



Reformulation of Mu'tazilah Theology and the Birth of al-Ash'ariyah Theology as Moderate Islamic Understanding

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Abstract

The turmoil between Mu'tazilah and al-Ash'ari refers to a significant difference in the views of Kalam. The theological reformulation from Mu'tazilah to al-Ash'ari carried out by Abu Hasan al-Ash'ari combined the textualist methods of the Salaf with the rationalist Mu'tazilah, known as the moderate Islamic school. This research focuses on the conflict and values that were reformulated based on the history and shifts in thought between Mu'tazilah and al-Ash'ari. Therefore, this study aims to provide an overview of the initial values of Mu'tazilah thought and the shifts that occurred after al-Ash'ari reformulated the thought. This study uses a qualitative research method by looking at various written sources. So, the reference source for this study is the literature. Data collection techniques through documentation were then analyzed using the descriptive analysis method. The interpretation method is used to analyze the data. This aims to interpret the object of understanding according to the way the researcher understands it. The results of this study explain the reformulation of Mu'tazilah ideas to al-Ash'ari related to the main points of God's Recognition, human free will, and God's justice, as well as the role of reason and revelation, which are too dominant in the use of rationality. In Indonesia, this reformulation is known as Moderate Islam with various practices internalized in Indonesian culture, such as a friendly attitude towards others, maintaining peace, and the ability to accept and handle differences.

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INTRODUCTION

Theology is the first problem discussed by Islamic philosophers. During the development of Islam, there were various disputes between groups regarding several

theological doctrines. This includes doctrines about God, human reason, revelation, prophecy, the last day, and more. This opinion developed in society and was shared by many people, eventually becoming a theological school of thought adhered to by Muslims. Thoughts about theology are heating up again in the modern era, especially after the emergence of a revolution of thought in the Islamic world. Several modern Islamic intellectuals also discuss Islamic theology.

Classical theology is slightly different from theology in the modern Islamic world. Contemporary theology is discussed with reference to people's activities and creativity in social life (Muhammad, 2021). Differences, including differences in religion and sect, are an indisputable fact. Islamic religions and schools of thought are very diverse. Differences in a person's religious views greatly influence this diversity. Although Islam is one, there are many ways to understand it. The emergence of terms or labels that follow the word Islam itself is a logical consequence of this reality. For example, Fundamental Islam, Liberal Islam, Progressive Islam, and Moderate Islam are the types of Islam that are popular in society today (Amri, 2018).

Mu'tazilah and al-Ash'ari are two schools of Kalam that have dominated Islamic thought from age to age. The largest and oldest school of thought in Islamic history, the Mu'tazilah, stood in Basrah at the beginning of the second century Hijrah. Actually, Mu'tazilah does not originate from the Mu'tazilah group but from another group that uses the name Mu'tazilah. The name given to his group by the Mu'tazilah is "*Ahl Keadilan dan Keesaan*" (*Ahlu adli wa at-tauhid*). The reason is that Wasil bin Ata', the founder of this sect, disagreed with his teacher, Hasan al-Basri, and then created an understanding different from what his teacher taught. As a result, Hasan al-Basri called Wasil bin Ata' a "breakaway group". The problems of Muslims are very complex and cover many aspects of life, including theology. History records that Islam formed several groups due to political factors. However, the current theological problem is the conflict between various Islamic understandings, such as fundamentalism and liberalism (Mubarak & Rustam, 2019).

Dialogue regarding moderate Islamic views is still hotly discussed today. Of course, we need to examine the origins of this topic in discussions of Islamic thought. The potential of reason and revelation is very crucial to be discussed in the discourse on the upheaval of Islamic thought, where this includes the relationship between revelation as a source of Islamic teachings and the role of reason in the process of executing the understanding of Islamic teachings themselves.

