

Main Creed and Branch Creeds in Islam: Beliefs and Their Implications in Muslim Society

Abstract. The basis of Islam is a strong creed that penetrates the hearts of Muslims. Creed becomes the foundation of a person's religion. Islam is not only limited to belief but is also spoken verbally and demonstrated by actions. There are similarities and differences in the level of practicing the beliefs of Muslims. These similarities are agreed upon as *qath'i dalalah* and differences as *zhanni dalalah*. It is a must to collectively obey *qath'i dalalah* without any objections or disputes. On the contrary, it demands tolerance of *zhanni dalalah* in facing differences among the people. This is what causes the main creed and branch creed in Islam. This research is based on a literature study that takes data from historical texts, the Qur'an, the Sunnah, scientific articles, and other relevant readings. This study uses a descriptive-analytical method to reveal a theoretical review of the understanding of creed among Muslims, including beliefs and developing implications. Then, we should pay attention to the discourse and practical forms that occur and live in Muslim society. This study also provides theoretical recommendations and practical discourse in maintaining diversity and differences in Muslim culture and providing education on religious tolerance.

Keywords: Main creed; branch creed; belief; tolerance; moderation

Abstrak. Dasar dalam agama Islam adalah akidah yang kuat yang menghujam ke dalam sanubari hati umat Islam. Akidah menjadi landasan seseorang dalam beragama. Islam sebagai agama tidak hanya sebatas pada keyakinan, melainkan turut diucapkan melalui lisan, dan ditunjukkan dengan perbuatan. Dalam tataran pengamalan atas keyakinan umat Islam terdapat persamaan dan perbedaan. Persamaan itulah yang disepakati sebagai *qath'i dalalah* dan perbedaan sebagai *zhanni dalalah*. Adalah keharusan secara bersama menaati *qath'i dalalah* tanpa ada bantahan dan perselisihan di dalamnya. Sebaliknya menuntut adanya toleransi *zhanni dalalah* dalam menghadapi perbedaan di tengah umat. Inilah yang menyebabkan ada yang disebut akidah pokok dan akidah cabang dalam Islam. Penelitian ini berbasis studi pustaka yang mengambil data dari teks-teks turats, al-quran, sunnah, artikel ilmiah, dan bacaan lain yang relevan. Studi ini menggunakan metode deskriptif-analitis guna mengungkapkan tinjauan teoritis akan pemahaman akidah di tengah umat Islam, baik meliputi keyakinan dan implikasi yang berkembang. Kemudian memerhatikan wacana dan bentuk praktis yang terjadi dan hidup di tengah masyarakat muslim. Studi ini juga turut memberikan rekomendasi secara teoritis dan wacana praktis dalam memelihara keragaman dan perbedaan di tengah masyarakat muslim serta memberikan edukasi toleransi dalam beragama.

Kata Kunci: Akidah pokok; akidah cabang; keyakinan; toleransi; moderasi

Author:

Rahmat Effendi¹
Makmur Rizka²

Affiliation:

^{1,2} UIN Sunan Kalijaga
Yogyakarta, Indonesia

Corresponding author:

rahmateffendiivessa97@gmail.com

Dates:

Received: Nov 28, 2024
Revised: Dec 3, 2024
Accepted: Dec 5, 2024

Copyright:

© 2024. The Authors.
This work is licenced
under [the Creative
Commons Attribution-
Non Commercial-
ShareAlike 4.0
International](#).



Scan this QR
code with
your mobile
device or
smart phone
to read online

Read Online:



Introduction

Islam is a religion that regulates various aspects of human life. In Islam, humans have a relationship with God and with nature, which includes their fellow human beings and other creatures. This is the focus of modern-era studies, which is called the trilogy of modern Islamic studies, namely God, humans, and nature.¹ However, all these studies must begin with Muslims' strong foundation or belief. Muslims' faith in God is called *aqidah*. *Aqidah* is the basis for a person to believe and do good deeds. With this strong foundation, Muslims have a strong theological side in themselves and their practices.

