DIFFERENT PERSPECTIVE OF RELIGIOUS EDUCATION IN ISLAMIC THEOLOGY AND WEST THEOLOGY

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Abstrak: *This study aims to examine the differences in the concept of religious education in the perspective of Islamic theology and the Western world. This study uses qualitative research methods to explore information related to the central theme of theology in religious Education. From the results of the analysis that has been carried out, it is obtained that research data shows that the western model of education does not have space for the conception of God will, God pleasure, the conception of human servitude to God, let alone the conception of post-world life. The Western view is more concerned with human-centric interests without trying to relate it to the intervention of the Ultimate Reality. This causes education to lead people to become materialistic, hedonistic, pragmatic, and sometimes fall into the atheistic valley. As a result, the existence of the psyche, credo, and spirituality is not touched, so that humans become worried, restless, and restless due to the worship of the results of human thought. While education from an Islamic point of view, especially that which is supported by theological understanding, provides enlightenment for educational problems. Islam does not mean that it does not optimally view human abilities, but behind all that the achievement of human progress as a result of the educational process remains in the corridor of God relationship and involvement.*

Keywords: *Islamic Religious Education, Islamic Theology, Western Theology.*

Introduction

Theology in the realm of western knowledge is widely used for Christianity as a dogma that forms the basis of belief. While in Islam, the term

theology is more widely used as the science of kalam or the science of monotheism. Even though the terms are different, they both talk about God or the Oneness of God[1] which means that the attributes of divinity must be clean from the involvement of His creatures. In the realm of Islam, the understanding of theology in question is theology that carries the breath of Islam so that Islamic theology should be able to prove the truth of the Islamic creed and eliminate doubts by using hujjah or reasonable arguments. This will provide the concept of belief in religious life as an authoritative science, where all research and thought must be done in accordance with the theological line of thought, and if there is a dispute, religious views must be won, so that in order to understand the rules of usl al-din, a mature Islamic education mechanism is needed.[2]

Efforts to win the thought of Islamic education as mentioned put forward the teachings of the Koran, sunnah, opinions of scholars and historical heritage. This effort is carried out based on Islamic teachings.[3] This effort is expected to produce useful human beings for themselves and their communities who like to practice the teachings of Islam. He takes advantage for the benefit of life in this world and happiness in the hereafter by seeking knowledge and developing it in various forms of creativity. People who combine the heights of science and technology as well as the depth of faith and piety through education will get a very high place in the sight of Allah. as His word in Q. S. Al-Mujadilah verse 11.

However, in practice, the Al-Quran and Hadith as sources of Islamic theological thought are sometimes clashed with Western theological notions. This sometimes leads to confusion of thought that has a bad influence on the process of the journey of Islamic education. Even though in Islam there are differences of opinion regarding Islamic education, such as Qadariyah which views all actions carried out by humans as the result of their own efforts without any intervention from Allah, or Jabariyah which views that humans are subject to the will of God

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[1] Suroya Kiswati, *Aljuwaeni Peletak Dasar Teologi Rasional Dalam Islam*, (Jakarta: Gelora Aksara Pertama), h. 51.

[2] Amin Abdullah, Studi Agama; Normativitas atau Historisitas, (Yogyakarta: Pustaka Pelajar, 1999), h. 10

[3] Khaeruddin, *Ilmu Pendidikan Islam* (Makassar: Yayasan Pendidikan Fatiya Makassar, 2004), h. 1.

alone, this difference should not be used as a tool to clash thoughts. Islamic and Western theology.[4]

Glancing at the problems above, this article aims to examine more deeply the conception of Islamic religious education from a theological perspective. To be able to achieve this goal, the author will conduct an analysis of the meaning of educational theology in Islamic and Western perspectives. In addition, the author will explore information related to the central theme of theological studies of Islamic religious education. This will be clarified through a comparative description of Islamic education studies in the perspective of the Jabariyah, Asyariah, and Qodariah schools as well as Western thinkers.

