

Imam Al-Sanusi's Legacy in Islamic Education: Integrating Logic and Theology in Ahlussunnah wa al-Jamaah

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ABSTRACT

Imam al-Sanusi, a distinguished 9th-century AH theologian, is renowned for his synthesis of Islamic theology (*Kalam*) and logic (*Mantiq*), a methodology that profoundly influenced subsequent theological discourse. This study investigates the integration of logical principles in his seminal work *Umm al-Barahin*, addressing a scholarly gap in understanding the systematic role of logic in traditional Islamic theology. Using qualitative textual analysis, the research examines *Umm al-Barahin* to identify key theological constructs and their grounding in logical reasoning. Primary sources, including commentaries by later scholars such as al-Bajuri, are analyzed alongside historical and intellectual contexts that shaped al-Sanusi's thought. The findings reveal that *Umm al-Barahin* not only systematized Ash'ari theology but also became a foundational text for the Ahlussunnah wa al-Jamaah, especially in the Malay world. The study underscores al-Sanusi's influence on subsequent generations of scholars and his enduring legacy in shaping *Kalam* as a rational discipline. The discussion highlights the pedagogical implications of al-Sanusi's methodology, proposing ways his integration of logic and theology can enhance contemporary Islamic education. It argues for incorporating his structured approach into Aqeedah and *Mantiq* curricula within religious institutions to improve analytical engagement with Islamic doctrines. This research contributes to the ongoing discourse on Islamic pedagogy by emphasizing the relevance of classical theological methods in modern educational settings and reaffirming Imam al-Sanusi's role in the intellectual history of Islamic thought.

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1. INTRODUCTION

Islamic theology, known as *kalam*, is a fundamental discipline that explores the core principles of Islamic belief, particularly the nature of God, His attributes, and His relationship with humans and the universe. The study of *kalam* aims to deepen Muslims' understanding of divinity, the foundation of religious obedience (Darifah et al., 2021; Zaini, 2017). Additionally, it investigates the connection

between God, humanity, and the universe, emphasizing the role of worship and prayer in bringing humans closer to God (Mujieb et al., 2009). This theological understanding is crucial as it shapes Islamic beliefs and values, influencing ethics, morality, and social relationships (Taqiyuddin, 2019; Wahda, 2019).

Beyond its theoretical aspects, Islamic theology has practical applications, guiding Muslims in balancing material and spiritual needs and addressing life's challenges through religious principles (Adam et al., 2022). The foundations of *kalam* trace back to the teachings of the Prophet Muhammad (SAW), who propagated Islamic beliefs through the Qur'an and Hadith. Following his passing, scholars systematized theological discussions, leading to the formal development of *kalam* (Pakatuwo, 2020).

Several influential theological schools emerged, including Mu'tazilah, Ash'ariyah, Maturidiyah, and Salafiyah. The Mu'tazilah school prioritized reason in understanding revelation, while Ash'ariyah emphasized revelation while still acknowledging the role of reason (Hasibuan, 2021; Arifuddin, 2022). Maturidiyah shared similarities with Ash'ariyah but granted a more significant role to rational thought, whereas Salafiyah advocated a return to pure Islamic teachings, minimizing speculative theology (Arif & Burhanuddin, 2023). These theological schools have contributed significantly to Islamic intellectual history, particularly in the ongoing discourse on the relationship between reason and revelation (Nasution, 1998).

Imam al-Sanusi, an Ash'ari scholar from North Africa, was pivotal in advancing Ash'ari theology. His work, *Umm al-Barahin*, systematized theological discourse by incorporating *mantiq* (logic) into *kalam*, making theological arguments more structured and comprehensible (Adryan & Santalia, 2022). His influence extended widely, particularly in Islamic boarding schools (*pesantren*) and madrasahs in Indonesia, where his works continue to shape theological education (Latif, 2019).

This study focuses on Imam al-Sanusi's concept of *mantiq* in *Umm al-Barahin* and its impact on *kalam* discourse. Specifically, it aims to answer three key questions: (1) How is *mantiq* conceptualized in *Umm al-Barahin*? (2) What factors influenced al-Sanusi's theological thought? (3) What are the implications of his logical approach for developing *kalam*?

This study is significant because it explores the integration of logic in Islamic theology, an area that remains understudied. By analyzing al-Sanusi's contributions, this research fills an existing gap in understanding the role of *mantiq* in *kalam* and its relevance in contemporary Islamic thought. Moreover, it strengthens the link between theology and education, demonstrating how logic-based theological arguments can enhance the teaching of *kalam* in modern Islamic institutions.

In contemporary Islamic education, particularly in *pesantren* and madrasahs, *Umm al-Barahin* remains a core text. Al-Sanusi's systematic approach offers a model for integrating logic into theological studies, providing students with structured methods for engaging with complex doctrinal issues. Given the increasing challenges of secularism and scepticism toward religious beliefs, this study highlights how al-Sanusi's logical approach can reinforce Islamic theological education by promoting a reasoned and systematic understanding of faith.

Thus, this research enriches theological discourse and the broader field of contemporary *kalam*, ensuring its relevance in addressing modern intellectual and educational challenges.

2. METHODS

This study employs a qualitative approach using a library research method, focusing on an in-depth textual analysis of *Umm al-Barahin* by Imam al-Sanusi. The qualitative approach was chosen because it allows for an interpretative and analytical examination of theological concepts rather than merely tracing historical developments. Unlike a historical-critical approach, which would emphasize the evolution of texts over time, this study prioritizes the internal logic and structure of al-Sanusi's *Mantiq* framework within the *Kalam* tradition.

Primary sources include manuscripts and published versions of *Umm al-Barahin*, alongside secondary sources such as *syarah* and *hasiyah* commentaries by later scholars. Additional references to

Islamic theology, *Mantiq*, and biographical studies of al-Sanusi provide a broader intellectual context. Data collection follows a documentation method, systematically reviewing classical and contemporary sources to ensure a comprehensive understanding of the subject matter.

