

A New 'Ilm Kalam: Thinking Between the Classical Heritage and the Philosophical Methodology

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Abstract—‘Ilm Kalām (Islamic Theology) plays two important roles. First, it strengthens foundation of religious belief. Second, it protects religious belief from any kind of misconceptions. The topic discussed in classic ‘Ilm Kalām is religious belief by utilizing dialectical methodology. Today we are witnessing the new problems and challenge toward ‘ilm kalām represented in materialism, positivism, Marxism, and pragmatism. It will be impossible to encounter this new problem with method used by classic ‘ilm kalām. The aim of this paper is to explore the most suitable form of Modern ‘Ilm Kalām to our era. The result of this paper can find kind of new kalam as the defend method has been used by Abd al-Majid Al Zindani in his book “Iman”. And as the strengthen method by Mahmud Outman in his book “Islamic perspective on Materialism”. The implication of this science, make modern ‘Ilm kalam will more alive and dynamic for bothex plaining religious belief and contemporary ideologies and same time to preserving religious life. The methodologies used by the modern Mutakallimūn in this study are appropriate scientific and philosophical method. However, they are not leaving literature naql method. Thus, the modern ‘ilm kalam will be an integration of literature and philosophic methodology

Keywords-classic ‘ilm kalām, modern ‘ilm kalām, Mutakallimūn, literature and philosophical methodology

I. INTRODUCTION

The ‘ilm kalām is a science to prove religious beliefs with truth evidence and the reject who makes invalid aqeeda, until remove doubts, and reassure the heart by faith and is able to respond to suspicions and misconception about aqeeda and reject of a voluptuary [1]. The ‘ilm kalam is one of the most important sciences in its history. It has two important aspects in Islam: First proving religious beliefs and defending them from enemy attack.

As it is the most important science because the science of religious beliefs is built on all sciences, so that gives the basic elements of human perception (in existence, knowledge, the world (testimony and repentance), and human and restored), was this perception is the basis on which the other perceptions, This basic perception is

based on intellectual trends and attitudes, as well as actions and behavior. If the ideologue is true, his intellectual orientation is correct, his faith is strengthened, his career and behavior are stabilized, his personality stabilized, and he can face contemporary challenges, whether intellectual or behavioral. Hence, proving these religious beliefs is one of the most important functions offered by science. As for the fact that this science is the science of science and the honor of its subject, which is God with its full qualities, the Prophet with his qualities of praise, the world and human principle and destiny, and win eternal and last happiness [2]. And what in the world is more honorable than this subject?

The second aspect of this science, which is the defensive aspect, is the one that contributes to the preservation of these religious beliefs of the types of suspicions that distort the minds of their followers, and shake those religious beliefs, go away from the right path, but graduated from the doctrine of Islam. Hence, the interest of Muslims in all the survival of the earth in this science is great, alongside their interest in the science of jurisprudence and ethics (Sufism); the doctrine is part of the three teachings of Islam (the doctrine - the law - ethics), which are inseparable from each other, representation of this attention in be greedy teaching this science and making it a basic subject in the curriculum, whether in formal educational institutions, especially in schools and Islamic institutes at the primary, preparatory and secondary levels or in informal educational institutions, such as mosques, seminars, religious events and so on [3].

There is almost no governmental or non-governmental university - in Indonesia, for example - from the Faculty of Islamic Studies, which has devoted itself to the study of religious sciences (such as theology, *tafsīr*, *hadith*, jurisprudence and *usul fiqh*, and *sufism*, religious education, and teaching Arabic and its branch sciences). But devoted to these universities a special section to study the ‘ilm kalām and science branching out of it, the Department of "Islamic Theology and philosophy," or the Department of aqīda and Islamic thought, "Alder under

the Faculty of Islamic Theology, and interest in this science in the many literature around him by scientists specialized in each era and Every country, so as not to call a subject only wrote, and no doubt only answered.

II. PROBLEMS AND CHALLENGES

This science has played an important role in the past, especially in the second aspect of this science, namely, the defense of religious beliefs from the suspicions of enemies and their inventors. This is because the former speakers (Mutakallimun) can speak to those who are suspicious of their language and approach and according to their minds. This science became realistic in its subject, method and content.

As for the enemies and their mentality, and their method in presenting suspicions and fabrications, and their subject matter, it is unavoidable, but we need the weapons they used and the approach they took so that we could understand their philosophy and ideas fully comprehensively and then respond and refute them until we can show the truth of falsehood and sound of misguidance.

