

**PEMETAAN WILAYAH DAN KARAKTERISTIK KAJIAN
FILSAFAT ISLAM MODERN
(SUNNI DAN SYIAH)**

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Abstrak:

Penelitian ini bertujuan untuk mengetahui sejarah lahirnya Sunni dan Syiah serta bagaimana pemetaan wilayah dan karakteristik kajian filsafat Islam menurut Sunni dan Syiah. Penelitian ini menggunakan pendekatan kualitatif untuk mendeskripsikan dan mengelaborasi pemetaan wilayah dan karakteristik kajian filsafat Islam modern (Sunni dan Syiah). Cara mendeskripsikan data adalah melalui beberapa pendapat ahli. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah penelitian kepustakaan (Library Research) dimana penelitian kepustakaan adalah kegiatan mengumpulkan bahan-bahan yang berkaitan dengan penelitian dari jurnal ilmiah, literatur, dan penulis. Studi kepustakaan ini dilakukan untuk memperoleh informasi teoritis agar peneliti memiliki landasan teori yang kuat untuk sebuah hasil ilmiah. Kesimpulan penulis bahwa asal muasal lahirnya Syiah, dan Sunni, memiliki latar belakang yang berbeda, dalam perkembangan kepemimpinannya masing-masing berbeda, dan memiliki perbedaan pemahaman yang mendasar terutama dalam masalah pemikiran, serta memiliki perkembangan yang unik dimana masing-masing sangat menarik. untuk studi dan penelitian lebih lanjut. Berkaitan dengan hal tersebut, tentunya hasil pembahasan dalam makalah ini belum final, sehingga sangat diharapkan adanya pembahasan dan kajian lebih mendalam.

Kata Kunci: Sunni, Syi'ah, Filsafat Islam Modern

Abstract:

This study aims to find out the history of the birth of Sunni and Shia and how the area and characteristics of the region and the study of Islamic philosophy according to Sunni and Shia. This study uses a qualitative approach to describe and elaborate on regional mapping and characteristics of modern Islamic philosophy (Sunni and Shia) study. The way to describe the data is through several expert opinions.. The data collection technique used in this study is library research (Library Research) where library research is the activity of collecting research-related materials from scientific journals, literature, and authors. This literature study was conducted to obtain theoretical information so that researchers have a strong theoretical basis for a scientific result. The author that the origins of the birth of Shia, and Sunni, have different backgrounds, in their respective different leadership developments, and have fundamental differences in understanding, especially in matters of thought, and have a unique development in which each is very interesting . for further study and research. In this regard, of course, the results of the discussion in this paper are not final, so it is suggested that further in-depth discussions and studies are highly expected.

Keywords: *Sunni, Shia, Modern Islamic Philosophy*

INTRODUCTION

The birth of several sects in the context of "Islam" was caused by various kinds of problems, including political problems that began with the death of the third caliph, namely Usman bin Affan. Next was the caliphate of Ali bin Abi Talib which was rejected by Muawiyah. The ending of the conflict between Ali bin Abi Talib and Muawiyah was the occurrence of a *siffin* war which in the end created the term *tahkim*. In its development, various kinds of theological schools emerged in Islam, such as Shia, Khawarij, Murjiah, and Mu'tazilah.

During the leadership of the Abbasid caliph Al-Makmun, the Mu'tazilah school had an idea of basing religion on the Koran and reason which was used as the official ideology of the State. The Al-Makmun period had a policy that all state officials and religious leaders must submit to and follow this Mu'tazilah school, especially the emphasis point that the Qur'an is a creature. As a result, the term policy is called "Mihnah or inquiry" in other languages understood as a test of *aqidah* against officials and clerics.

RESEARCH METHOD

This study uses a qualitative approach to describe and elaborate on regional mapping and characteristics of modern Islamic philosophy (Sunni and Shiah) study. The way to describe the data is through several expert opinions. So by using a qualitative approach this research is expected to be able to provide comprehensive facts about the effect of using instructional media in the world of education. The data collection technique used in this study is library research (Library Research) where library research is the activity of collecting research-related materials from scientific journals, literature, and authors. This literature study was conducted to obtain theoretical information so that researchers have a strong theoretical basis as a scientific result. The data in this study are based on books and journals that are relevant to the author's research.

RESULT AND DISCUSSION

A. *The birth of Sunni and Shia*

1. The birth of Sunnis

The meaning of the word *Ahlussunah wal Jamaah* is people who follow the *sunnah* of the Prophet Muhammad SAW and the majority of their companions, in the

context of sharia (Islamic religious law) or *aqidah* (belief).¹ Sunni is a stream or ideology that follows the traditions of the Prophet Muhammad SAW, apart from being based on the Al-Qur'an as the foundation and first source of Islamic law. In other languages, it is synonymous with Expert Sunnah Wal Jama'ah. So many interpret that Ahlussunnah means those who follow the sunnah of the Prophet, and wal Jama'ah means the majority of the people.