Data analysis is conducted through a descriptive-analytical, interpretative, and comparative approach. The study examines the logical structures embedded in Umm al-Barahin and assesses their influence on Ash'ari's theological thought. The comparative analysis contrasts al-Sanusi's approach with other theological schools such as *Māturīdīyah*, *Mu'tazilah*, and rationalist traditions. Additionally, Western philosophical logic, particularly Aristotelian and Avicennan, is considered relevant to highlight conceptual parallels and distinctions.

Themes and patterns within Umm al-Barahin are identified through textual analysis frameworks, employing hermeneutical and thematic coding techniques. This method enables the classification of key arguments, logical structures, and theological assertions, ensuring a systematic interpretation of al-Sanusi's contributions to *Kalam*.

Despite its strengths, the study acknowledges several limitations inherent in a library research approach. The availability of historical manuscripts may be restricted, limiting access to specific interpretations of Umm al-Barahin—classical Arabic texts present translation and interpretation challenges, especially in conveying nuanced theological arguments. Bias in secondary sources also presents a challenge, as differing interpretations exist among Ash'ari and non-Ash'ari scholars. These limitations are considered throughout the research process to ensure a balanced and critical analysis of the subject matter.

3. FINDINGS AND DISCUSSION

3.1. Imam Al-Sanusi's *Mantiq* in the Book of Umm al-Baharin

The science of *Mantiq*, or logic, aims to protect thinking from errors and ensure a systematic and rational thinking process. Fikr, as a thinking activity, involves connecting things known to transform something unknown into something known (Machendrawaty, 2019). In this process, *Mantiq* acts as a tool that organizes and structures thoughts so that they follow the correct rules. Jan Hendrik Rapar stated that logic helps a person reason critically, precisely, and methodically, enhancing intelligence and abstract thinking skills (Sendong et al., 2024). Thus, *Mantiq* becomes a crucial instrument in ensuring the validity of thought and building a solid foundation for knowledge (Mustofa, 2016).

In the tradition of Islamic philosophy, *Mantiq* developed rapidly after Aristotelian logic works were translated in the 8th and 9th centuries AD (Nawawi et al., 2024). Muslim philosophers such as Al-Farabi, Al-Ghazali, and Ibn Sina translated, developed, and applied logic in various disciplines. Al-Farabi, for example, connected *Mantiq* with social and political sciences (Mundofi, 2024), while Al-Ghazali, in *Tahafut al-Falasifah*, used logic to evaluate and critique philosophies that conflicted with religious principles (Atabik, 2014). In theology, Al-Asy'ari and Al-Maturidi employed logic to prove the existence of God and construct systematic and rational theological arguments (Y. Sulaeman et al., 2023). This concept is evident in ontological and cosmological arguments based on *Mantiq*'s rules to ensure the premises' truth.

However, this study has not fully explored the differences and unique contributions of Al-Sanusi in *Mantiq* compared to the logic of Al-Farabi, Ibn Sina, or Al-Ghazali's critique of philosophy. Al-Sanusi's logical methodology has distinct characteristics that set it apart from pure Aristotelian approaches and the developments made by previous Islamic philosophers. One aspect that requires further examination is how Al-Sanusi employed syllogism compared to the Western Aristotelian tradition. Does his rationalist approach align more closely with later Islamic theological methodologies? How did Al-Sanusi's development of *Mantiq* influence Islamic intellectual discourse, particularly in addressing the challenges of secular ideologies and critiques of religious principles?

Beyond its role in Islamic theology, *Mantiq* is also crucial in fostering critical thinking among Muslims. By studying logic, individuals are trained to think carefully, objectively, and argumentatively

when analyzing various discourses (Sendong et al., 2024). Islamic thought faces complex intellectual challenges in the modern era, such as secularism and philosophical critiques of religious doctrines. *Mantiq* serves as an essential instrument in assessing the relevance and consistency of arguments and aids in formulating a more mature religious stance. Therefore, understanding logic is beneficial not only for Islamic studies but also for intellectual development in general.

With strong roots in Aristotelian logic, *Mantiq* has become a significant pillar in developing theological arguments and critical thinking in the Islamic tradition (Dewi Anggraeni et al., 2023). Its function as an analytical tool and an instrument for systematic thinking development makes it essential in theology and Islamic academic discourse. Through the proper application of logic, Muslims can engage with contemporary intellectual dynamics more rationally and adaptively, enabling Islamic thought to evolve in an increasingly complex global context.

3.1.1 Function and Concept of *Mantiq* in Umm al-Barahin

Mantiq plays an essential role in theology as a tool to clarify theological concepts, construct logical arguments, and analyze and respond to criticism from various schools of thought. In Umm al-Barahin, Imam Sanusi highlights the importance of logic in providing a systematic framework for Islamic theological understanding. His work consists of an introduction, leading discussion, and conclusion, where he elaborates on logical principles such as syllogism and correct reasoning methods. By adopting Aristotle's syllogism and building on the contributions of Al-Farabi and Al-Ghazali, Sanusi establishes that logic is not only a rational instrument but also a fundamental tool for distinguishing fact from opinion in theological discourse (Sanusi, 2003; Al-Farabi, 1985; Ghazali, 1989). This method ensures that theological discussions adhere to a logical structure, allowing religious arguments to be evaluated systematically and free from contradictions.

Sanusi also emphasizes the strategic role of logic in addressing intellectual challenges and interdisciplinary debates. He underscores the necessity of understanding various perspectives to identify weaknesses in opposing arguments and respond with strong reasoning (Sanusi, 2003). This approach aligns with Al-Ghazali's argument in *Tahafut al-Falasifah*, where revelation and reason work together to build valid theological claims (Al-Ghazali, 1989). Furthermore, he applies logic to affirm core theological doctrines, explaining divine attributes such as unity, knowledge, and power through structured reasoning, ensuring they remain coherent and non-contradictory (Sanusi, 2003).