Every Muslim must well understand faith. This is important because looking at recent studies does not review further how it is practiced in life. Far from that, it also does not emphasize how universal and integral understanding is in faith itself. This is what causes Muslims to be trapped in one sense of faith that claims to be the right group and denies others. A clear and comprehensive understanding is needed in understanding faith, not piecemeal. This is what is the crisis in the Muslim community itself.

The understanding of the true faith must return to the Two-Tingled Islam, namely the Quran and the hadith. Both are Islam's basis and sources of law, values, and norms. Believers believe in both as a theological consequence. When understanding verses and hadiths regarding faith, it is not necessarily understood just like that. However, one must consider whether the evidence is included in *qathi' dalalah* or *zhanni dalalah*. *Qathi' dalalah* requires one understanding, and there

is no multi-interpretation. On the contrary, *zhanni dalalah dalalah* requires many understandings and openness in multi-interpretation.

This paper will discuss the above. This research is based on a literature study using the descriptive-analytical method. Discussing the problem of faith with the explanation of what faith is with the fundamental understanding. Then, based on duality, it breaks down the basic knowledge of faith, which is divided into primary and branch faith. The end of this study provides an accurate picture of the beliefs and their implications for the development of Muslim society. It also offers theoretical and practical discourse in presenting an attitude of tolerance and moderation in religion: Muslim society is diverse.

Islamic Creed

Creed deep Indonesian and in Arabic is '*aqeedah*' comes from the word '*aqada-ya' qidu -' aqdan -'* meaning belief knot, bond, strong agreement. Then, the word is taken from the word '*aqeedah*' with the shape plural of '*aqaid* which means something that binds a deep heart.² In a way, the creed, as mentioned by Hasan al-Banna, is an obligation to believe with heart, bring peace to the soul, and not be unfounded in belief mixed with doubt.³

As defined above, the creed is something important owned by Muslims. The creed becomes a binder of agreement between man and His God, which leads to solid faith—no refuted. Humans have a creed vowed in the form of two sentences: *shahada*. In it, there is a personal confession by a man that he bows

¹ It can be seen how modern-era scientists emphasize the focus of study not only on metaphysical-theoretical matters. With the development of the modern world, scientists began to question the fundamental questions of God, Man, and nature in a broader and more impactful framework of creation studies. See Edward B. Davis, "God, Man and Nature: The Problem of Creation

in Cartesian Thought," *Scottish Journal of Theology* 44, no. 3 (August 1991): 325–348.

² Luis Ma'luf, *Al-Munjid fi al-Lughat wa al-Adab wa al-'Ulum* (Beirut: al-Mathba'at al-Katsulikiyyat, n.d.), 518–519.

³ Ma'luf, *Al-Munjid fi al-Lughat wa al-Adab wa al-'Ulum*.

down obediently to Allah SWT, who created it, maintains it, and only worships Him, followed by a confession on Rasulullah SAW as the carrier of His message.

Islamic creed, as mentioned previously, is a base belief in Allah SWT, who handed itself fully to Him with a road following everything that He sent down for humans. That's what it means to operate everything He has sent down, which is religion alone.

Islam has a strong foundation, namely, creed to Allah SWT. Creed is a human policy for running religious orders, as stated in the Qur'an and Hadith. Likewise, in things run worship. Creed is a motivator in running worship to Allah SWT. However, no means of worship demands humans worship God, who shows They wish to be worshipped.⁴ However, the existence creed shows that humans submit to and obey Him.

Other than worshipping Allah SWT, the Islamic creed also reveals the identity and principles of the Muslims alone. Because it is a vow, binding, and belief, the creed becomes based on thinking, acting, and expressing opinion. This is because values and religious teachings influence matters. Thus, the Islamic creed requires unity among people regarding a system of belief that is believed along with his teachings.

From the description above, it can be concluded that Islamic belief is a solid trust and confidence in Allah SWT, with self-delivery, submission, and obedience to Him, and carrying out religious teachings as stated in the Qur'an and al-Haith. Thus, Islamic belief causes trust or belief in one nation in God.

Distribution Faith

⁴ Harun Nasution, *Islam Ditinjau Dari Berbagai Aspeknya*, vol. 1 (Jakarta: Universitas Indonesia Press, 2015), 33.

