

## RELIGIOUS TENDENCY OF NAQLIYAH AT MOSLEM LECTURES FROM BATAK TOBA IN STATE UNIVERSITY OF MEDAN (UNIMED), INDONESIA

Ramlan Nur

Lecturer at State University of Medan, Unimed, Indonesia

### ABSTRACT

This research is motivated by diversity of Islamic theology that is owned by Moslem of diversity and different Batak toba lecturer, it can be seen in various celebrations that is exist in society. The diversity is definitely will produce the diversity of theology colour. The diversity of this theological place them on certain type of religious understanding. Besides that, that colour also provide a diverse motivations towards success and the success such as professional of their perform peculiarly and the success of their lives generally. Therefore, this research will attempt to look at the colour of theology, and link it with the successful aspect of moslem life of Toba Batak lecturer in UNIMED. The method used in this reseacrh is by using ethnographic research approach. By applying the steps of ethnography systematically with primary and secondary data sources. The research uses data collection techniques of observation and interviews. The findings of this reseach show that: (1) The moslem lecturers of Batak Toba UNIMED identify themselves by showing batak and moslem identity all at once. (2) the moslem lecturer of Batak Toba UNIMED has theology colour with tendency naqliyah, such as: to mean the belief as limit as tasdiq, the human “has not hold power” and “has an intentio” toward self deed, the God has power absolutely and has characteristics.

**Keywords:** naqliyah; Batak Toba; religious tendency; Moslem

### INTRODUCTION

It seems that the quality of the moslem lecturers at the UNIMED are in the form of schools in their theology. Indeed, the access ot the way to the instructions or revelation of God for every human being is different views caused the mindset of various streams or ideologies that are in every religion, including Islam. Islamic theology is broader view than the Islamic jurisprudence. If the Islamic jurisprudence discuss matters of forbidden (*haram*) and allowed (*halal*), meanwhile Islamic theology discuss about deity, Islamic theology also discuss belief and infidel, who actually infidel and out from Islam. Including in the discussion, moslem matter in doing *haram* and infidel case doing goodness. Thus, the islamic theological discuss the basic and the main and not of issues *furu'* or branches and twigs that become the discussion of the Islamic jurisprudence. Of course, the discussion on the basic issues gives opinions or mindset that is more comprehensive than discussion about detail or granularity only. Knowledge (science) about Islamic theology has been owned by the moslem lecturers UNIMED with a different portion, After knowing from their various views on faith, mind, and revelation, *free will* and *predistination*, *the god's* power and desire, god's justice, god's act, and god's attributes. The Moslem lecturers have principles or colour toward different schools of Islamic theology giving colours, and will have an impact in their lives or have an effect on the colours of the students through lectures with the speed of development in accordance with Indonesia ideals.

Religion expert do more toward the reseacrh about the pattern in the study of Islam (Islamic theology, either historically or descriptively. The topics of research that will be done has not been done by researchers either from the alumni of IAIN North Sumatra or from other universities. Therefore, empirically it is important to do research on theological colour toward the moslem lecturers of Batak Toba in UNIMED.

They are as immigrant who add the number of the population in the city of Medan. The majority of Batak Toba Mosliem became a lecturer at UNIMED. The interest of writer conduct research on moslem lecturers of Batak Toba in UNIMED, that many of them who have graduated post graduate school (S2) and doctoral program (S3) and become Professor and occupy important positions, such as additional tasks and functionaries of the departments in UNIMED. Even they have an active organization and a religious lectures. In generally,

they have had religious knowledge through education and direct experience with the students at UNIMED. They are also the layers of the generation that received the understanding of Islam, which is centered in Medan and also from outside of Medan.

### Methodology

To know more about Islamic theology, the following will be described of the defenition and scope as part of what the researchers call with norm of Islamic theology.

### Definition of Islamic Theology

Theology literally means the science of divinity *Theos* means God, *logos* means knowledge, so theology is the science of divinity. Runes (1977) says that theology is the study of the problem of God and God's relationship to the real world. Another definition says that theology is:

*Thus in the Oxford English Dictionary theology can be defined as follows: The study or science which treats of God, His Nature and attributes, and His relations with man and universe.*

The above definition states that theology is a science about God, Nature and His Attributes, as well as his relationship with the human being and the universe.