In addition to the influence of Islamic scholars, Sanusi's logical methodology parallels medieval European Scholasticism, particularly the works of Thomas Aquinas. Like Aquinas, who sought to synthesize faith and reason, Sanusi employed logic to strengthen theological arguments while maintaining their compatibility with religious principles. This cross-cultural intellectual exchange demonstrates how logic was a universal tool for theological inquiry across different traditions (Aquinas, 1274; Sanusi, 2003). Furthermore, comparisons between *Mantiq* in Islamic thought and logical methodologies in Christian and Jewish theology highlight shared philosophical concerns, such as using deductive reasoning to validate religious doctrines. While Islamic *Mantiq* places significant emphasis on Aristotle's framework, Christian Scholasticism and Jewish rationalist thought, as seen in figures like Maimonides, also utilized similar approaches to reconcile revelation with reason (Maimonides, 1190; Ghazali, 1989).

Beyond its function in theological argumentation, *Mantiq* is an educational instrument that strengthens critical thinking in Islamic theology. Imam Sanusi asserts that theological education must incorporate logic training to enable students to analyze arguments rationally rather than accept dogma uncritically (Sanusi, 2003). This perspective is echoed by Al-Ghazali, who views multidisciplinary knowledge, including logic, as essential for a deeper understanding of religion (Al-Ghazali, 1989). In an era where modern ideologies challenge religious traditions, *Mantiq* remains highly relevant, equipping Muslims with the intellectual tools needed to engage in academic and philosophical discussions while upholding their faith (Sobur, 2015). *Mantiq* should be taught using contemporary pedagogical approaches emphasizing critical thinking, debate, and interfaith dialogue to ensure its effectiveness in modern Islamic education. By incorporating *Mantiq* into curricula at Islamic

universities and madrasahs, students can develop the skills to engage with diverse intellectual traditions while maintaining a strong foundation in their faith (Kuswanjono, 2016).

The relevance of *Umm al-Barahin* extends into the modern era, where logic and critical thinking are increasingly vital in confronting evolving ideologies. Sanusi advocates that Muslims should actively verify religious doctrines through rigorous logical analysis rather than passive acceptance (Sanusi, 2003). By integrating *Mantiq* into theological discourse, he provides a framework for constructive dialogue between different schools of thought, reinforcing the idea that strong faith must be supported by structured reasoning. This intellectual approach enables Muslim scholars to participate in global philosophical discussions without compromising their religious principles (Al-Farabi, 1985; Ghazali, 1989). In a rapidly changing world, Sanusi's logical methodology guides Muslims to navigate contemporary intellectual challenges while remaining steadfast in their beliefs.

3.1.2 Imam Sanusi's Concept of Creed in *Umm al-Barahin*

Muhammad Yusuf As-Sanusi, a great scholar in the tradition of Ahl al-Sunnah wa al-Jama'ah, is known for his work *Ummul Barahin*, which discusses faith and the concept of divinity with a logical approach and argumentation based on revelation. This work serves as the primary reference in understanding the *aqidah* and attributes of Allah SWT, which are categorized into four groups: *nafsiyah*, *salbiyyah*, *ma'ani*, and *ma'nawiyah*. In addition, he explains the concept of the law of reason, divided into obligatory, impossible, and permissible, to help Muslims understand the principles of faith more clearly. As-Sanusi also describes the characteristics of the messengers of Allah SWT, namely honesty, trustworthiness, and delivery of revelation, and discusses the concept of the *shahada*, which reflects divinity and faith in the Prophet Muhammad and other pillars of faith.

However, As-Sanusi highlighted how mixing philosophy with faith can lead to misunderstandings among Muslims who do not understand philosophical concepts. Therefore, in *Ummul Barahin*, he emphasized the importance of separating the doctrine of revelation from rational thinking that is not in line with Islamic teachings. His straightforward methodological approach makes this book widely used in Islamic educational institutions as a primary source for studying monotheism. By explaining the obligatory, impossible, and *jaiz* nature of Allah SWT and His messenger, *Ummul Barahin* remains relevant as a foundation for Muslims in understanding *aqidah* in depth according to the teachings of Ahl al-Sunnah wa al-Jama'ah.

3.1.3 Structure and Thought in *Umm al-Barahin* Imam Al-Sanusi

Imam Al-Sanusi's *Umm al-Barahin* significantly contributes to Islamic thought, particularly in *kalam* and *mantiq* (logic). The text is structured into three parts: an introduction, a major exploration, and a conclusion. The introduction establishes the necessity of logic in theology, emphasizing its role in strengthening faith and rational argumentation. Al-Sanusi explains how reasoning aids in understanding divine attributes and refuting errors, connecting logic to religious certainty. The primary exploration covers key logical principles, such as syllogisms and propositional analysis, applying them to theological debates on topics like God's existence, divine attributes, and the compatibility of reason with revelation. Al-Sanusi's method ensures that Islamic doctrines are coherent and logically consistent. The concluding summary reiterates the importance of logic in theological thought, highlighting its role in scholarly discourse and debates. By providing intellectual tools for the rational defence of beliefs, Al-Sanusi strengthens logic's role in *kalam* and makes it accessible to scholars and students.

Umm, al-Barahin's influence extends beyond its time, shaping Islamic theology and helping scholars address intellectual challenges and scepticism. Al-Sanusi enables Muslims to confront difficult questions while maintaining a solid theological foundation by applying logic to theological issues like predestination and divine justice. This work remains relevant in contemporary discussions, affirming the critical role of logic in understanding and reinforcing faith in a changing global context.

