

Analysis of Kalam Sects' Content in Akidah Akhlak Learning at Madrasah Aliyah

Ifkar

Institut Darul Qur'an Payakumbuh, Indonesia

Muammad Taslim Pulungan

Institut Darul Qur'an Payakumbuh, Indonesia

Putri Adona

Institut Darul Qur'an Payakumbuh, Indonesia

adonaputri19@staidapayakumbuh.ac.id

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Abstract

The kalam science is a discipline of Islamic theology that focuses on explaining and defending the teachings of faith through a rational approach. The purpose of this study is to analyse the material of the kalam science

genre in the learning of akidah akhlak in madrasah Aliyah. The research method used is a qualitative method with a content analysis approach, where the source of the book is the Akidah Akhlak textbook published by the Ministry of Religion of the Republic of Indonesia. After conducting an in-depth analysis, the author can find the structure of the material of the school of kalam science in learning moral creed in Madrasah Aliyah consisting of related to its history, various schools of thought emerged, including Mu'tazilah which emphasised rationality and divine justice, Asy'ariyah which combined tradition with rationality, Maturidiyah which emphasised the role of reason and freedom of human will, Jabariyah which believed in determinism, and Qadariyah which taught full human freedom. The history of the comparative teachings of kalam includes debates between these schools as well as interactions with other thoughts and cultures, discussing concepts such as reason and Revelation, Imam and Kufura of human actions, absolute will and God's justice. In the future, the author hopes that this research will have a positive impact, especially in madrasah as formal educational institutions with the characteristic of instilling Islamic values to their students.

Key words: *Akidah Akhlak Material, Kalam Sects, Islamic Theology*

Introduction

In the study of Islamic Creed and Ethics (Akidah Akhlak), understanding the various schools of Kalam is crucial, as Kalam (Islamic theology) forms the foundational basis for developing the faith and theological worldview of Muslims. Etymologically, the term "Kalam" means "speech" or "discourse," but within the context of Islamic scholarship, it evolved into a discipline that addresses fundamental theological issues such as the nature of God, prophethood, and core tenets of faith through rational and logical argumentation (Nasution, 1995). Through the study of Kalam, Muslims are encouraged not only to accept religious teachings dogmatically but also to examine and defend their beliefs using both scriptural (naqli) and rational (aqli) evidence (Fakhri, 1983).

As Islamic history progressed, various theological debates gave rise to differing viewpoints, which eventually crystallized into distinct schools of Kalam. Each school is characterized by its own arguments, prominent figures, and doctrinal emphases. Among the most frequently discussed schools in Akidah Akhlak are Jabariyah, Qadariyah, Mu'tazilah, Khawarij, Ash'ariyah, and Maturidiyah. These schools offer differing perspectives on the relationship between divine will and human agency, divine justice, the concepts of faith and

unbelief, as well as the roles of reason and revelation in understanding religious teachings (Esposito, 2003).

Studying these schools of Kalam not only enriches theological insight but also holds practical relevance for daily religious life. By understanding the diversity of thought within Islam, students are expected to develop tolerant, critical, and moderate attitudes in responding to differences. Furthermore, strengthening faith through the study of Kalam leads to a firm belief and noble character, as envisioned in the learning objectives of Akidah (Esposito, 2003; Nasution, 1995). Thus, the material on the schools of Kalam is an integral part of shaping knowledgeable, faithful, and ethical Muslims.

Method

This research uses a qualitative method with a content analysis approach. In general, this method with a content analysis approach includes all analysis of the contents of texts in the form of books, magazines, newspapers and so on, in addition, content analysis is also used to describe specific analytical approaches (Ahmad, 2018).

In this study, the main data source is the aqidah akhlak learning book for Madrasah Aliyah prepared by the Ministry of Religion of the Republic of Indonesia. Furthermore, the authors carry out the analysis stages according to the content analysis research procedures, namely problem formulation, data source selection, operational definition, code preparation and measuring reliability, data analysis and report preparation (Asfar, 2019). After the analysis stage is complete, the author finally presents the research results descriptively related to the material of the flow of kalam science for Madrasah Aliyah in class XI.

