A New Direction of Learning Science of Kalam in State Islamic University

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ABSTRACT: This article aims to explain the development of learning kalam science, which has become one of the mandatory subjects for all study programs at State Islamic Religious Universities (PTKIN). To understand the new direction of kalam science learning, this research focuses on several formulations, such as the trajectory of kalam science learning, the orientation, and the inclusiveness of kalam science learning at PTKIN. This research uses qualitative research with a case study approach. Data sources consist of lecturers and students involved in learning natural sciences. Observation, interviews and documentation were carried out for data collection. Data analysis with stages of categorization, interpretation and presentation. The findings of this research explain that the learning trajectory of natural sciences at PTKIN has shifted from the IAIN era, which was ideological-subjective, to the UIN period, which was more ideological-objective. Meanwhile, the orientation of learning kalam sciences has also changed from being focused on preaching to scientific development. The new direction of learning natural sciences at PTKIN has demonstrated inclusive learning, characterized by accepting differences and finding common ground and reason among students. This research confirms that the inclusive attitude of learning kalam science has positively impacted creating a harmonious society amidst disagreements.


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di kalangan mahasiswa. Penelitian ini menegaskan bahwa sikap inklusivitas dari pembelajaran ilmu kalam telah memberi implikasi positif dalam mewujudkan masyarakat yang harmonis di tengah perbedaan.

**Keywords:** New Direction, Learning Science of Kalam, State Islamic University.

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I. INTRODUCTION

Theology is essential to all religious communities because it is directly related to divinity. Theology as a scientific discipline is also taught in various universities worldwide, both in Christian and Muslim communities. Theological studies at multiple universities in the world are directly related to the existence of these universities, which are founded mainly by religious-based groups or organizations. Universities and Islamic institutions are inseparable parts because they are directly related, both as places of religious activity and at the same time as centres of study in the field of religion, including aspects of theology. Theological learning in various universities worldwide generally aims to be a centre of research and, simultaneously, the development of a particular theology that the university adheres to. Learning theology is intended to strengthen the theology adopted by the university; thus, it can continue to survive and develop in society (Hamid, 2020).

In a more specific context in Indonesia, Islamic theology, or the science of kalam, is one of the subjects that has long been taught at State Islamic University. The science of kalam is considered necessary because this knowledge is related explicitly to divine matters. The teaching of kalam science in its development has gone through various processes long in line with the direction of the development of State Islamic University itself. In the early days of its development, the science of kalam was equated with the science of monotheism, which was taught in all study programs. However, later, it was differentiated based on the focus of each study object. The teaching of theology in this early development shows that the teaching is generally carried out to strengthen faith based on apologetic-subjective religious doctrines, which aim to strengthen faith. At that time, State Islamic University still played a role as an educational institution and, at the same time, as a da'wah institution. Thus, the study of theology was carried out to favour certain theologies over other theologies (Hidayat & Firdaus, 2018).

Along with the development of the State Islamic University, especially after the curriculum renewal was carried out, precisely during Harun Nasution’s time, learning kalam experienced significant changes, especially in developing the material taught in it. During this renewal period, the study of theology was used to strengthen faith and open it to other aspects of theology that were different from the generally accepted doctrines. Efforts to renew the curriculum of State Islamic University, especially in the part of learning theology, have brought a new direction in learning theology that is apologetic-objective and is open to studying other theologies that are different and contradictory to the mainstream people generally believe. This curriculum renewal has brought a new direction of learning Islamic science that is more open. Thus, Islamic science can be discussed openly in class with various schools of Islamic thought that differ (Siddiq & Istifadah, 2018).
The science of kalam is a scientific discipline with characteristics compared to other Islamic sciences, especially its approach (Abdullah, 2018). The science of Kalam is considered essential because the issues developed in it are related to divinity, so the existence of Kalam is regarded as a scientific part that must be studied at all levels of education, especially in State Islamic University, which developed the field of Islamic sciences making it one of the subjects taught to all students study program. From a material aspect, the Kalam course is different from other fields because it not only presents specific issues dominated by certain schools of theology but also all of the schools of speech (Siraj et al., 2020); (Mansir, 2021).

