

PAPER NAME

**Published,Searching For Formula Of Con
flict Of Third Way Ideology.pdf**

WORD COUNT

85 Words

CHARACTER COUNT

457 Characters

PAGE COUNT

19 Pages

FILE SIZE

2.3MB

SUBMISSION DATE

Apr 1, 2022 12:51 PM GMT+7

REPORT DATE

Apr 1, 2022 12:52 PM GMT+7

● **9% Overall Similarity**

The combined total of all matches, including overlapping sources, for each database.

- 9% Internet database
- 0% Publications database
- Crossref database
- Crossref Posted Content database
- 0% Submitted Works database

Searching For Formula of Conflict of Third Way Ideology

By Muhammad Ishaq, Abdul Wahab Samad

Universitas Muslim Indonesia, email:mishaq@umi.ac.id

Institut Bisnis dan Informatika Kosgoro 1957

Issue Details

Issue Title: Searching For Formula Of Conflict Of Third Way Ideology

Received: 12 April, 2021

Accepted: 08 Juni, 2021

Published: 21 December, 2021

Pages: 8787- 8805

Copyright@2021 by author(s) and Linguistica Antverpiensia

Abstract

It is very interesting to conduct a study to find out the resolution of ideological conflicts in the midst of the development of various world ideologies along with the historical establishment of world civilization. This research uses the troubling method to measure causal relationships, listen to input from various parties and find solutions to ideas, as appropriate, through the study of narratives related to the third way ideology, which they are expressed qualitatively research. The results of this study indicate that the importance of resolving of the ideological conflicts should be carried out in a dialogical manner while maintaining the level of ideological change that it faced by each country and to ensure a freedom for everyone in choosing their ideological beliefs.

Key words: ideology, philosophy, formula, conflict, narration, troubling method.

INTRODUCTION

In the democracy's practice in Indonesia, the experience teaches how the era of old order or the era of new order carried out a system of democracy's practice through coercion to maintain national stability, which it is ultimately result violations of Law and Human Rights. It should not be in a democracy's practice such as the case of coercion to maintain stabilities because the Constitution of 1945 of the Republic of Indonesia in an article 28E paragraph 3 state that the freedom of every individual to express opinions in public, "everyone has the right to freedom of association, assembly and expressing their opinions".

The government and the people of Indonesia have mutual respect in relationship under the state ideology of Pancasila Democracy, the people are free to express their opinions, as long as they are responsible for their statements consequences. The government on behalf of the nation state may not take such as a counter actions against a group that the people ultimately pits against each other. The politics of fighting against the people pits each other in the history of the Indonesian nation are categorized as justifying as a politics at all cost, becoming a concrete manifestation of the willing of the rulers party, for fear of losing their power. As a result, freedom of expressing opinion and democracy's practice is getting low, because the authorities feel allergic to get correction, and they are very repressive towards groups who are not in their line. The events experienced by the KAMI organization's officials as related parties when they were pressured, the opportunities for the development of Marxism and neo-communism. When KAMI call to watch the movie of G30 / S / PKI, to show how the manifesto of communist culture has infiltrated the government, destroying political opponents, then put all levels of government, they do to opposite of the wishes of other side parties.

On the other hand, the series of polemics of the Grand Imam of the ex Islamic Defenders Front (FPI) Habib Rizieq Shihab, which became the spotlight of the Indonesian people since he return from Saudi Arabia in early November 2020, continues to be a hot issues on social media. His

arrival was immediately greeted by thousands of people who filled, even whitened with white clothes of the airport in very large amount of supporters for the first time. Not only that even, the crowds also appeared at Habib Rizieq Shihab's residence as well as the ex FPI headquarters. This even has become a polemic in the community because in fact Indonesia has not been free from the Covid-19 pandemic. This series of two events in addition to the Covid 19 causes, also hampered flight activities because access to the airport was completely paralyzed.

On the other hand, the official of government accuse that the above interest group movement was against the Pancasila ideology because the movement carried out was more of a radical ideological movement and the government also denied that there was no communist ideological movement as they were accused. In response of the public, why do these interest groups get support while the government does not?

Furthermore, in the case of the ideologies movement, almost all parts of the world are currently experiencing turmoil due to ideological movements. In the Middle East and North Africa, there were more and more radical ideological movements, ISIS or the same group, while in Europe, the publication of caricatures of the Great Prophet Muhammad Saw., has given rise to the ideology of jihad. Why is it that in the midst of the flow of information and globalization which should provide honest, purer, more sincere communication, made the interest groups were not accepted but they were reversed, causing suspicion and character assassination?

Seeing that the way of handling ideological movement in both at home country and abroad, it cannot be separated from the resolution in management of conflict. Likewise, interest groups can take efforts to convey opinions with better management of expressing opinions. Therefore, an organized corporate action effort is needed in resolving ideological conflicts in society.

LITERATURE REVIEW

Ideological conflicts mention above, related to ideologies that maintain belief as the truth of the values that it is hold and the other it is in the different views. According to Aijaz (Aijaz, 2018), in Islam philosophies, the contradiction of the values of these beliefs has been investigated, with the question of why it is different? Various answers have been given to this question, but we can see that the answer is related to the reality that occur. This question of these beliefs is interesting when we see that the two beliefs of phiolosophies are different. Islam offers us a guide to see the truth from the point of view of reality which is considered to be very decisive of truth. The guidelines for seeing this truth are based on several theological propositions, such as 'Allah exists', 'There is no God but only Allah', the Prophet Muhammad is the messenger of Allah ', and others. The truth from the point of view of this reality is because they believe that theological propositions like that are true, then guide a Muslim to carry out the Shari'a such as praying, fasting, do the pilgrimage to Mecca and so on. In looking at the relationship between belief in the truth in the practice of sharia as in the example above, to explain the general reality that affects further action, it can be seen from the relationship between belief and action. Beliefs typically influence the actions that it take; just like Frank Ramsey's express by use of his famous metaphor, namely "with a map that is believed to lead us to anywhere". If we hold the belief for example our belief is P, then typically, we will use that belief in practical argumentation as a reasoning for any action that demonstrates

that P is relevant and important to take. For example, if it is the belief that I teach a class at the university this afternoon, then put for me a reason later as becomes my practical argument, that I need to visit the university today. As a virtually all Muslim thinkers accept this point, of course as far as the matters of relating to the belief and practice of Islamic law. Furthermore, many Muslims are committed to Islam by making it a complete 'way of life'.

