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Study of Iranian Islamic Philosophy at Rausyan Fikr Institute and Religious Reason

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Abstract

Rausyan Fikr Institute in Yogyakarta is often claimed as one of the Shia agents in the midst of Indonesian society that adheres to the Sunni tradition. This study analyzes the religious discourse developed there and the contribution of the discourse to the reasoning and model of religiosity while employing qualitative-descriptive research. The data source was from the director, a tutor at Rausyan Fikr Institute. The other data source is the participants of the study. Data collection was conducted through semi-structured interviews, non-participatory observation, and documentation. The data analysis applied the steps of data reduction, data display, and data verification or conclusions. The results found that the religious discourse developed at Rausyan Fikr is Iranian Islamic Philosophy, especially the thoughts of Murtadha Muthahhari. Iran is often identified with Shia. Therefore, the existence of Rausyan Fikr has been questioned. Apart from these problems, the study of Iranian Islamic Philosophy discussed at Rausyan Fikr contributed

positively to the shaping of the reasoning and model of religiosity of its participants, which is those who have a religion should not be instant and dogmatic, but must be based on a critical and rational attitude. In addition, having a religion should not be exclusive and extremist, but must be inclusive and moderate. This finding enriches insights about the dynamics of Islamic discourse, especially the study of Islamic philosophy in Indonesia, and also enriches the literature on minority community studies.

Keyword: Iranian Islamic Philosophy, Rausyan Fikr, Rational and Inclusive Religiosity, Yogyakarta

A. Introduction

The Rausyan Fikr Institute is a non-profit foundation engaged in developing religious discourse, particularly Philosophy. This foundation is both unique and intriguing. It is unique and intriguing because one side has been found in many articles; this foundation is claimed to be a Shia foundation in Indonesia, especially in Yogyakarta, [1] because the director, the tutors, and the literature used in studies are related to Shia. On the other hand, the foundation denies the claim for both formal and informal reasons. Formally, stated that the foundation is not affiliated to ABI (Ahlul

1 Al-Makin, "Homogenizing Indonesian Islam: Persecution of The Shia Group in Yogyakarta", *Studia Islamika* 24, No.1 (2017); Watini, "How do Rausyan Fikr Manage a Violence", *Nizham : Jurnal Studi Keislaman* 5, No. 1 (2017): 1-10. https://e-journal.metrouniv.ac.id/nizham/article/view/923/769 ; Muhammad Taufiq, "Keluar dari Tekanan: Konstruksi Gerakan Syiah di Yogyakarta (Studi Terhadap Lembaga Rausyan Fikr)", *Rausyan Fikr* 15, No. 2, (2019): 405-440. https://doi.org/10.24239/rsy.v15i2.491; Riza Saputra, Irza Melly, Siti Noor Aini, Ahmad Khotim Muzakka, "Resolving Conflict Potential: The Preventive Action on The Shia Community in Yogyakarta", *Fikri: Jurnal Kajian Agama, Sosial dan Budaya* 5, No.1, (2020): 97-109. https://doi.org/10.25217/jf.v5i1.821 ; Ahmad Zainal Abidin, Imam Fuadi, Nur Kholis, Thoriqul Aziz, "Between Conflict and Peace: The Government Policies and Sunni-Shia Relationship in Sampang and Yogyakarta", *Esensia : Jurnal Ilmu-Ilmu Ushuluddin* 21, No.2, (2020): 135-150. https://doi.org/10.14421/esensia.v21i2.2243; Muhammad Muhajir and Muhammad Fadli Kamil, "The Views of Contemporary Mut'ah Marriage Among Yogyakarta Shi'ite Leaders". *Dialog* 44, No 2, (2021): 216-229. https://doi.org/10.47655/dialog.v44i2.478 ; Fachri Syauqii, "Rausyan Fikr: Gerakan Intelektual Syiah di Yogyakarta", *Islamic Education* 4, No.1, (2024): 7–12**.** https://doi.org/10.57251/ie.v4i1.1305

Bait Indonesia) or IJABI (Ikatan Jamaah Ahlulbait Indonesia/ Indonesian Ahlulbait Jamaah Association), both of which are Shia organizations in Indonesia. Informally, it is clarified that not all of the activists and the participants of the study are members or sympathizers of Shia. Furthermore, Islamic Philosophy as a field of study is universal, not confined to the Shia tradition itself.[2] However, this research does not engage in the debate over whether Rausyan Fikr is Shia or not. Instead, it introduces the substance of the discourse it develops and explores its implications.

As far as the study specifically discusses Rausyan Fikr, the authors classify it into three topics. The first is related to the foundation's self-defense efforts amidst the majority opposing its existence, the second is related to its thought, and the third is related to its role in shaping civilization. First, three articles were found, those are an article by Watini[3] that describes Rausyan Fikr's strategy in dealing with the violence. This article has similarities with the article written by Muhammad Taufiq[4]. In more detail, the article discusses the strategy of defending the Rausyan Fikr community as a minority group from violence, pressure, and claims of heresy from groups that call themselves the Sunni as the majority group. The strategy used is called the Spiral of Silence Movement. Next is an article written by Riza Saputra[5]. It describes the arising conflict potential in the relationship between the Shia community and the surrounding residents, and the initiated prevention. The results show that the potential for conflict emerged around 2013 after there was a book review discussion about Shia at UGM, attended by MUI figures who issued the declaration of a society loving the Sunna. To overcome the potential for conflict, they actively socialize with the

[2] S, Director and Tutor, Interview, July 07, 2024

[3] Watini, "How do Rausyan Fikr Manage a Violence": 1-10

[4] Muhammad Taufiq, "Keluar dari Tekanan : Konstruksi Gerakan Syiah di Yogyakarta (Studi Terhadap Lembaga Rausyan Fikr)" : 405-440

[5] Riza Saputra, Irza Melly, Siti Noor Aini, Ahmad Khotim Muzakka, "Resolving Conflict Potential : The Preventive Action on The Shia Community In Yogyakarta" : 97-109

residents, have dialogues with MUI and opposing parties, and are also open to outside parties. Second, two articles were found; an article written by Rustam Efendi[6] and by Muhammad Muhajir[7]. The first article explains his thoughts on epistemology, while the second explains his thoughts on *mut'ah* (temporary) marriage. Third, it's Musakal's work [8] which explains the Rausyan Fikr library's effort in supporting the program to create a critical and philosophical society by providing various literature and journals on Islamic Philosophy.

