibn Rusyd almost interpreted all of Aristotle's books except for Politika's book which was replaced with Plato's book the Republic. This made him famous as an accomplished commentator and critic. One of them is that his appreciation of Aristotle's philosophy caused him to comment frequently on the works of the classical philosopher. Ibn Rusyd's attempts to comment on Aristotle's works aimed to purify the teachings of Aristotle's philosophy which he thought had been distorted by the views of Neoplatonism.[28] In his interpretation of the work of Aristotle and Plato, Ibn Rusyd divided the commentary into three categories: summary *(jami'),* brief commentary *(talkhis),* and detail commentary *(sharh and tafsir)*.[29]

[24] Jamil Ahmad, "Seratus muslim terkemuka," *(No Title)*, 1988.

[25] Muh Bahrul Afif, "Menelaah Pemikiran Ibn Rusyd Dalam Kitab Fasl al-Maqal fi Ma Baina al-Hikmah wa al-Syari 'ah Min al-Ittisal," *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis* 8, no. 2 (2019): 1–24.

[26] Shams Al-Din Mohammad Zahabi, "Tarikh al-Islam wa Wafiyyat Al-Mashahir wa Al-A'lam," *Research:'Abd Al-Sallam Qadamri, Beirout: Dar Al-Kitab Al-'Arabi*, 1989.

[27] Husni Thamrin, "Pemikiran Ibnu Rusyd Tentang Ekonomi Islam," *Tamaddun Ummah (JTU)* 1, no. 2 (2016): 57–65.

[28] Ibnu Rusyd, "Mendamaikan agama dan Filsafat," *Aksin Wijaya Yogyakarta*, 2015.

[29] Mohamad Thoyyib Madani, "Ibnu Rusyd Dan Kontribusi Pemikirannya Terhadap

In addition to the comments in his reviews Ibn Rusyd always gave his own philosophical views so that this made him a famous Islamic philosopher in Europe.

Ibn Rusyd's career improved greatly when he was appointed supreme judge (chief justice) and personal physician of the sultanate. His genius and love for science made Ibn Rusyd get more attention by the caliph at that time, Abu Ya'qub.[30] Ibn Rusyd's closeness to the ruler went very well until the leadership of the next sultan, Yusuf, the successor of caliph Abu Ya'qub. His fame and closeness to the caliph made some parties feel jealous so as to slander Ibn Rusyd under the pretext of apostasy because of the presence of philosophy in his pattern of thought.[31] Until finally Ibn Rusyd was removed from office and exiled by the caliph in the small town south of Cordoba.

During this period of exile Ibn Rusyd wrote several works. The slander to Ibn Rusyd on the basis of philosophical sentiments by the *Fuqoha'* cannot be proved based on the factor of Ibn Rusyd's error in studying philosophy. So that caliph Yusuf welcomed and restored the honor and glory of Ibn Rusyd as chief justice and personal physician.[32]

Perkembangan Ilmu Fiqih," *Kabillah: Journal of Social Community* 2, no. 1 (2017): 36–59.

[30] Hamid Fahmy Zarkasyi dkk., "Ibn Rushd's Intellectual Strategies on Islamic Theology," *Jurnal Ilmiah Islam Futura* 20, no. 1 (2020): 19–34.

[31] Muhammad Abid Al-Jabiri, "Al-Turats wa al-Hadatsah, Dirasat.. wa Munaqasyat," *Beirut: Markaz Dirasat al Wahdah al Arabiyyah*, 1991.

[32] Hamid Fahmy Zarkasyi dkk., "Ibn Rushd's Intellectual Strategies on Islamic Theology," *Jurnal Ilmiah Islam Futura* 20, no. 1 (2020): 19–34.

