

ISLAMIC THEOLOGICAL THOUGHT IN INDONESIA AND ITS IMPLICATIONS FOR EDUCATION: PRE-INDEPENDENCE AND POST-INDEPENDENCE COMPARATIVE STUDY

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Abstract: The very dynamic development of the world and the increasingly sophisticated advances in science and technology coupled with the emergence of various problems in society have led to a reconstruction of theological themes. In addition, in the decade of the 70s, enthusiasm for theological thought emerged in Indonesia. The excitement is a response to the problems of Muslims. In the 20th century, this enthusiasm was increasingly complex due to the return of Indonesian theologians who had studied in the West. They caused a paradigm shift among Indonesian Muslims, giving rise to a variety of religious articulations covering the levels of thought, understanding, appreciation, and social systems. This diversity causes vulnerability in the internal environment of religious communities in relation to wider life such as economics, politics, ideology, science, technology, and education. This phenomenon causes the main themes of Islamic theology in Indonesia to experience very dynamic dynamics and have implications for education in Indonesia. Therefore, research on this phenomenon is very significant. The purpose of this study is to find out the implications of Islamic theological thinking for thought (a comparative study in the pre-independence and post-independence periods), find patterns of Islamic theological thought in Indonesia, and its influence on Indonesian Islamic education. To find this goal, this study uses a rationalistic qualitative research

approach. This research is a type of development research and uses literature and documentation to collect data, hermeneutics to analyze data. The results of this study are that the main themes of Islamic theology in Indonesia experience dynamic dynamics. The dynamics can be seen in the tendency of orientation from theocentric to anthropocentric. Islamic theology, which originally defended God (theocentric) and is now in favor of humanity (anthropocentric), is transformative, liberating, and departs from human revolution. Islamic theology emerges as a reaction to empirical and theoretical realities that have implications for education.

Keywords: Dynamics; Islamic Theology; Indonesia.

INTRODUCTION

At the beginning of the emergence of Islamic theological thought, namely during the reign of Ali bin Abi Talib, the main theme of Islamic theological thought was infidel. This theme is preceded by political issues and events. The Shiffin War in 657 H which ended with tahkim (arbitration) between Ali bin Talib (represented by Abu Musa al-Asy'ari) and Mu'awiyah (represented by Amr bin 'Ash) (Zaini, 2015) gave rise to three political forces, namely Mu'awiyah, Shi'a, and Khawarij. The Khawarij's disappointment with tahkim gave rise to a theological

theme, namely infidel. The Khawarij view the parties involved in tahkim as infidels (apostate). The Khawarij saw Ali, Abu Musa al-Asy'ari, Mu'awiyah, and Amr bin 'Ash as infidels and apostates, because they did not rule according to Allah's law (Q.S al-Maidah: 44), so they had to be killed (Nasution, 1986 : 7).

In subsequent developments, the Khawarij split into several sects and the criteria for disbelief also experienced dynamics. The meaning of disbelief is no longer focused on people who are not judged by God's law, but the perpetrators of major sins (capital sinners). This theme gave rise to three streams of theology, namely Khawarij, Murji'ah, and Mutazilah. Mu'tazilah raises the theological themes, free will (humans have the freedom to choose and act) and predestination (humans are subject to God's choices and actions). This theme gave rise to the theological schools of Qadariah and Jabariah. The discussion on the theme of free will is influenced by rational thinking which is very philosophical. The rational thinking of Mu'tazilah was strongly opposed by traditional groups, namely Abu Hasan al-Asy'ari and Abu Mansur Muhammad al-Maturidi. Al-Asy'ari founded the Asy'arian theological school and al-Maturidi founded the Maturidiah theological school (Nasution, 1986: 9).

Since the period of Ali bin Abi Talib, in the classical era theological themes were very dynamic, even though the main theme was related to the basic teachings of Islam (usul al-din, 'aqaid, credos-beliefs, God and its various derivations. This theme includes infidels , free will and predestination, reason and revelation, power and absolute will of

God, beatific vision, God's justice, God's deeds, God's attributes, the concept of faith, God's word.

Entering the modern era, the themes of Islamic theology experienced very significant dynamics. If in classical times, theological themes focused on theocentric aspects, then in modern times theological themes focus on anthropocentric aspects. Unlike the case with classical theology which is normative-metaphysical, Islamic theological thought that emerged in modern times is realistic-empirical in nature. In addition, if Islamic theological thought that emerged in the classical period was formulated by Islamic theological schools, then Islamic theological thought in the modern era was formulated by individual figures.

Modern theological themes are hermeneutics and anthropology. As hermeneutics, Islamic theology of thought interprets revelation into human life, logos becomes practical. As an anthropology, Islamic theological thought functions in reformulating theological (doctrinal) concepts to become practical and in favor of humanity. The themes of theological thought are no longer limited to exclusive sacred texts, but Islamic theological thought is a philosophical view of Islamic scholars based on the Qur'an and Hadith.