Because of the importance of the *'ilm kalam* and its high prestige and honor and depth of its impact on the construction of the scientific system, social and cultural side, and on the other hand renewed the emergence of contemporary challenges, especially the challenges of modernity and postmodernity, as well as the challenges of globalization, here became the *'ilm kalām* in the test of experimentation and testing, Dependence on heritage curricula only without paying attention to the latest developments in the era, as this led to stagnation and delay from the lap of the age, and cannot rely on modern developments and methods and approaches at all without reference to assets; which led to the loss of authentic Islamic identity.

On this basis, this science should be placed in the microscope of scientific research, to know its status currently with its positive and negative, to finally reach a new science, which can play its role in building and preserving the Islamic nation and civilization.

In the past, this science is taught in traditional schools in traditional method, usually under the name of *'Ilm Aqīda* (Islamic theology), or *'ilm kalām*; either in accordance with the *Ash'ari and Māturidi* doctrines, through the late books of the scholars of these two sects, and according to Salafis doctrine. It is noted that the books of words written according to the doctrine of *Ash'ari or Māturidi* overcome the philosophical character, and is characterized by complexity and distance from the Koranic premises that convince the mind and nourish the heart and strengthen the faith.

Where the most previous works of the philosophy of those ages and their theories and their terminology, problems and challenges, which can be summed up - according to Abdel-Majid Al-Najjar - in: polytheism , and the embodiment and metaphor , and Union and

happening, Negation of the Prophet And return and Mahdi, and denial of the Ba'ath, and Imam.

These are the challenges faced by the ancient *'Ilm Kalam*, and from this point of view became the theories, Islam and logical statements dominated the minds of people in that period of time, talk about substance, accident, image, and the integral part, and the body is simple and complex, These concepts were changed after the evolution of the scientific movement, they discussed doctrines and beliefs that are not existing and widespread today, as most - if not all - have disappeared in this time.

It is interesting to note that the most prominent critic of contemporary linguistics was Wahiduddin Khan, an eminent Muslim scholar and scholar of India, who presented important studies in new Islamic theology. Sheikh Wahīduddīn Khan conceived the *'Ilm Kalām* as "an instrument of Islamic preaching that aims to inform the facts of religion with the same language and terminology as the one in his time" [4]. Thus, it is the science of my time, the end of his mission by the end of the era in which he was placed, and to play the role of the intellectual patron that was framed within it.

Therefore, he believes that the *'ilm kalām*-according to the broad division-which was developed in the Abbasid era, led to the service of Islam in his time, but the evolution of time has canceled its usefulness, renewing the terms and patterns of thought different from the previous, but many of the rationality of words based on intuition, Has been overturned by the new methodology. Therefore he strongly criticizes the educational curricula that the students of the ancient books of speech have been keen on. They have produced useful people for work before 500 years, unaware of the contemporary challenge to Islam, which makes them incapable of displaying Islam and proclaiming it above principles in today's world. But they - as he sees - represented Islam as a declining myth; they stressed that Islam was valid for the era of pre-science, and that it is not suitable for modern man .

III. RESEARCH METHODOLOGY

This research is a literature study by reviewing textbooks and publication texts sourced from relevant reports. From the above discussion of *Ilm Kalām* (Islamic Theology)

IV. FINDINGS AND DISCUSSIONS

1. *Towards the new 'ilm kalam: between the heritage method and the new method*

If the classic *'ilm kalām* does not need for the successful movement of our time, how is the way? Here he sees the need for deep awareness of the contemporary challenge facing Islam. What is this challenge? It is to claim that Islam has fully lost its justifications for its existence, not only from the practical side, but also from the scientific, methodological aspect. The current challenge distorts the Islamic history and biography of Rasūlullah SAW, and so on. But current scientifically challenge invalidates the principles of religion through the

empiric methodology that goes beyond admitting that religion is human emotion filled by weakness of human kind, and representative in faith and rites. And more dangerous of that, the new methodology has shaped modern material civilization with its various civil and human sciences, so that you find this challenge in any branch of technical sciences, humanities, and philosophical sciences.

