

# DESCRIPTIVE ANALYSIS OF THE TREASURES OF ISLAMIC SCHOOLS OF THOUGHT

## Arditya Prayogi

Email: arditya.prayogi@uingusdur.ac.id

Afiliasi: Universitas Islam Negeri KH Abdurrahman Wahid Pekalongan

## Riki Nasrullah

Email: rikinasrullah@unesa.ac.id

Afiliasi: Universitas Negeri Surabaya

### Abstract

Currently, among Muslims there are various styles of schools of Islamic thought. The emergence of these various schools is a logical consequence of the process of understanding the main texts in the sources of Islamic law, namely the Al-Qur'an and As-Sunah (hadith) where there are rigid understandings of texts that do not provide room for discussion in them, as well as texts that loose text in the form of conjecture, which is possible to be interpreted in various ways. Thus, this article aims to provide a description of various schools of Islamic thought which are divided into four major schools. This article was written with a qualitative descriptive approach using the literature study method. From the results of the discussion, it is known that there are four major poles in Islamic thought, including Kalam, Philosophy, Fiqh and Sufism. These four major schools then have their own principles, methodologies and sources of interpretation, even though they all have the same basic foundation, namely the Al-Qur'an and As-Sunnah.

**Keywords:** *islamic studies, kalam, philosophy, jurisprudence, sufism*

### Abstrak

Saat ini, di kalangan umat Islam terdapat berbagai corak aliran dalam pemikiran Islam. Munculnya beragam aliran ini merupakan konsekuensi logis dari proses memahami teks utama dalam sumber hukum Islam yaitu Al-Qur'an dan As-Sunah (hadis) dimana didalamnya terdapat pemahaman-pemahaman terhadap teks-teks yang kaku yang tidak memberi ruang diskusi didalamnya, sertateks-teks yang bersifat kendor yang berupa dugaan, yang dimungkinkan untuk ditafsirkan secara beragam. Dengan demikian artikel ini bertujuan untuk memberikan deskripsi berbagai aliran pemikiran Islam yang terkutub pada empat aliran besar. Artikel ini ditulis dengan pendekatan deskriptif kualitatif dengan menggunakan metode studi pustaka. Dari hasil pembahasan diketahui bahwa terdapat empat kutub besar dalam aliran pemikiran Islam abtara lain aliran Kalam, Filsafat, Fikih, serta Tasawuf. Keempat aliran besar ini kemudian memiliki prinsip, metodologi, dan sumber penafsirannya sendiri, meski

semuanya memiliki basis landasan yang sama yaitu Al-Qur'an dan As-Sunnah. Dengan demikian, setiap muslim diberikan kerangka untuk memahami dan menerapkan ajaran Islam, dengan bebas untuk menafsirkan dan mengikuti Islam berdasarkan pemahaman dan hati nurani mereka sendiri.

**Kata kunci:** *studi islam, kalam, filsafat, fikih, tasawuf*

## A. Introduction

It is commonly understood that Islam is a religion. As a religion, in Islamic beliefs, it is universal. With its universality, on the other hand, it faces challenges, not only from outside Islam itself, but also from within the followers of Islam themselves. Followers of Islam (as a religion) see that, with its universal nature, there are many aspects and understandings and discussions. With this, the possibility that various understandings will emerge becomes something that cannot be avoided. Thus, it is not strange if various frictions occur over existing differences of opinion.

As a religion, at the beginning of its development, thoughts about the main teachings of Islam were not something that gave rise to discourse among its adherents. This is because there is still a unifying figure, which in this case is the figure of Muhammad. Muhammad plays the role of a prophet and apostle, from this role Muhammad is used as an absolute reference in efforts to understand various dynamics in the treasures of thought (principals) about Islam. At the time when Muhammad became a Prophet, there was no mapping of Islamic thought, considering that the Prophet was the main source and first reference for understanding the commandments that God had said. However, after Muhammad's death, there was a dynamic understanding regarding the sources of Islamic law because he (began) to face the reality of an era that continued to grow and develop. In this case, it means that Islamic thought has undoubtedly developed into an effort to explore and examine various problems that exist in human (Muslim) reality that exist throughout space and time. However, it needs to be emphasized that understanding Islam does not arise in a vacuum. It makes it possible to intervene with various interests, especially human interests.<sup>1</sup>

As a religion, Islam has unique characteristics of thought that are different from other religions and thoughts. Islamic thought is based on the existence of rational revelation (and words) which are in accordance with human position as a human being. Meanwhile, in several non-celestial religions, this also includes human ideologies. In this case, both non-celestial religions and ideological thinking are based more on the genius of the human mind that gave birth to them, which, although brilliant, is still relative (not necessarily based on human position in a human way.<sup>2</sup>

The Al-Qur'an is God's revelation revealed to the Messenger of Allah which is the main source of thought (and guidance) for Muslims. Not only the Qur'an, As-Sunnah (hadith) is also a source of thought after the Qur'an. Both are the basis for *Rahmat al-'alamin*, which of course has universal value and is humane.<sup>3</sup> Both contain the main things that are taught and become doctrines whose truth must be believed to be formulated in the paradigm of the Pillars of Faith and the Pillars of Islam. This paradigm is then required to become the

<sup>1</sup>Arditya Prayogi and Dimas Prasetya, "Humans as Cultured, Ethical, and Aesthetic Beings: A Conceptual Study," *Alif Lam: Journal of Islamic Studies and Humanities* 3, no. 2 (2023): 14–22.

