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The Implications of Learning The Science of Kalam and Its Ideology for Children

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Abstrak

Ilmu kalam ialah kajian fundamental yang harus diajarkan kepada anak sejak dasar. Tentu, pengajaran yang dimaksud disesuaikan dengan fase atau tahap perkembangan anak. Penelitian ini bertujuan untuk menganalisa implikasi mempelajari aliran ilmu kalam dan ideologinya bagi anak. Adapun metode penelitian yang digunakan ialah penelitian kualitatif dengan metode studi kepustakaan. sumber informasi dan upaya analisa menggunakan data ilmiah berbasis literatur atau referensi mutakhir, meliputi artikel, buku, prosiding, dan tugas akhir (skripsi, tesis, disertasi). Hasil penelitian ini menunjukkan bahwa mempelajari ilmu kalam dan ideologinya bukanlah hal tabu bagi anak. Sebab, semakin anak mengenal Dzat yang Maha Kuasa sesuai fase perkembangannya, maka semakin anak akan semakin mencerminkan akhlak mulia sejak usia dasar. Hal ini tercermin dalam sikap dan nilai toleransi yang melekat pada anak.

Kata Kunci: Aliran Ilmu Kalam, Anak, Ideologi.

Abstract

The science of kalam is a fundamental study that must be taught to children from the ground up. Of course, the teaching in question is adjusted to the phase or stage of the child's development. This study aims to analyze the implications of studying the flow of kalam and its ideology for children. The research method used is qualitative research with the literature study method. The sources of information and analysis efforts using scientific data based on literature or up-to-date references, including articles, books, proceedings, and final assignments (thesis, thesis, dissertation). The results of this study indicate that studying kalam and its ideology is not taboo for children because the more children know the Almighty God according to their developmental phase, the more children will reflect the noble character from an elementary age. This is reflected in the attitudes and values of tolerance inherent in children.

Keywords: The flow of Kalam, Children, Ideology.

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INTRODUCTION

Islamic history records that there were religious groups. This is an irrevocable historical fact. Furthermore, it has been developed into a science that is recorded in the book of Usuluddin (Amrullah, 2018:1-9). Whoever reads the Book of Usuluddin, then he will find the words of Shia, Khawarij, Mu'tazilah, Qadariyah, Jabariyah, and other schools (Suhaimi, 2018:108-120).

Kalam science is a special science for Muslims, especially in Islamic religious colleges as the main subject for students. Only a few people know the rules of this unusual science. Usually, Islamic scientists like philosophy a lot as a form of state of mind, used as a basis, as a definition of various things in the scientific field. Whereas in Islam itself, the concept of similar thinking has been created even stronger, long before the formation of other sciences in Islam, namely the Science of Kalam (Elmansyah, 2017:1; Nurhidayanti, 2020:104-126).

Studying the Kalam school of thought is essentially an attempt to explore the concept of thought and determine the decisions of the scholars in addressing the problems of Kalam. Every human being essentially has abilities, both biological abilities, or psychic abilities, very specific. Therefore, differences in views between one another's thoughts in studying a particular object are natural or human nature (Rozak & Anwar, 2010:31).

The Kalam sect is a form of Community Segregation within the Muslim body, which is formed by differences of opinion on several questions of Islamic sects (Qodim, 2007:46-74). Dissimilarity also occurs within a group that claims to follow a certain lineage of kalam. This incident is common in the culture of thought of Kalam so each school of Kalam has a different group. This is due to the tendency to have extreme opinions on the one hand and moderate in the same school of thought (Amin, 2012:20).

Studying the flow of kalam science and its ideology is commonly taught to college-level students because they are considered mature and able to compare and filter the various knowledge they have acquired. Likewise, elementary education level children are also considered important and relevant to study this study. This is of course adapted to the stage of child development. Thus, this kind of study is no longer considered taboo to be taught to children (Asyiah, 2013; Roswantoro, 2016:155-174).

In fact, studies on the flow of kalam and their respective ideologies have been studied previously. Among them are discussing the aspects of kalam science from the perspective of the philosophy of science (Zuhri & Ula, 2015:162-186), the flow of kalam science and its relevance to qada & qadhar (Ahmad, 2019:34-51), the history of kalam science (Pakatuwo, 2020:23-29), the contribution of the science of kalam to student spirituality (Latif, 2018:94-127), the flow and study of thought in the science of kalam (Susanti, 2018:23-42), and the background of the formation of schools in the science of kalam (Hidayat & Firdaus, 2018:255-277).

