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**RATIONAL THEOLOGY IN THE MAQASHID AL-QUR'AN ACCORDING TO MUHAMMAD ABDUH (THEMATIC STUDY)**

**THESIS**

**Submitted as Partial fulfillment requirements for getting the Bachelor Degree of Religious Studies (S.Ag) in Qur'an and Exegesis Science Department**



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## A GUIDE TO ARABIC transliteration

The transliteration of Arabic-Indonesian letters in this text is based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the Arabic Transliteration Manual (A Guide to Arabic Literation), INIS Fellow 1992.

### A. Consonant

Consonant		
Arabic		Latin
ء	=	'
ب	=	B
ت	=	T
ث	=	Ts
ج	=	J
ح	=	h / h
خ	=	Kh
د	=	D
ذ	=	Dz
ر	=	R
ز	=	Z
س	=	S
ص	=	Sy
ش	=	s/s

Consonant		
Arabic		Latin
ض	=	d / d
ط	=	t / t
ظ	=	z / z
ع	=	'
غ	=	Gh
ف	=	F
ق	=	Q
ك	=	K
ل	=	L
م	=	M
ن	=	N
ه	=	H
و	=	W
ي	=	Y

#### Vocal

ا	=	a
ي	=	i
و	=	u

#### Long Vocal

آ	=	ā
إ	=	ī
أ	=	ū
أَو	=	aw
أَي	=	ay

#### Eample

تَكَاتُر	=	<i>takātsur</i>
يَهْيَجُ	=	<i>yahīj</i>
تَعْلَمُونَ	=	<i>ta'lamūn</i>
سَوْفَ	=	<i>sawf</i>
عَيْنَ	=	<i>'ayn</i>

### B. Long Vocals and Diphthong

Each Arabic writing in the form of *fathah* vocal Latin writing is written with "a" *kasrah* with "i" *dlommah* with "u" while the long readings are each written in the following way:



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Vocals (a) long =     Â     for example     قال     become qâla  
 Vocals (i) long =     î     for example     قِيم     become qîla  
 Vocals (u) long =     Û     for example     دُون     become dûna

Especially for the reading of ya' nisbat, it should not be replaced with "i" but still written with "iy": in order to describe ya' nisbat at the end. Likewise, for the sound of the diphthong, wawu, and ya' after *fathah* is written with "aw" and "ay". Consider the following example:

Diphthong (aw) =     أَوْ     for example     قَوْل     become qawlun  
 Diphthong (ay) =     أَيَّ     for example     خَيْر     become khayru

**C. Ta' marbûthah (ة)**

*Ta' marbûthah* is transliteration with "t" if it is in the middle of a sentence, and if *ta' marbûthah* is at the end of the sentence, it is transliterated by using "h". Such as *الرسالة للمدرسة* to *al-risalat li al-mudarrisah*, or when in the middle of a sentence consisting of *mudlaf* and *mudlaf ilayh* arrangement, then transliterated by using t connected with the following sentence, for example, *في رحمة الله* become *fi rahmatillah*.

**D. Articles and Lafadh al-Jalâlah**

The word "al" (ال) is written in lowercase unless it is located at the beginning of the sentence, while "al" in Jalâlah lafadz, which is in the middle of the sentence propped (*idlafah*) is then omitted. Consider the following examples:

- A. Al-Imâm al-Bukhâriy say...
- B. Al-Bukhâri, in the opening of the book, explained...
- C. Masyâ' Allâh kâna wa mâ lam yasya' lam yakun



## ABSTRAK

Skripsi ini berjudul “*Teologi Rasional Maqashid Al-Qur’an Menurut Muhammad Abduh ( Studi Tematik).*” Akal sebagai alat yang manusia pakai dalam menela’ah atau menganalisa setiap ciptaan atau tanda-tanda kebesaran Allah yang telah Ia paparkan kepada manusia, yang dimana dari tujuan tersebut agar manusia mengakui bahwasanya Ialah sang pencipta dan Tuhan semesta alam. Salah satu ciri pemikiran teologi modern adalah rasional. Banyak tokoh Islam yang mencoba melakukan pemikiran itu di antaranya adalah Muhammad Abduh. Beliau adalah seorang tokoh terdahulu yang menghargai kekuatan akal dan tetap memegang teks-teks agama, meskipun ia tidak menghambakan diri pada teks-teks agama tersebut Rumusan masalah pada skripsi ini adalah bagaimana Theologi Rasional menurut Muhammad Abduh dan bagaimana implementasi pemikiran Abduh dalam tafsir maqasidi. Penelitian ini termasuk pada penelitian kepustakaan (*library research*) dan menggunakan metode deskriptif kualitatif dengan pendekatan tafsir tematik. Hasil dari penelitian dalam skripsi ini yaitu berdasarkan pemahaman Muhammad Abduh dapat dikatakan teologi rasional atau Islam rasional merupakan paham yang menggunakan akal dalam menyelesaikan setiap persoalan dengan menggunakan akal. Islam rasional adalah aliran teologi yang mengandalkan kekuatan akal atau rasio karena akal mempunyai daya yang kuat serta dapat memberikan interpretasi secara rasional terhadap teks teks wahyu. Adapun implementasi dari pemikiran Muhammad Abduh salah satunya dalam bidang maqashid Al-Qur’an yaitu beliau mengemukakan bahwa terdapat lima poin dari maqashid al-quran yaitu : Tauhid, *al-wa’du* dan *al-wa’id* (ancaman), ibadah yang dapat menghidupkan tauhid di dalam hati, penjelasan jalan menuju kebahagiaan dan kenikmatan dunia dan akhirat. dan hikmah kisah orang-orang terdahulu.

**Kata Kunci : Teologi, Akal, Rasional, Abduh, Maqashid**

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**ABSTRACT**

This research entitled "The Rational Theology of *Maqashid* Al-Qur'an According to Muhammad Abduh (A Thematic Studies)". The reason was a tool that humans used in studying or analyzing every creation or the signs of Allah SWT greatness that he showed to humans that aimed at humans recognizing that Allah SWT was the creator and God of the universe. One of the characteristics of modern theological thought was rational. Many Islamic figures trying to conduct this idea, one of them was Muhammad Abduh. He was an previous figure who valued the power of reason and still held religious texts, even though he was not devoted to these religious texts. The formulations of the problems in this research were: how the rational theology according to Muhammad Abduh and how the implementation of Abduh's thought in maqasidi interpretations. It was a library research using a qualitative descriptive method with a thematic interpretation approach. The findings of this research showed that based on Muhammad Abduh's understanding, it could be said that rational theology or rational Islam was an understanding using reason in solving every problem. Rational Islam was a theological school relying on the power of reason or ratio because reason was a strong power and it could provide a rational interpretation of the revelation texts. One of the implementation of Muhammad Abduh's thoughts was in the field of *Maqasid* Al-Qur'an: he argued that there were five points of *Maqasid* Al-Quran that were: *Tauhid*, *Al-Wa'du* and *Al-Wa'id* (threats), worshipping that could *Tauhid* in the heart, explaining the way to happiness and enjoyment in this world and the hereafter, and the wisdom of the stories of the ancients.

