

## Research Article

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# Actualization Of Ibnu Rusyd's Multiculturalism Thinking (Study of the Bidāyah al-Mujtahid Book at the Hidāyah al Mubtadi'in Lirboyo Islamic Boarding School and the Rarah Bogor Modern Islamic Boarding School)

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DOI: <https://doi.org/10.54443/ijedl.v2i6.178> | received July 24, 2024; accepted July 30, 2024; online August 7, 2024

**Abstract:** The 2019 political contest brought its own records to the Indonesian nation. Political polarization develops into religious polarization. This polarization is then manifested in identity politics which is enlivened by mutual arguments, mutual criticism, and mutual insults. The aim of this research is to discover and explain the growth of Ibn Rushd's multiculturalist thinking, and to analyze multicultural studies in the book Bidāyah al-Mujtahid. This research uses a qualitative and field (empirical) approach. The biographical method is used to obtain data about the uniqueness of Ibn Rushd's multicultural educational thoughts in Bidāyah al-Mujtahid. The results of this research found firstly, the growth of Ibnu Rushd's multiculturalist thinking was due to internal and external factors. He grew up in an educated family, with a profession as a respected and religious judge. The family freed Ibnu Rushd's education as desired. Externally he obtained various achievements and scientific support as well as positions, such as judge, ambassador, doctor, and advisor to the caliph. This conducive environment allowed Ibnu Rushd's multicultural thinking to grow. Second, in the legal istinbāṭ carried out by Ibn Rushd in the book Bidāyah al-Mujtahid always involves the reality of context, culture, political customs, maqāṣid syarī'ah and its epistemology, so that the resulting legal decisions appear multicultural. Third, the actualization and implementation of Ibnu Rushd's multiculturalism values by establishing Bidāyah al-Mujtahid as a curriculum and creating a national jurisprudence book to equip students to behave tolerantly. viii Extracurricular activities in both Islamic boarding schools that carry the spirit of Ibnu Rushd's multiculturalist thoughts are found in Lajnah Bahts al-Masāil (LBM) and Fatḥu al-Kutub al-Uṣbū'iyah.

**Keywords:** Ibnu Rusyd, Multikulturalisme, Bidāyah al-Mujtahid.

## Introduction

Indonesia is a pluralistic country consisting of various islands, cultures, customs, ethnicities, languages, religions, tribes, and races (Maksum, 2011). The lives of people who live with differences do not make it easy to adapt. Even small differences can trigger divisions.

When in a community, it is not uncommon for conflicts to arise due to differences in race, ethnicity or religion. In fact, it is not uncommon for these issues to be used as political commodities for a few people, for example the 2019 presidential election contestation phenomenon. There are symptoms of strengthening exploitation of identity politics as political propaganda or politicization of ethnicity, religion, race between groups (SARA). The next symptom is the increase in hate speech, which sometimes takes the name of religion and brings crowds of thousands accompanied by the symbol of the Islamic flag. They filled public spaces which sometimes ended in anarchy before and during the 2019 presidential election (Andipandato, 2020). The picture seen at that time was that Islam was harsh and did not have a peaceful face.

One way to reduce conflict friction is by strengthening Indonesian society with a good insight into multiculturalism through education. The link between education and multiculturalism is a solution to diverse realities, as a process of developing all potential that respects plurality and heterogeneity because

of cultural, ethnic, tribal, and sectarian or religious diversity. Discussing multiculturalism cannot be separated from the pluralism paradigm which was the initial driver of multiculturalism (Maslikhah, 2007)

Plural and pluralism are concepts that refer to recognition. Acceptance and attitudes towards pluralism or diversity of a nation, as well as cultural backgrounds that characterize a pluralistic society (Staruna, 2017). In sociology, anthropology and religious studies, the term pluralism was known before the term multiculturalism emerged (Tohan, 2005). The term multiculturalism was chosen to cover all aspects of diversity with cultural backgrounds, such as language, religion, disability, race, ethnicity, gender, sexual orientation, and so on (Yaqin, 2005)

Strengthening the understanding of multiculturalism is important for Indonesia's multi-ethnic and racial population. Because if not, the egos and desires of certain ethnic groups will tear Indonesian unity apart. Choosing multiculturalism because it has important principles, namely principles. equality. From this principle, openness, inclusiveness, acceptance of diversity, justice and care are born. This view of multiculturalism cannot come by itself. There is a process to achieve this, one of which is multicultural education.