Research Methods

This research is included in the type of library research using relevant literature, either in the form of books, notes, or reports on previous research results. Data from readings and conclusions from several books, classics, both original and translated, and other scientific works are collected. The approach used is descriptive analytical as a type of approach that aims to provide a careful description of a particular condition, symptom, or group to collect basic data descriptively.[5]

Results and Discussion

1. **The concept of educational theology in an Islamic perspective**

After the Mecca conference took place in 1974, the development of Islamic education at the conceptual level became hotly discussed by Islamic education experts.[6] Islamic education is present as an alternative as well as an educational ideology with an Islamic perspective which is theologically based on the authoritative view that Islamic teachings come as a consequence of truth far beyond the limits of Western educational philosophy which is based on secularism and materialism. These two notions place the human ratio and

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[4] Abu Ahmadi, *Islam Sebagai Alternatif Paradigma Pendidikan*, (Yogyakarta: Tiara Wacana, 1999), h. 23.

[5] Nasikhin, *Penelitian Pendidikan*, (Semarang: Tiga Saudara, 2019), h. 12.

[6] Abu Ahmadi, *Islam Sebagai Alternatif Paradigma Pendidikan*, (Yogyakarta: Tiara Wacana, 1999), h. 91.

human existence at a high stage. Education like this falls on human anthropology, focuses everything on humans, and denies God intervention on the products of thought that it produces. The problem of education begins with the paradigm. Educational problems that are technical and operational in nature depart from this basic problem. Secularism, for one, has destroyed the educational order that is not in accordance with the nature of education. The nature of education in the West leads to anxiety, worry, and human spiritual dryness which is different from the concept of developing Islamic education, because it is based on Islamic teachings. This Islamic teaching is actually housed in a belief that Allah gave His message through the Koran with the aim of achieving human benefit.

The term theology is often found in religious discourses. In the past, this term was more identical to the science of belief, the science of monotheism, and the science of faith. Because, this theology in a certain understanding and style of thinking contains the content of these sciences. There are also, some groups who directing this theological understanding to the science of kalam.[7] Linguistically, the word kalam means talk, that is, talk that makes sense using logic. Therefore, Supiana argues that the main characteristic of kalam is logic or rationality. The word kalam itself was originally intended as a translation of the word logos (Greek) which means speech. Derived from this word, the terms logic and logic (in Arabic known as manthiq) emerged; the science of logic, especially formal logic (syllogism), is commonly referred to as manthiq. Mustafa Abd al-Raziq emphasized that the science of kalam is sometimes referred to as ilm ushul al-din, ilm tauhid, fiqh al-akbar, and Islamic theology.[8]

The term Islamic theology is taken from English, theology. Reese defines it with discourse of reason concerning God (discourse or thoughts about God). Quoting Ockham's words, Reese further said: "Theology to be discipline resting on revealed truth and independent of both philosophy and

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[7] Muhaimin dan Jusuf Muzakkir, *Kawasan dan Wawasan Islam*, (Jakarta: Prenada, 2005), h. 21.

[8] Nurcholish Madjid, *Islam Doktrin dan Peradaban: Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan, dan Kemodernan*, (Jakarta: Yayasan Wakaf Paramadina, 1992), h.12.

science (theology is a discipline that talks about the truth of revelation and the independence of philosophy and science). In addition to Reese's opinion, Gove argues that theology is a rational explanation of faith, practice, and religious experience.[21]

Theology is defined as the science of critical reasoning (logos) about God (theos). Theology emerges from tradition and religious spirit, so that it contains the spirit of faith and justification of God revelation. Theology is always distinguished from the philosophy of divinity which gives freedom to reason in discussing God problems without being bound by revelation. Theology in a simple sense, namely the discussion of issues related to God self and His relationship with the universe, especially His relationship with humans.

