

THE DEVELOPMENT OF MODERN THEOLOGY

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Abstract

This modern age is also the spirit of the new age that existed in the 19th century. As a form of civilization and the spirit of the times, modernity is characterized by 3 things, namely individualism, rationalism and progress. Therefore, modern technology is able to compete in the current era of technological development.

INTRODUCTION

Thoughts sparked by thinkers can not be separated from the life experience and educational background they pursue, both within the scope of family, school and community (Aslan, Suhari, et al., 2020; Aslan, Sihaloho, et al., 2020; Aslan, 2019; Manullang, Risa, et al., 2021; Manullang, Mardani, et al., 2021). One of modern theological thinking is rational. This rational means not only relying on the Qur'an and Sunnah but also relying on a rational mind. Because with reason, humans can know the obligation to thank God. And it is also the teachings of the Qur'an, this holy book commands us to think and also forbids us to use the nature of taklid. Because taklid was one of the causes of the decline of Islam in the 19th and 20th centuries. Many Islamic figures tried to do rational thinking. Theology is something that has to do with God and His relationship with the universe, especially its relationship with humans. The different views on theology according to many schools are due to the many views on Faith and Kufr, on the actions of God and Humans, on Intellect and Revelation. The development of science in modern times is the emergence of a new view of science that can influence and change humans and their world which plays an important role in shaping human civilization and culture. To observe the development of science and technology it is necessary to have a philosophy of science to restore the

direction of science and technology. Technology to the real “rails”. So that mankind is not threatened with anxiety.

This article discusses the characteristics of modern theological thought and the relationship between modern theological thought and modern sciences.

METHODS

The study of this research uses a literature review where the literature is taken in accordance with the subject matter and analyzed in depth so that conclusions and findings can be drawn in the study. Literature taken from books, journal articles both nationally and internationally and other literature. (Phillippi & Lauderdale, 2018; Marshall et al., 2013; Bengtsson, 2016; (Aslan, 2019; Aslan et al., 2020).

RESULTS AND DISCUSSIONS

Modern Theology

Modern theology is a science that studies the basic teachings of a religion. In Islam, theology is referred to as 'the science of al-kalam. In general, Aaron's thinking about rational theology means that we must use our reason in dealing with problems. But that does not mean underestimate revelation. Because according to him, the Al-Qur'an only contains a small number of verses on provisions regarding faith, worship, social life, as well as matters concerning science and natural phenomena. According to him, in the Qur'an there are two forms of content, namely qath'iy al-dalalah and zhanniy al-dalalah. Qath'iy al dalalah is a clear content so there is no need for interpretation. When discussing the modern era, the measure is that there is something that needs a fundamental change, when looking for the basic boundaries between classical and modern theology, what is needed is not the object of discussion but framework of thought and analysis of the most basic problems so that it can provide a new and changed construct of thought without leaving the totality of the objects of the past discussion but a solution perspective and benefits and grace for the benefit of all elements on earth. The scope of the speculative transcendent science of kalam in its historical reality talks a lot about substance, the nature of God, prophethood, eschatology, major sins, heaven and hell, the eternal and non-original nature of the Qur'an. Explore the issue of divinity with its various details, the science of kalam tends to be sky-high and less grounded, losing its vital elan or barren. Thus, the science of kalam is considered frozen, not seeing the theological needs of modern society, which is thirsty for guidance and guidance for simple and factual thoughts.

There are several characteristics that characterize Islamic modernism that have been widely recognized in previous studies. Hamilton Gibb emphasizes the "apologetic" feature. This feature is marked by the attitude of defending Islam from the various challenges that came from the colonialists and Christian missionaries. Apologia, according to Gibb, was carried out as an effort to show the superiority of Islam over western

civilization, but he added one more feature, namely "Romantism". This can be seen from the way they glorify the early days and the glorious era of Islamic civilization in the past. Another apologetic excuse often put forward by modernists, Smith said, is that the decline of Islam was not due to the fault of the religious doctrine, but to the fault of its adherents. The peak of the error is because Muslims have forgotten their religion. Thus the characteristics put forward by the originalists were criticized by Edward Said, Marshall G.S Hodgson and Robert N Bellah. Arkoun's attitude which does not place any limits on modernity is quite wise, because if he defines it as is generally understood today as what exists in the present, it cannot be determined exactly when and where modernity will gain its momentum. Arnold Toynbee, said that modernism had begun towards the end of the 15th century AD, when Westerners "thank God not but themselves for their success in overcoming the confines of medieval Christianity. According to Arkoun, the term modernity comes from the Latin *modernus*, which was first used in the Christian world in the period between 490 and 500 which denotes a shift from the old Roman period to the Christian period. Modernity in classical Europe itself has been running since the 16th century until the 1950s.