Findings and Discussion

In the Aqidah akhlak textbook in Madrasah Aliyah compiled by the Ministry of Religion of the Republic of Indonesia related to the flow of kalam science studied in the first discussion of class XI. The description of the material in general can be seen in the following table:

No	Activity	Material	Description
1	Exploration	History of kalam science Aqidah at the time of the prophet Islamic creed during the time of khulafa ar-rashidin Islamic creed during the Umayyad period Aqidah at the time of bani abbasyiah E Islamic creed after the Abbasids The tahkim incident	
2	Presentation	The teacher informs the students about the type and method of discussion learning that will be used. The theme of the discussion is the attitude of the Muslims to determine the leader shortly after the death of the prophet Muhammad SAW. Students present in front of the class	
3	Character Building	Uphold the values of unity	

Critical in dealing with differences in the schools of kalam
 Tolerant in dealing with differences in the schools of kalam

From the table above, the Aqidah Akhlak Textbook for class XI compiled by the Ministry of Religion of the Republic of Indonesia uses scientific steps in its learning. So that learning becomes more communicative and all students are involved in every stage of learning. As for the first material with the theme the flow of kalam science in the textbook at least discusses the following three sub-themes:

History Emergence of The Kalam Sects

Etymologically, kalam means talk, that is reasoned using logic. Therefore, the main characteristic of kalam studies is rationality or logic. The word kalam comes from the word logos which is adopted from Greek meaning thought. From the scientific word comes the term logic and logic which is translated into Arabic with the term mantiq, which means science. In terminology, kalam studies is the science that talks about Allah SWT, his obligatory properties, his impossible properties, his jaiz properties and everything about the messengers of Allah SWT. (Saraswati, 2020)

The word kalam science in the Big Indonesian Dictionary, means knowledge about a field that is organized systematically according to certain methods. The word kalam comes from Arabic which means words. Kalam science literally means the science of words, but it has nothing to do with linguistics. This science is also called the science that discusses the teachings in Islam. The basic teachings concern the existence of God, the apostle Muhammad, and the Qur'an.

Ibn Khaldun defines Kalam Studies as a scientific discipline that contains various arguments about faith that are reinforced by rational arguments. Meanwhile, Musthafa Abdul Raziq argues that this science (kalam studies) relies on rational arguments relating to aqidah imaniah, or a study of Islamic aqidah that relies on reason. (Suryani, 2021)

Literally kalam means speech or conversation. While in terminology that kalam studies is the science that talks about the existence of God, the properties that must exist in Him, the properties that do not exist in Him and the properties that may exist in him, and talks about the Messengers of God to establish the truth of his apostleship and know the properties that must exist in him, the properties that cannot exist in him and the properties that may exist in him (Hasbi, 2015) and kalam science is often referred to as Islamic theology (Sahin, 2020).

Kalam in Arabic can be interpreted as words and speech. In linguistics, kalam is words arranged in a sentence that has meaning. While in religious science, what is meant by kalam is the word of Allah. Then this word indicates a science that stands alone, which is called the science of kalam (Muntasiroh, 2018).

Kalam studies is the science that talks about the forms of God (Allah), the attributes that must exist in Him, the attributes that do not exist in Him and the attributes that may exist in Him and talks about God's messengers, to establish their apostleship and know the attributes that must exist in them, the attributes that cannot exist in them and the attributes that may exist in them (Mukhlis).

According to Muhammad Abduh, kalam is the science that discusses the existence of Allah, the obligatory attributes that exist for Him, the jaiz attributes that exist for Him, and the

attributes that do not exist for Him. The kalam also discusses the messengers of Allah to establish the truth of the message, what is obligatory on him Al-Syabi said that kalam science has another name, namely Science, things that are jaiz which are attributed to themselves (Ulfatun, 2018).

Kalam part of ushuluddin science because the topic of discussion is related to the main points of religious teachings. Sometimes it is also called "the science of discussion and rational inference Abdudda'im Abu al-Atha' mentions a broader meaning, namely the science that discusses the creeds and answers those who oppose them with rational arguments (Dahlan, 2012). Thus, it can be concluded that the science of kalam is that which specifically discusses the problem of belief, divinity and various issues related to based on convincing arguments. Thus someone who studies it can find out how to have faith and keep that faith from being lost and damaged. History of the Emergence of Kalam Studies, as follows:

1. Period of the Prophet Muhammad

Periode of the Prophet Muhammad SAW, Muslims could unite in the field of religion, including in the field of faith. If there are things that are disputed among the companions, they return the matter to the Prophet. Then his explanation is what then becomes a guide and is obeyed (Ulfatun, 2018).

The history of the emergence of kalam studies began after the death of the Prophet Muhammad SAW, there were problems among Muslims about who was the successor to the Prophet (Khalifatul Rasul) then the problem could be resolved after the bai'atnya/ appointment of Abu Bakar As-Shiddiq as caliph, After Abu Bakar died, the caliphate was led by Umar bin Khattab during the leadership of Umar bin Khattab, the Muslims looked strong and experienced expansion such as the Arabian Peninsula, Palestine, Syria, parts of Persia and Roman territory and Egypt (Hasbi, 2015).

