



The Value of Islamic Theology in Tunjuk Ajar Melayu by Tenas Effendy

Septrian Pernando*, Andayani, Suyitno

*Postgraduate Program of Indonesia Language Education, Universitas Sebelas Maret, Surakarta, Indonesia

septrianpernando@gmail.com

Received: 20 Apr 2022; Received in revised form: 07 May 2022; Accepted: 11 May 2022; Available online: 17 May 2022

©2022 The Author(s). Published by Infogain Publication. This is an open access article under the CC BY license

(<https://creativecommons.org/licenses/by/4.0/>).

Abstract—This study discusses the Value of Islamic Theology In Tunjuk Ajar Melayu By Tenas Effendy. In this study that any study of the value of theology consists of some form of value theologians, namely: the value of the theology of the social, the value of liberation theology and the value of theology neotradisional. The purpose of this study is to find out the value of the theology contained in the book Tunjuk Ajar Melayu by Tenas Effendy. The research method used is descriptive qualitative method. This research uses a sociological approach to literature. The Data collected by read, record, and analyze the documents contained book Tunjuk Ajar Melayu by Tenas Effendy. The results of this study indicate that in the study of theological values, there are contemporary past theological values, namely the values of social theology, liberation theology, and neotraditionalism.

Keywords—Value of Theology, Tunjuk Ajar Melayu

I. INTRODUCTION

In the world of scientific Theology used to know god, Theology is basically a word that comes from the khazabah outside of Islam, the word Theology is commonly used in all things relating to god, the true word theology comes from the word theos and logos that theos which means god itself and logos which means all matters relating chancellor of science, it can be concluded that theology is a science that discusses about belief in god. Islam put confidence in man against the lord already there even before mankind was born on earth. There are some words that are associated with Islamic theology, namely the term, religion, trust, and understanding, making it a common term among religious people (Ilhamuddin & Nasution, 2017:1) During this time the Theology of Islam is seen is teosentris, namely with a view of the position of ALLAH as the main element of all the moral teachings and the ethics of human or thought. So the Muslims were confined in the understanding of the nature of the doctrine of the religious.

Hasan Hanafi (Manijo, 2013:419) propose a concept of theology that is anthropocentric, so that theology is not just limited to the dogmas of religion, but rather about the social issues, make science serve as actual as the foundation of ethics and motivation of human action. Because the idea of theology according to Hasan Hanafi trying to formulate a theology of traditional nature teosentris be anthropocentric, from God to man, from theory to action, from destiny towards free will. According to Hasan Hanafi (Gufon, 2018:146) theology is anthropology, which means the sciences of humanity and is not a knowledge deity but rather the science of teaching (kalam).

Hasan Hanafi (Mansur, 2000:30) criticize theology (kalam) classical procedure of thinking starting from the existence of a God, without considering the real conditions experienced by humans. His system of thought of this kind have a gap that is much with the suffering of the Islamic world that are real. Theology is not foreign in the ear of a religious community, even theology considered as part factual by the community with the status of religious. Reduced his a reality for meaning a diction such that the

condition of the community is the group that religious, so it gives the impression that everything is normal, the true condition of the community can categorized as theological.

Islamic Theology

Islamic theology is a science that discusses about the deity and the existence and powers, the relationship of god and man and vice versa. Islamic theology also discuss the relationship between human beings based on the norms and values of the godhead. According to Syahrin, (Syahrin Harahap, 2011:15) in the Greek Language is the study of the nature of the divine with the physical world, about the nature, existence and the will of god and the doctrine of or belief about deity. Grace (Rahmat, 1995:341) discussed the relationship between human freedom with god, indirectly this relationship into the relationship of Theological which are vertical and horizontal, and can also be regarded theology is a discussion of the problems that have a relationship with the lord as well as his relationship with the universe, and at least have a relationship with the man based on Kiswati Tsuruyo, (2002:77-78).