Continuing and completing the previous writing, this study focuses more on the study of the discourse of Islamic Philosophy developed there and the contribution of this discourse to the formation of reason and models of religiosity. To answer this problem, the authors base themselves on field research with a qualitative research design. Therefore, this study does not intend to find the generality of the problems studied, nor to justify the findings, but rather to describe, prioritizing the acquisition of meaning and uniqueness. Since the design is qualitative research, the authors as researchers become the key instrument. They act as the party who will determine the focus of the research, choose informants as data sources, collect data, assess data quality, analyze data, interpret data, and draw conclusions[9]. The informants of this study involved Rausyan Fikr director who is also a tutor and participants of the study there. Data collection was carried out through semi-structured interviews, non-participatory

[6] Rustam Efendi, "Upaya Membangun Epistemologi Islam (Studi Pada Pembelajaran buku Our Philosophy di Rausyan Fikr Yogyakarta", *Kuriositas* 1, (2013): 67-79. https://doi.org/10.35905/kur.v9i1.176

[7] Muhammad Muhajir dan Muhammad Fadli Kamil, "The Views of Contemporary Mut'ah Marriage among Yogyakarta Shi'ite Leaders": 216-229

[8] Musakal,Lely Nurarifah, Rosdiana Rosdiana, "Pemanfaatan Perpustakaan Rausyan Fikr Dalam Mendukung Program Masyarakat Epistemolog Islam (MEI) di Pondok Pesantren Murtadha Muttahhari Yogyakarta", *GEMI* 3, No. 1, (2023) :39-46. https://doi.org/10.47200/gemi.v3i1.2156

[9] Sugiyono, *Memahami Penelitian Kualitatif* (Bandung : Alfabeta, 2005), 60

observation, and documentation. While the data analysis was through interactive steps, such as data reduction, data display, and data verification or conclusion.[10] This conclusion was made after the verification process using triangulation, *i.e*. triangulation of data sources, triangulation of data collection techniques, and triangulation of time.

B. Discussion

1. Portrait, History, and Development of Rausyan Fikr from Time to Time

Rausyan Fikr is the name of a foundation established as a place to study Islamic Philosophy. This foundation is located at Gang Pandega No.1B Jalan Kaliurang KM.5.7, Sleman, Yogyakarta. This foundation is inclusive, open to anyone who wants to join, not for a certain affiliation. The inclusiveness of Rausyan Fikr is proven by its readiness to be visited by anyone and at any time, either for just friendship, discussion, or as a place for research. Before Covid-19 era, Rausyan Fikr had collaborated and held seminars with several campuses or institutions, such as the Dian Interfidei Institute, Kyai Muhaimin's Forum, and FKUB (Forum Kerukunan Antar Umat Beragama/the Interfaith Harmony Forum), al-Fatah Transgender Islamic Boarding School, and others.[11] After Covid-19 era ended, this tradition was continued.

The vision of Rausyan Fikr as explained by S, Rausyan Fikr director who is also a tutor, is to spread critical reasoning and noble morals departing from humanitarian values, while the goal is to expand the tradition of critical thinking from the grassroots.[12] Based on the information above, Rausyan Fikr actually stands on two foundations; the formation of critical reasoning and the formation of good behavior.

[10] Sugiyono, *Memahami Penelitian Kualitatif*, 60
[11] S, Director and Tutor, Interview, July 3, 2024
[12] S, Director and Tutor, Interview, July 3, 2024

Before the Rausyan Fikr was established, the beginning was a non-formal discussion group of master degree students in Yogyakarta in the 1990s. The group discussed current themes of religion and nation, both locally and globally. They discussed resistance to Western hegemony, the issue of Islamic revivalism, facing Islamophobia, and other themes. In the discussion, there was a meeting with Iranian discourses brought by Iranian alumni, including one from Qum University. Through long and in-depth studies, these participating students fell in love with Iranian thought which they considered not only to be discourse but also to have succeeded in giving birth to a social movement from that discourse. This social movement has resulted in establishing the Islamic Republic of Iran after overthrowing the monarchy. Some of the active students in the early discussions included Andi Muhammad Safwan, Salman Nasution, and Sayyid Muhammad al-Jufri. [13]

In 1995, this discussion group transformed into a foundation whose establishment was recorded in a notarial deed under the name of Rausyan Fikr Institute. [14] According to W, this name was inspired by the idea of Ali Syari'ati. Rausyan Fikr means an enlightened thinker. The enlightened thinkers referred to those who do not only stand in an ivory tower, but are also called to build and improve society.[15] W's explanation is relevant to Ali Syari'ati's description in one of his works. According to him, Rausyan Fikr are intellectuals in the true sense. They are not college alumni who have obtained certain degrees only, nor are they those who study and develop knowledge through reasoning and research. The real intellectuals are those who are called to improve society, capture their aspirations, formulate the aspirations in understandable

[13] Karya Alam, "Sejarah Perkembangan dan Kontribusi Yayasan Rausyan Fikr 1995-2013", *Skripsi UIN Sunan Kalijaga,* (2024), 2

[14] S, Director and Tutor, July 3, 2024

[15] W, Participant of Study, Interview, July 20, 2024

language, and offer strategies and alternatives for solving problems.[16]

Since it was a semi-formal institution until around the 2000s, the implementation of discussions at Rausyan Fikr has become more intensive, but has not been well coordinated nor has it had a systematic curriculum. The discussion material is thematic in nature related to current issues chosen by the discussion participants. Because of the breadth of the fields of study discussed, the discussion did not lead to achieving the initial vision and objectives of its establishment. Therefore, the fields of study began to be limited to the themes of Islamic Philosophy and Irfan. The limitation of discussion themes was emphasized by forming JAKFI (Jaringan Aktivis Filsafat Islam/ Islamic Philosophy Activist Network) [17].

