HUMAN DUALISM OF ZAKI NAQUIB MAHMUD:

Philosophical Arguments of Religious Moderation

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Abstract: *Human dualism is a debatable philosophical concept in various schools of philosophy. Through their leading thinkers, Greek philosophy, Western philosophy, and Islamic philosophy have contributed to the debate in the discourse of human dualism. Zaki Naquib Mahmud, an Egyptian rationalist philosopher, opposed the previous philosophers' dichotomous concept of human dualism. This article describes the conceptual correlation of Zaki Naquib Mahmud's dualism with religious moderation. Through a literature review of Zaki Naquib Mahmud's work, the results showed that (1) Zaki tended to reject the dichotomous thought of human dualism; (2) the implication of the rejection was the conceptual distinction between religion, being religious and religious knowledge; and (3) the inclusive awareness of the three concepts could extend a more moderate understanding in strengthening the concept of religious moderation philosophically.*

الملخص: مازالت الثنائية الفلسفية حول البشرية موضوع نقاش حار لدى المدارس الفلسفية المختلفة. قد ساهمت الفلسفة اليونانية والغربية والاسلامية على ايدي مفكريهم الرائدين اسهامات كبيرة في هذا البحث. قد عارض زكي نجيب محمود ، الفيلسوف العقلاني المصري ، مفهوم الثنائية البشرية الكلاسيكية من الفلاسفة القدماء. يجد هذا المقال العلاقة الفعالة بين ثنائية زكي نجيب محمود ومفهوم الوسطية الدينية. من خلال القراءة لاعمال زكي نجيب محمود نستنتج من هذه الدراسة ما يلي : (١) ميل زكي إلى رفض فكرة الثنائية المقسمة للازدواجية البشرية. (٢) يؤدي هذا الرفض من زكي الى التفرقة بين مفهوم الدين والتدين والعلم الديني. (٣) ويتولد من الوعي الصحيح بمعاني هذه الثلاثة الاعتدال والتوسط في إدراك المفاهيم الدينية، ويقوي فلسفيًا الوسطية الدينية الاسلامية.

Abstrak: *Dualisme manusia menjadi konsep filosofis yang terus menjadi bahan perdebatan dalam berbagai aliran filsafat. Filsafat Yunani, Filsafat Barat dan Filsafat Islam turut serta menyumbang perdebatan dan berkontribusi dalam diskursus dualisme manusia melalui para pemikir unggulannya. Zaki Naquib Mahmud, seorang filsuf rasionalis Mesir menentang konsep dualisme manusia yang dikotomis dari para filosof terdahulu. Artikel ini mendeskripsikan korelasi konseptual dualism manusia Zaki Naquib Mahmud dengan moderasi beragama. Melalui kajian kepustakaan terhadap karya Zaki Naquib Mahmud, hasil penelitian ini adalah (1) Zaki cenderung menolak pemikiran dualisme manusia yang dikotomis; (2) implikasi dari penolakan tersebut adalah pembedaan konseptual antara agama, beragama dan ilmu agama; dan (3) kesadaran terhadap pembedaan makna dari ketiga konsep tersebut dapat melahirkan pemahaman yang cenderung moderat karena adanya kesadaran inklusif sehingga memperkuat secara filosofis terkait dengan konsep moderasi beragama.*

Keywords: human dualism, Zaki Naquib Mahmud, religious moderation.

INTRODUCTION

The idea of religious moderation popularized by Lukman Hakim Saifudin while serving as Minister of Religious Affairs of the Republic of Indonesia is chronologically motivated by various phenomena of radicalism, violence, and terrorism in Indonesia. For instance, the suicide bombings targeted three churches in Surabaya in 2018, the conflict over the church's construction in Tanjung Balai Karimun, Riau Islands, and the Meiliana case in Medan.[1] The heterogeneity of

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[1] Danu Damarjati, "Terorisme Terlaknat 2018: Bom Sekeluarga Mengguncang Surabaya," 2018, https://news.detik.com/berita/d-4358370/terorisme-terlaknat-2018-bom-sekeluarga-mengguncang-surabaya; Ayomi Amindoni, "Pembangunan Gereja Di Tanjung Balai Karimun Ditolak Warga Meski Sudah Kantongi IMB, Mengapa Aksi Intoleransi Terus Terjadi? - BBC News Indonesia," 2020, https://www.bbc.com/indonesia/indonesia-51444700; Ninis Chairunnisa, "Ini Kronologi Kasus Penistaan Agama Meiliana Di Tanjung Balai - Nasional Tempo.Co," 2018, https://nasional.

religious adherents in Indonesia causes potential conflicts to emerge effortlessly.