According to Aljuwani in (Asghar Ali, 2009:11-16) if the terms of the shari'ah that is rooted from the consensus of the scholars of the human in the compulsory knowledge of his lord. The reasoning makes sense is a way of acquiring the knowledge of the lord, thus to achieve something that is mandatory is the law shall also the law. In Theology there is also another concept, namely tauhid, in order to develop a social structure that is more liberating human beings from all kinds of slavery viewed from a social perspective. See some explanation of the theology of Islam above it can be concluded that the understanding of Islamic theology is the discussion about the relation between god and man from both sides as well as with the realities of life and the universe.

Islamic Theology Contemporary

Islamic theology just look like an intellectual thinkers of classical sacred causing studiya experience a state that does not move. This fact reveals the loss of the driving force of Islamic theology as a form of concrete the basis of the struggle of the intellectual thinkers of Islam in response to the development of thought in his day. For at this time telogi Islam must be returned spirit elan vital in responding to the problems and the mainstream nowadays, the Actualization of Islam in the modern era can be in katakana something that is undoubtedly.

View of its history, Islamic Theology have appeared since the time of the prophet Muhammaad SAW still alive, according to Lois Gardet and Anawati has started since the study of the text of the Qur'an which is the forerunner of conversation topics theology. But theology has the form of definitive since the period of the development of the

critical spirit after the influx of Greek philosophy, which raises the curiosity of knowledge philosophical starting high and the desire to coordinate all human knowledge. Actual Theological contemporary Islam just wanted religious teachings that are given a new interpretation in order to understand the reality, thus the theology of contemporary Islam invites the community to divert the mind from classical theology towards a theology that is grounded and the terms empirical reflection. (Kuntowijoyo, 2008:287) as for contemporary Islamic theology in question are:

a) Theology Social

Theology social is the perspective in the realm of theology that is anthropocentric, it makes the dimensions of theology social manifests in human life, theology social have an idea that refers to two things: the first appearance of things in the religious life with the intent of the renewal in the field of theology, because with the assumption argument the classical model is not relevant to the era of multiculturalism as it is now, both the discourse of theology dogmatic should be in the reformulation, Islamic Theology stressed the importance of dialogue and tolerance to show superiority, to realize the mission in the lift by theology social is then in need of awareness of the importance of objectivity. Travel community understanding Muslims should not be dominated by the theological interpretation and fiqh stagnant, see the society that is multicultural, we need to involve the experience of praxis in religion, therefore in the running of religious practice we should be kind to all people as a manifestation of faith and righteous deeds, then it will make the reasoning in religion become more dynamic. Basically theology social intends to create a paradigm that position the dimension of the transcendent and anthropocentric. In this case it can be concluded theology

b) Liberation Theology

Liberation theology is a spirit of defending the weak, the oppressed and the fight against poverty. Liberation theology using the religion of Islam as the foundation of moving them (dhu'afa) fight for their rights. Called the theology of the Karen struggle in associate with religious beliefs. Theology is the view that limitation, the failure of the human it is located on the man himself, does he mean, is the failure of the human is not god's will but rather because of the fault of the man himself, because the lord has given everything to mankind therefore merupapakan the responsibility of the man himself. The discussion of justice is one of the principal problems that have been realized by mankind since they began to think social is to promote the value of social diversity that exists in human life nowadays.

c) Theology Neotraditional

The theology of the Neo-Traditionalist born because it is a response to the theology of modernization, the theology of the Neo - Traditionalist this is a theology that has the theme of the return to the Islamic heritage like a traditional tasawwuf and shari'ah

II. METHOD

This research is a library research (library research) is qualitative descriptive. As a data collection tool of the research using the technique of documentation, documentation technique is a technique of collecting data associated with the object in the perusal. The document according to (Sugiyono., 2013:329) is a record of the events that have already passed in the form of text, images, or by of monumental someone. The object of study in this research is the study of the text to the text of the Tunjuk Ajar Melayu Karia Tenas Effendy. This study using the Technique of content analysis (content analysis). Documents in the Analysis by examining the documents in a systematic forms of communication pour in writing in the form of a document objectively. Study the content according to weber in (Moleong, 2014:220) is metedologi research utilizing the procedure in order to draw valid conclusions from in the book or document. In this study the authors perform the analysis on the value of theological contained in the grain Tunjuk Ajar Melayu by Tenas Effendy.