In 2010, Rausyan Fikr and JAKFI activists increasingly saw the great influence of the transformation of Islamic Philosophy and Irfan in the Iranian Islamic Revolution. They felt the need to formulate a strategic and adaptive agenda that places the spirit of the Iranian Islamic Revolution, so that the initial vision and goals of Rausyan Fikr could be achieved as soon as possible, and in order to develop Indonesian society. This strategic agenda was realized by establishing the Murtadha Muthahhari Madrasah Student Islamic Boarding School or PPM Muthahhari. It is an Islamic boarding school focusing on Iranian Islamic Philosophy.[18] This PPM is located under the same roof as the Rausyan Fikr secretariat. In this PPM, Iranian Islamic Philosophy is studied using certain curriculum and delivered in a certain program within a certain time frame. [19] From time to time, the study of Islamic Philosophy in this PPM has been carried out more intensively, systematically, and on schedule.

[16] Ali Syari'ati, *Ideologi Kaum Intelektual: Suatu Wawasan Islam* (Bandung: Mizan, 1993), 14-15.

[17] S, Director and Tutor, Interview, July 3, 2024

[18] O, Participant of Study, Interview, July 28, 2024

[19] MS, Participant of Study, Interview, July 14, 2024

In addition to JAKFI and PPM Muthahhari, Islamic philosophy studies at Rausyan Fikr are also conducted through other network communities, such as MEI (Masyarakat Epistemologi Indonesia/ Indonesian Epistemology Society) and RCF (Rumah Cinta Fatimah/ Fatimah's Love House). If JAKFI holds Islamic Philosophy studies at the basic level, MEI holds at the advanced level. The material is discussed more critically with a comparative approach. MEI study classes are intended for undergraduates and alumni of intensive classes at PPM. Meanwhile, RCF is a special space for women to discuss themes of femininity and family issues. RCF aims to emulate the human and spiritual aspects of Fatimah Zahra, the daughter of the Prophet.[20] Therefore, in addition to conducting theoretical studies, RCF, in an implementative manner, also carries out activities to increase spirituality towards inner revelation through the Fatimah pilgrimage activity, held every night after the Maghrib prayer. [21]

All programs implemented by the network community in Rausyan Fikr are informed openly, by word of mouth, through flyers distributed on campuses. [22] In today's digital global era, every activity of Rausyan Fikr and its network community is also informed through flyers shared through social media Facebook and Instagram owned by Rausyan Fikr and PPM Muthahhari, as well as through individual social media from activists and participants.

If Rausyan Fikr activities initially emphasized more on the study of thought, they would also develop into a social movement of community service. RCF actively sows Fatimah's humanitarian values in concrete life which are implemented in *Sedekah Fatimah*, which is distributing rice parcels every Friday for the poor and travelers.[23] For this purpose, the other Rausyan Fikr network

[20] W, Participant of Study, Interview, July 20, 2024
[21] W, Participant of Study , Interview, July 20, 2024
[22] W, Participant of Study, Interview, July 20, 2024

[23] O, Participant of Study , Interview, July 28, 2024

community called al-Husaini was also born. This community focuses on humanitarian care movements. Its activities are incidental in the event of a disaster emergency. The examples for the disaster are when a volcano erupted or an earthquake occurred in Yogyakarta and in Lombok, also when there was an outbreak of disease such as Covid-19 several years ago. While the humanitarian example is community assistance in cases of illegal mining or environmental issues. This community seeks to emulate the traditions and spirit of struggle of Husain ibn. Ali in the family and society. [24]

These two forms of activities, the study of thought and social action, are carried out with a specific purpose. On the other hand, they are meant to foster social capital[25], also as a form of self-actualization. Self-actualization is one of the human needs in Maslow's hierarchy of needs theory. The most basic needs are the need to defend oneself, the need for security, social needs, the need to gain appreciation, and the need for self-actualization as the highest need. [26] On the other hand, there is a message that Rausyan Fikr wants to convey that philosophizing is not purely theoretical, but contains the implementation of action. This opinion is inspired by and analogized to Ali Syari'ati's philosophical ideas about religion.[27] For Syari'ati, religion is not only spiritual but also social. [28]

[24] O, Participant of Study , Interview, July 28, 2024

[25] Social capital is a Bourdieu term that refers to the ability to cooperate or network with other people. This ability is important because over time it will bare trust. Haryatmoko, *Dominasi Penuh Muslihat : Akar Kekerasan dan Diskriminasi* (Jakarta : Gramedia Pustaka Utama, 2010), 17-18

[26] Although this is an old theory, it is still very influential and well known in the academic world to this day. Maslow's Pyramid is a very powerful icon. Mariano Rojas, Alfonso Mandez, Karen Watkins-Fassler, "The Hierarchy of Needs Empirical Examination of Maslow's Theory and Lesson for Development", *World Development*, 165 (2023) https://doi.org/10.1016/j.worlddev.2023.106185