In Indonesia, Islamic theological thought is experiencing dynamics. Pre-independence Islamic theological thought and post-independence have a distinction, even though post-independence Islamic theological thought is a continuity of pre-independence thought. Pre-independence thinking was formulated by scholars with a Middle Eastern background and were theocentric in nature, so post-

independence Islamic theological thought was formulated by theologians who had a Western educational background or were influenced by the methodology of Western thought. Post-independence thinking is anthropocentric and began to emerge in the 1970s. Among the thinkers who emerged were Harun Nasution, Nurcholish Madjid, M. Dawam Rahardjo, Abdurrahman Wahid, Kontowijoyo, Jalaluddin Rachmat, Amin Abdullah, and others. Each thinker formulates a different theme of thought. The theological themes that emerge are conceptual frameworks originating from modern culture and the results of reasoning on universal Islamic teachings. As a result, the theological themes that emerge in Indonesia are very dynamic, and even have positive implications for the development of education in Indonesia. This article is here to analyze a comparison of pre-independence and post-independence theological thought in terms of substance, methodology, style, background, theologians or thinkers, and their implications for education.

METHODS

This research deals with thought, social, and cultural issues, and has low variation but the context is complex. This study also analyzes and questions the meaning (meaning). As mentioned by Sugiyono (2005), qualitative research focuses more on meaning. In addition, qualitative research also has a level of complexity (Nugrahani, 2014: 23). Therefore, this study uses a qualitative approach.

This study aims to explore the thoughts of theologians on social and humanitarian issues. Therefore, this type

of research is exploratory research. This research aims to explore and expand the theological themes formulated by Islamic theologians in pre-independence and post-independence Indonesia. Next, analyze the comparison of pre-independence and post-independence Islamic theological thought.

To collect data, this research uses literary studies or literature studies. Researchers analyzed the sources of literature, both primary and secondary. Therefore, this research is a library research (library research), which collects data contained in the library. The source of the data is literal, that is, obtained from documentary sources, including library materials written by Indonesian Islamic theologians, such as: Harun Nasution, Nurcholsih Madjid, M. Dawam Rahardjo, Abdurrahman Wahid, Kontowijoyo, Jalaluddin Rachmat, and Amin Abdullah. The data contained in the works of the theologians were analyzed inductively. This is in parallel with Creswell's thesis which states that inductive data analysis is used for qualitative research (Creswell, 2002: 145).

The type of data used in this study is qualitative data, namely "data that are verbal in the form of certain words and symbols. Verbal data, not in the form of numbers, often appear in different words with the same meaning, or vice versa; often appears in long sentences; or short, but the meaning needs to be traced" (Muhadjir, 1996: 23).

To analyze the data that has been collected, this study uses Gadamer's hermeneutics, namely understanding and interpreting texts or thoughts. This hermeneutic is ontologically oriented. The researcher tries to have an awareness of the hermeneutic situation so as to form the

researcher's pre-understanding, then merge into the horizons and combine them. The next stage, the researcher applies the meaning (Hanif, 2017: 101).

RESULT

Pre-Independence Theology

Theocentric theological thinking is theological themes that are concerned with divine discourse, such as: the position of reason and the function of revelation, human actions (free will and predestination), God's absolute power and will, God's justice, God's deeds (obligations of God). God towards humans, doing good and the best [al salah wa al aslah], sending messengers, promises and threats), the attributes of God (anthropomorphism, seeing God [beatific vision], the word of God), the concept of faith (Nasution, 1986: 79 -147).

In pre-independence, many theologians discussed the theme of faith, namely the purification of aqidah from elements of heresy, superstition, and superstition, otherwise known as puritanism. Because, at the beginning of the 20th century AD, the Islamic world, including Indonesia, was hit by disorientation in aqidah. The aqidah of Muslims is contaminated by elements of shirk, heresy, and superstition. This theological thought was followed by religious movements and socio-religious movements in the form of revitalization movements or Islamic revivalism, "namely religious movements that seek to create a revitalized existence" (Nashir, 2008: 222).

Among the revitalization movements is the Padri movement in Minangkabau-West Sumatra. Among the theologians and reformers, namely: Tuanku Nan Renceh, Haji Miskin, Haji

Piobang, Haji Sumanik, Tuanku Imam Bonjol, Tuanku Rao. Then, in Yogyakarta, in 1912 Muhammadiyah appeared. In Bandung, in 1923, the Islamic Association (Persis) appeared.

Theological thought and the revitalization movement are puritan in nature. Its theologians and reformers seek to clean up various customary influences that have mixed with Muslim beliefs and worship, return Muslims to teachings based on the Qur'an and sunnah, acknowledge and implement the teachings of the oneness of Allah (tawhid) in essence, nature, and actions. -His. Puritan groups do not tolerate moral or ethical deviations.

Theological thought and revitalization movement with a puritan style are always assumed to be the same as the theological thought of Muhammad bin Abdul Wahhab who adheres to the Salafiyah ideology. This understanding has the following characteristics: "1) The arguments of Islamic thought must be based on the Qur'an and sunnah, 2) The use of reason must be in accordance with authentic texts, 3) Aqidah must be based on texts only" (Nashir, 2008 : 226).