<sup>2</sup>Darwis A. Soelaiman, *FILSAFAT ILMU PENGETAHUAN: Perspektif Barat Dan Islam* (Banda Aceh: Bandar Publishing, 2019), 48-50.

<sup>3</sup>Aksin Wijaya, "Hermeneutika Al-Qur'an: Memburu Pesan Manusiawi Dalam al-Qur'an," *Uhumuna: Jurnal Studi Keislaman* XV, no. 2 (2011): 205–28.

life and life system of Muslims. Even though it is a doctrine, Muslims are given the freedom to understand the Al-Qur'an and As-Sunnah, as long as they do not deviate from the formulation of the main doctrines of the pillars of faith and Islam.

Because the Al-Qur'an is God's revelation which contains various universal human values, the Al-Qur'an was revealed not only for a group of humans, but for all humans until the end of time. Therefore, the basic values of the Qur'an cover various aspects of human life completely and comprehensively. The main themes include aspects of divinity, humans as individuals and members of society, the universe, prophecy, revelation, eschatology, and spiritual creatures. The existence, originality and truth of its teachings can be proven by modern science, while its guidance is a blessing for the universe.<sup>4</sup>

However, the Al-Qur'an should not be highlighted as an ancient book that must be mythologised, because this could create a distance between the Al-Qur'an and social reality. On the one hand, the Al-Qur'an is idealized as a sacred and transcendental value system, while on the other hand, the social reality that it must guide is pragmatic, rational and materialistic. It is as if the values of the Qur'an that are addressed to humans are in conflict with that reality.

Nowadays, among Muslims there are various styles and schools in Islamic thought. The emergence of these various school is a logical consequence of the process of understanding - mainly texts in the sources of Islamic law, namely the Al-Qur'an and As-Sunnah (hadith). In these two main sources of law, especially the Al-Qur'an, there are rigid understandings of texts (*qath'i*) that do not provide room for discussion in them, such as the commandments in the pillars of Islam. Then there are also loose texts (*zhanni*) in the form of conjectures, which can be interpreted in various ways. In principle, the portion of the text that is *zhanni* is greater than the verse that is *qath'i*. A larger portion of *zhanni*'s text necessitates the emergence of critical human reasoning in order to develop. On this basis, various kinds of opinions and schools emerged in Islam which departed from *zhanni* texts.<sup>5</sup> From the differences in interpretive reasoning regarding the *zhanni* texts, then various kinds of schools of Islamic thought emerged, all of which - once again, began after the death of the Prophet Muhammad saw.

Even today, we find that there are various styles of thought in Islam. This thought then developed further into various schools of thought. The birth of various sects or schools in Islam cannot be separated from the socio-political situation, as well as the dynamics of thought and the search for spirituality. Differences in understanding between sects that are prone to spark conflict should not only be seen from a theological perspective, but also from a sociological perspective. With this development, the complexity of understanding Islam has triggered the emergence of problems regarding claims to truth. This makes Muslims (lay people) confused about the teachings of Islam itself. However, it also needs to be underlined that these various patterns of thinking are actually grace or are often termed *rahmatan lil'alam*. This grace or blessing then becomes a benefit that can trigger the emergence of solidarity and a deep understanding of the problems that exist in human life.

So, the existence of various schools of Islamic thought actually has its own goals. However, it still needs to be emphasized that this diversity stems from good intentions to provide a holistic understanding for all Muslims in understanding their religion. Although it

---

<sup>4</sup>Rusmala Dewi, "UNIVERSALISME ISLAM DAN KOSMOPOLITISME PERADABAN," *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 13, no. 1 (2013): 47–67, doi:<https://doi.org/https://doi.org/10.19109/nurani.v13i1.116>.

<sup>5</sup>M. Ali Hasan, *Studi Islam* (Jakarta: Rajagrafindo Persada, 2000), 22-23.

does not rule out the possibility that there are several schools of thought that are actually counterproductive. However, this is a special problem and is in a small community.

Reviewing various schools in the treasures of Islamic thought, the discussion therein includes the discussion of Islam as a religion itself. From here on, this review is often referred to as a scientific discipline/Islamic study. Although it still raises pros and cons among modern scientists today who still question whether Islamic (religious) studies can be categorized as science, considering that the characteristics of science and religion have both technical and substantive differences. At least, substantively, there are four forms of (major) schools of thought in Islam, namely the kalam (theology) school of thought, the fiqh (law) school of thought, the Sufism school of thought, and the philosophy school. Even though in practice there are still a variety of other schools of thought, if you look more closely it actually all boils down to these four schools of thought. These various forms of Islamic thought flow actually still lead to the same source of Islamic law, namely the Qur'an and as-Sunnah/hadith. On this basis, this article attempts to provide an overview of how descriptions relate to the influence of thought in the treasures of Islamic studies.

## B. Research Methods

The writing of this article uses an analytical descriptive method based on extracting data through the method of literature study/literature study from several sources of literature (written). Writing is done through a process of extracting data from various reference sources which discuss various articles/writings related to various literature on reading texts in Islamic thought, especially those related to schools in the treasury of Islamic thought. These various sources are published in public media, so that they can be accessed openly through various places (libraries) and internet media.