⁵ Syaikh Manna Al-Qaththan, *Pengantar Studi Ilmu Al-Qur'an, Judul Asli Mabahits Fi 'Ulum al-Qur'an*,

As mentioned at the beginning, beliefs, and convictions held (in matter This faith) have a base or foundation. In matter creed principles and beliefs branches also have base existence similarities and differences. Among basically is as follows.

"It is He who sent down the Book (the Qur'an) to you; to him, there are verses muhkamat, and others are there verses mutashabihat. As for those who are in his heart inclined to error, then they follow partly verses mutashabihat (from him) for to slander and to seek its ta'wil, even though no does anyone know its interpretation except Allah, and those who are in his knowledge said, 'We believe to him, everything that from side Our Lord,' and not can take "There is no lesson (from it) except for those who have understanding ." (QS Ali' Imran [3]: 7)

As mentioned above, there are two underlying matter teachings: creed tree and creed branch. First is the Quran's policy about the existence of a creed tree, namely verses Muhkamat. As for what is meant with the final verses that are not, there is a different understanding than what is written in the sentence.⁵ This shows existence clarity and a particular thing (*Kathi in the past*) until no existence difference deep understanding, belief, and practice purpose sentence Second, from the sentence above existence indication or underlying sentence existence difference deep understanding Islamic teachings that are part from creed branch, that is verses advice As for what is meant with suspicious is the verses in it arise many understandings (multiple interpretations) so that people no agree and have difference deep understand purpose sentence that.⁶ That happens because verses mutashabih characteristic Shanna in, giving

trans. Aunur Rafiq (Jakarta: Pustaka Al-Kautsar, 2015), 266.

⁶ Ibid., 267.

freedom to every individual deep understanding. With so be born diverse shape practice from things like this as a consequence from understanding will creed branch.

As for the base, the hadith from The Messenger of Allah SAW was :

The Greatest FYI Amit The Prophet

“ The difference between my people is grace .”

The hadith above can be taken as A lesson that the difference between Muslims is grace. As mentioned at the beginning, the difference in branch things is commonplace in middle life. It is also undeniable that the existence of disagreements causes attitude antipathy. However, the difference in the matter branch is that exaggeration is unnecessary. Because it is the law of nature that applies to him. Then the solution returned to people That alone. Freedom to think and express opinion is guaranteed in Islam as long as no one leaves the Qur’an and Hadith corridor. Taking lessons from differences means people have their channel in each of them. This shows that people in religious No again taqlid, but Already use their minds in accordance with the level of intelligence and understanding. Finally, unity and oneness in people must be awake in frame one in the main thing and permissible in different branches.

Faith, as explained previously, is in understanding general. This is because creed is a form of trust and belief. So, in the discussion, faith becomes trust and belief in the existing teachings of Islam. This will help us understand whether Allah requires religious teachings to run as a consequence rather than hand over to Him. From here be born two types of creed, namely :

Creed Tree

⁷ Abdul Aziz Dahlan, *Teologi Dan Akidah Dalam Islam* (Padang: IAIN-IB Press, 2001), 201.

The creed tree means everything that becomes religious teachings that originate from the Qur’an and al-Hadith, which are qath’i dalalah (clear) and agreed upon by Islamic scholars so that there is no difference in deep understanding of it. Details agreed upon –creed; this is called the creed tree.⁷

Reviewed from basically, namely on the evidence, which is of a nature, Kathi, in the end, this shows that religious teachings are meant here in the form of spiritual teachings that are clear and transparent and cannot be offered again. This means that this religious teaching is part of the creed that must be implemented in practice. There is the question again: There is doubt about him, and he cannot add or subtract. This is based on clear evidence Then show on teaching the essence of Islam.⁸ So, for people, it is a must to believe and implement it. No. There are differences among Muslims in interpreting the teachings of this. On the other hand, Muslims also agree on matters, so upholding them marks unity and oneness. Some examples of teachings are the creed. The main ones include that God is One, the source of Islamic teachings are the Qur’an and Hadith, prayer is obligatory five times a day, fasting is the month of Ramadan, Hajj and Umrah Mecca, and so on.