Generally, theology talks about human perception about God or God is considered, and propose the characteristics of God and how should the human attitude towards Him. The science payload, as formulated in theology includes the science of God, and the science of days later.<sup>1</sup>

Yves Conger defines theology as a discourse with what a religious person develop and express the core of his beliefs as espoused. Therefore, the study of theology devoted to the issues that dominated the minds of certain people of culture. These cultures are used as a source by theologians in his study.<sup>2</sup>

The term of "Islam" is taken from Arabic, which is the formation of *aslama*, with origin word *Salama*, meaning al-s} ih} h} ah and al-'a} Fiyah (perfect health). After obtaining additional letters (Mazi} d), be *aslama-isla} man*. Al-Isla} m interpreted al-inqiya} d (compliance).<sup>3</sup>

By the term, al-khud} u} u} wa al-inqiya} d five} akhbara bihi al-rasu} l s} allalla} hu 'alayhi wa sallam (submissive and obedient to anything delivered by the Prophet).<sup>4</sup> A broader meaning, described by Harun Nasution, when completed some meaning to the term "religion", is the teachings of the revealed God to human being through a prophet. Then, Nasution went on by saying that Islam description:

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<sup>1</sup>Runes, Dagober D., *Dictionary of Philosophi* (Totawa: New Jersey Litte Field, Adam & co, 1977), h. 317.

<sup>2</sup>Yves Congar, "Christian Theology". *The Encyclopedia of Religion*, vol. 14, h. 460.

<sup>3</sup>Abu} al-H}usain Ah}mad bin Fa}ris bin Zakariya}, *Mu'jam Maqa}yi} s al-Lugah*, juz III (Beirut: Da}r al-Fikr, t.th.), h. 90.

<sup>4</sup>Ali} bin Muh}ammad al-Sayyid al-Syari}f al-Jurja}ni}, *Mu'jam al-Ta'ri}fa}t* (Kairo: Da}r al-Fad}i}lah, t.th.), h. 23.

That is religion that the teachings revealed by God to human society through the Prophet Muhammad as a messenger. Islam in fact brings teachings not only on the one side, but also on various aspects of human life. The source of the teachings that take many aspects is the Qur'an and the Hadith.<sup>5</sup>

If linking between theology and Moslems, then it can be interpreted that the Moslems should be able to provide a real response to the verses of the Koran or the sign is presented or other signs of the will of God, in behavior form, in all aspects of life.

What is said by Shaykh al-T {antawi> (1989) this followin could show even more confirmed the case explaining above, namely:

فَالْعُضُوءُ فِي الْجَمْعِيَّةِ هِيَ: (عِلْمٌ) بِنِظَامِهَا، وَ(اعْتِقَادٌ) بِمَبَادِيهَا، وَ(إِطَاعَةٌ) لِأَحْكَامِهَا، وَ(السُّلُوكُ) فِي الْحَيَاةِ وَمُوَافِقٌ لَهَا. هَذَا وَضَعَ عَامٌّ، يُنْطَبِقُ عَلَى الْإِسْلَامِ. فَمَنْ أَرَادَ أَنْ يَدْخُلَ فِي دِينِ الْإِسْلَامِ عَلَيْهِ أَوَّلًا أَنْ يَقْبَلَ أُسُسَهُ الْعَقْلِيَّةَ، وَأَنْ يُصَدِّقَ بِهَا تَصَدِّيقًا جَازِمًا، حَتَّى تَكُونَ لَهُ (عَقِيدَةً).<sup>6</sup>

means:

Please join in a organization/ association means (to have knowledge about) organisation law, (belief toward) basics organisation, obey decision organisation and (do) things that is appropriate with organisation. That is general basic used toward Islam. So, who someone has Islam, the requirements done is to receive basics of logic Islam, correct it confidently, so be a (dogma) for someone.