No.	Title Book	Scientific	Topics in the Book
1.	*Bidayah al-Mujtahid wa Nihayah al-Muqtasid*	Fiqh Comparison of Madzhab	Presenting legal issues, researching and commenting on the arguments of jurists, looking for common ground and differences in their fatwas
2.	*al-Kulliyah al-Thibb*	Medicine	Anatomy, physiology, general pathologies, diagnosis, medicine, hygiene and general medicine
3.	*Fasl al-Maqal fi Ma Bain al-Shari'ah wa al-Hikmah min al-Ittisal*	Theology	Conformity between Islamic philosophy and sharia, al-Ulum al-Islamiyah
4.	*Tahafut at-Tahafut*	Theology/ Philosophy	The science of God is universal *(kulli),* Keqadiman Alam, Resurrection in the Hereafter
5.	Syarah *republika*	Politics	System of government (democracy, oligarchy, etc.)
6.	Syarah *De Anima*	Psychology	About the Soul

2. Ibn Rusyd's Thoughts on Freedomof Thought and the Doctrine of Education

a. Freedom of Thought (Harmony between Philosophy and Religion)

The main problem in medieval times was the relationship between philosophy and religion. The framework of conflict on the issue lies in the conflict between faith and reason, tradition and speculation, mysticism and rationalism.[33] Philosophers before Ibn Rusyd had also tried

[33] Driss Habti, "Reason and revelation for an Averroist pursuit of Convivencia and intercultural dialogue," *Policy Futures in Education* 9, no. 1 (2011): 81–87.

to harmonize and bring together the two types of science, as al-Kindi, al-Farabi and Ibn Sina did. The emergence of the *Mu'tazilah* school which sought to use reason to discuss problems in Kalam Science itself was a separate pattern in the use of reason. However, the results of the philosophers' thoughts on the alignment of philosophical and religious sciences are not taken for granted by some scholars and 'Islamic Scholars. There are some and some Islamic thinkers who react with strong rebuttals such as Imam al-Ghazali who refute their thinking while pointing out the kinds of fallacies that among them can be classified as heretical and *kufur* thinking.

Ibn Rusyd's reaction to this redaction and rebuttal was that he sought to defend the validity of their thinking and justify the conformity of religious teachings with philosophical thought. He answered all of Imam Ghazali's objections by putting forward arguments that were no less powerful than Imam Al Ghazali's previous arguments. According to Ibn Rusyd, *syara'* does not contradict philosophy because philosophy is in essence nothing more than reasoning about this empirical nature as a postulate for the existence of a creator.[34] In this case, the *syara'* also requires people to use their intellect as is clear in the word of God :

> *"Do they not think (reason) about the kingdom of heaven and earth and all things created by God"* (Q.S.Al-A'raf (7): 185).

[34] Kasman Bakry dkk., "Tinjauan Fikih Islam Terhadap Undang-Undang Nomor 1 Tahun 1974 Tentang Talak," *BUSTANUL FUQAHA: Jurnal Bidang Hukum Islam* 2, no. 2 (2021): 348–62.

> *"Let you give 'tibar (take like) O people who have thoughts"*.(Q.S.Al-Hasyr (59): 2)

Reasoning and *i'tibar* (thinking) in this verse are only possible by using *Qiyas Aqali* (syllogism) because what is meant by *i'tibar* is nothing but taking something unknown from what is known *(istinbath al-majhul minal-ma'lum).* It is therefore from that explanation that *syara'* requires us to use *"Qiyas Aqali"* (Analogy of Reason) which is a necessity that cannot be let go. Every thinker is obliged to learn the rules of qiyas and postulates and study the science of logic and philosophy .Reasoning with the right rules will lead to the truth as the religious teachings. Because the truths do not contradict each other, but are mutually conforming and supportive.[35]

The Qur'an and Hadith as the source of Islamic law are something that is fundamentally different from philosophy, so it is understood that philosophy is opposed to religion. In this case, Ibn Rusyd argued as al-Kindi's opinion in answering the difference between the *Naqli* and *Aqli* postulates and the concept of *takwil* (interpretation) commonly used in *mutasyabihat* (unclear) problems. According to Ibn Rusyd in the Qur'an there are verses or words that must be understood according to his birth, should not be excluded from the understanding of birth. If there is a text of revelation which means that it is born contrary to reason, then the text of revelation must be interpreted or interpreted in such a way that it becomes in accordance with the opinion of reason.[36] This has become a consensus *(ijma')* among the 'Clerics. Because man was

[35] Mohamad Thoyyib Madani, "Ibnu Rusyd Dan Kontribusi Pemikirannya Terhadap Perkembangan Ilmu Fiqih," *Kabillah: Journal of Social Community* 2, no. 1 (2017): 36–59.