**Keywords: Theology, Reason, Rational, Abduh, Maqashid**

## الملخص

هذه الرسالة بعنوان "اللاهوت العقلائي من مقاصد القرآن عند محمد عبده (دراسة موضوعية)". العقل هو أداة يستخدمها البشر في دراسة أو تحليل كل خليقة أو علامات عظمة الله التي قدمها للبشر، والهدف هو أن يقر البشر بأن الله خالق الكون وربهم. من سمات الفكر اللاهوتي الحدوث العقلانية. هناك العديد من الشخصيات الإسلامية التي حاولت تنفيذ هذه الفكرة، منها محمد عبده. وكان شخصية سابقة تقدر قوة العقل ولا يزال متمسكًا بالنصوص الدينية، رغم أنه لم يكن مكرسًا لهذه النصوص الدينية، وصياغة المشكلة في هذه الرسالة كيف يكون علم اللاهوت العقلائي عند محمد عبده وكيف يتم تطبيق فكره في التفسير المقاصدي. تم تضمين هذا البحث في بحث مكتبي ويستخدم منهجًا وصفيًا نوعيًا مع منهج تفسير موضوعي. نتائج البحث في هذه الرسالة ما يلي: بناءً على فهم محمد عبده، يمكن القول إن علم اللاهوت العقلائي أو الإسلام العقلائي هو فهم يستخدم العقل في حل كل مشكلة باستخدام العقل. الإسلام العقلائي هو التدفق اللاهوتي الذي تعتمد على قوة العقل لأنه يتمتع بقوة قوية ويمكنه تقديم تفسير عقلائي لنصوص الوحي. وتنفيذ أفكار محمد عبده منها مجال مقاصد القرآن، وهو أن هناك خمس نقاط في مقاصد القرآن، وهي: التوحيد، والوعد، والوعيد، وعبادة تعش التوحيد في القلب، وشرح الطريق إلى السعادة والمتعة في الدنيا والآخرة، وحكمة من قصص القدماء.

الكلمات الأساسية: اللاهوت، العقل، عبده، المقاصد

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## CHAPTER I INTRODUCTION

### A. Background of the Problem

Rationalism is a theory or understanding that emphasizes the importance of reason (ability) in explaining everything. The flow of rationalism is viewed as a school of thought that adheres to the principle that reason must play the primary role in explanation.<sup>1</sup> He emphasizes logic (rationality) as the primary source of knowledge. True knowledge is obtained and measured through reason, which satisfies all scientific knowledge requirements. Experience is only used to supplement the knowledge gained through reasoning.

Reason (ratio) is the true source of knowledge; all knowledge is derived from reason. Humans can explain all of the phenomena that occur around them by thinking, as well as demonstrate the existence and test any knowledge they have gained thus far, in order to gain new knowledge that is believed to be true. Meanwhile, the nature of knowledge is a priori, which means that every human being has a basic knowledge base that does not require direct or prior knowledge.<sup>2</sup>

The innumerable events in this natural occurrence, according to rationalism, make it impossible for experience to test and observe the truth of the law of cause and effect. However, rationalism does not deny the use of the senses in the acquisition of knowledge. Aside from that, the use of the senses serves as a stimulant of reason and provides materials for reason to work with. Intellect can also generate knowledge without using any material from the senses. As a result, reason can generate knowledge about abstract concepts.<sup>3</sup>

The flow of rationalism believes that the source of knowledge is ratio, and that truth must come from ratio. Human efforts to give reason (ratio)

<sup>1</sup> Ahmad Tafsir, *Filsafat Umum (Akal dan Hati Sejak Thales sampai Capra)*, p. 127

<sup>2</sup> Jurnal Ilmu Budaya, *Rasionalis Dan Rasionalisme Dalam Perspektif Sejarah*, p. 16

<sup>3</sup> Ali Maksum, *Pengantar Filsafat dari Masa Klasik Hingga Postmodernisme*, p. 308.



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independence, as pioneered by Renaissance thinkers, continued until the 17th century. The 17th century was the true beginning of philosophical thought. People are increasingly placing greater trust in their ability to reason; it is even believed that with the ability to reason, all kinds of problems can be explained, understood, and solved, including all human problems. People hope that with this power of reason, a new, more perfect world will be born, led and controlled by human reason. The flow of rationalism is a philosophical way of thinking that greatly elevates the ability of reason.<sup>4</sup> Rationalism asserts that reason is a fundamental component of knowledge.<sup>5</sup>

As stated in Surah Al-Baqoroh verse 164:

﴿ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْتَلُونَ ﴾

*"164. Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason."*

The importance of the role of reason as a tool that we use in studying or analyzing every creation or sign of God's greatness that He has described to us can be understood from the verse above, which of these goals is for us to acknowledge that He is the creator and God of the universe. However, sometimes humans are unaware of the path they are taking, and as a result, they end up worshiping what they are afraid of, what can affect them, and what is deemed beneficial and harmful to them. The emergence of people who claim to be powerful, humans claim to be the only ones who can relate to the

<sup>4</sup> Rizal Mustansyir, Misnal Munir, *Filsafat Ilmu*, Pustaka Pelajar, Yogyakarta, 2008, p.

<sup>5</sup> Ali Maksum, *Pengantar*, p. 308



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Almighty. As a result, they determine worship and adoration, and the true and holy mind has been defiled by man himself.

Muhammad Abduh was a very influential Islamic reform thinker in the history of Islamic thought. His ideas have had a significant impact on various structures of people's thinking lives, including aspects of Al-Qur'an interpretation, education, social society, politics, civilization, and so on. Abduh's ideas had a profound impact on the lives of Muslims everywhere, including Egypt, other Arab countries, and even non-Arab Muslim countries such as Indonesia. The birth of reform movements such as Muhammadiyah, Al-Irsyad, and the Islamic Association cannot be separated from the influence of Muhammad Abduh's ideas. Indeed, his ideas on modernism are well known and have become a source of inspiration for many Western thinkers.

The rationality of modern theological thought is one of its distinguishing features. Many Islamic figures, including Muhammad Abduh, attempted to think in this manner. He is a salaf figure who recognizes the power of reason and still believes in religious texts, even though he does not enslave himself to them.

People live their lives according to their beliefs, according to Muhammad Abduh. If his beliefs are correct, then his life journey will be correct. Aqidah can be true if people learn it properly. Why is this so? Because, according to Muhammad Abduh, Muslims have strayed far from the teachings of the true faith. The human race at the time (Egyptian society) had mixed pure Islamic teachings with other teachings that were contrary to Islam itself, such as ancestral teachings (animism, dynamism, fetishism, d11). This is where various beliefs and taqlid eventually arose, until Islam was invaded by TBC (Superstition, Bid'ah, and Heresy). So Muhammad Abduh wishes to reform it by purifying Islamic teachings and eliminating all heresy, superstition.<sup>6</sup> Aside from that, we want to foster a dialectical, advanced, and rationalized modern way of thinking. Specifically, by opposing uncritical or

<sup>6</sup> H. Ar gibb, aliran-aliran modern dalam islam, (Jakarta: citra niaga pers, 1993), p. 58

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taqlid acceptance of opinions.<sup>7</sup> Reopening the door to ijtihad because Allah SWT has blessed his servants with an independent mind free to develop its thoughts for the activities and advancement of mankind.<sup>8</sup>

In terms of law, Abduh's thinking is reflected in three main principles: the Qur'ân as a source of Shariah, combating taqlid, and relying on reason in understanding Qur'ân verses. In the field of theology, Muhammad Abduh's thinking is founded on three principles, among them: human freedom in action, a strong belief in God's sunnah, and the dominant function of reason in exercising freedom.<sup>9</sup>

So, based on the issues discussed above, the author is interested in conducting research under the title "**Rational Theology In The Maqashid Al-Qur'an According to Muhammad Abduh (Thematic Study).**"

## **B. Identification of the Problems**

Moving on from the theme that the author chose for the title of this study, the authors formulate the problem identification so that it can be used as research material, including the following:

1. The crisis of rational theological knowledge in the Qur'an as studied by Muhammad Abduh in his books.
2. Studying or researching rational theology as found in the Qur'an, as well as Muhammad Abduh's explanation or opinion on the concept.
3. Gather and analyze Qoranic verses related to the discussion's title and theme.

<sup>7</sup> *Ibid*, p. 60

<sup>8</sup> Muhammad Abduh, *Risalah Tauhid*, p. 8

<sup>9</sup> *Ibid*, p 13-22.