In philosophical research related to the complete Muslim way of life, philosophy as part of the ideological conflict in the point of view of Al Ghazali's thinking as according to Griffel (Griffel, 2015) scholars who are engaged in the study of Al Ghazali and who are very aware that this great philosopher thinker does not destroy philosophy in Islam. On the contrary, we know that he was the founder of ideas and initiator of the naturalization of Greek philosophies sciences into Islam, then made a point of view that explained through the Kalam followed by Sufism became the most important process in naturalizing Greek philosophies knowledge into Islam. Today we easily use words such as "integration, belief with God" and "fusion, unity with God" when we describe Islamic philosophy through the Kalam which Al Ghazali says is a continuation of the Greek philosophies tradition. Muslim theologians such as Al-Ghazālī or Fakhr al-Dīn al-Rāzī are experts not only in the fields of sciences related to the sciences that developed in "Arabic" and "Muslim" but also in philosophy and what they are called 'ulūm al -awā'il ("sciences of initiators"), as the meaning of sciences from Greek philosophy.

In the development of science according to Xavier and Farjeat (Xavier & Farjeat, 2015) Al-Ghazālī put a philosophical foundation who adopts skepticism as a starting point in his epistemology, with the aim of showing that the only way to avoid skepticism is to state of truth as the first principle or the truth on which knowledge based on the knowledge of truth it self that is captured intuitively. This skepticism solution is directly connected with knowledge of God. God is the only One who gives all the knowledge. But how do we know God? So, Al-Ghazālī's question about the nature of science by constantly questions about how properly to know God. To find the answers of the question of how to know God, according to (Xavier & Farjeat, 2015) in *The Correct Balance* (al-Qisṭās al-mustaqīm) Al-Ghazālī connects on how philosophical logic based on the divine revelation and intellectual understanding of knowledge are the best way to know God. This opinion, however, cannot put position of Al-Ghazālī as a radically rationalist; on the other hand, Al Ghazali do to reformed traditional Islamic theology and adopted logical argumentation to provide an original (with many disputed) the relationship between reasoned in logic and divine revelation. More deeply, Al-Ghazālī put his positions that the logic of reason and divine revelation does not contradict, but fully complies with each other. The use of philosophical logic in theology do radically changes the traditional of conception of revelation as something unseen, far from logic and achieved by no means other than the logic of human reason.

This understanding of philosophical logic is different from Western philosophy point of view. The difference in views between Muslim and Western philosophies is also a part of discussion of Western philosophers. According to Griffel (Griffel, 2015), Ernest Renan an influential Western philosopher thinker from France, saw that Al-Ghazālī as a skeptic philosopher, who tried to radically prove the inability of argumentation to explain philosophy in Islam. Renan introduced Al-Ghazālī's point of view as the "enemy of philosophy" behind the persecution of philosophers

and the "war against philosophy in the late 12th century." Renan compares this war to the nearly two centuries of civil strife and warfare that followed of the Protestant reforms in the early 16th century. According to Renan, a contemporary thinker in philosophy thought, Averroes (Ibn Rushd), is the last generation of philosopher in the Islamic world. "When he died in 1198," according to Renan, "Arabic philosopher has lost its last philosophical representation which it signifies that the Koran's triumph over the free of thought which it is certified to be true, for at least six hundred years, is over. What ended the victory of philosophy in the Islamic world that it was based on the Victory of the Koran", according to Renan, was the French invasion to Egypt in 1798.

In responding to the point of views of Western philosophical thinkers, related to the development of philosophical thought, according to Daiber (Daiber, 2015), philosophical thinkers such as Ibn Shabīb, al-Māturīdī, they do to follow an-Nazzām philosophical thinking, in describing the point of view of the principles of Dahrite by critically way, which it has been preserved to this day. These principles are used for followers of Dahrit's philosophical thought and dual-sided of dualism of thinkers between science and reality, by developing the doctrine that everything, even against contradicting in differences things, they cannot be separated from God's intervention. God's intervention in the differences even of doctrinal things that occur put God in a place, not as a transcendent God, that his existen is completely distant from his being, but provides a calculable involvement in a plausible order of events that He was an experienced by being himself. Furthermore, God with His Lordship imposes on all the events that it was created by Him on His creation through events of things which they are causal in nature; all in nature - and all other latent things were created by Him - God acts indirectly. An-Nazzām gave the example that "God created a stone with the properties that can roll, if anyone pushes it.

Furthermore Daiber (Daiber, 2015) argues that a causal relationship in the causality of an-Nazzām theological thinking continues to be the basic way of thinking that every event is determined by God's intervention; an-Nazzām continues to live up with his belief on God intervention in every discussion that he faced and continues to hold it on the same discussion all the time. Likewise, the Islamic theologian, ʿIṣṣāq Ibn ʿAmr, who lived between 109/728 and 179/796, opposes the events of a so-called "naturalist" (aṣḥāb aṭ-ṭabāʾi) by denying that they occur independently as a "Nature" (ṭabīʿa) from various points of view and assumes that all these occurrences that it is occur from one event to another, that is, from the "parts of the event" (ajzāʾ, abʿāḍ), created by God. Even human actions are determined by God. Thus, humans "obtain" (iḥṣāṣa) what God has created for them. Meanwhile, another philosopher of contemporary with ʿIṣṣāq period, namely, Hishām Shīʿa Ibn al-Ḥakam, introduced a new concept, namely "a cause" which it was created by God. The term "cause" that it is "necessary" to "bring out" human actions, based on what a person wants and on the condition that he has sufficient of abilities. The deterministic component of the person's desire to fulfill with his few of abilities arises later and according to Hishām Shīʿa Ibn al-Ḥakam, this is different from the way that is pursued in an-Nazzām theology. An-Nazzām replaces the terms "cause" with the terms "natural" (ḥilqa, ṭabīʿa) and "compulsion" (ijāb): According to him, God has created events in various ways and imposes on them "natural causes" or "compulsion"; humans only have the potential to be impart a causal relationship, which is determined by God and it is therefore unavoidable.

In relation to this philosophical thought, how does God give what human want? Is it according to the causes and the beliefs of him or her? According to Kamba, (Kamba, 2020) comparing the logic of the argumentation and the belief, such as Al Ghazali, illustrates that the certain beliefs will not have any effect to change, even when confronted. directly on the stick that get turns into a snake. Herein lies the difference in views of point on the meaning of the intervention of Almighty God between Sufism and theology. In the view of point of Sufism, definite rational knowledge can only be verified by the real actions from human, so there is no opportunity to question whether God's intervention negates of the efforts or causes. Cognitive verification in the form of action is a logical consequence of integral rational knowledge.

In contrast to the theological point of view, it is because the rational knowledge is partial - separate from the action of human - the intervention of God Almighty is confronted with two possibilities that they are all inconsistent, namely; the divine guidance from God, negates the choice of the human, so there is no meaning from what God commands and prohibitions for the human or it is better if the choice of what human want is entirely with the human himself, so God's intervention is useless.

