

Critique of Materialism in 'Ilm al-Kalām al-Jadīd: An Analysis of Jamaluddin al-Afghani's Thought

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Abstract: This article examines the concept of materialism from the perspective of *'ilm al-kalām al-jadīd*, focusing on the thought of Jamaluddin al-Afghani. It critically analyzes al-Afghani's response to the rise of materialism in the 19th century within philosophical and theological debates in the Islamic world. The main objective of this study is to explain how al-Afghani formulated his critique of materialism and how his ideas contributed to modern Islamic theology. Using qualitative methods and content analysis, the study explores al-Afghani's works especially *al-Radd 'alā al-Dahriyyīn* alongside relevant secondary sources. The findings show that al-Afghani regarded materialism as a serious threat to moral and spiritual life because it rejects metaphysical elements such as God, the soul, and the afterlife. He argued that materialism weakens the ethical role of religion and leads to spiritual decline in Muslim society. Within modern *kalām*, al-Afghani sought to integrate Islamic theology with contemporary intellectual challenges without abandoning core principles. His critique significantly influenced modern Islamic thought by encouraging theological commitment while engaging with modernity.
Keywords: *Jamaluddin al-Afghani; Materialism; Modern Islamic Theology ('Ilm al-Kalām al-Jadīd); Islamic Thought; al-Radd 'alā al-Dahriyyīn.*

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Abstrak: Artikel ini membahas konsep materialisme dalam perspektif *ilmu kalām jadīd*, dengan fokus pada pemikiran Jamaluddin al-Afghani. Kajian ini menganalisis secara kritis bagaimana al-Afghani menanggapi perkembangan materialisme pada abad ke-19, khususnya dalam konteks perdebatan filosofis dan teologis dunia Islam. Tujuan utama penelitian adalah menjelaskan formulasi kritik al-Afghani terhadap materialisme serta kontribusinya bagi pembaruan *ilmu kalām*. Menggunakan metode kualitatif dengan analisis isi, penelitian ini menelaah karya al-Afghani, terutama *al-Radd 'ala al-Dahriyyin*, serta literatur sekunder terkait. Hasil penelitian menunjukkan bahwa al-Afghani memandang materialisme sebagai ancaman terhadap moralitas dan spiritualitas, karena mengabaikan aspek metafisik seperti keberadaan Tuhan, jiwa, dan kehidupan setelah kematian. Ia menilai bahwa dominasi materialisme melemahkan peran agama sebagai sumber etika, sehingga memicu krisis spiritual dalam masyarakat Muslim. Dalam kerangka *ilmu kalām jadīd*, al-Afghani berupaya mengintegrasikan tradisi teologi Islam dengan tantangan modern tanpa meninggalkan prinsip dasar keislaman. Kritiknya terhadap materialisme memberikan kontribusi penting bagi pemikiran Islam modern dengan mendorong umat Islam agar tetap berpijak pada fondasi teologis sambil adaptif terhadap perubahan zaman.

Kata Kunci: *Jamaluddin al-Afghani; Materialisme; 'Ilm al-Kalām al-Jadīd; Pemikiran Islam; al-Radd 'alā al-Dahriyyīn.*

Introduction

Islamic theology, commonly referred to as *'Ilm al-Kalām*, is a discipline developed to discuss and defend Islamic beliefs through rational and philosophical argumentation.¹ For centuries, *kalām* has functioned as an intellectual fortress that safeguards Islamic teachings from distortion and external ideological attacks.² However, in the modern era, *kalām* faces new challenges posed by ideologies such as materialism and secularism.³ Materialism, with its emphasis on physical existence and scientific explanations

¹ Muhammad Hasbi, *Ilmu Kalam: Memotret Berbagai Aliran Teologi Dalam Islam* (Trustmedia Publishing, 2015), 1.

² Jamaluddin dan Shabri Shaleh Anwar, *Ilmu Kalam: Khazanah Intelektual Pemikiran Dalam Islam* (Jakarta: Bintang Mulia, 2020), 27.

³ Mohd Fauzi Hamat, 'Tantangan Pengkajian Islam Dalam Bidang Teologi Di Malaysia', *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 33, no. 1 (2009): 23.

for all phenomena, rejects or minimizes spiritual and supernatural realities.⁴ Secularism, on the other hand, advocates the separation of religion from public life, reducing religion to a private domain with little relevance to social and scientific affairs.⁵ These challenges demand renewal and methodological adaptation within *'Ilm al-Kalām* to maintain its relevance and effectiveness in defending Islamic teachings.

Jamal al-Din al-Afghani emerges as one of the key figures addressing these modern challenges. A reformer and prominent nineteenth-century Muslim thinker, al-Afghani is known for his progressive ideas and his efforts to revive Islamic civilization through critical thought and social reform.⁶ In his seminal work *al-Radd 'alā al-Dahriyyīn* (Refutation of the Materialists), al-Afghani presents strong arguments against materialism and secularism. He emphasizes that religion and science are not contradictory but mutually reinforcing. Through rational and philosophical approaches, he demonstrates that belief in God and religious principles can be supported by logic and empirical reasoning.⁷ His work represents not only a defense of Islam from ideological attacks but also an attempt to reformulate *kalām* so that it remains relevant within modern intellectual discourse.⁸ Thus, al-Afghani significantly contributes to the transformation of *'Ilm al-Kalām* into a dynamic discipline capable of responding to contemporary challenges.⁹

Despite the extensive body of literature on al-Afghani's reformism, few studies have examined his critique of materialism as part of a broader reconfiguration of theological methodology in the formation of *kalām jadīd*.

⁴ MedanArdiansyah Siregar, 'Penolakan Terhadap Agama Materialisme', *JPM: Jurnal Penelitian Multidisiplin* 1, no. 2 (2022): 72, <https://doi.org/10.58705/jpm.v1i2.56>.

⁵ Mohamad Hudaeri, 'Sekularisme Dan Deprivatisasi Agama Di Era Kontemporer', *Jurnal Aqlania* 1, no. 1 (2018): 2, <https://doi.org/10.32678/aqlania.v9i01.2060>.

⁶ Ibrahim Nasbi, 'Jamaluddin Al-Afghani (Pan-Islamisme Dan Ide Lainnya)', *Jurnal Diskursus Islam* 7, no. 1 (2019): 71, <https://doi.org/10.24252/jdi.v7i1.9805>.