Conflicts involving inter-religious adherents have also occurred in the past. They have become the dark history of the Indonesian nation. The Sunni Shia conflict in Sampang[2] and the Islam-Christian conflict in Poso[3] become two of the many conflicts involving religious sensitivities. The diverse structure of Indonesian society, including religion, ethnicity, culture, and language, is the key to realizing that there is no single reason to justify violence, terrorism, and radicalism.

In its concept, religious moderation that the Ministry of Religion popularizes relies on four pillars: national commitment, tolerance, anti-violence, and adaptability to local culture.[4] The four pillars are operationally formulated through a long dialectical process between religious leaders and intellectuals to repress radical ideas. The term religious moderation emerged after the term Islamic moderation. Lukman argues that Islamic moderation is not appropriate because moderation cannot only come from Islam.[5] Moderation is a concept that all religions in Indonesia should embrace regardless of whether religion is a majority or a minority.

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tempo.co/read/1119663/ini-kronologi-kasus-penistaan-agama-meiliana-di-tanjung-balai/full&view=ok.

[2] Rachmah Ida and Laurentius Dyson, "Konflik Sunni-Syiah Dan Dampaknya Terhadap Komunikasi Intra-Religius Pada Komunitas Di Sampang-Madura Sunni-Syia Conflict and Its Effects to Intra-Religious Community In," *Masyarakat, Kebudayaan Dan Politik*, 2015; M L Munawaroh, "Penyelesaian Konflik Sunni-Syiah Di Sampang Madura," *Tesis,* UIN Sunan Kalijaga, Yogyakarta: 2014; Mohammad Edy Mujtahidin, Mahmud, and Nurtamam, "Peran Nilai Budaya Dalam Membentuk Perspektif Toleran Dan Intoleran Di Madura: Studi Kasus Konflik Sunni-Syiah Di Desa Karanggayam Kecamatan Omben Kabupaten Sampang – Madura," *Pamator Journal*, 2017.

[3] Yunus Rahawarin, "Kerjasama Antar Umat Beragama: Studi Rekonsiliasi Konflik Agama Di Maluku Dan Tual," *KALAM*, 2017, https://doi.org/10.24042/klm.v7i1.451; Igneus Alganih, "Konflik Poso (Kajian Historis Tahun 1998-2001)," *Criksetra: Jurnal Pendidikan Sejarah*, 2016; Ilovia Ayaregita Widayat et al., "Konflik Poso : Sejarah Dan Upaya Penyelesaiannya," *JUPIIS: Jurnal Pendidikan Ilmu-Ilmu Sosial*, 2021, https://doi.org/10.24114/jupiis.v13i1.18618; Nanang Wijaya, "Resolusi Konflik Berbasis Budaya Oleh Masyarakat Kabupaten Poso," *Jurnal Kolaborasi Resolusi Konflik*, 2020, https://doi.org/10.24198/jkrk.v2i1.27048.

[4] Tim Penyusun Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Balitbang Diklat Kemenag RI, 2019).

[5] Edi Junaedi, "Inilah Moderasi Beragama Perspektif Kemenag," *Harmoni*, 2019, https://doi.org/10.32488/harmoni.v18i2.414.

Academically, religious moderation often becomes the subject of a study, especially religious moderation, which is associated with religious concepts such as the Qur'an and Hadith.[6] The aim is to find arguments in the sources of religious texts regarding the importance of religious moderation. In practice, religious moderation is also often seen as a value and being implemented in education. In addition, religious moderation is also investigated in the digital world, such as postings on social media.[7] In this paper, religious moderation associated with the philosophical concepts has not been found either as reinforcement or discourse, even though philosophy can contribute to the philosophical strengthening of the religious moderation concept.

Human dualism is a principal concept in philosophy that can be used as a philosophical argument for the religious moderation concept. Although this dualism is the earlier philosophical theme that divided the schools of philosophy into idealism and empiricism at the beginning of the emergence of philosophy, dualism is still very relevant to serve as the philosophical foundation of the concept of religious moderation.

In this paper, the researchers seek to explore philosophical arguments from the concept of religious moderation through the theory of human dualism in the literature with adductive reasoning patterns. This analysis chronologically describes the meaning of human dualism in various philosophical traditions, including the ancient Greek philosophical tradition, modern Western philosophy, and Islamic philosophy. The philosophical argument for religious moderation is then built addictively by drawing on the nature of human

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[6] Mawaddatur Rahmah, "Moderasi Beragama Dalam Alquran: Studi Pemikiran M. Quraish Shihab Dalam Buku Wasathiyah: Wawasan Islam Tentang Moderasi Beragama," July 27, 2020.