When the Prophet Muhammad SAW was still alive, Muslims were still united, there were no sects/firqah. If there is a difference in understanding of a problem, then the companions directly consult the Prophet. With the Prophet's instructions, all problems can be resolved and the companions obey him. The spirit of unity was maintained by the Companions, because they always adhered to the words of Allah:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ، وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ، وَاصْبِرُوا، إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Meaning: *"And obey Allah and His Messenger, and do not dispute among yourselves, lest you lose heart and your strength depart, and be patient. Verily, Allah is with those who are patient."* (QS. Al-Anfal: 46)

The Companions were forbidden by the Prophet to debate something that could lead to division, for example about qadar. So that at this time, the style of aqidah was monopolistic, that is, there was only one form of teaching without differences and reservations from the companions. The companions who came to the Prophet were not to debate the teachings he brought, but to ask questions that they did not understand.

The embryo of division only emerged after the Prophet Muhammad, peace be upon him, died. They disputed about who was most entitled to replace the leadership of Muslims after the Prophet. The Ansar led by Sa'ad bin Ubadah conferred at T'saqifah bani Sa'idah to discuss the replacement of the leadership of the Prophet Muhammad Saw which then followed the presence of Abu Bakr as- Siddiq, Umar bin Khattab and Abu Ubaidah bin

Jarrah from among the Muhajirin. In the end, an agreement was reached to appoint Abu Bakar as-Siddiq as caliph (Ramadhani, 2020).

2. Period of Khulafaur Rasyidin

The problem of creed in the Khulafaur Rasyidin period was not much different from the time of the Prophet. The Caliphs always maintain the creed of faith as taught by the Prophet and carry out what Allah commands and stay away from everything he forbids. They also tried not to dispute matters of faith. Similarly, in the matter of levels that had been mentioned during the time of the Prophet. Caliph Umar r.a. also acted as the Prophet did. It is narrated that Umar ra. brought a thief? The thief replied, the rate has been set for me.

Umar r.a. also ordered to cut the hands of the thief and be flogged several times. So Sayyidina Umar r.a. was asked, Umar r.a. replied that the punishment of cutting hands was because he stole and the punishment of lashes was because he lied in the name of Allah. The issue can be understood that Umar r.a. did not want to debate the issue of the rate with an understanding that could lead to misunderstanding and division among the people.

The presence of Kalam science in history was triggered by political issues concerning the assassination of Usman bin Affan which led to mu'awiyah's rejection of the caliphate of Ali bin Abi Talib (Syafii'i, 2012). With the killing of Caliph Uthman bin 'Affan, followed by the allegiance of Ali bin Abu Talib which was only approved by the residents of Medina alone, accompanied by battles among Muslims which resulted in political chaos, which eventually led to the formation of a sect/ understanding at a later date. The issue of the Imamate and its conditions became a topic of discussion after the assassination of Caliph Uthman. It was further linked to the issue of who committed the murder. Here the seeds of Qadariyah and Jabariyah arose (Djazimah, 2012)

3. Period of Umayyah's Dynasty

At this time, the debate in the field of aqidah was very sharp. This condition occurs because the sovereignty of Islam has begun to strengthen, so that Muslims are increasingly free to develop thoughts that were previously untouched. The influx of Muslims from various regions who still carry the nature of thought from beliefs before embracing Islam is also a factor in the development of kalam thought. Muslims began to be interested in discussing the problem of qadar, as well as the problem of istiho'ah.

The repressive style of government of some Umayyad caliphs caused some Muslims to be apathetic. They assumed that what had been experienced by Muslims had essentially become a predestination. This style of thinking was very favorable to the government. So this understanding is used by the government to legitimize all its policies.

The figure who gave rise to this thought was Jahm bin Shafwan. This is what became known as Jabariyah. In the end there was a reaction from some Muslims who wanted change. They countered Jabariyah by bringing up the concept of new theology. The driving force of this understanding for example: Ma'bad al-Juhani, Ghailan ad- Dimasyqi, and Ja'ad bin Dirham. They were the first Qadariyah figures.

As for the attitude of the companions who were still alive at that time, for example: Ibn Umar, Jabir bin Abdullah, Anas bin Malik, Ibn Abbas, and Abu Hurairah and other companions, did not want to get involved in the debate and even rejected it. During the

Umayyad period, there was also an intelligent thinker, Hasan al- Başri, who was later referred to by the majority of Muslims with his opinion that believers who commit major sins are considered as wicked people, not out of the mu'min group (Ministry of Religion of the Republic of Indonesia, 2020).

4. Period of Abbasiyah's Dynasty

During this period, the relationship between the Arabs and the Ajam people reached its peak. This intense communication gave birth to a new style of thought in the Islamic world. The movement of translating Greek and Persian philosophy was intensively carried out, resulting in the transfer of knowledge originating from outside Islam. This new style of thought was then developed by Islamic thinkers in a discipline known as Kalam Science.