The theme of aqidah puritanism extends to the theme of the position of reason and the function of revelation. For the reformist (puritan) group, the position of reason is as a justification for strengthening faith (aqidah), not as a determinant (judge). So, reason serves as confirmation, not as a source of information. Similar to Ash'aria, the puritans understand that knowledge is obtained from reason. Reason is incapable of making something obligatory or obligatory. Man's obligations are established by revelation. Therefore, the

position of reason is under the text. Reason cannot stand alone as a proposition.

Along with the entry of the colonialists into Indonesia, the theologians developed thoughts in the direction of jihad, love for the motherland, nationalism and national awareness. Islamic theological ideas gave birth to several organized Islamic movements in socio-religious organizations such as the Islamic Trade Union (SDI) in Bogor (1909) and Solo (1911), the Muhammadiyah Association in Yogyakarta (1912) the Islamic Association (Persis) in Bandung (1920), Nahdatul Ulama (NU) in Surabaya (1926) and the Islamic Tarbiyah Association in Bukittinggi (1930). In addition to the emergence of Islamic organizations, theological ideas also motivated the emergence of political parties such as the Islamic Sarikat (SI) which was a continuation of SDI, the Indonesian Muslim Association (Permi) in Padang Panjang (1932) and the Indonesian Islamic Party (PII). in 1938 (Noer, 1996: 70-175).

While the theologians are discussing "national awareness" and "love for the motherland", at the same time, the theologians are also discussing "efforts to block de-Islamization by the colonialists". The arrival of colonists to Indonesia brought the mission of trading and Christianization. They set up churches, schools and places of entertainment for the socialization of Christianity. Colonizers also required the sultanate under their control to no longer carry the mission of preaching Islam in the process of government.

The oppression carried out by the occupiers in terms of aqidah, social, and economic aspects, made theologians

discuss the theme of "social justice". The colonizers treated the Indonesian people unfairly. They controlled the land and territory of the sultanate in Java and other islands. The Netherlands deliberately developed a Western-style education with a secular pattern to launch its colonial politics. The Netherlands said that Western education can lead people to a better standard of living, because Western education is better than Eastern education. Because of that, theologians carried out reforms in Islamic education (Karim, 2005: 17).

From the description above, it can be seen that the thought of Islamic theology during the pre-independence period was more concerned with aspects of furu'iyah, politics, and the improvement of Islamic education. Islamic theological thought is still normative-metaphysical. At this time, the style of Islamic theological thought was still traditional, referring a lot to classical texts.

Post-Independence Theology

In the post-independence period, Islamic theological thought underwent a shifting paradigm. In particular, in the 1970s, Islamic theological thought in Indonesia was more rational. This is due to the emergence of several locomotor Islamic thinkers with educational backgrounds from the West, such as Harun Nasution, Nurcholsh Madjid. The themes of Islamic theological thought began to touch on a substantial aspect. The study of Islamic theological thought is not only metaphysical-normative in nature, but has also begun to be historical-empirical and realistic-empirical. The style of Islamic theological thought has also shifted towards rationality. This is because the

traditional patterns that were widely used during the pre-independence era failed to understand objective reality (Alkhendra, 1999: 85). One of the Indonesian Islamic theologians who laid the foundation for rational Islamic theology in Indonesia is Harun Nasution. Through his book *Rational Islam*, he motivates Muslims to turn to rational theological thinking.

For Harun Nasution, rational theology can change the mindset and paradigm of Muslims, so that Muslims are productive and dynamic. Therefore, according to Harun, the rational, scientific and philosophical thought that existed in the Islamic world during the classical era needs to be revitalized in Indonesia. The theology of God's absolute will (Jabariyah and fatalism) must be replaced with sunnatullah theology so that Muslims are more dynamic and productive. Humans have free will and free action. The low position of reason in understanding religion must be shifted so that new theories can emerge that can advance Muslims. Therefore, the attitude of taklid must be abandoned (Nasution, 1995: 116,117).

The wrong understanding and practice of tarekat and tasawuf must be corrected. Because the wrong tarekat practice is considered to spread fatalism, causing Muslims to be static and stagnant (Nashir, 2008). Muslims are seen as stagnant, old-fashioned, backward in their way of thinking and way of life. According to Harun, the tasawuf that brought progress to the Muslim community was the tasawuf that developed in the classical era, namely individualism. Unlike the case with the tarekat which has a mass style and is practiced by ordinary people. They are static, non-scientific and

non-philosophical, and unproductive because they are not concerned with worldly life and are more inclined towards the hereafter. They prioritize spiritual life, resignation, patience, and qona'ah. As a result, Muslims are stagnant in various fields (Harun, 1995: 118).

Islamic theology as formulated by Harun Nasution is rational. In Indonesia, this rational pattern inspired the emergence of anthropocentric theology. The anthropocentric theology referred to in this discussion does not show the style of theology, but explains the substance of the discussion. Anthropocentric theology is theology that discusses aspects of humanity. This theology is a theologically critical-reflective process towards text interpretation (al-Qur'an and hadith) and understanding of the present context (actual-factual reality).

