THE THEOLOGICALISM AND FIQHISM IN ISLAM: A DESCRIPTIVE STUDY

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Abstract

This article aims to describe how schools of thought in Islam, especially theology and jurisprudence, emerged in the long tradition of Islamic history. As a descriptive study, the flow of thought in Islam is actually a process of developing the thoughts of Muslims on the sources of Islamic law which are inevitably understood differently. This article was written using a qualitative descriptive approach using the literature study method. From the results of the discussion it is known that there are various schools of theological thought, including the Khawarij, Murji'ah, Syi'ah, Jabariyah, Qodariyah, Mu'tazilah, and Ahlussunah schools. Whereas fiqh thought includes the Mutakallimin, fuqaha, and Muta'akhirin schools. The emergence of various patterns in the schools of Islamic thought among Muslims is a logical consequence of the process of understanding texts in the sources of Islamic law, namely the Qur'an and Hadith.

Keywords: *School, Islam, Theology, Jurisprudence*

Abstrak

Artikel ini bertujuan untuk mendeskripsikan bagaimana aliran pemikiran dalam Islam terutama aliran teologi dan fikih muncul dalam tradisi panjang sejarah Islam. Sebagai sebuah telaah deskriptif, aliran pemikiran dalam Islam sejatinya merupakan sebuah proses perkembangan pemikiran umat Islam atas sumber-sumber hukum Islam yang niscaya dipahami secara berbeda. Artikel ini ditulis dengan pendekatan deskriptif kualitatif dengan menggunakan metode studi pustaka. Dari hasil pembahasan diketahui bahwa terdapat beragam aliran pemikiran teologi antara lain aliran Khawarij, Murji'ah, Syi'ah, Jabariyah, Qodariyah, Mu'tazilah, dan Ahlussunah. Sedangkan pemikiran fikih antara lain aliran Mutakallimin, fuqaha, serta aliran Muta'akhirin. Munculnya beragam corak dalam aliran pemikiran Islam di kalangan umat Islammerupakan konsekuensi logis atas proses memahami teks dalam sumber hukum Islam yaitu Al-Qur'an dan Hadis.

Kata Kunci : *Aliran, Islam, Teologi, Fikih*

Introduction

Objectively-normatively, Islam is understood as a religion. As a religion, Islam is a divine revelation which is also a guideline for life, especially for all its followers. As a religion, initially the notion of (teachings/substance) of Islam was not debatable. This is because there is still the presence of the figure of Muhammad as a prophet and apostle who is an absolute reference in understanding various dynamics in the realm of thinking about Islam. At the time when the Prophet Muhammad was still alive, the mapping of Islamic thought had not yet taken place because the Prophet was the single and primary source of reference in understanding this Divine revelation. However, after the death of Muhammad, the understanding regarding the sources of Islamic law began to be dynamic because he was dealing with the realities of an ever-evolving era. In this case, it means that Islamic thought then developed as an effort to explore and study various problems that exist in the reality of humans (Muslims) that exist throughout space and time. However, it needs to be emphasized that Islamic thought does not appear in a vacuum. It can be intervened with various interests, especially based on human interests.

At this time too, we find that there are various styles of Islamic thought. This thought then developed further into schools of thought. With this development, the complexity of understanding Islam has become a trigger for the emergence of problems with claims to truth. This makes Muslims (ordinary people) confused about the teachings of Islam itself. However, it should also be underlined that the various styles of thought are actually a

blessing or often termed as rahmatan lil'alamin.

Reviewing the schools of thought in Islam, the discussion in it includes the discussion of Islam as a religion itself. From here then, this review is often referred to as Islamic disciplines/studies. Although there are still pros and cons among modern scientists today who are still questioning whether Islamic (religious) studies can be categorized as science, given the characteristics between science and religion have both technical and substantive differences. At least, -substantively, there are three (big) schools of thought in Islam, namely the schools of thought in kalam (theology), the schools of thought in fiqh (law), and the schools of tasawuf. Even though in practice there are also various other schools of thought, if we take a closer look, all of them actually boil down to these three schools of thought. The various forms of schools of Islamic thought actually still lead to the same source of Islamic law, namely the Qur'an and as-Sunnah/hadith. On this basis, this paper seeks to provide an overview of how the description relates to the schools of thought in Islam, especially the discussion of theological and fiqh schools, bearing in mind that when talking about Islamic schools of thought, the dominance of these two schools of thought will be more visible when compared to other schools of thought other.