The many non-Arab and non-Muslim foreigners who interacted with Arab-Muslims, especially during the Abbasid period, whether they later converted to Islam or remained with their religion and culture, often used their previous beliefs to understand and question the teachings of Islam. The science of kalam emerged as one of the responses to these mixed foreign understandings so that efforts could be made to purify the teachings and aqidah of Islam from these foreign understandings.

The mutakallimin began to write their thoughts in the form of systematic books. For example, Abu Hanifah wrote *al-Alim wa al- Muta'allim* and *al-Fiqh al-Akbar* by Imam ash-Shafi'i to defend the 'aqidah of Ahlus Sunnah. The enthusiasm of the thinkers of Kalam Science grew rapidly during the reign of al-Ma'mun.

Kalam Science became an independent discipline that separated itself from *al-fiqhu fi-ilmi* (the science of law), which was previously still included in *al-Fiqh al-Akbar*. During the reigns of al-Ma'mun, al- Mu'tashim, and al-Watsiq, the Mu'tazilah sect was made the official ideology of the Abbasid caliphate, so that influential scholars were tested for aqidah, which in history is known as *mihnah*.

The scholars who did not agree with the Mu'tazilah in terms of the deity of the Qur'an would be punished and even thrown into prison. The actions of al-Ma'mun who used the iron fist had an impact on the loss of Muslim sympathy for the Mu'tazilah, and eventually shunned by the community.

In such a situation it appears Abu Hasan al-Ash'ari who is the main student of al-Jubai al-Mu'tazili issued the thought of the middle line /wasathiyah by using the arguments of naqli and aqli to support the argumentation of aqidahnya. And at the same time. appeared the figure of Abu Mansur al-Maturidi who has the same style of thought with Abu Hasan al-Ash'ari. The understanding of aqidah developed by Abu Hasan al-Ash'ari and Abu Mansur al- Maturidi can be widespread to various regions because of its wasathiyah style of thought and developed by his students. Among the Ulama who developed Abu Hasan al-Ash'ari's thinking were Abu Bakar al-Baqillani, Abu Ishaq al-Isfarayini, Imamul Haramain al- Juwaini, and al-Ghazali. (Ministry, 2020)

5. Period of Post Abbasiyah's Dynasty

Abbasiyah during this period, the Asy'ariyah and Maturidiyah understandings experienced a very rapid development so that they became the understanding of the majority of Muslims. The wasathiyah style of thought that was easy to understand, and was able to collaborate between the arguments of naqli/nash and the approach of reason/philosophy

made the Ash'ariyah and Maturidiyah schools into schools that were widely followed by Muslims. This school was later known as *ahlu al-sunnah wa al-jama'ah* and became the understanding of the majority of Muslims.

At the beginning of the 8th century H, Taqiuddin Ibn Taymiyyah appeared in Damascus who tried to dismantle some Ash'ariyah thoughts which he considered not purely derived from the Qur'an and al-Hadīṣ. Ibn Taymiyyah's thinking became known as the Salafi movement. In later developments, Islamic thinkers such as Ibn Qayyim al-Jauziyah, Jamaluddin al-Afghani, Rashid Ridha, Muhammad Abduh, and Muhammad bin Abdul Wahab emerged. (Ministry, 2020)

The Tahkim Incident

The tahkim event of the Shiffin war became a very important event in the political history of Islamic government. So far, what researchers have found is that the tahkim event of the Shiffin war is actually presented more from a non-educative point of view, such as discussing more political, historical, cultural issues. (sulaiman, 2022) Researchers in this case try to offer the idea of presenting the historical research of this tahkim event from an educational point of view.

The tahkim incident of the Shiffin war became one of the biggest sources of Muslim division. The biggest dispute among the ummah was the dispute over leadership. The sword was never drawn in Islam for religious reasons as often as the sword was drawn because of leadership issues in every era.

Doctrine of The Kalam Sects

1. Khawarij

Etymologically, the word *khawarij* comes from the Arabic word "*kharaja*" which means to come out or rebel, appear, arise, or rebel. According to Louis Ma'luf, *khawarij* means a group that leaves or rebels against the government and the congregation. From this understanding, the word can also be interpreted as a group of Muslims or Muslims who leave the unity of Muslims.

Terminologically, *Khawarij* is a group that separated itself from the group of Ali bin Abi Talib because it did not agree with Ali's decision to accept tahkim from Muawiyah in the Shiffin war. (Saniah, 2020) Syahrastani, however, defines *Khawarij* in its broadest sense as everyone who leaves the legitimate leader who has the approval of the community. According to him, *khawarij* is not only limited to those who defected to Ali bin Abi Talib, but also every defector, whether they defected during the time of the Companions or afterwards. (Mahfuzah, 2020)

The *Khawarij* were a sect that first appeared in Islamic theology, in the 7th century, centered in what is now southern Iraq. And they are a distinct form of sunni and shia. They were followers of Ali bin Abi Talib, who later left the ranks due to disagreement with Ali's decision to accept arbitration in the Shiffin war in 37 H/684 AD (Hamzah, tt).