⁷ Jamal al-Din Al-Afghani, *Al-Raddu 'Ala al-Dahriyyin* (Dar al-Ma'arif al-Hukmiyyah, 2017), para. 1.

⁸ Noorthaibah Noorthaibah, 'Pemikiran Pembaharuan Jamaluddin Al-Afghani: Studi Pemikiran Kalam Tentang Takdir', *FENOMENA* 7, no. 2 (2015): para. 259.

⁹ Raha Bistara, 'Teologi Modern Dan Pan-Islamisme: Menilik Gagasan Pembaharuan Islam Jamaluddin Al-Afghani', *Fitua: Jurnal Studi Islam* 2, no. 1 (2021): para. 68, <https://doi.org/10.47625/fitua.v2i1.290>.

Previous scholarship generally addresses his political activism,¹⁰ his socio-theological reform, or his epistemological confrontation with Western rationalism, yet they seldom integrate these findings into a systematic analysis of *kalām* methodological transformation. Therefore, this study fills a significant research gap by linking al-Afghani's anti-materialist arguments with the structural evolution of *kalām* into a modern discipline that engages empirical sciences, philosophical critique, and socio-political realities. Through this lens, the article contributes both to *kalām* studies and to the broader field of Islamic intellectual history.¹¹

This study focuses on three central questions: 1) How did Jamal al-Din al-Afghani transform 'Ilm al-Kalām to confront materialistic modes of thought? 2) What core arguments did al-Afghani employ in *al-Radd 'alā al-Dahriyyīn* to oppose materialism? 3) To what extent can al-Afghani's approach in maintaining the relevance of *kalām* be applied in contemporary contexts?

Previous studies have explored aspects of al-Afghani's contribution to Islamic thought. For instance, Asrul's article "Al-Afghani dan Akar Pembaharuan Sosial-Teologi" analyzes al-Afghani's critique of materialism through *kalām*, particularly regarding faith in God and the Hereafter. Asrul highlights al-Afghani's concept of *Arkān al-Sittah*, consisting of three doctrines to guide the intellect and three virtues to purify the soul—offered as a socio-theological framework for countering materialism and strengthening Muslim belief.¹²

Another study by Noorthaibah, "Pemikiran Pembaharuan Jamaluddin al-Afghani: Studi Pemikiran Tentang Takdir," shows how al-Afghani reconstructs the traditional understanding of divine decree (*qadā'* and *qadar*) from fatalistic to dynamic. He argues that theological teachings should enhance social welfare and human development.¹³

This research seeks to fill a gap in the study of *kalām* transformation by critically analyzing al-Afghani's perspective, specifically through his work *al-*

¹⁰ Nikki R Keddie, *Sayyid Jamāl Ad-Dīn Al-Afghanī: A Political Biography (Double)*. (University of California Press, 1972), 10–12.

¹¹ Muhammad Khayr Hasan Al-'Umari, "'Ilm al-Kalam Bayna al-Asalah Wa al-Tajdid', *Al-Urduniyyah: Majallah Fi al-Dirasat al-Islamiyyah* 5, no. 1 (2019): 250.

¹² Asrul, 'Al-Afghani Dan Akar Pembaharuan Sosial-Teologi (Studi Kitab *al-Radd 'Ala al-Dahriyyin*)', *Tasfiyah* 3, no. 2 (2019): para. 1.

¹³ Noorthaibah, 'Pemikiran Pembaharuan Jamaluddin Al-Afghani: Studi Pemikiran Kalam Tentang Takdir', para. 259.

Radd 'alā al-Dahriyyīn. It explores the major arguments he presents in response to materialism and secularism, as well as the methodology underlying his theological reasoning. Al-Afghani employs rational and philosophical methods to assert that religion and science are not in conflict but complement one another.

The novelty of this research lies in its analytical approach to al-Afghani's theological work, which has rarely been examined in the context of the transformation of *'Ilm al-Kalām*. This study offers a new perspective on how *kalām* can evolve to address contemporary challenges by highlighting the relevance of al-Afghani's methodology to modern Islamic discourse. It enriches our understanding of his contributions and provides valuable insights for developing a more dynamic and responsive *'Ilm al-Kalām* suited to present-day realities. This study aligns with broader scholarly efforts to renew Islamic thought in response to modern challenges, as noted by Rofi'i and Fata in their analysis of Jasser Auda's dynamic *maqāṣid*-based framework.¹⁴

This study adopts a library research methodology, aiming to examine and analyze the transformation of *'Ilm al-Kalām* according to Jamal al-Din al-Afghani through his work *al-Radd 'alā al-Dahriyyīn*. It involves collecting and reviewing various written sources including books, journal articles, conference papers, and other documents relevant to the topic. These sources are analyzed to understand the historical, philosophical, and theological contexts underlying al-Afghani's thought and his contributions to *kalām*.

The research employs content analysis, enabling the identification, examination, and interpretation of meanings found within the studied texts. This approach is used to explore the main arguments and methodologies used by al-Afghani in *al-Radd 'alā al-Dahriyyīn*. It also helps evaluate how al-Afghani's proposed transformation of *kalām* can be applied in contemporary contexts.

Data collection involves gathering relevant primary and secondary sources. The primary source is al-Afghani's *al-Radd 'alā al-Dahriyyīn*, while secondary sources include books, journal articles, and papers addressing his thought, the history of *'Ilm al-Kalām*, and the ideological challenges it faces.

¹⁴ Muhammad Arwani Rofi'i and Ahmad Khoirul Fata, 'Meeting the Challenges of Time: Exploring the Concept of *Maqāṣid Shari'ah* in the Thought of Jasser Auda', *Al-Mizan (e-Journal)* 21, no. 1 (2025): 65–94.

Data were obtained through library research, online databases, and academic repositories.