Method

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 theologicalism and fiqhism in Islamic thought. These various sources are published in public media, so that they can be accessed openly through various places (libraries) and internet media. 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 (Prayogi, 2022).

Result and Discussions

The Islamism Thought: Kalamism (Theology)

Broadly speaking, theology in the Islamic tradition can be interpreted as the science of kalam or other equivalents such as ushuluddin, monotheism, and fiqh al-akbar. There is also an opinion that says that the science of kalam is a science that discusses how to determine various religious beliefs (Islam) with the support of convincing evidence (Hanafi 1974, 3).

The science of kalam was conceptually unknown at the time when the Prophet Muhammad was still alive until the time of his main companions after him. After the emergence of various Islamic sciences and the wider community began to talk about metaphysics, the science of kalam developed into various groups and schools of thought. As a scientific discipline, the science of kalam first appeared during the time of al-Ma'mun (d. 208 H), one of the caliphs during the Abbasid caliphate, after previously various groups of scholars at that time translated various philosophical books from the Western world by combining them with the concept kalam/theology. However, the emergence of the science of kalam - or in this case the theological debate had taken place long before, namely when after the death of the prophet Muhammad saw where Muslims had different (political) views about who had the most right to replace the prophet as a leader among Muslims (Suntiah and Maslani 2018). This difference in views on subsequent concepts gave rise to at least three (main) theological schools of thought in Islam, namely the Khawarij, Shia and Murjiah.

The first theological stream is the Khawarij. The theological school of the Khawarij group can be understood as the theological school that first appeared in the Islamic world. Substantively, this school actually originates from political thought – and not kalam, which arose against the background of a political-power conflict that is well understood in Islamic tradition, namely the conflict between Ali bin Abi Talib and Muawiyah bin Abi Sufyan in the

first century Hijriyah. The Khawarij said, because they proclaimed themselves as kharaja people or left the ranks of Ali bin Abi Talib because they considered Ali's decision to accept tahkim as a decision that differed from the verses of the Koran. In addition, there is also an attribution of the term name to the theological groups of the Khawarij, including Syurah, Haruriah, al-Muhakkimah, and al-Mariqah (Suntiah and Maslani 2018). The most important of these terms is mainly the term al Muhakkimah. This term is an important "foundation" of the theological attitude of the Khawarij group because it is taken from their motto "la hukma illa lillah" which means that there is no law except Allah's law, or in another editorial in the form of the expression "la hakama illa Allah" which means that there is no law maker except Allah / God alone.

Another important doctrine which is an important subject of the teachings of the Khawarij theological school, among others, can be traced to their political, social, and theological beliefs. Politically, the Khawarij group believes that the caliph (leader of the Muslim community) is not confined to just one tribe. He can also be freely elected among Muslims. Most importantly, politically, the caliph must be just and adhere to the Qur'an literally. Such a view is interesting, because with it the Khawarij are included in the group that introduced the idea of "democracy" in the Islamic world.

Socially, the Khawarij group has the main belief that a Muslim who commits a major sin can be classified as an infidel (deviant) group. Because they are infidels, the person's blood becomes halal, and those who do not believe in it are even considered infidels. This view necessitates the claim that anyone who does not belong to their group is also an infidel. Furthermore, by departing from this social perspective, (physical) violent behavior becomes the path that is considered correct by this group.

Another thing that is quite important to underline is the fact that the Khawarij theological school group can be classified as people who have perfection in their beliefs. This is a reminder of how hard and firm they are in worshiping and breaking away from the disobedience that people have committed. They have courage and candor in defending the truth. With these things even Ali bi Abi Talib on one occasion told his friends (his followers) not to kill them after the tahkim incident even though they broke away from Ali's leadership at that time (ash-Shiddieqy 1999, 166).