[7] Wildani Hefni, "Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam*, 2020, https://doi.org/10.37302/jbi.v13i1.182; Engkos Kosasih et al., "Literasi Media Sosial Dalam Pemasyarakatan Moderasi Beragama Dalam Situasi Pandemi Covid-19," *Digital Library UIN Sunan Gunung Djati Bandung*, 2020; Agus Susanto, "Peran Kepala KUA Dalam Membangun Moderasi Beragama Di Kabupaten Majalengka," *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan* 7, no. 2 (December 30, 2019): 232–45, https://doi.org/10.36052/andragogi.v7i2.92; Haris Burhani et al., "Mainstreaming Religious Moderation on Millennial Generation through Religious Literacy on Social Media," 2021, https://doi.org/10.4108/eai.2-11-2020.2305069.

dualism that has undergone a long dialectic from various existing philosophical traditions. Specifically, these philosophical arguments can be found in the ideas or thoughts of Zaki Naquib Mahmud.

DUALISM IN ANCIENT GREEK PHILOSOPHY

In philosophical discourse, the principle of dualism cannot be separated from Plato's concept of "two worlds." According to Plato, the world is divided into two dimensions: the material dimension (physical), which includes objects the five senses can reach. The nature of the material world is constantly changing.[8] Second, the non-material world, or what he called the "absolute world." The absolute world includes perfect ideas that are objective and independent of the thinker's subjectivity. Unlike the physical world, the world of Ideas is beyond the human senses.

According to Plato's philosophy, dualism almost encompasses all aspects of his philosophical thought, particularly his human teaching. It invited many responses from other philosophers, as stated by K. Bertens: "… Plato failed in explaining man as a true unity but viewed him as a "duality." It consists of two elements whose unity is not stated. That's what Plato thought. Body and soul are not oneness".[9]

Plato's idea of two "worlds" created an idea of "knowledge," by which it is divided into the recognition of ideas and the recognition of physical (sensual) things. For Plato, the recognition of an object will always be the same as the object. If a cognizable object is firm, clear, unchanging, and eternal, its cognition is exact. Recognition like this is a type of recognition idea. It is not affected by changeable laws and renewal. The object is also immutable, static, and absolute.

The second type of recognition is the physical objects. It has the exact nature of the object, dynamic and constantly changing. However, Plato considers it inferior and calls it only doxa (opinion) because he cannot produce certainty.

When describing humans, the principle of dualism appears in its division of humans into soul and body. According to Plato, the soul exists before birth (soul preexistence). When the birth process occurs, the soul descends and occupies the body. However, even though the soul and body have been fused and harmoniously intertwined, they

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[8]   K Bertens, *Sejarah Filsafat Yunani* (Yogyakarta: Kanisius, 1999), 131.
[9]   Bertens, 139.

cannot be considered an essential unity. The soul and the body are still two different things, while the unity is nothing more than an accident.[10] In this accidental unity, the position of the soul is far more important than the body because the soul is a symbol of certainty and absolutism. In contrast, the body is a mirror of uncertainty and temporality. Plato's dualistic thinking model is the oldest known in the history of philosophy regarding dualism.

The soul, according to Plato, cannot die because it is something supernatural originating from the world of ideas. The unity of soul and body is not total. The soul is different from the body. In Plato's view, when the soul resides in the body, it means that it is imprisoned. Therefore, the soul must be released from the body in two ways, first by death and second by knowledge. True happiness is realized when the soul is separated from the physical body, either physically or mentally, by death or gaining knowledge. Happiness is realized when seeing an idea imprisoned by the body with bodily desires or passions to close the vision of ideas.[11]

In this view of mind-body dualism, Aristotle is different from his teacher Plato. Plato saw that the soul is eternal. When the body dies and disintegrates, the soul lives on. While Aristotle saw that the soul and body are like form and matter. The soul is formed, and the body is matter. The soul is the mover of the body and the controller of its activities. The will of the soul determines the actions and goals to be achieved.[12]

According to Aristotle, the soul and body are like form and matter. The soul is the principle of life that makes the body have life.[13] The soul is the mover of the body. Specifically, the soul is the controller of reproduction, movement, and perception. Aristotle resembles the soul and body to an ax. If the ax is a living thing, then the body is wood or metal, while the soul can split, and all abilities to make up the body

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[10] Leslie Stevenson and David L. Haberman, *Sepuluh Teori Hakikat Manusia* (Yogyakarta: Bentang, 2001).