Meanwhile, in the Dictionary of Philosophy and Religion, compiled by William L. Resse, it is stated that Islamic theology is another term for the science of kalam, which is taken from English, theology. William L. Reese defines it with discourse or reason concerning God, which means discourse or thoughts about God. Quoting the words of William Ockham, Resse further[9] said, "Theology to be a discipline resting on revealed truth and independent of both philosophy and science." Meanwhile, Gove stated that theology is a rational explanation of faith, practice, and religious experience.

Komaruddin Hidayat's exposition is easier, more suitable, if applied to express an understanding of educational theology. Educational theology simply does not mean the conception of education which is derived from the conception of kalam thought. Educational theology is a study of educational conceptions derived from critical reasoning about God (theos) which includes the existence and "attributes" of His divinity. This critical reasoning about God cannot be separated from understanding God messages, including the revelations of God. The content of the discussion on educational theology cannot be separated from the study of the message of revelation or the verse as well as its interpretation.[10]

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[9] Resse further, *Islamic Education in The Rural Socity*, (Mexico: HIUYT P, 2009), h. 20.
[10] Pendekatan tafsir, ilmu tafsir, semiotik, semantik, bahasa Arab, juga ilmu-ilmu mengenai al-Quran mutlak diperlukan

2. The central theme in the discussion of Islamic Religious Education Theology

Education in theological perspective reflects an assumption that God has a superlative position far from the position of power and human freedom. This theology tries to create a conception of education in accordance with His will as contained in the messages of the scriptures.[11] Educational theology is the foundation in developing Islamic education. The basic concept of theology, if simplified, will start from God and return to God will for human welfare. Meanwhile, another educational paradigm states that it starts from humans again for humans, regardless of the relationship with God. These contradictory consequences result in a different conception of education.

No	Paradigm	Foundation	Conceptual Results
1	Western	Humanisme	-Just for human interest -Ignoring the side deity
		Sekularisme	
		Materialisme	
2	Islam	Divine Theology through Allah message	- In accordance with God will for the benefit of mankind

Table 1.1: Ambivalence of Western and Islamic Theological Paradigms

The themes discussed include the will of Allah (masyiat wa iradat Allah), mardhat Allah, worship, ma'rifat, the power of Allah, the concept of maintenance (rabb), takhallaq bi akhlaq Allah, human nature, and the problem of ukhrawiyyah (eschatological). These themes are quite interesting to discuss. A more complex study of these themes does not a priori rely on the human an sich ratio to understand the conception of God which is classified through the reduction of these themes. Although, in fact the problem of educational theology is not simple to be reduced to these themes.[12] There is an interesting discussion according to the author in addition to these themes, namely: the existence of God message (maujudat al-wahy min allah) which provides tabyin mujmal regarding the above themes. At least it can be explained that the themes summarized above cannot be separated from the contextuality of God

[11] Maftuh, Kebijakan Politik Hindia Belanda Dan Implikasinya Bagi Pendidikan Islam, (Bandung: Lidia Pustaka, 2009), 29.

[12]Azyumardi Azra, *Esei-esei Intelektual Muslim dan Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1999), h. 83.

message. However, this study requires a fairly complex instrument in addition to an understanding of the ulum al-quran wa al-tafsir. Knowledge of the hermeneutics of the text of God message according to the author is absolutely necessary. Apart from the pros and cons of the application of hermeneutics in understanding God message, at least people who try to embody the educational conception of theology which contains God message must be able to understand the basic framework of hermeneutics.

Western educational theology does not have space for the conception of God will, the pleasure of God, the conception of human servitude to God, let alone the conception of life after the world. The Western view is more concerned with human interests alone (humancentric) without trying to relate it to the intervention of the Supreme Reality. This causes education to lead people to become materialistic, hedonistic, pragmatic, and sometimes fall into the atheistic valley. As a result, the existence of the psyche, credo, and spirituality is not touched, so that humans become worried, restless, and restless due to the worship of the results of human thought. Education in the Islamic point of view, especially that which is supported by theology as described above, provides enlightenment for such educational problems. Islam does not mean that it does not look at human capabilities optimally, but behind all of that progress is achieved Humans as a result of the educational process remain in the corridor of God relationship and involvement.

