

The Emergence and Development of Today's Islamic Schools

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Abstract: The roots of the emergence and development of Religious school of thoughts in Indonesia are practically realistic and are in fact only due to different ways of looking at (Approach) from each organization in viewing a problem. Therefore, each Islamic organization in Indonesia has a different character from this side. From the very beginning the Islamic schools emerged on the basis of ideological thought. But as the development of thought and interest appears and the birth of new schools and derivative schools based on the notion of ideology that is not only ideological, but also political and economic. These developments and emergence are partially trapped in radical steps in carrying and striving for their ideology.

1 INTRODUCTION

Islam is viewed by its followers from different perspectives. This has resulted in various views in Islam. When Rosululloh PBUH was alive, these various views have no significant impacts since they can be resolved immediately (Abdul Rozak, 2017; Reza, 2017).

Islam in the early days was very advanced in regard to Muslims never argue on various issues narrowly that led to conflicts. Even when a complicated problem was alleged to cause conflict, Rasulullah never hesitated to mediate the conflict wisely, then the Prophet requested to leave the dispute in the discussion because the discussion was suspected to end with a conflict. It is claimed that Imam Malik was very unhappy with the Muslims discussing the matter of Kalam, for apart from the Messenger of Allah forbade us from talking about it, Kalam speaks only theory rather than Islamic practice (Read Mushthafa Abdu al-Raziq, 1959). It was stated that: "*Kana Anas bin Malik yaqulu: al-Kalamu fi al-dini akrohuhu. Wala uhibbu al-kalama illa fima tahtahu 'amalun. al-Mutakallimuna qaumun yaquluna fi umurin laisa tahtahu 'amalun. Fa kalamuhum nadhariyyun lafdhiyyun la yata'allaqu bihi fi 'lun.*" It was also further stated: "*Qad bayyana Malik rahimahu Allahu. Anna al-kalama fima tahtahu 'amalun huwa al-mubahu 'anhu wa 'indahu ahli baladihi*".

To this end, the author tries to write the book of Kalam II (Abdul Rozak et al., 2014), which is used to teach Strata I students, Department of Aqidah and Philosophy, and Department of Religion Studies at Ushuluddin Faculty. That is, Kalam in this study, discusses Kalam Science / Islamic theology of the universe (macrocosm), individual Islamic theology, and social Islamic theology. The focus of the study advocates Muslim thought in understanding the universe, individual and social in Islam. In this case, theology serves as a methodology for examining these three issues

It is to be understood that historically, the occurrence of quarrels or differences in Islamic religious matters and the various things grow later. While when the Prophet and his companions were still alive Islam was completely peaceful and seemed only one. The value of that unity is the mission of Islam or prophet hood brought by all the prophets (Read Mushthafa Abdu al-Raziq, 1959). After the death of the Prophet and the unifier of thought is no longer there, then there are conflicts and dissents among shahabat that got sharp. So it is stated that Abu Bakr Siddiq RA, the first Khalifah of the Prophet Muhammad was considered the first bomber in Islam. That the payment of zakat was an act that was very less favored by the tribes who in the days of the prophet still lived submitted to Islam only to obtain protection. Therefore, after the prophet's death they wanted to be detached from Islam, one of the reasons is not because of Islam, but their objection to pay the

zakat. To this, Abu Bakr RA, which has been banned by the Muslims in Medina, embattled against people who do not want to pay zakat, because the obligation to pay zakat is equal to the obligation to perform the prayer. (Baca Abdurrahman Qadir, 2001; Jo. Syed Mahmuddunnasir. 1994). This was due to religious reasons, in this case zakat. It was stated that: *Asbabu ikhtilafi al-shahabah wa al-tabiin fi al-furu'*:

- 1) *Minha Shahabiyyan sami'a hukman fi qadliyyatin aw fatwin wa lam yasma'hu al-akhar, fa ajtahid bi ra yihi fi dzalika w3a hadza huwa al-wujuh:*
 - a. *an yaqa'a ijthaduhu mawaqifa al-haditsi*
 - b. *an yaqa'a bainahuma al-munadharah wa yadhharu al-haditsu bi al-wajhi alladzi yaqa'u bihi ghalibu al-dhanni fa yarji'u 'an ijthadihi ila al-masmu'i*
 - c. *an yuballighahual-hadits wa lakin la 'ala al-wajhi alladzi yaqa'u bihi ghaliu al-dhanni, fa lam yatrak ijthaduhu bal tha'nun fi al-haditsi .*
 - d. *an la yashila ilaihi al-haditsu ashlan.*
- 2) *Wa min tilka al-dlurubi an yaraw Rasulallahi SAW fa'ala fi'lan fa hamalahu ba'dluhum 'ala al-qurbati wa ba'dluhum 'ala al-ibahati.*
- 3) *Wa minha ikhtilafu al-wahmi.*
- 4) *Wa minha ikhtilafu al-sahwi wa al-nisyani.*
- 5) *Wa minha ikhtilafu al-dlabthi.*
- 6) *Wa minha ikhtilafuhum fi 'illati al-hukmi.*
Wa minha ikhtilafuhum fi al-jam'i baina al-mukhtalifain. (See Waliyullah al-Dahlawiy.1978)