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### C. Limitation of the Problem

The author conducted the search paragraph using Mu'jam Al-Mufahass. Li al-Faz Al-Qu'an mentioned the word 'العقل' 49 times. The word تعقلون 24 times, يعقلون 22 times, عقل 1 time, نعقل 1 time, يعقل 1 time, نعقل 1 time, يعقل 1 time. Based on the above description of the background and identification of the problems, the authors provide limitations in discussing this problem. In this study, the author Limiting the issue to the discussion of some verses related to Muhammad Abduh's rational theology found in the Surah Al-Baqoroh verse 164, Surah Al-A'raf verse 169, and Surah Hud verse 51.

### D. Formulation of the Problem

At first glance, the researcher feels the need to raise several problem formulations related to the preceding studies, including the following:

1. How are Rational Theology in the verses of the Qur'an according to Muhammad Abduh?
2. How are Implementation of Abduh's Thoughts in Maqashid Al-Qur'an?

### E. Objectives and Significance of the Research

#### 1. Objectives of the Research

- a. To comprehend Rational Theology as it appears in the verses of the Qur'an according to Muhammad Abduh.
- b. To discover how Abduh's ideas were implemented in the maqasidi interpretation method.

#### 2. Significance of the Research

- a. Gather actual data and facts about theology from the Qur'an in order to answer comprehensive questions about theology or monotheism as the initial foundation that must be firmly adhered to Islam according to the Qur'an.
- b. Contribute to the body of knowledge concerning rational theology in the Qur'an, which Muhammad Abduh studied and which some students and society in general should be aware of.



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- c. Expanding the use of references in UIN Suska Riau's Ushuluddin Faculty courses for students who will learn more about theological concepts in the Quran.
- d. To provide feedback on the importance of theology in the Qur'an so that people can improve their faith and understand their religion better.

#### F. The Systematics of Writing

The systematic of this discussion is intended to make it easier for readers to analyze the contents. The procedures are as follows:

**CHAPTER I:** Is an introductory chapter, namely an introduction that describes the entire contents of the writing in order to provide information about everything related to this research, which includes: Background problem: provide an academic explanation of why this research is necessary and what steps to take in the background of this research. Then, to explain the problems associated with this title, proceed to problem identification. Following that, the problem definition and formulation, so that this research is more focused, the aims and benefits of research both academically and practically, and the writing systematics, to aid in understanding the overall contents of this research are discussed. .

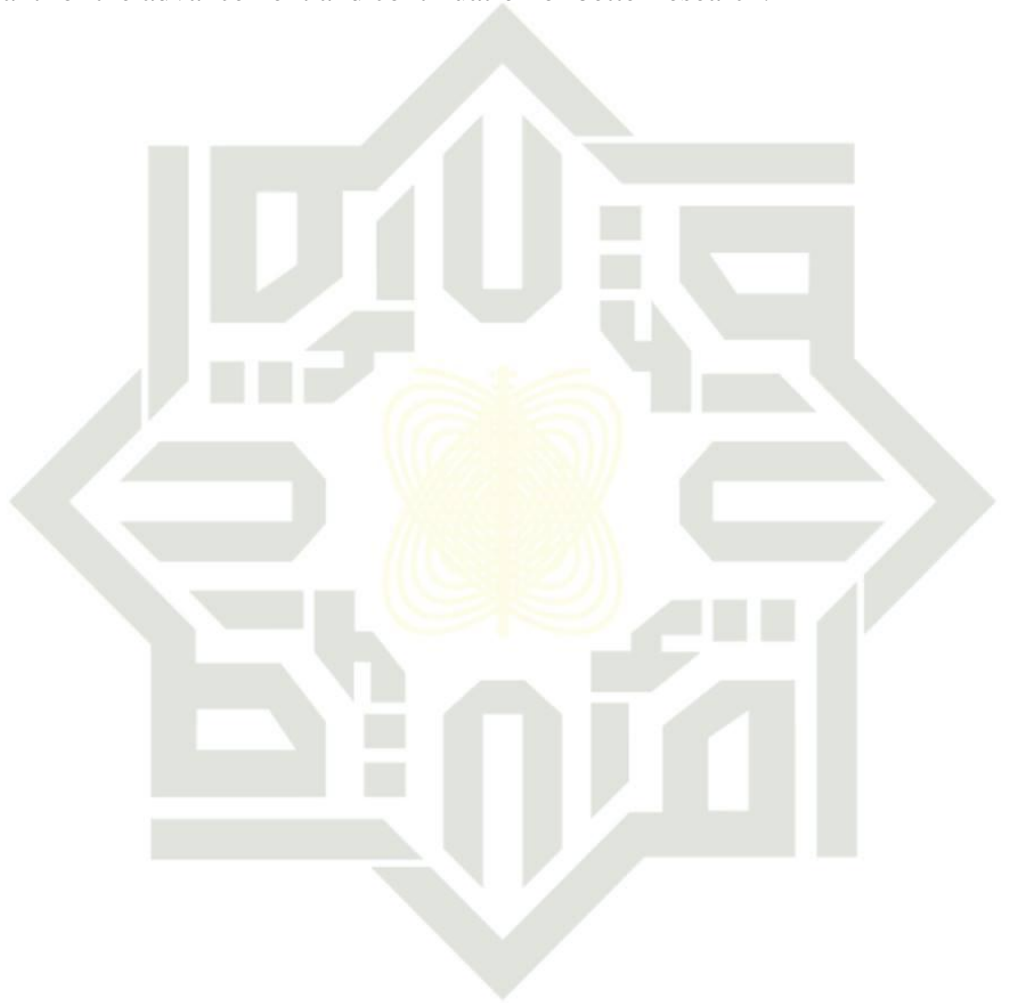
**CHAPTER II:** This chapter is organized in accordance with its systematics, which include a review of the literature, theories or one's opinion, and brief discussions on topics such as the definition of theology, Muhammad Abduh's biography, the definition of the Qur'an, and so on.

**CHAPTER III:** This chapter contains research methods, which include: types of research, research data sources, which include primary and secondary data sources, data collection techniques, which are the stages that the authors go through when collecting data, and data analysis techniques, which are the stages or methods of analysis used.

**CHAPTER IV:** Is a chapter of data presentation and analysis, how to study Qur'anic verses related to the themes and titles discussed, and what is.

Rational Theology Maqashid Al-Quran According to Muhammad Abduh and how are Muhammad Abduh's method of tafsir maqasidi implementation

**CHAPTER V:** Is the final section of this thesis, and it contains conclusions that explain the entire content of the writing, as well as the solution to the main problems raised, and it offers suggestions that are thought to be important for the advancement and continuation of better research.



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## CHAPTER II LITERATURE REVIEW

### A. Theoretical Framework

#### 1. Rational

##### a. Rational Understanding

Rationalism is a philosophical view of science that holds that reason has an independent power to know and reveal basic principles of nature or to lead to a truth based on reason and common sense.<sup>10</sup> The emergence of this understanding is motivated by humans' desire to free themselves from all of the traditional ideas that they have ever received, but this is not capable of accommodating a knowledge phenomenon that is faced properly and accurately.

Rationalism consists of two syllables, *ratio* and *ism*. *Ratio* comes from English, ie *reason*. However, the real root of the word comes from Latin, *ratio* which means relationship or thought,<sup>11</sup> while *ism* shows understanding or flow. In the Indonesian dictionary, *ratio* means akal budi, nalar and pemikiran menurut akal sehat, while *rational* means pikiran yang sesuai dan cocok dengan pertimbangan-pertimbangan logis dan akal sehat.<sup>12</sup>

Rene Descartes (1596-1650), known as the "Father of Modern Philosophy," pioneered rationalism. He is a natural science, law, and medicine expert. In terms of rationalism figures, Descartes (1596-1650) was the first, followed by several other figures, including Baruch De Spinoza (1632-1677) and Leibniz (1646-1716). Following this period, Hegel, who later became famous as a rationalism figure in history, perfected rationalism.