The Mu'tazilah were the pioneers who prioritized the use of reason in understanding revelation and became known as the rationalist school. This group was born from theologians who separated themselves from the mainstream ulama, who were more rigid and did not like the third group, which philosophers meant regarding the position of a Muslim who had a major sin in the category between believer and non-believer (third group). Then, a theological school developed called 'Mu'tazilah', which means people who separate themselves from mainstream religious thought (Tamim Anshary, 2017).

Then, with the Abbasid dynasty's progress and Mu'tazilah ideology's development, new criticism of this rationalist theological understanding even emerged from within itself. This figure is Abu Hasan al-Ash`ari who was one of the figures who studied and defended the teachings of the Mu'tazilah in his time, before later becoming the forerunner of criticism and development of al-Ash`ari's theological understanding or also known as moderate Islamic ideology.

Imam al-Ash`ari then formulated the creed of Ahlus Sunnah wal Jamaah with a new thinking approach, trying to balance reason and texts in understanding religious texts. Regarding this, he stated: *"Relying on the text literally without giving room for reason to strengthen the essence contained in the text is a naive act, because it is only done by people who are not wise enough. Likewise, following reason that is not bound by texts, especially in matters of faith, is a wrong action, even worse and more dangerous. Therefore, for the sake of truth and for the sake of groups trying to voice the truth, I need to develop a 'moderate' thinking methodology that can integrate text and reason. It is hoped that this approach will be able to avoid mistakes that might arise if you only follow one of them"*.

The main literature review of the research comes from books containing history and discussions related to the upheaval of classical Islamic thought. Among them: (1) Tamim Ansary entitled *"From the Peak of Baghdad: Islamic World History"* which was published in 2017. (2) Prof. Dr. Suparman Syukur, MA entitled *Classical Islamic Epistemology: Its Influence on Modern Islamic Thought* which was published in 2007 (Suparman, 2007). (3) Muhammad Arifin, Ph.D with title *"Rational Theology: Harun Nasution's Perspective"* which will be published in 2021. (4) Islamic Construction Book Moderate *"Reveals the Principles of Rationality, Humanity and Universality of Islam"* (Amri, 2018).

Previous research originating from journals includes; (1) Article (Aliansyah, 2013) entitled *The Role of Reason and Freedom of Action in the Mu'tazilah's Divine Philosophy* which explains the Mu'tazilah as a rationalist sect as well as mutakallimun kufr in the perspective of Muslim historians because of the argument of the Qur'an as a creature and position humans who have freedom of will and have the power to act. (2) Article (Supriadin, 2015) with the title *'Al-Ash`ariyah; History, Abu Hasan al-Ash`ari and his Theological Doctrines'*. This research explains the biography of the founder, the basic principles of Asy'ariyah, then the criticism that provides the history of the birth of theological teachings and the main teachings contained therein. (3) Articles with the title *"Ash'ariyah Flow: A Historical Study of the Flow's Influence and Its Theological Core"*. This research takes the perspective of historical studies and the influence of the spread of Asy'ariyah theological trends (Adryan & Santalia, 2022). (4) Article (Samat et al., 2010) with the title *"Asy'ariyah: Figures and Teachings"*. The research describes the main teachings in the Ash'ariyah theological stream along with its reformer figures.

The difference between this research and previous research is that the focus point in this research examines the issue of conflict and reformulated values based on history and changes in thinking that have occurred. Thus, it is hoped that this article will provide a

comparative picture of the initial values of Mu'tazilah's thought and the upheaval that occurred, which was then reformulated by al-Ash`ari.

Based on the description above, the formulation of the problem in this research is, What is the history of the birth of Mu'tazilah and al-Ash'ari theology? What is the theological reformulation built by Abu Hasan al-Ash`ari regarding Mu'tazilah teachings? And how does the understanding of Moderate Islam contextualize in mainstream religious practice in Indonesia? This research aims to determine the history and basic theological teachings of the Mu'tazilah and al-Ash`ari, examine the reformulation of theological teachings carried out by Abu Hasan al-Ash`ari into the understanding of Moderate Islam and contextualize it in the practice of religious currents in Indonesia

METHODS

The research is included in qualitative research by looking at various written sources. Therefore, the reference source for this research is literature, which collects the necessary information through various written information, such as books, magazines and other documents (Abuddin, 2006).