On the other hand, in practice, people’s lives in Indonesia are generally dominated by the Ash’ariyyah sect as the Islamic tradition which is adhered to in society. The dominance of the Ash’ariyyah sect in society is also strengthened by the fact that large religious organizations also claim to be a group that accepts and becomes the stream of kalam as the stream that is officially embraced. The existence of differences between the material for the science of kalam developed by State Islamic University and practice in the community is undoubtedly an exciting thing to study, especially State Islamic University, which teaches the science of kalam which is more open to all schools of thought (Syaffi, 2017). A gap forms the difference between the domination of certain schools of thought and efforts to present all of the schools of speech, which opens up space for differences of opinion. The study of kalam science, which took place at the Faculty of Ushuluddin and Islamic Studies (FUSI) at the State Islamic University of North Sumatera, showed that the kalam science course has its uniqueness, apart from the aspect of openness in understanding each school, it is also supported by the fact that kalam is a driving force for student independence in thinking determine which genre of kalam is believed to be accurate (Putra, 2012).

Moreover, several external studies that specifically study theological learning have been carried out by many researchers. For example, in one study, there has been a shift in the role of universities in the West in teaching theology, especially after the twenty-first century, when there has been a debate about theology, which is considered not part of science (Goddard et al., 2021). However, theology support groups are still trying to maintain theology studies at universities. Another relevant research was conducted by (Bauman et al., 2014), who found that there were difficulties faced by theology teachers due to the development of technological advances. Still, serious efforts were made to keep trying to present theological learning through virtual spaces. More specific research in the African Region was carried out by (Buitendag & Simut, 2017), who stated that there was decolonization in theology learning in Africa, especially at universities which began to view theology as not part of science. However, serious efforts were made by the university to maintain theological learning.

In particular, research is carried out related to theology in Indonesia, specifically at the State Islamic University, in the context of scientific development efforts. For example, (Kiliyamannil, 2023) focuses his study on the development of theological discourse in Indonesia. Research states that understanding modernist theological thought has significantly resulted in religious belief (Aidulsyah, 2023). In addition, orthodox theological thinking can also adapt to Indonesia’s culture, politics and economy. (Mukhlis, 2018) offers the need for a new paradigm in studying the science of kalam with an epistemological-methodological approach to present a kalam that not only focuses on differences but also looks for aspects relevant to developments. Another research was conducted by (Mukhlis, 2015), who examined the use of textbooks by

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Ahmad Hanafi. This study states that the book is slightly more advanced than similar books because it connects theology with philosophy (Ikhwan, 2018).

In addition, many other studies focus on the issue of the debate on the science of kalam, such as (Zuhri & Ula, 2015) and (Djazimah, 2012), who view the debates within the science of Kalam as no longer relevant to current developments. In addition, another critical study focused on the existence of debates among students about the genre of theology. Various studies have been put forward showing that no research explicitly examines the learning of theology, especially the implications of the material taught in it. This research is relevant as an effort to explore aspects of the orientation and impact of learning theology among students. In learning the science of kalam, students are asked to actively participate in it, especially in understanding all aspects related to the science of kalam.

II. METHOD

This type of research uses qualitative research to present a descriptive analysis of the research object. This research model was chosen because it does not use numerical data but rather an in-depth exploration of the thing under study. To complement qualitative, the approach is a case study research model focusing on activities carried out by objects studied empirically and in-depth. Case studies are also intended to be able to focus on some instances and not extend to other cases (Yin, 2018). This research was conducted at the Faculty of Ushuluddin and Islamic Studies, State Islamic University of North Sumatra. The choice of this location was based on the fact that the faculty is an educational institution that focuses explicitly on the learning and development of theology. In addition, the faculty makes it easier to obtain data because researchers are also involved in it.