History of *Khawārij* The term *Khawārij* comes from the Arabic "*khawārij*", meaning those who left. This name was used to attribute to the followers of Ali bin Abi Ṭālib who left his group and then formed their own group. The naming of the group that left 'Ali bin Abi Ṭālib's army was not a nickname given from outside the group, but they also called themselves *Khawārij* with the understanding of those who went out to fight to uphold the truth. This name is derived from QS. An-Nisa' (4):100

Meaning: *Whoever emigrates in the way of Allah, they will find on earth a wide place for emigration and plenty of sustenance. Whoever leaves his house with the intention of migrating to Allah and His Messenger, then death overtakes him (before reaching the destination), then indeed his reward has been fixed with Allah. And Allah is Oft- Forgiving, Most Merciful.*

Another name for Khawārij is harūriyah, which is derived from the word harur, the name of a village in the city of Kufa in Iraq, where the 12,000 Khawārij settled after separating from Ali's army. Here they elected Abdullāh ibn Wahab al-Rashidi as Imam in place of 'Ali ibn Abi Ṭālib. (Ministry, 2020)

Khawarij is a name that was probably given by the field there because it did not want to accept arbitration in the battle of Siffin that occurred between Ali and Mu'awiyah in an effort to resolve the dispute between the two about the issue of the caliph. (susanti, 2018) Shi'a sect

Shia in general is a lover, helper, follower and so on, which has the meaning of defending an idea or defending someone like the word hizb (party) in the modern sense. . The word Shia is used to dub a group of Muslims who love Ali bin Abi Talib in particular very fanatically. (Febrianti, 2020)

In the study of kalam, the word shia is more specifically addressed to people who are followers or supporters of Ali ibn Abi Ṭālib. According to Macdonald, these supporters of Ali did not want to accept naming themselves Shi'ah as a group or sect, the Sunnis who gave the name Shi'ah to them as a mockery. But according to Watt, the name Shi'ah for Ali's supporters and followers was not invented by their opponents, but by themselves. According to As-Syahrastani, Shi'ism is a group name for those who are followers of 'Ali ibn Abi Ṭālib and hold that the priesthood/ caliphate is based on appointment and delegation (nash washiyah) whether it is done openly or secretly or secretly, and those who believe that the faith is not separated from the descendants of 'Ali ibn Abi Ṭālib. The emergence of the Shi'a sect cannot be separated from a controversial figure named Abdullāh Ibn Saba'. Abdullāh Ibn Saba' was a Jewish priest from Yemen who pretended to convert to Islam.

Some historians argue that Abdullāh Ibn Saba' converted to Islam with the intention of destroying Islam from within because they were unable to destabilize it from without. Abdullāh Ibn Saba's first propaganda was by spreading slander against Caliph Uthman ibn Affan and praising Ali ibn Abi Ṭālib excessively. This propaganda gained acceptance from some of the people of Medina, Egypt, Bashrah, etc. He had the audacity to fabricate hadeeths to glorify 'Ali ibn Abi Ṭālib and denigrate Abu Bakr as-Siddiq, 'Umar ibn Khaṭab, and 'Uthman ibn Affan. (Ministry, 2020)

From a brief explanation, the author can conclude that Shia is also a sect that exaggerates in worshipping Ali bin Abi Talib, in the religious field it always refers to the descendants of the Prophet Muhammad Sallallahu Alaihi Wassallam who is commonly called Ahlul-Bait or his followers, besides that the Shia sect does not consider the other caliphs, namely Abu Bakr, Umar bin Khattab, and Ustman bin Affan.

2. Murji'ah

History of Murji'ah The word murji'ah comes from the Arabic arja'a which means to delay. This sect is called Murji'ah because they delayed judging the political conflict between Ali ibn Abi Ṭālib, Mu'awiyah ibn Abi Ṣufyān, and the Khawārij until the day of reckoning

in the hereafter. Therefore, they did not want to give an opinion on who was right and who was wrong among the three groups. Murji'ah is one of the sects of kalam that emerged in the first century of the hijri. The founder is not known with certainty, but Sahrastani mentioned in his book *al-Milal wa an-Nihal*, that the first person to bring Murji'ah was Gailan ad-Dimasyqi.

Among the Murji'ah figures who emerged in the first century Hijri were: Abu Hasan as-Sholihi, Yunus b. an-Namiri, Ubaid al- Muktaib, Bisyar al-Marisi, Muhammad b. Karam. This school emerged as a reaction to some of the views that existed at the time, for example: a. The opinion of the Shi'ah who blamed and even disbelieved those who were considered to have usurped the position of Caliph Ali ibn Abi Ṭālib.