In the role of philosophical model that it is being the basis of ideology to directs and sets the way of life in achieving the survival goals of a nation in political aspects, the philosophy according to Altmann (Altman, 2020), that it was what to ensures the relevance of God's intervention at all times in the theology and the intervention of God as according to Heidegger's point of view that he is measuring his political decisions. to become a Nazi. The value of his work to the next generation in philosophy will not be diminished by his relationship with the followers of Hitlerbewegung, but it will be greatly increase in terms of understanding of his point of view in philosophy. In making this claim, neither not to do in the anticipation of a revival of National Socialism nor the restoration of Heidegger's reputation. He will remain a philosopher thinker, but only in the different way, and perhaps in other disciplines. It is true that the philosophical thinkers put of what it is now expressed as a particularly undesirable tribute in history that it is who hitherto accepted and on the other hand to the certain philosophical professors; measure it to some degree, which it is studies of Heidegger's future philosophy, and at the end by contrast, it will belong to history. The tragedy of the twentieth century in Germany will remain as what the Torah calls "horror, a proverb, and a mere utterance to speak to all" (Deuteronomy 28:37), and it will always become as a literary account that it is left by a writer and lecturer who do productive, whose does proximity to the Nazi events on resulting tragedy that it is undeniable, inevitably as a great and lasting value in understanding on it. In short, the Holocaust and the two world wars have a greater philosophical significance influence than Heidegger's own philosophy, and it place lasting value in relation to the two.

One of the incidents of how conflict in ideologies can be the seeds of division is illustrated by the concern about the Coalition for Action to Save Indonesia (KAMI). The flower bestrew incident at the Kalibata Cemetery is a shape of ideological conflict against the Declarator of KAMI General (Ret.) Gatot Nurnantio. The appearance indicator that the counter movement of some parties is not dignified, violation of ethics code among the Indonesian National Army, as well as violates Law and Human Rights. Persecution and power demonstrations carried out as a practice of a counter

opinion, it cannot be justified as a right manner in democracy. This is a warning of conflict to all elements of the nation as a part of ideological conflicts, one side this is an ideologies movement that support KAMI, which are demanded to be more creative and innovative in the struggle to defend honesty, truth and realize justice, and conflicting ideologies, and the other side which they are thinking that the counter opinion is not moral, which arises out of fear of KAMI ideological movement. Furthermore, this is an ideological conflict become wider and bigger issues because of the way of solving conflicts in government, especially in upholding law, human rights and justice are differentiated between groups that are opposed to the government.

In the conflict of the ideological movement promoted by Habib Rizieq Shihab, through his organization the ex Islamic Defenders Front (FPI), the next series, polemic of the meeting with the folloer of Habib Rizieq Shihab, who did participated in big events in Tebet, Petamburan, and Megamendung. The event was announced for the first time by government causing of Covid 19 increase, but not many precautions were taken. These three series of activities also had a long tail impact, not only the cases of Covid 19 but also resulted mutation in the government policy due to removal of the heads of the West Java Regional Police and the Metro Jaya Regional Police as well as examinations of the Governor of DKI Jakarta and the Governor of West Java. Habib Rizieq Shihab was also fined Rp. 50 million.

According to Faye (Faye, 2020), Heidegger echoes on Hitler's curse, by the Allies of US in explaining the horror of events, it is a part of philosophy even that its means relegating their philosophical role of NAZI. It is therefore a compelling conclusion to assume that what Polt did, in this context of Heidegger's point of view, gives us a fundamental philosophical assessment of Heidegger's Unwesen of German National Socialism. Based on a letter to Elfride, dated Pentecost 1949, gives us an assessment of the useful corrections of the events of horror that it took a place. It registers that the horror event, and not complaining about the occurrence of that event, is "now. . . causing a fundamental reaction to what happened in the Hitler era, it has gradually disappeared by itself. This gives us a correct perspective on the statements of 1945–1946, which took a place for all the events carried out by the Nazis, echoing the strong condemnation of the denazification process in Germany by the US Allies.

According to Benhabib & Kaul (Benhabib & Kaul, 2016), the rise of National Socialism in the middle of the last century raises questions around the world regarding how the ideology can destroy a modern industrialized state, in the heart of Europe, and the best heir to the enlightenment of European philosophical thought, giving rise back to racism and barbarism in ideology, which it is turn led to the death of industrial factories, which at the same time destroyed not only the Jews in Europe but also sparked a war that cost 60 million lives death at the same time

On the other side of the world, which it is different, the emergence of the ideology of radical in the Islamic Jihadism not only causes destruction in various parts of the world, but also creates other historical dilemmas in the world. What were the sources of the instability and turmoil in the region of the Middle East and North Africa that it is destroying this modern state of nation, (with few exceptions)? and why this ideological teaching proved so attractive and appealing so many people in society and in democracies around the world? Should our answer to this riddle of philosophical thought begin with the characteristics of Muslim culture and aspects of Islam as a

religion? Should we ask whether Islam and modernity or Islam and democracy are compatible? Should we focus more on the fact that according to the UNESCO report, the culprit is "Arab youth:

In the incident that occurred with the ideological movement of the ex Islamic Defenders Front, it caused of polemics due to the crowd even and do to facing the movement, the Jayakarta Military Commander (Pangdam Jaya) suddenly attempted to forcibly remove Habib Rizieq Shihab's billboard. Even though they were protested by the group of people because they were considered not in their military authority, but beside of the protest, many people also supported the action, start from the Commander of the Indonesian National Army to President Jokowi. Criticism continued to be made because it seemed that Habib Rizieq Shihab was seen as a threat to the integrity of the country rather than a question of safety order. Nevertheless, Habib Rizieq Shihab, whose assume caused the Covid 19 cluster due to mass gathering, and was being exposed to Covid 19, but He insist to still kept the PCR test results as a secret that it pursued by the Mayor of Bogor, Bima Arya and the Covid-19 Task Force. Bima Arya even took the Bogor City Ummi Hospital with him to criminal legal process because they were considered to be blocking the handling of the Covid-19 pandemic.

The severity of this ideological conflict, resulted in events of the shooting incident of 6 HRS body guards, by the police that later became a polemic series added to the wider without no solution of ideological problems. Should ideological differences be resolved by using guns in the name of the state? The events mentioned above cannot be separated from the ideologies that each interest group has fought for. In the case of the KAMI in keep fight for the threat of the Pancasila ideology from the communist ideology while in the case of the Grand Imam of the ex FPI do keep fight also for the threatening for the Pancasila ideology from the communist ideology with a different movement.