Among the themes that are anropocentric are: first, modernization, namely the reinterpretation of the understanding, thoughts and opinions of previous thinkers on Islamic issues to adapt to the times. This theme requires that Islamic teachings be able to make a real contribution in solving social, political, economic, legal problems. This theme is relevant to the mission of Islam, which is mercy for nature, li kulli Zaman wa Makan. This theme began to emerge in 1900. This theme grew because it was socialized by Harun Nasution through his works, and IAIN Syarif Hidayatullah. He socialized this theme to his students, including Komaruddin Hidayat, Abuddin Nata, Atho Mudzhar, Fachry Ali, Azyumardi Azra, Sudirman Teba, Saeful Muzani, and other Indonesian figures and thinkers. After Harun Nasution, the theme of "modernist Islam" was developed by

Nurcholish Madjid, Mukti Ali, Deliar Noer, Munawir Syadzali, several Muhammadiyah figures. Munawir Syadzali discussed the theme of modernist Islam in the ethical values of society, nation and state. The theme of "modernist Islam" makes Islam rational, dynamic and progressive.

According to Nurcholish Madjid, modernization is rationalization, namely thinking and working based on sunnatullah and nature so as to produce knowledge. Modernization requires secularization, rationalization, desacralization and liberalization. Secularization is to worldize values that should be mundane and emphasize values that should be ukhrawi. Worldly values should not be considered sacred and absolute. Liberalization is freeing oneself from traditional values and turning to future-oriented values. Meanwhile, desacralization is purifying monotheism by denying the sacred assumption of all God's creatures and considering that only God is sacred (Madjid 1999: 173, 204, 207, 259).

Second, political religion. These themes include political Islamists (political Muslims and cultural Islamists). Political Islamists want to make shariah a state and constitutional or integralist ideology, that is, the relationship between religion and the state is an inseparable unit, the state is a political institution as well as an institution. religion. In the history of world political development, political Islamist is known as a theocratic state. Meanwhile, cultural Islamist is a multiculturalistic symbiotic paradigm, namely religion is not a state and the state is not religion. However, religion is not separate from the state and the state is not separate from religion. Religion requires the state as an

instrument for informing, socializing and internalizing Islamic teachings. On the other hand, the state needs religion to foster the morals, ethics, thoughts, attitudes, and spirituality of society.

Political Islamist and cultural Islamist are very dynamic themes after independence, especially during the Old Order. Political Islamists transformed into the Darul Islam (DI) movement which strengthened in Aceh, West Java and South Sulawesi) during the Old Order and during the Reform Order emerged ISIS, the Indonesian Mujahidin Council (MMI), Hizbut Tahrir Indonesia (HTI), the Defenders Front Islam). The Darul Islam movement and ISIS want the formation of an Islamic State (NI). This movement was rejected by NU, Muhammadiyah, Persis, and Islamic parties.

Political Islamists move from the state level to the community level, namely from state Islamization (formalization of shari'ah at the state level) towards Islamizing society (Islamized space. This theme rejects secularization and democracy.

Entering the New Order, the cultural Islamist theme grew stronger. This is because Indonesia has entered a new political system, namely the corporate political system and authoritarian legal system. Muslim theologians such as Nurcholish Madjid articulate Muslim politics, namely strategic efforts made by Muslims to move through non-Muslim parties.

For this reason, Nurcholish Madjid voiced the jargon "Islam yes, Islamic parties, no!" This theme was discussed by Nurcholish Madjid as a response to the political modernization carried out by the New Order government, such as de-

ideologization of Islam or depoliticization of Islam (rejecting parties with Islamic ideology). Because of that, Nurcholish Madjid rejected parties with Islamic ideology and supported parties with Pancasila ideology, but was able to implement monotheism and spiritual strength that gave rise to a spirit that was hanif, democratic, respected pluralism, inclusive and civil society (civil society) built by the Prophet. Civil society develops the principles of egalitarianism, justice, democracy, independence, respect for human rights (HAM), participatory, free from government intervention, respect for pluralism, ethical solidarity, and freedom from fear (Madjid, 1999: 165-170, 224).

Third, social justice. This theme was discussed among others by M. Dawam Rahadjo, Abdurrahman Wahid. According to Abdurrahman Wahid, social justice is the implementation of Islamic universalism. This is because Islamic universalism contains five guarantees for individuals and groups. The five guarantees are physical safety, religious beliefs, family and heredity, property and profession (Madjid, 1988: 3). This theme emerged as a response to socio-economic inequality due to an unjust structure, so that centers of religious orthodoxy have a considerable social distance from the dhu'afa.