Dnature study using the wetness of the data in the test with the Technique of triangulation. According To Bachri, B. S. (2010:46-62) triangulation theory are two theories ang utilized in the deck, and requires a study design data collection and data analysis more complete.

III. RESULTS AND DISCUSSION

1. THE VALUE OF THEOLOGY SOCIAL

Theology social is a perspective in the realm of theology that has the properties of anthropocentric, this notion is based on two things: the first appeared to his anomaly - anomalies in the religious life and of both of the discourses of theology that is dogmatic should be in the reformulation, in theology social is more emphasis on the concept of dialogue and tolerance is not who won or lost. in the book Tunjuk Ajar Melayu, there is a grain which is the content of the Tunjuk Ajar Melayu such, there are 29 grains contained in the book tujuk ajar melayu, on the item entitled "obedience to the leader" visible value of the theology social contained, it is proved in a phrase

(1) "*bertuah rumah ada tuanya*

bertuah negeri ada pucuknya

elok kampung ada tua nya

elok negeri ada raja nya" pp. 65

from expression (1) is seen Tenas Effendi was about to explain that in life it must have a leader, in this expression seen the value of theology social contained therein, conveyed with the importance of a leader who will be the policy makers better of it in the household or in a country, in other expressions in a literal and said

(2) "*bila rumah tidak bertuah*

celaka datang bala menimpa

bila negeri tidak beraja

alamat hidup aniaya menganiaya

bila tidak ada yang di tuakan

banyaklah orang jadi menyeman

kalau tak ada yang memimpin

naas menimpa hidup pun lenjin" pp. 65

From the expression above in this expression is clearly visible the importance of obedience to a leader in the indigenous malay, referring to theology social promoting dialogue and tolerance, then in expression it can be concluded that should a country have own a leader, if not then the dialogue and tolerance will not run well, it will cause a split, without the leader of the harmony will not be guaranteed, in one of the phrases is also said:

(3) "*king of the fair king of worship, the king of the wicked king disclaimed"*pp. 66

From the above quotation in this expression explains that theology social contained in the grains of horse, it is because the value of the theology of the social emphasis on dialogue, in accordance with the obedient to the leader of the mean in this expression, obedient to the righteous king but the king is not fair must also be in the criticism, then in accordance with the value of theology social promoting dialogue and not win on his own. In point seven, entitled "the sincere and willing to sacrifice" also shows in the grain Tunjuk Ajar Melayu containing the value of the theology social. The nature of sincere and willing to sacrifice is the nature of that experience in the lives of malay people, help other people has become a liability for the malays, do the virtues of a sincere and sacrifice anything, to assume the other person is a brother, friend and relatives. It can be seen from the following phrases

(4) "*apa tanda melayu sejati*

tulus ikhlas di dalam hati

apa tanda melayu sejati

tulus dan ikhlas pakaian diri

apa tanda melayu sejati
 rela berkorban sampai mati
 apa tanda melayu sejati
 berkorban tidak mengharap ganti
 apa tanda melayu sejati
 berkorban tidak berbelah hati
 apa tanda melayu sejati
 menolong orang dengan berputih hati
 membantu dengan merendah diri
 apa tanda melayu sejati
 ikhlasnya tidak berbela bagi
 relanya tidak dapat di beli” pp. 137-138

From the above quotation can be seen that the value of the theology social contained in the phrase, of the phrase is clearly visible Tunjuk Ajar Melayu is promoting the value of social in the diversity of the community, it is reflected with the recommended malay people to have a sincere heart in helping people without looking at the indigenous tribes and religion, and advocating for the respect of others with regard the other person as brothers and sisters, relatives and friends, it reflects the value of the theology of the social in it that is concerned with the tolerance in diversity as the public at this time