[27] S, Director and Tutor, Interview, July 3, 2024

[28] Ernita Dewi, "Pemikiran Filosofi Ali Syari'ati", *Substantia Jurnal Ilmu-ilmu Ushuluddin* 14, No.2 (2021): 240. http://dx.doi.org/10.22373/substantia.v14i2.4876

Various activities and programs carried out by Rausyan Fikr and its network community did not run smoothly. The discourse of Iran-based Islam and the use of terms familiar with Shiite traditions not surprisingly gave rise to Shiite claims from some people. The peak in 2013 was when Rausyan Fikr received an attack from a group of people calling themselves as FJI (Front Jihad Islam/the Islamic Jihad Front). The group assumedthat Rausyan Fikr was anti-NKRI (The Unitary State of the Indonesian Republic). Rausyan Fikr was a Shiite group. Shiites were considered not to be Islamic and must be eradicated from the land of Indonesia. Responding to the first assumption, S commented that Rausyan Fikr was actually maintaining and developing the values of Pancasila because Pancasila was in harmony with Islam. Idolizing Iranian discourse does not automatically imply Iranizing Indonesia. The spirit of the Iranian Revolution became a valuable experience to foster nationalism for Indonesia. Meanwhile, related to the second, S admitted that some Rausyan Fikr activists and participants of the study are Shia, including S himself, but many are non-Shia; some idolize Shia and Iran but they do not adhere to Shia; there are also those who purely join only to participate the study of Islamic Philosophy. S also does not deny that participants converted to Shia, but not because of pressure. They became Shia because of intellectual processes, not based on indoctrination of certain doctrines. Rausyan Fikr aims to make Shia not a religious school of Islam, but one of the intellectual schools of Islamic thought. According to S, *Shia is Intellectualism*.[29] Therefore, in the Rausyan Fikr Foundation, there is no formalization of Shia allegiance.

Shia as an intellectual tradition as conveyed by S, is certainly not just a defensive argument in the midst of Indonesian society that adheres to the Sunni tradition. In the history of Islamic thought, Shia has been proven to play a role in building a distinctive

[29] S, Director and Tutor, Interview, July 3, 2024

Iranian Islamic thought through the figures of Mulla Sadr, Mulla Abd al-Razzaq al-Lahiji, and Mirza Hasan Kashefi Lahiji in the 16th century AD.[30] Shia colors philosophical thought especially through the concept of Imamah and Irfan tradition. This is what is known as Theosophy Philosophy. In this context, Rausyan Fikr brands his organizational identity critically and openly. Apart from that, Rausyan Fikr's tendency is like that, based on *Mengenal dan Mewaspadai Penyimpangan Syiah di Indonesia,* it is included in the second generation of the three generations of Shia development in Indonesia. If the first generation consists of Shia adherents who had existed in Indonesia before the Iranian Revolution, it tended to be exclusive and was not interested in spreading Shia in Indonesia. The second generation is an intellectual community that sees Shia as an alternative to Islamic thought. It is more interested in Shia as a thought, not interested in its rituals. Then, the third generation is Shia adherents who often act as missionaries. This generation tend to invite others to follow Shia.[31]

2. Iranian Islamic Philosophy as the Main Study in Rausyan Fikr

Iran, which has the historical name of Persia, became fertile ground for the development of Islamic Philosophy after al-Ghazali. It has even been noted that Tehran is the most important center of philosophical activity in Iran.[32] Generally, Iranian philosophers, while criticizing the tradition of Peripatetic Philosophy, especially the Aristotelian school, which was only based on rational reasoning and emphasized existence,[33] they developed Islamic philosophical

[30] KM. Ridho El-Razy , Hasan Asari , KMS. Badaruddin , ST Zailia , Dina Fahira, "Kota Qom Sebagai Pusat Pendidikan Madzhab Syi'ah: Sejarah dan Perkembangannya", *El-Idare* 9, No. 2 (2023) : 27 http://jurnal.radenfatah.ac.id/index.php/El-idare

[31] Tim Penulis MUI Pusat, *Mengenal dan Mewaspadai Penyimpangan Syiah di Indonesia* (Jakarta : al-Qalam, 2013)

[32] Seyyed Hossein Nasr and Oliver Leaman, *History of Islamic Philosophy Part II* (London and New York, Routledge, 1996), 1037

[33] Sajjad H. Rizvi, "An Islamic Subversion of the Existence- Essence Distinction ?

thought with another style, which actually harmonized Philosophy and Irfan, or reason and spirituality. The Irfan-spiritual tradition which became a characteristic feature of the Eastern region, including Iran, coexisted and developed in an integrative manner without hindering the growth of the philosophical-rational-discursive tradition inherited from the Greeks.[34] This style of Philosophy is known as Theosophy. Because of this integration process, Theosophy is not monolithic, but hybrid. [35]

This tradition of Iranian thought has had a wide influence in India, Syria, Anatolia, and even the West.[36] In Indonesia, the great works of Iranian intellectuals have been warmly welcomed, especially in the academic world. Personally, Thabataba'i's Tafsir, *al-Mizan*, is often used as a reference by Quraish Shihab when writing his *tafsir* (interpretation), *al-Misbah*. Socially, the works of Murtadha Muthahhari and Ali Syari'ati influence the mindset of today's progressive Indonesian Muslims, as well as the works of Hossein Nasr or Abdul Karim Soroush.[37]

Rausyan Fikr Institute is a non-profit foundation engaged in studying Islamic Philosophy. This is as experienced by one of the participants of study, A, who stated that while studying at JAKFI Daerah in 2019 until PPM Muthahhari Yogyakarta in 2024, both are Rausyan Fikr's network community , she only studied Philosophy and Irfan in an integrated manner.[38] Likewise, F said that studying

Suhrawardi's Visionary Hierarchy of Lights", *Asian Philosophy* 0, No.3 (1999) : 220. https://doi.org/10.1080/09552369908575500

