



ANALYTICAL REVIEW: THE DYNAMICS OF ISLAMIC THEOLOGY FROM THE KHAWARIJ TO INCLUSIVE THEOLOGY

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Abstrak

Artikel ini membahas dinamika teologi Islam dengan menelusuri perkembangan konsep aliran-aliran teologi dari Khawarij hingga teologi kontemporer. Penelitian ini bertujuan untuk menjelaskan latar kemunculan, karakter pemikiran, serta perubahan orientasi teologis yang terjadi sepanjang sejarah Islam. Metode yang digunakan adalah studi literatur dengan mengkaji karya teologis klasik dan penelitian modern yang relevan. Hasil penelitian menunjukkan bahwa setiap aliran teologi lahir dari kondisi historis, sosial, dan intelektual tertentu sehingga menghasilkan pandangan yang beragam mengenai kedudukan manusia, kehendak bebas, dan relasi antara agama serta realitas sosial. Pembahasan lebih lanjut mengungkap bahwa pemikiran teologi kontemporer berkembang ke arah pendekatan yang lebih kritis, dialogis, dan humanis sebagai respons terhadap tantangan modernitas. Temuan ini menegaskan bahwa teologi Islam bersifat dinamis dan terus mengalami pembaruan makna dalam konteks kehidupan masyarakat.

Kata kunci: *Teologi Islam, Khawarij, Pemikiran Kontemporer*

Abstract

This article explores the dynamics of Islamic theology by examining the conceptual development of major theological schools from the Khawarij to contemporary thought. The study seeks to illuminate their historical emergence, intellectual frameworks, and the transformation of doctrinal positions across different periods of Islamic history. Using a literature-based research method, this work analyzes classical theological texts alongside modern scholarly interpretations. The findings reveal that each theological tradition was shaped by distinctive social, political, and intellectual circumstances, resulting in diverse perspectives on human agency, divine justice, and the role of religion in public life. The discussion further demonstrates that contemporary Islamic theology increasingly adopts critical, dialogical, and human-centered approaches in response to modern challenges. Overall, the study highlights the adaptive and evolving character of Islamic theology in engaging with changing societal contexts.

Keywords: *Islamic Theology, Khawarij, Contemporary Thought*

INTRODUCTION

Islamic theology has experienced a very dynamic historical development since its earliest emergence. Political conflict during the time of Caliph 'Ali ibn Abi Talib triggered the birth of one of the earliest theological schools, namely the Khawarij, who viewed that perpetrators of major signs had exited Islam and that governance was illegitimate if it was not based on the values of piety and justice. In scholarly studies, the emergence of the Khawarij is understood as a response to tense socio-political conditions of that period, making political and theological aspects inseparable in the development of early Islamic thought. This development was later followed by the emergence of other schools such as the Murji'ah, who emphasized the postponement of judgment upon major sinners, as well as the Mu'tazilah, who highlighted the use of reason and rationality in understanding the concepts of justice and divinity.

These dynamics indicate that from the beginning, Islamic theology was shaped by the encounter between political realities, social needs, and the search for theological truth. As civilization developed and new challenges emerged, classical theological approaches were not always adequate to address contemporary issues such as religious pluralism, identity conflicts, and modernity. This gave rise to the notion of inclusive theology, which is a theological approach that is more open to diversity and dialogue, offering a more tolerant religious perspective (Abidin, 2013). The thought of Nurcholish Madjid, for example, became one of the foundations for expanding the understanding of inclusivity in Islam.

The dynamics of Islamic

theology demonstrate that theological thought is not static but continues to develop in response to historical, political, and social challenges. From the Khawarij to inclusive theology, Islamic thought reflects continuous intellectual struggle in seeking the balance between faith, reason, and social reality. The historical development of Islamic theology has been widely discussed by scholars, particularly regarding the emergence of early sectarian movements. Studies on the Khawarij emphasize that this group arose from political conflict after the Šifīn arbitration and developed a rigid theological doctrine based on literalist interpretations and the practice of takfīr toward major sinners (Saniah & Sidik, 2020). These studies confirm that Khawarij theology cannot be separated from its political context and represents one of the earliest manifestations of extremism in Islamic thought. The Murji'ah appeared as a counter-discourse to Khawarij extremism by suspending judgment on major sinners and separating faith from deeds. Hamsah (2020) argue that the Murji'ah played a crucial role in maintaining social cohesion in periods of political instability by promoting theological tolerance and hope in divine mercy (Hamsah, 2020).