Therefore, the challenge facing us-in his view-radically destroys religion completely, then it is based on limited deductive method in this age. Yes, there are some great attempts to respond to this challenge, but he believes that some of them fell into the abyss of the defeat of Western thought, so his effort to harmonize the Islamic principles of Western thought theories, and some other did not understand the essence of the challenge - the fact - the traditional scholars who echoed the old thought to meet the challenge And some third represented in some Islamic movements that tried to fill this void. He presented the teachings of Islam in political terms to the Western movements that dominated the political character. He sees that these movements not only presented the political aspect of Islam as a situational confrontation based on assets Fixed, But they were preoccupied in this direction until they portrayed Islam as a political movement only, and that the goal of prophecy is to establish the divine government; that is, it made its perceptions of the challenges of this political age before the Second World War an absolute interpretation of religion, So they are still confined in spectrums of the ancient logic of Greek [4].

Thus, these doctrinal books, in their dry-word methodology, have been established to prove the existence of God, his unity, and some of his mental qualities without stirring a feeling through this proof. It is no wonder that the intention is not to obtain abstract conviction, but rather to obtain the human psychological sense of his position and responsibility before God, which motivates the will to work, this should be based on this science to be an intellectual science and educational at the same time.

As for the *Salafi* trend, which is the other type of heritage curriculum, its approach to teaching the doctrine is based on only the literature method. The "logical approach" is used only in the narrowest sense first and finally developed it, and at times some of their scholars showed strong hostility to the mind or at least warned and alerted. This trend, with its positive in terms of originality of faiths, stands in the hands of the contemporary challenges that have come before the abolitionists, except some of these contemporary *Salafis*, who commitment the intellectual argumentation, but did not leave the litterateur argumentation.

As for modern education derived from the West, it is a danger to the Islamic faith in Muslim souls because the concepts and deviations of the doctrines permeate the Muslim through scientific and literary material in the form of living theories and human achievements based on true

beliefs, which result in a deviation from Islam and misgivings by his sons.

Some Islamic universities have taken a new approach in Islamic studies, including verbal and doctrinal studies, in the same manner as Western educational institutions. These orientalist, Islamologist, and they are going by their book and Muslim thinkers who followed their method and followed suit. These studies are based on the "science for science", relying on the historical descriptive approach and on historical approaches that do not intend to reveal the truth of the teachings of Islam, but most of them to negate their truth, because they approach by psychological and anthropological.

The doctrinal studies of this pattern are not intended to prove and defend religious beliefs, because the status of religion in this study is no more than a "culture and tradition" which does not amount to a "doctrine" which must be firmly believed and defended seriously and the struggle to death for it; what to prove, what he defends and who advocates and why he dies for it. And then, if this is the case, and the function of the *'ilm kalam* here just put the religion and religious beliefs under consideration of study, like other subjects that are subject to research and examination and observation and experience, the goal of it is "science for science", or "knowledge for knowledge", or (science and knowledge) of the political objective, economic and social humanitarian and this is " Secular approach "that we reject.

Through this previous presentation, we can conclude that the *'ilm kalām* in formal and informal educational institutions in Islamic countries today is either based on the heritage curriculum or based on the modernist method. The heritage curriculum is a curriculum that established the consistency of the old school of Islamic doctrine, which is either on the doctrine of *khalaf* like al-Māturidy and al-Ash'arī or the doctrine of *Salaf*. And followed the method of teaching "indoctrination" in teaching using the books composed by the flags of these ancient and modern teams and their explanations. These books, which begin in the study of the doctrine - as we have previously - from the starting point of what they considered "enemies", both in terms of ideological and doctrinal starting method and terminology used in them, which leads to the absence of basic premises of the basic Sunnis.

This is what we see clearly in the Ash'arī school. As for the *Salafist* doctrine, it relies on the principles of texts and transport without resorting to the mind except within certain limits, which leads to its inability to face contemporary challenges.

The contemporary school is based on the historical descriptive approach with the approaches of historical, psychological and anthropological approaches. It is based primarily based on "science for science" and "knowledge for knowledge", not to prove religious beliefs or defend false suspicions. This type of approach is far from the foundations on which the theory of Islamic knowledge is based.

The *'ilm kalām* is the defense of doctrine, and the doctrine needs to be defended at any time when it has an attack. Therefore, today researchers in this field of Muslims do not have to denounce the *'ilm kalām* or to restore it as it has been in the past centuries of defects that the task of performing the task, but that they have to make those flaws a point of self-criticism drives them to build the new *'ilm kalām*, but they make self-criticism from the dust of the past. And raises the strong foundations for the defense of the doctrine, and the response to the stigmatization, in the language of the age and thought and style, and the necessity today for establishing the new *'ilm kalām*, of the necessity of equality that led yesterday to the emergence of the *'ilm kalām*.