The content analysis employed in this study follows a conceptual-analytical model that categorizes al-Afghani's arguments into metaphysical, epistemological, ethical, and socio-civilizational dimensions. This framework is developed deductively based on the thematic classifications of modern theology articulated by al-Rifa'i and Malikian. Primary-source inclusion is restricted to texts that explicitly articulate al-Afghani's critique of the *Dahriyyin*, while secondary sources were selected according to their relevance to *kalām* methodology, modern Islamic thought, and nineteenth-century theological debates. This methodological structure enables a systematic mapping of how al-Afghani integrates rational philosophy with the classical *kalām* paradigm.¹⁵

Discussion

The Intellectual Biography of Jamal al-Din al-Afghani

Jamal al-Din al-Afghani was born in 1254 H/1838 CE and died in 1315 H/1897 CE. His birthplace remains a subject of scholarly debate; some sources identify Asadabad in Afghanistan, while others point to Asadabad in Iran, making his origins a recurring topic in modern research.¹⁶ His title *Sayyid* indicates noble lineage tracing back to Husayn Ibnu Ali, and in various writings he is known as both al-Afghani and al-Asadabadi.¹⁷

Several scholars such as Majid Fakhry argue that al-Afghani was raised within the Persian intellectual milieu, studying in Qazwin and later Tehran under the guidance of Aqashid Sadiq, a prominent Shi'i theologian.¹⁸ He is also believed to have genealogical ties to Sayyid Ali al-Tirmidhi and ultimately to Husayn Ibnu Ali.¹⁹ Ali Rahnema asserts that no primary source definitively confirms al-Afghani's birthplace; however, substantial evidence suggests that he received Shi'i education in Iran and Iraq.²⁰ He mastered Islamic philosophy,

¹⁵ Hasbi, *Ilmu Kalam: Memotret Berbagai Aliran Teologi Dalam Islam*, 205.

¹⁶ Keddie, *Sayyid Jamāl Ad-Dīn Al-Afghānī: A Political Biography (Double)*, paras 1–5.

¹⁷ Syahuri Arsyi, 'Slogan Back to the Quran and Sunnah: Studi Pemikiran Jamaluddin al-Afghani', *Matan: Journal of Islam and Muslim Society* 3 (n.d.): 200–214.

¹⁸ Majid Fakhry, *A History Of Islamic Philosophy*, Terj. Mulyadi Kartanegara, *Sejarah Dan Pemikiran, Filsafat Islam* (Dunia Pustaka Jaya, 1997), para. 340.

¹⁹ Thariq Azhar, 'Pemikiran Islam Jamaluddin Al-Afghani', *Bayani*, n.d.

²⁰ Ali Rahnema, *An Islamic Utopian: A Political Biography of Ali Shariati* (IB Tauris, 2000).

particularly the philosophically oriented Shaykhiyyah tradition that flourished during the 18th and 19th centuries.²¹

During his youth in Kabul, al-Afghani studied both rational and transmitted sciences (*'aqliyyāt* and *naqliyyāt*), including mathematics, tafsir, hadith, fiqh, and theology. Harun Nasution notes that by the age of 18, he had already mastered philosophy, law, history, physics, medicine, astronomy, and astrology.²² He studied under scholars such as Aqashid Sadiq and Murtadha al-Ansari.²³

As an intellectual wanderer, al-Afghani traveled widely—to Tehran, Najaf, India, the Hijaz, Egypt, Turkey, Russia, England, and France. It was in Egypt (1869) that he began disseminating his reformist ideas, which would later shape the trajectory of Islamic modernism.²⁴

Al-Afghani's major contribution to *'Ilm al-Kalām* is embodied in *al-Radd 'alā al-Dahriyyīn*, a work that criticizes atheism and materialism in the Muslim world. Employing philosophical and theological reasoning, he defended the existence of God while affirming the enduring relevance of spirituality in modern life.²⁵

He emphasized that religion and science should not be separated. Al-Afghani advocated scientific education as the foundation for Muslim civilization and as a response to Western secularism. His ideas gained wider influence through his students—most notably Muhammad Abduh and Rashid Rida—who continued his efforts in renewing Islamic theology.²⁶

In his final years in Istanbul, al-Afghani remained active in political and intellectual circles. He left a profound legacy in Islamic modernism. His

²¹ Thoat Stiawan, 'Bab 12 Pemikiran Politik Jamaluddin Al-Afghani (W. 1314 H)', *Fiqh Siyasah*, n.d., 197.

²² Harun Nasution, *Pembaharuan Dalam Islam, Sejarah Pemikiran Dan Gerakan* (Bulan Bintang, 1975), paras 45–48.

²³ Akmal Hawi, 'Pemikiran Jamaluddin Al-Afghani (Jamal Ad-Din Al-Afghani) (1838 – 1897 M)', *MEDINA-TE* 16, no. 1 (2017): 10, <https://doi.org/10.19109/medinate.v13i1.1536>.

²⁴ Keddie, *Sayyid Jamāl Ad-Dīn Al-Afghanī: A Political Biography (Double)*.

²⁵ Al-Afghani, *Al-Raddu 'Ala al-Dahriyyin*.

²⁶ Charles Clarence Adams, *Islam and Modernism in Egypt*, vol. 10 (Taylor & Francis, 2000).

synthesis of Islamic tradition, modern rationality, and social critique established him as a central figure in the intellectual history of contemporary Islam.²⁷

Al-Afghani's intellectual formation within the Persian-Shi'i and Ottoman-Sunni milieus significantly shaped his synthetic theological method. His exposure to the Shaykhiyyah philosophical tradition and classical *kalām* provided him with a hybrid rational-theological orientation suited to confronting European materialism.²⁸ This intellectual hybridity explains the presence of both philosophical analysis and metaphysical reasoning in his critique, making his approach a distinctive precursor to *kalām jadīd*.²⁹

The Fundamental Concepts of Ilm al-Kalām

First, Definition of Ilm al-Kalām

Ilm al-Kalām, often described as Islamic theology, is a discipline that emerged in the early period of Islamic intellectual history with creed (*'aqīdah*) as its principal subject. It has played a crucial role for centuries in safeguarding Islamic beliefs and addressing intellectual challenges. The primary aim of *kalām* is to defend religious doctrines using rational arguments and logical methods. Linguistically, the term *'ilm* refers to certainty and knowledge concerning the essence of something, while *kalām* means articulate speech or meaningful discourse. Technically, *ilm al-kalām* refers to a science that employs rational argumentation to prove and defend religious beliefs.³⁰

Muslim scholars have offered various definitions, though they generally agree that *kalām* focuses on establishing religious doctrines through logical proofs. Al-Iji defines *kalām* as the science that enables one to substantiate religious doctrines with strong evidential arguments, while al-Farabi emphasizes its role in affirming commendable religious views. Ibnu Khaldun and Haji Khalifah highlight the rational aspect of defending the creed. Thus, *ilm al-kalām* serves to prove and protect core Islamic tenets—such as tawhid,

²⁷ Peter M Holt, 'Albert Hourani: Arabic Thought in the Liberal Age, 1798–1939. x, 403 Pp. London, Etc.: Oxford University Press for the Royal Institute of International Affairs, 1962. 42s.', *Bulletin of the School of Oriental and African Studies* 27, no. 1 (1964): 222–23.