Rationalist theology is mainly represented by the Mu'tazilah school. Extensive studies show that Mu'tazilite theology is built upon the doctrines of divine justice, human freedom, and the primacy of reason (Rohidin, 2018). Their concept of al-uṣūl al-khamsah remains an important reference in discussions of ethics, free will, and rational theology in Islam. The mainstream Sunni position of Ahl al-Sunnah wa al-Jamā'ah, developed through Ash'ariyah and Maturidiyah, is widely understood as a mediating theology between determinism and

absolute free will (Maulida & Fandriansyah, 2022). This school successfully established doctrinal stability and became the dominant theological framework in the Muslim world. Contemporary developments in Islamic theology are marked by the rise of inclusive theology, particularly in plural societies such as Indonesia. Nurcholish Madjid's thought is frequently cited as a foundation for inclusive Islamic theology that promotes pluralism, democracy, and interreligious dialogue (Burhanuddin & Dafirsam, 2023). In parallel, recent studies explore the integration of Sufism with modern psychotherapy. Waslah (2017) and Mursalin (n.d.) demonstrate that Sufi practices such as *tazkiyat al-nafs*, *dhikr*, and *muraqabah* have therapeutic effects on mental health and emotional stability. This shows that Islamic spirituality plays a significant role in contemporary psychological healing (Waslah, 2017).

Although many studies have examined individual theological schools such as the Khawarij, Mu'tazilah, Ahl al-Sunnah wa al-Jamā'ah, and contemporary inclusive theology, most of these works remain fragmented and partial. Existing research generally focuses on one specific school or one historical period only. There is still a lack of integrative and diachronic studies that systematically connect early sectarian theology with modern inclusive theology in a single analytical framework.

This article offers several original contributions. First, it presents a diachronic analysis that traces the continuous development of Islamic theology from the Khawarij through classical rational and Sunni theology to contemporary inclusive theology within a single analytical framework. Second,

this study is important to conduct as it provides a fundamental conceptual framework for researchers to examine more deeply each school within Islamic theology. Third, through this analysis, this study serves as a starting point for classifying the development of Islamic theology in Indonesia. Therefore, this study is crucial to be conducted in order to provide a new direction for research on the dynamics of theological schools in Indonesia.

METHOD

This article employs a qualitative research design using the library research method (literature review). Library research is a method that relies on written sources such as academic journal articles, scholarly books, research reports, and official publications as primary data (Dwiayama, 2023). This method is considered appropriate because the object of this study namely the dynamics of Islamic theology from the Khawarij to contemporary inclusive theology is historical, conceptual, and theoretical in nature, and therefore requires in-depth textual analysis rather than field observation.

The data sources in this study consist of primary and secondary references. Primary sources include classical and contemporary works on Islamic theology that discuss the Khawarij, Murji'ah, Mu'tazilah, Ahl al-Sunnah wa al-Jamā'ah, Shi'ah, Jabariyah, Qadariyah, and modern inclusive theology. All references used in this study were selected based on their academic credibility and accessibility in the form of downloadable PDF publications. The data collection technique was carried out through systematic documentation, which involved searching, selecting, and classifying relevant literature according to the research focus.

The collected materials were then organized into thematic categories, such as classical theological movements, rational theology, Sunni orthodoxy, contemporary inclusive theology.

Data analysis was conducted using a descriptive-analytical and analysis approach. The descriptive method was used to explain the characteristics, doctrines, and historical background of each theological school. Meanwhile, the analysis method was applied to identify similarities, differences, and patterns of continuity and transformation among the various theological schools across historical periods. Through this approach, the study reveals how Islamic theology has shifted from exclusivist and polemical tendencies toward more moderate and inclusive orientations.

To ensure the validity of the data, source triangulation was applied by comparing information from multiple references and authors. This technique helps reduce bias and strengthens the reliability of the analysis. By using this methodological framework, this study is expected to provide a comprehensive and academically account explanation of the dynamics of Islamic theology from the early period to the contemporary era.

RESULTS AND DISCUSSION

The Dynamics of the Development of Islamic Theology Khawarij

The Khawarij initially emerged during intense political conflict following the Battle of Şiffin, when some of ‘Ali’s supporters rejected arbitration (tahkīm) with the party of Mu‘āwiyah. They held that human judgment (arbitration) was invalid because only Allah has the right to determine law, thus the slogan *lā ḥukma illā lillāh* (“no judgment except that of Allah”) became their ideological, social,

and theological principle (Saniah & Sidik, 2020). In genealogical-historical studies, Saniah & Sidik explain that this rejection was not merely political but also a theological project that later developed into a distinct religious doctrine.