In order to be able to formulate the conceptual constellation of Islamic education, it is necessary to provide an elaboration that reflects the point of view of Islamic goals which at least reduces an educational point of view expected by Islam. The conception is contained in the following table:[13]

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[13] Rudi Ahmad S., "Mengusung Pendidikan Islam Persfektif Teologis", dalam *Jurnal Pendidikan Islam Ta'lim* Vol 12 No 02, h. 121.

No	Theme	Simple Concept	Implications for the Concept of Education
1	God will	– Allah will in the language of religion consists of the terms masyiat and iradat – God will related to the existence of the involvement of other parties or the will that is intertwined in involvement with the cosmos, nature law, commonly called the community – While iradat tends to be interpreted as the prerogative will of Allah alone	-The educational process is related to the direction of human will and desire so that it does not conflict with the will of the Creator -Education must be able to deliver humans according to God will
2.	Mardhat allah	– Allah pleasure is inherent with human pleasure – Allah is pleased if humans obey and do what He commands.	-The ultimate goal of education is the achievement of Allah pleasure -Education is carried out with the radiance of Allah pleasure and ends in Allah pleasure
3.	Worship	– A creature created by Him, humans are encouraged to do servitude and worship to Allah – Allah commands humans to worship has consequences for the benefit	– Education is worship – The educational process should lead humans to become servants of God – Education is carried out min worship al-ibad ila worship Allah

Table 1.2: Conception of Islamic education from a theological perspective.

3. **Comparison of the Theological Concept of Islamic Education in the Perspective of the Jabariyah, Asyariah, and Qodariah Schools**

In Islam there are several views regarding Islamic education, in this case the Qadariyah view which views all actions that humans do as the result of their own efforts without any intervention from Allah. Meanwhile, the Jabariyah view which views that humans are subject to the will of God alone, as well as Asy-Ariyah who views that God is the creator of all human matters,

meaning that God is the maker of everything.

a. The Theological Concept of Islamic Education in the Perspective of the Qodariah School

The emergence of the Qadariyah school was not solely due to the dynamics of thought in Islam, but also due to the political turmoil during the Umayyad I dynasty. The main thought of the most famous Qadariyah figures in history is the view that humans have free will to decide their own actions.[14] This makes Qadariyah against the Jabariyah school. The belief that humans are free to will and act is the background for naming this school the term Qadariyah. Etymologically, Qadariyah in Arabic is rooted in the word qadara, which means having strength or ability. Qadara also means to determine or determine. Qadariyah's style of thinking puts forward an attitude of rationality, the authority of reason which plays a very important role in all human actions or activities without God intervention. In philosophy, Qadariyah is called indeterminism as opposed to determinism.

In the view of Qadariyah, human actions have the freedom to choose, in terms of choosing good and bad actions, because Allah has created both. If humans do good then he will get a reward for using the nature given by God as well as possible and vice versa. The characteristics of the Qadariyah style of thought are:[15]

1) The position of reason is higher.
2) Human freedom in will and deed.
3) Believe in sunnatullah and causality.
4) Freedom of thought is only bound by the basic teachings in the Qur'an and hadith
5) Taking metaphorical of revelation
6) Dynamics in attitude and thinking

As explained earlier that Qadariyah is an understanding that is more

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[14] Rudi Ahmad S., "Mengusung Pendidikan Islam Persfektif Teologis", dalam Jurnal Pendidikan Islam Ta'lim Vol 12 No 02, h. 125.