Banks as quoted (Paturochman, 2024) states that multicultural education is a set of beliefs and explanations that examine and assess the importance of cultural and ethnic diversity in shaping lifestyles, social experiences, personal identities, educational opportunities for individuals, groups and country. Banks further defines multicultural education as an idea, educational reform movement and educational process, the main aim of which is to change the structure of educational institutions so that students are both male, female, students with special needs, and students who are members of racial, ethnic and cultural groups. ) who are diverse will have the same opportunity to achieve achievement.

Pesantren is an Islamic religious-based educational community. The characteristics it has are plural, not uniform and not having a single face. Islamic boarding schools appear to have a uniform pattern, but are not diverse, they appear conservative but are secretly or openly changing themselves and keeping pace with the development of the times. It is a classical educational institution and perhaps the most traditional, but it is increasingly surviving, and is even considered an alternative educational institution in the current era of globalization and modernity (Kasdi, 2012)

Islamic boarding schools are religious education institutions in Indonesia that are accommodating to the nation's socio-cultural developments and education that contains multicultural values (Irham, 2015). For this reason, it is important for Islamic boarding schools to introduce multicultural understanding in the community, because Islamic boarding schools are a miniature multicultural society (Faizin, 2010). As a miniature multicultural society, Islamic boarding schools have been proven to be able to unite differences and different views. It is hoped that this meeting of differences in values and views can become part of the dynamics of the human being that develops from the students.

The religious doctrine that Islamic boarding schools believe is obtained from the curriculum used, in this case the yellow book. The yellow book becomes something substantial and strategic when it is used as teaching material in Islamic boarding schools over a very long period, as Said Aqil said that the yellow book is used in Islamic boarding schools with the aim of understanding the contents of the Al-Qur'an and Hadith so that there are no mistakes and mistake. The contents of the yellow book are ready-to-use explanations and formulations of legal provisions sourced from the Al-Qur'an and Hadith prepared by mujtahids in all fields. It is used as a reference as well as a reference for religious doctrines. The position of the yellow book is very important for Islamic boarding schools to facilitate the process of in-depth religious understanding so that they can formulate fresh but not ahistorical explanations regarding Islamic

teachings, the Koran and Hadith. The yellow book reflects religious thoughts that were born and developed throughout the history of Islamic civilization (Siraj et al, 1999)

The use of the yellow book as a reference in Islamic boarding schools is very substantial, therefore it has become an inseparable part of Islamic boarding schools and occupies a strategic position in the transmission of knowledge. If the selection of the yellow book is not selective, it can endanger students' understanding. Therefore, choosing themes and authors in the yellow book must be done carefully and critically.

Over a long period of time, the Yellow Book has become the main reference and guide for thinking and behavior. Unfortunately, some Islamic boarding school communities still think the yellow book is the final formulation of the teachings of the Koran and Hadith. It was written by scholars with dual qualifications, high scholarship, and noble morality. It was written with a luminous nib or fingers. Therefore, it is seen as almost flawless, and it is difficult to criticize it. This means that when the yellow book cannot be criticized, then there is a unification of "religion" and the yellow book (turāts) which causes the turāts to be labeled sacred, and transformed from the level of secondary texts to texts that are at the primary level. If this happens then the function of reason in turāts is only limited to commenting. This condition, if it continues to occur, will strengthen the progress of thinking and culture (Zaid, 2012).