Observers could mention that, in almost every country has a large number of young people, with half of the population under the age of 25 years old"and many of them unemployed due to participation in the economy? Or rather, should we do an in-depth study of the end of the secular nationalist ideologies of state-building such as Ba'athism, Nasserism, Kemalism, and Gaddafi's little red book and other ideological gaps they left behind? And in asking about these questions, all these questions, how can we get out of the trap of "orientalism" as mentioned in Edward Said's statement, that there are four of the people in the Middle East and North Africa region as if they were just silent, they do not move along with historical changes in time and space and as if their history is not deeply influenced by Western modernity? How can we avoid considering the Middle East as if it were just a strategic place to Western people, positioning them as annoying and dangerous people when they become a part of the West? The concept of a "Middle East" didn't even exist "before American Admiral Alfred Thayer Mahan traveling to the "Middle East, referring to a 1902 London National Review report, observes his readers in introducing a Middle Eastern concept that he will' adopt a term that he has never been mentioned. Middle East conceptualized as a concept of political anxiety for the Western military advisors. A deep concern and attention that it has always needed to be alerted to today as an area of the world that it is neither West nor East. Although it borders Europe and it is part of the Mediterranean geological plate, which it is often regarded as the origin of European civilization and ancestry, they are strictly given the boundaries of Europe. Where does Europe and the Middle East begin and where does it end? Do

the place on the coast of Alexandria? In the part of the Thracians in İstanbul that it crosses Asia and Europe? What about Cyprus, Rhodes, Crete, Greek Islands and Sicily: whatever are they East or West? And above all, who decides the middle east in where the place?

In dealing with ideological problems that have emerged in both the Middle East and Nationalist Socialism in Europe according to Ambler (Ambler, 2019) the contemporary of interest of this problem is difficult to measure because it has been exaggerated. The attempts to align in political approach with a rational understanding of its existence as a part of the world of the project of enlightenment as the center issue, but how to do it and what to do for them as a modern philosophers and scientists in intellectual challenges of revealed religion to developed their creation to influence the ideology? At least one strong line of thought - once again by Strauss - which suggests that early modern philosophers and scientists may not have done so adequately, which then raises the question of how the victories of the Muslim philosopher achieved over the West and the other victories they attempted to win throughout world? It reinforces these questions whether these early modern philosophers and scientists believed that these victories were obtained by strong attacks not only from outside but also from within the tradition of western thought. Considering these attacks, which may even have occurred as a result of the crisis at that time. This will be useful when looking at how Socrates' philosophical approach in meeting with the challenges to their philosophy which it is perpetuates God's intervention rather than natural processes.

In relation to how philosophy affects political life which it is subsequently becomes ideological movements, turn back to the initial discussion at the first place, according to Loughheed (Loughheed, 2020) there are two main schools of thought in answering questions about disagreement with questions about God's intervention and the natural process. First, the school of conciliationism, which argues that when a philosopher faces such a dispute, a certain amount of weight should be given to the two differences of view of reality and since that time, the philosopher must choose to revise his beliefs, for example by placing his belief in P. A weak conciliationist philosopher will reduce the level of confidence in P but not below his rational belief about the reality or at the same time still hold his belief. The second version, a strong conciliationist philosopher will lower his belief in P below the limits of his rational belief or completely hold back his belief in P. Second, the school of non-conciliationism flow which it is claims that there are events of the reality where awareness of the beliefs of philosophers, for example, is not P does not require to change of belief in P. Thus, conciliationist philosophers will deny that there may be a rational disagreements among the philosophers who put side by side with the limitations of science, whereas a non-conciliationist philosophers will claim that the philosophers of the limitations of science are rational disagree. The strong philosopher of conciliationism poses a serious threat to the limitations of science on events of reality that it is requiring a rational conviction. If the version of the strong philosopher of conciliationism is true, then skepticism will spread widely regarding the issue of rational beliefs in the context of rationalization of beliefs of the event of reality that it is a philosopher needs. For researchers, the tendency of philosopher-philosopher disagreements on various fields of debate will be pursued to resolve.

The ideological movement of the philosophers of conciliationism is related to their next step on attitudes and behavior in responding to the changes that occur in realities. In determining these attitudes and behaviors according to Slote (Slote, 2020), it is necessary to consider what is the tradition of followers of Aristotle's philosophy regarding on how the moral of education affects their point of view. Followers of the Aristotelianism philosophy (together with the school of "character education" which it is mostly from schools in America that positioning their self as the embodiment of the followers as Aristotelianism) that considering moral of education to be the principles of certain individuals attitudes and behavior by getting a lot of input from others. But the emphasis of Aristotle's philosophical principles is determined by the way of living in practice, on the repetitive activities and habits that it is carried out. According to Aristotle, parents can accustom their children for doing the right things in various situations at their control, and develop rational insights and then (somehow) do cooperate in a good habitual relationships by facilitating and motivating them in appropriate manners of the true to the point that their children are no longer under parental supervision.

The habituation of doing something good or the repetition of habits that are guided by parents, which it is subsequently becomes a part of the education of character however, it is more because of a factor of forcing of the parental power rather than as a driving force in the education of character in another point of view, and as it is well known, coercion of power is very less effective than inducing empathy-based in developing their education of character or increasing attention to the need of the best education of character at the duty of the interests to others. According to Slote (Slote, 2020) Aristotle and the followers of Aristotelian philosophy emphasize the education of character through repetition and continue to doing the right action, but it is not enough to offer a satisfactory explanation of the contribution of the education of character that it build to the process of moral education. The methodology of Aristotelian philosophy that it is carried out or for the moral education seems to be more aimed of the possibility of creating individuals moral who they have moral interested in the benefit of others even though they sacrifice their own interests rather than implement a method that it is bases on factors related to explicit and deep of empathy. But this step is only the beginning of the problems and future prospects of Aristotle's moral education. In discussing Aristotle's point if view of the willingness to leave the self-interest as a moral character, we will further get back to the matter of habituation of taking the right action. This is quite an important question in describing Aristotle's philosophy of moral education, how the sacrification of self-interest in the development of the moral character like this is realistic and reasonable which it is in the context of the Chinese tradition has been described and shows for its support.

Character building as part of moral educations that prioritizes the benefits to others and sacrifices one's own interests, citing Magrini (Magrini, 2018) in compiling the results of Platonic dialogue which provides a unique nuance of reading and reveals a consistent interpretation of Socrates' point of views about Plato and the practice of the philosophical of education, then by combining the views of Platonic scholars then it is create the philosophy of the "Third Way" philosophy as a new point of view of philosophy. The way of philosophy which it is explains as non-doctrinal philosophy from the Socratic philosophy that it is developed from Plato with the interpretation based on the phenomenological and contemporary hermeneutic traditions in Continental

philosophy. In this non-doctrinal context of the third way philosophy put a stark contrast with the Platonic doctrinal philosophy which seeks to systematize its views, characterizing it as a philosopher who is a master of metaphysicists and dogmatic epistemology.

In relation to the moral attitudes, according to Samad, Tangkudung and Legowo (Samad, Tangkudung, & Legowo, 2019) the current era of globalization cannot be separated from the philosophy of life which it is formed by their own philosophy of life itself. The establishment of this third way philosophy are varying, depending on the shape of initiative that it is it wishes, not limited to contemporary philosophies, not as an indoctrinate philosophy, from Plato's followers or contemporary phenomenological and continental thinkers of the 20th century.