[36] Abdul Aziz Dahlan, "Pemikiran falsafi dalam Islam," *Dajambatan Jakarta*, 2003.

created by God in different dispositions and the ability to understand is not the same, so it is obligatory to convey to them only what is capable of being understood. Thus, the purpose of religion is not to teach the essential *makrifat*, but to bring a set of qualities and to urge people to have noble character, do good and keep away from evil.[37]

Therefore, religion has two dimensions; the physical and mental dimensions.If the teaching of his birth is indeed in accordance with the description of philosophy, it must be accepted as it is. If it does not conform to the description of philosophy (the thought of reason) then it must be conquered. But the *takwil* itself is not just anyone can do it or convey it to anyone. The people who can do *takwil* are philosophers or some of them, that is, people who have been steady in understanding science *(war-Rasikhuna fi'l 'ilm).* As the postulate in the Qur'an :

7. So they follow some of the verses that mutasyaabihaat from him to cause slander to look for his ta'wil, even though no one knows his ta'wil but Allah. And people who are deep in knowledge say: "We have faith in the verses that are mutasyaabihaat, all of them from the side of our Lord".And can't take lessons (thereof) but sensible people.(Q.S.Ali Imron (3): 7)

The delivery of *takwil* is only limited to people who are already convinced, not to people who are easily *kufur* (formalist people who cannot understand the understandings gained from *takwil*). According to Ibn Rusyd, Islam does not contain teachings of things of a secret nature, such as the teachings of the trinity in Christianity.

[37] Uci Sanusi dan Rudi Ahmad Suryadi, "Kenali Dirimu: Upaya Memahami Manusia dalam al-Quran," 2018.

All his teachings can be understood by reason because reason can know everything that exists.

Therefore faith and knowledge of an aqli nature are a unity that does not contradict, because the truth is essentially one. However, in religion there are teachings about things like angels and the like that reason does not understand, therefore according to Ibn Rusyd it is a symbol or symbol for the essence of *aqali* (mind). In that regard he agreed with the opinion of Imam al Ghazali who stated, it is obligatory to return to religious instruction in matters that are not capable of being known and understood by reason. Because this comes from revelation whose right serves to perfect reason, in the sense that every thing that reason is incapable of understanding then God helps man understand it through revelation.[38]

b. Doctrinalization through Education

Ibn Rusyd's thoughts on education were never fully stated in a work, but Ibn Rusyd's thoughts on education can be seen from his concepts and writings in philosophy. Here are some thoughts of Ibn Rusyd related to doctrinalization through education :

1) Classification of Sciences

Ibn Rusyd classified the sciences of the world and the hereafter based on the purpose of sharia. In his book *Fasl al-Maqal fi Ma Bain al-Shari'ah wa al-Hikmah min al-Ittisal*, Ibn Rusyd divided science in two parts, namely *Al-Ilmu al-Haqq and Al-Ilmu al-Amaliy*. *Al-Ilmu al-Haqq* is

[38] Mimi Sheller dan John Urry, "The city and the car," *International journal of urban and regional research* 24, no. 4 (2000): 737–57.

defined as all knowledge about Allah Almighty and all that exists according to the true essence. Meanwhile, *Al-Ilmu al-Amaliy* is the knowledge of human deeds that provide benefits and happiness as well as deeds that provide misery. *Al-Ilmu al-Amaliy* by Ibn Rusyd is divided into two aspects, namely: 1) The science of *af'alu dzahirah badaniyah*, which is a science related to the charity of human worship.2) The science of *af'alu nafsiyah*, the science related to the movements of the human soul.[39]