One of the yellow books taught in Islamic boarding schools is Bidāyah al-Mujtahid wa al-Nihāyah al-Muqtaṣid. This book of jurisprudence by Ibn Rushd is considered to be the best compared to the works of other scholars' jurisprudence, because in it there is an explanation of the differences of opinion of the scholars rationally with "productive reading" (qirā'ah muntijah) not merely "repetitive reading" (qirā'ah tikkār) as is usual in other fiqh books. Therefore, the book Bidāyah al-Mujtahid is called comparative fiqh.

Bidāyah al-Mujtahid was written to encourage the young generation to appreciate differences of opinion and think critically and dare to become a mujtahid. The gifts of the five senses and the potential that God has given should be used as best as possible as stated in the Al-Qur'an in surah al-A'rāf Meaning: They have a heart, but they do not use it to understand (God's verses) and they have eyes (but) he did not use it to see (signs of God's power), and they had ears (but) he did not use it to hear (the verses of God). They are like farm animals, even more misguided. Those are the ones who are careless.'

Because of this, the researcher chose Ibn Rushd's book as the main reference in this dissertation for two reasons: (1) Bidāyah alMujtahid wa al-Nihāyah al-Muqtaṣid can be used as teaching material to instill multicultural education in Islamic boarding schools, (2) Ibn Rushd's epistemology can actualize and implemented in the development of multicultural values, especially to reduce conflict. Apart from that, Ibn Rushd is a great figure who has inspired progress in the West. He received recognition from Muslim and Western countries for his brilliant thoughts. His figure is known as a figure who uses a cultural approach and uses takwil when carrying out legal istinbāt, resulting in wise decisions. Husein Muhammad said that Ibnu Rushd tried to build tolerance and allow for diversity of reality by trying to think about and combine textual and substantialist meanings, between naql and aql, sharia and hikmah, and between the outer and the inner to find a way out for the struggle for meaning mentioned above. This can be seen in his work: "Faṣal Maqāl fimā bayna al-Syarī'ah wa al-Ḥikmah min al-Ittiṣāl". Husein further said: "If the Shari'ah (religious text) speaks, then it can be in line with logic and it can also contradict each other. If it conflicts, then you should take takwil. Takwil is not just metaphorical interpretation but more than that is understanding the text through many things such as language context (al-Siyāq al Insāni/lughawī), social context (al-Siyāq al-ḥarfī al-Ijtimā') and so on." What is meant by this statement is known as "Hermeneutics".

Ibn Rushd's epistemology is built based on proof of burhani (demonstrative) postulates and is based on an awareness of the universality and historicity of knowledge. In his interactions, Ibn Rushd divided them into three groups, namely the lay community (khatābi), the educated group (jadali) and the philosopher group (burhāni). This means that when carrying out interactions and communications you have to look at the situation of the three groups in terms of their level of knowledge. This methodology is considered effective because it can reduce conflict and radical attitudes.

Bidāyah al-Mujtahid wa al-Nihāyah al-Muqtaṣid is a book of jurisprudence which is considered different from other books of jurisprudence, because in it Ibn Rushd accommodates the opinions of Islamic school scholars by mentioning and analyzing several causes of their differences from various points of view in deciding their status. case law.

The yellow book Bidāyah al-Mujtahid was written in 1188 AD, while serving as chief judge in Cordova, or when he was 62 years old. This book contains the views and arguments of all schools of jurisprudence, both textualist and rationalist, from the time of the Companions to the 11th century AD (Bakar, 2019). The strategic position of the yellow book as a scientific reference for Islamic boarding schools, makes researchers want to examine the yellow book of fiqh Bidāyah al-Mujtahid wa al-Nihāyah al-Muqtaṣid seen from the multiculturalist thoughts of Ibnu Rushd as the author (muṣanif) by examining the legal decisions taken in fiqh issues in inside. Based on the researcher's analysis of several of Ibn Rushd's works, it was found that Ibn Rushd's legal decisions or statements were contextualized with social reality (maqāṣid al-Syar'ah) so that they appeared tolerant and had multicultural values.