3.2. Factors that Influence the Concept of Imam Al-Sanusi's Mantiq in the Book of Umm al-Baharin

Imam Al-Sanusi, a prominent 15th-century scholar, lived in an era of rapid social, political, and scientific transformation. His famous work, *Umm al-Barahin*, became a fundamental text in discussing *mantiq* (logic) and theology, greatly influencing subsequent scholars. Muhammad Yusuf As-Sanusi came from a family of scholars, including his father, Abu Ya'qub Yusuf, and several of his brothers, such as Ibn Marzuk, Abul Hasan Al-Kalsadi, and Abu Abdullah al-Haqab. He received education from his family and other great scholars, such as Abdurrahman Tsa'labi and Abu al-Hajjaj Yusuf bin Abu al-Abbad. His desire to continue learning drove him to master various disciplines, including fiqh, astronomy, mathematics, and the science of qira'ah. He also studied the science of Ashtharlab from Abu Abdillah al-Habbab and the science of faraidl and hisab from Abu al-Hasan al-Qalshadi al-Andalusi. Thanks to his broad understanding, Imam Al-Sanusi became one of the most influential Muslim intellectuals of his time, with respected students such as Imam Yahya bin Muhammad and Abu al-Qas az-Zawani.

In addition to studying religious knowledge, Imam Al-Sanusi also explored the world of Sufism, which shaped him into a zahid and wara' figure. He studied Sufism from Abi al-Qasim al-Kanashi and Al-Wali al-Kabir al-Shalih al-Hasan Abrakan ar-Rasyidi, who provided deep spiritual insights into his intellectual journey. This learning was further deepened by the guidance of Ibrahim al-Tazi, making him a Sufi who had a broad understanding of the spiritual dimensions of Islam. Imam Al-Sanusi enriched the treasury of Islamic knowledge through his diligent search in various disciplines and involvement in Sufism. He strengthened the intellectual heritage that continues to be studied by subsequent generations.

3.2.1 The Social, Political, and Intellectual Influence of Imam Al-Sanusi on the Concept of Mantiq in Islamic Thought

Imam Al-Sanusi greatly influenced the development of the *mantiq* (logic) concept in Islamic thought, especially in the theology and theology of Ahlus Sunnah wal Jama'ah. In *Umm al-Barahin's* work, he used logic to strengthen theological arguments and defend Islamic teachings from rationalist thought, such as the Mu'tazilah. Using the methods of *al-qiyās*, *al-tamthil*, and *al-istiqrā'* in *mantiq* became the primary tool in explaining and confirming faith based on rational evidence. This influence is also seen in the science of ushul al-fiqh, where logic helps establish Islamic law systematically. Although logic is widely accepted by scholars such as Al-Ghazali, Al-Farabi, and Ibn Sina, there are also figures such as Ibn Taymiyyah and Al-Suyuti who reject it because it is considered not to originate from the Islamic tradition.

The debate on logic in Islam shows two main camps, namely those who support it as a tool for rational thinking and those who reject it because it is considered contrary to revelation. Imam Al-Sanusi believes that logic can be used to maintain faith and answer the challenges of developing thought. Although some scholars reject logic because Islam is sufficient with revelation and human reason, history records that the logical approach to understanding Islam continues to grow. Al-Sanusi's intellectual legacy proves that logic remains relevant in studying Islamic theology and bridges rationality and belief.

3.2.2 Mantiq in Islam and Imam Sanusi's Thoughts

Logic in Islam is vital in building rational thinking, especially in understanding religious teachings. Intelligence is considered a gift from Allah SWT that distinguishes humans from other creatures and allows them to evaluate and seek the truth. The Qur'an and Hadith emphasize the importance of using reason in understanding faith, as mentioned in various verses that encourage humans to think and reflect on God's creation (*afalā ta'qilūn*, *afalā tatafakkarūn*, *afalā tub'irūn*). In the hadith, the term "reason" is mentioned 300 times (Narrated by Ahmad, no. 1130), indicating the significance of reasoning in Islam. Scholars such as al-Harith al-Mu'asi and Ibn Abi al-Dunya highlighted the importance of reason in Islamic thought. At the same time, al-Farabi and al-Ghazali maintained the integration of logic in Islamic academic discourse. Despite criticism of Aristotelian logic

from Muslims and Stoics, Ibn Taymiyyah still recognized certain benefits of logic in building strong theological arguments. Therefore, logic serves as a tool of rational thought and a method of protecting Islamic beliefs from conflicting external influences.

Imam Al-Sanusi is one of the scholars who emphasized the importance of logic in Islamic theology, especially in facing ideological challenges in the 15th century. In his work *Umm al-Barahin*, he systematically built theological arguments with a logical deductive and inductive approach to affirm the existence and attributes of God. Al-Sanusi believed that logic could help strengthen Islamic beliefs and answer challenges of thought originating from other philosophical schools. Using logic, he defended the faith and provided a way for Muslims to deepen their understanding of Islamic teachings. His method of constructing rational arguments influenced many scholars after him and encouraged the development of a logic-based approach to Islamic education. In addition, he was active in intellectual discussions in the Maghreb, where he interacted with various thinkers from Sunni and Shia backgrounds and faced the influence of European philosophy that was developing at that time. This dynamic intellectual environment encouraged him to create a more systematic argumentative approach to explaining Islamic theology.

Al-Sanusi's thoughts on logic and faith are very relevant to the modern world, especially in building a broader intellectual dialogue. *Mantiq* serves as a tool for protecting faith and as a method for explaining Islamic beliefs rationally. This provides an opportunity for Muslims to face criticism or questions about religion with a more analytical approach. Therefore, applying logic in Islamic education is crucial in forming a generation that can think critically and construct solid arguments in theological and social contexts. Applying Al-Sanusi's method, Muslim scholars and intellectuals can more effectively convey Islamic teachings with a more professional and rational approach. Ultimately, Al-Sanusi's thoughts show that faith and logic are not two contradictory things but can go hand in hand to strengthen understanding and belief in Islam.