Fourth, resource development and community empowerment programs (development of human resources and community empowerment). This theme is "transformative Islam". This theme proposes that ordinary people or the grassroots transform from a static and non-productive life to a dynamic and productive one. These sub-themes include: planting Islamic aqeedah, developing

insight, forming good morals, physical and environmental development, transforming basic Islamic teachings consisting of faith, Islam and ihsan, into charity in the social, economic, educational and political fields . Theologians concerned with this theme are Budhy Munawar Rachman, Moeslim Abdurrahman, Masdar F Mas'udi. Budhy Munawar Rachman and Moeslim Abdurrahman discussed making the common people or the grassroots productive and dynamic. Meanwhile, Masdar F. Mas'udi is planning to raise awareness among ordinary people or the grassroots to transform into a more productive and dynamic one. This is because so far this awareness has emerged among academics, elites and professionals (Alkhendra, 1999: 57).

Fifth, the development of rational thinking or what is known. This thinking is characterized by "rational Islam". This theme includes the following sub-themes: 1) Use of reason to strengthen Islamic teachings, without abandoning revelation. 2) Providing a philosophical basis for a prohibition and religious orders. 3) Encouragement to think critically, systematically, radically, and universally. 4) Sunnatullah and the law of causality. The theologians who pioneered this theme were Harun Nasution and Nurcholish Madjid, Kuntowijoyo. These theologians reformulated the fundamental Islamic postulates about the relationship between God, man and the physical world in social, cultural and political realities.

For Nurcholish Madjid, the development of rational thinking or *ijtihad* is a process of mobilizing intelligence to find solutions to worldly problems and find human truth (Madjid, 1995: 81). He formulates thoughts that liberate Muslims

from "traditional values" and replace them with values that are oriented towards the future. This liberation process accommodates the theme of "secularization", namely "desacralization", liberating thoughts, accepting the idea of "progress", worldly mundane things and emphasizing transcendental things, and being open (Hasan, 1987:115-119).

Meanwhile, for Harun Nasution, the development of rational thinking is by reinterpreting Islamic teachings in dealing with various actual and urgent problems in society. Rational Islam keeps Islam alive and responsive in guarding the post-independence Indonesian civilization. The stagnant condition of the Muslim community motivated Harun to strengthen "revitalization of ijtihad" through his well-known theology "rational theology". He emphasizes the mobilization of intellectual abilities to actualize Islamic teachings in social life. Because, Islam is able to provide answers to various problems of society and the development of the times. Harun Nasution is optimistic that "revitalization of ijtihad" can increase the productivity of Muslims.

Meanwhile, Kuntowijoyo emphasizes the revitalization of ijtihad to free humans from static thoughts and mindsets so that they are productive in actualizing themselves as independent beings. For Kuntowijoyo, the use of reason can actualize the values of Islamic teachings into science and practice, through the stages of: theology - social philosophy - theory - social - social change. Normative Islamic values are actualized and transformed into scientific theories, then actualized in the form of morals or actions (Alkhendra, 1999: 45-46).

The theological themes in Indonesia regarding the revitalization of ijtihad are one cluster with the theme of classical theology, namely the position of reason. If in classical theology, the discourse is on wujub ma'rifah Allah (obligation to know God), ma'rifah al-husn wa al-qubh (knowing good and evil), wujub i'tinaq al-hasan wa ijtinab al-qabih (obligation to do good deeds and the obligation to abstain from evil deeds). Whereas in the post-independence period, intellectual discourse was directed at discussing "revitalization of the use of reason (ijtihad) to actualize the values of Islamic teachings into theory or science and behavior. The transformation of revelation from "the mind of God" to real human life, from logos to practical.

The revitalization of ijtihad or positioning the mind in a high position causes a shifting paradigm in Islamic theological thought. Theological themes that are normative-metaphysical and concerned with theocentric shift to theological themes that are anthropocentric and concerned with historical-empirical, realistic-empirical. Because, theocentric themes grow in sociological complexity.

Sixth, the actualization of Islamic teachings or known as actual Islam. Islamic teachings are ideal, superior, and comprehensive, accommodating all the needs of mankind. However, Muslims have not been able to actualize these teachings in empirical reality, so that Muslims are left behind in the fields of economics, law, education, politics, science and technology, and others. Therefore, Muslims must actualize the Islamic teachings contained in the Qur'an and hadith which are syumul in empirical reality and behavior. Actual Islam will be

grounded in personal and real life. The form of implementation of Islamic teachings varies greatly, even though the source is one and the same. The theologian who discussed the theme of "Actual Islam" was Jalaluddin, Syafi'i Ma'arif. Jalaluddin Rahmat wants Islamic teachings, especially regarding *ukhuwah*, attention to *dhu'afa*, science and technology, clean government, Muslim women, to be actualized or realized in real life in Indonesian society (Rahmat, 1996: 38).

Seventh, "contextualization of Islamic teachings". This theme emerged as a response to models of Islamic understanding developed in other countries outside Indonesia, such as in the Middle East, which were forced to be developed in Indonesia, while the context was different. This is because not all conditions in other countries are relevant to the sociological, geographical, legal, political and cultural conditions of the Indonesian nation. In a historical perspective, Islam was developed in accordance with the circumstances and conditions of society. The Al-Qur'an was also revealed gradually in two different locations with different styles, contents and missions. These differences are adjusted to the goals, challenges and problems in Mecca and Medina. Therefore, the practice and teaching of Islam in Indonesia must be relevant to the Indonesian context, both in terms of methods, approaches and communication. This aims to avoid a misguided understanding of Islam, Islamic teachings apply throughout the ages and *shalih li kulli Zaman wa eat* and are accepted by all social strata, and Islamic teachings are able to respond to all the problems of the Indonesian people.