2. THE VALUE OF LIBERATION THEOLOGY

Liberation theology is the spirit of defending the weak and oppressed as well as the fight against poverty, theology is using religion as a basis for the move. Theology is the principle that the failure of man by man itself and the problem of justice is the principal issues that constituted since the human's way of thinking. In this theology emphasizes the reshaping social order be not exploitative, fair and equal. In the book Tunjuk Ajar Melayu by tenas effendy on item number 5 is “justice and truth” contains the value of liberation theology, this can be seen in the phrase,

- (1) *apa tanda melayu jati*
membela keadilan berani mati
apa tanda melayu jati
menegakan yang benar tahan mati
apa tanda melayu jati
adil yang benar jatinya diri
apa tanda melayu jati
adil dan benar di pegang mati
apa tanda melayu jati adil dan benar pelita hati

apa tanda melayu jati
 adil menghukum benar mengkaji” pp. 95-96

From the above expression it is clear from the above express that, the phrase containing the value of the theology of liberation, in the phrase there is that in Tunjuk Ajar Melayu malay people should be fair, the blame is wrong and enforce that right so if they apply in your life surely will not happen suppression in the life, the teachings of this in the embrace of the teachings of Islam which are the guide to life for people of malay. In the qur'an also affirms in surah An Nahl verse 90 :

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
 وَالْبَغْيِ يُعْطَىٰ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Meaning: Verily Allah tells (you) to be fair and do good, give assistance to relatives, and He forbids (do) deeds vile, evil, and hostility. He gave lectures unto you that you may take heed.

In the Qur'an also calls that have to uphold justice and truth. In the phrase can also be seen with the clear that the grains of truth and justice contains the value of theology of freedom can be seen through the following expression is:

- (5) “*bila keadilan sudah tiada*
yang bertaring kerah mengerah
yang berkuku cekau mencekau
yang kuasa paksa memaksa
yang kaya merajalela
yang susah mati terlapah
yang melarat mati terjerat
yang lemah mati terlapah” pp. 102

From the expression above is clearly Seen In the expression of such can be seen that the value of the theology of liberation is seen in the grain of truth and justice, in accordance with the theology of freedom the spirit of defending the weak, the oppressed, if it is associated with grain is visible the meaning of the phrase if it does not act fairly will be chaos, because that horse is warned that the malay community should uphold the justice for the absence of oppression against the weakness, because in the eyes of Allah all degrees of the same human.

In the grain to six with the title “the virtue of studying” there are also the value of liberation theology in it, these things can be proved through a expression as follows:

- (6) “*apa tanda melayu jati*
belajarnya tekun sampai mati

apa tanda melayu jati
 belajar dengan sepenuh hati
 apa tanda melayu jati
 ilmu bermanfaat ia minati
 apa tanda melayu jati
 orang berilmu ia dekati
 apa tanda melayu jati
 disitu guru dusitu berhenti
 apa tanda melayu jati
 mau berguru duduk berdiri

 apa tanda melayu bertuah
 menuntut ilmu tiada lengah
 apa tanda melayu bertuah
 menuntut ilmu tekun dan tabah
 apa tanda melayu bertuah
 belajar sampai kedalam tanah
 apa tanda melayu bertuah
 menuntut ilmu tahan bersusah
 apa tanda melayu bertuah
 menuntut ilmu sehabis daya
 apa tanda melayu bertuah
 ilmu di cari membawa faedah

 apa tanda melayu berakal
 ilmu dituntut menjadi bekal
 apa tanda melayu berakal
 ilmu dituntut dijadikan amal
 apa tanda melayu berakal
 belajar sampai keliatan lahat
 apa tanda melayu berakal
 menuntut ilmu ianya taat
 apa tanda melayu berakal
 menuntut ilmu hatinya bulat
 apa tanda melayu berakal
 mencari ilmu jauh dan dekat
 apa tanda melayu berakal
 terhadap ilmu hatinya lekat