3.2.3 Context of Medieval Islamic Thought

Throughout the Middle Ages, Islamic intellectualism flourished with scholars who studied philosophy, science, and theology. Al-Ghazali, in *Tahafut al-Falasifah*, criticized philosophers who went beyond the bounds of logic and emphasized the importance of revelation and spiritual experience in understanding the truth. The concept of *mantiq* or logic became a primary instrument in theological reasoning, as used by Imam Al-Sanusi in *Umm al-Barahin*. He systematically formulated theological arguments to strengthen Sunni beliefs, especially in the face of challenges from the Mu'tazilite and Shi'ite schools. Al-Sanusi combined logic with theology to construct a rational understanding of the Islamic faith, emphasizing the relationship between scientific inquiry and religious principles. His thought also showed how philosophy could enrich theology, creating a broader framework for Muslim intellectuals to deal with his time's philosophical and theological debates.

Al-Sanusi's thoughts remain relevant in facing modern intellectual challenges, such as secularism, radicalism, and social change. By applying *mantiq*, Muslims can harmonize traditional values with contemporary thinking and strengthen the dialogue between religion and science. Al-Sanusi emphasized the importance of the interaction between logic and faith in building a deeper understanding of Islam, where logic-based education can produce a generation with strong critical thinking skills. His ideas create space for cooperation between theology, science, and philosophy in dealing with modern issues constructively. As exemplified by Al-Sanusi, analytical thinking and inclusive dialogue are key to maintaining the relevance of Islamic teachings amidst the development of the times.

3.2.4 The Role of Teachers and Mentors in the Formation of Al-Sanusi's Thought

Imam Al-Sanusi is an influential Islamic intellectual, especially in logic and theology. His formal and informal education played a significant role in shaping his thinking and methodology. He studied with renowned teachers who transmitted knowledge and encouraged critical analysis and innovation in Islamic thought. With their guidance, Al-Sanusi developed a systematic approach to writing and

constructing his theological arguments, which enabled him to respond to the intellectual challenges of his time, including debates with the Mu'tazilah and Shi'a. He was educated at renowned madrasas, such as Al-Azhar in Egypt, where he studied kalam, fiqh, and *mantiq*. The method of discussion and debate applied in his formal education shaped his analytical skills, while his interactions with scholars provided insights that enriched his theological perspective. This approach helped him balance tradition with innovation, making him one of the most significant thinkers in the intellectual development of Islam.

In addition to his formal education, Al-Sanusi's non-formal experiences also significantly shaped his thinking. He connected theory with practice by being directly involved in community life and intellectual discussions outside the academic sphere to make his ideas relevant and applicable. He not only maintained tradition but also tried to adapt and develop it according to the challenges faced by Muslims. Al-Sanusi's excellence lies in combining a firm logical foundation with practical insight, allowing his ideas to survive in Islamic theological discourse. The education and interactions he underwent instilled intellectual resilience and flexibility in his thinking, which not only impacted his generation but also became an inspiration for subsequent Islamic scholars.

3.2.5 Personality of Imam Al-Sanusi

Imam Al-Sanusi is a figure of discipline, integrity, and steadfastness in exploring Islamic theological and philosophical thought. His firm and dedicated character not only shaped his scientific methodology but also had a significant influence on the academic world. His steadfastness in critical thinking and his methodical approach to learning made him a role model for his students, encouraging them to develop independent thinking without neglecting Islamic tradition. His openness to various points of view prevented him from falling into dogmatism, allowing for the integration of traditional and modern philosophical concepts. Imam Al-Sanusi created an innovative synthesis of thought with a flexible and analytical approach, making him a bridge between classical thought and contemporary intellectual challenges.

In addition to being a profound thinker, Imam Al-Sanusi upheld the principles of ethics and intellectual honesty in all his works. He highly valued the scientific tradition by properly crediting previous thinkers, making integrity the foundation of his academics. As an educator, he instilled ethical values in his students, teaching the importance of openness in intellectual discussion and respect for diversity of thought. Imam Al-Sanusi's moral principles and transparency remain relevant in an increasingly complex academic landscape, inspiring future scholars to continue developing thinking based on integrity and intellectual responsibility.

3.2.6 Influence of Previous Works

The contributions of earlier scholars such as Al-Ghazali, Ibn Sina, and Al-Farabi played a significant role in the evolution of Islamic logic and philosophy before Imam Al-Sanusi. Al-Ghazali, in *Tahafut al-Falasifah*, criticized Greek philosophy as contradictory to Islamic theology and emphasized the importance of the teachings of the Qur'an and Sunnah in understanding reality. Ibn Sina bridged logic with spirituality through *the Book of Shifa* and *the Book of Najat*. Al-Farabi, known as the "Second Master," developed political, ethical, and epistemological theories that enriched Islamic thought. Their concepts provided the foundation for Imam Al-Sanusi to develop a systematic method in Islamic theology, especially in his work *Umm al-Barahin*, which developed logical arguments to explain the concept of divinity and man's relationship with God.

As a critical thinker, Imam Al-Sanusi not only adopted his predecessors' ideas but refined them with a more in-depth systematic approach. In *Umm al-Barahin*, he developed more structured logical arguments to clarify theological issues, making him an essential figure in the evolution of theology. With an interdisciplinary approach that combined philosophy, science, and theology, he succeeded in connecting Islamic thought with the intellectual challenges of his time. This approach was relevant in an academic context and inspired the next generation to explore Islamic thought more analytically and critically while maintaining the fundamental values of the religion.