The research data source is a review of book and journal literature relevant to the research topic, namely Mu'tazilah thought and al-Ash`ari. Primary research data was taken from book literature, which contains the history and discussion of the upheaval of Mu'tazilah and Islamic thought in al-Ash`ari. Then, secondary data is taken from relevant articles that contain the main points of Mu'tazilah thought and Al-Ash`ari.

Data that has been collected through documentation techniques is analyzed using methods of *descriptive-analysis*, namely using data and samples to describe the object being studied, then analyzing it and arriving at a conclusion (Sugiyono, 2016). In this research, the interpretation method is used to analyze the data. In other words, the task of interpreting the object of understanding is according to the way the researcher understands it (Anton, 1990).

RESULTS AND DISCUSSION

History of the Birth of the Mu'tazilah Sect

The Mu'tazilah were a group of theologians who formulated a set of religious teachings that were of interest to philosophers, they were called Mu'tazilah, meaning "people who separated themselves", namely from the mainstream of religious thought of orthodox ulama at that time (Tamim Anshary, 2017). The opinion about the Al-Qur'an as a creation of Allah, like humans in other dictions referred to as "creatures", has given rise to many polemics among the ulama. It is even more extreme when this group states that the Al-Qur'an is indeed a great book. However, it is only a book and can be interpreted by humans and can even be further changed. This statement is surprising and controversial for Islamic thought leaders.

Washil bin Atha' 's separation from his teacher, Hasan al-Basri, began with a disagreement between the two regarding Washil's opinion about the third group between heaven and hell. This very fundamental concept is known as *al-manzilah baina al-manzilatain*; the meaning is a place for a Muslim who commits a major sin and does not repent, then in the afterlife, he will be between two places (between heaven and hell). This incident was the basis for the separation between the two due to Washil's dissatisfaction with the answer to this problem. Washil bin Atha' was an educated figure who was born in Medina during the leadership of Abdul Malik Bin Marwan (65-86 H/684-705 AD). He is a figure whose life was filled with various experiences, one of which was his participation in the war during the expansion of Khalifa Walid I's territory (86-96 AH/705-715 AD). He studied religion in Medina as a child and then remained silent studying in the city of Basrah, that's where he met, got to know and studied with his teacher Hasan Al-Basri until he obtained a degree. *al-Ghazal* (weavers) because they were generous in giving charity to poor workers at the weaving market factory ([Aliansyah, 2013](#)).

The Principles of Mu'tazilah About God's Recognition

Washil bin Atha's familiarity with all levels of society became a means of accelerating the spread of Mu'tazilah ideology. Then, it cannot be denied that the development of the Mu'tazilah ideology was very rapid, driven by their superiority which was supported by the palace, the royal family and officials at that time, even mutazilah became the official doctrine of the Abbasids at that time. Mu'tazi's opinion about how to know God (Tauhid) based on Al-Qur'an references about God's anthropomorphic attributes such as having hands, feet, eyes and so on must be interpreted as figurative language. Because God is one indivisible whole for human thoughts to absorb or imagine, attaching attributes such as justice, forgiveness, or power and being able to be analyzed is a violation of monotheism itself. What humans say regarding the attributes of God is a window for humans to see God. Furthermore, these attributes are actually just descriptions of ourselves ([Tamim Anshary, 2017](#)).

The concept of knowing God is reduced to discussing good and bad, right and wrong, which are aspects of God's reality that will not change. Which reflects deep principles that humans can certainly discover in the same way that they discover natural principles. In a simple sense, behavior regarding good and bad, this and that is not based on what the holy Qur'an says. This means that the good and bad behavior that the scriptures command before it even exists is an attachment to the thing itself. Thus, some of these things can be discovered through reasoning, and reason itself becomes a strong instrument for finding studies of ethics, morality and political truth independently of revelation from the perspective of the mut'tazilites.