²⁸ Rahnama, *An Islamic Utopian: A Political Biography of Ali Shariati*, 15.

²⁹ Majid Fakhry, *History of Islamic Philosophy* (Dunia Pustaka Jaya, 1997), 134.

³⁰ Jum'ah Abdul Salam Abu Nasir Mahmud, 'Al-Tajdid Fi 'Ilm al-Kalam', *Kuliah Dirasah Islamiyyah Wa Al-'Arabiyyah Suhaj* 31, no. 1 (2025): 153–238.

prophethood, divine scriptures, the Hereafter, and divine decree—using both rational and textual evidences.³¹ Similar efforts to integrate rational theology with Qur'anic foundations can also be found in contemporary studies, who explore the synthesis of philosophical reasoning and textual revelation in Ibnu Rushd's divinity framework.³²

Second, Development and Comparison of Classical and Modern Kalām

1). *Topics of Discussion*. In *al-'Aqlāniyyah wa al-Ma'nawiyah*, Mustafa Malikian highlights distinctions between *kalām jadīd* (modern *kalām*) and *kalām qadīm* (classical *kalām*). Classical theologians mainly focused on verifying theological propositions embedded in scripture and their correspondence with reality.³³ Their discussions centered on divine unity, the nature of God's attributes, prophetic missions, eschatology, the origin of creation, good and evil, and related metaphysical inquiries.³⁴ So, the main topics discussed by the *mutakallim* were religious beliefs, especially about tawhid, the origins of the Creator, the creation of the world, the attributes of God, the issue of improvement, choice, truth, the best, and goodness.³⁵ They also debated issues such as the beatific vision (*ru'yatullah*), bodily resurrection, and the createdness of the Qur'an.³⁶ Classical *mutakallimun* relied heavily on Qur'an and Sunnah while developing a genuine Islamic philosophical framework. Although classical *kalām* tended to remain within a defensive realist stance, this role is shared with modern *kalām*.³⁷

In Mustafa Malikian's view, *new kalām* emphasizes a scientific or pragmatic defense that is not found in *classical kalām*. *New kalām* addresses broader topics, encompassing realistic, practical, and pragmatic forms of defense. In a realistic defense, classical *kalām* seeks the truth of a proposition by examining its correspondence with reality. However, in a pragmatic or practical

³¹ Mahmud, 'Al-Tajdid Fi 'Ilm al-Kalam'. 12

³² Muhammad Arwani Rofi'i et al., '*al-ināyah and al-ikhtirā'in ibn rushd's divinity concept and its relevance to the quran*', *Ulul Albab: Jurnal Studi Islam* 26, no. 1 (2025): 46–70.

³³ 'Abd al-Jabbar Al-Rifa'i, *As'ilah al-Haddathah (Tahdith al-Fikri al-Dini)* (Dar al-Tanwir, 1990).

³⁴ Muhammad Ali Abu Rayan, *Tarikh Al-Fikr al-Falsafi Fi al-Islam* (Dar al-Jami'iyyah, 1990).

³⁵ Umar Farukh, *Tarikh Al-Fikr al-'Arabi Ila Ibn Khaldun* (Dar al-'Ilm, 1983).

³⁶ Ahmad Mahmud Subhi, *Fi 'Ilm al-Kalam Dirasah Falsafiyah Li Ara' al-Firaq al-Islamiyyah Fi Ushul al-Din al-Mu'tazilah* (Dar al-Nahdah, 1985).

³⁷ Muhammad Salih Al-Sayyid, *Madkhal Ila 'Ilm al-Kalam* (Dar Quba, 2001).

defense, the question is whether the proposition is true or false while taking into account the psychological conditions of believers and non-believers.³⁸

Mustafa Malikian argues that new *kalām* pays attention to the psychological states of individuals who hold religious beliefs, and that the essence of understanding in this discipline lies in life itself—reviving the spirit and the branches of faith hidden within the soul. Therefore, the Islamic method of enjoining good and forbidding what is wrong is regarded as the original reference from which such thought and behavior emerge.³⁹ Thus, modern *kalām* addresses broader human concerns—spiritual, social, existential—and focuses on revitalizing religious consciousness. Hasan Hanafi similarly emphasizes that modern *kalām* engages with contemporary struggles such as colonialism, underdevelopment, Zionism, fragmentation, oppression, and poverty.⁴⁰

2). *Methods and Approaches*. The methodology of classical *kalām* arose in the political turmoil following the assassinations of Caliphs 'Uthman and 'Ali.⁴¹ Initially a theological response to political events, it later absorbed elements of Greek philosophy, becoming more deductive and speculative.⁴²

The methodological framework of classical *kalām* can be divided into two modes of thought: non-philosophical and philosophical. The non-philosophical mode is related to political conflicts, whereas the philosophical mode is connected to the influence of Greek philosophy. Although they differ in intellectual frameworks, both share similar areas of discussion.⁴³ The primary tools used in the methodology of classical *kalām* are reason and revelation. Reason is employed to formulate theological ideas rationally, while revelation serves as the main foundation in theological discourse.⁴⁴

³⁸ Mustafa Malikian, *Al-'Aqlaniyyah Wa al-Ma'Nawiiyyah Muqaribat Fi Falsafah al-Din* (a-Dar al-Arabiyyah, 2010).

³⁹ Al-'Umari, *'Ilm al-Kalam Bayna al-Asalah Wa al-Tajdid'*.

⁴⁰ Hasan Hanafi, *Al-Ittijahat al-Jadidah Fi 'Ilm al-Kalam Damna Kitab al-Ijtihat al-Kalami (Qadaya Islamiyyah Mu'Asirah)* (Dar al-Hadi, 2002).

⁴¹ Muhammad Sabli, 'Aliran-Aliran Teologi Dalam Islam', *Nur El-Islam* 2, no. 1 (2015): 107.

⁴² Zulkarnain, 'Analisis Perkembangan Filsafat Klasik-Modern', *JIPA* II, no. 1 (2017): 61.

⁴³ M. Kursani Ahmad, 'Kalam Klasik Dan Kalam Kontemporer (Studi Konstruksi Metodologi)', *Ilmu Ushuluddin* 13, no. 2 (2014): 150.