Furthermore, Ibn Rusyd also classified science based on the nature of the object of knowledge which is divided into two aspects, namely: 1) *Al-Ma'rifat al-Hissiyah,* knowledge that can be captured by the senses. Includes the senses of taste, touch, hearing, vision and smell. Ibn Rusyd stated that man can know concrete objects composed of form and matter through the senses. 2) *Al-Ma'rifat al-Aqliyah*, knowledge that is beyond the capture of human senses. Or knowledge of a rational or logical nature. Ibn Rusyd explained that through reason man will know the essence of objects that are the object of science.In a sense, only reason plays the role of knowing the nature of its objects in the absence of the object in question.[40] The following is a summary of the classification of science according to Ibn Rusyd :

[39] Ibnu Rusyd, "*Fasl al-Maqal fi ma baina al-Syari 'ati wa al-Haqiqati min al-Ittisal*" (Beirut: Markaz Dirasah al-Da 'wah al-ـ Arabiyah, 1997).

[40] Mauliza Zahara, "Harmonisasi Filsafat Dan Agama Perspektif Ibnu Rusyd Dan Relevansinya Terhadap Integrasi Ilmu" (UIN Ar-Raniry, 2022).

No.	Classification of Sciences	Types of Science	Scientific Branches	Example
1.	Based on the Purpose of Shari'a	Al-Ilmu al-Haqq	-	Tawhid Science
		Al-Ilmu al-Amaliy	Ilmu af'alu dzahirah badaniyah	Prayer, Fasting, Hajj
			Ilmu af'alu nafsiyah	Psychological Sciences (symptoms of the psyche)
2.	Based on the nature of the object of knowledge	Al-Ma'rifat al-Hissiyah	-	Medicine
		Al-Ma'rifat al-Aqliyah	-	Philosophical Sciences

2) Educational Objectives

The purpose of education as the purpose of sharia is to educate people to know the truth or the Haq.To know the truth, it requires knowledge and understanding of right and right deeds.[41] According to Ibn Rusyd, true knowledge is knowing and understanding that God and all his manifest beings are in accordance with the rules of his nature and knowing happiness and misery in the hereafter.[42]

[41] Amaanulloh Abror, "Pemikiran Ibnu Rusyd tentang Pendidikan dan Relevansinya dengan Dunia Kontemporer," *Jurnal Ilmiah Mahasiswa Raushan Fikr* 10, no. 2 (2021): 128–40.

[42] Rusyd, Ibnu. *Al-Daruri fi al-Siyaasah*. Markazz Dirrasat al-Wakhdah al-'Arabiyyah, 1998.

3) Subject of Education

In the subject of education Ibn Rusyd divides into two categories, namely ordinary and educated people.[43] Students are positioned as ordinary people who perceive everything through the eyes (empirical) in the sense of relying on their sensory abilities just as the statement of things that exist is something that can be seen and touched. Meanwhile, teachers are positioned as an educated society that views everything with a wider scope in the sense of using the knowledge of reason by imparting correct knowledge to ordinary people. Ibn Rusyd also divided the learned society in two parts, namely *(ahl al-jadal)* a society that knows, *ta'wil* in depth but the arguments have not been supported by proper logic whereas *(ahl al-burhan)* has more precise and steady arguments.[44]

4) Educational Materials and Methods

The material prepared for pupils must be adjusted to the level and readiness of pupils to think as subjects of education so that educational materials must be distinguished for laymen, educated not philosophers and educated philosophers. This application has been applied since the reign of the Prophet by making the mosque a teaching center classified in the *shuffat* and *kuttab* assemblies based on the level of material he studied.[45]

[43] Faturohman Faturohman, "Ibnu Rusd dan Pemikirannya," *Tsarwah* 1, no. 01 (2017): 109–22.

[44] Rusyd, Ibnu. *Al-Daruri fi al-Siyaasah*. Markazz....., h. 201.