The will of God and Man

Understanding human free will and the correlation of God's justice was also a sensational study at that time. Whereas the Mu'tazilah think that there is a contradiction in

relying on all human behavior related to faith-disbelief and disobedience-obedience if it is based on divine commands. This clearly contradicts the words of Allah in Surah Ghafir verse 31: "*Allah does not want injustice against His servants*". According to Washil bin Atha, the main characteristics of God are wisdom and justice. Allah cannot do evil, let alone do injustice to his servants, according to Allah's words in the verse above (Aliansyah, 2013). In this way, the Mu'tazilah view the existence of human free will regarding their behavior in life (*free will*), which in other Islamic schools is known as Qadariah, the Mu'tazilah are also said to be in line with and understand this Qadariah. On the basis of Man as a being who can choose, making him the shaper and creator of good, right and wrong behavior in his life and that is not the priority of God's will but free will and the will to do that.

An interesting discussion was the emergence of questions related to the continuation of the discussion. Is it true that what makes human actions come true comes from the power they possess or is there an element of God's power in realizing these actions? Alinansyah found this answer from Abd al-Jabbar's statement which he quoted in his book entitled *al-majmu'*: "*God gives humans the ability to carry out their actions. God creates power in humans, and this power is the basis of these actions, it does not mean that God does the actions that humans do.*" With this explanation, according to Abd al-Jabbar's statement, it can be seen that in the Mu'tazilah view, it is the individual human power that brings about human actions, not the other way around using divine power. Because, for the Mu'tazilah, there is only one force that has an effect on all human activities.

Functions of Reason and Revelation

The existence of reason is an extraordinary gift from God, this is what differentiates human beings from God's creatures from animals. Basically, the type and nature of human reason is the same for believers and unbelievers. Knowledge obtained through reason (thinking) and accompanied by logical argumentation (Rational). According to the Mu'tazilites, the rational nature was emphasized very clearly through the conclusions they drew. They rejected the validity of the naive beliefs of lay people who had no knowledge of dialectics and philosophical thought because such beliefs were not based on logical arguments.

The Mu'tazilah's assumption related to reason is the reason for requiring knowledge of humans as manifesting their function and existence. Every knowledge can be known through the medium of reason, and must be obtained through strong and rooted thinking. Good and bad things should be known through reason, and so doing things and leaving bad things is obligatory. Revelation only functions as a means of obtaining and instructing how to worship God.

History of the Birth of the al-Ash`ariyah Sect

If examined from a historical perspective, Al-Ash'ari's theology emerged as a response to the socio-political situation that developed at that time. This theology developed as an

alternative to the rationalist Mu'tazilah school. The Mu'tazilah sect faced great challenges from Islamic traditionalist groups, especially from Hanbali circles. The Al-Ash'ari sect originates from Imam Abu Hasan al-Ash'ari, who became the basis of this ideology. Imam Al-Ash'ari was born in the city of Basrah and grew up in a strong religious and scientific environment. His father was a Sunni, part of *Welcome to Sunnah wa al-Jama'ah*, as mentioned by Ibn Asakir. Then, Abu Hasan Al-Ash'ari moved to Baghdad during the Abbasid era, where he met Abu Ali al-Jubbai and married Mrs. al-Ash'ari. Jubbai, an important Mu'tazilah figure, introduced Mu'tazilah ideology to Al-Ash'ari. At first, Al-Ash'ari learned about the Mu'tazilah from Jubbai, but at the age of 40, he abandoned Mu'tazila teachings and even became the main figure opposing these teachings (Adryan & Santalia, 2022). Researchers have different views in interpreting the reasons behind Al-Ash'ari's decision to leave the Mu'tazilah and form a new sect. Ibn' Asakir relates that one night Al-Ash'ari dreamed of meeting the Prophet Muhammad, who then asked him to abandon the teachings of the Mu'tazilah and defend the Prophet's sunnah. This incident started when Al-Ash'ari asked his teacher while studying, but the teacher's answer did not satisfy him, so Al-Ash'ari felt doubtful and wanted to look for a more satisfying answer (Supriadin, 2015)