The selected data sources consist of lecturers and students as objects and subjects directly involved in the research. Secondary data will complement the primary data sources to reinforce the preliminary data. Data collection was carried out in several stages: observation, interviews and documentation (Ugwu & Eze Val, 2017). Observations were made in the learning process of theology, which is the leading research issue. Through observation, researchers can understand the ongoing process of learning theology, including the interaction between lecturers and students. To complete the data collection, open and closed interviews were also conducted to examine the results obtained from the observations and, at the same time, validate what was obtained from the existing data. Documentation data is also used in text, images, videos, and others to complement data collection. Data analysis was carried out by categorization, interpretation and presentation stages. Categorization is done by grouping the data obtained to make it into a particular theme. Furthermore, the data was interpreted by considering the existing sources to confirm that the data is relevant or contradictory to the previous findings. The final stage is presenting in the form of writing a report of all the research results (Ikhwan, 2021).
III. RESULT AND DISCUSSION

Learning Trajectory

Learning the science of kalam in its early days at State Islamic University was different from the later development period due to situations and conditions that were different from before (Khozin & Umiarso, 2019). The learning trajectories of theology can be grouped into two periods: the IAIN period and the UIN period. The IAIN term refers to the situation of State Islamic University, which is still in the form of IAIN, including STAIN, which focuses more on teaching Islamic scholarship, which is monodisciplinary in nature and has yet to have much contact with other sciences. At that time, IAIN was still developing scholarship that was only based on normative and doctrinal Islamic knowledge that put more emphasis on understanding and strengthening the believed to be accurate theology. During the IAIN period, State Islamic University was still in a state that needed to be better developed compared to now regarding scientific development and other supporting facilities for higher education (Ilaina et al., 2022). The IAIN period of studying Islamic sciences was more directed at efforts to strengthen and develop certain theologies, especially those adhered to by the majority of the Indonesian Muslim community. The science of kalam, taught during the IAIN period, placed certain beliefs, especially those affiliated with Ahl Sunnah wa al-Jamaah (aswaja), to be the most dominant in it (Lukens-Bull, 2019).

The Islamic learning model during the IAIN period was still implemented in the form of lectures, which positioned the lecturer as the primary source of knowledge, including, at the same time, the owner of the truth in it. The position of the lecturer at that time was very authoritative and influenced the learning process. The implemented learning model is also one-way by positioning students as subjects who only receive knowledge from lecturers (Juwaini et al., 2021). During the IAIN period, theological schools other than Aswaja had been taught and introduced, but as objects that were considered contrary to the domination of theology that was developed and embraced by society. The introduction of other theological schools is carried out in the context of efforts to see the weak side of the views and arguments that these schools have so that Aswaja theology is still more dominant than other theologies as part of the objective of the learning process of theology which is carried out in the ongoing knowledge transfer process (Siregar, 2022). The dominance of Aswaja’s theology in learning can be seen from the learning resources that make other theological schools considered heretical groups and not by the mainstream views that are believed because theological truth is regarded as something singular in theological aspect (Rambe, 2022).

The sources of learning theology of kalam during the IAIN period were also filled with sources from the mainstream genre, which were used as models. Learning resources in the form of books are generally still in the form of primary references, especially those originating from Arabic. However, a small number of others are available in Indonesian. At that time, reading sources used as references about the science of kalam were still very limited, so knowledge about the genre of kalam was also limited. Existing reference sources, especially those in Arabic as referred to in general, are also used as the primary source of truth. Arabic reading sources are references that can influence the understanding of the theological schools taught in learning theology (Drajat, 2022). In this lesson, the teaching of theology also generally
only reads what is in the book. At the same time, the students are in a group that must receive the information conveyed. At the time of IAIN, the study of kalam science was considered important because it was directly related to understanding the fundamental aspects of religion, especially monotheism (Sahrin, 2023).

The learning of kalam is ideological-subjective, which takes place in one direction and has formed State Islamic University as a learning space for lecturers and students as a place for receiving all forms of information, including the ideology adhered to by the lecturer, which also influences the interpretation of the theology being taught (Harahap & Harahap, 2022). At that time, learning theology did not open up a more open space for discussion because of the lecturer’s position as a source of information and, simultaneously, a source of truth. IAIN, described as ‘an urban Islamic boarding school’, has not presented an open lecture climate with all forms of thought, including differences of opinion with mainstream theology (Saidurrahman & Tarigan, 2019). Learning the science of kalam as an essential part of being taught is continuously carried out to introduce students to theology, which is believed to be accurate. Understanding the science of kalam during the IAIN period was a form of advanced education previously received by students at their previous education, namely madrasas or boarding schools, with a slightly more open emphasis on introducing various theological schools of thought in Islam.