[11] Harun Hadiwijono, *Sari Sejarah Filsafat Barat 1* (Yogyakarta: Kanisius, 2005).

[12] Hadiwijono.

[13] A Badwi, "Filsafat Al-Nafs, Filsafat Kenabian, Filsafat Al-Madinah, Filsafat Al-Fadilah Dalam Pandangan Al-Farabi (Suatu Kajian Terhadap Pokok-Pokok …," *Ash-Shahabah*, 2019; A. Y. Lubis, *Filsafat Ilmu: Klasik Hingga Kontemporer* (Jakarta: Rajawali Press, 2016).

are the axes. An ax cannot be called an ax if it cannot be cut, but only a piece of wood or metal.

MODERN WESTERN PHILOSOPHICAL DUALISM

In the context of knowledge, Rene Descartes is often referred to as a pioneering philosopher who formulated the principle of dualism. Descartes' dualism was later called the epistemological dualism of modern science. According to Descartes, the reason is the real as a substance that thinks (the substance that thinks) and matter as a substance that occupies space (extended substance).[14] Both then form a subject and object relationship in which the subject acts as an observer. In contrast, the object is being observed through observation and reasoning.

In its development, modern Western epistemological dualism has separated science from theology and physics from metaphysics. Immanuel Kant, for example, eliminates the metaphysical aspect as epistemology sources because, according to him, it cannot be digested by the five senses. Feuerbach also has replaced theology with anthropology in his philosophical teachings. The result is a strange conclusion assuming that man is God and God is the man. Nietzsche also concluded that God is the product of human imagination in the soul and mind. Therefore, some Islamic thinkers say that Western science, with its dichotomous dualism epistemology, ultimately has implications for distrust of God (Godless), confusion, and meaninglessness.

Through a dualistic view of nature, we can take specific theories to detail human knowledge. If the scientific method is only based on sensory vision, experimentation, and good evidence, then what is essential from the "earth" is only external phenomena. Therefore, we cannot see beyond the visible because science does not know "what is behind nature." While the method "behind the mute reality," such as moral values, is another matter and to find out, we do not use

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[14] Hairunnaja Solehah Hj. Yaacob, "Rene Descartes (1596-1650) Dan Metode Cogito," *Jurnal Usuluddin*, 2015; Mursyid Fikri, "Rasionalisme Descartes Dan Implikasinya Terhadap Pemikiran Pembaharuan Islam Muhammad Abduh," *TARBAWI : Jurnal Pendidikan Agama Islam*, 2018, https://doi.org/10.26618/jtw. v3i02.1598.

sensory testimony or experiments but rely on knowledge of the heart or *basirah*, revelation, or customs and traditions in the society.

Dualism based on this model sees the man as a free individual and is responsible for what they do. The moral theory also makes an "obligatory" foundation to be carried out, regardless of the benefits that return to the doers.

In Europe and America, knowledge and values (morals) grow from the earth. Then the proposed dualism will treat science as a plant that grows from the earth and its phenomena, meanwhile morals and values as rain that falls from the sky and its revelations. Science is relative and changes according to times, while the value of virtue is absolute.

In conclusion, in the Anglo-Saxon world, especially in England and America, the common philosophy is the philosophy that describes science and its problems, whether they are true or not. However, this philosophy does not care about humans. It left human affairs to literature and art. They offer a philosophy in which we agree with their epistemological philosophy. Still, it must be added that the philosophy of a living human being, having a heart, has ambitions to penetrate the furthest limits of his life.

In Western Europe, especially France and Germany, the philosophy is too focused on humans, even almost making humans God on earth. Therefore, we agree with their concern for humans, but making humans as God on earth is not the right thing. Humans are enough as messengers/representatives of God or caliph on His earth. Philosophical studies in the Arab-Islamic academic world must lead to this format, not stuck in one pole.

DUALISM IN ISLAMIC TRADITION

The principles of Islamic teachings teach various balances between the world and the hereafter, outwardly and inwardly and others. The concept of balance or middle ground is, of course, not a mathematical middle that can be positioned at the midpoint, but more to the position that is not extreme. It is in line with the concept of primacy offered by Aristotle that "it is in the middle between two extreme poles." Ibn Miskawaeh describes the concept of *wasathiyah* in his moral philosophy by giving an example of 'generosity' of being in the

middle of two bad qualities: stingy and wasteful. Generous tends to be wasteful, but not to the point of being extravagant.

In the relationship between the world and the hereafter, QS. al-Qashash: 77 becomes the primary basis.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا

And seek in what Allah has bestowed upon you (happiness) in the land of the hereafter, and do not forget your share of worldly (pleasures).