The second theological stream is Murjiah. Equivalent to the appearance of the Khawarij, the Murjiah theological group emerged as a consequence of the political conflict between Ali and Muawiyah. Murjiah said because they arja'a or delay. They postponed the problem and resolved the political conflict that occurred between Ali bin Abi Talib, Muawiyah bin Abi Sufyan, and the Khawarij in the afterlife. They do not want to establish an opinion regarding right and wrong – in this case disbelievers, among the three groups (Suntiah and Maslani 2018).

The Murjiah school of theology – structurally, it is not known with certainty regarding the dynamics of its initial emergence. From here, several theories related to the origins of the Murjiah group developed. But culturally, the Murjiah theology emerged as a direct result of the political upheaval after the death of caliph Usman bin Affan, which culminated in a form of conflict between Ali and Muawiyah. The Murjiah sect then emerged as a party that did not want to be involved in the theological conflict between Ali and Muawiyah's supporters who were in conflict. The most important thing is that the idea of arja'a is in the main Murjiah doctrine. This idea is actually an idea that was developed by some friends with the aim of maintaining the unity and integrity of the Muslim Ummah when they face power-political conflicts also aiming to avoid sectarianism – or it can also be called taashub, both politically and especially theologically (Rozak and Anwar 2007, 56). From this it can be concluded that the Murjiah group can be equated with the term "neutral" group. The neutrality of this group is mainly motivated by the view that the parties to the conflict (in this case the companions of the prophet Muhammad) are fair people. Fair in the sense that they can be trusted and not (deliberately) deviate from the path of truth. Thus, the Murjiah theology school holds the view that the judge (judge) regarding right and wrong in conflict situations that befall people

who are just is actually in the hands of God (Allah SWT). The Murjiah group refrained from issuing opinions and thought it would be better to postpone this matter until the day of reckoning with God directly.

The view of Murjiah's aqidah-theology – although neutral, can still be described through various religious attitudes. In this case, especially about the position of the person who committed a grave sin. The Murjiah theological school views that they are still believers (Islam). This is motivated by the doctrine of the importance of faith as a determinant of the non-believer status of a Muslim. In the view of Murjiah, as long as a person who commits a major sin still believes in the two shahadah sentences, then he is still a believer. As for the major sins committed, this is a consequence of the low level of one's faith. The Murjiah group is of the view that if a person dies with grave sins, then it is absolutely God's authority whether his sins will be forgiven or not (Nasution 1978, 23-24). In another sense, it can be concluded that the main determinant of a person's status as a disbeliever or believer is his faith and not his actions, even though faith and deeds are interrelated.

In subsequent developments, the Murjiah theology school metamorphosed and later merged into other theological schools of thought. This view of being politically neutral, and related to faith and sin, is currently commonly found in thoughts in the Ahlus Sunnah wal Jamaah school, especially in the concept that faith is a confession of the heart that is spoken and carried out through the pillars of Islam, as well as the belief that one is a sinner – as long as Believers will not live in hell forever.

The third theological stream is Shia. Including the triple coin with the background of the emergence of the theological groups of the Khawarij and Murjiah, Shia emerged to the surface after the political conflict between Ali and Muawiyah which ended with the tahkim event. Such historical facts cannot be eliminated, even though at a conceptual level, there are several theoretical views regarding the background to the emergence of the Shia group (Suntiah and Maslani 2018). Shia itself means followers, supporters, or parties/groups. This word is used specifically to refer to groups who believe that Ali bin Abi Talib and his descendants are religious leaders/successors to the caliphate after the death of the Prophet Muhammad saw (ash-Shiddieqy 1999, 131).

As a theological sect, Shi'a today has experienced rapid development if traced from the history of its early emergence. The most important thing is, legally-formally-constitutionally Shia has been implemented in the form of power, starting from the Fathimiyah, Buwaihiyah, Safawi dynasties, to the regime of Ayatollah Khamaini in Iran today. Under these conditions, it is not surprising that Shi'a theological teachings can still be found today considering that historically its development has been very well systematized. Such developments also cannot be separated from the substantial doctrines that exist in Shi'a theology, including the doctrines of Ahlul Bayt (Ahl al-Bait), Al-Bada', Asura, Imamah (leadership), 'Ismah, Mahdawiyyah, Marja'. iyyah, Raj'ah, Taqiyah, Tawassul, Tawalli, and Tabarri (Suntiah and Maslani 2018).