In subsequent developments, precisely during the time of UIN, there was a change in the orientation of learning theology of theology. UIN developed due to the influence of social sciences and science, which entered the Islamic sciences. The power of including social sciences and science has formed a new direction for developing IAIN to UIN, especially the acceptance of sciences outside of Islamic scholarship as part of the development of Islamic sciences (Mashudi et al., 2022). In the context of learning Islamic kalam, we cannot close ourselves off from the various sciences that are developing at UIN, so there is a renewal direction in learning Islamic kalam, including its material. During the development period, UIN also impacted the shift in the role and function of the lecturer, who was originally a source of learning to become a facilitator in learning. Understanding the theology of kalam at UIN has opened the science of kalam by introducing existing theological schools and presenting various sources directly related to these theological schools. Thus, as study participants, students are trained in multiple theological schools originating from theology. On the one hand, the shift in the position of lecturers has created an open lecture space between lecturers and students to discuss and question the arguments built by each theological school (Ryandi, 2022).

Learning the science of kalam at UIN has led to an ideological-objective aspect that carries out learning by paying attention to ideological elements and not closing oneself to the views or opinions of other theological schools. UIN represents State Islamic University, which no longer only focuses on aspects of da’wah alone but also becomes an educational institution oriented towards developing Islamic scholarship with a more multidisciplinary approach (Mardiana et al., 2020). During this UIN period, the study of theology provided ample space for all students to understand the theological schools taught in class on their own. Thus, students have different perspectives from one another in understanding all the doctrines and arguments developed by these theological schools. Learning kalam at UIN has made students more active and independent in understanding every lecture material, including the science of kalam, which has been openly questioned and debated between students and lecturers. It is

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not uncommon for students in the study of theology to have the courage to ask about various theological doctrines considered well-established; therefore, some students dare to choose a particular theological school that is different from the mainstream theology adopted by society.

**Learning Orientation**

The kalam science course is part of the general introductory course, taught for all study programs, especially those under faculties based on Islamic studies. Kalam science courses are usually conducted in the early semesters, so students who take part in these courses are fresh groups actively involved in the learning process at State Islamic University. The kalam course is a continuation of the learning material that students obtained at the previous level of education, so it is easy for students to take these courses (Suryani & Ningsih, 2022). However, as a compulsory subject at State Islamic University, it has a different orientation from previous education. The Kalam course at State Islamic University has its direction, which was not found at the last level of education, significantly to strengthen students’ knowledge in studying the science of Kalam. The Kalam course is designed as a learning process that provides students with the opportunity to develop the knowledge obtained from this learning (Ryandi, 2022).

Generally, the study of Islamic theology at State Islamic University is open to introducing all theological schools of thought in Islam. The genre of theology is part of the intellectual treasures of Islam, although, in the process of growing and developing, it cannot be separated from the presence of political elements in it.

<table>
<thead>
<tr>
<th>No</th>
<th>Schools of Kalam Science</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Khawarij</td>
</tr>
<tr>
<td>2</td>
<td>Murji’ah</td>
</tr>
<tr>
<td>3</td>
<td>Shi’a</td>
</tr>
<tr>
<td>4</td>
<td>Qadariyyah</td>
</tr>
<tr>
<td>5</td>
<td>Jabariyyah</td>
</tr>
<tr>
<td>6</td>
<td>Mu’tazilah</td>
</tr>
<tr>
<td>7</td>
<td>Ash’ariyyah</td>
</tr>
<tr>
<td>8</td>
<td>Maturidiyyah</td>
</tr>
<tr>
<td>9</td>
<td>And others</td>
</tr>
</tbody>
</table>

Source: Textbook of kalam science

The introduction of the schools of kalam through the subject of kalam is an integral part for students to know the various schools of thought that exist in Islam. Thus, students are expected to be more open to all existing differences. Openly teaching kalam schools by introducing the history and doctrines adhered to by the kalam groups is a core part of introducing students to the fact that Islam has various schools of Kalam that differ from one another (Khalim & Khaer, 2020). The introduction of the schools of kalam by presenting openly about each stream allows students to understand that the differences in verse that occur are based on differences in understanding related doctrines about divinity, and on the other hand, issues related to theology cannot be separated from the existence of political interests in it.