The analysis in this article was carried out by conducting qualitative data analysis in the form of data reduction, data presentation, and drawing conclusions.<sup>6</sup> The formal object in this article is the school of thought in the Islamic world of thought and the material object is Islamic teachings. In this case, data reduction is carried out by summarizing the results of data collection related to Islamic thought into appropriate concepts, categories and themes. The next step is to present the data in the form of narrative text by combining information arranged in a coherent form. The final step is then to draw conclusions in the form of providing systematic explanations.

This paper can be an elaboration of various related articles and writings. Likewise, this article is more of a synthesis of existing writings, to be seen later in relation to what can be done in the current context.<sup>7</sup>

## C. Result and Discussion

### Kalam-Theological School of Thought

In kalam/theological thinking, the eternal entity is only God (Allah SWT) who is Almighty. All creatures in the world will perish and end. With this view, etymologically kalam can be interpreted as "talk". This definition refers to a system of speculative thought that functions to defend Islam and Islamic traditions from external threats and challenges. Kalam reviewers - or plurally known as *mutakallimun*, are a group of people who make dogma or

<sup>6</sup> Matthew B. Miles and A. Michael Huberman, *Analisis Data Kualitatif: Buku Sumber Tentang Metode-Metode Baru*, trans. Tjetjep Rohendi (Jakarta: Penerbit Universitas Indonesia (UI-PRESS), 1992), 18-19.

<sup>7</sup>Arditya Prayogi, "Social Change in Conflict Theory: A Descriptive Study," *ARRUS Journal of Social Sciences and Humanities* 3, no. 1 (2023): 37-42.

controversial theological issues a topic of discussion and dialectical discourse, by offering speculative evidence to defend their position.<sup>8</sup>

This understanding is in line with Ibn Khaldun's view which states that theology or kalam is a science that uses various logical proofs as an effort to maintain belief in the faith and reject new understandings (renewals) that deviate from the main teachings of the religion adhered to by the first Muslims and orthodox Muslims. The science of kalam/theology is the science that discusses how to establish religious beliefs with convincing evidence in which it discusses *ma'rifat* (knowing in depth) about the characteristics of Allah and His Messengers using definite postulates that are useful. Achieve the happiness of eternal life. This knowledge is one of the main sources of religious knowledge and is the most important, even the noblest, because it is related to the substance of Allah.<sup>9</sup>

Talking about the kalam school in Islam, in fact each school has quite fundamental differences in viewing the concept of God and its derivatives. However, each of the kalam schools will meet at several discussion points, including first, the most important issue among the discussions of the first period of Islam is the word of Allah SWT, the Al-Qur'an, whether it is ancient or new. Second, the basis of kalam science is rational postulates whose influence is clearly visible in the discussions of Islamic scholars, so that they appear to be expert speakers. The arguments of the Al-Qur'an and Sunnah (hadith) are only used after they have determined the truth of a problem from a rational perspective. Third, the proof of religious beliefs resembles logic and philosophy.<sup>10</sup>

Furthermore, these kalam schools also have common ground in reviewing the concept of monotheism, including first, belief in God in all its aspects, which means including questions of His form, His oneness, His attributes, and so on. Second, God's relationship with the universe, which includes issues regarding the occurrence of nature, God's justice and wisdom, as well as conditions and levels. The sending of apostles is also included in the issue of human relationship with God, which also includes the issue of receiving revelations and news of the supernatural or afterlife.<sup>11</sup>

The scholars agree that monotheism is the main and first basis in Islamic teachings. Monotheism during the time of the Prophet was instilled by him through the attitude and behavior of monotheism, so that if there was a problem, he could immediately ask the Prophet. Thus, when the Prophet Muhammad was still alive, Muslims were not familiar with the concept of "theology". This is because when problems arise in society, the source of solving all these problems is directly in the hands of the Prophet. However, after the death of the Prophet, various problems began to emerge whose solutions were (somewhat) complicated. In this case, the first "issue" after the death of the Prophet was the problem of who would replace the Prophet's position as leader of the people. This problem itself could then still be resolved by the election of Abu Bakar (by acclamation) as caliph. This went on so well that in the time of Umar bin Khattab, problems related to kalam/theology had not yet arisen.

The issue that really became the initial point of dispute regarding Islamic kalam/theology problems occurred after the death of the third caliph, namely Uthman bin

---

<sup>8</sup>Muhammad Djakfar, *Teologi Ekonomi Membumikan Titah Langit Di Ranah Bisnis* (Malang: UIN Maulana Malik Ibrahim Malang, 2010), 22.

<sup>9</sup>Abuddin Nata, *Metodologi Studi Islam* (Jakarta: PT. Rajagrafindo Persada, 2004), 128.

<sup>10</sup> Dewan Redaksi Ensiklopedi Islam, *Ensiklopedi Islam, Jilid II* (Jakarta: PT. Ichtiar Baru Van Hoeve, 1994), 281.

<sup>11</sup> Dewan Redaksi Ensiklopedi Islam, *Ensiklopedi Islam, Jilid V* (Jakarta: PT. Ichtiar Baru Van Hoeve, 1994), 283.