[15] Harun Nasution, *Islam Rasional Gagasan dan Pemikiran* (Bandung: Mizan, 1996), h. 112.

inclined to the use of a very dominant mind, so that it assumes that the actions produced by humans are based on their own will without God intervention. In line with this regarding Islamic education, a prominent Muslim philosopher named Ibn Sina said that a child already has natural abilities, but relying on these abilities is not enough to educate someone, there must be other factors that influence it. This means that humans are given the freedom to use their minds in determining their way of life.[16]

Qadariyah gives a very large role to humans in choosing, thinking, determining or deciding their actions. The freedom in question does not mean unlimited freedom, but freedom in determinism. This is where the role of Islamic education in teaching various things to become a habit which of course in this case the social environment factors can have an influence on the freedom of self or human mind in choosing or doing something.[17]The environmental factors of Islamic education function to support the occurrence of safe, orderly, and sustainable learning process activities. One environment that plays a role is the community environment. Humans are creatures created by Allah swt. whose existence cannot be isolated. Humans need society to improve their quality of life. The human needs that are needed from the community environment are not only related to the material field but also to the spiritual field, including knowledge, experience, skills and so on. Thus, it can be understood that in order to meet educational needs. Humans need a social environment. The community in question is a society that is open and can receive good from wherever it comes, without being separated from the divine spirit. The Muslim community is also a society that is physically and mentally strong as a whole.[18]

b. The Theological Concept of Islamic Education in the Perspective of the Jabariyah School

Jabariyah in the history of Islamic theology was first proposed by al-

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[16] Azyumardi Azra, *Esei-esei Intelektual Muslim dan Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1999), h. 82.
[17] Azra, *Esei-esei*, h. 98.
[18] Asy-Syahrastani, *al-Milal wa al-Nihal diterjemahkan oleh Asywadie Syukur* (Surabaya: PT.Bina Ilmu, t.th), h. 71.

Ja'd bin Dirham. But it was Jahm bin Safwan who spread it. Jahm bin Safwan is the most famous figure as a pioneer or founder of Jabariyah understanding. This understanding is also synonymous with the understanding of Jahmiyah in the Murji'ah according to its name. Jahm bin Safwan is famous for being good at talking and making speeches calling people to the way of Allah and being devoted to Him so that many people are attracted to him. The Jabariyah style of thought assumes that human actions are carried out by God and humans only accept. It is also known as kasb which literally means effort. But kasb here implies that the perpetrator of human actions is God Himself and human efforts are not effective. Humans only accept actions as if they were unconscious. According to this understanding that human actions must have an intrinsic perpetrator, because actions require an actor if humans are not intrinsic actors then of course God is an intrinsic actor (not grandiose). There are two groups contained in Jabariyah understanding, namely pure Jabariyah and moderate Jabariyah. Pure Jabariyah rejects the existence of actions that come from humans and views humans as not having the ability to act. Meanwhile, moderate Jabariyah admits that there are actions from humans, but their actions do not limit them.[19]

It can be understood that Jabariyah places reason in a low portion because all actions and natural provisions are under the power or will of God. So that makes thinking in all aspects of life does not develop, even stop. Thought is bound by dogma, does not develop and narrows insight which results in the absence of deep thought as desired by philosophy with the following characteristics:[20]

1) The position of low sense
2) Human unusualness in will and deed
3) Freedom of thought bound by dogma
4) Disbelief in sunnatullah and causality
5) Bound to the textual meaning of the Qur'an and hadith

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[19] Asy-Syahrastani, *al-Milal wa al-Nihal diterjemahkan oleh Asywadie Syukur* (Surabaya: PT.Bina Ilmu, t.th), 71.
[20] Harun Nasution, *Islam Rasional Gagasan dan Pemikiran* (Bandung: Mizan, 1996), h. 156.

6) Static in attitude and deed.