The orientation of learning Islamic sciences at State Islamic University is to provide adequate knowledge so that students not only know but can also differentiate between
the various theological schools. Introducing all the streams of kalam not only strengthens knowledge but also involves students directly involved in understanding and distinguishing between the streams of kalam that exist in Islam. The material for learning the science of Kalam was put forward about the dynamics that occurred in the early generations of Muslims, giving rise to differences among Muslims who were also the driving force for the birth of the science of Kalam. Introductions to the early history of the development of theology, making students understand openly through the reading resources provided to explore the material being taught. The existence of dynamics among Muslims becomes essential knowledge for students that differences that occur are not something that must be avoided but must be accepted as a reality in Muslims. The raised situation became the background for the birth and development of the kalam schools. An introduction to the early history of the emergence of the kalam schools will give students an understanding that the Kalam school, as a related doctrine of divinity, is also inseparable from the dynamics that take place in it (Zarkasyi & Mujahidin, 2019).

The learning materials for the science of kalam are related to several issues, such as faith, significant sins, the nature of God, and others. The material for this kalam is presented by outlining the opinions of each kalam school regarding the theme being discussed. In submitting material on the issue of the science of kalam, it is suggested that there are differences in the schools of kalam in understanding the problem. The differences between the schools of kalam often show fundamental differences between the schools of Kalam (Ryandi, 2013). Differences in the schools of kalam in understanding the issues put forward occur because of differences in using sources that are used as references, including in the choice of using the potential of reason in understanding the case of Kalam (Ryandi, 2022). Each school of Kalam has its way of viewing, thus giving rise to differences in understanding issues related to divinity. Differences in views that occur in the genre of Kalam become a separate part for students that differences occur in Muslims. The material introduced in the science of kalam provides opportunities for students to have their interpretation of the various existing streams so that students have an independent perspective in understanding differences in understanding concepts and issues in learning (Ahmad & Ansari, 2022).

In general, learning the science of kalam is not intended to make students fanatical with particular schools of kalam but to make the students position to be observers who openly understand the issues that develop in them. The learning orientation that is carried out provides opportunities for students to become reviewers open to various opinions. Efforts to make students assessors are an effort to train students to understand directly and openly all the differences that exist in them. The learning orientation which directs students to become observers is a differentiator from learning theology from the previous level, which still places students as a group that must accept a particular school of theology.

An effort to make students as kalam reviewers by giving broad space for students to understand what is read and understood about various schools of kalam. Efforts to realize open learning only sometimes run smoothly because each student has theological views they obtained from previous education or other sources believed to be the truth. Students themselves, as a group actively involved in learning theology, only sometimes understand well the reading source provided as the primary reference. So far, there are a lot of available reading sources that support the intellectual development of students. However, among students themselves, there is a fact that
there is still a low level of effort to develop their reading in the field of theology, so it is not uncommon to find students who understand every task which is used as compulsory reading for lectures (Ahmad & Ansari, 2022).

The lecture system developed with a seminar model provides opportunities for all students to prepare assignments in the form of papers or resumes of the reading provided for further discussion in front of the class. This seminar model differs from lectures in that it places the lecturer as a source of information that usually stands before the course. Delivering all forms of lecture material, the seminar model intends to involve all students actively in every discussion (Abbas, 2022). Class discussions are generally conducted in groups, with some presenting the assignments and others responding through questions or statements. This seminar model lecture places students as resource persons who try their best to explain and understand what the assigned task is. The seminar-style lecture mechanism usually begins with the division of functions with specific material to be used for class discussion. Each student is tasked with preparing a paper discussing a predetermined theme.

Learning Inclusivity

The learning of theology at State Islamic University shows that the learning design aims to build inclusivity for students. This inclusivity can be seen from the learning materials, which present different schools of kalam in understanding and interpreting several issues in theology (Siraj et al., 2020). Presentation of material on the debate over the kalam to introduce students to the fact that the schools of kalam are not only different from one another but have also formed schools that claim to be the owners of the truth. Introducing the different schools of kalam will develop inclusivity for students not to be bound by particular theological views but also try to understand other opinions as a form of interpretation. This inclusivity is important for students to understand the reality of the diversity of opinions in Islam, especially in matters related to divinity.