The main teachings of al-Ash'ari About the Introduction of God

In his teachings, al-Ash'ari has a genealogy with mu'tazilah thought. Namely by using reason and reasoning. He was a mutazilah before finally leaving himself because he spoke out loud against groups who said that the study of the segmentation of reason in religious discourse or issues that the Prophet had not discussed were a misunderstanding. Al-Ash'ari transformed into understanding moderate by relating to various philosophical opinions and then combining the views of jurists on existing matters *nash* both in the Koran and in the Sunnah. However, he was consistent in his criticism of groups that overly glorified the use of reason, namely the extreme rationalist sect of the Mu'tazilah (Samat et al., 2010). In the process of synthesizing philosophical opinions with the opinions *juristsof*, Al-Ash'ari succeeded in reformulating rationalist teachings of Mu'tazilah towards moderate Islamic understanding.

In view of al-Ash'ari, related to transgressions and major sins, a believer remains a believer. A great sin makes him a wicked person, but on the basis of his faith, his status does not become an infidel. Then, If the perpetrator who has sinned is neither a Muslim nor an infidel, he is not actually found to be a kufr or believer. Then, regarding how to know God, Al-Ash'ari's understanding is of the opinion that. The argument is that God knows, desires, and has the power to possess all forms of knowledge and power. His nature, the nature of life, omnipotence, hearing, and sight. However, God's hearing cannot be equated with the hearing of creatures and God's speech is not like the speech of his creatures. These attributes are attributes that match God's own essence and never resemble the attributes of creatures.

The will of God and Man according to the teachings of al Ash'ari

For al-Ash`ari, human foundations are weak when relying on the law and power of God as a whole. In fact, humans in situations of weakness depend on the will of God. through theory, *al-kasb* In fact, al-Ash`ari gave rise to a teaching that stood in the middle way. What this means is that humans, in their will and actions, are free but still bound, but also still have individual freedom.

The Relationship between Reason and Revelation

In simple terms, al-Ash`ari's approach prioritizes revelation, while the Mu'tazilah relies more on reason. For the Mu'tazilah, in seeking knowledge about God, the obligation to know God, distinguish between good and bad, as well as the obligation to do good deeds and avoid bad deeds, can all be achieved through reason without the need for revelation. On the other hand, according to al-Ash`ari's view, reason does not have the authority to determine obligations and is unable to recognize what is good and bad for humans in carrying out and prohibiting them. The obligation to know God is determined through revelation, with reason only acting as a tool for knowing. What requires knowing God is revelation, and with revelation humans can know the rewards of goodness from God for those who obey and the punishment for those who disobey.

Moderate Islamic Understanding in the Practice of Religious Currents in Indonesia

The term moderate Islam actually refers to three things: 1) The term listed in Al-Quran in Surat al-Baqarah: 143 which reads "*The Wasaṭan community*"; 2) The Prophet and his followers carried out this action at the beginning of the teaching of the Islamic religion; and 3) The Islamic teachings spread in Indonesia by Walisongo saw the reality of the animistic society and dynamism of the Malay land. This was also inherited by figures from Islamic organizations in the homeland, for example, Nahdhatul Ulama and Muhammadiyah, as well as several other organizations. "Islam in an Indonesian Frame" is another term for a moderate style of Indonesian Islam (Ma'arif, 2009). It is said that they entered Indonesia through a compromise with local Indonesian culture in Kyai Siroj Aqil's study (Siroj, 2015).