Observing the literature review above, information was found that the study of kalam has been specifically taught to students (college-level students). No relevant research has been found that specifically examines this theme with the object of children at the primary education level. In this paper, the author would like to describe with regard to the schools contained in the science of kalam along with the characters and main ideas of each school. There are quite a lot of schools that exist in the discussion of Kalam Science. Then, the author also presents the implications of studying the science of kalam and its ideology for children.

METHOD

This study analyzes the study of the schools of kalam, their ideology, and the implications of studying them for children. Data is collected systematically, through problem identification techniques, accumulation of information from various references, data classification, analysis of relevant research data, and evaluation (Raco, 2010). Thus, this research belongs to the category of qualitative research with a literature study method (Zed, 2008). Then, the data obtained was followed up with a reference material-based analysis (Assingkily,

2021). In this context, the references referred to come from books, articles, proceedings, and final assignments (thesis, theses, dissertations).

In conducting data analysis, researchers first classify the data according to the existing problems. Then the researchers conducted data analysis. The method used by the author in the analysis of this research is a descriptive-analytical method with a focus on studying the implications of studying the flow of kalam and its ideology for children. In this case, the researcher says, describes, classifies, describes character education for children objectively from the data studied.

RESULTS AND DISCUSSION

Definition of Kalam

Rasyid Rida's opinion, Kalam science is a science that talks about how to uphold beliefs about religion accompanied by convincing evidence. While Muhammad Abduh's opinion, the science of Kalam is a science that talks about the existence of Allah, including the attributes that must exist in Him, the nature that is impossible in Him, as well as the science that talks about the Messenger of Allah, who has been appointed and understands the nature of Allah. that must exist in him, as well as the nature that may exist in him. In its original sense, al-kalam consists of words that indicate the purpose and grow into what is used to denote the attributes of Allah, and His Messenger (Basri, *et.al.*, 2006:1).

Sects in Kalam

1. Khawarij

Khawarij originally said Kharaja means "Out". They were so named, because of their dispute with Muawiyah. They proclaimed themselves out of the Ali bin Abi Talib group. Another opinion states that the naming of the Khawarij is based on the QS. An-Nisa verse 100, which means: "And whoever leaves the house with the intention of emigrating to Allah and His Messenger, then death befalls him (before reaching the destination), then there is still a reward with Allah. Verily Allah is Forgiving, Most Merciful." Therefore, the followers of the Khawarij regard them as people who emigrated, migrated from their homes, focused their attention on Allah and His Messenger, and received rewards from Allah SWT (Basri, *et.al.*, 2006:10).

The term Shura (origin from Yasiri) is also a term for the Khawarij, meaning to sell. This name is based on QS. Al-Baqarah verse 207, which means: "And among the people who sell (sacrifice) themselves to seek the pleasure of Allah, and Allah forgives His servants". The Khawarij are also known as the Harurians, coming from Harura, the name of the area near the city of Kufa. This is where about 12,000 people leave the group (group) Ali bin Abi Talib. Then they gathered and appointed Abdullah ibn Abi Wahab al Rasyidi as the leader, replacing Sayyidina Ali. When there was a war against Ali's troops, they suffered defeat because of the very strong forces of Ali bin Abi Talib. In fact, at the end of the war, a man named Abdul ar-Rahman ibn al-Muljam managed to paralyze Ali and kill him.

The followers of the Khawarij come from the Bedouin Arab Tribe whose thoughts are still very simple and their thoughts are still very pure (fanatic), so it is difficult for them to accept differences of opinion. The Khawarij consider that people who do not conform to the teachings of the Khawarij are considered infidels and must be killed. Because of their extreme attitude, they split into several sects.