⁴⁴ Badlatul Munawiroh, 'Akal Dan Wahyu (Studi Komparatif Antara Pemikiran Imam al-Ghazali Dan Harun Nasution)', *Aqlania* 9, no. 1 (2018): 41.

There are three major schools within the methodological tradition of classical *kalām*: the Mu'tazilah, the Salafiyyah, and the Asy'ariyyah. The Mu'tazilah adopt a rational method and place reason above revelation. The Salafiyyah, on the other hand, adopt a textual method and give precedence to revelation over reason. The Asy'ariyyah use a synthetic method, combining elements of the two earlier approaches.⁴⁵ In practice, the methodology of classical *kalām* varies depending on the school. For example, al-Asy'ari in his work *al-Ibanah 'an Usul al-Diyanah* employs a more textual approach, whereas in *al-Luma'*, he begins with rational argumentation.⁴⁶

Thus, there emerges a significant difference between the methods used in *new kalām* and those commonly adopted by earlier *mutakallimun*. The approach of classical *kalām* is largely rational alongside the use of transmitted (scriptural) proofs, such that its evidences may be both rational (*'aqliyyah*) and scriptural (*naqliyyah*).⁴⁷ Evidence that classical *kalām* employs rational proofs can be seen in the Mu'tazilah, who utilize reason to attain comprehensive faith—for instance,⁴⁸ their doctrine that a grave sinner occupies an intermediate position (*al-manzilah bayna al-manzilatayn*).⁴⁹ As for the use of scriptural proofs, this is represented by the Asy'ariyyah, who rely primarily on the Qur'an and the Sunnah as their foundations.⁵⁰

In contrast, the methodology of *new kalām* must take into account the development of human thought, political and social changes, and the influence of science and technology. This enables theological thought to engage with contemporary reality and modern intellectual developments.⁵¹ The methodology of *new kalām* must also address universal human issues such as religious pluralism, structural poverty, environmental degradation, and other global concerns. A theological approach that considers only the theocentric dimension while neglecting the anthropocentric dimension will inevitably

⁴⁵ Abu Hanifah, 'Aliran Mu'tazilah Dan Asya'irah', *Al-Tabligh* 1, no. 1 (2016): 11.

⁴⁶ M. Zurkani Jahja, *Teologi Al-Ghazali: Pendekatan Metodologi* (Pustaka Belajar, 2019).

⁴⁷ Malikian, *Al-'Aqlaniyyah Wa al-Ma'Nawiiyyah Muqaribat Fi Falsafah al-Din*.

⁴⁸ Ibrahim Madhkur, *Fi Al-Falsafah al-Islamiyyah: Manhaj Wa Tatbiqah* (Dar al-Ma'arif, 2019).

⁴⁹ Amal Fathullah Zarkasyi, *Al-Nusus al-Kalamiyyah* (Jami'ah Darussalam, 2015).

⁵⁰ Madhkur, *Fi Al-Falsafah al-Islamiyyah: Manhaj Wa Tatbiqah*.

⁵¹ Muhammad Faizul Husnayain dan Agus Salim, 'Teologi Perubahan Sosial Di Dunia Islam', *Syariat*, VIII, no. 1 (2022): 75.

become outdated.⁵² The methodological framework of new *kalām* must further consider public issues such as corruption, collusion, and nepotism, and explore the practical application of terms like *faith* and *piety* within social contexts. It must also be open to collaboration with critical social sciences and the humanities in addressing the socio-exoteric challenges faced by humanity today.⁵³

According to Mustafa Malikian, new *kalām* employs rapidly developing methods beyond the two dominant methods of classical *kalām*. In many cases, new *kalām* relies on experimental and empirical approaches, as well as drawing on historical evidence and testimony.⁵⁴ It may utilize descriptive methods, and it may also depend on historical, structural, or experimental approaches.⁵⁵ Beyond the rational and the supra-rational methods, both have expanded and found broad application not only in classical *kalām* but also in new *kalām*. Jamal al-Din al-Afghani and Muhammad Abduh were among the first to adopt these two approaches in order to revive and renew *kalām*. Reason alone is insufficient; therefore, transmission (*naql*) is needed alongside reason, and reason must itself be guided by transmission.⁵⁶

3). *Purpose*. Having clarified the major differences between *new kalām* and *classical kalām*, it is also necessary to outline the most important distinctions concerning the purpose of each discipline.⁵⁷ Mustafa Malikian argues that the purpose offered by classical *kalām* within religious culture is the defense of a particular sect's doctrines—in other words, classical *kalām* is inherently defensive. Malikian's statement indicates that the task or objective of classical *kalām* is limited to defending Islamic belief against violators, and to rejecting deviations and heterodox interpretations. He further emphasizes that classical *kalām* is centered exclusively on this defensive

⁵² Adeng Muchtar Ghazali, *Perkembangan Ilmu Kalam Dari Klasik Hingga Modern* (Pustaka Setia, 2005).

⁵³ Ahmad, 'Kalam Klasik Dan Kalam Kontemporer (Studi Konstruksi Metodologi)'.

⁵⁴ Mustafa Malikian, *Ma Yu'addu Bihi 'Ilm al-Kalam al-Jadid Damna Mawsu'Ah Falsafah al-Din* (Dar al-Tanwir, 2016).

⁵⁵ Muhammad Shaqir, *Dirasat Fi Fl-Fikr al-Dini Falsafah al-Din Wa al-Kalam al-Jadid* (Dar al-Hadi, 2008).

⁵⁶ Muhammad Imarah, *Al-Ijtihad al-Kalami Damna Kitab al-Kitab al-Ijtihad al-Kalami (Qadaya Islamiyyah Mu'asirah)* (Dar al-Hadi, 2002).