[45] Vrisko Putra Vachruddin, "Konsepsi dan strategi Muhammad SAW dalam mendirikan negara Madinah al-Munawwarah," *Fajar Historia: Jurnal Ilmu Sejarah Dan Pendidikan* 5, no. 1 (2021): 70–88.

Ibn Rusyd in his interpretation classifies Aristotle's mapped works and is distinguished into three types of interpretation. Due to differences in material, the methods used to teach must also be distinguished. Ibn Rusyd divided the method in two respects, namely the traditional method for ordinary people and the rational method for *ahl al-jadal* and *ahl al-burhan*.[46]

3. Averoism Movement and The Society of Jesus

Rom Landau stated that it was from these Muslims that Europeans learned to think objectively and according to logic. Islam has taught us to learn to be self-centered and tolerant of minorities.[47] The enormous influence of Middle Eastern and Spanish Islamic philosophical thought led to the emergence of resistance movements from scientists and poets who demanded freedom of thought in Europe.[48] One of them is the Averoism movement.

The Averoism movement was a form of resistance by supporters of Ibn Rusyd's thought who opposed church doctrines that restricted the freedom of thought of intellectuals and scientists. The group is referred to by the church as *ilhad* or atheist.[49] The thought of Ibn Rusyd (based on Aristotle's logic) which advocated freedom of thought, prompted Europeans to seek to break free from the shackles of the Ecclesiastical factions that severely curbed their thinking. In addition, the provision of sanctions and punishments for those who oppose church doctrine gave fear to

[46] Amaanulloh Abror, "Pemikiran Ibnu Rusyd tentang Pendidikan dan Relevansinya dengan Dunia Kontemporer," *Jurnal Ilmiah Mahasiswa Raushan Fikr* 10, no. 2 (2021): 128–40.

[47] Harun Nasution, *Islam ditinjau dari berbagai aspeknya* (Penerbit Universitas Indonesia, 1985).

[48] Listiawati Susanti, "Mengupas Kejayaan Islam Spanyol Dan Kontribusinya Terhadap Eropa," *Jurnal Dakwah Risalah* 27, no. 2 (2016): 57–61.

[49] Mahmud Qasim, "Falsafat Ibn Rushd wa-atharuhā fī al-tafkīr al-Gharbī," 1967.

scientists and thinkers of the time.[50] Even rigid and authoritarian church dogmatism led to a scientist Galileo Galilei being sentenced to death for having different opinions regarding heliocentrics.

The Averoism movement was a pioneer so that several rebellious movements against the Church emerged that demanded intellectual and religious freedom. This marked the rise of secular humanism that shifted human orientation from theocentric to anthropocentric.[51] In that case it declares that man is the rule of all things that exist, neither the authority of the Church nor the Bible.[52] In addition, the great scientific spirit and the desire to continue to explore the thoughts of Muslim scientists and philosophers led to the active translation of various works of Muslim scholars. Thus the establishment of a special translation institute in Toledo. In 1231 AD Europe succeeded in establishing the first university, namely the University of Paris.[53]

The increasingly strong movement of scientists and poets in Europe made the Church try to take over the influence and attention of society through youth-oriented educational institutions. Until finally in 1534 AD a group called the Order of the Society of Jesus was founded which first pioneered the establishment of the school. Originally the Society of Jesus was just a religious group containing graduate students of the University of Paris.[54] But in 1540 the Society of Jesus founded by Ignatius Loyola and his friends was inaugurated by Paus Paulus III who was assigned as a missionary to the whole of Europe by establishing schools, colleges and seminaries.[55]

[50] Listiawati Susanti, "Mengupas Kejayaan Islam Spanyol Dan Kontribusinya Terhadap Eropa," *Jurnal Dakwah Risalah* 27, no. 2 (2016): 57–61.

[51] Hasyim Asy'ari, "Renaisans Eropa dan Transmisi Keilmuan Islam ke Eropa," *JUSPI (Jurnal Sejarah Peradaban Islam)* 2, no. 1 (2018): 1–14.

[52] Hendrikus Berkhof, *Sejarah gereja* (BPK Gunung Mulia, 1986).