 apa tanda melayu beriman

menuntut ilmu di jalan tuhan
 apa tanda melayu beriman
 mencari ilmu jadi amalan
 apa tanda melayu beriman
 mencari ilmu untuk pedoman
 apa tanda melayu beriman
 mencari ilmu untuk pegangan
 apa tanda melayu beriman
 menuntut ilmu tiada segan
 apa tanda melayu beriman
 ilmu jadi pakaian

 apa tanda melayu berbudi
 menuntut ilmu ia mengerti

 apa tanda melayu terbilang
 menuntut ilmu tahan menggagang
 apa tanda melayu terbilang
 menuntut ilmu tiada berkelang “ pp. 108-110

Quote above can be concluded that the expression contains the value of liberation theology, with it is mustahabb for the Malay people to study, and remind the importance of studying, in accordance with the theology of freedom stating that the failure of the human it came from the man himself, with studying and become a knowledgeable person then the person Malay people through Tunjuk Ajar Melayu as the handle of a life of fighting the ignorance that will cause a failure in the man himself.

3. THE VALUE OF THEOLOGY NEO TRADITIONAL

. The theology of Neo-Traditionalists born because it is a response to the theology of modernization, the theology of the Neo - Traditionalist this is a theology that has the theme of the return to the Islamic heritage like a traditional tasawwuf and shari'ah. Book horse is a work charged the value of the theological, in particular the theology of Islam, it is caused by, book horse is a book designed as a guide to life for people of the Malay better than the life of society and the social, the Malays as a whole is Muslim. There is in the grain that title devotion to God Almighty to convey through the expression, namely:

- (7) “adat bersendi syarak,
 syarak bersendi kitabullah
 adat ialah syarak semata
 adat semata quran dan sunnah

*adat sebenar adat
ialah kitabullah dan sunah nabi
syarak mengata, adat memakai
ya kata syarak, benar kata adat
adat tumbuh dari syarak,
syarak tumbuh dari kitabullah berdiri adat
karena syarak " pp. 32*

In the quote above express is for the people of the Malay Islamic religion is pillar of religion, all the values of the culture and life of the society should refer to the teachings of Islam and should not be conflicted. Theology neotradisional here it is clear that the rules derdapat in in the the grains of Tunjuk Ajar Melayu is "devotion to god almighty" there are values that are dogmatic, it refers to theology neo-traditional, the value of the theology of the neo-traditional is here clearly visible with the only adheres to the religion of Islam alone without looking at the tolerance in his,

it was described in the expression:

(8) *"apa tanda melayu jati
Bersama Islam hidup dan mati

apa tanda melayu jati
Islam melekat di dalam hati
apa tanda melayu jati
dengan Islam ia bersehati
apa tanda melayu bertuah
memeluk Islam tiada menyalah
apa tanda melayu bertuah
sebarang laku menurut sunnah
apa tanda melayu bertuah
hidup takwa kepada allah
apa tanda melayu bertuah
hidup takwa kepada allah" pp. 33*

In this expression the theology of neo-traditional it appears, it is seen that theology is teosentris not anthropocentric, all the realities in life depends to god not to the man himself, it is show that the value contained in the phrase is the same with classical Muslim theology, and in accordance with the basis of the birth of his theology neo-traditional which is the return on the classical Muslim theology.

In item Tunjuk Ajar Melayu titled grateful for the favors of god are values of theology social contained on the item, it can be seen through an expression of the following:

(9) *"apa tanda melayu jati
nikmat allah ia syukuri
apa tanda melayu jati
nikmat yang ada ia syukuri
apa tanda melayu jati
mensyukuri nikmat sepeh hati" pp. 418*

From the quote above it can be seen that the expression contains the value of the value of the theology neotradisional, in the phrase that Malays are Muslims only.