Faith Branch

The faith branch includes all religious teachings that originate from the Qur’an and the Hadith. These teachings are zhanni dalalah (not firm or clear) and not yet agreed upon by Islamic scholars, so there is a difference in understanding. The points on which there is no meaningful agreement contain plural meaning and difference. This is called the creed branch.⁹

Creed basic principles originate from the Koran and al-Hadith, and creed branches

⁸ Koko Abdul Kodir, *Metodologi Studi Islam* (Bandung: Pustaka Setia, 2014), 43.

⁹ Dahlan, *Teologi Dan Akidah Dalam Islam*, 201.

originate from both. However, in matters of appointment or argument, nature, Shanna is in the end. Zhanni, here it means there is a difference in understanding the argument.¹⁰ In other words, scholars have no consensus regarding the problem. With the existing discrepancies in interpreting teachings from the creed branch, This difference is not essential. So, people can understand and execute teachings from the creed branch while not offending creed principles or bringing problems to different creed branches, which becomes part of the central creed. The existence of differences in every matter is a common thing. However, this must be responded to wisely and not break the split unity and oneness of the middle people.

On the other hand, we can also see that the existence of desire from Allah SWT differs in the creed branch. This shows that the man sued for deploying all his abilities to understand the part from the creed branch. The meaning of the words is not lazy and don't depend on others. Some examples from the teachings of the creed branch include a determination to begin Ramadan fasting, reading bismillah at the beginning of prayer, reading qunut when prayer Begins, and so on.

Crisis and Tolerance

As mentioned at the beginning of the discussion, the creed principles and beliefs branch is divided into two branches. There are always limitations and differentiators between them. As mentioned previously, problems are basic among Muslims.

Likewise, there are also differences between Islamic scholars in matters. These are theologians, Muslims, or experts in theology.

They struggle between both, good that in matter creed main and creed branch. That happened because everything they do as an ijthad has different points of view and ways of viewing Nash. Some problems in the creed principles and beliefs branch of theology are as follows.

In matters of creed, mainly the discussion of God, the mutakallimin agreed that in monotheism, only Allah is worshipped, the creator and the regulator. However, there are differences in the discussion of its existence, such as the discussion of God, the Qur'an, the perpetrator of sins considerably, and so on.

Nature God for flow Mu'tazilah is denied al-Shifat, meaning not to nullify nature God the same once unless nature God is His essence.¹¹ This is because Mu'tazilah refuses profound teachings, and many of them are ancient (ta'adud al-qudama'). If nature God, it is said, is ancient, then the existence of the ancient is apart from God. Teachings initiated by the Mu'tazilites intended to overcome the question of the existence of God are more than one. So, with nature, God as the essence God, the question of the existence of the ancient besides God is lost.¹² However, for the race, Ash'ariyah is not so. For them, nature is God that is their standing own. Nature is God that is the same in permanence with God and is an obligatory part of oneself God.¹³ So, nature God likes seeing, hearing, knowing, etc., with His nature and not with His essence. Everything this is said without knowing how methods and limits (laa yukaiyaf laa yukayyaf wa laa yuhadd).¹⁴

In thing nature God, this flow Maturidiyah. The Bukhara people think that

¹⁰ Kodir, *Metodologi Studi Islam*, 44.

¹¹ Harun Nasution, *Teologi Islam: Aliran-aliran, Sejarah, Analisa, dan Perbandingan* (Jakarta: Universitas Indonesia Press, 1986), 135.

¹² Nunu Burhanuddin, *Ilmu Kalam Dari Tauhid Menuju Keadilan: Ilmu Kalam Tematik, Klasik, dan Kontemporer* (Jakarta: Kencana, 2016), 108.

¹³ Nasution, *Teologi Islam*, 136.

¹⁴ Burhanuddin, *Ilmu Kalam Dari Tauhid Menuju Keadilan: Ilmu Kalam Tematik, Klasik, dan Kontemporer*, 120.