⁵⁷ Malikian, *Al-'Aqlaniyyah Wa al-Ma'Nawiiyyah Muqaribat Fi Falsafah al-Din*. 20

function, stating that: "The scholars of the Imamiyyah defended the doctrines of the Imami school against the Mu'tazilah, the Asy'ariyyah, and the Khawarij."⁵⁸

In Malikian's assessment, defending religious faith within new *kalām* is indeed one of its purposes, but it does not represent all of its objectives. The goals of new *kalām* are similar to those of classical *kalām*, but the defensive function does not constitute the most significant or defining aspect of its aims. Rather, new *kalām* undertakes additional duties that are deeper and more substantial.⁵⁹ This ethical dimension is reaffirmed by recent scholarship that revisits classical Islamic moral philosophy in contemporary social contexts.⁶⁰ According to Malikian, the primary tasks of new *kalām* are as follows: 1) To systematize religious and sectarian issues, meaning to reorganize them into a coherent, harmonious body of knowledge. 2) To explain religious concepts and clarify their true meanings. 3) To construct evidences for religious matters and provide arguments that support them within their proper context. 4) To defend religious teachings against opposition.⁶¹ In addition to these, defending Islamic creed remains one of the responsibilities entrusted to contemporary theologians, but it is neither their sole responsibility nor the most prominent among them.⁶²

Table 1. The comparison between classical theology and modern theology

No	Classical <i>Kalām</i>	New <i>Kalām</i>
Topics	<p>Classical <i>kalām</i> discusses the following:</p> <ul style="list-style-type: none"> - Faith in God: Belief in the existence and attributes of God, as well as the relationship between humans and their Creator. - Angels: Belief in the existence of angels as spiritual beings 	<p>New <i>kalām</i> discusses the following:</p> <ul style="list-style-type: none"> - Resistance to Colonialism: Opposing foreign occupation in Muslim lands. - Resistance to Backwardness: Addressing social, economic, and political conditions that cause stagnation in the Muslim world. - Resistance to Zionism: Opposing the political and religious movement

⁵⁸ Malikian, 34

⁵⁹ Malikian, 25

⁶⁰ Muhammad Arwani Rofi'i et al., 'Konsep Kedermawanan Dan Etika Sosial Dalam Pemikiran Ibn Miskawayh: Kajian Aksiologi ZISWAF Dalam Tahdzib al-Akhlaq', *Ziswaf Asfa Journal* 3, no. 1 (2025): 65–86.

⁶¹ Malikian, *Ma Yu'addu Bihi 'Ilm al-Kalam al-Jadid Damna Mawsu'Ah Falsafah al-Din*. 50

⁶² Malikian, 56

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| entrusted with specific duties. | supporting the establishment and expansion of Israel in Palestine. |
| - Scriptures: Belief in the divine scriptures, such as the Qur'an, as God's revelation and the primary guide for life. | - Resistance to Fragmentation: Confronting divisions within the Muslim community due to internal and external factors. |
| - Messengers: Belief in the prophets and messengers sent by God to convey His revelations. | - Resistance to Oppression: Opposing all forms of oppression, discrimination, and violence against Muslims. |
| - The Hereafter: Belief in the Day of Judgment, life after death, and the consequences of human actions. | - Poverty Alleviation: Efforts to overcome poverty and social injustice in Muslim communities through development and social welfare initiatives. |
| - Divine Decree (Qadha' and Qadar): Belief in God's decree and His governance over all things. | |

Method Classical *kalām* uses traditional interpretative methods that prioritize understanding religious texts—such as the Qur'an and Hadith—as divine revelation that must be carefully interpreted. These methods involve tafsir, hadith studies, and *usul al-fiqh* to understand and apply religious teachings in daily life. Classical *kalām* also considers the views of earlier scholars and established religious traditions within Muslim society.

New *kalām* employs scientific and rational methodologies that emphasize the use of reason and rational argumentation. Religious texts are seen as sources of inspiration and guidance, but not necessarily to be understood in a strictly literal sense. This method includes scientific approaches such as the historical-critical method, comparative method, and critical analysis, as well as contributions from the social sciences and humanities—such as sociology, anthropology, and psychology—in understanding and applying religious teachings in contemporary life.

Purpose The purpose of classical *kalām* is to understand and defend Islamic beliefs through tradition and religious texts. This means that Islamic beliefs are

The purpose of new *kalām* is to understand and defend Islamic beliefs through scientific and rational methods. This involves not only examining religious texts, but also

interpreted and defended by studying the Qur'an and Hadith and by maintaining established religious traditions in Muslim society.

incorporating methods such as the historical-critical approach, comparative analysis, and critical inquiry, together with insights from the social sciences and humanities in order to understand and apply Islamic teachings in modern life.

The outcome of classical *kalām* is the understanding and defense of Islamic beliefs through a traditional approach, utilizing religious texts such as the Qur'an and Hadith, as well as the sciences of tafsir and *usul al-fiqh*. This approach also takes into account the views of earlier scholars and the religious traditions that developed within the Muslim community. The aim of classical *kalām* is to understand and apply religious teachings in daily life, as well as to respond to the social, economic, and political challenges faced by Muslims in its historical context.

Within this context, al-Afghani represents a transitional paradigm wherein classical *kalām*'s rational arguments are expanded into domains such as colonialism, social decline, and Western scientism. This shift aligns with the epistemic movement described by Hanafi, where theological reasoning becomes a framework for addressing modern ideological challenges. Al-Afghani's integration of empirical reasoning and moral critique demonstrates how *kalām* can remain doctrinally anchored while engaging modern philosophical discourse.

Meanwhile, the outcome of *new kalām* places greater emphasis on scientific and rational approaches in understanding and upholding Islamic beliefs. *New kalām* helps Muslims confront contemporary challenges such as globalization, modernization, and religious pluralism in a more open and inclusive manner. This approach enables Muslims to understand religious teachings within the context of the present age and to find solutions to emerging social, economic, and political issues in the modern world.

Materialism in the Thought of Jamal al-Din al-Afghani

The book *al-Radd 'Ala al-Dahriyyin* is one of the central works in the intellectual legacy of Jamal al-Din al-Afghani. Its composition is closely tied to the intellectual and social circumstances that shaped the Muslim world during

the second half of the nineteenth century. At that time, currents of materialist and secular thought—emerging from Europe—began to influence various aspects of life and intellectual discourse in Muslim societies. Al-Afghani, known for his commitment to safeguarding religious values, felt compelled to respond to these secular perspectives that denied the existence of God and marginalized spiritual values.⁶³

In *al-Radd 'Ala al-Dahriyyin*, al-Afghani employs rational and philosophical approaches to challenge materialist claims that the world can be fully explained through empirical and naturalistic knowledge alone, without divine intervention. He formulates arguments that probe the logical foundations of materialist thought, demonstrating that such a worldview fails to meet the spiritual and moral needs of human beings. The background of this work thus reflects al-Afghani's effort to reassert the relevance of Islam in the face of *jadīdiyyah* (modernity), offering theological and philosophical responses capable of addressing the intellectual challenges posed by the rapidly growing secular ideology of his era.⁶⁴

Al-Afghani's *al-Radd 'Ala al-Dahriyyin* is a critical and penetrating refutation of the materialism that was gaining traction in his time. The structure of the work consists of a series of philosophical and theological arguments designed to expose the weaknesses in the claim that the universe and human life can be accounted for solely through matter and natural laws. Through rational and analytical reasoning, al-Afghani counters the foundational assumptions of materialism, which he viewed as one of the most significant threats to traditional religious belief.⁶⁵

The book is organized into chapters that address various dimensions of his argumentation, including the existence of God, the nature of the universe, the purpose of human life, and the relationship between religion and science. Methodologically, al-Afghani integrates logic, philosophical analysis, and classical theological reasoning drawn from the Qur'an and Hadith. He not only critiques the logical deficiencies of materialist perspectives but also offers a philosophical alternative that affirms God's existence as the ultimate ground of

⁶³ Al-Afghani, *Al-Raddu 'Ala al-Dahriyyin*, 39.