This is in contrast to the Sunni and Shia beliefs. These people do not recognize the privileges of a certain person or people as leaders or caliphs. The Khawarij never saw a Head of State as someone so Perfect. They assume that a head of state is the same as his people who also do not escape from making mistakes and sins. Therefore, the Khawarij used the Shura system to oversee the duties and work of the Head of State. So that if there is a deviation from the Head of State in carrying out his duties, the Head of State must be killed (Iqbal, 2014:140).

a. Characters in the Khawarij Sect:

1) Urwah bin Hudair

- 2) Mustarid bin Sa'ad
- 3) Hausarah al-Asadi
- 4) Quraib bin Maruah
- 5) Nafi' bin al-Azraq
- 6) Abdullah bin Basyir

b. The Thoughts of the Khawarij Sect

1) The Problem of the Caliph and Great Friends

The Khawarij recognized the three legitimate caliphates according to them because the election of the three caliphs was carried out through Shura. Likewise during the Caliph Ali, when the appointment of Ali as caliph they considered valid. However, because Ali made a big mistake in his leadership by accepting Tahkim, Ali was considered an infidel and was considered a sinner. Not only that, but the Khawarij also cursed and berated and disbelieved Umm Mu'minin (Siti Aisyah r.a.), because when Umm Mu'minin started the Jamal War against Ali's troops. Disbelieved Abu Musa Al-Asyari and Amr bin Ash, because they became leaders in the Tahkim war (Rahman, 2013:199).

2) Label "Kafir"

The peculiarity of the Khawarij sect is that they easily say "Kafir" to people who do not believe in their teachings. Like Nafi'i bin Azraq who decreed that those who lost contact with him were infidels.

3) Iman

The Khawarij sect claims that faith is not just speech and belief in the heart, but that faith must also be proven by deeds in accordance with Islamic law. This school argues that someone who does not want to perform Prayer, Fasting, Zakat, and others are classified as infidels (Rahman, 2013:210).

4) The Sick and the Elderly

The Khawarij believe that a person who is sick and an elderly person who does not participate in battles in the cause of Allah is considered an infidel, and must be killed.

5) Big and Small Sins

This school views equally between major sins and minor sins. According to them, someone who commits an act that violates Allah's commands is categorized as a sin. They argue that all Muslims who oppose them can be fought and it is lawful to seize their wealth because they have sinned. A person who commits sin is classified as a Kafir.

6) Children of the Infidels

Then they stated if the children of unbelievers who die at a young age or are still toddlers will be put into hell because the child is also classified as an infidel child following in the footsteps of his Kafir parents.

2. Syi'ah

Etymologically, Shia comes from Arabic, which means Follower or Supporter. Therefore, when there is the term "Shi'a Ali" it means "Followers of Ali". In terminology, the Shia are people who believe that Ali is worthy of being the Caliph of the Prophet's successor. Following the Prophet's will before he died, the caliphate immediately fell into the hands of Ali. Based on this statement, then the first, second, and third caliphate (Abu Bakr, Umar, Uthman), is an invalid caliphate (Rahman, 2013: 188).

a. Shia Sect Figures:

- 1) Jalaludin Rakhmat
- 2) Haidar Bagir
- 3) Haddad Alwi
- 4) Nashr bin Uzahim
- 5) Ahmad bin Muhammad bin Isa al-Asy'ari

b. Shia Sect Thoughts

1) Khalifah's Position After the Prophet

After the Prophet Muhammad SAW dies, the caliphate rank is inherited by the "Heirs of the Prophet" through the direct appointment of the Prophet. At that time, before the Prophet died he made a will that when he died, the leadership was replaced directly by Ali bin Abi Talib who is one of the Prophet's cousins, as well as a son-in-law and a valiant Islamic fighter.

2) Imam

Imam is a designation for the successors of the Prophet, the title of Imam is given by the Shia sect to the successor of the Prophet. They believe that the Imam is the successor of the Prophet Muhammad. In all cases, not only a state matter but also a religious one. According to them, the Imam is "ma'tsum" which means he is preserved and has never sinned.

3) Ahl Al-Bait

In Shia thought, according to those who are included in the ahlul-bait are their biological children, sons-in-law, and grandchildren of the Prophet Muhammad.

4) Taqiyyah

Taqiyyah means hiding understanding. The point is that this Shia sect has a very strong belief to hide understanding so as not to be seen between the heart (mind) and reality. In other words, Taqiyyah is also called lying.

5) Aplikasi Hukum Agama

They assume that the religious laws written in the Qur'an apply to many people, not to an Imam. This means that in this case, an Imam can do whatever he wants according to his wishes. For example, drinking liquor, gambling, will not be a sin if it is done, because the Imam is not bound by law.

6) Ar-Raj'ah

This Shia sect is a sect that has beliefs that cannot be accepted rationally. They think that after the birth of Imam Mahdi into the world, the Prophet Muhammad, Ali, Hasan, and Husein bin Ali, as well as the Shia Imams will rise again to the world. Not only them, along with that there is Abu Bakr, Umar, Uthman bin Affan, Muawiyah, but they will also come back to life on earth.