[34] Muhammad Iqbal Maulana and Syahuri Arsyi, "Tradisi Filsafat Illuminasionisme dan Pengaruhnya terhadap kajian Filsafat islam", *Tajdid* 20, No.1 (2021): 40. https://doi.org/10.30631/tjd.v20i1.140

[35] Yves Muhlematter, " It Is (Not) All Theosophy : "Hibridity" and "Hibridization" in Robert T. Browne's The Mystery of Space", *Interdisciplinary Journal for Religion and Transformation in Contemporary Society* 9 (2023) : 445-466. https://doi.org/10.30965/23642807-bja10055

[36] Khairul Amin, "Teosofi al-Suhrawardi al-Maqtul dan Mazhab Iluminasionisme dalam Filsafat Islam" , *al-Kawakib* 2, No.2 (2021): 108.https://doi.org//10.24036/kwkib.v2i2

[37] Fahruddin Faiz, "Sufisme-Persia dan Pengaruhnya Terhadap Ekspresi Budaya Islam Nusantara", *Esensia* 17 No.1 (2016): 2. https://doi.org/10.14421/esensia.v17i1.1274

[38] A, Participant of Study , Interview, July 14, 2024

at Rausyan Fikr focuses on the study of Philosophy, not learning about the practice of certain doctrinal religious beliefs.[39] The focus of the school of Islamic Philosophy studied is Iranian Islamic Philosophy, which is philosophical thought that developed in Iran and by Iranian intellectuals. This Iranian thought was lively and popular in Indonesia after the 1979 Iranian Islamic revolution and spread to Yogyakarta through alumni students who had studied there. S emphasized that the Islamic Philosophy studied in Rausyan Fikr is Iranian Islamic Philosophy, especially the thoughts of Muthahhari, Ali Syaria'ti, Baqr Sadr. However, Rausyan Fikr did not deny the thoughts of other Iranian philosophers, such as Mulla Sadr and Taqi Misbah Yazdi, even thinkers outside Iran. Thinkers outside Iran often used as references are the works of Oliver Leaman and William C. Chittick.[40]

The list of literature and names of authors which are the main references for the study in Rausyan Fikr are as follows: [41]

Author's Name	No	Title
Murtadha Muthahhari	1	Jejak Ruhani
	2	Elixir Cinta Imam Ali
	3	Teori Pengetahuan/Epistemologi
	4	Belajar Konsep Logika
	5	Manusia Sempurna
	6	Filsafat Teoritis dan Praktis
	7	Pengantar Filsafat Islam : Filsafat Teoritis dan Praktis

[39] F, Participant of Study, Interview, August 18, 2024
[40] S, Director and Tutor, Interview, July 3, 2024
[41] Rausyan Fikr 's Documentation

Ali Syaria'ti	1	Ummah dan Imamah ; Filsafat Sejarah dan Sosiologi Kepemimpinan dalam Islam
	2	Sosiologi Islam
	3	Fatimah adalah Fatimah; Perempuan Sebagai Rumah Cinta, Air Mata, dan Kebangkitan
	4	Dara, Tangisan, dan Perlawanan ; Pemikiran Alexis Carrel dan Ali zainal Abidin
Baqr Sadr	1	Falsafatuna
	2	Belajar Logika Induksi
Mulla Sadr	1	Menuju Kesempurnaan
	2	Manifestasi-Manifestasi Ilahi
	3	Kearifan Puncak
Taqi Misbah Yazdi	1	Daras Filsafat Islam
Oliver Leaman	1	Pengantar Filsafat Islam: Sebuah Pendekatan Tematis
William C. Chittick	1	Tasawuf di Mata Kaum Sufi
	2	Kosmologi Islam dan Dunia Modern

Tabel 1: List of Primary Reference Literature. Sources processed by the authors

The above literatures are provided in the Rausyan Fikr Institute library. Rausyan Fikr also serves online purchases of these literatures.

The study of Iranian Islamic Philosophy at Rausyan Fikr is delivered to participants through certain programs. In 2024, several programs were offered, such as online public lectures, short course

programs, epistemological tours, Islamic philosophy schools, and intensive programs. The study is carried out through lecture system and dialogical discussions. Dialogical discussions are carried out, both top-down and bottom-up. Top-down discussions mean that the tutor presents the material first and continues with questions and answers. In contrast, bottom-up discussions mean that the participants are given the task of reading first and presenting it in front of the tutor, then continuing with questions and answers. The study of Philosophy is not discussed textually, but is linked to religion. An example of an epistemology study in Rausyan Fikr is not only discussed about from where and how to know but is also explained its significance and function fundamentally and deeply, namely to stem animalistic traits (logical epistemology) and convey to the metaphysic (presence epistemology or *huduri* epistemology). Epistemology to stem animalistic traits because discussing epistemology means discussing knowledge, and it is related to thinking. Thinking absolutely distinguishes between humans and animals. Thinking influences human behavior. Therefore, if human behavior is not based on thought, but only exploits lust and instinct, such as doing violence, eating for the sake of eating, having sex without rules, then the epistemology it has is not meaningful and not functioning. Epistemology is considered meaningful and functional if it is able to stem animalistic traits and include God in every behavior: spreading love in the universe, start eating by reciting *basmalah*, have sex through *aqd an-nikah* (marriage vow), etc. [42] Discussions like those are carried out face-to-face, and sometimes hybrid. Certain study materials can also be followed through the AM. Safwan Official YouTube channel. In general, the overall target of this program is university students.[43]

[42] A.M. Safwan, "Daras Epistemologi Islam (1): Pengantar Epistemologi", see in youtube A.M Safwan Official

[43] Observation

The various programs, targets, time durations, and references used in each program can be seen in the following table. [44]