⁶⁴ Al-Afghani, 89.

⁶⁵ Al-Afghani, 46.

being. Recent semantic studies of divine attributes demonstrate that Qur'anic metaphysics cannot be reduced to purely material interpretations.⁶⁶

This approach synthesizes the Islamic intellectual tradition with critical methods of *jadīd* thought, producing a work that remains relevant not only in its nineteenth-century context but also for contemporary philosophical and theological discourse in Islamic studies. Thus, *al-Radd 'Ala al-Dahriyyin* is not merely a critique of materialism; it is also an intellectual manifesto affirming the enduring relevance of diverse modes of thought in addressing modern philosophical challenges.⁶⁷

Al-Afghani's critique of materialism can be classified into three interconnected types of arguments. The metaphysical argument challenges the materialist denial of divine agency through *kalām*-based reasoning found in *al-Radd 'ala al-Dahriyyīn*. The epistemological argument underscores the insufficiency of empiricism to account for moral consciousness and teleology. The civilizational argument warns that materialism erodes ethical foundations essential for societal order, a perspective echoed by later reformists such as Abduh and Rida. This typology highlights the multidimensional nature of al-Afghani's thought.

Materialism in the View of Jamal al-Din al-Afghani

Jamal al-Din al-Afghani's *al-Radd 'Ala al-Dahriyyin* is a monumental work written in response to the growing influence of materialist thought in his era. Al-Afghani refers to materialists as *al-Nayshariyyah*, describing their ideology as a destructive "disease" that corrupts both individuals and states.⁶⁸

In this treatise, al-Afghani sharply critiques the materialist worldview, which denies the existence of God and interprets the universe and human life as mere natural processes devoid of divine intervention. His central arguments employ strong philosophical logic to expose the weaknesses of materialist claims. He asserts that the existence of God cannot be dismissed or reduced to a

⁶⁶ Muhammad Rafsanjani and Muhammad Arwani Rofi'i, 'Makna Istawa Dalam Al-Qur'an Kajian Semantik Qur'ani Perspektif Toshihiko Izutsu', *Ayatuna* 2, no. 1 (2025): 71.

⁶⁷ Al-Afghani, *Al-Raddu 'Ala al-Dahriyyin*, 46.

⁶⁸ Al-Afghani, 72.

natural phenomenon, but must be recognized as the ultimate source and purpose of all existence.⁶⁹

Al-Afghani also presents a theological approach rooted in Islamic *kalām* to affirm that divine existence and action cannot be explained solely through natural causality. His critique of materialism includes a rejection of the idea that all phenomena can be accounted for exclusively through empirical science, while spiritual and metaphysical dimensions are ignored. Thus, al-Afghani not only offers profound philosophical reflections but also strengthens the role of *kalām* in defending the existence of God amid an increasingly secular intellectual climate. His analysis in *al-Radd 'Ala al-Dahriyyin* remains relevant today, providing significant contributions to modern debates on religion, science, and philosophy.

Moreover, *al-Radd 'Ala al-Dahriyyin* is an important work in Islamic intellectual history, particularly regarding the defense of God's existence. In this book, al-Afghani responds to materialists who reject or doubt the existence of God, claim that humans hold no superiority over animals—and may even be lower than them—and deny the existence of an afterlife.⁷⁰ Al-Afghani uses philosophical and *kalām*-based arguments to affirm that belief in God as Creator and Sustainer of the universe is essential in Islam and fully compatible with scientific knowledge.⁷¹

One of al-Afghani's central arguments is that the existence of God can be rationally demonstrated through careful philosophical analysis. He critiques the materialist assumption that the universe exists independently without divine involvement. By appealing to reason and logical inference, al-Afghani demonstrates that the complexity of the cosmos, the order of natural laws, and the presence of purpose within creation all point to God's essential role in every aspect of existence.⁷²

In addition to philosophical reasoning, al-Afghani draws upon Islamic *kalām*, citing Qur'anic verses and prophetic traditions that emphasize divine power and wisdom. His approach in *al-Radd 'Ala al-Dahriyyin* is not merely a response to the intellectual challenges of his time; it also serves as a major

⁶⁹ Al-Afghani, *Al-Raddu 'Ala al-Dahriyyin*, 79.

⁷⁰ Al-Afghani, 101.

⁷¹ Al-Afghani, 103.

⁷² Al-Afghani, 123.

contribution to safeguarding the foundations of Islamic *kalām* against philosophical and materialist attacks. Consequently, his work remains relevant not only in its historical context but also in contemporary discussions on the relationship between religion and science.⁷³

Furthermore, *al-Radd 'Ala al-Dahriyyin* highlights the broader challenges that materialism poses to religious teachings, particularly in Islam. In this text, al-Afghani develops a series of philosophical and theological arguments to counter the views of the *Dahriyyin*—those who deny God and the afterlife. He argues that materialist thought, which ignores spirituality and metaphysics, offers a narrow and incomplete understanding of human reality and the universe. Al-Afghani stresses that religion, especially Islam, is not merely a set of ritual practices but a comprehensive worldview that provides profound meaning to human existence and life's ultimate purpose.⁷⁴ The metaphysical dimension of Islam—largely dismissed by materialist ideology—is affirmed across Islamic scholarship, including Rofi'i, who demonstrates the theological depth underlying practices such as *tawassul*.⁷⁵

Al-Afghani's thought in *al-Radd 'Ala al-Dahriyyin* does not solely defend God's existence; it also emphasizes the relevance of religious values in responding to the challenges of the modern age. He maintains that renewing Islamic thought should not oppose traditional values but should strengthen and affirm the essence of religious teachings amid changing times. This perspective later inspired Islamic reform movements characterized by relevance, inclusivity, and engagement with science and technology.⁷⁶

Thus, *al-Radd 'Ala al-Dahriyyin* stands not only as a critical response to the materialism of al-Afghani's era but also as a philosophical foundation for modern Islamic thought—one that values tradition while opening pathways for dialogue between religion and rationality in addressing contemporary intellectual challenges.