This verse confirms that the primary orientation of a Muslim is the happiness of the hereafter. It's just that this primary orientation does not negate the previous process. The second half of the verse is warned, "remember your destiny in this world." That verse editorially clearly positions that the afterlife is the main goal and must be a spirit in undergoing the previous process. It means that a Muslim must also pay attention to his worldly life. It is just that his attention to this world should not make him forget his primary obligations and goals. These tones are "suspected," often leading to misunderstandings about the teachings of Islam. Some people then only care about the hereafter and ignore the worldly.

The concept of balance of this world-hereafter will be realized well when a Muslim can position the afterlife as the primary goal of his life, then make the afterlife a spirit in his management of worldly life, as well as his seriousness in managing the world. It will emerge if people believe that this world is in the field of the hereafter. If the fields are fertile and managed professionally, then the harvest of the hereafter will be fruitful.

In terms of the balance between physical and spiritual, soul and body, heart and body, a comprehensive understanding is needed in positioning these two poles. When reading the teachings of the Sufis as a traveler on the inner path, it must be accompanied by other perspectives. For example, the author takes a sample reading of one of the pearls of wisdom written by Ibn 'Athaillah as-Sakandary with a broad reading. In the 28th wisdom of Ibn 'Athaillah asserts as follows: [15]

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[15]   Al-Sarnubi, *Syarh Al-Hikam Al-'Athaiyah* (Beirut: Dar Ibnu Katsir, 1989).

مَا اسْتُوْدِعَ فِى غَيْبِ السَّرَائِرِ ظَهَرَ فِى شَهَادَةِ الظَّوَاهِرِ

"What is hidden in the secrets of the heart and the unseen will appear real imprint on the visible members of the birth."

The above wisdom is in line with the hadith of the Prophet contained in the Book of Shahihain, from al-Nu'man bin Basyir, he said: I have heard the Holy Prophet say:

أَلَا إِنَّ فِى الجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الجَسَدُ كُلُّهُ, وَإِذَا فَسَدَتْ فَسَدَ الجَسَدُ كُلُّهُ؛ أَلَا وَهِىَ القَلْبُ

"Remember that in the body, there is a lump of flesh; if that lump of flesh is good, then the whole body is good, but behold, that lump of flesh is the heart!"

With this meaning, the essence of the 28th wisdom above is: 1) the heart becomes the sole command for humans in carrying out various activities. 2) The heart is a guard against the cycle of feelings, sentiments, instincts, and everything related to one's mind. 3) Every expression of limbs, verbal movements, and other members directly contact the heart. From all of that, it can be ascertained that the goodness is not from the heart; theatrical, imaging, self-serving, *riya'*, and so on. It will not last long. It is also one of the meanings of totality, sincerity, not showing off the *lillahi ta'ala* that we pledge in each of our deeds. If the lump of flesh is damaged, the whole body will be damaged.

From those principles, the heart is the main element in human life. It's just that this belief must be balanced with other information related to the proof of love in the style of Hatim al-A'sham. For example, love for Allah must be proven by leaving His prohibition. Love for the Prophet must be proven by defending the poor and others. With this reading, the principle will emerge that the heart is the command of life, but what is in the heart needs proof at the outer level. This outward level is no less important than what is in the heart, like the Prophet's rebuke to Osama bin Zaid who killed an infidel soldier in a war even though he had said the creed because it was considered that his creed was just a hoax. It is the Islamic balance of inner and outer.

Concerning the Islamic philosophical tradition, traces of Neo-Platonism can be seen in the thoughts of various figures, such

as al-Farabi (870-950 AD), Ibn Sina (980-1037 AD), and so on. The philosophical views of Neo-Platonism that emphasize the unspeakable unity and transcendence of God are considered to have much in common with religious (Islamic) doctrines that are based on revelation, as stated in the Qur'an regarding the unique nature of God: "There is nothing like Him" (QS. al-Syura: 11).[16]

ZAKI NAGUIB MAHMUD'S DUALISM AND PHILOSOPHICAL ARGUMENTS FOR RELIGIOUS MODERATION

Zaki Naguib Mahmud, an Egyptian Muslim thinker who uses much logical positivism in his ideas, tries to construct the concept of dualism. It is based on concern for Muslims who are slumped and left behind by other people. The lag is identified because of the difficulties that arise in viewing the world-hereafter dualism. On the one hand, Islamic teachings proclaim the afterlife as the primary goal of human beings. On the other hand, they remind their people not to forget their fate in the world. This construct often creates blunders among the people. This kind of view appears in many fields. For example, in the theological realm, fatalistic tendencies appear. In the political realm, a religion-based identity politics movement emerges.