Program Name	Target Participants	Duration	References
Intensive	• Participants recommended by local JAKFI • University graduates • Bound by Muthahhari Islamic Boarding School system	500 sessions/1 year	12 references: • Pengantar Filsafat Islam: Sebuah Pendekatan Tematis • Daras Filsafat Islam • Belajar Logika Induksi • Falsafatuna • Menuju Kesempurnaan • Tasawuf di Mata Kaum Sufi • Kearifan Puncak • Manusia Sempurna • Jejak Ruhani • Elixir Cinta Imam Ali • Manifestasi-Manifestasi Ilahi • Kosmologi Islam dan Dunia Modern

[44] Rausyan Fikr's Documentation

Islamic Philosophy School	• University students from Java • Not bound by Muthahhari Islamic Boarding School system	300 sessions/6 months	5 references: • Teori Pengetahuan/ Epistemologi • Falsafatuna • Menuju Kesempurnaan • Pengantar Filsafat Islam : Filsafat Teoritis dan Praktis • Ontologi
Epistemology Tour	• University students from Yogyakarta • Not bound by Muthahhari Islamic Boarding School system	50 sessions/1 month	3 references: • Teori Pengetahuan/ Epistemologi • Filsafat Teoritis dan Praktis • Logika Deduksi • Teori Pengetahuan/ Epistemologi
Shortcourse	• University students from Yogyakarta • Not bound by Muthahhari Islamic Boarding School system	20 sessions/3 days	2 references: • Teori Pengetahuan/ Epistemologi • Belajar Konsep Logika

Online Public Lecture	• General public • Participants who have attended philosophy classes	Once a week	Thematic general discourse

Table 2: Rausyan Fikr Institute Study Program in 2024. Source processed by the authors

In fact, the discourse of Iranian Islamic Philosophy, as taught and developed by Rausyan Fikr, is an instrument to achieve the vision and goals of the foundation. Discourse is needed to produce thoughts, shape attitudes and behaviors, regulate body movements, etc. In this perspective, Foucault states that discourse is an instrument of power. [45]

3. Religious Reasoning as a Result of Iranian Islamic Philosophy Discourse in Rausyan Fikr

Iranian Islamic Philosophy is the focus of study at the Rausyan Fikr Institute and its network community. Studying Philosophy certainly involves not only studying the material, but also the way or structure of thinking. Studying the Philosophy way or structure of thinking cannot be separated from a rational and critical, radical, and comprehensive way of thinking. A rational and critical thinking will encourage an open and non-dogmatic attitude. A radical thinking gets used to digging into problems until the root of the problem is found. A comprehensive thinking always sees every problem from various perspectives. Practicing and getting

[45] Michel Foucault, *The History of Sexuality Volume I: An Introduction*, trans. Robert Hurley, (New York: Vintage Books, 1990), 101.

used to thinking like that is useful for developing intellectuality, [46] building positive characters, such as: independent, creative, open, and not fanatical. [47] These way of thinking are in accordance with A's experience that studying at Rausyan Fikr has made her more open when faced with different religious discourses, not easily making judgments or misjudging but trying to test these discourses. According to A, this pattern of openness and criticism is the basis for the birth of a tolerant society. [48]

Specifically, familiarizing with the study of Philosophy at Rausyan Fikr and its network community contributes to the reasoning and religious behavior of the study participants. Studying at Rausyan Fikr has fostered religious reasoning and a way of being religious that is based on a systematic, critical and progressive knowledge, not dogmatic as conveyed by W. [49] S gave a more concrete description of religious reasoning and a way of being religious in a society with various religions and religious schools such as Indonesia. S stated that:

> *Beragama dalam masyarakat yang plural seperti Indonesia seharusnya lahir dari pemikiran kritis dan penuh keterbukaan, tidak boleh memaksakan kehendak, tidak boleh merasa paling benar. Kita meyakini benar adalah boleh namun tidak boleh merasa paling benar karena setiap orang juga meyakini paling benar. Pemikiran hanya menuntut kita meyakini kebenaran… Kita masuk gereja, kita bilang kepada pak pendeta jika kita meyakini Islam yang benar dan Kristen bukan kebenaran, tetapi kita mencintai Pak pendeta di atas keyakinan kita. Dengan cinta bisa menyatukan meskipun kita telah bilang bahwa keyakinan pak pendeta bukan kebenaran . Menurut*

[46] Neil Haave, Kelly Keus, Tonya Simpson, "A Learning Philosophy Assignment Positively Impact Student", *Learning Outcomes Collected Essays on Learning and Teaching* 11 (2018): 42-64. https://doi.org/10.22329/celt.v11i0.4969

[47] Marx B. Woodhouse, *Berfilsafat Sebagai Langkah Awal*, (Yogyakarta: Kanisius, 1994), 15.

[48] A, Participant of Study, Interview, July 4, 2024

[49] W, Participant of Study, Interview, July 20, 2024

saya, ini adalah hal yang biasa. Itulah namanya logika, Namun nilai manusia harus diangkat. Dalam agama Islam dan ajaran Syiah, logika benar salah tak dapat dihindari, namun nilai-nilai kemanusiaan berbasis keterbukaan dan cinta perlu ditebarkan. Basis filsafatnya dan bertemunya adalah wahdah al-wujud. Sesungguhnya beragam agama itu kontruksi eksoterisnya saja, spiritualitas cinta adalah konstruksi esoterisnya.[50]

(Having a religion in a pluralistic society like Indonesia should be born from critical thinking and full openness, should not force the will, and should not feel the most correct. We believe in the truth is allowed but should not feel the most correct because everyone also believes in the most correct. Thinking only demands that we believe in the truth… We go to church, we tell the priest that we believe that Islam is true and Christianity is not the truth, but we love the priest above our beliefs. With love can unite even though we have said that the priest's beliefs are not the truth. In my opinion, this is common. That is what is called logic, but human values must be raised. In Islam and Shia teachings, the logic of right and wrong cannot be avoided, but human values based on openness and love need to be spread. The basis of its philosophy and its meeting is *wahdah al-wujud* (unified manifestation). In fact, various religions are only external constructions; the spirituality of love is its esoteric construction).