⁷³ Al-Afghani, 142.

⁷⁴ Al-Afghani, 135.

⁷⁵ Lutfiya Nurmayanti and Muhammad Arwani Rofi'i, 'Dimensi Tawassul Dalam Tafsir Al-Qur'an: Dialog Sufistik Dan Teologis Dalam Memahami Ayat-Ayat Wasilah', *REVELATIA Jurnal Ilmu Al-Quran Dan Tafsir* 6, no. 1 (2025): 52–75.

⁷⁶ Al-Afghani, *Al-Raddu 'Ala al-Dahriyyin*, para. 136.

Critical Analysis of Jamal al-Din al-Afghani's Thought

Although Jamal al-Din al-Afghani's ideas made significant contributions to the discourse on materialism, some scholars argue that certain aspects of his thought may not fully align with the more comprehensive principles of Islamic teachings. Several key points can be highlighted as follows:

First, the separation of religion and rationality. Al-Afghani frequently asserted that materialism—or the worldview of the *dahriyyīn*—could only be countered through rationality and scientific advancement. Traditional scholars, however, may view this as an attempt to separate religion from rationality, whereas in their perspective, the two should never be isolated from each other. They maintain that faith and reason must support one another and are not inherently contradictory.

Second, the concept of the afterlife. Al-Afghani often emphasized the importance of worldly life and material progress, which may have led to a diminished focus on spirituality and the afterlife. From the viewpoint of many scholars, an excessive focus on material concerns risks neglecting the significance of the Hereafter and spiritual responsibility. They argue that Islam requires a balanced approach between worldly life (*dunyā*) and the Hereafter (*ākhirah*). As other contemporary studies have shown, classical theological frameworks—such as al-Razi's conceptualization of spiritual consciousness—remain central to resisting reductive worldviews like materialism.⁷⁷

Third, his approach to revival and reform. Al-Afghani advocated for social and political reform based on rational and scientific thinking as a means to resist materialism. Scholars may critique this approach because they believe that genuine reform should be rooted primarily in religious principles and divine revelation, not solely in rational considerations. For them, effective reform must include a deep understanding of Islamic teachings.

Fourth, the influence of Western ideologies. Al-Afghani was, at times, influenced by Western ideological frameworks, particularly those related to materialist and secular thought. Scholars may criticize this tendency, arguing that excessive adoption of Western ideologies could threaten the purity of

⁷⁷ Ahmad Dzikrul Syaifuddin and Muhammad Arwani Rofi'i, 'The Nature of Khusu'Perspective of Fakhir Al-Din Al-Razi in the Interpretation of Mafātih Al-Ghayb', *JOIS: Journal of Islamic Studies* 1, no. 2 (2025): 86–100.

Islamic teachings and distort the Islamic worldview. They contend that a more authentic, Islamically grounded approach is preferable.

Fifth, limited emphasis on spiritual ethics. Al-Afghani's thought often centers on the material and rational dimensions of human life, while giving comparatively less attention to the deeper aspects of spiritual and moral ethics. Scholars argue that spiritual ethics form the core of Islamic life, and that an overemphasis on materialism risks overlooking the essential moral and spiritual dimensions central to the Islamic tradition.

Yet, al-Afghani's synthesis of rationalism and religious defense presents methodological tensions. His heavy reliance on scientific rationality may risk marginalizing the primacy of revelation emphasized in classical *kalām* traditions.⁷⁸ Furthermore, certain elements of his civilizational critique reflect Enlightenment-era humanism, raising questions about the extent to which his framework is rooted in Islamic metaphysics versus universal rational ethics. Such observations suggest that while Afghani's model is innovative, it embodies unresolved epistemic negotiations typical of early *kalām* modernism.⁷⁹

Conclusion

This study reveals how Jamal al-Din al-Afghani reinterpreted and renewed *ʿIlm al-Kalām* to confront the challenges posed by materialistic thought, as articulated in his seminal work *al-Radd ʿAla al-Dahriyyin*. The findings indicate that al-Afghani not only preserved the Islamic intellectual tradition by defending the existence of God and spiritual values, but also successfully integrated this tradition with modern rationality and logic. For al-Afghani, *kalām* was not merely a defensive instrument; it served as a framework for deepening religious understanding in response to the changing dynamics of the age.

The implications of this study highlight the need to update the methodologies and approaches of *Ilm al-Kalām* in addressing fundamental questions concerning existence, freedom, and the purpose of life. Al-Afghani's thought provides a strong philosophical foundation for bridging religious

⁷⁸ Jahja, *Teologi Al-Ghazali: Pendekatan Metodologi*, 55.

⁷⁹ Ibrahim Madhkur, *Fi Al-Falsafah al-Islamiyyah* (Dar al-Ma'arif, 2019), 112.

tradition with modern intellectual currents, while maintaining core spiritual and moral values.

Future research is encouraged to further explore the conceptual impact of al-Afghani's theological renewal on contemporary Islamic thought. This includes a deeper analysis of the philosophical and theological arguments employed by al-Afghani and their relevance within interreligious and intercultural dialogues. Comparative studies between al-Afghani and other Muslim thinkers of his era may also offer richer insights into his contributions to Islamic intellectual reform.

This study demonstrates that al-Afghani's critique of materialism not only defends the metaphysical foundations of Islam but also offers a methodological bridge connecting classical *kalām* with modern scientific discourse. His work illustrates that theological reasoning can adapt to modern intellectual challenges while preserving essential spiritual principles, aligning with contemporary *kalām* renewal efforts. Future research may expand this inquiry by comparing al-Afghani's epistemic model with later modernist theologians or by exploring its implications for present-day debates on scientism, secularism, and technological ethics.

Finally, broader engagement with al-Afghani's ideas in global contexts is essential for understanding the role of *Ilm al-Kalām* in addressing increasingly complex modern challenges, including the social, political, and economic dynamics affecting Muslim societies. Such continued research is expected to support the development of Islamic thought that is both responsive and inclusive in the modern era.[]

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