Without leaving aside the important doctrines of the Shia theology group, from the Shia doctrines above, there are at least two interesting doctrines to review because with them the Shia teachings can develop rapidly. The first is the teaching of taqiyah. Taqiyah comes from the word taqiya or ittaqa which means fear. Taqiyah is the attitude of being careful and guarding against fears of danger that can befall oneself. This cautious attitude carries the meaning and attitude of hiding one's identity and not being forthright. Such an attitude can be referred to its historical development, where the Shi'a group almost went through hostilities and were hunted down by rulers who did not like them. the pressures they face (Atjeh 1977). The second is the teachings of the asuras. Asura comes from the word 'asyarah which means ten. Ten here means the tenth day of the month of Muharram in commemoration of the death of Husein bin Ali and his family by Yazid bin Muawiyah's troops in Karbala, Iraq in 61 H. This doctrine then developed into a tradition. As a tradition, it can acculturate and assimilate with the local culture so that it can more or less introduce and especially reduce resistance to groups that do not agree with the basic Shia doctrine from

the start (Sapriansa & Prayogi 2022).

Thus, what is also important to underline in the school of Shia'h theology is the doctrine of Imamah. In the view of Shia political theology it is said that Imamat is not a matter of personal interest given to public choice, but is one of the pillars of religion (ushuluddin) and the foundations of religion (Arkan ad-Din) where one's faith is not perfect unless one believes in faith. priesthood With such a doctrine, Shi'a, with its dynamics, split into various major sects. Although, broadly speaking, all the Shia sects agree that the first imam was Ali bin Abi Talib, then Hasan bin Ali, then Husein bin Ali, after that conflicts arose especially regarding Imam Husein. From this conflict it was finally recognized – at least four major groups within the Shia sect namely Kaisaniyah, Zaidiyah, Imamiyah, and the Wrestling People (Hasim 2012).

The fourth stream of theology can be integrated because it is like tit for tat. Even though the emergence of these schools is different from one another, in terms of theological doctrine it is a form of response stimulus. These streams include Jabariyah, Qadariyah, and Mu'tazilah. The first is Jabariyah, which emerged as a response to pre-Islamic Arab society where they were faced with harsh natural challenges that made them think and feel that they were weak. Such thoughts and feelings make them depend a lot on the will of nature and push them to a fatalist/surrender attitude (Nasution 1978: 31-32). With an initial view like this, the Jabariyah theology group – when they became acquainted with Islam, conveyed the important doctrine that humans experience powerlessness in the face of God's provisions (Allah SWT) and His Will. Thus, the good and bad of human behavior, everything comes from God's will which cannot be opposed. This thinking necessitates that humans cannot be held responsible for their behavior (Majid 1984).

In theological practice, the Jabariyah doctrine emphasizes the ability/power of humans to determine their various actions. Man – of his own will and power determines whether he will do good or bad deeds (M. Y. Yusuf 2014, 57). In other words, humans have freedom of action. Such a doctrine usually introduces the concept of free will or free action. These two streams have contributed to the style of theological thought in the world of Islamic thought. Especially in giving a pattern of thought to the problem of human destiny in this world, which is related to the absolute power of God.

The development of Islamic theology has become even more vibrant with the introduction of a third theological school, the Mu'tazilah. However, historically, it is difficult to trace the origin of the name and the process by which the Mu'tazilah theological school emerged (Suntiah and Maslani 2018). Mu'tazilah is a theological school that helps fulfill the discourse between Qadariyah and Jabariyah, because this theological school brings various theological issues in greater depth and examines them philosophically. In his various reviews, the Mu'tazilah school uses reason/reason a lot, so it is often referred to as the Islamic rationalist school. The use of ratios - as well as placing them in the right position, is a characteristic of the Mu'tazilah school. This was motivated by the existence of intellectual attacks carried out by non-Islamic religious authorities on Islam by using Greek logic and philosophical reasoning – something that was not understood by Muslims at that time. Under these conditions, Muslims try to defend and strengthen the Islamic faith with intellectual shields of the same type through efforts to transliterate Greek philosophical works (Nasr 2014, 13).