Because it emphasizes a critical attitude, instant religiosity is rejected by Rausyan Fikr. People practicing religion should not be *taqlid* (imitators), but must be intellectually based. Building such a religious tradition is not easy, one must master the sciences of religion, arabic, respect the traditions of Islamic scholars, and

[50] S, Director and Tutor, Interview, July 3, 2024

also have strong intellectual capital. [51] Therefore, Philosophy and religion, or reason and faith, have a close relationship as stated by the medieval philosopher, Anselm, that *Fides Quarens Intellectum, Credo ut Intelligam* (faith requires understanding and understanding is important for faith). [52]

Religion based on a strong intellectual process will produce productive religiosity. W stated that a strong intellectual background will build a strong spirituality. [53] The increase in spirituality moves the mind to realize more real actions in the community. O stated that carrying out religious teachings based on knowledge and awareness as a whole, critical and objective thinking has an influence on building spiritual character for community service. [54] While A feels that she has become a more tolerant person as expressed that:

> *Setelah terjadi pergulatan intelektual di Rausyan Fikr, akhirnya saya sampai pada satu keyakinan. Pasca melakukan keterbukaan terhadap berbagai wacana pemikiran keagamaan, dengan bekal sikap kritis, saya melakukan pengujian terhadap banyak pemikiran tersebut, akhirnya saya memilih dan menentukan satu keyakinan yang dianggap paling layak. Dengan memahami berbagai wacana keagamaan, berbagai keyakinan secara kritis dan teruji, melahirkan beragama yang lebih toleran.*[55]

> (After an intellectual struggle in Rausyan Fikr, finally I came to one belief. After being open to various religious discourses, with a critical attitude, I tested many of these thoughts, finally I chose and determined one belief that was considered the most worthy. By understanding various religious discourses,

[51] S, Director and Tutor, Interview, July 3, 2024
[52] Poedjawijatna, *Pembimbing Kearah Alam Filsafat*, (Jakarta : Bina Aksara, 1986), 85
[53] W, Participant of Study, Interview, July 20, 2024
[54] O, Participant of Study, Interview, July 28, 2024
[55] A, Participant of Study, Interview, July 14, 2024

various beliefs critically and tested, it bares to a more tolerant religion).

Recently, news has often been heard about the spread of extremist and violent attitudes in the name of God's truth, defending God's religion, maintaining the purity of Islam, and so on, both in the global and local contexts of Indonesia. Such attitudes are completely contrary to Islamic dogma. Several words of Allah can be mentioned that since the birth of Islam, as a message brought by the Prophet Muhammad, Allah has entrusted His grace. Allah said that Allah did not send (Prophet Muhammad) except as a mercy for the entire universe (QS. al-Anbiya: 107). In another verse Allah informs that indeed He created humans with different genders, there are men and women, and made them into groups forming various tribes and nations for no other reason than to be hostile to each other but to get to know each other and work together (QS. Al-Hujurat: 13). Therefore, whatever disputes will certainly arise due to different interests, Allah has given the teaching to always consult (QS. Ali Imran: 159).

The spread of extremism is caused, among other things, by the habit of thinking dichotomously, as F argues, that:

> *Saya pikir ekstrimisme berangkat dari pola pikir dikotomi yang eksklusif. Hal demikian memungkinkan munculnya sentiment, prasangka, stereotipe, dan menutup adanya kebenaran lain. Adanya kajian intelektual yang terbuka memberi ruang tersendiri dalam membangun upaya kita menerima keberagaman perspektif dan keyakinan. Paling tidak, adanya tradisi keterbukaan dalam dunia pemikiran meredam pola pikir tertutup yang menjurus pada tindakan ekstrim yang dogmatis.* [56]

[56] F, Participant of Study, Interview, August 18, 2024

> (I think that extremism began from an exclusive dichotomous mindset. This allows for the emergence of sentiment, prejudice, stereotypes, and closes off other truths. The existence of open intellectual studies provides its own space in building our efforts to accept diverse perspectives and beliefs. At the very least, a tradition of openness in the world of thought dampens closed mindsets that lead to extreme dogmatic actions).

To anticipate and minimize extremism and radicalism, getting used to and applying philosophical thinking that emphasizes critical and open, deep and comprehensive thinking, is very urgent. A shared her experience with her teacher, S, who always advised the participants of study not to pressure anyone to adhere Shia, even though some of the Rausyan Fikr residents were Shia or Shia sympathizers. S emphasized the importance of their willingness to discuss with anyone, to test and criticize various ideas based on rational arguments. However, their achievements must be appreciated because achieving true equality is impossible. The barriers of difference are placed behind the feeling of unity. [57] This attitude is relevant to Sadr's Philosophy known as *Hikmah Muta'aliyah* or the Transcendency Philosophy. Sadr or Mulla Sadr is one of the Iranian philosophers whose thoughts are studied in Rausyan Fikr. His philosophical thought is the result of deep and comprehensive thinking answering the problems of the Syafavid society which has a variety of intellectual traditions: paripatetism, mysticism, Shia theology, and illuminationism.[58]

Such philosophical reasoning can be the foundation of healthy religiosity in Indonesia, a pluralistic society.[59] Healthy religiosity as desired by A is religiosity with full love. This is in accordance