The beliefs of al-Ash'ari and al-Maturidiyah, compared to the teachings of Khawarij and Mu'tazilah, are considered moderate, according to Akhmad Munawwar. This has become a belief in the homeland since the 19th century. As stated in the results of his research from the book *Qawā'id Fawā'id fī Ma'ad Buddha min al-'Aqā'id* from the aspects of divinity, faith and social charity. One of the main discussions is related to the analysis of theft cases, namely a thief who repents. This refers to social values, not to fiqh law (Law of Cutting Hands). A thief must repent to stop his actions, regret his actions, intend to stop doing them and return the stolen goods if he is able. This is due to the fact that the authors of the book still need to present a peaceful and non-sadistic face of Islam because they do not have sufficient knowledge and religion about the society they are dealing with (Munawwar, 2014).

Ali Mustafa Yaqub's view regarding Islam, the relationship between religion and culture is a very wise (Moderate) perspective, considering the long history of Islam in Indonesia which continues to follow cultural standards. In the practice of dressing, Indonesian Muslims do not have to dress like the Prophet's clothing in the Arab region, namely robes or other styles. According to Islam, clothing must not reveal the private parts, be opaque(transparent), not tight, and not copy the clothes of the opposite sex. Therefore, as long as they do not violate the restrictions above, every Muslim person can wear any type and model of clothing. According to him, it is better for Indonesians to wear traditional clothes, such as batik or koko, rather than gamis, because dressing like that eliminates the element of showing off. Of course, for Arab society, wearing a robe is something better (Ali Mustafa, 2016).

This moderate understanding of Islam is also encouraged by the Indonesian government, considering the condition of Indonesian society, which is plural and prone to misunderstandings between Races, Tribes, and Religions, especially because there is a group of people who are classified as extreme in understanding the divine verses. This has great potential in the fragility of unity and peace within Indonesian society. So it is very relevant for religious pluralism educational practices based on Moderation to be implemented to strengthen the sense of unity and national defense (Solechan et al., 2024). Moderation-based education has been a hidden curriculum for a long time in learning practices, starting from the elementary level to universities in Indonesia (Burhanuddin & Ilmi, 2022) until finally the official formulation of the Ministry of Religion in Indonesia encourages religious moderation programs in society and also in the education sector as the main pillar (Aziz & Anam, 2021). This also does not escape from its main pioneers, namely Muhammadiyah and NU, as religious and social organizations in Indonesia (Al-Ansi et al., 2023). Muhammadiyah is very active and consistent in maintaining the values of Islam and civilization, this can be seen in the role and services of these two organizations in the fields of religion, education and social welfare (Biyanto, 2009).

The theological reformulation built by al-Ash`ari was a criticism based on his dissatisfaction in seeking answers. However, we cannot deny that this was strongly supported by the socio-political conditions at that time where the Mu'tazilah became the official Abbasid sect. In the author's analysis, this inauguration is strongly related to the condition of the Abbasids who were promoting various branches of science which were driven by a rationalist and scientific style. Translating literature from the West with philosophical nuances at that time was proof of the truth of this scientific promotion. This development became extreme when it completely rejected the conservative, textualist Islamic understanding at that time, including in the great incident of discrimination against Imam Hanbali's thoughts until he was imprisoned until his old age. This became a driving force in the author's perspective which caused people's respect for the government at that time to begin to fade.

In their teachings, Mu'tazilah believe that nature is not inherent in Allah but is only His Essence. Anthropomorphic recognition is a figure of speech; recognition of God can be found through reasoning; this also makes reason a valid instrument for discovering ethics and morals. In his criticism, al-Ash'ari reformulated this idea by combining the rationalist method of the Mu'tazilah with the textualist approach of the Qur'an, as it is understood that Allah has characteristics in accordance with his *dat*, where God has characteristics like creatures as stated in QS Ar- Rahman verse 27: "*and the face of your God who has greatness and glory remains forever*", but this is not the same as the creature itself. This correlates with what Imam Ghazali said as one of the figures in the development of Al-Ash'ari Islamic theological thought, saying that the human mind has stagnation in its use in detailing God so the inability of the mind must return to refer to and submit to revelation (Suparman, 2007).