Within the framework of *kalām* (Islamic theology), the Khawarij became an important subject because their thought touched upon aspects of faith (*īmān*), sin, and disbelief (*takfīr*). According to Syawal Karo-Karo, Iqbal Maulana, and Zulfahmi Lubis, the Khawarij regarded major sin as evidence of exiting Islam (apostasy), a position that is very harsh compared to other schools such as the Murji’ah (Karo-karo et al., 2024).

This study shows that the theological differences of the Khawarij are not merely about politics or judgment, but also related to theological methodology: how revelation (*naṣṣ*) is understood and translated in the context of political and social realities.

One of the main conflicts raised in theological studies is the epistemological opposition between the Khawarij and other more rational schools such as the Mu‘tazilah. Fauzi & Masnawati (2025) highlight how the Khawarij placed revelation as the primary authority and tended to reject rational arguments that could weaken their literal interpretation of the text. This attitude reflects a “textual dogmatic” epistemological paradigm (Fauzi & Masnawati, 2025).

The theology of the Khawarij is not monolithic. In historical studies, Saniah & Sidik (2020) recorded various Khawarij sects such as the Azāriqah, Ibādiyyah, Sufriyyah, and Najdāt—each with different doctrinal characteristics. (1) The Azāriqah were among the most extreme sub-sects, consistently applying *takfīr* to anyone who did not agree with them. (2) The Ibādiyyah, on the other hand,

developed into a more moderate sect; although originating from the Khawarij, they presented a more cooperative and less militant theology in many aspects.

These differences show that although the roots of the Khawarij originated from a theological-political rejection, social, geographical, and historical factors helped shape their theological variations.

The theological teachings of the Khawarij, especially concerning takfir and rebellion against rulers, had wide political implications. In the article “Historical Reflections on the Theological Movements of the Khawarij and Murji’ah,” Salmah Intan emphasizes that Khawarij theology can be viewed as a form of classical extremism which, in the modern context, resonates with groups that reject government legitimacy and establish their own version of “pure religion.” By understanding the theological roots of the Khawarij, we gain a perspective to examine how extremist ideas can emerge in modern forms and how historical theology can become a source of reflection for contemporary ideological problems.

Murji’ah

The Murji’ah (from the word *irjā’*, meaning “to postpone”) emerged as a theological-political reaction to the tensions that surrounded the Muslim community after the events of Şifīn and the arbitration (*taḥkīm*). This group emphasized the postponement of judgment regarding a person’s Islamic status especially those involved in political disputes so that the issue of declaring someone a disbeliever for committing a major sin was not determined by humans, but was deferred to Allah’s decision on the Day of Judgment (*irjā’*).

In brief, several main doctrines of the Murji’ah are: (1) separating faith (*īmān*) from deeds (*‘amal*), so that faith is understood primarily as inner belief; (2)

rejecting the easy application of takfir to major sinners; and (3) emphasizing hope and divine forgiveness so that the community may be protected from extreme sectarianism (Sariah, 2021).

The fundamental difference between the Murji’ah and the Khawarij lies in the status of major sins in relation to faith. While the Khawarij regarded perpetrators of major sins as having exited faith, the Murji’ah suspended such judgment and maintained that faith is not automatically nullified by sin. Thus, they rejected mass excommunication (Harsono, 2023).

The Murji’ah tended to adopt a pragmatic and reconciliatory approach maintaining the unity of the Muslim community by postponing theological judgments that could potentially cause division. Epistemologically, the Murji’ah allowed room for reason and social context in interpretation while still referring to revealed texts. This position made them a moderating force during times of conflict (Hasibuan, 2021).

Like many other early theological schools, the Murji’ah were not homogeneous. Contemporary studies reveal variations of opinion regarding the extent to which deeds influence faith, as well as the existence of different sub-groups in their theological and practical approaches (STIBA, 2019/2020; Mimbar UIAD, 2020). These variations resulted from the Murji’ah’s adaptation to local contexts and specific politico-religious needs.