Imam Al-Sanusi's intellectual contributions, mainly through his work *Umm al-Barahin*, were pivotal in shaping Islamic logic and theology. His background in diverse fields, including fiqh, astronomy, mathematics, and Sufism, enabled him to approach theological issues comprehensively and rationally. Al-Sanusi used logic to reinforce the Islamic faith and defend against rationalist challenges such as those from the Mu'tazilah. By applying logical methods like *al-qiyās* (analogy), *al-tamthil* (metaphor), and *al-istiqrā'* (induction), he established a structured approach to affirming theological concepts, particularly the existence and attributes of God. This method strengthened Sunni Islam's intellectual defence and bridged rationality and belief in an era of intellectual transformation.

The intellectual environment of Imam Al-Sanusi's time, characterized by the influence of previous scholars such as Al-Ghazali, Ibn Sina, and Al-Farabi, shaped his approach to *mantiq* in Islamic thought. Al-Sanusi synthesized their contributions, refining them with a more systematic methodology to address his era's theological and philosophical challenges. His teachings emphasized the role of logic in Islamic education, fostering critical thinking and providing a rational basis for defending faith. This logical approach has continued to influence subsequent generations of scholars. It remains highly relevant in modern intellectual debates, offering a framework for harmonizing traditional religious teachings with contemporary philosophical discussions.

Imam Al-Sanusi's *Umm al-Barahin* remains a key text in Islamic theology and logic education, especially in traditional madrasah curricula. It is widely used in classical Islamic education systems to teach students the fundamental principles of *mantiq* (logic) and its application in theological discourse. His systematic approach to logic, including methods like analogy (*al-qiyās*), metaphor (*al-tamthil*), and induction (*al-istiqrā'*), provides students with the tools to construct rational arguments and defend religious beliefs in the face of rationalist critiques. While *Umm al-Barahin* is still studied in some religious institutions, the focus on *mantiq* has often been diminished in modern curricula, particularly in more contemporary or secularized Islamic universities.

In modern Islamic universities, Al-Sanusi's logical methodology has become less central, with the emphasis shifting toward more contemporary educational models that incorporate modern science, philosophy, and social studies. However, many Islamic institutions still recognise the importance of logic in religious education, particularly in departments focused on Islamic studies, philosophy, or theology. Some universities may offer courses on Islamic philosophy and logic, where the works of Al-Sanusi and his predecessors are studied. Still, these courses may not be as prevalent as they once were.

Reintroducing *mantiq* into the modern Islamic educational system could significantly enhance critical thinking among students. By emphasizing the study of *Umm al-Barahin* and the logical methodologies outlined by Al-Sanusi, Islamic schools can provide students with a structured framework to engage critically with both religious and secular knowledge. This would help defend Islamic beliefs and cultivate intellectual independence, enabling students to analyze complex issues rationally and systematically. In today's world, where religious, social, and political challenges are often presented in complex and multifaceted ways, reinforcing the study of logic through classical texts like *Umm al-Barahin* could play a crucial role in fostering a more critical and intellectually rigorous generation of scholars and leaders.

3.3. Implications of the Mantiq Al-Sanusi Concept in the Umm al-Baharin Book for Development Kalam Science Thoughts

3.3.1 Mantiq Imam Sanusi and Aqidah Ahl al-Sunnah wa al-Jamaah

The Ahlussunnah Wal Jama'ah (ASWAJA) community did not have a prominent presence during the time of the Prophet Muhammad (SAW) or the reign of the Khulafaur Rasyidin. The term "Ahlussunnah Wal Jama'ah" only emerged about 400 years after the death of the Prophet Muhammad (SAW). It was introduced by scholars such as al-Baqillani (d. 403 AH), Al-Baghdadi (d. 429 AH) and Al-Ghazali (d. 505 AH). Although the terms sunnah and jama'ah have long been used in Arabic literature, they did not initially refer to a specific theological group. ASWAJA reacted to the Mu'tazilah

doctrine, emphasising rationalism in Islamic theology. The leading figures in the formation of ASWAJA were Imam Abu Hasan al-Ash'ari and Imam Abu Mansur al-Maturidi, who developed their theological foundations amidst the political instability of the Abbasid Dynasty. Al-Asy'ari's thoughts are influential in books such as *as-Sanusiyah* and *al-Jauharoh*, while Al-Maturidi is known as *al-Aqaid an-Nasafiyah*. The Maturidiyah school then branched into Al-Maturidiyah Samarkand and Al-Maturidiyah Bukhara.

The theological teachings of ASWAJA emphasize the concept of God with attributes that cannot be equated with His creatures. In terms of epistemology, they reject the Mu'tazilah claim that the Qur'an is a creature, and argue that the Qur'an is the eternal word of God. In addition, ASWAJA believes that humans can witness God in the afterlife, in contrast to the Mu'tazilah view that rejects it. This theological thinking was strengthened by great scholars such as Al-Baqillani, Al-Juwaini, and Al-Ghazali, who developed argumentative methodologies in defending the ASWAJA doctrine from growing intellectual challenges. Meanwhile, Al-Maturidi carried a rational approach in his theological system, which bridged the views between the Mu'tazilah and the Ash'ariyah. Another figure who played a role in the development of the Maturidiyah was Al-Bazdawi, who, following the teachings of Al-Maturidi, tended closer to Ash'ariyah thinking in the science of kalam. The ASWAJA school eventually became the dominant theology in Sunni Islam, which adheres to moderate principles in understanding Islamic creeds.