Then in the discussion of human free will, Al-Ash'ari also reformulated the idea of human free will that comes from human power in determining and creating human behavior according to the Mu'tazilah with the argument of the Nash which states: "Indeed it is Allah who created what you do that" (QS As-saffat verse 96). In Al-Ash'ari's view, humans are basically weak when relying on God's almighty (absolute) nature. Human will is connected to God's will, free but bound by God's power. In theory *al-kash* According to Al-Ash'ari, humans have desires, wills and desires and strive to obtain (benefits) which gives rise to views related to the concept of trying to seek sustenance (profit). This will is connected to the will of God, because this power comes from God as the creator and intermediary of that power. The author analyzes this concept as closely related to the urge to try and pray to realize results by humans who have the embodiment of the relationship between the will of God and humans.

Furthermore, in studying the position of reason and revelation, the Mu'tazilah rejected its validity among the general public (not yet aware of logical and philosophical dialectical matters). Because reason is a gift that differentiates humans from other creatures. In the Mu'tazilah view, reason is the basis for requiring knowledge (seeking knowledge) as a form of manifestation of function and realization that everything can be achieved through reason, good and bad; mandatory and non-obligatory matters are the area of reasoning. Revelation is a means of directing humans on how to worship God. Meanwhile, Al-Ash'ari understands that the position of revelation is more important than reason.

Reason does not have the right to obligate a thing, and a thing becomes good and bad through the command of revelation, this is related to the reward of his actions, including the category of obedience or badness. This is based on QS Al-Isra' verse 15: "*Whoever acts with (God's) guidance, then indeed it is for (safety) himself; and whoever goes astray, then indeed (the loss) is for himself. And a sinner cannot bear the sins of others, but We did not punish before We sent a messenger..*" This can be related to the case of someone who stole and then gave away the stolen property. Reason may be able to rationalize this into something good. However, the guidance of revelation stipulates that good deeds must be done in a good way and for good.

An important legacy of Indonesian Islam can be found in modern Islamic concepts, such as hospitality to those around you, maintaining peace, accepting differences and dealing with them in a way that exchanges ideas, and affirming the country's ancestral heritage and instilling Islamic values in it. The character and nature of Indonesian Islam, which is strong in peace, friendliness and tolerance, will reflect Islam in the future and become a useful model for the world community. Considering the various cultures that exist throughout Indonesia, where a democratic system applies and the majority of the population is Muslim, Indonesian Islam remains stable as a moderate Islam that does not like anarchist attitudes.

CONCLUSION

Washil bin Atha' separation from his teacher, Hasan Al-Basri, began with a disagreement between the two regarding Washil's opinion about the third group between heaven and hell. This very fundamental concept is known as *al-manzilah baina al-manzilatain*. The inauguration of the Mu'tazilah sect as an official doctrine supported the rapid development of this theological sect, before it was finally abandoned because it was considered too extreme in practice. Abu Hasan al-Ash`ari reformulated Mu'tazilah's ideas relating to the Introduction of God, human free will, and divine justice, as well as the role of reason and revelation, which is too dominant in the use of rationality. The theological reformulation by Abu Hasan al-Ash`ari from Mu'tazilah to al-Ash`ari is a combination of Salafist textualist methods with Mu'tazilah rationalists, known as Moderate Islamic ideology. Because the function of reason must not be extreme in violating the position of the al-Qur`an and Sunnah as the main sources of Islamic teachings themselves, important legacies of Indonesian Islam can be found in modern Islamic concepts, such as a friendly attitude towards others, maintaining peace, the ability to accept differences and deal with them. Considering the various cultures that exist throughout Indonesia

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