[53] Saleh Iskandar Poeradisastra, "Sumbangan Islam kepada ilmu dan peradaban modern," *(No Title)*, 2008.

[54] Lane Tony dan Runtut Pijar, "Sejarah Pemikiran Kristiani," *Jakarta: Gunung Mulia*, 2007.

[55] Luke Clossey, *Salvation and globalization in the early Jesuit missions* (Cambridge University Press, 2008).

Ignatius decided to choose education as an effective way to develop human beings who excelled in faith and character. He felt that the need and interest of the people at that time was education, so he initiated the establishment of schools throughout Europe. In addition, Ignatius focused on the school he founded for children (young people) because he argued that the progress and change of society was influenced by how to educate young people.

A theory that dates back to Calvinist times that believed that the wisdom brought about by church doctrinalization was evil. This is inseparable from the rigid and coercive doctrine of the church. After a long time, the schools founded by the Jesuits (members of the jesus union) grew more and more rapidly and were in demand almost throughout Europe. From this arises many questions related to what are they teaching? Their activities? And how to educate his pupils?. It turns out that in carrying out learning activities they have a set of Jesuit school learning plans which are the key to the success of Jesuit schools can develop and be in demand.

The process of forming this set of Jesuit school lesson plans went through a long series of activities and processes. In 1581 AD, the top Jesuit school leader, Claudius Aquaviva, formed a team tasked with collecting best practices from all Jesuit schools and formulating a teaching plan called "*ratio studiorum*". The teaching plan was very famous in the European world in the middle ages.

The team formed by Claudius Aquaviva successfully completed the draft "*ratio studiorum*" in 1586 and was evaluated the following year. After the teaching plan was completed, 1000 Jesuit schools in various places quickly adopted studiorum ratios to develop their educational institutions.[56] Then the emergence of the church reform movement in the 16th century AD also influenced the development of Jesuit schools. The movement, spearheaded by

[56] J. Subagya, "Paradigma pedagogi reflektif: Mendampingi peserta didik menjadi cerdas dan berkarakter," *Yogyakarta: Kanisius*, 2010.

Martin Luther, demanded a renewal in the Church with the main objective of having the church deliver teachings according to the Bible. The movement coincided with the invasion of Usmani's Turkish forces into Europe. Luther stated that the current threat of Europe and Christianity is not the Usmani Turks, but the misdirection of church teachings being perpetrated by the Pope.[57]

Due to the expanding power of the Usmani Turks in Europe, with the approval of the Pope, Jesuit schools were finally organized to prepare young people to become priests. The school is called Chateral or monk school. This is so that the faith of Christians does not fade if Islam (Usmani Turks) manages to control mainland Europe.[58] Even Martin Luther was worried that if many people did not understand the content of the faith then they were afraid of becoming apostates.[59]

The main mission of teachers at the time in Jesuit schools also changed to indoctrinate their students about the faith, beliefs and rituals of the church.The teaching was developed with a series of learning assumptions accompanied by a teaching and learning strategy called Pedagogy.[60] Doctrinalization is the best way to instill a belief and a belief. Until the end of the 17 th century AD the ratio studiorum remained the reference of the jesus union school institutions in Europe.

The missionary mission through the administration and implementation of education by the order of the Society of Jesus in its development is not only limited to the European continent,

[57] Adam Francisco, *Martin Luther and Islam: a study in sixteenth-century polemics and apologetics*, vol. 8 (Brill, 2007).

[58] Markus Dominggus Lere Dawa, "Reformasi Gereja, John Calvin, dan Islam," *SOLA GRATIA: Jurnal Teologi Biblika dan Praktika* 5, no. 2 (2017).

[59] Adam Francisco, "Luther, Lutheranism, and the challenge of Islam," *Concordia theological quarterly* 71, no. 3/4 (2007): 283–300.