IV. DISCUSSION

Theology is the study of god from corrupt aspects. The word theology comes from the word theos and logos, which means science, discourse, thought, or utterance that comes from the Greek Language. (Baharudin, 2012) In the Islamic debate about the theology is not foreign again, the debate of opinion between the leaders of Islam in matters of theology, there are five Islamic view against the theological conveyed by Futaqi, Sauqi the year 2020 in the research titled establish the Bases of the Theological Education of Islam, namely:

1. Theology called the science of kalam, these opinions in the underlying over a factor of historical
2. Theology is called the science of the principles of religion, or science of knowledge about the teachings of Islam are fundamentally
3. Theology is considered a science that discusses about the oneness of god or in the call to monotheism.
4. Theology is called the science of al aqeedah, that is the knowledge of true belief,
5. Theology is called fiqh al aqbar or knowledge of the most high. (Futaqi, 2020).

See Islamic view of circumlocution to theology, Hasan Hanafi a thinker of Islamic theology contemporary criticized the view of the through the his work voicing the revolution of tawhid, the by of (min al - aqidah il al - tsaurah) or from religion to revolution, in his work al-hasan Hanafi suggests there are three pillars in the revolution of al-tawheed 1) rivitalisasi khazanah Islam, 2) against imprealisme cultural and western civilization, 3) analysis of the Islamic world. (Hanafi, 2003:16-18). In line with the views of Theology social in his science of monotheism in a simple, rooted in classical Muslim

Theology are less concerned social, and focusing only talk about god. According to machasin in (Kamal, 2019) Islamic theology during this time is (teosentris) on fox at him and all its aspects to be (anthropocentric) in a relationship with god, with other words of which centered on the lord in the switch to human-centered and the existing reality.

In the research that the value of a theology that is lifted is the value of Islamic theology contemporary divide theology into three types, namely: a. theology social, b. liberation theology and c. theology neotradisional

A. Theology Social

Theology social can be defined theology discusses about the value of the value of social in the life of the Islamic community that emphasizes the value of tolerance for diversity of today's society.

in line with the opinion of (Kamal, 2019). Theology social can be defined as the science of the godhead which has a direct relationship with the social problems of the community good that the problem of poverty, the problem of stupidity, injustice and human rights (HAM).

On quotes 1,2 and 3 the book of TAM (Tunjuk Ajar Melayu) page 65-66 there is the value of the theology and social existence of point-and- teach to obey to the leader of the fair and refute the leader of the wicked, it is recommended to be obedient to the leader of the fair, so that will create a social society that is fair, and refute the king do wrong for the sake of justice, from the quote of the malay people in the show and in teaching to be the person who has the nature of social and uphold justice and it's a leader if he is wrong then it is obligatory to be reprimanded.

B. Theology of Freedom

Theory of freedom is a theology that is engaged in the pawn community that carries the theme of justice and defend the weak oppressed, this theology is a theology that gives freedom over anyone to get justice and have the principle that human failure that comes from the man himself, not even the provisions of the lord, with the reason that the lord has given everything to the man therefore shall a man can not blame god if hit with a failure.

In line with the opinion of the Engineer, A. A. (1990). Liberation theology is not assented to the suffering, misery and oppression then considered as a destiny that must be accepted, consider the Lord has been giving slit to the scientists fill in the blanks temporary or consider the failure of the man-caused the intervention of God

Almighty, but the theology is the view of the limitations, the failure of humanity lies in the man himself.

In the quote on quote 5, 6, 7, in the TAM page 95 - 110, there are values of liberation theology in the book Tunjuk Ajar Melayu presence of point and teach to do justice in life whether it is in the diversity, the malays in point and in teaching to fair to all people indiscriminately, and malay people in the show and in teaching to study in life, therefore in these quotations embedded value of the theology of liberation is about justice and demanding that science has a relationship so that man will not blame god.

C. Theology of Neotraditional

Theology neotraditional is the theology that was born over a protest against the theology modernization already breaking the rules of Islam, so that theology has a mission that is back to the classical Muslim theology, in line with the opinion of the (Azra, 1999)Azyumardi Azra that theology neotradisional back to the classical Muslim theology and emphasize on tasawuf and Syariah.