The Khawārij who disbelieved Mu'awiyah ibn Abi Ṣufyān and his supporters for usurping the legitimate authority of 'Ali ibn Abi Ṭālib, and also disbelieved 'Ali ibn Abi Ṭālib and his supporters for accepting Tahkīm in the battle of Siffin. The opinion of Mu'awiyah's followers that 'Ali ibn Abi Ṭālib was involved in the conspiracy to kill Caliph Uthman ibn Affan.

The opinion of some followers of 'Ali ibn Abi Ṭālib who thought that 'Aisha, Talhah, Zubayr and anyone else involved in the Jamal war was wrong. At first the Murji'ah were only involved in debates in the fields of siyasah, politics and khilafat, but in its development it was also involved in the field of Islamic theology. Other figures born at that time were: Hasan bin Bilal al-Muzni, Abu salat as-Samman (d.152 AH), Tsaubah, Dhirar, bin Umar. While the famous Murji'ah poet during the Umayyad period was Tsabit bin Quthanah. (Ministry, 2020)

3. Jabariyah

History of Jabariyah This stream arose from a skeptical attitude towards the political situation during the reign of Mu'awiyah bin Abi Ṣufyān. The feeling of helplessness was then formulated in theological thought, that all human actions are a form of God's will. Such theological doctrine was very beneficial to Mu'awiyah who was then holding power, so that this religious thought was politicized by Mu'awiyah to legitimize his political actions. This understanding of Jabariyah, first put forward by Ja'ad bin Dirham, which was further developed by Jahm bin Shafwan (d. 131 H). Therefore, this school is often also called the flow of Jahamiyah.

According to the Jabariyah sect, humans do not have the ability to realize their actions, and do not have the ability to choose. All movements and actions performed by humans are essentially from God alone, so this school is said to be fatalism or predestination. Nevertheless, humans still get rewarded or punished, because of the good or bad deeds they do. (Ministry, 2020)

4. Qadariyah

History of Qadariyah Political issues were the main background that triggered the emergence of the Qadariyah Sect. It is known that Mu'awiyah ibn Abi Ṣufyān was very keen on delegitimizing the government of 'Ali ibn Abi Ṭālib. Even after 'Ali b. Abi Ṭālib died, Mu'awiyah used various means to weaken the influence of 'Ali b. Abi Ṭālib's family. The late 'Ali b. Abi Ṭālib was reviled in every speech including the Friday sermon. Many pious scholars disagreed with Mu'awiyah's political style, but they could not do anything about it. To cover up the mistake, they developed the doctrine that everything that happens is by the

will of Allah, humans do not have the ability to determine their own destiny. This theological understanding was utilized by Mu'awiyah to perpetuate his power. In this atmosphere, Ma'bad al-Jauhani (d. 80 AH) and Ghailan ad-Dimasyqi appeared and criticized Mu'awiyah bin Abi Sufyān with a theological approach, which later became known as Qadariyah. (Ministry, 2020)

5. Mu'tazilah

History of Mu'tazilah The birth of the Mu'tazilah school is inseparable from the development of kalam thought that has emerged before. This sect was born from the response of Waṣil ibn Aṭo' (one of Hasan al-Baṣri's disciples) in Bashrah, to the thoughts put forward by the Khawārij about the perpetrators of major sins. When Hasan al-Baṣri asked Waṣil about his response to the Khawārij's idea, he replied that the perpetrators of major sins are neither believers nor disbelievers. They are in a position between believers and disbelievers, i.e. the wicked.

Then Waṣil separated himself from the congregation of Hasan al-Baṣri, and his teacher spontaneously said "i'tazala 'anna" (Waṣil separated himself from all of us). For this reason, the thought developed by Waṣil became a sect that the members of Hasan al-Baṣri's congregation called "Mu'tazilah". The Mu'tazilah school of thought is more likely to use a philosophical thinking approach, so this school is known as the rational school of kalam. They call themselves ahlu at-tauhid (maintaining the oneness of God) and ahlu al-'adl (believing and fully believing in God's justice), because the formulations of kalam thought really maintain the purity of tawhid and the principle of God's justice.

The Mu'tazilah school was made an official school during the reign of the Abbasid Daulah, namely during the reign of al-Makmun (198-218 H), al-Mu'tashim (218-227 H) and al-Watsiq (227-232 H) and ended during the time of al-Mutawakil (234 H), so that the influence of the Mu'tazilah school became weak and was replaced by the Asy'ariyah and Maturidiyah schools known as Ahlus Sunah wal Jama'ah. (Ministry, 2020)

6. Asy'ariyah

History The Asy'ariyah school is named because it is attributed to its founder, Abu al-Hasan Ali bin Isma'il al-Ash'ari. He was born in Bashrah (Iraq) in 260 AH/873 AD and died in 324 AH/935 AD. Al-Ash'ari started learning kalam science from his stepfather named Ali al-Jubbai who was a Mu'tazilah. Thus, al-Ash'ari has the same understanding as his teacher, namely Mu'tazilah. He believed in this flow until he was 40 years old. He studied the Mu'tazilah school seriously and deeply.