Eighth, "progressive Islam and dynamic Islam". This theme discusses the progressivity of Indonesian Muslims in matters of science, technology, economics, social and politics. This theme was discussed by Sutan Takdir Ali Syahbana. Meanwhile, dynamic Islam was discussed by Syahrin Harahap. Syahrin Harahap in a book entitled *Dynamic Islam* states that Muslims will progress if they are able to provide an interpretation of the thoughts of previous scholars. Thus, Muslims will be able to respond to various actual problems that arise (Harahap, 1997).

Ninth, cultural Islam. This theme consists of economy, defense and security, science and technology, politics, family, lifestyle, fashion, home architecture, art. This theme provides an ethical basis for the development of Indonesian culture and civilization and provides an expression that is in line with Islamic values. Cultural Islam is a response to the dynamics of a developing culture. Islam is familiar with Indonesian culture. This is because the Indonesian nation is religious and socialistic. Cultural Islam is not concerned with symbols. Cultural Islam places more emphasis on substance. There is a process of mutual influence between culture and Islamic teachings. Clifford Geertz's research in his book *Abangan, Santri, and Priyayi*, shows that Islam influences the culture of the Indonesian nation (Nata, 2001: 185).

Tenth, inclusive-pluralist Islam. This theme includes dialogue, cooperation, tolerance, feelings of humanity. The theologian who discusses this theme is Alwi Shihab. According to Alwi Shihab, inclusive-pluralist Islam must not apply cosmopolitanism, relativism and syncretism. Cosmopolitanism is a society

where various religions, races and ethnic groups live side by side in one location. Relativism is the view that matters relating to truth or value are determined by the outlook on life and the frame of mind of a person or society. Meanwhile, syncretism is creating a new religion by combining certain elements or some components of the teachings of several religions to become an integral part of the new religion. Alwi Shihab stressed the need for a mature attitude, understanding, tolerance, and compassion between religious communities. Truth claims must be avoided in order to create harmonization in diversity.

Eleventh, education. This theme consists of the new direction of the Islamic education system in Indonesia, modern learning methods, the distinction of educational institutions, the synthesis of general subjects (Indonesian, English, arithmetic, geography, National History) into the pesantren curriculum, education that is (just), educational curriculum, education evaluation system and acceleration program, team teaching,

Twelfth, self control. Advances in technology and science, the success of development has made the condition of society more economically and socially stable. However, psychologically, people experience a mental shock or future shock. According to basic health research (Riskasdas), people with mental disorders are increasing. In 2013, the prevalence of mental disorders with symptoms of depression and anxiety at the age of 15 reached 6% of Indonesia's population and the prevalence of sufferers of severe mental disorders such as schizophrenia reached 400,000. In 2018, 20.24% of families in Indonesia experienced mental

disorders or as many as 85,788 people with mental disorders. In 2019, the prevalence of people with mental disorders increased, reaching 9.8% of Indonesia's population. Likewise, there are many suicide cases. In 2015, according to data from the Central Statistics Agency (BPS), there were 812 cases of suicide in Indonesia. This is due to the diminishing role of the family as a personal reference point and socialization (cnnindonesia, 2019).

The data above indicate that physical development has access to the psychology of society. Society experiences future shock, too individualistic, materialistic, sadistic, and hedonistic. Therefore, Muslim theologians formulate themes that tend to be self-control as stated in Q.S. Luqman: 13, Q.S. al-Nisa: 48 and 116. This theologian's thoughts are relevant to Prof.'s thesis. Paul Ehrenfest, professor of physics in the Netherlands who said that religion is a solution to mental stress and disorders. Having no religion, Prof. Paul Ehrenfest chose to kill his biological child and commit suicide, due to mental pressure in the form of perfectionism (Gratitude, 5).

Muslim theologians who have a penchant for psychology, such as Dadang Hawari, formulate theological themes as the root of the spirit to motivate life to be optimistic, productive, sincere, patient, trusting in God's destiny. In addition, Islamic theology is self-control of criminal acts or moral mazmumah. If Prof. Paul Ehrenfest was treated cognitively by Islamic theological thought, so he would not kill his biological child and commit suicide due to not being able to make his child as great as himself. He will be sincere, patient, and humble in accepting

God's destiny that his child has limited intelligence.

Islamic theological thinking makes humans firm in belief, wise in action, diligent in studying, not arrogant, dignified and charismatic, always grateful, qona'ah, careful, frugal, generous, disciplined, caring for others, has high dedication and loyalty towards work and others, maintaining identity and self-integrity, tawadhu', open to change. Islamic theological thinking forms the basis of behavior and practice so that it becomes the Qur'anic generation (Hasnah, 2020: 101).