In this context, Zaki seems to want to reject the dichotomous dualism of science and philosophy. Islam does not recognize the existence of a sacred-profane dualism category in the world of knowledge and philosophy. The Islamic view of *al-dunya* and *al-akhirah* must be connected and integrated into a comprehensive concept, not separated into profane-sacred or religious-secular categories. The idea of a *la Cartesian* dualism is demeaning to "religious knowledge." It is utterly alien to the Islamic intellectual tradition.

On the other hand, Zaki does not want to be trapped in western materialism, which denies the inner dimension, the afterlife, and others. Including the development of dichotomous dualism in modern philosophers. Zaki views, as K. Bertens, express it "...Plato fails in explaining man as a true unity but views him as a 'duality: a being consisting of two elements whose unity is not stated. And that's

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[16] Alim Ruswantoro, "Pertemuan Kebudayaan Islam Dan Yunani: Mencari Benang Merah Makna Transendental Filsafat Islam," *Jurnal Filsafat POTENSIA* 1, no. 1 (2002).

what Plato thought. Body and soul are not one."[17] Plato has failed to offer his dualism, which is in line with the blunder among Muslims. Meanwhile, Zaki also disagrees with the dualism of Aristotle's model, which positions the soul to be destroyed by the destruction of the body.

In the Islamic intellectual tradition, Zaki is not the only person who rejects the dichotomous dualism of science religion. People like Naquib al-Attas did the same thing. According to al-Attas, as quoted by Hamid Fahmy Zarkasyi, the source of modern Western epistemological dualism that produces values are also influenced by their dualism principle in viewing reality. That is, intellectual development only relies on ratios and philosop h ical speculation and not on religion. In this case, there is a s eparation between the intellectual approach and the moral approach. Because the character of ratio, as the primary tool of intellect, is constantly changing and limited, the meaning of reality and the truth is also limited to social, cultural, empirical, and purely rational realities. There is no such thing as universal reality or truth.

Islam, philosophy, and modern science are epistemologically similar but have fundamental differences -'Revelation.' In Islamic teachings, revelation is positioned as a source of knowledge about the ultimate reality and truth about the creations and the Creator. Therefore, intellectual formulations based only on sensory-rational reality will not reach both the spectrum of beings and creators simultaneously.

Revelation is a metaphysical basis for understanding the philosophy of science as a system that describes reality and truth from rationalism and empiricism point of view. Without revelation, science will only be able to enter the world of "phenomenon." Due to the nature of the phenomenon that constantly changes according to the times, the resulting truth will also be the same. Without revelation, people will only conclude that the real world is one reality that exists. In fact, in Islam, there is another realm apart from the real world, namely the realm beyond the reach of the senses, which is metaphysical in nature.

In addition to Zaki and al-Attas, Sayyed Husein Nasr criticizes the dualism of modern epistemology. According to him, which philosophers have done since Nicolas of Cusa time, Descartes to Hegel, by teaching the principle of dualism, has led to the "anti-metaphysics" movement. This movement then led to the alienation of human life in

[17] Bertens, *Sejarah Filsafat Yunani*, 139.

the modern age. The fundamental pillars of philosophy are a revelation and intellectual intuition. Both must work simultaneously to produce a truth that can be accounted for.

In the context of Descartes, for example, Nasr sees that Descartes is the most influential person in the process of desacralizing science in the West with his cogito ergo sum principle. Sayyed Husein Nasr views the process of desacralization of science in the West as marked by the reduction of intellect to reason and intelligence being limited to intelligence alone, all of which undermines theology, both among Muslims and Christians. Withdrawing knowledge from its sacred character and cultivating profane knowledge makes people forget the spiritual superiority in various traditions. Profane Western science becomes central, while intuition and elements of a divine nature become peripheral.[18]

In the classical Islamic philosophical tradition, the rejection of the dualism principle of the above model also occurs. Al-Farabi and Ibn Rushd expressly reject the principle, dualism that ends in the separation between revelation and reason. Al-Farabi solves it through his concept of an active intellect. Meanwhile, Ibn Rushd brought the two together through his concept that revelation invites and teaches to philosophize (think).

It takes a careful reading of Zaki's dualism paradigm. Zaki has indeed succeeded in mapping the domains of science and religion and positioning them in a balanced position. By placing religion in the heart, the mind can be optimally creative. However, on the other hand, there is a consequence that must be paid from this paradigm. Zaki has placed religion as a "dead object" that can only be trusted with the heart. Religion will only become a kind of normativity of the rules stated in the Qur'an and separate from human rationality, which is full of interests. In contrast, normativity and rationality should ideally be compromised and synergized to realize what is often termed as *rahmat li al-'alamin*.