7. Maturidiyah

History of Maturidiyah Samarkan The name of the Maturidiyah sect is taken from the name of its founder, namely Abu Mansur Muhammad bin Muhammad, born in Maturid (a small town in the Samarkand area, including the territory of Uzbekistan, the Soviet Union) approximately in the middle of the third century Hijriyah and died in the city of Samarkand in 333 AH.

Among al-Maturidi's teachers was Nasr b. Yahya al-Balkhi (d. 268 AH). He lived at a time when Islamic thought and scientific debate was still dynamic, although the Mu'tazilah school had begun to fade its prestige, so that in some ways, al-Maturidi's kalam thought has similarities with the Mu'tazilah, but most have in common with the kalam thought of al-

Ash'ari. In the field of fiqh, Maturidiyah scholars are following the Hanafi madhhab. (Ministry, 2020)

Bukhara Maturidiyah thought was developed by al-Bazdawi. His full name is Abu Yusr Muhammad bin Muhammad bin al-Husain bin Abdul Karim al- Bazdawi, born in 421 H. al-Bazdawi's grandfather, Abdul Karim, lived during the time of al-Maturidi and one of al-Maturidi's students. Al- Bazdawi studied the kalam thought of al-Maturidiyah through his parents. After that, he studied with several scholars such as: Ya'kub bin Yusuf bin Muhammad al-Naisaburi and Sheikh al-Imam Abu Khatib. In addition, he also studied philosophy written by al-Kindi and Mu'tazilah thought such as that written by Abdul Jabbar al-Razi, al-Jubba'i, al-Ka'bi, and al-Nadham.

In addition he also studied the thought of al-Ash'ari in the book al-Mu'jiz. As for al-Maturidi's thought he learned through the book of al-Tauhid and the book of Ta'wilah alQur'an. Al-Bazdawi was in Bukhara in 478 AH/1085 AD. Then he served as a judge in Samarkand in 481 AH/1088 AD, then returned to Bukhara and died in the city in 493 AH/1099 AD.

Comparison of the Teachings of Kalam Science.

1. Reason and Revelation

According to the Mu'tazilah school Principles of knowledge (about God and the criteria of good and evil) and gratitude for blessings are obligatory, prior to the revelation. This means that knowing God, knowing good and bad, the obligation to be grateful for the favors given by God, and knowing the obligation to do good and leave bad can be known by human reason. So, if there is no revelation, humans can still know that by reasoning with their intellect, humans can conclude that thanking God is obligatory before the revelation comes.

Revelation has the function of confirmation and information, reinforcing what reason already knows and explaining what reason does not yet know. However, according to Mu'tazilah, revelation does not always determine what is good and what is bad, because reason, for Mu'tazilah can know some of the good and some of the bad. In a sense, reason can know the outlines, while the details are obtained through revelation.

According to the Ash'ariyah School, Imam al-Ash'ari explained that what determines good and bad, the obligation towards God and the obligation to carry out the good and avoid the bad is revelation. Reason plays no role in this matter, so if it is said that lying is bad because it is revelation that determines it.

Abu Mansur's Maturidiyah school explains that reason can know God, good and bad and know the obligations towards God, but what determines it is revelation. Likewise, not everything that is good and bad is known to reason so that revelation is needed. This includes explaining the obligation to do good and avoid bad. Whereas al Bazdawi argues that, all knowledge can be achieved by reason while obligations are known through revelation.

2. Faith and Kufr

According to the Khawārij School Khawārij view all those who accept takhīm as disbelievers. For the Khawārij school, faith is not enough to be spoken or justified but must be proven by deeds, because deeds are the determinants of faith. Therefore, those who commit major sins are disbelievers. According to the Murjiah, ma'rifat is the same as pledge

and taṣdīq, and charity is not an element of faith. While kufr is denial. Therefore, whatever a person does does not affect his faith, even if he commits a sin.

According to the Mu'tazilah School The Mu'tazilah school argues that, faith is obedience to what is required and recommended. For the Mu'tazilah, faith is not only the pledge and taṣdīq, but also the practice is very influential on faith, so that a believer who commits a major sin cannot be said to be a disbeliever, because there are still other elements possessed, namely: confession or pledge and taṣdīq. The perpetrator of a major sin is only said to be a fasiq, not a believer absolutely and not a disbeliever absolutely. A person is said to be a disbeliever when the elements of faith are not possessed.