Nurseri further quoted the opinion of Sayyid Qutb who stated that the Qur'an does not present the teachings of aqidah in the form of theory or theology and discussion of theology, but in the form of a practical theological framework such as that applied by the Prophet Muhammad. Theocentric theology themes are formulated based on verses of the Koran (al-Baqarah: 2, Q.S. al-Ghasiyah: 18) and aspects of reasoning will produce practical guidelines in self-control. Configuration of faith or godly awareness produces self control. Al-Qur'an and hadith are used as the ethos of theological attitudes. The theme of self control becomes the power of faith that is emancipatory and becomes a social vision. The scope of this theme includes horizontal and vertical dimensions. This theme is spiritual education or mystical spiritual discipline or spiritual-mystical education, mystical training that sharpens creativity, work ethic, knowledge ethos, and dynamics (Hasnah, 2020: 102).

Based on the explanation above, it can be emphasized that the main themes of Islamic theology in Indonesia are always

dynamic. These themes consist of: community empowerment, social politics, socio-religious organizations, social reform, modernization, education, human rights (HAM), political religion, democracy, pluralism, Islamic indigenization, tolerance, legal reform, dakwah bil al-hal, dakwah bi al-kitabah.

The themes that emerged in Indonesia, both pre-independence and post-independence were theological (doctrinal) concepts that were relevant to the spirit of Islamic liberation itself. These concepts are the concept of monotheism, social justice, and the spirituality of liberation. The concept of monotheism must be understood and believed to depict the existence of unity of godhead, unity of creation, unity of mankind, and unity of purpose in life (Rais, 1998: 109-110).). The concept of justice includes God's justice (classical theology) and social justice (the eradication of poverty, backwardness, ignorance, exploitation, discrimination, and dehumanization). The concept of liberation spirituality is directed at liberation, tahrir (liberation) from oppressive structures, certain discourse hegemony in the form of products of certain religious thoughts. In principle, the reformulation of these three concepts is a theologically critical-reflective process that is based on the results of the interpretation of the text (al-Qur'an and hadith) and understanding of the current context (actual-factual reality).

DISCUSSION

Comparison of Islamic Theology in Pre-Independence and Post-Independence Indonesia and Its Implications for Education

During the pre-independence period, the themes of Islamic theological thought in Indonesia tended to be normative-metaphysical in nature. The style of theology shown is traditional. Theocentric themes extend to love of the motherland, national consciousness, and patriotism.

The themes of pre-independence theology for independence were very dynamic. The condition of Muslims who are stagnant and seen as deviating from the true teachings of Islam, responds to the emergence of the theological theme, "purification of aqidah". This response is a causality dimension of the battle of ideas, thoughts, discourses that arose due to the socio-religious conditions at that time, as in Arnold J. Toynbee's thesis with his Challenge and Response theory. He stated that civilization was born as a form of response to challenges (challeng) (Toynbee, 1946: 60).

This condition triggers the emergence of exogenous theological thinking (trying to change the socio-cultural environment of Muslims) and nativistic (returning to pure religious teachings) or better known as purification or puritanism.

Methodologically, Islamic theological thought that developed in Indonesia in the pre-independence era used bayani epistemology. This epistemology understands religion as a text that applies throughout the ages, standard, final, and closed. Its products produce dogmatic aspects that are standard and less reactive

to global issues, anti-difference, exclusive, and intolerant. The dogmatic aspect is poor from the empirical-rational research aspect.

Pre-independence Islamic theological thought was traditional and tended to reinforce scholastic theology or classical theology. Pre-independence Islamic theological thinking arose due to several factors: first, there was awareness among the clergy of the sanctity of Islamic teachings. Islamic teachings have been contaminated with foreign teachings that are contrary to the true spirit of Islamic teachings, such as heresy, superstition and superstition. These teachings cause Muslims to stagnate. Second, colonial hegemony over Indonesian Islam.

The implications of Islamic theological thought for education in Indonesia during the pre-independence period were to set a new direction for education in Indonesia. During the colonial period, the implications of theological thinking on education were to provide a theological and philosophical foundation for education in Indonesia. This effort was made to avoid the influence of educational reforms carried out by the colonialists.

Unlike the case with pre-independence theological thinking, post-independence theological thinking has implications for the development of Islamic education. This is because post-independence thinking tends to reinforce contemporary theology which formulates themes that are anthropocentric, historical-empirical. In the era of the 70s to 90s, this thought was getting stronger, such as modernization and its implications (Alkhendra, 1999:64).

Among the theologians who have succeeded in developing Islamic education in Indonesia are: first, Harun Nasution. He modernized the religious teaching curriculum so that it was rational and proportional. He became the locomotor for the establishment of Masters and Doctoral programs in higher education. From the educational curriculum and master's and doctoral programs, rational Islamic intellectuals are born.

Second, Nurcholish Madjid. He founded the Paramadina Waqf Foundation. Institutions are educational institutions that spread Islamic religious understanding. This institution is a response to the conditions of the times and the demands of the needs of the people. This institution actively organizes scientific activities, research, development, and scientific publications.