The selection of teaching materials in the Bidāyah al-Mujtahid book has an important role in building multicultural education and actualizing it in Islamic boarding schools, because in it Ibn Rushd explains the differences of opinion of imams in legal istinbāt, so that readers, in this case the students, know where the differences are caused from different points of view. different. The goal is to respect diversity and differences of opinion. Based on the phenomenon mentioned above, the problem in this research is how is the actualization and implementation of Ibnu Rushd's multiculturalism thoughts by Kiai in Islamic boarding schools? The author wants to analyze the process of actualizing Ibnu Rushd's multiculturalism in the learning process and daily practices at the Islamic boarding school.

## Method

The approach used in this research is a qualitative approach. According to Bogdan and Taylor in (Arifudin, 2023) a qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. According to (Chadijah, 2017) the method is to transcribe the data, then coding the notes in the field and interpreting the data to obtain conclusions.

This research uses qualitative research with field research methods. According to (Chadijah, 2023) this approach is adapted to the main aim of the research, namely describing and analyzing the Actualization of Ibnu Rusyd's Multiculturalist Thought (Study of the Bidāyah al-Mujtahid Book at the Hidāyah al-Mubtadi'in Lirboyo Islamic Boarding School and the Rafah Modern Pondok Bogor). So that this method will be able to explain the problems of the research (Kartika, 2021).

Determining appropriate data collection techniques greatly determines the scientific truth of a research. The data collection techniques used in this research are observation, interviews, and documentation.

Engineering can be seen as a means of carrying out technical work carefully using the mind to achieve a goal. Even though the study is an effort within the scope of science, it is carried out to collect realistic

data systematically to realize the truth. Research methodology is a means to find a cure for any problem. In this case, the author collected information about the Actualization of Ibnu Rusyd's Multiculturalist Thought (Study of the Bidāyah al-Mujtahid Book at the Hidāyah al-Mubtadi'in Lirboyo Islamic Boarding School and the Rafah Bogor Modern Islamic Boarding School) from books, articles, journals, theses, ebooks, and other (Saepudin, 2022).

Because it requires material from the library as a data source, this research utilizes library research. Researchers need books, scientific articles and other literature related to the topics and problems they explore, both print and online (Hoerudin, 2023).

Searching for information from data sources requires the use of data collection techniques. Amir Hamzah in (Saepudin, 2020) claims that data collection is an effort to collect information related to the subject under study. The author uses library research methods to collect data. Specifically, the author started with the library to collect information from books, dictionaries, journals, encyclopedias, papers, periodicals, and other sources that share the views of Ibn Rusyd's Actualization of Multiculturalist Thought (Study of the Book of Bidāyah al-Mujtahid at the Hidāyah al-Mubtadi Islamic Boarding School' in Lirboyo and Pondok Modern Rafah Bogor).

Amir Hamzah further said that data collection means various efforts to collect facts related to the topic or discussion that is being or will be explored (Ningsih, 2024). These details can be found in scientific literature, research and scientific writings, dissertations, theses, and other written sources. According to (Arifudin, 2018) data collection can be carried out in various circumstances, using different sources, and using different techniques.

Observation is part of the research process directly regarding the phenomena to be researched (Haris, 2023). With this method, researchers can see and feel directly the atmosphere and condition of the research subject (Saepudin, 2021). The things observed in this research are the Actualization of Ibnu Rusyd's Multiculturalism Thinking (Study of the Bidāyah al-Mujtahid Book at the Hidāyah al-Mubtadi'in Lirboyo Islamic Boarding School and the Rafah Bogor Modern Islamic Boarding School).

The interview technique in this research is a structured interview, namely interviews conducted using various standard guidelines that have been established, questions are arranged according to information needs and each question is needed to reveal any empirical data (Arifin, 2024).

Documentation is a data collection technique through existing documents or written notes (Jumiati, 2024). Documentation comes from the word document, which means written items. In implementing the documentation method, researchers investigate written objects, such as books, magazines, meeting minutes and diaries. According to Moleong in (Kartika, 2018) the documentation method is a way of collecting information or data through examining archives and documents. Furthermore, according to (Chadijah, 2022) documentation strategy is also a data collection technique proposed to research subjects. The data collection method using the documentation method was carried out to obtain data about the condition of the institution (research object), namely the Actualization of Ibnu Rusyd's Multiculturalist Thought (Study of the Bidāyah al-Mujtahid Book at the Hidāyah al-Mubtadi'in Lirboyo Islamic Boarding School and the Rafah Modern Pondok Bogor).