According to the Asy'ariyah school, the Asy'ariyah school distinguishes between faith and Islam. Distinguish between faith and Islam. Faith is specific, related to the heart, namely pledge and taṣdīq. Islam, on the other hand, has a broad scope that includes shari'a or practice, so that one cannot be classified as a disbeliever for committing a major sin. However, in life as a believer, it is not enough to have faith or Islam alone, but the two must be combined, because faith and Islam are inseparable. To strengthen faith it must practice obedience. Strong faith is a barrier to sin, while weak faith makes it easy to commit offenses.

3. Human Deeds

According to the Jabariyah School Jabariyah views that humans are not free in doing their actions, which determine human actions are God, so this understanding is known as fatalism. The Jabariyah school views humans as having no choice. Humans in their actions are majbur (forced). Humans are moved by God, as inanimate and lifeless objects can move only because they are moved by God.

According to the Mu'tazilah School The Mu'tazilah school has something in common with qadariyah in terms of human actions, namely that humans themselves determine their actions, both evil and good deeds, as well as faith and kufr. This understanding was first introduced by Ma'bad ibn al-Juhaini and Ghailan alDimasyqi. Both were the earliest to introduce talk of al-qadr, which is the ability of humans to do their actions. Humans are not controlled but can choose. Human freedom in realizing his actions is closely related to his obligation to be responsible for his actions. Meanwhile, responsibility requires freedom. The provision of punishment and reward is irrelevant if man is not active. He does good of his own accord, and vice versa. God's involvement is completely absent in realizing human actions.

According to the Ash'ariyah School, humans are weak, dependent on God's will and willpower. In describing the relationship between human actions and God's will and power. Al-Ash'ari uses the term kasb (acquisition). According to al-Ash'ari, the essence of kasb is that something arises from the one who obtains by means of the power created by God. Human actions by Ash'ari are essentially made by God. They include the actions of reflex movements and human actions.

According to the Samarkand School of Maturidism, giving limits to God's absolute power and will, they argue that God's actions only concern good things, thus God is obliged to do what is good for humans. The Samarkand Maturidis regard the sending of the apostle as God's obligation. The Bukhara Maturidis share the same view as the Ash'ariyyah regarding the notion that God has no obligations. However, God must keep His promises, such as

rewarding those who have done good. Regarding God's power and God's absolute will, it is not obligatory (ja'iz).

4. God's Absolute Will and Justice

According to the Mu'tazilah School God does not have absolute power. The absoluteness of God's power is limited by several things that have been determined by God himself, which God will not violate by his own will. The Mu'tazilahs agree that humans are capable of creating good and bad deeds. Waṣil ibn Aṭo' argues that man is free in his actions, he is not forced, so that God's justice is realized. This view is based on their understanding of God's justice. This is because it is not right for man to be given a burden and then be restricted in his freedom or not given the ability to realize what is imposed on him.

God is just if man is given the will to choose the actions he wants and is given the ability to carry out what he wants. And for his actions, God gives him reward or punishment according to his threat. According to the Ash'ariyah School. The Ash'ariyah school states that God has absolute power and is not subject to anyone. God's absolute power cannot be limited by human freedom. The Ash'ariyah argue that humans are not free to act and will. This is because if something were to happen outside of God's will, or if something were to happen within His power that He did not will, then this would mean that God is weak or forgetful, whereas being weak or forgetful is impossible for God. Allah wills everything that happens in this world, including good deeds or bad deeds.

Conclusion

The author emphasises the importance of strengthening one's understanding of the science of tawhid before delving into the science of kalam. This is because the science of kalam is rational in nature and relies on logic in its discussions. Etymologically, the word kalam means conversation or discussion accompanied by logical reasoning. This term comes from the Greek word logos, which means thought. From this root word also emerged the term logic, which in Arabic is known as mantiq, a branch of knowledge that discusses reasoning.

Terminologically, kalam is a branch of knowledge that discusses the existence of Allah SWT, His necessary, impossible, and permissible attributes, as well as the attributes of the prophets. This field of knowledge developed through various historical phases, beginning with the era of the Prophet Muhammad SAW and the Righteous Caliphs, then further developed during the Umayyad period, and reached its peak of intellectual development during the Abbasid period. Following this, the teachings of Islamic theology continued to evolve during the post-Abbasid period, influenced by significant events such as the arbitration incident that sparked theological debates.

In the development of Islamic theology, various schools of thought emerged with differing perspectives on several key concepts. Some of the main themes that serve as points of difference between these schools include the relationship between reason and revelation, the definition of faith and unbelief, the nature of human actions, and discussions about Allah's absolute will and His justice. This comparison demonstrates how rational thought in Islam has contributed to the formation of a complex and diverse theological framework in the history of Islamic thought

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