Third, M. Dawam Rahardjo. He founded the Institute for the Study of Religion and Philosophy (LSAF). LSAF is an institution concerned with the development of Muslim thought in Indonesia. LSAF is also active in conducting scientific publications through the journal *Ulumul Qur'an*.

Methodologically, post-independence Islamic theological thought uses burhani epistemology and hermeneutic analysis. This analysis serves to actualize Islamic teachings in accordance with the context of Indonesianism and modernity. Post-independence Islamic theological thought can be identified, classified, and typified by several theological features, namely: development theology, transformative theology, and peace theology (Abdullah, 1997: 79), rational theology, empirical-historical.

The theological themes that were formulated after independence were able to mobilize public awareness and build a rational system. This thinker is concerned with the anthropocentric aspect. Anthropocentric themes present studies of Islamic theology that speak more about human values, defense of humanity, not divinity like classical theology. Theological themes are formulated in empirical historical formulations, have applicable programs, and even become scientific disciplines. For example, the political theme discussed by Nurcholish Madjid has historical roots (historical empirical). The theme of social justice discussed by M. Dawam Rahadjo moves in the practical world by increasing social sensitivity.

Post-independence Islamic theological thought underwent a paradigm shift, change, development, and expansion. This is a response to the growth and development at that time. Islamic theological thought in Indonesia has experienced acculturation and inculturation. As a simple example is the use of the term "theology". This term does not come from Islamic intellectual treasures. However, Indonesian Islamic theologians are not phobic about this term and it does not mean that theologians abandon Islamic intellectual treasures. They reinterpret and contextualize old intellectual treasures (Abdullah, 1997: 80).

Post-independence Islamic theological thinking pays attention to aspects of historicity and development of local culture so as to formulate Indonesian and modern theological thoughts. Thinkers no longer discuss themes of scholastic theology that are normative-metaphysical and "heavenly". The themes raised were a

response to the challenges and conditions of the time, such as human rights, democratization, social justice, local culture, universal global culture. The resulting thoughts touch on historical-empirical aspects, without neglecting the normative-metaphysical aspects. His thoughts are neither ahistorical nor evolutionism-nihilism (Abdullah, 1997: 90).

Islamic theological thought developed in the post-independence period was not limited to exclusive divine aspects such as classical theology. His thoughts emerged from the building of several Islamic sciences and other sciences. Therefore, the product of his thought can apply to Protestant, Catholic, Hindu, Buddhist religious thought (Abdullah, 1997: 91). This is relevant to the universality of Islamic teachings (al-Qur'an and Hadith). In fact, the product of his thoughts has become a problem solving for the problems of the people and nation of Indonesia. This is the essence of Islamic teachings, rahmatan lil 'alamin.

Islamic theological thought in post-independence Indonesia is diverse and complex. This is due to the different backgrounds, foundations of thinking, perspectives, and concentrations of thinkers, giving rise to a variety of religious articulations covering the levels of thought, understanding, appreciation, and social systems. As a result, Islamic theological thought touches on various aspects of life in accordance with Islamic ideals. In addition, Islamic theological thought also has a variety of styles and offers new breakthroughs to answer various problems of Muslims.

Post-independence Islamic theological thinking arose due to several

factors: first, the theologians' awareness of the stagnant condition of Muslims. Second, the understanding and implementation of teachings in Indonesia were not able to respond to the challenges of the times at that time. Third, the existence of contact between the Islamic world and the West became a stimulant for Islamic figures to rise up by following the example of the West in matters of politics and civilization in order to create a balance of power.

Fourth, as a reaction to empirical reality and theoretical reality. The empirical reality is the internal conflict among Muslims, while the theoretical reality is the entry of foreign nations along with their thoughts and beliefs into Islam. Fifth, there are changes in religious traditions and changes in religious life that are complex.

Even though there are differences between pre-independence and post-independence Islamic theological thought, both of them still have something in common, which emerged as a response to challenges at that time. In principle, both pre-independence and post-independence Islamic theological thought aimed to recondition the quality and strength of Muslims as they were in the classical period. Both emerged against the background of several factors: first, there is awareness among scholars of the sanctity of Islamic teachings. Second, the hegemony of the West towards Islam in the field of politics and civilization.

CONCLUSIONS

Pre-independence Islamic theological thought was theocentric, normative-metaphysical. Emerged as a response to challenges at that time, such as

disorientation in aqidah, colonialism. Using bayani epistemology. The themes formulated around the purification of aqidah and national awareness (love of the motherland against the colonialists). Pre-independence thinking was traditional.

Post-independence Islamic theological thought is anthropocentric, historical-empirical, realistic-empirical. It emerged as a response to challenges at that time, namely the stagnant condition of the Muslim community and the failure of Islamic sciences to interpret Islamic teachings so that they were not "down to earth." Understanding of Islamic teachings is not able to answer the problems that arise. Post-independence theological thought uses Burhani epistemology and hermeneutic analysis. The themes formulated include the revitalization of ijtihad, modernization, political religious, education, social culture, economy. His thinking is rational, transformative, development and peace.

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