Loren Bagus defined rationalism in general as a philosophical approach to the source of knowledge that is free (apart from) sensory observation, precedes, and excels over the use of the five senses, and

<sup>10</sup> Loreos Bagus, *Kamus Filsafat*, (Jakarta: Gramedia Pustaka Utama, 2002), p. 929.

<sup>11</sup> *Ibid.*, p 925

<sup>12</sup> Tri Rama K, *Kamus Lengkap Bahasa Indonesia*, (Surabaya: Karya Agung), 413



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emphasizes reason (ratio) as the most important method.<sup>13</sup> In general, rationalists argue that truth values that are not derived from experimental results and are innate in nature come from reason, such as the logical axiom that the whole must be greater than its parts; the mathematical axiom that one plus one equals two; and the principle of essentiality (Principle of adz-Dzatiyyah) that states that something is not something else, but something itself. As well as the non-contradiction principle (Mabda' al-Tanaqudh), which states that something does not exist or cannot exist at the same time.

#### b. History of Rationalism

As stated in the introduction, the emergence of the concept of rationalism was motivated by medieval thinkers' concern about the attitude of society at the time, which only believed in a tradition or church dogma without seeking to understand it. They were dissatisfied with what they were doing because of the church's interference, which was very powerful in their activities. However, according to historical records, this rationalism existed during the time of Thales (542-624 BC), who applied rationalism to his philosophy. Hegel, who later became known as a figure of rationalism in history, perfected rationalism in modern philosophy. Then, in response to the church's dominance in medieval Christianity in the West, rationalism was born.<sup>14</sup>

The Age of Rationalism lasted from the mid-seventeenth to the late-eighteenth centuries. What distinguishes science in this era is its exclusive use of reason (ratio) to discover the truth. With the rapid addition of knowledge from the natural sciences, it appears that such use of reason is not in vain. It is not surprising, then, that educated people in subsequent centuries increasingly trusted their reason as the source of truths about life and the world.<sup>15</sup>

<sup>13</sup> Loren Bagus, *Kamus Filsafat...*, p 929

<sup>14</sup> Fuad Ismali dan Abdul Hamid Mutawali, *Cara Mudah Belajar Filsafat Barat dan Islam*, (Yogyakarta: IRCiSoD 2012), 71-78.

<sup>15</sup> F.Budi Hardiman, *Pemikiran-Pemikiran yang Membentuk Dunia Modern*, (Jakarta: Erlangga, 2010), 33-34.





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### c. Rationalism in Islam

In Islam, the word rationalism is derived and rooted from the word 'aql, which means reason. In the Jahiliyah era, the term 'aql was used to refer to practical intelligence, which is now known as problem solving capacity in modern psychology. This means that an intelligent person is one who can solve problems; whenever he is confronted with a problem, he can save himself from danger. After the arrival of Islam, the word reason was never separated from religion. Religion sees reason as a tool for deepening religion in this case. As a result, reason never contradicts religion, is always in agreement with religion, and even supports religion. Islamic philosophy is an essential part of the treasures of Islamic thought, both in terms of content and development history. Before Islamic philosophy became an integral part of the treasures of Islamic thought, rational thinking was first established in Muslim society, both in terms of content and history of its development.<sup>16</sup> Before the arrival of Greek philosophy, rational thought was well established in Muslim society.<sup>17</sup> During the reign of the Umayyads, philosophical books were translated and philosophers were born. At the time, the system of rational thinking in intellectual society, namely fiqh and kalam (theologians), had developed rapidly in the theology of the rational Mu'tazilah doctrine pioneered by Washil ibn Atho (81-131 H). solutions to theological problems, comparable to the Greek philosophical model. According to Leman, the difference between the two is only in the premises used, not in the validity of the procedure for constructing arguments; that is, Islamic theological thought is founded on sacred texts, whereas Greek philosophy is founded on logical, definite, and standard premises.<sup>18</sup>

<sup>16</sup> Khudori Sholeh, *Filsafat Islam (Dari Klasik Hingga Kontemporer)*, Ar-Ruzz Media, Jogjakarta, 2014, h. 25

<sup>17</sup> Asy-Syahrastani, *Al-Milal wa Al-Nihal (Aliran-aliran Teologi Dalam Sejarah Umat Manusia)*, Bina Ilmu, Surabaya, t.th., p. 37

<sup>18</sup> Oliver Leaman, *Pengantar Filsafat Islam*, Rajawali Press, Jakarta, 1988, h.10



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Following that, the emanation of al-Farabi or Paripatetic emerged, as did the emanation of Ibn Sina or the subsequent school of Sufism, with the Neo-Platonic concept of divinity that impressed monotheism, such as the assertion of the first transcendence of reason. However, over time, al-Ghazali posed serious challenges to the Neo-Platonic teachings (1058-1111 AD). Despite al-opposition Ghazali's to philosophy, philosophy was actually growing, discovering new nuances, and ascending. With the doctrine of *wahdah al-wujud* Ibn Arabi, the Isyraqi school (illumination) emerged, with the character Suhrawardi (1164-1240). The concept "Wisdom of al-Muta'aliyah" then flows from Mulla Sadra (1571-1640). (Transcendent Theosophy). These figures' ideas even outperform those of previous philosophers. The difference is that philosophical thought developed after Ibn Rushd (1126-1198) by combining with mystical experience or Sufism. Meanwhile, prior to Ghazali's time, they relied more on the power of pure rationality. As a result, the object of scientific study includes not only the empirical world but also the spiritual world. The human self is a miniature universe that includes not only the body but also the heart, feelings, soul, and spirit, all of which are a part of God.<sup>19</sup>

There are five streams of Islamic philosophy that are mutually sustainable in their development. First, Dialectical Theology (*Ilm al-Kalam*); second, Paripatetism (*Masysya'iyah*); third, Illuminism (*Isyraqiyyah*); fourth, Sufism/Theosophy (*Tashawwuf or Irfan*), particularly those developed by Ibn Arabi; and fifth, Wisdom Philosophy (*al-Hikmah al-Muta'aliyah*).<sup>20</sup> More details will be discussed below:

- 1) Dialectical Theology (*Ilm al-Kalam*)
  - a) Mu'tazilah

<sup>19 19</sup> A Khudori Soleh, *Wacana...*, h.pendahuluan. xvii-xxvi

<sup>20</sup> Haidar Bagir, *Buku Saku Filsafat Islam*, Mizan, Bandung, 2005, p. 91



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Mu'tazilah is an Islamic sect that places the greatest emphasis on logic. For the Mu'tazilah, reason is the ability to acquire knowledge as well as the ability to distinguish between oneself and other things and between one thing and another. Reason, in addition to acquiring knowledge, has the ability to distinguish between good and evil. In other words, reason has a moral function and duty, according to the Mu'tazilah. Reason is also a guide for humans, and it is what allows humans to be the creators of their own actions. They believe that there are four things that can all be known through reason: 1) knowing God, 2) the obligation to know God, 3) knowing good and bad, and 4) the obligation to do good and avoid bad.<sup>21</sup>

#### b) Ash'Ariyah

Abu al-Hasan ibn Ismail ibn Abi Basyar Ishaq ibn Salim ibn Ismail Abd Allah Abu Musa al-Ash'ari founded the Ash'ariyah. Al-Ashari was born in Basrah, but grew up in Baghdad and died there<sup>22</sup>. The Ash'Ariyah school of thought rejects the majority of Mu'tazilite viewpoints that focus on ratio problems. According to him, reason can only reveal the form of God, while revelation can reveal the rest.

#### c) Maturidiyah Samarkand and Bukhara

Imam Abu Manshur Muhammad bin Muhammad bin Mahmud al-Maturidi al-Anshari founded the Maturidiyah school.<sup>23</sup> Some of al-ideas Maturidi's contradict Ash'ariyah but agree with the Mu'tazilah. Reason, according to Imam al-Maturidi, can discern between what is good and what is bad. However, reason cannot understand the obligation to do good

<sup>21</sup> Yusuf Suyono, *Bersama Ibn Rusyd Menengahi Filsafat dan Ortodoksi*, Walisongo Press, Semarang, 2008, p. 44

<sup>22</sup> Harun Nasution, *Teologi Islam (Aliran-aliran Sejarah Analisa Perbandingan)*, p. 104.