Affan. After Uthman's death, leadership was continued by Ali bin Abi Talib. However, Ali bin Abi Talib inherited a government that was very chaotic at that time. In fact, there were various disputes between Muslims themselves, such as the Jamal war, the war between 'Aisyah bint Abu Bakar and Ali bin Abi Talib. However, this war was resolved by Ali. The next war then occurred again within the Muslim community, known as the Shiffin war which occurred in the 7th century AD, between Ali bin Abi Talib and Muawiyah bin Abi Sofyan. From here, the beginning of the division of Muslims really became visible. When Muawiyah's troops led by Amr bin Ash almost suffered defeat, Amr lifted the Qur'an as a gesture of peace. This proposal was later accepted. So negotiations were held. As a result, Ali was removed from his position and Muawiyah was appointed Caliph.

In the Shiffin war, there was peace or *tahkim* between Ali and Muawiyah, but this peace could not be accepted by some of Ali bin Abi Talib's followers. In its development, the parties who rejected the tahkim process were known as Khawarij. The Khawarij group stated a fatwa that people who were involved with tahkim, whether agreeing to it or even carrying it out, were punished with a major sin and every person who committed a major sin died without repenting, thus having the status of an infidel/*kafir*. Such a fatwa makes determining whether someone is an infidel or not an infidel no longer a matter of politics, but a matter of theology. A *kafir* is a person who does not believe, the opposite is a believer. The Khawarij are considered to be the first kalam-political group which then gave rise to theological issues, namely accusations of who were infidels among Muslims. In its development, other groups also emerged, such as Murjiah and Shia. However, in particular the first schools of theology or kalam science in Islam were the Qadariyah which was founded by Ma'bad bin Khalid al-Juhani (79 H/699 AD) and the Jabariyah which was founded by Jahm bin Shafwan (127 H/745 AD).

### Schools of Philosophical Thought

Islamic philosophy is one of the traditions whose existence still raises pros and cons among Muslims. One of the reasons is due to the strong thinking of Imam Al-Ghazali which negates many philosophical thoughts. Philosophy in al-Ghazali's view is a heretical act that can lead to disbelief.<sup>12</sup> Thus, philosophy itself is a process of criticism or thinking about thoughts or attitudes that are held in high esteem.<sup>13</sup> In the Islamic tradition, philosophy emerged driven by the hope of creating integration between reason and revelation, reason and heart, religion and logic. This kind of thought emerged when Islam began to come into contact with the classical Greek philosophical tradition that developed in the Middle Ages.

Apart from al-Ghazali's Islamic philosophical thoughts, it is also necessary to raise Ibn Rushd's philosophical thoughts, considering that Ibn Rushd gave many responses to al-Ghazali's views and Ibn Rushd also made many contributions to the world of philosophy at large, both philosophy originating from Greece and which comes from previous Muslim philosophers.<sup>14</sup> Ibnu Rushd is of the view that studying philosophy can be made obligatory.<sup>15</sup> Based on the argument that philosophy is like studying things that exist, people then try to draw lessons/wisdom/'*ibrab* from it, as a means of proving the existence of God, the Almighty Creator. The more perfect a person's knowledge about existence or about God's

<sup>12</sup>Mas'udi Mas'udi, "Menyingkap Hubungan agaMa Dan FilsaFat: Merenda Kesesatan Filsafat al-Ghazali, Merespons Keterhubungan Filsafat Dan Agama Ibnu Rusyd," *Jurnal Penelitian* 7, no. 2 (August 2013): 301–22, doi:<http://dx.doi.org/10.21043/jupe.v7i2.816>.

<sup>13</sup>Beni Ahmad Soebani, *Filsafat Ilmu* (Bandung: Pustaka Setia, 2009), 118-119.

<sup>14</sup>Zainal Abidin Ahmad, *Riwayat Hidup Ibnu Rusyd* (Jakarta: Bulan Bintang, 1975), 66.

<sup>15</sup>Sirajuddin Zar, *Filsafat Islam Filosof Dan Filsafatnya* (Jakarta: Raja Grafindo Persada, 2004), 171.

creation, the more perfect he can approach knowledge about the existence of God. In fact, in many of His verses, God encourages humans to always use their reasoning power in contemplating God's creations. If then someone in his thinking moves further away from the basics of Shar'iy then there are several possibilities, firstly, he does not have sufficient ability/capacity to be involved in the world of philosophy, secondly, his inability to control himself so as not to be drawn into things that are prohibited by religion and the third is the absence of a reliable companion/teacher who can guide him to correctly understand a particular object of thought. Therefore, it is impossible for a philosopher to turn into a mujtahid, not believing in the existence of God/doubting the existence of God. Even if he is in such a condition, it is certain that he is experiencing one of the 3 factors above, or that he has a combination of 2 or 3 of these factors. Because, humans' abilities to accept the truth and act in seeking knowledge vary. In this case, Ibnu Rushd believes that there are 3 kinds of ways (methods) for humans to acquire knowledge, including rhetorical, dialectical and demonstrative methods.<sup>16</sup>

In relation to al-Ghazali, Ibn Rushd is known as a philosopher who strongly opposed al-Ghazali. This can be seen in his book entitled *Tabafutut-Tabafut*, which is a reaction to al-Ghazali's book entitled *Tabafutut Falasifah*. In his book, Ibn Rushd defended the opinions of Greek philosophers and Muslims who had been severely attacked by al-Ghazali. Through the book *Tabafut al-Falasifah* (Confusion of Philosophers' Thoughts), al-Ghazali launched a harsh criticism of philosophers on 20 issues. Three of these problems, according to al-Ghazali, can lead to disbelief: namely, the *qidam* of nature, God not knowing the details of what occurs in nature, and the absence of physical generation.<sup>17</sup> Regarding al-Ghazali's attacks and disbelief, Ibn Rushd appeared to defend the philosophers from these attacks and disbelief. It was in the context of this defense that he wrote the book *Tabafut al-Tabafut* (Chaos in Chaos). The long debate between al-Ghazali and Ibn Rushd will probably never end. This is because both of them each have loyal followers who defend the opinions of these two Islamic thinkers.