The disagreements of the companions were allegedly due to several reasons:

First, a Companion hears an explanation of a problem; while others did not hear it, so he did ijthad. As it is understood that ijthad may be different from one shahabat to another in view of a problem, because:

- 1) The ijthad perhaps corresponds to a hadith of the Prophet.
- 2) The result of ijthad is somewhat similar to a hadith; however, it appears that the hadith is stronger, so the shahabat tries to rectify the results of his ijthad by turning to the hadith of the Prophet.
- 3) Perhaps the result of his ijthad is somewhat similar to hadith; but apparently his thought of ijthad was more rational and more convincing, so the shabat did not abandon the results of his ijthad, he even suggested the hadith of the Prophet.
- 4) The possibility of absence of a hadith that speaks of this subject.

Secondly, some Sahabahs saw the Messenger of Allah doing a deed, assuming that Rosul was performing a prayer, while others assumed Rosul was just doing an ordinary act (permissibility). Third, the difference is caused by misunderstanding. Fourth, the difference is from forgetting. Fifth, Differences are due to different reasoning (methods). Sixth, the differences comes from understanding the background of a cause of problems. Seventh, the differences are caused by compromising two different opinions.

The science of Islam has grown ever since. The fiqh, kalam, tafsir, hadits and other science have also developed.

There are four well-known school of thoughts in fiqh; Imam Hanafi 80 AD/699 BC, Imam Malik 93 AH/712 BC, Imam Syafii 150 AH/767 BC and Imam Ahmad Ibn Hambal 164 AH/780 BC. They each have a different way of understanding the Qur'an, and different propositions that lead to different conclusions in legalizing the law.

In understanding the law in Islam Imam Hanafi uses: Imam Hanafi 1) Kitabullah, 2) Sunnah Rasul, 3) Fatwa-fatwa 4) Qiyas, 5) Istihsan, 6) Community 'Urf and culture. Imam malik in denominating the laws hold on to 1) Kitabulloh, 2) Shohih Sunnah 3) Medina Ulama practices even have to reject the hadith that looks counter with the charity scholars of Medina, 4) Qiyas, 5) Mashlahah al-Mursalah and Istishlah. Imam Syafii uses 1) Dahir al-Qur'an as long as there is no proposition that divert other meanings, 2) Sunnah as long as with reliable narrator. He likened the Shahih sunna to al-Quran, 3) Ijma (no dispute of the scholars), 4) Qiyas, by rejecting istishlah and istihsan, and 5) Istidlal. Imam Hambali uses 1) Nash al-Qur'an and Hadith Marfu, 2) Fatwa-sahwa sahabat, 3) Fatwa Sahabah close to al-Qur'an and al-sunah, if fatwa-fatwa contradiction, 4) Hadits Mursal and Dlaif, and 5) Qiyas. (Read Abdurrahman I Do'i. 1984; Jo. Hasbi al-Shiddiqi. 1968)

There are also Kalam school of thoughts as (Abdul Rozak, dkk., 2012; 'Abdul Qahir bin Thahir bin Muhammad al-Bagdadiy al-Isfira'iniy al-Tamimi, 1037; 'Ali Mushthafa al-Gurabiy, 1958): Hasan al-Basri (30-110 H), Washil bin Atho (...-131 H), Abu Hudzail, al- Nazzam, al-Jubba'i, Ibn Hisyam, 'Amr bin Ubaid, and al-Khayyat, they are known as Mu'tazilah. They are also rational theologian. There are also other moderate theologians as: Abu Hasan al-Asy'ari, al-Baqillani, al-Juwaini, al-Msturidi, dan al-Bazdawi. The development of Syiah theologians has also added to the development of theology in the Islamic world. They have contradictive thoughts with most theologians. Their statement, among others,

states that the heir of the Caliphate after the death of Rasulullah SAW is actually Ali bin Abi Talib RA, the son-in-law of Rasulullah SAW. Hence the earlier caliphs such as Abi Bakar al-Siddiq RA, Umar Ibn al-Khattab RA, and Ustman bin Affan RA, were unlawful caliphs for having seized power that was not his own.