According to Muhadjir in (Arifudin, 2024) states that data analysis is the activity of carrying out, searching for and compiling records of findings systematically through observations and interviews so that researchers focus on the research they are studying. After that, make the findings material for other people, edit, classify, and present it.

## Results and Discussion

### Ibn Rushd's Multiculturalism Thought

Ibn Rushd's intellectual development was dynamic, accompanying the social and political conditions he experienced during his life. Starting from the journey of studying to pursuing a career, he slowly shaped his personal figure into a multicultural perspective. Ibn Rushd's multicultural thinking was influenced by two factors, namely: factors, namely the internal and external phases.

The internal phase is that Ibnu Rushd's family environment is an educated, respectable, and religious family. His grandfather and father were great scholars who served as judges, ambassadors, and religious advisors to the emirs of the Murabithin Caliphate. Ibnu Rushd was free to study various scientific disciplines, including the teacher he liked. Ibn Rushd's writing talent was inherited from his grandfather who published *Muqaddimat, al-Bayān wa al-Tāṣīl, Ikhtīṣār al-mabsūṭah*.

The next phase is the external phase. His meetings with Caliphs Abu Yaqub and Ibnu Thufail and important departments such as advisers to the Caliph, ambassadors, judges, and scientists further opened up a multicultural perspective in his thinking because he constantly interacted with reality. The practice of multiculturalism that he did was to call the Caliph with the name: "yes. my brother."

Ibn Rushd's multiculturalist thinking is reflected in several of his works, including the books *faṣl al-maqāl fī Mā Bayna al-Ḥikmah wa al-Syarī'ah Min al-ittiṣāl*, *Bidayah al-Mujtahid wa Nihayah al-Muqtaṣid*, *Al-Tanbīh ilā al-Khaṭa fī al-Mutūn* and others. One example that shows Ibnu Rushd's view of multiculturalism is regarding the position of women. In his view, women were different from the views of figures in general at that time. He rejected Plato's statement that women were imitation creatures. According to him, this statement is very misleading, in fact women can not only dress up but also have good speaking skills and are also intelligent and capable intellectuals (Al-Adyan, 2015).

### Ibn Rushd's view of multiculturalism appears in the book *Bidayah al Mujtahid*.

*Bidayah al-Mujtahid* is a book of *Muqarānah* jurisprudence (comparative jurisprudence of *Madhhabs*), with the long name of *Bidayah al-Mujtahid Wa al-Nihāyah al-Muqtaṣid*. Categorically, this book includes the science of *ikhtilāf*, which is the science that discusses the opinions or views of different scholars by comparing the arguments they use in establishing a law. Knowing the arguments or arguments of the imams will make it easier for others who want to use them in determining a law (Asyhari, 2018)

*Bidayah al-Mujtahid* is categorized as a yellow book that discusses jurisprudence. The yellow book is known as the classic book. Educationally, the role of the classic books, also called the yellow book, serves to provide information to the santri not only about the legacy of jurisprudence in the past or to provide guidance to reach the essence of 'ubūdiyah to God, but also has a role to play in life in the future for a community (Wahid, 2007)

An example is the discussion about marriage guardians. In this book, Ibnu Rushd explains the opinions of marriage guardians in a marriage. Imam Syafi'i absolutizes the role of marriage guardian to the determining role of a *mujbir* guardian. Abu Hanifah offers a different concept, it is permissible to marry without a guardian as long as the female candidate is classified as an adult woman (*mara'ah rosyidah*) (Laili, 2014)

The analogies built by Ibnu Rushd in comparative form embody respect for differences of opinion and choice. This depiction of differences of opinion in legal *istinbāt* is implied in *Bidayah al-Mujtahid*. This means that Ibnu Rushd is teaching the value of multiculturalism. Readers are invited to look at other opposing discourses across schools of thought. An indirect benefit for students is that students are not easily