God has properties. Properties that are permanent through eternity exist in God's deep essence and not through eternity properties that you have.¹⁵ This Bukhara stream probably takes sides with Ash'ariyah and Mu'tazilah. However, one group again, Samarkand, thinks that nature is not God but none other than God. ¹⁶Here. Visible indecisiveness from flow The Maturidiyah of Samarkand discusses nature and God.

The Mu'tazilah started the problem of the Qur'an during its golden age when The Madhhab became the official state during the reign of al-Ma'mun from the Abbasid Dynasty. Events This is called Mishnah. According to Mu'tazilah of the Qur'an are creatures. They ask whether the Qur'an is the word of Allah, eternal or new.¹⁷ Suppose it is said eternal, so he qadim. Share Mu'tazilah No, there is something eternal except Allah. So that's the Koran, which is new and created. However, flow Ash'ariyah No said Thus. They believe that the word Lord is nature, and then he is eternal. To overcome the problem of the No Can nature eternal, they give another definition of the word. The word for the means abstract and not arranged.¹⁸ If it is said creature, then the command word kun is required. Because of the number many, then lots, the word kun is needed, so Kun's series of words wasn't ended. This is No, maybe. Therefore, the Qur'an is not created (*creature*).¹⁹

As for problems that are not lost, it is strange that the perpetrator is big. According to flow Khawarij, the perpetrator sin big is an infidel, then he enters hell.²⁰ From the stream

Khawarij, there is a more extreme that states that if the perpetrator sins big, is an infidel, and becomes polytheist, then their blood is halal. According to flow Murji'ah, the perpetrator sins considerably, and No damage marks his faith. Because of the sins committed, There is its influence on faith. On the other hand, they also argue that the perpetrator's sin suspends the punishment until the day ends Later.²¹ They deliver the problem Later to God to decide it and give hope and forgiveness from God; according to Mu'tazilah, perpetrators of sin are no believers and not unbelievers. However, he is in between both of them. One of the five teachings of the main Mu'tazilah, al-manzil, was born here. In response to Mu'tazilites, Ash'arites argued that perpetrators sin big if they repent and are forgiven. However, in the afterlife, he will later enter hell and heaven.²²

Attitude Moderation and Development

In existence, diversity of opinion, as explained in the discussion above, shows that diversity has a light and not fundamental view. The difference in the present is because existence is multi-interpretable on things branches (*furu'*) in Islam and does not reach something that is fundamental. Need For promotes a sense of tolerance between believers in one religion alone when responding to different branches.

Differences in understanding religion at the theoretical level happened in the past when Islam began to grow and achieve the point of its golden age in the Abbasid Dynasty. However, the differences in theory must

¹⁵ Nasution, *Teologi Islam*, 127.

¹⁶ Ibid.

¹⁷ Ibid., 143; M. Yunan Yusuf, *Alam Pikiran Islam Pemikiran Kalam: Dari Khawarij ke Buya HAMKA Hingga Hasan Hanafi* (Jakarta: Kencana, 2014), 83–84.

¹⁸ Nasution, *Teologi Islam*, 144.

¹⁹ Ibid., 145; Sirajuddin Zar, *Teologi Islam: Aliran Dan Ajarannya* (Padang: IAIN Press, 2003), 88;

Burhanuddin, *Ilmu Kalam Dari Tauhid Menuju Keadilan: Ilmu Kalam Tematik, Klasik, dan Kontemporer*, 120–121.

²⁰ Zar, *Teologi Islam: Aliran Dan Ajarannya*, 27–28.

²¹ Burhanuddin, *Ilmu Kalam Dari Tauhid Menuju Keadilan: Ilmu Kalam Tematik, Klasik, dan Kontemporer*, 73–74.

²² Ibid., 110.

restrict it, nor was it included, and they occur in today's modern world. Things have already been abandoned and have not become issues central among Muslims themselves. Muslims have chosen a level of easy, practical acceptance, although there are different opinions.