7) Ijma'

This Shia sect claims that their understanding is the most correct in this world. There is no other understanding or sect above the Shia sect, so they never believe in the so-called ijma' (Sirajuddin, 2001:145-152)

3. Murji'ah

The origin of the word Murji'ah is 'irja' which means suspension. The Murji'ah means the people who are suspended. The Murji'ah sect was founded at the beginning of the 1st century H. The reasons behind the birth of the Murji'ah were (a) Shia teachings accused and disbelieved someone who usurped Ali's caliphate; (b) the Khawarij call Kafir those who oppose the Righteous Caliph; (c) The Mu'awiah and their followers accused Ali's group of rebelling against Uthman bin Affan; (d) A part of Ali's ranks blamed the attitude of the ummul believers for driving the rebellion against Ali, resulting in the Jamal War; and (e) The Murji'ah have the view that all the problems of their life are deferred to Allah SWT, which in the end Allah will give justice. This is the origin of the birth of the Murji'ah sect.

a. Murji'ah Sect figures:

- 1) Hasan bin Bilal Al-Muzni (leader of the Murji'ah)
- 2) Abu Salat As-Saman
- 3) Sauban
- 4) Dirar bin Umar

b. Murji'ah Sect Thoughts

1) Concept of Faith

According to the Murji'ah, faith is an effort to know Allah SWT and His Apostles. A person is said to be a believer if that person already knows Allah and His Messenger.

2) Concept of Suspension

The concept of Suspension according to the Murji'ah understanding is that they postpone those who have wronged Allah until the Day of Judgment arrives. According to them, the law in the Qur'an does not apply, because all mistakes will be suspended until the end of the world (Rahman, 2013:205).

4. Muktaizilah

Muktaizilah was born from the word "itizal", which means to set aside or isolate oneself. It can be interpreted that the Muktaizilah are people who isolate themselves. The background behind the birth of the name Muktaizilah is the dissimilarity of assumptions between Wasil bin Atha and his teacher (Syeikh Hasan Basri), then Washil bin Atha rebelled against his teacher and built an Assembly in the corner of the Basrah Mosque. Since then, Wasil bin Atha is called a person who understands muktaizilah, because he isolated himself from his teacher. Some say that the reason for giving the name muktaizilah is its isolation from society. They thought that the muktaizilah followers were a group that was hurt, as a result of the surrender of leader Hasan bin Ali bin Abi Talib to the Muawiyah caliph.

This understanding emerged early in the second century, the name of its founder Wasil bin Atha, and Umar bin Ubeid during the Umayyad dynasty 100H-125H.

a. Muktaizilah Sect figures:

- 1) Wasil bin Atha
- 2) Abu Huzail al Allaf
- 3) An Nazzam
- 4) Al-jubba'i

b. Muktaizilah Sect Thoughts

1) Tawhid (Oneness of Allah)

Muktaizilah does not accept the existence of the attributes of Allah. They argue that God is single, without any attributes. All hearing, seeing, and speaking of Allah exists through His Essence, not His attributes. They also indoctrinate the public to convince themselves that the Qur'an is a creature and a "new hadith".

2) *Al-Adl* (God's Justice)

The Mu'tazilah has the opinion that Allah is Most Just. Allah's justice can be seen when humans do things that are prohibited by syara' later become residents of hell and get worthy rewards from Allah, and vice versa if humans do things that are following Islamic law, they will go to heaven and get a good reward from Allah SWT.

3) *Al-Wa'du Wal Wa'id*

The Muktaizilah have arguments about Allah's promises. Where God promises to give punishment or reward to someone who does bad, and vice versa will reward someone who always does good. The point is, according to them, someone who always commits sins will not be forgiven by Him, before repenting.

4) *Al Manzilah Baina Manzilahtain*

According to the Mu'tazilites, they strongly believe that hell for a believer who always sins is cooler because it is between two places, namely heaven, and hell.

5) *Amar Ma'ruf Nahi Munkar*

Muktaizilah argues that the fifth religious foundation for muktaizilah belief is Amar Ma'ruf Nahi Munkar. The concept of Amar Ma'ruf Nahi Munkar is very different from Amar Ma'ruf Nahi Munkar in the Qur'an.

6) Good and Bad are Determined by Reason

According to the Muktazilah, good and bad are determined by human reason. If reason says good about something, then good for him. But on the other hand, if reason says bad about something, then it is bad (Rahman, 2013:216).