The term Ahlussunnah wal Jama'ah is not known in the periodization of the Prophet Muhammad SAW, as well as in the next period, the leadership of the Rashidun Khulafaur, especially up to the Umayyad caliphs. This term was known during the reign of Caliph Abu Ja'far al-Mansur (137-159 H/ 754-755 AD) and subsequently under the leadership of caliph Harun al-Rashid (170-194 H/ 785-809 AD). In the next periodization Ahlussunnah wal Jama'ah was famous in the second periodization of the Abbasid dynasty, namely, when the government was held by Caliph Al-Ma'mun (198-218 H / 813-833 AD).

The birth of Ahlussunnah wal Jama'ah, not in an empty space, but starting from the process of having some friction and protection against schools that prioritize reason over Naqli law (the Koran and As-Sunnah), let's call it Mu'tazilah. The conflicts and impacts of the Mu'tazilah sect were very obvious in various aspects, especially in the period of the leadership of the Abbasid caliph Al-Makmun (813-833M), they intervened and coerced a number of figures to provide truth claims, such as forcing recognition of the Koran. qadim and beings. Among the religious leaders who were forced to accept this confession were prominent hadith experts, namely Muhammad bin Sa'ad (W. 230 H), Abu Muslim Mustamli Jazid ibn Harun, Yahya bin Ma'in (W 233 H), Jazari bin Harb , Abu Khaisama (W 234 H), Isma'il ibn Daud and Isma'il bin Abi Mas'ud and Ahmad bin Ad-Dauraqi. In contrast to Ahmad ibn Hambal who blatantly refused, this also happened to Ishak bin Ibrahim, so that he had to undergo severe torture. painful and to the point of being sent to prison.²

Changes in the leadership of Caliph al-Mutawahil (232-247 H / 847-861 AD) were in line with his policy processes, especially with regard to the term Mihnah. The potential for the support of the majority of the people was taken into consideration which was very crucial at that time, because the Mihnah incident had an impact on the creation of support and sympathy aimed at Ibnu Hanbal. According to al-Mutawak, this provides a new policy by making Sunniism the ideology of the State which previously had the Mu'tazilah ideology.

After the leadership of the Watsiq caliph, Mutawakkil (847-861 AD), namely the madhhab was used as the ideology of the State and almost the Mu'tazilah school of thought became alienated and hostile in this periodization. Even though there are so

¹ M.Tholhah Hasan, Ahlussunnah wal Jama'ah dalam Persepsi dan Tradisi NU, (Jakarta : Lantabora Press, 2005), 3

² M.Tholhah Hasan, Ahlussunnah wal Jama'ah dalam Persepsi dan Tradisi NU, h. 84.

many services and contributions from this madzhab that gave birth to intellectuals, philosophers and Islamic civilization who put forward logic, ratioa in understanding context and other sciences.³

2. The birth of Shia

Shia comes from Arabic which means to follow or accompany, also means group or helper.⁴ The Shiites made Ali bin Abi Talib the first role model in their religious system.⁵ Iqbal argues that Shia emerged and was born as a response and reaction to the domination of the majority of Sunni groups after the death of the Prophet Muhammad SAW who had become a pioneer in front and dominated Islamic politics. This claim also agrees with Munawir Sjadzali who explained that the starting point for the emergence of Shiites was initiated by a disagreement with the caliphate of Abu Bakr and argued that Ali bin Abi Talib had the right to become caliph. Several historical writers in the Syi`ah Islamic Encyclopedia were born after the death of the Prophet Muhammad, and this provides a point of emphasis that the occurrence of power politics between groups including Muhajirin and Anshor which culminated in the Saqifah Bani Sa'idah meeting hall, which was held in a meeting building known as with Dar al-Nadwa in Medina.

The most dominant and popular opinion is that Shia was born after the failure of negotiations between Muawiyah bin Abi Sufyan and Ali bin Abi Talib in Siffin, which is synonymous with an at-Tahkim or arbitration event. This opinion is reinforced by Abu Zahroh who argues that Shia emerged as a political school that was first born in Rahim Islam, their school emerged at the end of the reign of Uthman's caliph, then continued until the end of Ali's caliphate. It is undeniable that the emergence of Shia originated from Ali bin Abi Tholib and this became the original argument for the Shi'a portrait and its validity which later crystallized in his figure because of his special features.