Zaki categorizes the dimensions of religion. He distinguished between religion, being religious, and theology (religious knowledge). These three things are different but intertwined. Religion, being religious, and theology (religious knowledge) must be studied

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[18] Nicholas Heer and Seyyed Hossein Nasr, "Knowledge and the Sacred," *Philosophy East and West*, 1993, https://doi.org/10.2307/1399476.

sequentially according to the chronology of their emergence. "Religion" is the first to be discussed because religion will emerge religiosity (being religious). From the diversity of its adherents, new religious sciences (theology) emerged.

First, it is religion. According to Zaki, religion is something that is believed by the heart. Religion is a "reality" that is the basis of religious knowledge. Religion itself is not a science. Zaki analogizes the position of religion, religiosity (being religious), and religious knowledge as someone who sees a traveler taking shelter under a tree.

In this analogy, three different realities are closely related and cannot be separated: trees, people who take shelter, and knowledge of trees. The existence of a tree has made travelers take shelter under it, and many people have studied its existence. From the discussion and study of trees, the so-called science of botany was born. The tree itself is not a science but an ideal form of a tree. What many people study and discuss is not the tree itself but the science of botany.

Another analogy offered by Zaki is Arabic. According to Zaki, Arabic is a factual reality proven by the number of people who speak or write Arabic. The Arabic language creates a science of Arabic such as *nahwu, sharaf, badi', balaghah*, etc. However, practice in society does not always show that when people speak Arabic, they must use a set of rules in the science of Arabic. It proves that the science of the Arabic language is something completely different from the Arabic language.[19]

According to Zaki, these two analogies do not need to be studied scientifically but must be believed from the beginning. If someone is asked what a tree or a language is, they will answer using knowledge based on both, not the tree or the language itself. When a person doesn't believe in trees or language, they will not answer the question because they do not know it.

Second, being religious or religiosity. According to Zaki, religiosity is an activity that shows a person's response to the religion he believes in. In religiosity, a person can be judged to believe (*mu'min*) or disbelieve (*kafir*), depending on his response to religious teachings. A person's response to religious teachings invites other judgments beyond the believer's judgment or the infidel.

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[19] Zaki Naguib Mahmud, *Arabiy Baina Tsaqafatain* (Kairo: Dar al-Syuruq, 1990).

Zaki emphasized that religiosity is different from religion, even though the two are interrelated. It is crucial because if religion and religiosity are equated, there should be no diversity. Religiosity is not a science of religion or theology because not everything is based on thinking and optimizing the role of reason. There are various forms of religiosity in religion, and not all are based on rationality in the concept of religion.

Third, the religious sciences (theology). According to Zaki, the science of religion is a science that is based on religion and human diversity when responding to that religion. In other words, Zaki wants to say that the science of religion is an activity of reason based on religion.

The interesting Zaki's concept of religious knowledge (theology) is that truth can be verified to declare wrong or right, including the truth in religious science. To verify the truth in religious science, Zaki seems to use mathematical methods. A method whose entire working process uses the potential of reason, but the beginning of mathematics is undefined, non-rational. From this non-rational thing, beliefs about its truth are then built and derived in such a way as to produce a rational one.

In theology or religious science, verification of its truth also uses these two steps; *first*, the science of religion starts from premises that are believed to be accurate, regardless of rationale or not, namely the Qur'an. *Second,* to carry out the verification process, efforts must be made to conclude authoritative religious texts (al-Qur'an and al-Hadith), which requires maximum reasoning. This process constructed the knowledge of sharia law, aqidah, and so on.

Despite the various criticisms about his verification method, Zaki still believes that the method he developed aligns with the principles of analogical logic in the scientific method.[20] According to Zaki, the essential character of the scientific method is that it is based on the method, not on its themes. According to Zaki, reason begins to play a role at a certain point from the heart, feeling, or revelation, then proceeds to produce conclusions. There is a pause between the activity of believing and thinking about that belief. Through this process, the activity of the mind will not initiate heart, feeling, or revelation. Thus, Zaki's concept of religious knowledge wants to emphasizes that

[20] Zaki Naguib Mahmud, *Min Zawiyah Falsafiyah* (Kairo: Dar al-Syuruq, 1979).

religion is the domain of faith. In contrast, religious knowledge is a consequence of religion's existence, which is the domain of reason.