There are also Sufi school of thought see Dr Ibrahim Baisuni, 119; Abu Bakar Muhammad al-Kalabadziy. 1976; 'Abdul Qadir Isa. T.T) like: Sufi 'amali as for example Hasan al-Bashri (21-110 AH) with his al-khauf wa al-raja theory, Robi'ah al-Adawiyah (96-185 AH) with her al-hub theory, al-Junaid (297 AH) with his al-Fana wa al-Tauhid and Dzu Nun al-Mishri (156-245 H, with al-Ma'rifah. There were also several movements of the philosophy of Tasawuf such as Yazid al-Bustami (W261 H) with his al-Fana wa al-ittihad theory, Abu Mansur al-Hallaj (W 244 H) with his al-Hulul theory al-Suhrawardi al- Maqul (W549 H) with his Hikmah al-Ishraq theory, Muhyiddin Ibn 'Arabi (598-638 H) with his Wihdah al-Wujud theory, Jalaluddin al-Rumi (604-672 H) with his life axis theory, and Abdul Karim bin Ibrahim al-Jilli (767-811 H) with his al-Insan al-Kamil theory. And a few more Sufism movements that lead to the teachings of the tarekat.

The state of this dissent continues throughout the time of the Tabiin, and the tabiinat tabiin, as well as the aftermath and evolves throughout the Islamic world.

To this, the historical reality of Islam adopted and practiced in Saudi Arabia, is very different from that of Islam in Pakistan, or in Europe, in America, and in Indonesia. Even nationally, Islam is embraced and practiced in the Padang of West Sumatra is different from Islam adopted by Javanese or Sundanese

With regard to this, to the extent that an orientalist (Gustave Evon Grounebaum (ed. 1983)) who is conducting an Orientalist conference on Islam worldwide, in order to see the development of Islam at that time, in order to know the developments, the weakness, then give criticism, that, the teachings of Islam did indeed lead to unity, but in the meantime aroused the practice of Islam in diversity. The unifying principle in Islam is the basic teachings revealed by God in the Qur'an. But the Qur'an itself, whose verses of dzanninya provide a diverse interpretation, has created a variety of thoughts, and cultures in Islam. In the eyes of the orientalists, the diversity of Islamic practices, as well as the strength of Islam in adapting to local life. Actually the conference initiated by von Gruneboum is on behalf of the Department of Anthropology, University of Chicago and has selected the participants concerned,

among others: Fifteen scholars from European countries, in order for the conference to be more critical, but as it turns out, the outcome of the conference, instead adds information to the Muslims, that the seemingly diverse Islam in practice has shown that Islam is so flexible, elastic, adherent, and adaptive to local culture, so that the variations of Islamic flower in the Islamic landscape are so wide-ranging.

2 METHODS

This study uses social research method. The method is for data sampling, questionnaire, and interview. This means that when the sampling does not find any accurate data and information regarding the development and the birth of the groups, the questionnaire takes place. The results of the questionnaire are expected to be able to reveal factors of the birth of new groups that are considered radical. After this is confirmed, interview is then carried out. The sampling should be representative and coming from one population. Having taken a look at the data, this study will use all three methodological approaches mentioned earlier.

3 RESULTS AND DISCUSSION

Islam in Indonesia, although as stated that the Indonesian Muslims are known as Sufism followers' amalinya al-Junaid, fiqh Syafi'i, Sunni theology (Read Abdul Rozak, 2005; Abdul Rahman Haji Abdullah, 1990), but in fact Islam in Indonesia also appears in different school of thoughts.

Historically, if traced in the real reality of Islam in Indonesia, it has actually undergone several phases of development.

First, hacker phase, this phase can be expressed as the phase of Islam's entry into Indonesia. This phase is marked by the emergence of individual Islamic activities in Indonesia. At this time the Muslims began to face various challenges in carrying out his teachings. The Muslims who were practicing this Islam must deal with the Hindu religious figures as well as Buddhists who love poor and mystical life.