[60] Rosidin Rosidin, "Dialektika Andragogi Dengan Tafsir Tarbawi dan Implikasinya di Perguruan Tinggi Islam," dalam *Proceedings of Annual Conference for Muslim Scholars*, 2017, 795–811.

but until now the Society of Jesus has spread to the Asian and African continents. The spread of the Missionaries Society of Jesus in Indonesia was first carried out by Saint Francis Xavier in the 16 th middle ages on the island of Maluku and Ambon.[61] Then during the Dutch colonial period, the Society of Jesus was included in the illegal institution. Until in 1893, the Indonesian mission land was finally entrusted to the Society of Jesus when Father W. Staal was appointed as Apostolic Vicar of Batavia.

During the independence period around 1952, the leadership of the Society of Jesus increased the status of the mission in Java to an independent region (young province of Indonesia). Data from the Indonesian provincial catalog states that in 2016 the number of members of the Society of Jesus of the Indonesian Province is currently 328 people with a composition of 241 priests, 65 brothers, and 22 brothers. Until now there are 3 educational institutions for prospective priests, namely: Peter Kanisius Seminary Mertoyudan, Wacana Bhakti Seminary Jakarta, St. Paulus Seminary Nyarumkop.[62]

Until now the order of Jesus' union is spread in seven dioceses in Indonesia, including: The Archdiocese of Jakarta, the Great of Semarang, Malang, the Great of Medan, Bogor, Manokwari-Sorong and Timika. The development of the Society of Jesus through public schools (colleges) also developed in several colleges, namely Kanisius, Gonzaga Jakarta, Loyola Semarang, *De Britto* Yogyakarta, *Le Cocq d'armandville Nabire* Papua. In the field of higher education this order manages and develops two universities namely Sanata Dharma University and Atma Jaya University.[63]

[61] Adison Adrianus Sihombing dan Masmedia Pinem, "The St. Fransiskus Xaverius: Misionaris, Teladan Iman dan Guru Bagi Masyarakat Katolik," *Jurnal Lektur Keagamaan* 19, no. 2 (2021): 555–82.

[62] https://jesuits.id/

[63] A. Budi Susanto, *Harta dan surga: peziarahan Jesuit dalam gereja dan bangsa Indonesia modern* (Penerbit Kanisius, 1990).

4. The Relation of the Averroism Movement to its Development in the Society of Jesus Indonesia

The Averroism movement challenged the doctrine and power of the church both in state policy, a religion that penetrated into the restraint of freedom of thought of the European intellect. The impact of the movement led to an increasingly cornered church authority followed by a split in internal religious conflicts that challenged the Pope's leadership. These things led Ignatius Loyola to establish the order of the Society of Jesus which was originally just a religious group containing graduate students of the university of Paris.[64] Loyola who was a former Spanish knight of noble descent was ordered by Paus Paulus III who was assigned as a missionary throughout Europe by way of establishing schools, colleges and seminaries.[65]

Loyola chose education as a means of doctrinalization of catholic teachings because he thought it was an effective way to develop human beings who excelled in faith and character. He felt that the need and interest of the people at that time was education, so he initiated the establishment of schools throughout Europe. In addition, Ignatius focused on the school he founded for children (young people) because he argued that the progress and change of society was influenced by how to educate young people.

Basically the Averoism movement in Europe was pioneered by two religious camps namely catholicism through the philosophical school of scholasticism i.e. its method of critical thinking and philosophical analysis based on the teachings of the Roman catholic Church. The second camp was the Jews who after centuries of Ibn Rusyd's death they wrote interpretations of

[64] Tony Lane dan Conny Item-Corputy, *Runtut Pijar: Sejarah Pemikiran Kristiani* (Gunung Mulia, 1993).

[65] Paul Shore, *The Years of Jesuit Suppression, 1773–1814: Survival, Setbacks, and Transformation* (Brill, 2019).