<sup>23</sup> *Ibid.*, p. 86



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and avoid bad deeds. What reason can understand are the obligatory reasons for God's commandments and prohibitions. Thus, three major problems can be identified for al-Maturidi reasons, while the fourth, namely the obligation to do good and avoid evil, can only be identified through revelation. Maturidi's followers in Samarkand agreed with him on this point. His followers in Bukhara, on the other hand, suffer from a mild mental illness. Reason, according to the Bukhara group, cannot determine obligations; rather, it can only know the causes of obligations.

## 2. Theology

### a. Definition of Theology and Rational Theology

In terms, theology is drawn from the treasures and traditions of Christian scholasticism.<sup>24</sup> In terms of terminology, theology is derived from the words *theos*, which means "God," and *logos*, which means "knowledge".<sup>25</sup> So theology means "The Science of God " or "Divine Science," or a science that discusses God's substance in all of its facets and His relationship with nature. As a result, the word theology always refers to a discussion or discourse about God.<sup>26</sup> According to Kuntowijoyo, those with a background in the tradition of conventional Islamic sciences understand theology as the science of kalam, namely a discipline that studies divinity that is abstract, normative, and scholastic in nature.<sup>27</sup> Theology, also known as kalam science, is the science that discusses the existence of God (Allah), the attributes that

<sup>24</sup> E. Kusanandiningrat, *Teologi dan Pembebasan : Gagasan Islam Giri Hasan Hanafi*, (Jakarta, Logo, 1999), p. 21

<sup>25</sup> A. Hanafi, *Pengantar Theologi Islam*, (Jakarta, Al-Husna, 1980), p. 11

<sup>26</sup> M. Baharudin, *Kritik atas Corak Pemikiran Teologi Islam KH. Siradjuddin Abas*, (Hakindo, Bandar Lampung. 2018), p. 1-2.

<sup>27</sup> Kuntowijoyo, *Paradigma Islam Interpretasi Untuk Aksi*, (Mizan, Bandung, 1991), p.



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must exist in Him, the attributes that He does not have, and the attributes that may exist in Him, as well as God's messengers.<sup>28</sup>

The term theology is frequently used interchangeably with the science of kalam or the science of monotheism, which is a discipline that studies divinity that is abstract, normative, and scholastic in nature.<sup>29</sup> Because the object of its study is divine problems, the science of kalam is inextricably linked to its abstract nature. Harun Nasution categorizes the subjects of kalam science discussion into the following categories: the position of reason and revelation, the function of revelation, free will and predestination, God's absolute power and will, God's justice, God's deeds, God's attributes, and the concept of faith.<sup>30</sup>

The theology in this paper is not limited to the above-mentioned discourse about God; God is one of the most central aspects of any religion. In the world of Islamic thought, theological discourse is no longer limited to the matters mentioned above, but has also confronted other areas, giving rise to various types of "theology."

As previously stated, humans are God's only creature with the most perfect mind. According to al-Juwaini, humans are obligated to know their God from the perspective of Shari'a, which consists of *ijma'uama'*. How to acquire knowledge about God through reasoning. As a result, the method for achieving something obligatory becomes obligatory as well. Another important concept in Islamic theology is monotheism, which must be viewed socially in order to develop a social structure that frees humans from all forms of slavery.<sup>31</sup>

Tawhid, which is defined by the oneness of God, is considered the core of Islamic theology. Liberation theology differs from traditional theology in that it interprets monotheism not only as the oneness of God, but also as the unity of humanity, which would not

<sup>28</sup> Ahmad Hanafi, *Teologi Islam (Ilmu Kalam)*, (PT Bulan Bintang, Jakarta, 2001), p. 3

<sup>29</sup> Kunto Wijoyo, *Paradigma.....*, p. 286.

<sup>30</sup> Harun Nasution, *Teologi Islam*, (UI Pre, Jakarta), p. 3

<sup>31</sup> Asghar Ali Engineer, *Islam Dan Teologi Pembebasan*, Celeban Timur UH III/548 (Yogyakarta: 5567 Agustus 2009), p.11-16



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have materialized without the establishment of a classless society. Tawhid is very close to the spirit of the Qur'an, which is to create justice and wisdom (al-'ad wa ahsa). Therefore, monotheism is faith in Allah that cannot be negotiated, and the consequence is to create a structure that is free from exploitation on the other hand, so that monotheism which is meaningful for society cannot be separated from these two things. Tauhid is also called the science of kalam or ushuluddin. This science puts forward a lot of talk about theology.

In Islamic theology, the term used by theologians to refer to the notion of free will is ikhtiyar, and for pre-determination is an interesting jabr to note created by the Mu'tazilah theology who founded a group of Islamic intellectuals known as al-'adl altauhid. Theology seeks to learn about the transcendent. Theology uses revelation to discover the truth about the existence of the transcendent.<sup>32</sup>

Except for those that are normatively based on revelation, theology of thinking and rationalizing is the most important thing, which means that theology approaches its object logically to ensure compatibility between the subject that thinks and the object that is thought about. Theology strengthens faith, which seeks to understand God's existence. As a result, theology considers God's existence as a being. When we consider God's existence, we will logically consider not only the status of "existing" in God, but also God himself.<sup>33</sup>

Rational theology is defined as the free use of reason, specifically in understanding Islam. Understanding in rational theology refers to a theological school that believes in the power of reason or believes that reason has great power and can provide rational interpretations of texts, Koranic verses, and hadiths.

<sup>32</sup> Muhammad Al-Fayyadl, *Teologi Negatif Ibn 'Arabi Kritik Metafisika Ketuhanan*, (Yogyakarta: LKIS Yogyakarta, 2012), hlm.84-86

<sup>33</sup> *Ibid.*



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Thus, rational theology or rational Islam is an understanding that uses reason to solve all problems. Rational Islam is a theological school that believes that reason, or ratio, has great power and can provide a rational interpretation of revelation texts.<sup>34</sup>

#### b. The Evolution of Modern Islamic Theology in the Islamic World .

Islamic theology appears only as the intellectual property of classical thinkers that has been "purified" to the point where the subject of study has become stagnant. This reality reveals the loss of the vital zeal of Islamic theology as one of the concrete manifestations of Islamic thinkers' fundamental intellectual struggles in responding to the development of thought in their time. At the present time, Islamic theology must rediscover its vital elan spirit (important creativity) in responding to various problems and the current mainstream of thought. Thus, the actualization of Islam in the modern era is unavoidable.<sup>35</sup>

Since the Prophet SAW was still alive, historical reality-based Islamic theology has emerged. According to Louis Gardet and Anawati's agreement, Islamic theology begins with a study of the Qur'anic text, which will later become the topic of theological discussion. However, since the period of developing a critical spirit, the entry of Greek philosophy with its rational demands, which had a large influence on Muslim society and gave rise to a thirst for philosophical knowledge, and a desire to coordinate all human knowledge, theology has taken on a definitive form.

Following developments, Muslims' social, cultural, and political conditions changed dramatically.<sup>36</sup> Muslims, who have held world supremacy in various fields of life for so long, are taken aback

<sup>34</sup> Henni Marlinah, *Pemikiran Islam Rasioanl dan Tradisional di Indonesia*, (Tangerang Selatan : CV Pustakapedia Indonesia, 2018), hlm. 24-25.

<sup>35</sup> Noor Rachmat, *Reaktualisasi Teologi Islam*, Jurnal Study Al-qur'an, (Jakarta (UNJ), Vol.9, No.1, 2013), p. 02

<sup>36</sup> Muhammad In'am Esha, *Teologi Islam Kontemporer*, UIN-Malang Press, November, 2008, p.1-4



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by the West's progress. The advancement of Western civilization in science and technology has alarmed contemporary Islamic thinkers.