There are five important doctrines in the Mu'tazilah theology, including; The oneness of God (al-tauhid), God's Justice (al-adl), Promises and threats (al-wa'd wa al-waid), Position between two places (al-manzilah bain al-manzilatin), and Amar makruf nahi munkar (al-amr bi al-ma'ruf wa al-nahy'an al-munkar). Of these five doctrines, what is quite interesting is the doctrine of the position between two places (al-manzilah bain al-manzilatin). This is because this doctrine is the main representation of the theological ideas of the Mu'tazilah group. In principle, for the Mu'tazilah, a person who has committed major sins cannot be categorized as a disbeliever nor is he a believer (mukmin). The position of the person who is a great sinner is between the two, or better known as the wicked. Because of a big sin, he cannot be

called a believer because of his sin, but his faith still makes him a believer. For this reason, he cannot enter heaven because of his faith, nor can he enter hell because of his sins. More precisely he was placed (temporarily) between heaven and hell. Such a view, if examined further, shows the ability of the Mu'tazilah group to use reason/reason to answer questions related to theological questions. That is, the ratio is given ample space.

The fifth theological stream is Ahlu Sunnah wal Jama'ah. This flow emerged as a form of response to the Mu'tazilah flow. At the peak of the period when the Mu'tazilah ideology carried out the inquisition during the time of caliph al-Makmun, there were several phenomena of persecution of scholars (theology) who did not agree with the Mu'tazilah understanding. This event then made the Mu'tazilah an enemy of society. On the other hand, it is difficult for society to accept the Mu'tazilah's overly rational and philosophical understanding. The community prefers simple teachings that are in line with the sunnah of the Prophet and the traditions of the companions, whereas the Mu'tazilah do not adhere much to the sunnah of the Prophet and the traditions of the companions. From this background, the Ahlus Sunnah wal Jama'ah sect was born at the end of the 3rd century H, spearheaded by a prominent scholar named Abu Hasan al-Asy'ari (211-324 H/873-915 AD) in Basra as the founder of the Ash' sect. ariyah or al Asya'irah, then followed by Abu Manshur al-Maturidi (d. 333 H/944 AD) in Samarkand as the founder of the Maturidiah school. Both of them carried out "resistance" efforts against the Mu'tazilah by purifying the Muslim faith, although in practice various differences were also found (Suntiah and Maslani 2018).

The doctrinal view of Ahlu Sunnah wal Jama'ah theology departs from the doctrines of al-Asy'ari and al-Maturudi, where they are principally based on the same thoughts, prioritizing various religious instructions and establishing reason/ratio as a tool to implement them. If you look closely, the theological thinking of Ahlu Sunnah wal Jama'ah is in a moderate position. He brought together the "extreme right" Mu'tazilah thinking and the "extreme left" thinking of the Shia and Khawarij. However, this meeting of two poles of thought in the processed theological understanding of Ahlu Sunnah wal Jama'ah does not deviate from the doctrinal outlines of Islam itself (Hasyim 1978, 88). There are various theological views held by Ahlu Sunnah wal Jama'ah, the most important is the view that humans have a choice of endeavor/effort that cannot be separated from the Qudrat and Iradat of Allah SWT. That is, humans do not have absolute power over all their actions, but their actions are created by Allah as human power is also a creation of Allah SWT. In addition, the view that a person who is a big sinner is actually a matter that person has directly with God. If the person repents before his death, then his position in the afterlife is God's business, whether God will forgive him or torture him, this is God's power alone. With a moderate view - in terms of thought and methodology, on the other hand the Ahlu Sunnah wal Jama'ah understanding has become a theological understanding that is widely embraced by the majority of Muslims. With it he is also equated with the term Sunni sect (M. T. Hasan 2005).