Thus, the development of the world of Islamic philosophy then became very rapid, marked by the birth of many philosophical figures and several of their thoughts, all of which were based on Islamic primary sources. In this case, what is contained in the text of the Qur'an is not actually something "rigid", which cannot be touched by the hand of human history. On the contrary, it was born in an empty space to respond to all humanitarian problems that continue to move dynamically. The breath of life of the Al-Qur'an becomes relevant so that it can continue to be developed through the development of proportional mechanisms of interpretation, *istinbat*, as well as the development of patterns of interrelation between the text of the Al-Qur'an itself and other teaching elements that complement each other into a living organic whole and move. These living organic dynamics are then expected to be able to respond to the development of living humans according to the level of social change that continues to occur throughout history.<sup>18</sup> With philosophical thinking, Islam does not become a rigidly static religion because the doctrinal values of Islamic teachings can be social in nature which necessitates being able to go hand in hand with existing social developments which in their actualization can be in tandem and in line with the space and era. In practice then, the (main) schools of philosophy in Islam can be divided into two, namely Isyraqiyyah philosophy and Paripatetic philosophy.

<sup>16</sup> Hasyimsyah Nasution, *Filsafat Islam* (Jakarta: Gaya Media Pratama, 2002), 168-170.

<sup>17</sup> Muhammad Iqbal, *Ibn Rusyd & Averroisme* (Jakarta: Gaya Media Pratama, 2004), 38.

<sup>18</sup> Abu Yasid, *Islam Akomodatif Rekonstruksi Pemaban Islam Sebagai Agama Universal* (Yogyakarta: LKiS, 2004), 95-96.

The first philosophical school, namely Isyraqiyyah philosophy (also known as Illuminism philosophy) is a philosophical thought whose epistemological basis is the *qalb* or heart. In principle, the logic in this philosophy is built from the logic of the One God, from whom all plural things are created (Emanation logic). This school was founded by the Iranian thinker, Suhrawardi Al-Maqtul (d. 1191). This school also provides an important place for intuitive methods (*irfani reasoning*). This philosophical school emerged in response to and criticized a number of Aristotle's ideas which were considered deviant, especially as reflected in Ibn Sina's philosophy. Illuminationists developed a view of reality in which essence is more important (fundamental) than existence, and intuitive knowledge is more significant than scientific knowledge. This school formulates the idea of lighting as a way of understanding the relationship between God, light upon light, and His creatures.<sup>19</sup>

The second school of philosophy, namely the Peripatetic school - which literally circles or goes around, refers to Aristotle's habit of always walking around his students when teaching philosophy. The principal characteristic of this school is the use of formal logic based on rational reasoning (syllogism), as well as a strong emphasis on the powers of reason. Some of his famous figures include Al-Kindi (d. 866), Al-Farabi (d. 950), Ibnu Sina (d. 1037), and Ibn Rushd (d. 1196). Another characteristic of this philosophy is the use of rational (reasoning *burhani*) or theological (reasoning *kalami*) arguments, although personally, both of them also practice an ascetic lifestyle and are diligent in worship.

### School of Fiqh Thought

In the Islamic tradition, *fiqh* is the part that is in direct contact with people's lives and therefore *fiqh* is the part of Islamic studies that is best known by the wider community. Jurisprudence is a science related to human behavior and has a very broad scope that regulates human behavior from private to public matters. Thus, jurisprudence becomes a science that needs to be studied well so that humans can carry out their role as servants of God well (obediently).

Islam, as it is known, has elements of legal institutions, which function to regulate the social life of its citizens. The various laws that exist in Islam are based on revelation, which if you pay attention to the history of the revelation, it will be seen that many verses containing various problems in social life were revealed in Medina. Various verses that contain a legal basis, both in the form of worship and *muamalah*, are called *abkam* verses. When the Prophet Muhammad was still alive, various legal problems that occurred in society were returned to the Prophet to resolve them. The Prophet Muhammad is the only party who has the authority to provide certainty regarding this law. After the death of the Prophet, especially during the time of the Khulafaur Rashidun, the areas controlled by Islam continued to expand, including areas outside the Arabian Peninsula which previously had high cultural elements and a more complex social structure compared to the people of the Arabian Peninsula at that time.

Thus, social problems emerged in these new areas which were also more complex to resolve compared to the problems that arose in the people of the Arabian Peninsula itself. To find solutions to these new problems, the friends - and the scholars who followed them, referred back to the primary sources of Islam, namely the Al-Qur'an and Hadith. However, as is known, the *abkam* verses are small in number and not all problems that arise can be returned to the Al-Qur'an and/or the Sunnah of the Prophet. Thus, the companions and ulama afterwards attempted the process of *ijtihad*. The process of *ijtihad* on this legal aspect

---

<sup>19</sup>Muhsin Labib, *Para Filosof: Sebelum Dan Sesudah Mulla Shadra* (Jakarta: Al-Huda, 2005), 119.



has become increasingly important over the course of its journey. Along with this process, various *mujtahids* (practitioners of *ijtihad*) emerged with various products produced. From here, school was born in the flow of jurisprudence.