3.3.2 Al-Sanusi's Kalam Method

Ancient scholars did not explicitly outline the methodological framework of their theology but instead integrated it into the discipline of theology itself. Theology functioned as a study of the evidence for the legitimacy of faith, resistance to opposing views, and rejection of sectarian deviations. In the context of al-Sanusi's theological studies, his thought is closely related to Ash'ari's methodology, as emphasized by various researchers. His writings align with Ash'ari's theological ideas, which were also discussed extensively by al-Tilimsani. The Kalam school focused on rational debate, as seen in the works of al-Bāqilānī and al-Juwainī, which prioritised reasoning in theological discussions. According to Zurkani Jahja, this trend was influenced by the debates between the Mu'tazilah and Christians, who used strong, rational arguments. However, their thinking remained centred on God, which differed from the anthropocentric approach of the Mu'tazilah. The main principles of Ash'ari theology, including monotheism and other beliefs, are based on conclusive evidence (qaṭ'ī) from the Qur'an, Hadith, and the consensus of scholars, accompanied by rational reasoning. Imam al-Ghazālī emphasized that rational discourse in faith must follow a hierarchy of sources: the Qur'an, the Hadith, and logical reasoning and analogical evidence.

This thought is also reflected in al-Sanusi's work, although some scholars argue that his approach is more rational in Islamic theology. The study of kalam has always been associated with logical reasoning because it emerged as a response to the interaction between Islamic theology and contemporary philosophy. However, al-Sanusi maintained a balance between reason and revelation, as is characteristic of the Ash'ari school. In *Sharh al-'Aqīdah al-Kubrā*, he asserts that the primary obligation of a Muslim is to use his reason to understand the nature of God based on rational evidence and textual arguments. At the beginning of his discourse on belief, al-Sanusi outlines the principles of rational law in three categories, asserting that the validity of creed rests not only on faith but also on intellectual understanding. This view is reinforced by al-Malali, who emphasized that true faith is based on evidence and reason, not mere acceptance. In other words, al-Sanusi also asserts that belief must be based on critical examination, as taught by Ash'ari scholars such as Imam al-Ash'arī and Imam Ḥaramain.

3.3.3 The Basis of Al-Sanūsī's Kalam

Al-Sanusi based his kalam reasoning on four primary sources: the Qur'an, Hadith, Ijma' of scholars, and reason. The Qur'an serves as the primary basis for confirming the validity of Islamic teachings, with the command to always refer to Allah and His Messenger in differences of opinion (QS an-Nisa: 59). Al-Sanusi often linked his rational arguments to Qur'anic verses, such as in the concept of

Allah's necessity to oppose everything new (*al-mukhālafah li al-ḥawā di s*) based on QS al-Shūrā: 11. Hadith is a secondary source in establishing beliefs. Still, only hadith with a reliable sanad can be used in matters of faith. Scholars, including al-Ḥāfiẓ Ibn Ḥajar in *Fath al-Bārī*, emphasized that weak hadith cannot be the basis for theology. Al-Sanusi adopted this principle and referred to the Prophet's hadith, such as: "Whoever dies knowing that there is no god but Allah, he will enter Paradise," as evidence of the need for rational thinking in belief.

The consensus of the scholars is the third source that al-Sanusi uses to build his belief system. He follows the consensus of the scholars in establishing the attribute of God as *qadīm* (without beginning) and asserting that the entire universe is new, as mentioned by al-Imam al-Subkī in the *Sharīḥ 'Aqīdah* of Ibn al-Ḥātib. Al-Sanusi also refers to the consensus of the Companions in rejecting blind imitation, suggesting that faith must be based on evidence and critical thinking. In discussing the attributes of God, such as sam' and base, he uses the consensus of the scholars as the basis for his argument. Fourth, reason is an essential instrument in understanding tawhid, as commanded in the Qur'an (QS al-A'rāf: 185, QS Fuṣṣilat: 53). The Ash'ari school, which al-Sanusi adheres to, emphasizes that reason is used to affirm the validity of sharia, not as the primary basis for belief, in contrast to the Mu'tazilah approach which prioritizes rationality to an extreme degree.

In al-Sanusi's thought, reason has certain limits and must align with the Shari'a. He divided the laws of reason into three categories: *wajib*, *mustaḥīl*, and *ja'iz*, as explained in the commentary of Umm al-Barahin. Al-Sanusi also maintained the moderate perspective of the Ash'ari school in discussing the possibility of seeing God in the afterlife, citing QS al-Qiyāmah: 22-23, which states that "On that Day, the faces of the believers will shine. They will gaze upon their Lord." He rejected the Mu'tazilite view that interpreted the word "al-naẓar" as "waiting" and argued that the term means seeing. Al-Sanusi also used the *jadal* (dialectic) method in defending his beliefs, as instructed in QS an-Nahl: 125 and QS al-Ankabūt: 46, to protect theological truth and reject error.

3.3.4 Application of Al-Sanūsī's Logical Argument (Syllogism) in the Book *Umm al-Barahin Al-Sanūsīyyah*

Al-Sanusi used rational reasoning to support his theological ideas, which are often associated with Aristotelian logic introduced by Islamic scholars. Some scholars, such as al-Nasyar, argue that this method originated from the Muslim community rather than Greek philosophy. In this case, *qiyas* or syllogism serves as the primary technique of deduction that forms the foundation of logic. Hasan Hanafi notes that the scholars of *kalam* used philosophical logic more than the scholars of *uṣūl al-fiqh*, although both used the method of reasoning in their respective fields. The syllogism in logic consists of three main components: two initial premises that are used as the basis for deductive reasoning and a conclusion that establishes the relationship between the premises through intermediary terms. In this context, al-Sanusi often refers to this method in his work *Umm al-Barahin*, which he calls *al-Burhan* (the proof). He asserts that this form of logic must be built on premises whose truth cannot be denied to be valid and acceptable.

Al-Sanusi outlined six types of knowledge required in logic for an argument to have a valid basis. First, *badīhiyyah* or primary intellectual understanding, a fundamental concept accepted without a doubt, such as that two is half of four. Second, *musyāhadah* or perceptual understanding, is the insight gained from sensory experience, for example, that the sun feels warm. Third, *qaḍīyyah qiyāsiyyah* or knowledge gained from logical reasoning, such as that four is an even number because it can be divided into two equal parts. Fourth, *tajrībiyyah* or practical expertise based on repeated experience, for example, that paracetamol can reduce fever. Fifth, *ḥadasiyyah* or knowledge gained from experiments supported by objective evidence, such as moonlight reflecting sunlight. Sixth, *khābar mutawatir* or reports that are widely accepted and cannot be wrong, such as the Qur'an revelations and the prophethood of Muhammad SAW.