The Islamism Thought: Fiqhism (Law)

Fiqh is one of the studies in Islamic studies that is widely known in society. This is because fiqh is a matter that is directly related to people's lives practically. Fiqh issues themselves can be drawn from the simplest things to the most complex things in people's lives. Thus, fiqh can then be categorized as 'ilm al bal, which means knowledge related to human behavior (Sodiqin 2012), and is also included in the "obligatory" knowledge because with it humans (Muslims) can carry out their obligations to God's commands through obligatory rituals. Even so, in fiqh, the scholars do not always agree on the determination of various terms for a concept of understanding and in efforts to determine the various paths taken in the discussion. It is these differences of opinion that lead to the emergence of various schools of fiqh (including ushul fiqh). These differences occur as a result of differences of opinion in building a fiqh framework, where there are schools that focus on only one or a few parts of the fiqh aspect. In this way, it is inevitable that there will be

different interpretations in the foundation of the building of fiqh understanding, which in subsequent developments, there will be many conflicts due to disagreements from each of the scholars, which in the end will emerge schools of thought (ushul) of fiqh.

The first school of fiqh, namely the Syafi'iyyah school or it can also be called the Mutakallimin school. This flow is also known as ahlul kalam and jumhur 'ulama. Called Shafi'iyyah because this group relies on the foundation of its jurisprudence to Imam Syafi'i. Meanwhile, the mention of Mutakallimin refers to the use of a discussion method based on the concept of vows, philosophy, and mantiq and is not tied to a particular school of thought. The use of this method is usually carried out by many Mutakallimin scholars (or theologians) such as Imam Al-Juwaeni, Al-Qadi Abdul Jabbar and Imam Al-Ghazali. Meanwhile, the mention of the term jumhur 'ulama is because the majority of scholars (across the Syafi'iyah, Hanabillah, and Malikiyyah schools) adhere to this understanding and use of this method. The scholars in this school in their discussion use the methods used in the science of kalam, namely establishing rules that are supported by various strong reasons both naqliy (with texts) and 'aqliy (with reason) without being bound by laws. furu'/branch that already exists from any sect. Sometimes the various rules compiled in the (ushul) fiqh of this school strengthen the furu' laws contained in their school and sometimes they actually weaken the furu' laws of their school (Umar, Rahman, et al. 1985, 16). In addition, the emphasis on the aspect of language is also very dominant, which can be seen in the determination of tahsin (considering something is good and can be achieved by reason or not) and taqbih (considering something is bad and can be achieved by reason or not). Language analysis (linguistics) is the "way" used by this sect in discussing and analyzing its fiqh principles (ushul). In this case the analysis carried out has a strong foundation both with texts and with logic or mantiq without being bound by the laws of letters that already exist in one school of thought.

There are two important characteristics of the Mutakallimin school in their understanding of (ushul) fiqh. First, the use of deduction. Ushul fiqh of the Mutakallimin school reviews various principles, whether accompanied by examples or not. Law enforcement is carried out based on these principles. Rules are prepared first – by using linguistic analysis, before being used in legal exploration efforts.

Second, there is a review of the theory of kalam and the theory of knowledge, as can be traced in al-Syirazi's work entitled al-Luma and al-Amidi's work entitled al-Ihkam. Furthermore, in the reviews related to the theory of knowledge, the notion of science is also introduced and sometimes the muqaddimah mantiqiyyah (introduction to logic) is also included. Such is the case in al-Ghazali's work entitled al-Mustashfa, Ibn Qudamah's work entitled Rawdlah al-Nadzir, and Ibn Hajib's work entitled Muntaka al-Wushul (al-Sul) (Sodiqin 2012).

The Mutakallimin school focuses a lot of attention on various theoretical problems - with which the foundation of this group's understanding is built purely without being influenced by furu' problems, which results in less attention to practical problems. This school develops (ushul) theoretical fiqh where fiqh law in this school is built and is subject to the theoretical building that has been built as a process. Thus this group makes norms or rules that are not taken from their existing fiqh law either to defend or to revise their opinion. Such a process differs from that of the Shafi'i priests –as the main reference for this sect, one can see it in relation to the use of ijma sukuti. Ijma sukuti, for Imam Shafi'i, cannot be used as evidence, while for al-Amidi (in this case means followers of Imam Syafi'i) considers that ijma sukuti can be used as evidence but the value is not the same as ijma' syarih. By focusing on theoretical issues, the Mutakallimin school has a major weakness where their thinking is less able to touch on problems and the social reality of society. However, as a whole, the theoretical views of this school can assist the development of fiqh (Islamic) ideas in efforts to istinbath (legal exploration) in the future (Alwana 2020).