Ibn Rusyd's interpretations of Aristotle's works such as *Elijah del Medigo* and *Gersonides*.[66] The Scholasticism movement dominated the movement and changed some of Ibn Rusyd's thoughts on freedom of thought and harmony between philosophy and religion. Sigerus Brabant opposed the idea of Ibn Rusyd who stated that there is only one truth obtained through two different means. According to Ibn Rusyd the scriptures use metaphorical language that requires philosophical understanding of its literal meaning. Brabant states that there are two truths or double truths, namely truth obtained through science and philosophy and religious truth obtained through religion.[67]

The Averoism movement, which was so massive in Europe and grouped into these two camps, was very different from the conditions of supporters and admirers of Ibn Rusyd's thought in the world of Islamic thought. The thought of Ibn Rusyd in the development of modern Islamic thought became the most popular model of the epistemological school.Syafaq states that there are two most popular epistemological models in the Islamic world, namely the Ghazâlîan model (the mention of followers of the Abû Hâmid al-Ghazâlî model of thought) with its spiritual aspects of Sufism and the Rushdian model (mention of followers of Ibn Rusyd's model of thought) with aspects of its rationality.[68]

Ibn Rusyd's background as an admirer and interpreter of Aristotle's works made his pattern of thought tend to prioritize the rational (reason) and everything empirical (visible). Ibn Rusyd's concept of freedom of thought about the concept of unity of reason was widely perverted by the movements or followers of Averroes from both catholic, protestant and jewish religious circles. So there

[66] Liz Sonneborn, *Averroes (Ibn Rushd): Muslim scholar, philosopher, and physician of the twelfth century* (The Rosen Publishing Group, Inc, 2006).

[67] Achmad Khudori Soleh, "Implikasi Pemikiran Epistemologi Ibn Rusyd," *Al-Tahrir* 12, no. 2 (2012): 319–39.

[68] Hammis Syafaq, "Nalar Teosofis sebagai Basis Epistemologis Kajian Agama dan Pengetahuan," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 3, no. 1 (2013): 19–38.

was a shift in Ibn Rusyd's thinking in the averoism movement on the problem between philosophy and religion. Ibn Rusyd's thought that reason and religion are in harmony and not contradicting each other, but the concept was changed to the doctrine of unlimited freedom of thought and overriding revelation or religious doctrine.

So the mark on Ibn Rusyd's liberal thought is the result of the Averoism movement's thinking that profiteered Ibn Rusyd's name indirectly. Basically, Ibn Rusyd chose the ta'wil method of interpreting *mutasyabihat* (unclear) verses that cannot be digested raw by reason (rational) thinking. Here is seen the effort of Ibn Rusyd in harmonizing between philosophy and religion (Revelation). Hamid Fahmy Zarkasyi also stated that his philosophical views and jurisprudence influenced his rational theology which according to him was not very liberal in the sense that his rational nature *(bayani)* did not go beyond the limits of freedom and was still in line with the provisions of Islamic law.[69]

So philosophically Ibn Rushd's thoughts on freedom of thought and the indoctrination of Education became the basis of the Averrous Movement. The movement was able to bring pressure on the authority of the church so that the Society of Jesus was established. The Society of Jesus was able to become an authoritative institution in the mission and development of its local priests.[70]

C. CONCLUSION

The Averroes movement in a historical framework is closely related to the policy of church authorities to establish the Society of Jesus. Ibn Rushd's school and paradigm, which are philosophically rational (bayani) but critical, were accepted by the

69 Hamid Fahmy Zarkasyi dkk., "Ibn Rushd's Intellectual Strategies on Islamic Theology," *Jurnal Ilmiah Islam Futura* 20, no. 1 (2020): 19–34.

70 Iswandir dan Riyanto, "Mission and engagement of the Vincentians to priestly formation in Indonesia."

Averroes movement so that they were able to overthrow the rigid and old-fashioned authority of the church. This study confirms that the establishment and development of the Society of Jesus in Indonesia cannot be separated from the influence of Averroism which is expressed in thoughts about freedom of thought and the doctrinalization of education. This study highlights that the assimilation of Averroist rationalism about freedom of thought and education has successfully entered Jesuit pedagogy. In addition, this study historiographically proves that there is a strong relationship between Islamic and European scientists who currently seem to be far apart. Further research is needed accompanied by a variety of approaches to confirm this comparative study across religions and regions.

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