On the quotations of 8 and 9 in TAM on pages 32 and 33, there is a value of the theology neotradisional this is caused by all relating to the customs and culture of the malays refer to the teachings of Islam, it is considered not suitable for the moment, see diversity of society today, it is considered a classic at this time it is disclosed horse that malays must be Muslim if out of the religion of Islam it is considered not the malay people.

V. CONCLUSION

The results of the analysis and discussion on intertextual research on the novel showed that the novel *Sang Raja* had a hypogram in the novel *Bumi Manusia*. It was clear from the results of the analysis that emphasized the elements of theme, characterization, and setting. The intertextual relationship could be seen clearly in the analysis of the theme of the novel *Bumi Manusia* and *Sang Raja* both novels used the same theme, namely the theme of struggle in the colonial era. Furthermore, intertextual was also seen in the setting of the main character, both of them had the same background, namely from priyayi circle. The characters of the main characters also had something in common; both of them had a hardworking character. The same characterization was also evident in the additional figures of Nyai Ontosoroh and Walini, both of them were hard worker. Meanwhile, Maurits Mellema and Nasilah also had the same character, wanted to control the company. The third analysis was on the setting of the situation, the two novels had the same situation, namely the sadness experienced by the main character when they saw loved

ones who had to be carried forcibly. So it could be proven that Novel *Bumi Manusia* by Pramodya Ananta Toer was a hypogram text, while novel *Sang Raja* was its transformation text.

REFERENCES

- [1] Asghar Ali, 2. (2009). *Islam Dan Teologi Pembebasan*. . Yogyakarta.: Celeban Timur UH III/548.
- [2] Azra, A. (. (1999). *Bingkai Teologi Kerukunan: Perspektif Islam” dalam Konteks Berteologi di Indonesia: Pengalaman Islam*. . Jakarta: Paramadina.
- [3] Baharudin, M. 2. (2012). *Paham Mutazilah Di Indonesia dan Implikasinya Pada Perkembangan Pemikiran Teologi Islam (Falsafah Kalam)*. Lampung: PUSIKAMLA Fakultas Ushuluddin IAIN Raden Intan.
- [4] Futaqi, S. (2020). Memperkokoh Basis Teologis Pendidikan Islam. *TA'LIM: Jurnal Studi Pendidikan Islam*, 114-127.
- [5] Gufron, M. (2018). Transformasi Paradigma Teologi Teosentris Menuju Antroposentris (Telaah atas Pemikiran Hasan Hanafi)”. Millati. *Journal of Islamic Studies and Humanities*, 141—171.
- [6] Hanafi, H. (2003). *Dari Akidah ke revolusi: Sikap Kita terhadap Tradisi Lama*, terj. Asep Usman. Jakarta: Paramadina.
- [7] Ilhamuddin & Nasution, M. (2017). *Teologi Islam: Warisan Pemikir Muslim Klasik*. Medan: Perdana Publishing.
- [8] Kamal, T. (2019). Urgensi Studi Teologi Sosial Islam. *Al-Hikmah: Jurnal Dakwah Dan Ilmu Komunikasi*, 22-38.
- [9] Kuntowijoyo. (2008). *Paradigma Islam Interpretasi Untuk Aksi*. Bandung: PT Mizan pustaka.
- [10] Manijo, M. (2013). *Mengkonstruksi Akhlak Kemanusiaan Dengan Teologi Kepribadian Hasan Hanafi (Perspektif Teologi Antroposentris)*. Jakarta: Fikrah.
- [11] Mansur, M. (2000). “Kritik Hassan Hanafi atas Pemikiran Kalam Klasik: Laporan Penelitian Individu. Yogyakarta: IAIN Sunan Kalijaga.
- [12] Moleong, L. J. (2014). *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.
- [13] Rahmat, J. (1995). *Kamus Filsafat*. Bandung: PT Remaja Rosdakarya.
- [14] Sugiyono. (2013). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: PT Alfabet.
- [15] Syahrin Harahap, M. (2011). *Teologi Kerukunan*. Jakarta: Prenada.