They argue that without *ijtihad* Islam will lose its relevance to the times. The classical theological schools in Islam actually have the freedom of choice to determine several trends for freedom that lead to modern thinking, including the Qadariyah and Mu'tazilah understandings, this basic potential is what puts the potential of reason/ratio more dominant than revelation, so it is possible to make the face of Islam with the characteristics of modern thinking in accordance with Western experience. Another thing that is the issue of the paradigm of renewal of its views on Muslim society, in the context of modernity, is related to colonialism, oppression, backwardness, poverty, stagnation of thought and the hegemony of secular western civilization, while in contemporary discourse, it is increasingly prioritizing historical, social, and humanitarian. The various general paradigms above, are not absolute and permanent, but for adherents of contemporary modern thinkers, in particular, they have a paradigm of character and movement patterns based on backgrounds and social situations where each character is different from one another so that the paradigm of thought becomes an icon of each. -each. Ziaul Haque, he argues that the revolution driven by the prophet aims to fight discrimination, domination and manipulate consciousness. They are at the forefront of fighting corrupt and despotic ruling groups and classes. Likewise with other theological thinkers such as Asghar Ali Engineer with Islam and liberation theology (Islam and liberation Theology) and Hasan Hanafi with Left Islam (*Al-Yasar al-Islami*), as well as Murtadha Mutahhari with the concept of Justice who tries to find The middle way in theology is with the principle of infallible priests (*la jabra wala tahfid bal amrun baenal amrain*). Likewise with other reformers who are more tolerant of western thought because there are positive elements.

Characteristics of Modern Theological Thought and its relation to modern science

The modern period occurred after the Renaissance movement, where this movement also played a role in the concept of modern thought. The concept of thinking that refers to religious movements, this aims to create a better life process with religion as the basis. The religious principle here is attempted to be combined with the concept of an open mind to freedom, which is not only obedient and burdened by the church. In the process, this was coined by Rene Descartes. Descartes was instrumental in this development process. Life will be better if the elements of religion and freedom are united and become a guideline, thoughts are created rationally. However, in its development, the element of freedom has been increasingly noticed through opposition from several other philosophers who do not agree with Descartes' concept. According to him, knowledge is something that is real and can only be proven by empirical observation (Locke & Hume). After that, there were other contradictions which stated that in the process of proving science not only empirically but also rationally, there was no need to be restrained by the church (Kant). Basically, the concept of thinking in modern times is based on these two things, namely philosophical/rational and empirical/real proof, which is not only related to religion as all sources of thought. They tend to think critically and real in their development. After the discovery of such a concept of thought emerged several philosophers who had their own thoughts about the process of life such as Charles Darwin, Paul Natorp etc. And the development of this science will not only stop here but will continue to grow in line with the current development of the times. This modern age is the spirit of the new era that existed in the 19th century. As a form of civilization and the spirit of the times, modernity is characterized by 3 things, namely individualism, rationalism and progress. Entering the 19th century, Muslims were shocked by the Western world, which in the classical era of the West was still in darkness and decline, now they have developed rapidly and have turned from Muslims and even become the center of world civilization. This era of progress in the West is finally referred to as the modern era or period. The modern age is a transition from a theocentric to an anthropocentric culture. the transition from celestial civilization to earth civilization, from metaphysics to physics, from immaterial to material. This civilization is essentially the result of the renaissance and enlightenment that occurred in Europe. The renaissance era is an era where the birth of freedom and the release of life from religious norms. This renaissance era was marked by the emergence of knowledge gained through intense observation and observation of the universe. At this time the world or the universe became the main attraction for producing knowledge. A further indication is that this modernity is also marked by research and study of classical texts originating from ancient Greece, Islam, and China. What is interesting here is that Islam is also one of the determining factors for the birth of modernity in the West. Indeed, the classical period of Islam has given birth to Islamic civilization, which has an influence on Western civilization.

This influence was acknowledged by Western authors such as Gustave Le Bon, Jacques Risler, Rom Landau and Alfred Guillaume. A critical attitude is aimed at religious dogmas that have been petrified for years. The other attitude is humanism. This attitude is shown by the existence of various works of art such as music, painting, sculpture or drama that elevate humans more than the existence of God. Like Leonardo Davinci's painting of the Mona Lisa. This painting is a sign of the transition of civilization from what was previously based on theocentrism values to the area of humanism.

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CONCLUSION

From the discussion above, I can conclude that the goal of modern theology is to be able to compete in the field of science and technology which is highly developed from time to time. Meanwhile, the relationship between modern theology and modern science is very continuous. This modern age is also the spirit of the new age that existed in the 19th century. As a form of civilization and the spirit of the times, modernity is characterized by 3 things, namely individualism, rationalism and progress

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