The teachings of the Murji’ah had no social effects: they promoted tolerance, reduced sectarian tendencies, and provided hope for communities concerned about sin and salvation. In the present era, Murji’ah principles are often associated with semi-pluralistic or inclusive approaches within diverse Muslim societies.

In modern studies, the Murji’ah are considered relevant for addressing

religious polarization and extremism. However, critics argue that the postponement of judgment could be misused to tolerate injustice or corruption without moral accountability. Therefore, contemporary studies recommend a balance between hope (irjā') and ethical demands for action (Rohmah et al., 2025).

Mu'tazilah

The Mu'tazilah emerged as a theological-polemical response to issues of major sins, human freedom, and the attributes of God in early Islam. Their views were formed in Basra by Wāṣil ibn 'Aṭā', who emphasized the crucial role of human reason in understanding revelation. This historical development is examined in depth in contemporary studies of Mu'tazilite thought, which show that this school emerged within the framework of philosophical and theological debates of the classical Islamic era (Amir & Rahman, 2025).

The core doctrines of the Mu'tazilah are formulated in five fundamental principles (al-uṣūl al-khamsah): divine unity (tawḥīd), divine justice (al-'adl), promise and threat (al-wa'd wa al-wa'id), the "intermediate position" (al-manzilah bayna al-manzilatayn), and commanding right and forbidding wrong (al-amr bi al-ma'rūf wa al-nahy 'an al-munkar). This school strongly emphasized divine justice as a moral and theological foundation, asserting that Allah does not punish human beings without just cause (Rijal & Santalia, 2024).

One of the distinguishing characteristics of the Mu'tazilah is their use of reason (ratio) as the primary tool in understanding theological doctrines. They rejected rigid textual understandings that lacked rational consideration, making their theology highly speculative and philosophical. In the modern context, this rationality is viewed as relevant for responding to

contemporary intellectual challenges (Muhyidin & Nasihin, 2020).

Mu'tazilite theology focuses on the moral condition of the divine: because Allah is just, humans possess moral freedom and responsibility for their actions. The doctrine of al-'adl serves as the foundation for making human actions morally accountable while rejecting absolute determinism. Contemporary critiques have even expanded this concept by highlighting the social implications of divine justice in modern ethics (Nurhalimah et al., 2025).

In classical Mu'tazilite thought, humans possess freedom (ikhtiyār) to choose between good and evil deeds. They rejected the idea that all human actions are entirely determined by destiny without human will. This freedom is essential so that divine justice particularly in reward and punishment can be morally justified (Rohidin, 2018).

The Mu'tazilah also rejected the notion that God's attributes (such as knowledge and will) imply a division within the divine essence. They opposed anthropomorphic conceptions of God, arguing that divine attributes must be understood rationally so as not to compromise pure monotheism. In several modern theological studies, this is seen as a significant contribution to rational monotheistic thought. The Mu'tazilah had an impact not only on theological thought but also on socio-political order. They once became the official school during the Abbasid Caliphate, and their doctrines shaped governance patterns that emphasized justice and the role of reason in legitimizing authority. Mu'tazilite thought also made a significant contribution to Islamic intellectual discourse in Indonesia. Several local scholars have highlighted how the principles of divine justice and rationalism opened space for progressive Islamic

thought in Indonesia (Burhanuddin & Dafirsam, 2023).

Although no longer as dominant as in its historical peak, Mu'tazilite theology has undergone efforts of revitalization in modern academic circles. Writers such as Safii (2021) argue that the rational values and eastern justice of the Mu'tazilah remain highly relevant for dialogue between Islam, modern science, and freedom of thought. Despite its many positive values, Mu'tazilite theology has also faced criticism. Some argue that its stance is overly philosophical and detached from the practical realities of Islamic life. Others demand that Mu'tazilite rationalism should not neglect the spiritual and emotional dimensions of the Muslim community. Contemporary studies seek to balance Mu'tazilite rational values with the spiritual needs of modern society (Putri et al., 2024).

Ahl al-Sunnah wa al-Jamā'ah (Ash'arīyah and Māturīdīyah)

Ahl al-Sunnah wa al-Jamā'ah later emerged as a theological mainstream that sought to reconcile rational approaches and textual authority. This school developed primarily through two major figures: Abū al-Hasan al-Ash'arī and Abū Manṣūr al-Māturīdī. Both figures attempted to build a moderate theological system by combining sound reasoning with loyalty to the Qur'an and the Sunnah (Ma'arif et al., 2025).