In the modern era, that modern challenges arose from the doctrines of young philosophic thought. They tended to reject the religious belief in general, and the Islamic faith the most severe attack known to the faith throughout its history. In this way, while these doctrines are different manifestations of existentialism, Marxism, Positivism, evolution and pragmatism, but they are due to a common origin, the materialism principle or the materialistic philosophy that has filled this era, and based on one meaning is to deny the transcendent existence of the material [5]. So the new *'ilm kalam* should be founded and built on this principle The nature of modern thought and methods.

2. *The intellectual reality of the new challenges*

This reality can be examined in two ways: the content that negates the faith. And the way such a veto is carried out. The first is the intellectual content that is opposed to the doctrine and effort to destroy it. In These doctrines, although many colors, such as communism, existentialism, Positivism, Darwinism, and Pragmatism, are united in their essence, which is the materialism philosophy, which is based on the denial of all that is not material, and the fact that matter is the only the one actor in the universe and life that the last terminal of Materialism is that Ideologiesm, to Humanism, to Realivism, and then "atheism". and - in practice - to "permissiveism" [5]. The material idea has been born in recent centuries and has become popular among people for two main reasons: church policy and scientific discoveries.

Second: the methods of opposing the doctrine: Since the attacks on the visual logic that occurred since the seventeenth century, especially by Descartes, is no longer a logic in modern thought is a persuasive method of reasoning; everything has become questionable, and thus fell the old issues based on logical postulate, And in the modern mind, nothing has become a logical postulate, except with a logical contradiction that can be borne by reason [4]. Logical reasoning has been replaced by another form of inference, scientific inference, which rejects any premise that science has not proven. And derives its material from its products, and this reasoning has two aspects: the intellectual side and experimental side.

First, the intellectual aspect is the way in which people who were not scientists, but who believe only in science, relied on its results and formulated a kind of case presented in a philosophical manner such as the determinants of matter, the existence of material and real of material, the relationship between matter and movement, The inevitability of evolution, the mathematical possibilities, and the role of chance in the evolution of the universe. The objection to faith in this aspect is based on three foundations: nature, soul and history.

As for the nature of the laws and the precise laws under which the universe goes, the discovery of these laws led to the establishment of the evidence of the denial of the existence of the material behind the universe, as these are the real secret of the phenomena and things that occur, on laws that should not be attributed to causes above nature [4].

The soul is the source of all religious ideas that do not reveal an external reality. God is only a reflection of the human personality on the screen of the universe, and the Hereafter is only a perfect picture of the aspirations of humanity and revelation. Of the suppressed legends of children [4].

As for the history of human studies since the earliest era in terms of social, economic and cultural side, these studies have resulted in the religious perceptions that man knew is a reflection of fear and weakness and helplessness in front of natural forces, or tricks invented by the powerful to control the weak and exploit them and highlight their efforts and their money, and on this basis, carried out the historical materialism, communist doctrines.

The experimental aspect: the method used by experimentalist and scientists, until they thought it with experiment method, and they thought it was the only one way to get knowledge and the truth. "Every true knowledge is related to the experiments so that they can be examined and substantiated directly or indirectly [4]. " On this basis, all that is not subject to experience is invalid, and therefore the religion is invalid.

They arguments are based on the experimental method. They apply the experiment to all the ideas they receive. When these ideas are not proven under these laws, they are null and then they try to make the results of their experiments as premise to prove the invalidity of all that is metaphysical. Like the biologist Arnes Hoksels (1834-1919) that the only necessary existence is matter and nothing creates life else, because of the conclusion that the origin of all life is the "monera" which installed an accord from the Azones Oxygen, hydrogen and carbon, then evolved respectively until all the organism was formed [6].

Therefore, the main issue in the *'ilm kalam* today should be to prove the truth of religion in general its main issues: the existence of God and prophecy and re-reward, and neglect another important aspect is the subject of

eligibility of the rules of legitimacy, such as limits and inheritance and the prevention of usury and other things taken to deny the truth of the Islamic religion, But also by its addressees.