This ideology is established from the education that it human taken. It was characterized by constantly questioning the principles of philosophical that it is thereout of the doctrines in the current progress of the development of philosophy. The establishment of this ideology which it is also affects moral attitudes due to a reason of, first, they actively pursue the shape of understanding that it is focus on aspects of truth as a phronesis to definite on how to determine truth based on experiences including both experienced it self and the conclusion of their studied, which it is claim to ignore the truth in the way of propositionally, which it is opposing attitudes from the government or practitioners outside their group. Second, considering the truth that it is determined based on the level of education and learning that they obtained in tracing the values of virtue, or the values of a good life, and continuously updating as dialectically search the information of truth in order to improve their deeper understanding of the moral ethics.

The ideological characteristic of the third way ideology is marked by constantly asking a questions about the truth that it is believed and do to reevaluated and modified according to the level of life performance they lived to answer the questions about the extent to which it is good deeds they take. As it is well known Socrates constantly questions the aspects of existence that they are most questionable in life. Third, the establishment of this ideology occurs through continues learning in a systematic mentoring process and it is arranged based on dialectical way that it need to inquiry and tracing. The cultivation of this ideology to the human target is carried out after they have already pre-formed understanding at the first place. This way has very possible success because the followers have already passed through the stages of an interpretive process, in which the leaders shape a perspective of the rests of the purpose in explaining social life from the perspective of this ideological initiator, who is carrying out his ideological ideas and continues to develop together with their followers. The ideological establishment of the third way, it is determined from the learning process, which it does not make the goal as the end result or the final product, but the moral goodness that it is carried out continuously. The institution of the third way ideologies can be stop or it can be establish in a different way from the purposes of the initiator by showing the wrong method or practice that it is on the third way ideology. Therefore, the ideology of the third way is increasingly developing in the learning process when there is continuous communal dialogue. When truth emerges, the third way ideological movement can be discarded as the sama a new truths emerge.

In another part, in the institutionalize of the ideology, according to Magrini (Magrini, 2018, p. 7) it first begins with an introduction to the acquaintanceship of philosophy, including philosophy of

educational, philosophical foundations of education, critical pedagogy, research paradigm, seminars that they examine Socrates' philosophies, and the Socrates dominant point of views regarding Plato's doctrinal philosophy. For example, in the literature of the emerging outcome from the Socrates Seminar, the outcome so-called "Socratic Method" at it is presented the terms of the transposable and applicable systematic metacognitive method, which determines how to understand the Socratic philosophy and the learning outcomes that it was obtained in studying on it. The understanding of the linked through direct quotations is based on the original literature that it is incorporated into the analytic tradition of philosophy, a tradition that strongly supports the "doctrinal Plato" including in philosophers and classical philosophers them self such as Guthrie (1971), Taylor (2001), Vlastos (1991), Robinson (1953), Popper (1971). In the educational research paradigm, such as in Lukenchuck's (2010) research, they had came across Plato's philosophy which provides a dualistic understanding of science and reality. Rush's in additional research, and in relying on the writings of critical theory of philosophy, includes reflections of conceptual deconstruction and postmodernism, there is an acceptable explanation for what Nietzsche calls Platonism - and its correlation, Socrates' intellectualism - which it is systematic metaphysics, and "religious" related to what it is the meant point in Plato's reading which it is covert the filters of philosophical understanding into contemporary philosophical scholarship through Heidegger who shows doctrinal reading in Plato's Cave and science "as an errors in related to Plato's philosophy of error of the metaphysics point of view is defines of the movement (beginning of the strating point) in order to pass the original phenomenon of truth that the follower of the Pre-Socratic, argues that the phenomenon of truth occurs actively, through revelation, and it is transformative as "akrheia" (aletheia) which do provides a support of the truth that it is understood as the truth of the justification of "oqhosi" (orthotes) the truth restated such as Heidegger on Plato point of view in the doctrinal moves from conceptual deconstruction and post-modernism to "logocentrism, or totalitarianism, or humanism."

The process of establishment of the third way ideology and philosophy as mentioned above, they cannot be separated from the culture in each different place. In relation to Culture, citing Mitsui (Mitsui, 2020) Keiji Maegawa has developed the idea of cultural influence in translating philosophy. Maegawa raises the issue of cultural differences from one region to another in translating philosophy or when the cultures meet each other in different one's and they gave the birth of new civilizations and at the same time they gave the birth to new cultures too, as a combination of interconnected and mutually limiting of cultures. The process of cultural translation that occurs that mention above is based on the phrase "from translating to a new culture by the transfer of an old culture to a new one. This translation actively transforms the targeted of society through the influence of the strong external cultural articulation, with the transformations from within, which they are changing, and changes as the consequence of the articulation that it was manifested in practical cognition, or practices based on empirical knowledge. The process of "old to new means "stepping further into the stage of transformation, according to the demands of the new culture, occurring based on the level of public knowledge in 'rereading', and seeing of the indications of practical actions that consciously become part of that transformation stage. The culture in the field of where the development takes place, emphasizes the importance of the perspective of changing culture from the old to the new from the point of view of cognitive practice

into practical action. Furthermore the transform of culture, it is done by focusing on the process by which a new culture is created.

Cultural changes that occur as mentioned above in philosophical's perspective can be summarized briefly as follows. First, the process of translating of the culture from the strong influence of culture into a weak is not just a transfer of language. Second, in order to understand cultural ideas that are different from other cultures that they have a strong influence, it is necessary to interpret a triangle of different perspectives, they are, the language of the culture - cultural recognition - the cultural attitude that it taken. * Third, there is a structured of logical understanding and a metaphorical intuitive understanding of the specific expressions and expressions that they did displayed, and both structured of logical understanding and metaphorical intuition cannot be separated from the translation for strong to weak of the cultural influences. Fourth, there are two methods that it adopted in carrying out the process of cultural translation, the translation from strong cultural influences to weak ones and the shift from strong to weak of the cultural influences. Translation is a practical method of cognition and the practice based on empirical knowledge, which an actively influences the process of cultural transformation of the society for it is the target of a changing society. In comparison, the transfer of cultural influence is a "practical action" that is consciously carried out in the transformation of society. Fifth, through the translation of this culture, a new culture will be created.