In the following era, the Shia sect began to have a split into several dozens of branches or sects, this was due to differences in perspectives among them regarding the meaning of the character of the ma'shum imam or not and differences in determining the replacement for the imam.⁶

B. Region and Study of Islamic Philosophy According to Sunni and Shia

In the Shia school of thought, Imāmah is a very important issue that requires them to make it the sixth pillar of Islam. The Shia emphasize the role of Ali, the son-

³ M. Abdul Karim, *Sejarah Pemikiran dan Peradaban Islam*, (Yogyakarta : Pustaka boo Publissher, 2007), 174.

⁴ Dr.M.Attamimiy, M.Ag, *Syi`ah Sejarah, Doktrin dan Perkembangan di Indonesia*, (Yogyakarta, PT. Grha Guru, 20090), 1.

⁵ S.Khuda Bakhsh, *Politics in Islam*, (India : Idarah-I Adabiyat-I Delli, 2009), 75

⁶ Sjechul Hadi Poernomo, MA, *Islam dalam Lintasan Sejarah Perpolitikan Teori dan Praktek*, (Surabaya : CV.Aulia, 2004), 197

in-law of the Prophet Muhammad, equivalent to emphasizing the oneness of Allah and the prophethood of the Prophet Muhammad. is God's decree.⁷

Another version says the Shia doctrine of Imamah is based on the principle of a will regarding a succession of successive prophets from one prophet to the next, as the last Prophet Muhammad is the heir of the previous Prophets. According to this doctrine the Prophet bequeathed his knowledge to Ali as the first testament, according to Shia he will return to the next component, there is a hadith about the appointment of Ali as caliph, this statement shows that the rightful caliph is Ali.⁸

In the case of Imāmah, Syi'ah Zaidiah, a person can only be appointed as an Imam if he meets five criteria, extensive knowledge of religion, zahid (living only by worship), jihad in the way of Allah SWT, by taking up arms, and being brave. It was stated that the Zaidiah sect recognizes the legitimacy of the khilafah or imamate of *Abu Bakr sa-Siddiq and *Umar bin Khattab.⁹

It is the same with the Shia school of thought, the Sunni school also believes that the importance of a thought or philosophy. It's just that in the Sunni school, philosophy is not obtained through inheritance from generation to generation but must go through a process of deliberation and consensus. This is seen in the events at Saqifa Bani Sa'adah, namely the companions chose and pledged allegiance to Abu Bakr as caliph. Likewise the Sunnīs believe that the Messenger of Allah, died without appointing a successor.¹⁰

Ahlus Sunnah, believe that the priest is human. He knows and does not know. He is both right and wrong, like any other human being. He has no privileges that make him superior to other humans. Only he has been chosen (appointed) by the people to become head of state because he has the ability, has knowledge and good morals, and has the ability to bring benefits to society. All humans from Adam. Adam from the ground. The most noble is only the most pious.¹¹

From the explanation above, it can be seen that the Sunni School believes that philosophy is not obtained from generation to generation, but must be obtained through deliberation and consensus. The leader is responsible for bringing his subjects into obedience to Allah.

CONCLUTION

⁷ Taib Thahir. Ilmu Kalam. (Cet. VII; Jakarta: Widjaya.1986). h. 95.

⁸ Mahmoud M. Ayoub, The Crisis of Muslim History Religion and Politics in Early Islam. (Oneworld Publications Sales and Editorial 185 Banbury Road Oxford OX2 7AR England, 2003). h. 19.

⁹ Dewan Redaksi Ensiklopedi Islam. Insiklopedi Islam , (Jilid 5, Cet. IV; Jakarta: PT Ictiar Baru Van Hoeve. 2003). h. 7.

¹⁰ Mircea Eliade, The Encyclopedia of Religion, vol. VII (New York: Simon dan Schuler Macmillan, 1995), h. 316.

¹¹ Teuku Muhammad Hasbi Ash Shiddieqi. Sejarah dan Pengantar Ilmu Tauhid / Kalam.(Cet. II; Semarang: PT. Pustaka Rizki Putra, 1999). h. 150.

The author sees that the origins of the birth of Sy'a, and Sunni, have different backgrounds, in their respective different leadership developments and have fundamental differences in understanding, especially in matters of thought, have a unique development in which each is very interesting. for further study and research. In this regard, of course the results of the discussion in this paper are not final, so it is suggested that further in-depth discussions and studies are highly expected. Thus, it is suggested that the Map of the Islamic world: Shi'a and Sunni, remains to be studied and used as material for discussion to find new things that have not been covered in this paper.

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