As a receptacle unifying, the Ministry of Religion guards norms and morals in Indonesia and has to initiate draft moderation religious.²³ Draft This becomes the base for campaigning for a sense of moderation, a moderate attitude, and not taking sides or being heavy next to it. It should also be underlined that draft this moderation of religion arises Because of the existence of an attitude apathetic to a religion, especially in Indonesia with the existence of Islamophobia. The Islamophobic attitude that is anti-Islam, both by groups of religious, in Islam it is themselves, and even by society at least attitude. This world history reached its climax on 11 September 2001. After the incident, the Lots present incidents, small ones all deeply rooted in anti-Islam and Islamophobia.²⁴

In Indonesia, which is a country with adherents of the majority of Islam, anti-Islam attitudes and Islamophobia in the current era have started to recede. Even Indonesian Islam became a world spotlight on how the present attitude of tolerance and consideration brings an attitude of moderation in religion. At least

²³ "Kemenag Sampaikan Moderasi Beragama Untuk Ciptakan Indonesia Damai," *Antara News*, last modified May 22, 2024, accessed November 28, 2024, <https://www.antaraneews.com/berita/4117608/kemenag-sampaikan-moderasi-beragama-untuk-ciptakan-indonesia-damai>.

²⁴ Benjamin Okezie Kalu and Amarachukwu Onyinyechi Ijiomah, "Rethinking Islamophobia: A Transnational Crisis of Identity for the Potential Terrorist," *Advances in Law, Pedagogy, and Multidisciplinary Humanities* 2, no. 2 (September 25, 2024): 1–23.

²⁵ Muhammad Kosim, "Moderasi Beragama," last modified Desember 2023, accessed November 28,

the idea of moderation intense religion campaigned by the Minister of Religion Luqman Hakim Saifuddin during his term 2014-2019, which was then rewarded with the Father of Moderation title Religious has changed the image of Islam in the eyes of the world.²⁵ The image of Islam, which was once bad and frequently understood as having rigid teachings, rejecting modernity, being irrational, and being full of superstition, has changed to become full of teachings of love, affection, and kindness for all of nature. Even in the news, the latest visit from Pope Francis to Indonesia, especially to Istiqlal Mosque, brought a significant change in the Islamic world.²⁶

At the practical level, Indonesia has published rules that call for and campaign for the moderation of religion. This is poured out in the Long Term Development Plan Intermediate Government Republic of Indonesia 2023 and various regulations related to others who become its derivatives.²⁷ This shows how serious the idea of the Indonesian government's campaign is. From its most straightforward implementation, the entry idea is the curriculum throughout school until college. Attention government: This must be welcomed as good by society, which must accept it and not behave apathetically and intolerably.

2024, <https://iainmadura.ac.id/berita/2023/12/moderasi-beragama>.

²⁶ Haryanti Puspa Sari, "Paus Fransiskus dan Deklarasi Istiqlal yang Teguhkan Kerukunan Umat," *KOMPAS.com*, last modified September 5, 2024, accessed November 28, 2024, <https://nasional.kompas.com/read/2024/09/06/06523471/paus-fransiskus-dan-deklarasi-istiqlal-yang-teguhkan-kerukunan-umat>.

²⁷ Sarah Ainun, "Sejarah dan Makna Moderasi Beragama dalam Konteks Islam," *KBA.ONE*, last modified October 24, 2023, accessed November 28, 2024, <https://www.kba.one/news/sejarah-dan-makna-moderasi-beragama-dalam-konteks-islam/index.html>.

Although there are various forms of campaigns for tolerance and moderation of religion, it still leaves a problem among the middle public Muslims and the Indonesian people themselves. The problem is a reception in the middle society. A diverse and plural society also has a diverse understanding variety, giving rise to various Responses. Response rejection also took place, the coloring constellation campaign said. Various framings mention the need for moderation of religion because Islam of moderate origin participates in complicating the atmosphere in the middle public. Even so, the campaign must continue to run as part of the development of quality Indonesian people who do not only understand and accept religion and basic religious teachings. But he must also take a branch of spiritual teachings with diverse understanding and give rise to a sense of responsibility, consideration, tolerance, and attitude moderate in religion in the middle public.