These topics should be of interest according to the strength of the objections addressed to them, whether for subjects between them, or for the subjects of research on the same subject, and should not match this arrangement the old arrangement, in the latter note that the importance was given to standardization and hiking more From the existence of God because the pressure and stabbing was more severe, and the issue of the occurrence of prophecy in general and the prophecy of Muhammad (peace be upon him) was more important than the issue of the possibility of prophecy at all, and the issue of the occurrence of the penalty and the details of Akharvi was more important than the issue of the possibility of immortality, And all this forgetfulness With the authorities shed them objections.

As for the scholars of today, their concern should be directed to the issue of the divine presence, the cause of the creation of the world and the consequent need for a denial of the causes of chance and the inevitability of matter. Attention should also be focused on proving the potential of prophecy in general and the possibility of immortality, Is aimed at proving the occurrence of prophecy and the occurrence of the Baath and its conditions, because the objectors today do not focus on denying the prophecy of some of the prophets, but deny the phenomenon of prophecy in general as well as the Baath and immortality, as these are not consistent with the physical logic.

As for these introductions of natural and mental issues such as essence, presentation, essence, individuality, identity, identity, etc., which was elaborated in his old research, since the basic issues of faith are dependent on proving them, there is no longer an important place in the knowledge of today's words. Scientifically, and some are no longer dependent on the evidence because the modern mind is no longer desirable and can be compensated by the introductions taken from the facts of the fixed science concerning the universe or the soul to what we will see after a while.

3. *The method of new 'Ilm al-Kalām*

As the new topics of speech science should fit the challenges of belief, the explanatory approach of this science should also be commensurate with the ways in which the challenge is met, in which the adversaries are convinced and aware of the truth. Hence, the method of transmission used by the old is no longer valid today, but to convince a Muslim signed in his likeness or his doubts. As well as the method based on visual logic, today's mindset no longer tolerates this logic and does not see it leads to the truth, and therefore no longer fit to mask it. Some of the methods that can be used today are:

(A) Philosophical method: It is to confront the philosophical inferences used by some deniers of

religion, by the persistence of methods based on the general mental principles, and the amount of common people in the innate feelings of instincts or sense of social or moral taste, take these data as evidence on which evidence to prove and to refute what the objectors object to. For example, the evidence of the fact of the Baath and the rush of opinion, which he interprets as the invention of the human mentality seeking a free world, and which depicts him after his death, will indicate that "this the human demand is a strong psychological proof of the existence of another world, such as water. It indicates water and a special inner relationship between water and man. Thus, the psychic aspiration of another human being is evidence that something like this exists in fact or at least It is necessary to exist [4].

One of the most important pillars on which this method is based is the inference that religion is not material but is above the material - as it claims to itself - and therefore there is no way to deny it by using the foundations of the material sciences, thereby eliminating the evidence of deniers on this basis A specific article on another substance which is contrary to nature is an absolute violation.

(B) Scientific method: Perhaps this method is the most needed speech science today of the methods to carry out his mission because it is the most successful methods to convince the modern mindset, because of this mindset of experimental science and its consequences.

This method is based on the acquisition of the results of the science that the experiments reached, and the use the premises of them to provide evidence for religious facts, for example: The science of nature and biology and chemistry can be inferred by the existence of the Creator and organizer, and the use of astronomy of the Western laws of accurate conduct of planet can be use as argumentation for managing the Creator, and using the mathematical laws to the dimensions of the probability of chance in the creation of life, and the use of the laws of physics in energy and heat to infer that the universe is not eternal but is an accident creature.

This method does not weaken the inference of what may be the proportionality of laws and scientific results and that one day it is believed that scientific fact may reveal another day that it is not a fact, because the facts of science, including what is absolutely cannot be changed or contrary to the statements and experiences of tomorrow Such as the rotation of the earth or water from oxygen and hydrogenation by one to two, and even if inference is used relative scientific results, it is not harmful, because the invalidity of the evidence does not authorize the invalidity of the connotation, but seek other evidence to prove it. Rather, it is necessary to reserve in this field an attempt to infer the evidence of religion by proving that what came in the instructions and news concerning the scientific subjects conforming to the results of scientific findings to

show the scientific miracles, because if the nullification of the results claimed that the religion had already been decided by Religion appears to be a sinner. It takes away trust and expels people. This leads to harm in terms of usefulness.