5. Asy'ariyah

The Asy'Ariyah ideology is an ideology that exists in Islam. This Asy'ariyah ideology is a theological understanding taken from the nickname of its founder, namely Abu Al Hasan Ali ibn Ismail Al Asy'ariyah, who was born in the city of Basrah, grew and developed and died in Baghdad in 260 to 324 AD For approximately 40 years studied with Abu Ali Al Jubai. Then he broke away from muktazilah and created a new theological understanding known as the Ash 'Ariyah understanding.

The background behind the release of Ash'ariyah is because of a dream he met with the Messenger of Allah who spoke to him that the understanding of muktazilah was wrong, the correct one was the position of al-Hadith.

a. Asy'ariyah Sect figures:

- 1) Al-Qadhi Abu Bakar Al Baqillani
- 2) Al Juwaini
- 3) AlGhazali (Chaerudji, 2007:85)
- 4) Al Imam Fakhrurrazi
- 5) Abu Ishaq Al Isfirayini
- 6) Abu Ishaq Asy-syirahi

b. Asy'ariyah Sect Thoughts

1) Faith

Faith according to the Ash'ariyah school is believing in the heart, spoken orally, and proven by deeds.

2) Divinity

In Asy'ariyah's understanding, God is Allah which has 99 Names that reflect the Attributes of Greatness, Beauty, and Perfection. There are qualities that "must exist" for Him, there are "impossible" for Him, and one attribute that is jaiz for Him.

6. Al-Maturidiyah

The Maturidiyah School has similarities with the Asy'ariyah school. These two schools have the same background. Even so, these two schools also have differences in opinion. The name Maturidiyah is taken from the nickname of its originator, namely Abu Mansur Muhammad bin Muhammad al-Maturidi. He was born in Maturid City (Samarkhan) in the 3rd century and died in Samarkhan in 333 AD (Basri, *et.al.*, 2006:60).

a. Al-Maturidiyah Sect figures:

- 1) Abu Al-Qasim Ishaq
- 2) Muhammad al Hakim al Samarqandi
- 3) Abu al Yusr Muhammad al Bazdawi
- 4) Abu Hafs Umar bin Muhammad al Nasafi
- 5) Sad al-Din al-Taftazani.
- 6) Abu al-Laith al-Bukhara.

b. Al-Maturidiyah Sect Thoughts

1) Allah's Attributes

According to Al-Maturidiyah, God also has attributes. They argue that to know Allah is not from His Essence, but to know by His knowledge, and to rule not by His Essence.

2) Human Deed

As for the description of human actions, Al-Maturidiyah has the same opinion as to the Muktazilah group. They claim that it is humans themselves who do actions, not because of Allah SWT.

3) Position of the Qur'an

They argue that the Koran was created, and its nature is Qadim. Not only that, the Maturidiyah school assumes that God must realize good deeds. They think that God's actions are not in vain, God does something because there is a purpose.

4) Good and bad

The Maturidiyah divide the good and the bad into 3 (three) kinds. Among them are acts of goodness that can be understood by reason, then acts of evil that can be understood by reason, and actions where good and evil are not seen by reason.

7. Qadariyah

The origin of the word qadariyah is qadara which means to decide, ability, and has intensity. According to the view of Kalam, Qadariah is an understanding that emphasizes the freedom and power of humans in carrying out their actions. This Qadariah also assumes that humans have the nature and power to be able to carry out everything according to their will, not because of coercion.

Terminologically, Qadariah is a sect that believes that all actions carried out by humans do not have God's intervention. They also argue that humans are the creators of everything in doing deeds. They are free to do anything or leave as they wish. So it can be concluded that the understanding of Qadariah is an understanding that gives freedom to humans to act according to their will without any coercion and intervention from God (Maghfur, 2002).

a. Qadariyah Sect figures:

- 1) Ma'bad Al Jauhani
- 2) Ghailan Al Dimasyqi
- 3) Ja'ad bin Dirham

b. Qadariyah Sect Thoughts

The Qadariah School has thoughts about human power, where according to them someone has power or power in their actions and deeds. A person is free to do good or bad deeds, according to his wishes. In essence, this understanding gives freedom to humans in behaving and acting (Basri, *et.al.*, 2006:34). It can be concluded that a person's actions are carried out based on their wishes, whether it is a good deed or a bad deed. Therefore, they have the right to be rewarded for their good deeds and are entitled to receive punishment for their bad deeds.