Conclusion

As an end from studies, this attitude makes a religious creature understand that the teachings of his religion are not. To be fanatical in branch (forum) things originates from Zanni Salalah. Holding attitude firm must be embedded in original, basic things and sourced references from Kathi Salalah. Is prioritizing a sense of tolerance and moderation of religion not quite enough answer for every man in certain conditions? Ordinary people and the government did not quite have enough answers to ensure freedom for a ready run and believed the teachings of his religion following his understanding. Attitude apathy, intolerance, and Islamophobia must be removed in form whatever. Because of that, it will begin from damage and harmony in religion and society.

Acknowledgments

The writer states that over part of the study, This is original from the writer.

Competing Interests

The writer states that the study has a conflict of interests and competition.

Funding Information

The writer states that the party does not fund the studies.

References

- Ainun, Sarah. "Sejarah dan Makna Moderasi Beragama dalam Konteks Islam." *KBA.ONE*. Last modified 24 October 2023. Accessed November 28, 2024. <https://www.kba.one/news/sejarah-dan-makna-moderasi-beragama-dalam-konteks-islam/index.html>.
- Al-Qaththan, Syaikh Manna. *Pengantar Studi Ilmu Al-Qur'an, Judul Asli Mabahits Fi 'Ulum al-Qur'an*. Translated by Aunur Rafiq. Jakarta: Pustaka Al-Kautsar, 2015.
- Burhanuddin, Nunu. *Ilmu Kalam Dari Tauhid Menuju Keadilan: Ilmu Kalam Tematik, Klasik, dan Kontemporer*. Jakarta: Kencana, 2016.
- Dahlan, Abdul Aziz. *Teologi Dan Akidah Dalam Islam*. Padang: IAIN-IB Press, 2001.
- Davis, Edward B. "God, Man and Nature: The Problem of Creation in Cartesian Thought." *Scottish Journal of Theology* 44, no. 3 (August 1991): 325–348.
- Kalu, Benjamin Okezie, and Amarachukwu Onyinyechi Ijiomah. "Rethinking Islamophobia: A Transnational Crisis of Identity for the Potential Terrorist." *Advances in Law, Pedagogy, and*

Multidisciplinary Humanities 2, no. 2
(September 25, 2024): 1–23.

Kodir, Koko Abdul. *Metodologi Studi Islam*.
Bandung: Pustaka Setia, 2014.

Kosim, Muhammad. "Moderasi Beragama."
Last modified December 2023.
Accessed November 28, 2024.
<https://iainmadura.ac.id/berita/2023/12/moderasi-beragama>.

Ma'luf, Luis. *Al-Munjid fi al-Lughat wa al-Adab wa al-'Ulum*. Beirut: al-Mathba'at al-Katsulikiyyat, n.d.

Nasution, Harun. *Islam Ditinjau Dari Berbagai Aspeknya*. Vol. 1. Jakarta: Universitas Indonesia Press, 2015.

— — —. *Teologi Islam: Aliran-aliran, Sejarah, Analisa, dan Perbandingan*. Jakarta: Universitas Indonesia Press, 1986.

Sari, Haryanti Puspa. "Paus Fransiskus dan Deklarasi Istiqlal yang Teguhkan Kerukunan Umat." *KOMPAS.com*. Last modified 5 September 2024. Accessed November 28, 2024. <https://nasional.kompas.com/read/2024/09/06/06523471/paus-fransiskus-dan-deklarasi-istiqlal-yang-teguhkan-kerukunan-umat>.

Yusuf, M. Yunan. *Alam Pikiran Islam Pemikiran Kalam: Dari Khawarij ke Buya HAMKA Hingga Hasan Hanafi*. Jakarta: Kencana, 2014.

Zar, Sirajuddin. *Teologi Islam: Aliran Dan Ajarannya*. Padang: IAIN Press, 2003.

"Kemenag Sampaikan Moderasi Beragama Untuk Ciptakan Indonesia Damai." *Antara News*. Last modified 22 May 2024. Accessed November 28, 2024.

<https://www.antaraneews.com/berita/4117608/kemenag-sampaikan-moderasi-beragama-untuk-ciptakan-indonesia-damai>.