These two methods require sufficient knowledge of the results of philosophical thought and renewed scientific thought, and the research methods and ways of thinking in different aspects of human thought, and perhaps this is what many people lack about the Islamic faith because the science of the gains of non-Muslims on the one hand, And that its laws and consequences need to be simplified to make them accessible to all - and yet to be sufficiently - on the other.

Therefore, the task of establishing a *new 'ilm kalam* cannot be carried out by speakers in the old concept, but need to combine different efforts, which are based on the deep faith in this religion. These are the building materials of this science.

Dependence on intellectual persuasion only makes the doctrine dry, automatic, without feelings, does not respond to psychological emotions, and does not end to the practical production that becomes the standard of success before God and people. The reliance on emotions only without intellectual persuasion and practical production makes the doctrine nothing more than a set of feelings imbued with myths and myths that do not rely based on mental and scientific. And relying on practical production only without intellectual persuasion and psychological emotion and emotions makes the doctrine of a mechanism of "pragmatic".

Thus, the doctrine can be crystallized in the following elements:

(1) The intellectual persuasion that crystallized through the process of thinking starting from the cognitive and practical sources where it ends to certainty. This cardiac conviction in turn deliberately or unintentionally leads to a feeling of reassurance.

(2) It is a reassurance of the heart will then recognition and delivery of what he said.

(3) And then this recognition and delivery, in turn call for emotional emotions of love and desire on the part, and in return the occurrence of hatred and aversion.

(4) The feeling of love and desire is what ultimately drives the practical rush under this faith and effort, but the willingness to sacrifice cheap and precious for it, and to prepare for the defense of all the prejudice and distortion.

In this sense, the preacher Sheikh Mohammed al-Ghazali draws the elements of the formation of the Islamic faith, saying: "However, Islam in its composition of the doctrine addresses the heart and mind, and stimulates emotion and thought, but awakening emotional emotions with awakening of intellectual strength [7].

The ideological formation must therefore involve the element of reason, heart, soul and feelings, as well as the

inferior. If the formation of the faith is not only about those elements that have already been mentioned, and that the mentalities and challenges have differed from what it was in the past, it is not wise and intelligence and acumen to stay in the method of proving the old faith, and it is not intelligent and acumen and wisdom to get rid of originality to take Modernism and postmodernism is a method, a standard and a measure on which we measure approaches and applications.

This approach should be called "the integrative approach", which is based on the following features: (i) the Qur'anic basis and the starting point, (ii) the methodology of the plan and the application, (iii) the modern discourse and the mechanism, (iv) the mental and emotional and emotional address, and (v) the morality of the director. The thesis of this new approach starts from a Quranic point of view; a substance, a methodology, a subject and a term; proving what the constants of the Qur'an have proven and denies what it has denied. Which is a kind of extravagance in time, such as the debate in which ancient speakers drowned on the "foot of the world" and so on.

The thesis is based on "methodology". This means that the study of the doctrine is not random but depends on the clear curriculum and the order and gradation, considering the ages, and the level of scientific and cultural.

The discourse is contemporary, because the mindset has become contemporary, the challenges are also contemporary, and the contemporary mentality cannot be addressed in that old discourse. This tremendous progress in technology and technology must be used to serve this great science. And its mechanisms are also modern and modern, to suit this scientific and technological development. The teacher will benefit from the achievements of modern history and its advanced methodology, from excavations and excavations, and from modern psychology, as well as from the tremendous scientific revolution, whether theoretical or empirical. The scientific interpretation of Quranic verses is used to serve the faith, using the findings of the information technology, whether sound or image, so the talk about the words of faith is newly loved and interesting on the side, and influential on the other.

Then the thesis of this approach must address the various aspects of man, mind, heart, spirit and emotion. The texts interact in these various aspects in a balanced manner so that the doctrine is not rigid texts and teachings that fly and swim in the world of thought. It does not materialize in the real world, The right, the best, the useful, the durable, the arbitrator.

This thesis ends up in moral formation, so that it produces a decent ethics. There is no meaning to that belief unless morality is produced. Hence, we are still in urgent need of new writings in the *'ilm kalam* and doctrine on the side of the evidence based on these elements included in this "integrated approach", so that we can offer an ideal approach in the *'ilm kalam* and doctrine, both on the defensive or demonstrative side.

V. CONCLUSION

The influence of this science has become *a new kalam* is more dynamic and energetic in addressing the issues of faith and contemporary ideas and at the same time in religious life.

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