The Ash'arī theology emphasizes the balance between revelation and reason, where reason is used to strengthen the understanding of revelation, not to replace it. In matters of divine attributes, Ash'arīs accept the attributes as stated in the sacred texts without likening them to created beings (tanzīh) and without excessive metaphorical interpretation (Junaidi & Hidayatullah, 2023).

The Māturīdī school, which developed

mainly in Central Asia, shares many similarities with Ash'arīyah but provides greater space for reason in determining moral good and evil. For the Māturīdīs, human reason can recognize moral values independently, although revelation remains the primary source of law (Uswatun Hasanah & Ainur Rofiq Sofa, 2025).

In the matter of human action, Ahl al-Sunnah wa al-Jamā'ah took a middle position between the extreme determinism of the Jabariyah and the absolute free will of the Qadariyah. Humans possess the capacity to strive (kasb), while the creation of actions ultimately remains under the will of Allah. This doctrine became the cornerstone of Sunni theology and was widely accepted in the Muslim world.

Shi'ah Theology

Shi'ah theology developed along with the belief in the Imamate, which holds that leadership after the Prophet Muḥammad must remain within the lineage of 'Alī ibn Abī Ṭālib. The Imams are considered not only political leaders but also spiritual and religious authorities who are divinely appointed and protected from major sins and error (Suryani & Hidayatullah, 2023).

In Shi'ah theology, the concept of divine justice ('adl) is central and strongly emphasized, similar to the Mu'tazilah. Shi'ah scholars assert that Allah is just and would never act unjustly toward His servants. Human actions, therefore, are carried out with free will and moral responsibility (Aziz, 2020).

Shi'ah thought also developed rich traditions of jurisprudence, mysticism, and philosophy, particularly in Twelver Shi'ism (Itsna 'Ashariyyah). In the modern era, Shi'ah theology plays a significant role in sociopolitical discourse, especially in countries such as Iran and Iraq (Kamauluddin Nurdin Marjuni, 2020).

Jabariyah

The Jabariyah school represents a theological view that emphasizes absolute divine determination (jabr). According to this view, all human actions are entirely predetermined by Allah, and humans have no real free will in their actions. Humans are viewed as merely instruments that carry out divine will (Saputra et al., 2022). This school emerged as a reaction to theological debates on divine power and human responsibility. The Jabariyah sought to emphasize Allah's absolute sovereignty but, in doing so, minimized the concept of moral accountability (Harsono, 2023).

Because of this extreme determinism, Jabariyah theology has been widely criticized for weakening human responsibility and ethical motivation. Many theologians argue that such views can lead to fatalism and passivity in social life.

Qadariyah

In contrast to the Jabariyah, the Qadariyah emphasized human free will and responsibility. They argued that humans create their own actions and are fully responsible for their deeds, without divine coercion (Muliati, 2016).

The Qadariyah emerged as an early response to political and theological questions related to justice and accountability. This school later influenced the development of Mu'tazilite thought, particularly in its teachings on divine justice and moral responsibility (Saputra et al., 2022).

Although the Qadariyah were eventually marginalized as an independent theological school, their ideas continued to live on within rationalist streams of Islamic theology.

Theological Sufism

Theological Sufism represents the integration of spirituality and theology within Islam. Sufism emphasizes inner

purification (tazkiyat al-nafs), sincerity, asceticism (zuhd), remembrance of Allah (dhikr), and direct spiritual experience (ma'rifah) (Ulfa & Firmasari, 2025).

Sufism does not stand in opposition to theology; rather, it complements it by providing the spiritual and experiential dimension of faith. Classical Sufi figures such as al-Ghazālī successfully integrated Ash'arī theology with Sufi spirituality, demonstrating that rational theology and spiritual practice can coexist harmoniously (Angraini & Asmita, 2022).

In modern scholarship, Sufism is viewed as an inner force that builds moral character, emotional balance, and spiritual resilience. Therefore, Sufism is increasingly recognized as a spiritual solution for modern humans who experience spiritual emptiness and psychological anxiety.

Contemporary and Inclusive Theology

Inclusive theology emerged as a response to the realities of modern pluralistic society. This approach promotes openness, tolerance, interreligious dialogue, and peaceful coexistence among different religious communities.

In Indonesia, figures such as Nurcholish Madjid emphasized the importance of inclusive and substantive Islamic understanding that prioritizes universal values such as justice, compassion, and humanity. Inclusive theology does not aim to weaken religious identity but rather to strengthen it through ethical commitment and social harmony.