The second school of fiqh is the school of fuqaha. It was so named because this school built its fiqh foundation (ushul) which was heavily influenced by furu'/branches in their school of

thought (Haroen 1995, 13). The deepening of the issue of furu' is emphasized in the fuqaha sect considering that with it their fiqh foundation can be built properly. This model of thinking was introduced by Imam Abu Hanifah – with whom this school was later adopted by many scholars of the Hanafi school of thought.

Istiqra' (induction) is the method used by this school. The flow of fuqaha compiles the opinions of previous imams and collects the meanings, meanings and limitations they use (Shidiq 2011, 18). The induction method is carried out by building a fiqh foundation (ushul) which starts from various real cases that arise or can also start from branch laws received from the priests of their schools of thought. Various fiqh rules (ushul) in this school are arranged based on furu` laws. If there is a conflict/discrepancy with furu` laws, adjustments must be made to these rules in such a way as to comply with these laws. The great attention of the jurists to furu` problems can be seen in two technical aspects of the formulation of fiqh rules (ushul) in the form of the systematic writing of ushul fih books. In formulating various principles (ushul) of fiqh, the Hanafiyah scholars first conducted research on the issue of furu` and the fatwas of the scholars. This school then conducts a study of the meaning contained and takes general principles from the problem, then after that it strives to make it into the principles (ushul) of fiqh.

The way of thinking shown by various Hanafiyah scholars such as al-Jashash, al-Dabusi, al-Haraki and others can be an example or illustration of this inductive way of thinking. The rules made by these scholars were initially simple. It was made in order to defend the establishment of the sects and the fatwas of their imams. However, in practice and its development, its influence has become very large in fiqh thinking in general. From here, the scholars in this sect always maintain conformity between the principles of their laws and the laws received from their (before) priests (Alwana 2020).

The third school of fiqh is the mixed school or also known as the Muta'akhirin school. This flow emerged after the Syafi'iyah and Hanafiyah schools, so it is called the muta'akhirin school, although in practice, many scholars who come from the Syafi'iyah and Hanafiyah circles adhere to the combined streams. This flow itself emerged after previously there were cross opinions between the Mutakallimin and fuqaha schools. The combined school emerged as an effort to combine the two styles of fiqh thought from the two schools in establishing their fiqh principles. They put forward various strong reasons and also paid attention to its conformity with the existing letter laws. The combined streams in their various descriptions endeavor to convey various opinions of scholars, both from the Mutakallimin and fuqaha groups. The descriptions presented are carried out by prioritizing the reasons and arguments for each opinion. Then, this flow conducts an objective and thorough analysis and without prejudice to one of them. At the end of the analysis, the combined schools of thought then put forward their own opinion complete with arguments and arguments that they used in this way, for example it was carried out by several scholars including al-Sa`ady, Ibn Subky, and Ibn Humam.

The combined flow combines the Mutakallimin method and the fuqaha method. The combination of the two streams is the method employed by this stream. The combined schools pay attention to various fiqh principles (ushul) and put forward arguments for these rules, and pay attention to how they apply to furu'iyah fiqh problems and their relevance to these rules. Various scholars from the combined sects performed tahqiq on the fiqh principles (ushul) formulated by the two schools of thought. After that, they put forward the arguments and arguments for their supporters and apply them to furu' fiqhiyyah (Shidiq 2011: 18).

Conclusion

In conclusion, at present, there are various styles and schools of thought in Islam among Muslims. These various patterns emerge as a logical consequence of the process of understanding – especially texts in the sources of Islamic law, namely the Qur'an and Hadith. In these two sources of law, especially the Qur'an, there are understandings of the text that

are qathi' (something that is certain that does not give rise to discussion in it, such as commands in the pillars of Islam). Then there are also texts that are zhanni in nature (something in the form of conjecture, which allows for various interpretations). It is from these zhanni texts that various opinions and schools of thought emerge in Islam.

There is also the fact that Allah SWT sent down more zhanni religious texts than verses that are qhati', with wisdom so that the power of reason possessed by humans develops. From the different interpretations of different texts, various schools of Islamic thought emerged, all of which started when the Prophet Muhammad had died. Therefore, differences of opinion, both theologically and also fiqh, become a necessity for Muslims.

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