The study of Al-Sanusi's *Mantiq*, particularly in his work *Umm al-Barahin*, offers valuable insights into the development of *Kalam* science in Islamic thought. Al-Sanusi's logical reasoning method, based on syllogism (*qiyas*), underscores a rational approach to theological discussions, harmonizing reason

with revelation in alignment with the Ash'ari school of thought. His theological framework uses four key sources, the Qur'an, Hadith, consensus (Ijma'), and reason, to affirm Islamic beliefs. Al-Sanusi also refines the Ash'ari methodology by introducing a structured process of logical deduction to support theological arguments, highlighting the importance of using reason within the confines of divine revelation. His work emphasizes the necessity of evidence-based belief and critical thinking, reinforcing that faith must be intellectually grounded.

Applying syllogistic reasoning in *Umm al-Barahin* demonstrates Al-Sanusi's commitment to ensuring that theological propositions are rooted in scripture and substantiated through rational discourse. By categorizing knowledge into six types, Al-Sanusi further elaborates on the tools needed to assess theological arguments: from primary intellectual knowledge to experiential understanding and from logical reasoning to reliable reports. This approach positions Al-Sanusi's *Mantiq* as a critical tool for bridging the gap between Islamic faith and rational analysis, ensuring that Islamic theology is not merely accepted on faith but is also intellectually validated. Thus, his work remains foundational in the study of Kalam, especially in fostering a balance between reason and divine authority in the quest for theological truth.

Al-Sanusi's logical framework, particularly his use of syllogism and rational reasoning in theology, can be valuable to modern religious studies curricula. By integrating *Mantiq* into Islamic studies, educators can help students develop critical thinking skills rooted in traditional Islamic methods of reasoning. This approach would encourage students to engage with classical texts and contemporary challenges in interfaith and secular discussions. *Mantiq* can also bridge classical Islamic thought and modern issues in philosophy, ethics, and science, offering a structured way to address theological questions with intellectual rigour.

Islamic universities should consider reintroducing classical *Mantiq* as a tool for theological reasoning. This would enrich students' understanding of Islamic thought by emphasizing the role of logic in defending faith-based beliefs. By applying *Mantiq* in modern contexts, students could critically engage with theological issues, ensuring that Islamic teachings are intellectually robust in contemporary debates. This reintroduction could occur through dedicated courses on Islamic logic or within broader Islamic philosophy and theology programs.

Al-Sanusi's logic-based theology offers a rational approach grounded in divine revelation, contrasting with modern Islamic discourse, which often emphasizes empirical evidence. His methodology highlights that reason and faith are not in conflict but should support one another, a perspective that can sometimes be overlooked in modern discussions. Reintroducing Al-Sanusi's method could help reconcile the often-fragmented relationship between reason and faith in contemporary Islamic thought.

Mantiq, with its logical and evidence-based reasoning, can be a powerful tool in addressing contemporary misconceptions about Islam. It can help clarify misunderstandings about the role of reason in Islam, especially in interfaith dialogues and secular debates. By demonstrating that Islamic theology values reason and revelation, *Mantiq* can bridge gaps in understanding, showing that Islam is compatible with rationality and contributes to global intellectual traditions.

4. CONCLUSION

Al-Sanusi was a prominent intellectual in the 9th century AH, excelling in Islamic religious studies, particularly theology. His intellectual legacy was shaped by his family background, the intellectual environment in Tillimsan, and his dedication to learning. Al-Sanusi mastered various disciplines and was known for his innovative approach, which set his work apart from his predecessors. One of his most important contributions was *Umm al-Barahin*, a fundamental text in the teachings of Ahl al-Sunnah wa al-Jamaah. This work, highly respected in the Muslim community, explores key theological concepts in a balanced and rational manner, addressing God's attributes and the prophets' characteristics. It also profoundly influenced the Malay community, becoming an essential resource in religious education and inspiring numerous other theological works.

The debate on the role of logic in Islam, particularly about Greek philosophy, has been marked by differing views. While some scholars have rejected logic, mainly because of its foreign origins, most Ahl al-Sunnah wa al-Jamaah scholars, particularly after the era of al-Ghazali, accepted logic as a valuable tool for intellectual inquiry. Al-Sanusi's work, especially in *Umm al-Barahin*, was instrumental in advancing logic within Islamic thought. He reconciled *Mantiq* with traditional Islamic principles by demonstrating that rational reasoning could be harmonized with divine revelation. By emphasizing the relationship between premises and conclusions, Al-Sanusi showcased how logic could enhance religious arguments and provide deeper ontological insights into understanding Tawhid and social relations (*hablun min al-nas*). His method highlighted that logical reasoning does not contradict the spiritual principles of Islam but rather strengthens the framework for understanding unity and human relationships. Al-Sanusi's approach remains highly relevant in modern theological discourse and education, offering essential tools for bridging reason and faith and providing a structured approach to defending Islamic beliefs in the face of contemporary challenges. His work continues to be a cornerstone of theological education, promoting critical thinking and a balanced understanding of faith in today's intellectual world.

This research is limited by the sources used, particularly in understanding the direct impact of Al-Sanusi's ideas on the application of logic in modern Islamic education. It mainly focuses on classical texts and does not fully address the broader application of his thoughts in contemporary Islamic education, especially in countries with different intellectual traditions. Future research should explore the practical application of Al-Sanusi's ideas in modern Islamic University curricula and examine how his logic and rational theories can enrich the dialogue between religion and science, helping to address misconceptions about Islam in interfaith and secular discussions.

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