In presenting material about the various schools of kalam, a comparison is also made between the opinions of the schools of kalam to find out the differences (Adenan, 2022). Knowing aspects of contrast will help students recognize and accept differences as something that must be taken. From the differences that exist in the genre of kalam, students can learn to respect different opinions, although they do not have to accept the views of other groups (Kahfi, 2022). Acceptance of differences of thought is an integral part of forming an attitude of inclusivity because there is recognition of opinions different from what is believed to be accurate. The study of theology that contains differences of view shows that there is no single truth in interpreting issues related to divinity, so respecting differences can not only be done in the course material of theology but can also be reflected in life always to try to accept all the differences that exist.

In learning the science of kalam, apart from presenting the differences, it is also done to find common ground between the schools of kalam.

<table>
<thead>
<tr>
<th>Schools</th>
<th>Knowing God</th>
<th>Knowing the Good and the Bad</th>
<th>The Duty to Know God</th>
<th>Obligation to Do Good</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ash'ariyyah</td>
<td>Reason</td>
<td>Revelation</td>
<td>Revelation</td>
<td>Revelation</td>
</tr>
<tr>
<td>Mu'tazilah</td>
<td>Reason</td>
<td>Reason</td>
<td>Reason</td>
<td>Reason</td>
</tr>
<tr>
<td>Maturidiyyah</td>
<td>Reason</td>
<td>Revelation</td>
<td>Revelation</td>
<td>Revelation</td>
</tr>
</tbody>
</table>

Table 2. Comparison of the kalam schools

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And others

Source: Textbook of kalam science

This meeting point is a strategic step in seeing the fact that differences do not always have to be used as an effort to reject each other. Still, by finding common ground, it will be able to explain that all forms of differences that exist also provide meeting points between each stream, so that common ground will broaden the perspective on the science of kalam as a discourse on divinity which has a view that is built on theological arguments (Pratama & Sumantri, 2022). The meeting point between the Kalam schools is a separate part of the formation of student inclusivity in existing differences. There are always elements that connect between existing opinions, so looking at the meeting point aspect will open a view that is more tolerant of existing differences. Presenting material about the meeting points between the different schools of thought will show that trying to see common ground will be an alternative to dampen the various issues of difference that exist within them.

Presenting a meeting point of opinion between schools of thought on a particular issue makes students see everything based on the aspect of that meeting point so that the differences can be minimized by seeing the similarities in views. However, in the debate, there are also attempts to discredit one another of the kalam schools (Azzahra, 2019). Presenting common ground allows students to learn that common ground is more important to talk about than just maintaining the differences within because looking for disagreements cannot solve existing problems. The meeting point can compromise all forms of differences of opinion, so the material on the meeting point becomes the central element in forming an attitude of inclusivity for students. Efforts to present common ground will also be realized by the emergence of a mood to always look for solutions with elements that connect existing differences. However, material on meeting points between the schools of Kalam still leaves and shows differences (Jamaruddin & May, 2020).

Learning the science of Kalam by presenting aspects of meeting points can minimize their differences. Understanding common ground will form a way of thinking more open to all thought forms. Of course, on the other hand, it is also possible to bring up a separate way of thinking that accepts certain schools of view that are different from the majority group (Drajat, 2022). Acceptance of the opinion of certain Kalam schools is a form of open-mindedness to dare to be different and choose certain statements that are considered by their religious views. This openness of thought is essential for students not only to accept a particular school of thought but also to try to choose an opinion based on their beliefs (Nasution & Nasution, 2022). Another critical aspect of learning kalam among students is that it teaches them to think logically and rationally. The existing inter-school discourse debate shows that each opinion is constructed with arguments based on syllogisms that combine naqli propositions and aqli propositions. Logical and rational thinking becomes a supporting part of forming students who do not readily accept the truth of something because truth must be based on logical and analytical aspects. This logical and sensible thinking framework becomes a part of supporting the creation of thoughts and attitudes of inclusivity in religion because all forms of indoctrination can occur due to not optimizing logical and rational ways of thinking.