At least, history records that the *fiqh* schools are divided into two, namely the Syafi'i-Mutakallimin school and the Hanafiyah-Fuqaha school. In some literature there is the addition of one school in *fiqh* apart from the two above, namely the Muta'akhirin school. The first school, namely the Syafi'i-Mutakallimin school, can also be called the *Jumbur Ulama* school because it is adhered to by the majority of ulama consisting of the Malikiyyah, Shafi'iyah and Hanabillah ulama. This school is also called Syafi'iyah because Imam Syafi'i was the first figure to compile *ushul fiqh* using this system. Meanwhile, the mention of mutakallimin is because the discussion method is based on nazari, falsafah, and mantiq and is not tied to a particular school of thought and those who use this method mostly come from mutakallimin scholars (kalam experts) such as Imam Al-Juwaeni, Al-Qadhi Abdul Jabbar and Imam Al-Ghazali.<sup>20</sup>

The second school of *Fiqh*, namely the Hanafiyah-Fuqaha school. It is so named because this school builds the foundation (*ushul*) of its jurisprudence which is heavily influenced by *furu'*/branch issues in their school of thought.<sup>21</sup> Deepening the issue of *furu'* is highly emphasized in the fuqaha school considering that with it the foundation of their jurisprudence can be built well. This model of thinking was introduced by Imam Abu Hanifah - with whom this school was then widely adopted by the Hanafiyah school of thought. The method used by this school is to use *istiqrâ'* (induction) on the opinions of previous priests and gather understanding of the meaning and limitations they use.<sup>22</sup>

### School of Sufism Thought

Sufism, in the Islamic tradition, is a study that focuses its attention on the esoteric dimension, which means the purification/cleansing of human spiritual aspects so as to give rise to noble morals.<sup>23</sup> This dimension of Sufism is different from the dimension of other forms of thought as explained above. In the dimension of Sufism thought, the aspect of human self-purity is given excessive/main focus, so that in practice there is a chain consisting of conditions (*ahwâl*) and stations, one of which is a step on a ladder. Individuals who undertake the practice of Sufism (becoming a Sufi) must start by cleansing their souls, so that they can become people who have the right to receive *tajalli* (appearances), so that they always improve and come to feel Allah (is there) in the recesses of their souls and then become close to Him. Thus, Sufism studies in Islam were not formed all at once, but developed over time through certain phases gradually.<sup>24</sup>

In Sufism thought, there are two phases of the journey of Sufism practice, including, first, appearing in the form of worship and asceticism. Here, a person (must) leave the world and go to the afterlife and firmly try to do things that can become obedient and close to God (Allah SWT). This phase took place gradually over at least 200 years starting from the emergence of the first generation of Sufis such as al-Hasan Basri (110 H/728 AD) as a Sufi figure from Basrah, Ibrahim bin Adham (159 H/776 AD) as a Sufi figure from Balkh, and

<sup>20</sup>Muin Umar et al., *Ushul Fikih I* (Jakarta: Departemen Agama Republik Indonesia, 1985), 66.

<sup>21</sup>Nasrun Haroen, *Ushul Fiqh* (Jakarta: Logos, 1995), 109-110.

<sup>22</sup>Sapiudin Shidiq, *Ushul Fikih* (Jakarta: Kencana, 2011), 266.

<sup>23</sup>Ulya Ulya, "TASAWUF DAN TAREKAT: Komparasi Dan Relasi," *ESOTERIK: Jurnal Akhlak Dan Tasawuf* 1, no. 1 (2015): 147-65.

<sup>24</sup>Miswar Miswar, "MAQAMAT (TAHAPAN YANG HARUS DITEMPUH DALAM PROSES BERTASAWUF)," *Jurnal ANSIRU PAI* 1, no. 2 (December 2017): 8-19, doi:<http://dx.doi.org/10.30821/ansiru.v1i2.1219.g992>.

Rabiah al-Adawiyah as a female Sufi figure. In this phase, Sufis worship by placing themselves in a location isolated from (crowds of) people. From this point on, Sufism barely comes out of the form of behavior and behavioral abilities, which are aimed at purifying the outer and (mainly) inner self. In this phase, the emphasis of Sufism's thinking is not on its thoughts but on the behavior of Sufism itself. Thus, in this phase Sufism did not attempt to lay theoretical foundations or spread thought. Second, the Sufis began to conduct theoretical thought studies. For this reason, Sufis are first oriented towards the soul to reveal various secrets, and explain all its conditions and levels. In this phase, Sufism's thoughts talk about preoccupation and longing, fear and hope, love and emotion, non-existence and existence, mortal and eternal, and other related matters. Discussions in Sufism are directed at seeking Divine love wherever it can be found. Ultimately, this discussion theoretically leads to a process of solving many problems, similar to psychological studies.