Language is one of the influence factors of the development of philosophy in relation to cultural change, according to Lian (Lian, 2020), the critical philosophical differences point of views and the impressions of the differences that they are given, and the words that they are uttered as intensely and alarmingly, all of this notice being a phase of policy-making for countries in the Middle East region, which it is an inevitable effect to puts Arabic philosophy in a position in face of many challenges. But many of the academic studies of Arabic philosophy in the organization of what they are called ALA (Arabic Language Academic) for more than a century so far, to solve all the challenges of language philosophy of Arabic but the challenge still remains in various literatures, which it is according to scholar from Cairo, one of them have taken over the 'internal and external challenges to fixed them. The development of languages in the world of Arabic that they used Arabic at the turn of the 20th century was qualitatively that it is similar to what al-Shāfi'ī and Madkūr described that the confinement of standard of Arabic is in religious communication, formally and in writing, that it made Arabic language have a prevalence of variation in colloquial language as the language that it used in communication, and with the calling to make Arabic be a language of official communication, the widespread influence from the use of English and French in public and private education, the application of Turkish in the provinces of the Arab region ruled by the Ottoman Empire, a translation crisis depicting neologism models and terminology from European to Arabic as incompatible, and the costly adaptation of technology to print Arabic characters then put Arabic in a apprehensive position in their originality. In this context then ALA was established to solve it. Ideally, there should be only one ALA, which it has an authority to unite the language authorities in the pan-Arabic to solve the language problem in the Arabic language world with the authority and rules that it must be accept it. But in reality, the authority of ALA has limited and divided powers as according to territory. Starting with some divisions in the usage of civil society at the turn of the twentieth century which they were only short-lived and then absorbed into the use of the official language by the apparatus of the subsequent modern Arab countries, it was in the inauguration of the Arabic Academy in 1919, (now the Arabic Academy of

Languages). In Damascus, ALA was booming for a time in the Arabic-speaking world at that time, reaching a development of more than a decade by the end of the twentieth century. After that, Syria, Egypt, Iraq, Morocco, Jordan, Tunisia, Algeria, Sudan, Libya, Palestine, and Israel - each of them has its own ALA or its Arabic equivalent. ALA has been entrusted with the common mission of "keeping the Arabic language intact and making it in harmony with modern civilization". However, this pan-Arab mission is caught in the inevitable tension with the interests of the territorial states where ALA is located.

Competition and lack of coordination between ALA's in the region then put ALA are in commonplace, leading to mere literal interpreting projects such as translating coins and as a dictionary of neologisms. In addition, the ALA's position does not have the authority that it is supported by a strong legal position or in the implementation of activities. Some of the ALAs are non-functional and symbolic. It is therefore not surprising to see that neologisms and the terminology that they create have largely disappeared, and the advice and regulations they issue rarely develop into workable language policies. ALA has not been able to change the reality of language. The internal and external challenges posed by the use of Arabic indicate the need for vision of establishment which it is so urgently needed today.

In determining the authority of institutions such as ALA not only in the Middle East, but also in democratic countries around the world, they faced a political power, especially in implementing policies by an elected leader. Regarding the political power in democratic countries, according to Levitsky & Ziblatt (Levitsky & Ziblatt, 2018), once the candidate of authoritarian leader has won a power, the democratic life faces a second critical test, the question are: Will the autocratically elected leaders overthrow the established institutions democratically in support of democratization or will it impose restrictions on them? The mere position of institutions that assure democratization is not sufficient to control an elected autocrat. The benchmark is the constitution of the nation, so the constitution of the nation must be defended - by political parties and citizens who they have an organized movement, but they must be comply to the democratic norms. Without strong norms and constitutionality to perform checks and balances, the constitutionality of the democracy does not function as a bastion of democracy as we imagine. Institutions become a political weapons, they will be used by force by those who control of them against interests that they are not in accordance with what they want. This is the way how elected autocrats subvert democracy - packaging and "arming" the courts and other neutral institutions, buying up the media and the private sector (or suppressing them to silence), and rewriting political rules to condition that they are playing field to favor the interests of the rulers in defeating political opponents. The tragic paradox of the electoral path to authoritarianism is the killers of democracy that they use to the institutions of democracy themselves - gradual, subtle, and even legal - to kill them.

PROBLEM STATEMENT

1. How individual beliefs become a collective of beliefs and actions to achieve the shared of goals in societies. How ideological narratives are translated into ideological education? Which one of causal relationship is the focus between belief and action in the ideological narrative regarding the third way ideology?
2. How to listen to the ideological narratives, especially the ideology of the third way in philosophical beliefs as the idea of the right to choose ideology? How the choices of ideology

that it voiced by those who are not traditionally heard, and the ideas about collective voices or the fundamental ideas as ontological experiences that it focus on individuals, or groups or how the specific ideas about the importance of identity, progress, position, and democracy in relation to with actions that it taken?

3. How to encourage the ignorance of the third way ideology to find modern knowledge to shape the ideology of the third way in accordance with the ideology of the aspired state?

RESEARCH METHODS

The research method on this study is the troubling method which measures (1) if a problem has an important implications for social and organizational stability, it is very important to get serious consideration, so that it is possible to develop an analytical solution model in accordance with the solutions of the problem, and (2) at the very practical level, pragmatically, the settlement that it was directed towards constructing a model which shows that this problem of the establishment of the ideology of the third way is important.

The problem method model in this study was to built a dialogue between researchers and resource persons, with focus on finding causal qualitative narrative. The problem method model put a places contradictions and irony that it is occur in pragmatic, critical, and feminist as a qualitatively analysis. The arrangement is to carried out through a problem method model which it is structured by paying attention to the central premise of the third way ideology, that they are 1) relationship, to find cause and effect, 2) listening, to find all the information that it needed and 3) not knowing, to formulate a correct solution for completely new one.

DISCUSSION

Soekarno (Soekarno, 1927) stated that there are three ideological streams were used as subjects in studying the development of world civilization, they are Nationism, Islam, and Marxism. In choosing this ideological option, any kind of choice will always be in the conflicting of interests each other that they are recognized the existent in each of these ideologies. These interests will create divisions that it will one day dominate the politics of Indonesian. In accordance with this point of view, the ideological conflicts that it support by KAMI are the existent of Nasionalism Ideology, which are required to be more creative and innovative in realizing the struggle to defend honesty, truth and realize justice, and in conflicting of other ideologies, which it is consider that counter opinion is immoral, which it is arises from fear of KAMI assertions, as according to Aijaz (Aijaz, 2018), in philosophically, the conflicting values of these ideologies have been investigated, with the question why is it different? From the various answers that they have been given, but we can measure it in that their corresponding to the reality. Islam offers a guide to see the truth from the point of view of the reality which it is considered to be very decisive. The guidelines for considering that this truth are based on several theological propositions, such as 'Allah exists', 'There is no God but Allah', the Prophet Muhammad is the messenger of Allah ', and others. But according to Griffel (Griffel, 2015), quoting Ernest Renan, a Western philosophical thinker from France - by comparing this contradiction with looking at the nearly two centuries of civil strife and war that it is followed the Protestant reforms in the early 16th century. Altman (Altman, 2020), cites Heidegger's point of views by measuring his political decision to become a Nazi. In making a claim to joining the Nazis, not in anticipation of a revival of German National Socialism or a

restoration of reputation, but as a philosophical thinker, the German nationalism socialism, would develop in a modified shape in other countries, and perhaps in other disciplines. This Nationalist Socialism according to Benhabib & Kaul (Benhabib & Kaul, 2016) in the middle of the last century caused the destruction of a modern industrial state, in the heart of Europe, and the heir to the best enlightenment of European philosophical thought, which in the same time also destroyed not only the Jews in Europe but also sparked a war that resulted in the loss of 60 million lives at the same time.