The openness of thought is a form of attitude not only in favour of certain schools without being based on arguments that are believed to be accurate. An attitude of
openness is part of the formation of inclusivity in religious views so that it does not only favor a particular opinion but also tries to understand other different opinions (Hajam, 2012). Another related section on learning the science of Kalam, which presents all forms of debate and dynamics, requires students to be critical of all forms of differences. Students must be able to analyze all forms of existing kalam schools independently. The analysis is carried out by providing broad opportunities for students to understand all kinds of differences and find common ground between the schools of thought, so students are required to be able to give their own opinions based on an understanding of the existing schools so that students’ reasoning and critical thinking skills are trained in determining attitudes and religious views (Drajat, 2022).

The ability to analyze for students is essential because, with this ability, students can make their own choices. Analytical abilities are the goal of learning the science of Kalam because, in addition to presenting the fact that there are differences between mutakallim, there is also a political element that always appears in the formation of these theological views. The fact that there are elements that influence the shape of the Kalam School is part of the development of student analysis, and political elements are a part that always appears in every theological opinion (Ahmad & Ansari, 2022). In studying Kalam, it is also introduced that the relationship between the genre of Kalam and power is a separate part of its development, so discussing the genre of Kalam does not only focus on the opinions that arise in it but also the tug of war between the political interests of power within it (Yani et al., 2022); (Platteau, 2011). The development of analysis carried out through learning kalam has opened a critical attitude for students to read and understand all forms of currents in Islam.

Analytical skills are part of cultivating an attitude of inclusivity for students so that they will not only eliminate aspects of fanaticism towards a particular school but also be able to be critical and open with schools that are believed to be accurate. Learning the science of Kalam, which opens vast space for the formation of religious inclusivity, is part of the course’s objectives to create students who are independent in thinking and opinion. An attitude of inclusivity will give birth to students who are not only a group receiving opinions but can also share their own opinions, even though they will be different from the general idea. The inclusivity formed through the learning of theology only partially succeeds in producing students who are critical and independent in thinking because each student has their weaknesses. However, as a course designed to make inclusive students, they can gradually achieve this goal.

The discussion about the learning of Islamic sciences at State Islamic University shows that there have been significant changes, especially the transition from IAIN to UIN, which has had a considerable influence on the direction and orientation of learning Islamic sciences, especially Islamic sciences.

Figure 1. The new direction of learning kalam science

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The picture above shows a shift in learning kalam from the IAIN period to UIN, especially in the prominent aspects of it. During the IAIN period, the study of kalam was still powerful, with ideological-subjective influence, especially mainstream theology, which was adhered to in society. Developments during the UIN period have shifted to become ideological-objective, marked by an openness to various other theological schools different from the majority group. In the context stated, the learning orientation of theology also experienced a development, which initially was still strong; the orientation of da'wah had shifted to a scientific orientation, which opened up space for debate on all forms of existing theological currents. The development of the direction of learning the science of Kalam has formed a new, more inclusive approach. The science of kalam is taught to recognize all currents of theology and provides a broad space for students to accept differences and find common ground and reason in questioning and discussing the science of kalam more openly between lecturers and students.

IV. CONCLUSION

The science of kalam is taught in all Islamic-based study programs at State Islamic University. This learning is not only an effort to complement Islamic studies, but on the other hand, learning theology is essential for scientific development and, at the same time, an open frame of mind among students. Learning kalam science at State Islamic University is carried out using a seminar model that makes students the primary source so that students can be directly involved in exploring and interpreting issues related to the discourse on kalam science. Regarding learning orientation, theology seeks to create students accustomed to all kinds of differences and not afraid to be different. Students are also taught to think independently by maximizing their intellectual potential. Another critical aspect of learning theology aims to create inclusiveness of thought for students so that differences of opinion are used as a differentiator and seek to find common ground between differences. Inclusivity is integral to developing students who are open to all kinds of thoughts and strive to understand differences independently. Inclusive learning of Kalam science will not significantly influence scientific development at the State Islamic University. Still, it will also have practical implications for society because students directly involved in the organisation will positively impact religious life in the community. Inclusivity taught through theology will contribute to realising an organisation that is open to all differences and can accept all forms of differences. An attitude of inclusivity will create a harmonious society in carrying out its religious practices.

V. REFERENCES


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