As has been explained, Jabariyah is an understanding that assumes that all human actions are subject to the will of God alone. Thus, if it is associated with Islamic education, education has absolutely no power or power to influence children. Education can only give an external polish to the child's social behavior, while the internal part of the student's personality cannot be determined, so that it will give birth to a pessimistic attitude because there is no belief in the values of education so that the child is accepted as it is.

c. The Theological Concept of Islamic Education in the Perspective of the Asy-Ariyah School

In the murky atmosphere of muktazilah, Al-ash'ari appeared, was raised and educated and studied with al-Jubbai, a Muktazilah figure until he reached old age. He has defended the Muktazilah as well as possible. However, the flow was later abandoned and even gave him great blows and considered him a dangerous opponent. The main reason he left the Mu'tazilite sect because of the division between the Muslims that could destroy them if not ended immediately, he was very worried about the Qur'an and hadith being victims of Muktazilah ideas, which in his opinion could not be justified because it was based on the worship of reason. As is also feared to be a victim of the attitude of anthropomorphic hadith experts who only hold on to the texts by leaving their souls and almost dragging Islam into weakness, an rigidity that cannot be justified by religion. Therefore, Asy'ariyah took the middle path between the rationalist and textualist groups, it turned out that this path was acceptable to the majority of the Muslims. As for the style of Asy'ariyah thought regarding human actions in relation to the will and power of God he named the term kasb (acquisition/deed). According to him, kasb is God creation. It can be concluded that God is the creator of all human things, which means that God is the maker of all things. Actions that arise from humans through created power means that humans are actually a place for God actions.[21]

Asy'ariyah is an understanding as a continuation of Jabariyah, it's just that it takes the middle way between the rationalist and textualist groups. Do not

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[21] Ahmad Hanafi, *Teologi Islam (Ilmu Kalam)* (Jakarta: Bulan Bintang, 2001), h. 65.

abstain from using reason and argumentation whose task is nothing more than strengthening the texts of the Qur'an and hadith. If it is associated with his views on Islamic education, humans are in accordance with the Kasb theory that humans can wish to carry out the Islamic education process, as for the success or failure of the process, God is the one who has the power to determine it, because humans can only will but it is God who creates the will that exists in them. the human self. This view in Islamic education is known as the flow between al-fitrah and al-bi'ah.[22] Each has an active role in influencing the educational process. One of the Muslim figures, Imam al-Ghazali has a view that combines fitrah and al-bi'ah as embraced by Asy'ariyah understanding. He thought that the child was like a pearl of great value, pure and clean. If the child receives good teachings and habits, the child will become good. Conversely, if the child is accustomed to doing bad deeds and accustomed to evil things, then the child has bad character. The Asy'ariyah ideology combines the nature that God has given to humans since they were born into the world with the factors of the educational environment in which they grow and develop to support the progress of their nature. This becomes important to be able to improve or carry out a pattern of improving character education for students.[23]

Conclusion

From the studies that have been carried out, it can be concluded that Western educational theology does not have space for the conception of God will, God pleasure, the conception of human servitude to God, let alone the conception of post-world life. This causes education to lead people to become materialistic, hedonistic, pragmatic, and sometimes fall into the atheistic valley. As a result, the existence of the psyche, credo, and spirituality is not touched, so that humans become worried, restless, and restless due to the worship of the results of human thought. While the concept of Islamic theological education provides enlightenment for educational problems. Islam does not mean that it does not

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[22] Sihabul Badri, *Refleksi Teologi Pendidikan Islam: Sebuah Solusi Atas Kerancuan Sudut Pandang Pendidikan, Makalah*. (Bandung: Lidia Pustaka, 2000), h. 12.

[23] Poppy Pritasari Prasetya, Marwan Sileuw, Didik Efendi, "Strategi Internalisasi Karakter Religius Peserta Didik Di Sdit Qurrota A'yun Abepura Kota Jayapura Melalui Islamic Culture", dalam *Jurnal WANIAMBEY: Journal of Islamic Education,* Vol. 2 No. 2, Desember 2021. 132-144.

optimally view human abilities, but behind all that the achievement of human progress as a result of the educational process remains in the corridor of God relationship and involvement. This can be represented through the thinkers of the Qadariyah, Jabariyah, and Asy'ariyah schools with all their uniqueness.

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