[57] A, Participant of Study, Interview, July 14, 2024

[58] Ulya Ulya, "Logika Wujud Sadra Meretas Nalar Radikalisme Beragama", *Theologia* 27, No.1 (2016): 1-24. https://doi.org/10.21580/teo.2016.27.1.934

[59] A, Participant of Study, Interview, July 14, 2024

with the concept of religion in Islam as stated by MC. MC stated that Islam is a religion of love, a religion that gives mercy to the universe, as a progressive religion that sides with those who are oppressed, a religion that rejects despotic behavior. Islam places reason as the basis for criticism alongside the heart as a source of wisdom. [60]

Rausyan Fikr firmly rejects extremism, let alone radicalism, because it is not in accordance with Islamic teachings, contradicts philosophical reasoning, and is also not in accordance with human nature. This teaching was emphasized by S that Rausyan Fikr Institute aims to spread critical thinking. Critical thinking can be useful for rejecting extremism. The habit of diving into the discourse of Islamic Philosophy and philosophical thinking are the basis for creating a large space for humans to live together with various backgrounds, both religions and religious schools, and others. [61] Facing extremism should not be done with violence, Rausyan Fikr emphasized a wise attitude, not reactionary, and still obeying government regulations.[62] Facing extremism must be based on knowledge and a dialogical method, not with counter-action through violence either.[63]

Rausyan Fikr and philosophical reason reject extreme attitudes. A moderate attitude which she translates as a fair attitude is very important amidst the diversity in the world because a moderate and fair attitude is considered to never betray humanity. A stated that:

> *Moderasi beragama menurut saya adalah hal yang sangat penting. Sejauh ini saya sepakat dengan moderasi beragama yang diajukan oleh Prof. Quraish Shihab…Saya pun memahami Islam sebagai sebaik-baik agama yang juga mengajarkan toleransi dan menolak ekstremisme, baik ekstrem kiri maupun*

[60] MC, Participant of Study, Interview, August 18, 2024
[61] S, Director and Tutor, Interview, July 3, 2024
[62] MC, Participant of Study, Interview, August 18, 2024
[63] O, Participant of Study, Interview, July 28, 2024

> *ekstrem kanan. Moderat itu adil. Yang adil tidak akan pernah berkhianat kepada nilai-nilai kemanusiaan. Dan sampai hari ini berdasarkan apa yang saya dapatkan, saya memahami Islam sebagai agama yang adil dan sejalan dengan kemanusiaan.* [64]
>
> (Religious moderation, in my opinion, is very important. So far I agree with the religious moderation proposed by Prof. Quraish Shihab... I also understand Islam as the best religion that also teaches tolerance and rejects extremism, both extreme left and extreme right. Moderation is fair. The just will never betray the values of humanity. And until today based on what I have learned, I understand Islam as a religion that is fair and in line with humanity).

Religious moderation can be realized if religious adherents do not limit the truth only to what they believe. Religious adherents must still believe in what they believe, but give reason the opportunity that what is concluded through reason may be wrong.[65] Born from critical thinking and an open attitude, it is impossible for Rausyan Fikr and his network community to impose their will and feel the most correct. *"Kita meyakini benar itu boleh namun tidak boleh merasa paling benar karena setiap orang juga meyakini kebenarannya sendiri-sendiri"* (We believe that it is right, but we must not feel the most correct because everyone also believes in their own truth), said S. [66]

Indeed, studying Philosophy at Rausyan Fikr as experienced by its participants has produced positive attitudes and characters, also fostered an inclusive model of religiosity. Amin Abdullah stated that studying Philosophy as a model of thinking or a methodology of scientific approach produces three characters. First, the study of Philosophy is directed at finding or formulating basic ideas

[64] A, Participant of Study, Interview, July 14, 2024
[65] MC, Participant of Study, Interview, August 18, 2024
[66] S, Director and Tutor, Interview , July 3, 2024

or fundamental ideas regarding the object of the problem being studied. The search for basic ideas or fundamental ideas will train learners not to easily get caught up in exclusive and fanatical claims. Second, the study of Philosophy invites critical thinking. Philosophy as a method of thinking prioritizes an intellectually neutral mental attitude, namely not being quick to take sides and justify certain interests. Third, such a study of Philosophy will form a mentality, way of thinking, and personality that prioritizes intellectual freedom, as well as a tolerant attitude, not being resistant, and not negating other parties or opinions, so that as much as possible they can distance themselves from violent behavior. [67]

C. Conclusion

Based on the overall discussion above, the results of the study show that the Rausyan Fikr Institute was born and developed dynamically in Yogyakarta. Initially, it was a student discussion circle discussing issues of Islamic revival inspired by the 1979 Iranian Islamic Revolution movement. In its development, the foundation that oversees various network communities became a place to learn and popularize the study of Iranian Islamic Philosophy, especially Muthahhari's thoughts. Iran is often identified with Shia. This has given rise to the issue of its existence in the midst of Indonesian society, which is predominantly Sunni. Although its existence has been questioned, the study of Iranian Islamic Philosophy conducted by Rausyan Fikr continues and is even more systematic. In reality, the study of Iranian Islamic Philosophy at Rausyan Fikr contributes to distinctive way of having religion, *i.e,* dialogical and critical, not exclusive and not dogmatic; having a religion is an intellectual and systematic process; also rejects all forms of extreme religiosity, supporting religious moderation in the sense of justice. Justice is in line with Islamic teachings and human values. Regarding these

[67] M. Amin Abdullah, dkk (ed.), *Antologi Studi Islam : Teori dan Metodologi*, (Yogyakarta : Sunan Kalijaga Press, 2000), 8-10

findings, the existence of Rausyan Fikr and his network community does not need to be questioned, let alone suspected. This study enriches insights about the dynamics of study of Islamic Philosophy in Indonesia and also enriches the literature on minority community studies.

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