Furthermore, the practice to solve the ideological conflict is getting wider and bigger because of the execution of the conflict in government, especially in upholding law, human rights and justice, which it is differentiated between groups that they are opposed to the government. According to Ambler (Ambler, 2019) the contemporary of interest group to solve of this problem is difficult to measure because it has been exaggerated. Attempts to align politically with a rational understanding of the existence of these ideologies as a part of an enlightenment project, but how and what it need to do as a modern philosophers and scientists overcome the intellectual challenge of influencing the conflict of ideology? are the victories of the ruler party which it obtained by strong attacks from outside and inside through the use of force of the government power? Considering the use of the power of the government may occur due to the current ideological crisis. According to Loughheed (Loughheed, 2020) there are two main schools of thought in answering questions about disagreement with ideology. First, the flow of conciliationism. Second, the flow of non-conciliationism. Conciliationists will deny that there is rational disagreement, whereas followers of non-conciliationists will claim to be rational in disagreement. The strong philosopher of conciliationism poses a serious threat to events requiring conviction. The severity of this ideological conflict, resulted in events of the shooting incident of 6 HRS body guards, by the police.

However (Slote, 2020) considers what it is the tradition of followers of Aristotle's philosophy regarding the education of character from schools in America, considers the moral education to be individual principles. The point of views of moral education is determined through the habits, on repetitive activities and in certain habits. The habit of doing something good or the repetition of certain habits, then becomes a part of education of character as a factor of coercion rather than driving force from another point of view, and what it is known as coercion of power that it is very less effective than inducing empathy in resolving ideological conflicts even at the way to sacrifices other interests. Magrini (Magrini, 2018) expresses a consistent interpretation of the ideology of Socrates' point of view of Plato and the philosophical practice of education, in relevant by combining the "Third Way" point of view on explaining the different of non-doctrinal philosophies with it is phenomenological and contemporary hermeneutic traditions in the ideology of the ex Islamic Defenders Front (FPI).

The polemic of the Grand Imam of the FPI, HRS, which became the spotlight of the Indonesian people after returning back of three years from Saudi Arabia in early November 2020, continues to be a notice of the Government. His arrival, which it was immediately greeted by thousands of people who filled, people wearing a white dress at the airport in very large numbers for the first time, generated skepticism. Skepticism according to Xavier and Farjeat (Xavier & Farjeat, 2015) at Al-Ghazālī's point of view in providing a philosophical foundation of his epistemology, with the aim of showing that the first principle of truth by underlying knowledge is knowledge that it is

captured in intuitively way. Even philosophical scholars, such as Renan, consider Al-Ghazālī's thoughts to lead to persecution and war against philosophy at the end of the 12th century, citing Griffel (Griffel, 2015). Al Ghazali in initiating the process of naturalization of Greek philosophical sciences into Islam, explained that through of the Kalam method followed by Sufism became the most important process in naturalizing Greek philosophical knowledge into Islam. Regarding the development of philosophical thought, according to Daiber (Daiber, 2015), an-Nazzām philosophical thought, in critically describing Dahrite's principles, they are focused on two-sided dualism between science and reality, by developing the doctrine that everything, even to differences. - contradictory differences, cannot be separated from the God's intervention. Exploring deeper into the causality of theological thought of an-Nazzām that every event is determined by God's intervention. Likewise, the Islamic theologian, Ḍirār Ibn 'Amr, opposed the events of it is so-called "naturalist" by denying the occurred of the independent of "Nature" from various points of view and assumes that all of these events that it is occur from one event to another, that is, "parts of events, created by God. Even human actions are determined by God. According to Kamba, (Kamba, 2020), how God gives what humans want as according to the causes and beliefs of them. Al Ghazali, illustrates that certain beliefs will not have any effect, even if they faced a stick that it transforms into a snake in directly. In Kamba (Kamba, 2020) the point of view of Sufism, definite rational knowledge can only be verified by real action, so there is no opportunity to question whether God's intervention negates human efforts or natural causes. Cognitive verification in the form of action is a logical consequence of integral rational knowledge.

The problems arise from the phenomenon of the HRS are related to the ideology that he is being fought for the different of ideology with the government. According to Benhabib & Kaul (Benhabib & Kaul, 2016) the rise of ideological movement can destroy a country, while in Europe it has sparked a war that it has resulted in the loss of 60 million lives. The emergence of radical Islamic Jihadism ideology not only caused destruction in various parts of the world, but also created historical dilemmas which it became a source of instability and shock in various parts of the world that leave a destroyed modern state. The fact in according to the UNESCO report, in almost every country has a large number of young people, with half of the population under the age of 25 years "and many of them are unemployed due to participation in the economy. In-depth examination of the end of ideologies of nationalist secular in countries such as Ba'athism, Nasserism, Kemalism, and Gaddafi's in the little red book and other ideological gaps that they left behind raise a questions about how we can get out of the trap of "orientalism" as stated in the expression of Edward Said, four of the people in the Middle East and North Africa region seem to be silent, they do not move to follow historical changes in time and space and as the same as if their history is not deeply affected by the modernity of the times.

According to Magrini (Magrini, 2018, p. 7) the establishment of ideology of HRS arise from, first, it begins with an introduction to the recognition of the differences in philosophy, by the educational philosophy due to the need of the educational philosophical foundations, critical pedagogy, research paradigm, seminars that examine HRS philosophy's, and HRS dominant's point of view of Islam's in ideology of Pancasila by doctrinal. This ideology according to Samad, Tangkudung and Legowo (Samad, Tangkudung, & Legowo, 2019), it cannot be separated from the philosophy of life which is formed by the philosophy of life itself. This ideology is established from the education that it taken. Characterized by constantly questioning the philosophical principles

outside of the doctrines in the current development progress. The establishment of this ideology which it is also affects moral attitudes because of, first, they actively pursue to shapes of the understanding that it focuses on aspects of truth, phronesis, ignoring propositionality truth from the government, the attitude of opposing the truth from the government or practitioners outside their group. Second, considering the truth that it determined based on the level of education and learning obtained in tracing the values of virtue, or the values of a good life, and continuously updating the search for the information of truth in order to improve moral ethics. Third, the establishment of this ideology occurs by learning through the systematic of direction process and it is arranged based on dialectical inquiry and tracing of the stages of an interpretive process, where leaders shape a perspective on the purpose of explaining social life from the point of view of this ideological initiator, together with his followers.