'surprised' by something different. This is in line with the contents of the QS. al-'Alaq verses 1 to 5 are used as a reference in the deductive normative approach which calls for reading education. This is categorized as perennialism, namely truth values that are universal and eternal. With the Iqra concept, students are invited to internalize the truth in order to achieve goodness in life (Abudinata, 2015)

The position of the yellow book is very strategic in Islamic boarding schools because the yellow book is used as a reference source for references, textbooks, curriculum and Islamic boarding school education systems in addition to guidelines for religious procedures. The yellow book is used as a universal reference in responding to all life's challenges (Fajar Sakti, 2020)

Likewise, the existence of Bidayah al-Mujtahid is understood not only as legal *istinbāt* in the field of jurisprudence, but rather as something implicit in it which contains multicultural values, justice and equality in responding to the challenges of life in a heterogeneous and plural society. This plural awareness exists, because Islam has actually laid down the concept and doctrine of *rahmatan lī al-'alamīn*.

In legal *istinbāt*, Ibnu Rushd always correlates it with local realities, customs, culture, politics and *maqāṣid syarī'ah*. This was motivated by Ibnu Rushd's anxiety when faced with society at that time who preferred to memorize rather than think critically and the emergence of a fatwa that the door to *ijtihād* was closed. Therefore, the book Bidayah al-Mujtahid was written in order to encourage students to commit to *ijtihād*. So in many legal decisions, Ibnu Rushd did not lock in the final answer. He only reviewed the reasons for the differences of opinion of the Imams of the School. because it is very possible that legal opinions may differ as time, place and culture of the surrounding community change. This condition he called "*Maqāṣid al-Sukut al-Tasyrī*" (meaning the silence of the Shari'a).

### **Actualization and Implementation of Ibnu Rushd's Multiculturalism by Kiai at Islamic Boarding School Lirboyo and Pondok Modern Rafah**

Islamic boarding schools are a miniature of Indonesia consisting of tribes, cultures, races and languages and with a very large number of students, around 39,000 students. Of course, it is very difficult to reconcile these differences, and it is very easy to get into arguments if friction occurs. In overcoming this, Islamic boarding schools have a policy of abandoning all cultural and tribal identities of the students, all are equal and equal.

The actualization and implementation of Ibnu Rushd's multiculturalism thoughts in the two Islamic boarding schools is found in: First, the curriculum by making the book Bidayah al-Mujtahid as a curriculum and reference for Bahts al-Masāil. Second, equality and freedom of expression. In the form of deliberation activities, discussion weeks, Lajnah Bahts al-Masāil, Faṭḥu al-Kutub and the daily life of students in Islamic boarding schools. Third, Multicultural Character which includes the multicultural attitudes and behavior of students. Fourth, respect for humanitarian entities across schools of thought and religion, is realized by receiving visits from guests from across schools of thought and non-Muslim guests.

Rafah and Lirboyo Islamic boarding school teachers have the same goal in studying the Bidayah al-Mujtahid so that the students have a multicultural perspective and can appreciate differences of opinion. Multicultural education taught by Islamic boarding schools has strong relevance to PAI values in schools, the Independent Campus movement, industrial revolution 4.0 and can strengthen religious moderation which is currently being promoted by the government.

Independent Campus is a new concept launched by Nadiem Makarim in Minister of Education and Culture Regulation No. 3 of 2020, which gives students the opportunity to freely choose activities outside of class for two semesters. The form is that students take part in learning in the same study program on

different campuses, or students are free to take part in learning in other study programs in the same university.

The idea for the Independent Campus program was conveyed by the Minister of Education and Culture Nadiem Makarim in order to release the shackles so that it is easier to move around, because learning activities on campus have not yet touched on the quality aspect. Later there will be several matrices that will be used to help universities achieve their targets. Independent Campus is a continuation of the concept of independent learning.