Phase two, exploration phase. In this phase, professional da'is as wali came and emerge in Indonesia. (Read Masykur Arif. 2013) It is claimed that some famous Dai in Islamic history in Indonesia, known as Wali Sanga. They are 1)

Sunan Gresik (Mulana Malik Ibrahim), 2) Sunan Ampel (Raden Rahmat), 3) Sunan Bonang (Raden Maulana Makdum Ibrahim), 4) Sunan Drajat (Raden Qasim), 5) Sunan Kalijaga (Raden Syahid), 6) Sunan Giri (Raden Paku), 7) Sunan Kudus (ja'far Shadiq), 8) Sunan Muria (Raden Umar Said), and 9) Sunan Gunung Djati (syarif Hidayatullah). (See Nur Amin Fattah, 1994; Effendi Zaekasi, 1981). They claimed that the mubalighs at that times were not only nine, there are other walis such as 1) Sunan Ngudung/Syekh Sabil/ Usman Haji, 2) Sunan Muria/R Umar Said 3) Sunan Wilis/ R Sayid Muhsin 4) Sunan Manjuran/R H Usman 5) Sunan Bintatra/R Fatah 6) Sunan Bangkalan/R Iskandar 7) Sunan Tembayat/ Ki Gede Pandan Arangt, and 8) Sunan Geseng/Ki Cokrojoyo.

The third phase, institutionalization phase. This phase is the phase of the emergence of Islamic kingdoms in Indonesia.

The fourth phase, expansion phase. In this phase, various models of modern Islamic education in Indonesia emerged. This modern education developed after there were several Indonesian Muslim leaders who studied in the Middle East and were influenced by modern thought and movement in the Middle East (Abul Hasan Ali al-Nadwi 1983, Harun Nasution, 1984), such as Jamaluddin al-Afghani, Muhammad Abduh, and so on.

The fifth phase is structuring phase. In this phase Islamic movements that intended to nationalize the movement of Muslims to join secular nationalists to form the Unitary State of the Republic of Indonesia (NKRI) thrives.

Comparing with thought (Azyumardi Azra, 1995; A Hasymi, 1981; Yusuf Abdullah Puar, 1984; AH Johns, Ahmad Ibrahim, Sharon Siddique, and Yasmin Hussain (Ed) .1985) stated that The Origins of Islamization in Southeast Asia are beginning with Pasai and other part towns along the northeast coast of Sumatra. Jo. Majlis Ulama Indonesia (MUI). 1986. Amanat Sejarah Umat Islam Indonesia. Surat Kabar (SK) Pelita. 5 Desember 1986. Jo. M C Ricklefs.1998. Sejarah Indonesia Modern. Cet.VI. Yogyakarta: Gajahmada Universiti Press. P.4. claimed that Islam came and developed in the XIII century.

Today, Islam in Indonesia nationally presents different school of thoughts. There is Muhammadiyah that is theological, Nahdlatul Ulama (NU) that is theological and sufist, and there is Persatuan Islam (Persis) that is salafist and so on. Moreover, Islam in certain locales, it appears to local specialties, such as

Islam in certain Javanese areas, also in certain Sundanese, which reveal Islam singkretis (Read M Bambang Pranowo, 2011; Abdul Rozak, 2005; Suwardi Endraswara, 2003; Zainuddin Maliki, 2004; Noerid Haloei Radam, 2001).

Nahdlatul Ulama (NU) with its peculiarities in theological and philosophical aspects, has become one of the great and wide-ranging organizations of the Islamic faith. Muhammadiyah with its specialties in theological aspects has also become a large and vast organization of religious influence. So des Persatuan Islam (PERSIS)

Then came the organizations with smaller scope, which was allegedly affiliated to the big organizations above. Wahdah for example is affiliated to Muhammadiyah. Alwasliyah is also basically affiliated to Nahdlatul Ulama (NU). FPI is also new school of thought is allegedly affiliated to Nahdlatul Ulama (NU) viewed from its symbol. Partai Keadilan Sejahtera (PKS) has also its own school that is engaged in dakwah and politics.

Then there are also those that apply to their organizations by inducing the organization from abroad. Hizbut Tahrir is affiliated to Hizbut Tahrir from abroad. Jamaah Tablig is also affiliated to Jamaah Tablig from India.

In fact, the differences that reveal certain characteristics or characteristics of the Islamic schools in Indonesia are theoretically different from the perspective in understanding the problem. Different perspectives cause and elicit a separating movement from the original school by creating a new school. The emergence and development of this school seemed to flourish for various reasons and the various perspectives on which they emerged.

4 CONCLUSIONS

The culmination of this literal research is culminated in several points:

- 1) The emergence of a genuine religious school driven by ideological factors undergoes a shift to the ideological sphere of economic and ideological politics;
- 2) It requires further research from literature to field research to observe more closely the emergence and development of such schools.

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