The development of the third way ideology can be stop or being develop in different of purpose from the purpose of the initiator by showing the error of the method or practice that it being carried out. Therefore, the ideology of the third way, it is developing by the learning process when there is a continuous activities about it in communal dialogue, the weakness of the third way ideology is that when new truths emerge, this ideological movement can be discarded along with the new truth. In contrast to the third way ideological process according to Mitsui (Mitsui, 2020) Keiji Maegawa has developed ideas about cultural influences in translating philosophy. Cultural differences between one region and another in translating philosophy or when cultures meet the new and the older one and it will bring forth a new civilization, at the same time they bring forth to a new culture, as a cultural integration that is interconnected and mutually limiting of them.

The process of cultural translation that it occurs based on the translation of a new culture then followed by the transfer of the old culture to the new one, consist of, First, the process of translating the strong culture to weak cultures is not just a transfer of language. Second, the understanding of different cultural ideas is seen from the triangle of different points of view, consist of the language of the culture - the recognition of the culture - the cultural attitude that it taken. " Third, a structured of logical understanding of specific expressions and the sentence that it displayed, which it cannot separated from the translation of strong cultural influences, Fourth, there are two methods in carrying out the process of cultural translation, the translation it self and the transfer of strong to weak cultural influences. Transformation from the language point of view, as stated by Lian (Lian, 2020) marks the phase of state policy making in the Middle East region, which certainly positions Arabic language in a position to face many challenges. The stockade of the Arabic standard in describing religious communication, in formal occasion and in writing, that it makes Arabic has a prevalence of variation in everyday language as the language used in communication. A call to make Arab language status in official communication, this is influenced by the use of English and French in public and private education as strong culture. Starting with several divisions in the use of civil society in the twentieth century the development of Arabic then absorbed into the use of official languages by the apparatus of modern Arab countries later, as inauguration in the Arabic Academy is used in Syria, Egypt, Iraq, Morocco, Jordan, Tunisia, Algeria, Sudan, Libya, Palestine and Israel. However, the current pan-Arab mission is very weak in related to languanf of culture, it caught in the inevitable tension with the interests of territorial states affecting the cultural development in which ALA is situated. According to Levinsky & Ziblat (Levitsky & Ziblatt,

2018), the progress of a country is determined by leaders who are committed to their nation. When authoritarian leaders gain power, democratic life faces a test as well as the integration of culture. Will autocratically elected leaders overthrow democratically shaped institutions or will they impose restrictions including in culture? The benchmark is the constitution as stockade, so the constitutist must be defended - by political parties and citizens who have an organized movement, but must adhere to democratic norms.

CONCLUSION

Searching for the formula for solution of ideological conflicts that it cannot be separated from philosophical values as a shape of ideology, especially the third way ideology among individuals, groups, communities, countries and all the nations in the world.

The state of art of this research is the best formula of dialogue in philosophies, culture, ideologies, and democratization, that it finds the universal values of truth between the government and society, especially in resolving the ideological conflict of the third way ideology including to solve the emerge ideology movement of the ex FPI, followed by each of the participant which they were committed to carrying out the agreement that they reached with high moral and ethical standards and do implementing these principles among them.

The principles of truth and justice that is intact, which it is prioritizes of the provision of the maximum of freedom to choose as an ideological beliefs for every person, group, community, state and nations in the world that it ensures the continuity of the life of the nation and state in accordance with the dignity of a justice and civilized humanity.

REFERENCES

- Aijaz, I. (2018). *Islam A Contemporary Philosophical Investigation*. New York: Routledge.
- Altman, W. (2020). Reflecting with the Heidegger Case. In G. Fried, *Confronting Heidegger A Critical Dialogue on Politics and Philosophy* (p. 112). Lanham, Maryland 20706, USA: Rowman & Littlefield International Ltd.
- Ambler, W. (2019). Plato's Euthyphro on Divine and Human Wisdom. In P. Diduch, & M. Harding, *Socrates in the Cave On the Philosopher's Motive in Plato* (p. 234). Cham, Switzerland: International Publishing AG.
- Benhabib, S., & Kaul, V. (2016). *Toward New Democratic Imaginaries – Istanbul Seminars on Islam, Culture and Politics*. Switzerland: Springer International Publishing .
- Daiber, H. (2015). *God versus Causality Al-Ghazālī's Solution and its Historical Background*. Koninklijke Brill NV: Leiden, The Netherlands.
- Faye, E. (2020). Against Heidegger's "Essential Right": The Humanity Principle. In G. Fried, *Confronting Heidegger A Critical Dialogue on Politics and Philosophy* (p. 244). Lanham, Maryland 20706, USA: Rowman & Littlefield International Ltd.

- Griffel, F. (2015). *Islam and Rationality The Impact of al-Ghazālī. Papers Collected on His 900th Anniversary. Vol. 2*. Koninklijke Brill nv: Leiden, Netherland.
- Kamba, M. N. (2020). *Mencintai Allah Secara Merdeka*. Jakarta: Penerbit IlMaN.
- Levitsky , S., & Ziblatt, D. (2018). *How Democracies Die*. New York: Crown Publishing.
- Lian, C. (2020). *Language, Ideology and Sociopolitical Change in the Arabic-speaking World*. Edinburgh: Edinburgh University Press Ltd.
- Lougheed, K. (2020). *The Epistemic Benefits of Disagreement*. Cham, Switzerland: Springer Nature Switzerland AG.
- Magrini, J. M. (2018). *Plato 's Socrates, Philosophy and Education*. Cham, Switzerland: Springer International Publishing AG.
- Mitsui, I. (2020). *Cultural Translation of Management Philosophy in Asian Companies*. Singapore: Springer Nature Singapore Pte Ltd.
- Samad, A., Tangkudung, J., & Legowo, K. (2019, November 1). *Journal for Pembinaan Nilai-Nilai Pancasila*. Retrieved from ppsdmri.com: <https://ppsdmri.com/wp/journal/>
- Slote, M. (2020). *Between Psychology and Philosophy East-West Themes and Beyond*. Cham, Switzerland: Springer Nature Switzerland AG.
- Soekarno. (1927). *Nationalism, Islam and Marxism*. New York: Ithaka Cornell University.
- Xavier, L., & Farjeat, L. (2015). Al-Ghazālī on Knowledge (‘ilm) and Certainty (yaqīn) in al-Munqidh min ad-Ḍalāl and in al-Qistās al-Mustaqīm. In I. a.-G. Anniversary, *Islamic Philosophy, Theology and Science* (p. 230). Leiden, The Netherlands.: Koninklijke Brill NV.

● 9% Overall Similarity

Top sources found in the following databases:

- 9% Internet database
- 0% Publications database
- Crossref database
- Crossref Posted Content database
- 0% Submitted Works database

TOP SOURCES

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

1

camnangtienganh.vn

Internet

9%