Nadim's idea in the Merdeka Campus is to strengthen multiculturalism education, especially in student exchange programs between universities within the country and abroad, namely encouraging students' ability to practice multicultural communication, and mingle, respect other communities and be tolerant of new people of different ethnicities, nationalities and cultures. . This means that through student exchanges students are encouraged to reflect on Bhinneka Tunggal Ika activities while involving them in the progress of the nation.

The Minister of Education and Culture (2020) in the Independent Learning Guidebook - Independent Campus explains that the objectives of student exchange at the Independent Campus include:

1. Study across campuses (at home and abroad), live together with family at the destination campus. Students' insight into Bhinneka Tunggal Ika will further develop, cross-cultural and ethnic brotherhood will become stronger.
2. Building student friendships between regions, ethnicities, cultures and religions, thereby increasing the spirit of national unity and unity.
3. Organizing the transfer of knowledge to cover educational disparities both between domestic universities, as well as the conditions of higher education in the country and abroad

The part of the Merdeka Campus that is in accordance with Ibnu Rusyd's epistemology is providing opportunities for students to do internships in research center laboratories. Through research, students can develop critical, rational thinking in understanding problems and are able to use research methods better. The results of this research can contribute to the benefit of society at large. In research, students are able to actualize themselves by adhering to philosophical, critical and rational values.

Next, taking courses on different campuses with the same study program, or taking courses in different study programs on the same campus, will create a comprehensive and multicultural perspective of students, not just from one study program's point of view. Students are able to be tolerant and can maximize their potential.

Generation 4.0 prefers authenticity and rejects learning material that is separate from the context they experience, they want to create valuable products that allow them to combine the material they learn with knowledge experiences and show what they know in a non-traditional way (Manan, 2019)

In the global information era, learning methods are developing very quickly along with changes in people's mindsets and lifestyles. The availability of terabytes of information born from the industrial revolution 4.0 makes it easy for everyone to access knowledge without being limited by space and time. For this reason, the Islamic boarding school curriculum must be encouraged to use digital by utilizing the industrial revolution 4.0 so that it always follows the needs of the times. For example, by taking something that is considered positive and beneficial for students and Islamic boarding school institutions. So that education and teaching run effectively and efficiently.

Starting from the Islamic boarding school education approach which is able to stimulate critical thinking skills, creative attitudes and foster a sense of inquiry. Efforts that can be developed in the 4.0 era



in Islamic boarding schools are building digital literacy in the Islamic boarding school environment and creating channels for Islamic studies, by transitioning religious texts from print to digital software such as Maktabah Syāmilah, I-Waris, Maktabah al-Tafsīr will help a lot in the learning process and accelerate comprehensive understanding.

Islamic boarding schools must be responsive to change themselves and process according to the needs of global society without abandoning good old traditions. By using digital technology in knowledge transformation, access to multicultural education materials is quickly absorbed in a wider and more comprehensive range. Exposing or sharing turāts books which contain multicultural education and student activities which bring out multicultural character and culture.

## Conclusion

There are some results of this study. First, the growth of Ibn Rushd's multiculturalism was due to internal and external factors. He grew up in an educated family, with a profession as a respected and religious judge. The family freed Ibn Rushd's education as desired. Externally he obtained various achievements and scientific support and positions, such as judges, ambassadors, doctors and advisors to the caliph. This conducive environment allows Ibn Rushd's multicultural thinking to grow and develop. Second, in the legal *istinbāt* carried out by Ibn Rushd in the *Bidāyah al-Mujtahid* book, it always involves the reality of the context, culture, political customs, *maqāṣid syarī'ah* and its epistemology, so that the resulting legal decisions appear multicultural. Third, the actualization and implementation of the values of Ibn Rushd's multiculturalism with the establishment of *Bidāyah al-Mujtahid* as a curriculum and made a national fiqh book to equip students to behave tolerantly. Extracurricular activities in the two pesantren that carry the spirit of Ibn Rushd's multiculturalism are found in *Lajnah Bahts al-Masāil (LBM)* and *Faṭḥu al-Kutub al-Uṣbū'iyah*.

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