The discourse of thought that is currently developing and becoming mainstream requires and must be positively and critically responded to, particularly in an effort to address the various problems that are currently plaguing Muslims. Thus, Islamic theology in the first century, which was preoccupied with unseen issues and was colored by speculative intellectual things, needs to be reconsidered. Islamic thinkers no longer need to be demanded and preoccupied with defending God when contemporary philosophers harass them, for example by saying "God is dead", but instead they are challenged to solve the problems of Muslims broadly: liberation from colonialism, freedom of expression, and re-empowerment. due to backwardness .<sup>37</sup>

In contemporary Islamic thought, there are five major trends. First, fundamentalists are a group of thinkers who fully believe in Islamic doctrine as the only viable option for humanity's revival. For them, Islam is sufficient to cover social, political, and economic order, so they do not require all Western methods or theories. Their primary mission is to resurrect Islam as a religion, culture, and civilization by returning to the original sources of the Qur'an and al-Sunah and encouraging people to practice Islamic teachings as taught by the Apostles and Khulafaur-Rasyidin. The Prophet's Sunnah must be followed in modern life, which is the essence of Islam's revival.<sup>38</sup>

Second, traditionalistic (salaf), a group of people who try to adhere to long-held traditions. For this group, all of the ummah's problems have been thoroughly discussed by previous scholars, so people are simply restating what they have done; however, this differs from fundamentalists who reject modernity and limit tradition to the *Khulafa'Rasyidin*. The third group is *the reformists*, who are

<sup>37</sup> Muhammad In'am Esha, Teologi Islam Kontemporer, UIN-Malang Press, November, 2008, h. 5-6

<sup>38</sup> A. Khudori Soleh, Pemikiran Islam Kontemporer, Yogyakarta, 2003, hlm.7-8





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attempting to rebel against Islamic cultural heritage by providing new interpretations.<sup>39</sup>

When it comes to actualizing Islamic theology, the question that must be addressed is what the true urgency of Islamic theology is in the discourse of Islamic thought. This is due to radical knowledge's efforts to develop genuine Islamic theology into something that is not artificial. Because Islamic theology is very much in touch with aspects of *aqidah* or the main points of human faith, it is a science that discusses something that is most fundamental in Islamic building. It is Islamic theology's strategic position that encourages actualization efforts as a means of responding to various contemporary problems.

Aside from that, there is an awareness that Islam, which is included in it, is a monotheistic aspect that is a perfect life norm that can adapt in any space and time. The sociological reality of Muslims slipping into backwardness has resulted in a lack of confidence in dealing with Western civilization's superiority. This fact calls for an immediate renewal of Islamic theological thought.<sup>40</sup>

Thus, Islamic theology is no longer restricted to narrow divinity sciences, but rather a synthesis of the many nuances of Islamic religious thought, which interact critically synergistically with contemporary thought. Hassan Hanafi recognizes differences in the orientation of classical and contemporary Islamic theology in his thought, contemporary Islamic theology. oppression and division.<sup>41</sup>

### 3. Muhammad Abduh

#### a. Biography

Muhammad 'Abduh is a prominent Islamic intellectual and reformer of Islamic *fiqh* in modern times. A preacher who advocates

<sup>39</sup> *Ibid*

<sup>40</sup> Muhammad In'am Esha, *Teologi Islam Kontemporer*, UIN-Malang Press, November, 2008, p. 5-7

<sup>41</sup> *Ibid*. p. 8.



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for change and the rise of the Arab and Islamic worlds.<sup>42</sup> Muhammad 'Abduh is brimming with words, noble deeds, and admirable qualities. These achievements were passed down from his parents and family. Muhammad 'Abduh was born into a family known for its glory and good name, and a family that rejects humiliation and tyranny. To achieve this, this family must make numerous sacrifices, including being imprisoned, tortured, and losing property.<sup>43</sup>

This great figure of the Islamic world was born in the village of Mahallat Nasr, Al-Buhairah province, Egypt, in 1266 H/1849 AD. On 8 Jumdil 1 1322 H/11 July 1905 AD, in the city of Alexandria (Alexandria), he died at the age of 56. His father, Abduh Hasan Khairullh, is Turkish. And his mother's name is Junainah, a widow from the Arab tribe of Bani 'Udai with a genealogy that reaches Umar bin al-Khattab, the second caliph from al-Khulfa' ar-Rasyidin.<sup>44</sup>

At the age of 12, Muhammad 'Abduh had memorized the Qur'n. After memorizing the Koran successfully, 'Abduh was sent to Tanta in 1863 to straighten out his reading at the al-Ahmadi mosque or as-Sayyid al-Badawi mosque (Jmi') in ana because it was close to his village. 'Abduh studied jurisprudence and Arabic there. In 1282 H/1865 AD, he continued his studies at al-Azhar University. At the time, the educational material at al-Azhar did not cover history, geography, biology, chemistry, mathematics, and all the sciences known as world science.<sup>45</sup>

Muhammad 'Abduh's interest in general knowledge, which was not taught at al-Azhar University at the time, made him uninterested in continuing his education on that campus. Furthermore, Abduh was

<sup>42</sup> Muhammad Jābir al-Anṣari, Muhammad `Abduh wa as-Ṣahwah al-Islāmiyah al-Muḥadāḥ, dalam al-`Arabi (Kuwait: Kuwait Foundation, edisi 559, Juni 2005), p. 76.

<sup>43</sup> Muhammad Sayyid Ṭanṭawi, Ijtihad dalam Teologi Keselarasan (Surabaya: JP Books, cet. I, 2005), h. 172.

<sup>44</sup> Jum`ah, *Imām* ..., p. 83.

<sup>45</sup> Harun Nasution, Muhammad Abduh dan Teologi Rasional Mu`tazilah (Jakarta: UI Pres, 1987), p. 11.



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dissatisfied with the teachers' teaching methods. This is evident from his remarks about the education system at Al-Azhar at the time. According to Muhammad 'Abduh, the subject matter and methods used at Al-Azhar were only grammar lessons and Islamic law theory, which were given in a medical manner and were not explained with rational reasons. His dissatisfaction with his studies at Al-Azhar at the time prompted him to return to his homeland. Finally, Abduh returned to Mahallat Nasr in 1866 and decided to marry a girl from his village.<sup>46</sup>

During this period of transition, or inactivity, Muhammad 'Abduh attended lectures at Al-Azhar. Abduh was encouraged to continue his education by his uncle, Sheikh Darwisy. Shaykh Derwisy's role is critical to Abduh's future actions. Sheikh Darwisy's encouragement and motivation included introducing religious knowledge to Abduh. One of them is to persuade Abduh to join a Sufi organization.<sup>47</sup>

Abduh met Jamaluddin al-Afghni (1838-1897), a well-known mujaddid (reformer) in the Islamic world who was visiting Egypt at the time, when he returned to study at al-Azhar in 1869. Aside from being a well-known figure in the land of a thousand towers, Afghani is also known as the pioneer of religious and political freedom of thought. His meeting with Afghani had far-reaching consequences for the development of Abduh's rational thought. Afghani bestowed upon 'Abduh a special zeal for serving the people, overcoming orthodoxy and piety. Abduh first met Afghani through Hasan at-awl, his friend and philosophy, logic, and mathematics teacher. They discussed the science of Sufism and its interpretation at the meeting. Abduh was drawn to al-modern-minded Afghni's science after that meeting, and he eventually admired him and was always by his side. Not only that, but

<sup>46</sup> *Ibid*, p 12.

<sup>47</sup> Charles C. Adams, *Islam and Modernism in Egypt*, diterjemahkan oleh Ismail Jamil, *Islam dan Modernisasi di Mesir*, (tk: Dian Rakyat, t.th.), p. 21-23..