Inclusive theology also encourages Muslims to actively engage with modern challenges such as democracy, human rights, gender equality, and global civilization. This theological model seeks to ensure that Islam remains relevant in the rapidly changing contemporary world (Latif Muhaimin, 2020).

Based on the findings from the various

sources discussed above, it can be understood that the development of theological schools from one period to another has essentially been greatly influenced by the evolution of human thought. This evolving human thought represents a form of complex diversity shaped by various underlying factors. As time progresses, human thinking continues to develop, and this is what ultimately makes Islamic theological schools dynamic in nature. Overall, the author views that there is nothing inherently wrong with the existence of these theological schools. However, theological movements that become overly fanatical to the point of experiencing a shift in the meaning of monotheism should be approached with caution.

To provide a clearer understanding of the dynamics of each Islamic theological school, the author has summarized the main focus of each school in the form of a table. The purpose is to highlight the theological differences among these schools. This presentation can then be used as a basis for conducting a more in-depth analysis of each existing theological tradition.

Analysis of Theological Schools

Include based on Theological School and Main Focus of the School, that is;

1 Khawarij Strict interpretation of faith; considers major sinners as disbelievers (takfir); legitimizes rebellion against unjust rulers(Saniah & Sidik, 2020)

2 Murji'ah Postponement of judgment on major sinners to God; separation between faith (īmān) and deeds ('amal); emphasis on hope and divine mercy(Sariah, 2021)

3 Mu'tazilah Rational theology; divine justice; human free will and moral responsibility; primacy of reason in understanding revelation(Rohidin, 2018)

4 Ahl al-Sunnah wa al-Jamā'ah (Ash'ariyah–Maturidiyah) Balance between reason and revelation; doctrine of kasb (acquisition of human acts); theological moderation(Maulida & Fandriansyah, 2022)

5 Shi'ah Doctrine of Imamate; leadership restricted to the descendants of 'Ali; emphasis on divine justice and spiritual authority of the Imams(Mashadi, 2025)

6 Jabariyah Absolute divine predestination; denial of human free will; humans act solely by God's decree(Nasution, 2021)

7 Qadariyah Human free will and full moral responsibility for actions; rejection of absolute determinism(Anggraini et al., 2024)

8 Sufi Theology (Tasawuf) Inner purification (tazkiyat al-nafs); spiritual closeness to God; moral and psychological transformation(Mursalin, n.d.)

9 Contemporary Inclusive Theology Pluralism, tolerance, interreligious dialogue, democracy, and human rights within an Islamic framework(Abidin, 2014)

The analysis above presents a systematic overview of the major Islamic theological schools and their respective primary focuses. Each school is summarized based on its fundamental doctrinal orientation, ranging from the strict exclusivism of the Khawarij to the pluralistic and dialogical character of contemporary inclusive theology. By organizing the data in a tabular format, this study seeks to provide a clear and concise mapping of the diversity of Islamic theological thought, particularly in relation to issues of faith, sin, free will, divine justice, and religious authority. The inclusion of references for each school further strengthens the academic validity of the information presented.

Through this analysis presentation, readers are able to more easily identify both the differences and the continuities among the various theological traditions. The also demonstrates how Islamic theology has evolved in response to changing historical, political, and social contexts. More importantly, it serves as an analytical tool for deeper discussion on how rigid, moderate, rational, mystical, and inclusive orientations have all contributed to the rich and dynamic landscape of Islamic theological discourse. This framework provides a strong foundation for further critical analysis of the relevance of these schools in contemporary religious life.

CONCLUSSIONS

The dynamics of Islamic theological schools demonstrate that Islamic thought has continuously evolved in response to historical, political, social, and intellectual challenges. From the rigid exclusivism of the Khawarij, the conciliatory approach of the Murji'ah, the rationalism of the Mu'tazilah, to the mediating position of Ahl al-Sunnah wa al-Jamā'ah, as well as the perspectives of Shi'ah, Jabariyah, and Qadariyah, each school reflects a distinctive response to fundamental questions of faith, human agency, and divine justice. In the contemporary period, inclusive theology emerges as a continuation of this dynamic process by offering a more open, dialogical, and socially responsive interpretation of Islam. Overall, the diversity of Islamic theological schools should be understood not as a source of division, but as a rich intellectual heritage that illustrates the adaptability and vitality of Islamic theology across different periods and contexts.

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