Historically, there are several opinions that reveal the background to the emergence of Sufism in the treasury of Islamic studies. However, if it is related to the concept of "purity of heart", an opinion can be taken which states that Sufism emerged after the time of the Prophet Muhammad, especially in the context of conflict between Muslims during the time of Caliph Uthman bin Affan and Ali bin Abi Talib, which was caused by political factors. Disputes that occurred between Muslims were caused by political factors and struggles for power also continued during the era of the caliphs after Uthman and Ali. From this incident, people emerged who reacted to this, which had implications for the understanding that politics and power were dirty areas. They carry out various *'uzlah* movements, namely withdrawing from the hustle and bustle of worldly problems. Then, the Sufism movement emerged which was pioneered by Hasan Al-Bashri in the second Hijriyah century (Badruzzaman, 2023).

In its later development, the Sufis in the first and second centuries of the Hijriah developed the teachings of Sufism with a moral or Sunni style which focused on moral and mental education in order to cleanse the body and soul from worldly influences. At this time, at least until the end of the second century of the Hijriah, a Sufi person was more accurately called *zāhid* (a person who behaves ascetic), *nasik* (a person who diligently worships), or *qari'* (a person who likes to spend his time reading and studying the Al-Qur'an).<sup>25</sup>

The teachings of Sufism in the third and fourth centuries of the Hijriah began to develop and have shown that their contents can be divided into three parts, namely the science of the soul, the science of morals and the science of the unseen (metaphysics). In this century, the discussion of Sufism is more philosophical or known as philosophical Sufism because the discussion extends to metaphysical issues which involve discussions about the nature of humans and God.

In the fifth century of the Hijriah, Sufism figures returned Sufism to the foundations of the Al-Qur'an and Sunnah (Sunni Sufism) because philosophical Sufism was seen as having deviated. However, in the sixth century Hijriah, philosophical Sufism reappeared in a more perfect form. Sunni Sufism reached its peak in Sufi al-Ghazali with his teachings of *ma'rifah* and philosophical Sufism reaching its peak in Sufi Ibn Arabi (a combination of philosopher and Sufi) who laid down the ideology of *wahdatul wujud* (the unity of existence).<sup>26</sup>

These two schools of Sufism both recognize that their teachings originate from the Al-Qur'an and Sunnah and both practice Islam consistently. The clear difference between these two schools appears in the "intermediate" goal, namely *maqam* (*maqamat* is the plural form of *maqam*, while *maqam* means the stage, station or climb that must be taken by someone

<sup>25</sup> Rasihan Anwar and Muhtar Sholihin, *Ilmu Tasawuf* (Bandung: Pustaka Setia, 2000), 188.

<sup>26</sup> Nasution, *Filsafat Islam*, 211.

who wants to get closer to Allah SWT) the highest that a person can achieve. Sufis in Sunni Sufism state that between creatures and God there remains an unbridgeable distance so that it is impossible to grow because the two are not of the same essence. Meanwhile, according to the philosophical view of Sufism, it is firmly stated that humans are of the same essence as God because humans originate and are created from His essence.<sup>27</sup>

In practice, the Sufism school of thought can be divided into three, namely the first is Ahlaki Sufism. This school of Sufism is based on the Al-Qur'an and hadith. The orientation of Ahlaki Sufism is the formation of noble morals (*akhlak mahmudah*) in seeking the essence of truth, creating humans who know and are close to Allah (*ma'rifah*). Second, Irfani Sufism. Apart from moral Sufism which discusses measurable morality, such as honesty, sincerity and correct speech, there is also a school of Sufism, namely the Irfani school of Sufism which has an even higher level. This not only discusses the issue of sincerity in human relations, but further establishes that what humans do is never actually done. A concept like this is a concept of sincerity at the highest level. Third, philosophical Sufism. Philosophical Sufism is Sufism whose teachings combine a mystical vision and the rational vision of its founder. In contrast to moral Sufism, philosophical Sufism uses philosophical terminology in its expression. This philosophical terminology comes from various philosophical teachings that have influenced the figures.

#### D. Conclusion

As a divine religion, Islam has unique thoughts, different from other religions, both divine and non-celestial religions, as well as human ideological thoughts. This is because Islam builds its great framework of thought based on God's revelation. In practice, even though Islam builds its major framework of thought with the main revelation, it does not necessitate the same understanding of that revelation. From here, various schools of thought emerged in Islam or called with "madhhab/mazhab". *Mazhab* is a term commonly used in Islam to refer to different theological or legal interpretations and practices. The madhhab encompasses various perspectives, approaches, and methodologies followed by various groups or scholars within the Muslim community.

Schools of Islamic thought have developed over time and emerged in various regions, cultures and historical contexts. The birth of these various schools of thought - in other forms also known as sects, cannot be separated from the socio-political situation, in addition to the dynamics of thought and the search for spirituality. Various differences, especially similarities that may be vulnerable to sparking conflict, should not only be seen from a theological perspective, but also sociological. Broadly speaking, schools of thought in Islam can then be categorized into four main types, including first, kalam-theological schools of thought (such as Khawarij, Murjiah, Shi'a, and so on) which deal with issues of belief and creed. Second, schools of philosophical thought (in the form of the Illuminism and Paripatetic schools) which deal with the problem of integration between reason and revelation. Third, the schools of thought of fiqh (such as Syafi'i-Mutakallimin, Hanafiyah-Fuqaha, and others) which deal with issues of jurisprudence and legal decisions, as well as the four schools of thought of Sufism (in the form of the Ahlaki, Irfani, and Falsafi schools) which deal with the problem of purifying spiritual aspects man.