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Abduh attracted a large number of other students to study with Al-Afgni.<sup>48</sup>

Muhammad 'Abduh successfully completed his education and master's degree at Al-Azhar University in 1877. This is undoubtedly due to his efforts. Abduh passed the exam and received an alimiah from Al-Azhar. The approval that caused the examiners to disagree was the use of the right to wear the title of al-'lim, which means the right to teach. Regarding Muhammad 'Abduh's history in obtaining this master's degree, Dr. Muhammad 'Imarah stated that if it had not been for the strong proposal from the head of the examination committee at the time, Sheikh al-Azhar, to approve Sheikh Imam Muhammad 'Abduh, he would have failed the examination. Because some members of the test committee have ordered the removal of Sheikh Imam Muhammad 'Abduh due to his opinions and friendship with Jamaluddin al-Afghni. Because Muhammad 'Abduh's relationship with Jamaluddin al-Afghni was very close at the time, having visited Egypt for the second time in 1871. Finally, in 1877, Muhammad 'Abduh took the master's exam and came in second place. Muhammad 'Abduh was 28 years old at the time.<sup>49</sup>

#### b. Muhammad Abduh's works

Abduh's works are numerous, and some have been translated into a variety of languages, including Turkish, Urdu, and Indonesian. His works include :<sup>50</sup>

- 1) Risālah at-Tawhīd - Al-Islām Dīn al-`Ilm wa al-Madaniyah (Islam is the Religion of Knowledge and Civilization)
- 2) Al-Islām wa an-Naşrāniyyah ma`a al-`Ilmi al-Madaniyyah (Science and Body According to Islam and Christianity)
- 3) Al-Fikru as-Siyāsi (Thought and Politics)

<sup>48</sup>. Mukti Ali, *Ijtihad Dalam Pandangan Muhammad Abduh, Ahmad Dahlan dan Muhammad Iqbal* (Jakarta: Bulan Bintang, 1990), p.13.

<sup>49</sup> Tañāwī, *Ijtihād* ..., p. 172

<sup>50</sup> Dahlan, *Ensiklopedia* .... p.3

- 4) Durūs min al-Qur'ān (Some Lessons from the Qur'ān)
- 5) Tafsir al-Qur'ān al-Karīm Juz `Amm (Tafsir al-Qur'an al-Karīm Juz `Amma)
- 6) Hāsyiyah `ala Syarh ad-Dawāni li al-Aqā'id al-`Adudiyah (Explanation of Ad-Dawani's Syariah on Some Erroneous Beliefs).

## B. Literature Review

There have been several previous studies related to the object of study that will be raised in this research, which can be explained as follows. :

1. In a paper titled Sistem Pemikiran Teologi Muhammad Abduh dalam Risalah Tauhid, delivered in the 1995 Ushuluddin Faculty lecture, Bakir Yusuf Barmawi, M.A, also explained about Muhammad Abduh, which contained the biography, works, and thoughts of Muhammad Abduh. According to the findings of this paper, Muhammad Abduh highly values and respects the role and power of reason, which has the potential to advance Islam. He gave birth to a good work ethic in his theological thinking and can make humans dynamic, creative, active, and innovative. Muhammad Abduh was not a Mu'tazilah follower because he did not accept al-Manzilah bain al-manzalitain principles.
2. Dissertation H. Yusuf Suyono, M.A, with the title *Reformasi Teologi di Pascasarjana IAIN Sunan Kalijaga -Now UIN Yogyakarta-* in 2007 which contains a comparison between Muhammad Abduh and Muhammad Iqbal, namely that science must be understood and practiced, not soaring science, the style of thought of the two is equally modernist, and this book discusses the similarities and differences in discourses on divinity, humanity, and nature. .
3. Muhtasit, with titles *Konsep Pemikiran Harun Nasution Tentang Teologi Rasional*, Faculty of Ushuluddin IAIN Walisongo Semarang, 2000. Contains that in Harun Nasution's thoughts reason does not only know the main issues as Mu'tazilah, but still has other strengths and abilities, namely knowing the existence of an afterlife after the life of the world.



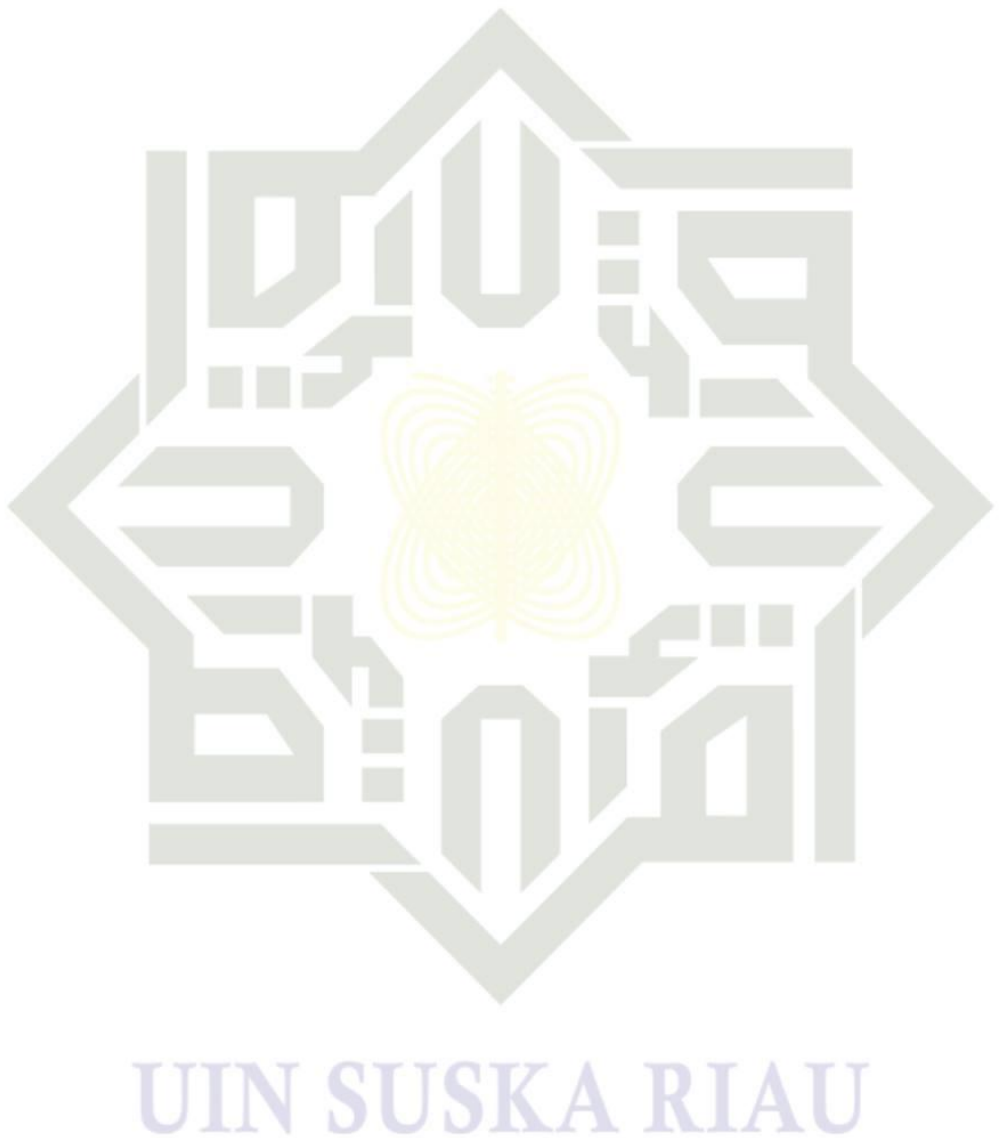
Reason is also able to establish laws about what is known by reason and invites humans to submit to these laws. In this thesis, Muhtasit tries to change the mindset of the Indonesian people, students and the culture in educational institutions, so that they have an image of being able to follow the classical scholars who use their minds a lot in both religious knowledge and general knowledge of *ijtihad*.