The contribution of Zaki's thoughts on religion, religiosity, and religious knowledge (theology) in philosophical arguments for religious moderation is that Muslims are often confused when dealing with these three things. The three of them are often treated "originally" without regard to the order in which they appear. In this case, Zaki revealed that although religion is obligatory for all believers, many still think that religion belongs to scholars or particular groups, not to all believers. On a more practical level, this condition appears in the process of determining whether something is allowed to be done. What happens in society is that the standard of "permissibility" or "prohibition" is the prerogative of the *ulama* to determine it without involving the wider community. Apart from the ulama, their position seems to be only listeners and users of every policy formulated.

Zaki's dualism concept, which started from a discussion about the dichotomy of spirit and body in humans,[21] was then included in the theological study of ratio and revelation, contributing to Zaki's concept related to the order of religion, religiosity, and religious knowledge. At the same time, the three concepts can be used as a philosophical foundation to affirm the concept of religious moderation from a philosophical point of view. It can be seen from Zaki's conceptual implication of religion, religiosity, and religious knowledge, leading to an inclusive thinking paradigm related to religion.

Awareness in distinguishing the terms religion, religiosity, and religious knowledge is vital in the context of religious moderation. This Awareness is appropriate to be the epistemological basis in the context of religious life in Indonesia. The issue of religion becomes a commodity of discourse that can be sold, as has happened in several editions of the general election. The case of Ahok in the 2017 DKI Jakarta gubernatorial election was obvious. It could be used as an example of how religion is associated with politics. The inclusive awareness that Zaki offers in terms of religion, religiosity, and religious knowledge can minimize the mechanism of symbolic violence that

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[21] Zaki Naguib Mahmud, *Al-Ma'qul wa al-La Ma'qul fi Turatsina al-Fikri.* (Kairo: Dar al-Syuruq, 1987); Zaki Naguib Mahmud, *Fi Hayatina al-'Aqliyah* (Kairo: Dar al-Syuruq, 1981).

causes vague fanaticism related to religion. The religion in question is the meaning of religiosity whose truth is relative.

The transnational Islamic movement developed in Indonesia can be used to contextualize the importance of other Zaki offers. Zaki's perspective, the transnational Islamic movement is positioned as a religious phenomenon, not a religion. The consequence is that the justification for the concept of an Islamic state,[22] for example, does not have a strong argument. It even becomes wrong because it is contrary to Pancasila. National commitment as an indicator of religious moderation is a sign of the concept offered by Zaki.

Furthermore, in the case of the suicide bombing phenomenon in Indonesia, the public needs to understand this reality with Zaki's philosophical foundation. It means that terrorism associated with religion is far from human reason. Hence, the term "Islam is a terrorist religion"[23] is illogical and unfounded. Terrorism is the person (religiosity), not the religion. Zaki's concepts, which are positioned as philosophical arguments for religious moderation, are relevant and contextual in religious life in Indonesia.

Specifically, Zaki's dualism emphasizes religious moderation's ontological and epistemological concepts and three important concepts (religion, religiosity, and religious science). Ontologically, the forms of religion and religiosity have a clear distinction. The meaning of religious moderation refers to the moderation of the person, not the religion. Religion cannot be moderated because it is not a subject and tends to be absolute and ideal. Epistemologically, religious moderation gets a balanced proportion between the role of religious knowledge as the domain of reason and religion as the domain of faith. This balance prevents religious fanaticism from occurring. Meanwhile, religious moderation is against fanaticism.

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[22] Maulana Mukhlis, Ahmad Robi Ulzikri, and Angger Widianto, "The Implementation of Nahdlatul Ulama's Moderation Philosophy in Treating Islamic Fundamentalism in Bandar Lampung," *Al-Tahrir: Jurnal Pemikiran Islam*, 2021, https://doi.org/10.21154/altahrir.v21i1.2679.

[23] Deni Irawan and Zarul Arifin, "The Relationship Between Islamic Fundamentalism and Radicalism With Social Conflict," *Al-Tahrir: Jurnal Pemikiran Islam* 21, no. 1 (2021): 35–53, https://doi.org/10.21154/altahrir.v21i1.2636.

CONCLUSION

Zaki Naquib Mahmud's thoughts about human dualism conceptually lead to different meanings of three identical concepts: religion, being religious and religious knowledge. The inclusive awareness of the above three concepts can extend a more moderate understanding in strengthening the concept of religious moderation philosophically. The meaning of religion as a choice or belief leads to someone being religious, and understanding religious diversity naturally creates an inclusive attitude. Religious moderation contradicts an exclusive attitude so that philosophically, Zaki's concept of human dualism can be used as the valid proof of the religious moderation concept.

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