Then their thoughts about destiny, they think that humans have been determined by their respective destiny since time immemorial. Then all their actions and deeds in the world were carried out according to their respective destiny which had been determined since the time of Azali. So it can be concluded, that destiny according to Qadariah's understanding is a provision of God which He created for the universe and its contents.

8. Jabariyah

Jabara is the origin of the word jabariyah which means to force and require him to do something. According to the language, algebra means coercion. Meanwhile, according to the term, Jabariyah is to concentrate all human actions only on Allah SWT (Asy-Syahrastani, 2006:71).

Then Idris (2017) argues that Jabariyah is a school that states that all human actions and behavior have been determined from the beginning according to Allah's Qadha and Qadhar, meaning that every human action and deed is not by the will of man himself but by the will of Allah SWT. Here it is explained that a person does not have the freedom to behave and act, all by the will of Allah SWT. Humans are like "puppets", and Allah SWT is the mastermind.

a. Jabariyah Sect figures:

- 1) Al Ja'ad bin Dirham
- 2) Jahm bin Ofwan
- 3) Adh-Dhirar
- 4) Husain bin Muhammad al-Najjar

b. Jabariyah Sect Thoughts

- 1) Jabariyah sect extreme

This Jabariyah School argues that humans are actors in carrying out an act or action, and it is Allah who has a plan and will to carry out an act or action. In this extreme Jabariyah School, humans are unable to do anything except by the will of Allah. They act based on coercion against themselves. For example, if someone wants to take something, the act he does is not because of his desire, but because of the desire and will of Allah.

- 2) Moderate Jabariyah sect

While the moderate Jabariyah sect has the opinion that it is indeed Allah who gives birth to human actions, humans have ways and efforts to reject or accept all good or bad deeds or actions.

The Influence and Spread of the Asy'ariyah Sect in Society

The understanding of the Asy'ariyah school is so firmly embedded in the body of today's Islamic society, especially in Indonesia. This belief continues to grow among Muslims. Muslims themselves do not understand that their understanding is very different from the beliefs of the Ahlus Sunnah Wal Jama'ah. The development of Asy'ariyah understanding in various countries is caused by several factors, namely:

1. Among the people, there are still many who think that the Asy'ariyah understanding is the same as the Ahlu Sunnah Wal Jamaah understanding.
2. In various countries, the Asy'ariyah ideology is widely supported by the authorities. As in the Asian region, this Asy'ariyah understanding became the official understanding of the Gaznawi Empire in India. Founded by Muhammad Gaznawi. Because of Muhammad Gaznawi's services, the Asy'ariyah sect spread to Indonesia.
3. This Asy'ariyah school spread so fast as the development of the Shufiyah (Sufi) school in Indonesia.
4. The concept of Asy'ariyah has been followed by many leaders of the Fiqh School.
5. The spread of da'wah communities that carry Asy'ariyah ideas and teachings such as the Tablighi Jama'ah and Shufiyah schools.
6. Many universities and other educational institutions use Asy'ariyah teachings as a learning curriculum. So that the Asy'ariyah teachings are growing in Muslim society.

The evidence for the very strong influence of ash'ariyah in our society is:

1. Asy'ariyah teachings are taught starting from childhood, they teach Asy'ariyah teachings in Surau, Mosques, Taklim Council, TPA, and others, small children are dictated to be able to understand and memorize Traits 20.
2. Books based on Asy'ariyah are used as curriculum standards in educational institutions.
3. Most of the Asy'ariyah figures are used as figures for Muslims and their work is used as a reference.
4. Islamic boarding schools are taught about the teachings and thoughts of Asy'ariyah, as in the book of Aqidatul Awam which teaches about Traits 20. Where this attribute 20 is one of the concepts of the Asy'ariyah school. Among them is the book Ihya Ulumuddin and so on.
5. So many preachers use the teachings of Asy'ariyah, including the Tablighi Jamaat, the Muslim Brotherhood, and Sufi orders.

CONCLUSION

Based on the description of the findings and discussion of the research above, it is concluded that studying the science of kalam and its ideology is not taboo for children because, the more children know the Almighty

God according to their developmental phase, the more children will reflect the noble character from an elementary age. This is reflected in the attitudes and values of tolerance inherent in children. The effort that can be done is by introducing children to critical thinking from an elementary age.

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