4. Harun Nasution wrote the book *Muhammad Abduh dan Teologi Rasional Mu'tazilah* (1987). This book explains how Abduh's ideas are similar to Mu'tazilah theology, even using the power of reason. This book, on the other hand, does not go into great detail about the impact of Abduh's ideas on modern society. .
5. Abdul Aziz RM authored a thesis titled *Pandangan Islam Terhadap Konsep Epistemologi Rene Descartes*, which was published in 1997 by the Ushuluddin Faculty IAIN Walisongo Semarang. The source of knowledge can be obtained through sensory and rational observation; therefore, the Koran considers the occurrence of all natural phenomena from humans to be the source of all life arrangements in this world. This is consistent with Rene Descartes' views on natural law in Islam. This thesis only studies René Descartes' concept of rationalism, while other rationalist figures have different concepts.
6. *Petualangan Rasionalisme Menuju Tuhan (Studi Perbandingan Zakaria al-Razi dan Rene Descartes)*, Faculty of Ushuluddin IAIN Walisongo Semarang, 2018. This thesis examines how Descartes explains the role of reason in reaching the divine realm, which is a criticism of religious authority. This thesis aims to demonstrate that reason can reach the realm of divinity without encountering religion, despite the fact that Descartes does not recommend humans abandon religion. It also discusses rationalism in Islam and the West, but does not address the arguments of the Qur'an. This thesis employs a comparative method with two figures, Zakaria al-Razi and Renen Descartes. While the author's thesis discusses the western concept of rationalism using the thematic method, namely

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collecting Koranic verses and scholar interpretations to find answers to problems. As a result, this can serve as a supplement to the scientific treasures found in previous studies.



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## CHAPTER III METHOD OF RESEARCH

The method of research is a method or technique used in scientific research, namely the process in science used to obtain facts and principles carefully and systematically in order to realize the truth.<sup>51</sup>

### A. Methods of the Research

This research is a type of library research (Library Research), which is research that is conducted by studying and examining sources or books that are relevant to the theme to be studied<sup>52</sup>. The authors attempted to conduct research on Tafsir books, books, and forms of writing related to environmental conservation issues in this study.

According to the nature of the research, it is descriptive.<sup>53</sup> That is research that aims to describe existing objects in detail in a systematic, factual, and accurate manner.

Maudhui's method will be used later to understand the verses of the Concept of Rational Theology in the Qur'an according to Muhammad Abduh.

The meaning of maudhu'i (thematic) interpretation is to collect verses of the Koran that have one goal and discuss certain titles/topics/sectors together, then organize them as much as possible according to the time of their descent in harmony with the causes of their decline, then paying attention to these verses with explanations, explanations, and their relationship with other verses, then instituting laws.<sup>54</sup>

<sup>51</sup> Mardalis, *Metode Penelitian Suatu Pendekatan Proposal*, (Jakarta: Bumi Aksara, 1995), p. 24.

<sup>52</sup> Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktek*, (Jakarta: PT Rineka Cipta, 1996), p. 245.

<sup>53</sup> Ahmadi Muhammad Anwar, *Prinsip-Prinsip Metodologi Research*, (Yogyakarta: Suabangsa, 1973), p. 1-2.

<sup>54</sup> Farmawi al. Abd al-Hayy, *Mu'jam al-Alfana al-alam al-Ouranayah* (Dar al-ulum, Kairo, 1968), p: 52





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## B. Source of Data

The authors gathered data for this study from both primary and secondary sources. Data obtained directly from the original source is referred to as primary data sources. The following primary sources will be used by the author:

1. Tafsir al-Manar Muhammad Abduh and Muhammad Rasyid Ridha.
2. Risalah at-Tawheed
3. Durusun Min al-Qur'an

Secondary data sources are typically organized as existing documents and materials<sup>55</sup> and employ secondary data relevant to the discussion .

In addition to the information provided above. There is additional literature that is a source of secondary data relevant to the topic of discussion in this study.

The author will employ documentation techniques, specifically data collection techniques with documentation, to collect data obtained through documents.<sup>56</sup> As for the method of data collection, because this research is library research, the data collection uses methods of reading, taking notes, and quoting. After the data is compiled then analyzed.

## C. The Technique of Collecting Data

This research method is a maudhu'iy method, and the procedure will be as follows: :

1. Determine the problem's topic for discussion. .
2. Collecting Qur'anic verses related to the topic of the problem to be discussed.
3. Arrange the verse sequence in accordance with the chronology of verse revelation, accompanied by asbab al-nuzul. .
4. Recognize the reasonable correlation of verses in each chapter.

<sup>55</sup> Noeng Muhadjir, *Metodologi Penelitian Kualitatif*, (Yogyakarta: Rokesorosin, 1996, Edisi 3), p. 126.

<sup>56</sup> Hardani dkk, *Metode Penelitian Kualitatif dan Kuantitatif*, (Yogyakarta: Pustaka Ilmu , 2010), p. 123



5. Studying the verses in a systematic and comprehensive manner by describing the relationship between each verse, such as striking a balance between the general and the specific, mutlaq and muqayyad, and others so that they all meet in one estuary free of differences and coercion.

#### D. The Technique of Analysis of the Data

After collecting all of the data required by the author in the form of verses relating to the study of fathers according to the Qur'an, the writer then processes all of the data that has been collected by understanding the interpretation of commentaries, books, and other sources, and the data that has been analyzed is then given an explanation based on the results of the data obtained.

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## CHAPTER V CONCLUSION

### A. Conclusion

#### 1. Interpretation of Surah Al-Baqarah verse 164, Al-A'raf 169 and Hud 51

There is a fundamental similarity in these three verses, namely that they all emphasize to humans the importance of reason and rational thinking in accepting or practicing Allah's religion. Furthermore, humans can easily distinguish between good and bad, halal and haram, using reason and rational thinking. Furthermore, we can draw wisdom from the gift of reason so that we always think about all our actions as human beings, because even if Allah's guidance is present or coming from all sides, if we do not use our reason to accept it, we will reject it. Allah SWT's guidance is the same as that of previous peoples who disobeyed their Prophet and rejected Allah SWT's religion. Rational theology or rational Islam is an understanding that uses logic to solve all problems. Rational Islam is a theological school that believes that reason, or ratio, has great power and can provide a rational interpretation of revelation texts. For Muhammad Abduh, the distinction between humans is based on the power of reason rather than the height of piety. To get to Allah, reason can dispel doubts.

#### 2. Implementation of Abduh's Thought in the Maqashid Al-Qur'an

Muhammad Abduh, like other scholars whose thoughts have a role in the development of the Islamic religion, has a role, including in the field of interpretation, one of which is with his understanding of maqasidi interpretations or interpretations based on reviewing interpretation through the universal aims of Quran verses. He stated that the maqashid al-Quran contains five points, which are as follows: *First, Tawhid*, because most people are atheists, even if some claim to adhere to the definition of monotheism. *Second*, there is wa'dun (promise) and good news that

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contains a beautiful reward for those who take the lesson and stick to it, as well as *wa'iid* (threats) and warnings of bad retribution for those who do not. We're happy includes what is intended for people as well as individuals or individuals, then for them the enjoyment of the world and the hereafter and the happiness that comes with it. Similarly, *wa'iid* includes torment and misery in both this world and the next. *Third*, worship that can resurrect and instill monotheism in the heart and soul. *Fourth*, an explanation of the path to happiness and guidelines for following it in order to enjoy the pleasures of this world and the afterlife. *Fifth*, the stories of previous people who firmly held God's rules and religious laws, as well as those who violated His rules and laws, to be used as a lesson and reflection in understanding sunnatullah on human life.

## B. Suggestion

The authors propose two areas for future research based on their findings. Specifically, as follows:

1. The following researcher can look into other contemporary scholars' discussions about the study of the concept of rational thinking.
2. Researchers in the future can investigate the role of other contemporary scholars in developing maqasidi interpretations.

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## CURRICULUM VITAE



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