Each school of thought certainly has its own principles, methodology and sources of interpretation, although they all have the same basic foundation, namely the Al-Qur'an and As-Sunnah. Thus, each individual Muslim is given a framework for understanding and

<sup>27</sup> M Solihin, *Melacak Pemikiran Tasawuf Di Nusantara* (Jakarta: Raja Grafindo Persada, 2005), 75.

applying Islamic teachings, with the freedom to interpret and follow Islam based on their own understanding and conscience. Respect for diversity and tolerance for different schools of thought are important values in the Islamic tradition itself.

### Bibliography

- Ahmad, Zainal Abidin. *Riwayat Hidup Ibnu Rusyd*. Jakarta: Bulan Bintang, 1975.
- Anwar, Rasihan, and Muhtar Sholihin. *Ilmu Tasawuf*. Bandung: Pustaka Setia, 2000.
- Dewan Redaksi Ensiklopedi Islam. *Ensiklopedi Islam, Jilid II*. Jakarta: PT.Ichtiar Baru Van Hoeve, 1994.
- . *Ensiklopedi Islam, Jilid V*. Jakarta: PT.Ichtiar Baru Van Hoeve, 1994.
- Dewi, Rusmala. "UNIVERSALISME ISLAM DAN KOSMOPOLITISME PERADABAN." *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 13, no. 1 (2013): 47–67. doi:<https://doi.org/https://doi.org/10.19109/nurani.v13i1.116>.
- Djakfar, Muhammad. *Teologi Ekonomi Membumikan Titah Langit Di Ranah Bisnis*. Malang: UIN Maulana Malik Ibrahim Malang, 2010.
- Haroen, Nasrun. *Ushul Fiqh*. Jakarta: Logos, 1995.
- Hasan, M. Ali. *Studi Islam*. Jakarta: Rajagrafindo Persada, 2000.
- Iqbal, Muhammad. *Ibn Rusyd & Averroisme*. Jakarta: Gaya Media Pratama, 2004.
- Labib, Muhsin. *Para Filosof: Sebelum Dan Sesudah Mulla Shadra*. Jakarta: Al-Huda, 2005.
- Mas'udi, Mas'udi. "Menyingkap Hubungan agama Dan Filsafat: Merenda Kesesatan Filsafat al-Ghazali, Merespons Keterhubungan Filsafat Dan Agama Ibnu Rusyd." *Jurnal Penelitian* 7, no. 2 (August 2013): 301–22. doi:<http://dx.doi.org/10.21043/jupe.v7i2.816>.
- Miles, Matthew B., and A. Michael Huberman. *Analisis Data Kualitatif: Buku Sumber Tentang Metode-Metode Baru*. Translated by Tjetjep Rohendi. Jakarta: Penerbit Universitas Indonesia (UI-PRESS), 1992.
- Miswar, Miswar. "MAQAMAT (TAHAPAN YANG HARUS DITEMPUH DALAM PROSES BERTASAWUF)." *Jurnal ANSIRU PAI* 1, no. 2 (December 2017): 8–19. doi:<http://dx.doi.org/10.30821/ansiru.v1i2.1219.g992>.
- Nasution, Hasyimasyah. *Filsafat Islam*. Jakarta: Gaya Media Pratama, 2002.
- Nata, Abuddin. *Metodologi Studi Islam*. Jakarta: PT. Rajagrafindo Persada, 2004.
- Prayogi, Arditya. "Social Change in Conflict Theory: A Descriptive Study." *ARRUS Journal of Social Sciences and Humanities* 3, no. 1 (2023): 37–42.
- Prayogi, Arditya, and Dimas Prasetya. "Humans as Cultured, Ethical, and Aesthetic Beings: A Conceptual Study." *Alif Lam: Journal of Islamic Studies and Humanities* 3, no. 2 (2023): 14–22.
- Shidiq, Sapiudin. *Ushul Fikih*. Jakarta: Kencana, 2011.
- Soebani, Beni Ahmad. *Filsafat Ilmu*. Bandung: Pustaka Setia, 2009.
- Soelaiman, Darwis A. *FILSAFAT ILMU PENGETAHUAN: Perspektif Barat Dan Islam*. Banda Aceh: Bandar Publishing, 2019.
- Solihin, M. *Melacak Pemikiran Tasawuf Di Nusantara*. Jakarta: Raja Grafindo Persada, 2005.
- Ulya, Ulya. "TASAWUF DAN TAREKAT: Komparasi Dan Relasi." *ESOTERIK: Jurnal Akhlak Dan Tasawuf* 1, no. 1 (2015): 147–65.
- Umar, Muin, Asymuni A. Rahman, Zakiah Daradjat, and M. Ali Hasan. *Ushul Fikih I*. Jakarta: Departemen Agama Republik Indonesia, 1985.
- Wijaya, Aksin. "Hermeneutika Al-Qur'an: Memburu Pesan Manusiawi Dalam al-Qur'an." *Ulumuna: Jurnal Studi Keislaman* XV, no. 2 (2011): 205–28.

Yasid, Abu. *Islam Akomodatif Rekonstruksi Pemahan Islam Sebagai Agama Universal*. Yogyakarta: LKiS, 2004.

Zar, Sirajuddin. *Filsafat Islam Filosof Dan Filsafatnya*. Jakarta: Raja Grafindo Persada, 2004.