The mean from the al-Taht{awi> words is that being moslem, someone must know all the islam rules, covince the fundamentals of Islam, obey islam law, apply the Islam law in life and the teaching accordance with islam law.\

Islamic theology or called *kalam* science or *tauhid* science,<sup>7</sup> concluded by theologian such as following :

a. According to al-Ijli>: *Kalam* science is to give the ability to decide faith Islamic by giving arguments and for deleting doubt.<sup>8</sup>

b. According to Muhammad Abduh: *Tauhid* science is the science doing discussion about Allah, the characteristics requiring and may be decided for Him, and what is required by denying from Him, about prophrt fot deciding what is required, may, and forbidden for him.<sup>9</sup>

c. Saif al-Di>n al-A<mid> (w. 631 H), says:

وَأَشْرَفُ الْعُلُومِ إِنَّمَا هُوَ الْعِلْمُ الْمَلْقَبُ بِعِلْمِ الْكَلَامِ، أَلْبَاحِثُ عَنْ ذَاتِ وَاجِبِ الوجودِ وَصِفَاتِهِ، وَأَفْعَالِهِ وَمُتَعَلِّقَاتِهِ، الْخ<sup>10</sup>

Artinya:

And the noblest knowledge is science named as *kalam* science, discusse about requiring of God's shape, substance, charasteristics, deed and everything related to Him etc

<sup>5</sup>Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya*, jilid I (Jakarta: UI Press, 1985), h. 17.

<sup>6</sup>Ali> al-Tanta>wi>, *Ta'ri>f 'Am bi Di>n al-Isla>m* (Cet. I; Jedah: Da>r al-Mana>rah, 1989), h. 26.

<sup>7</sup>Istilah *Ilm al-Kala>m* diterjemahkan ke dalam bahasa Inggris menjadi: (*scholastic*) *theology*. Lihat Rohi Baalbaki, *Al-Maurid: A Modern Arabic-English Dictionary* (Cet. VII; Beirut: Da>r al-'Ilm li al-Mala>yi>n, 1995), h. 898.

<sup>8</sup>Mustafa 'Abd. Al-Ra>ziq, *Tauh>i>d li Ta>ri>kh al-Falsafah al-Isla>miyah* (Kairo, t.p., 1959), h. 261.

<sup>9</sup>Abduh, Muh>ammad, *Risa>lah al-Tauh>i>d* (Kairo: Da>r al-Mana>r, 1969), h. 7.

<sup>10</sup>Saif al-Di>n al-Ami>di>, *Ga>yah al-Mara>m fi> 'Ilm al-Kala>m* (Cet. I: Beirut: Da>r al-Kutub al-'Arabiyah, 2004), h. 13.

The mean of al-A<medi> statement above is that *kalam* science is about substance that is *wa>jib al-wuju>d* (require His exist), His characteristics, deed and related with Him. And next, A<medi> mentions some main of discussion in the book of *kalam* science, such as: the decision of requirement of God existence, decision of God' characteristics, unity, canceled duplicate toward God, deed decisionand and reprisala place of God .<sup>11</sup>

So, being Islamic theology essence are, first: islamic theology is from comprehension done by theologian about islam faith contained *naqli>* (Koran and hadith). Second, the purpose of comprehending attempt is to decide, to explain, or to defend Islam faith as well as refuse wrong faith or contradiction with Islam faith.<sup>12</sup>

Nasution also say that someone who study islamic theologi will get full faith based strong basic, so that is not easy to be weak on currency period after studying islamic theology. It will give understanding that sturdy islamic theology is needed development period.<sup>13</sup>

Islamic theology concept or relationship between human being and God is already exist since human in embryo. That is why, islam gives a view that human birth to the earth does not come without handle, where human being has primary religious. God's decree in Al-A'raf verse: 172:



Artinya:

“And (mention) when your lord took from the children of Adam – from their loins – their descendants and made them testify of themselves, (saying to them), “am i not your lord? They said “yes, we have testified. “(this) – lest you should say on the day of resurrection, “ indeed we were of this unaware”.<sup>14</sup>

So, islamic theology is not only include science and moslem's faith with all matters of credo, but also include attitude and implementation of something known and convinced by moslem.

## ISLAMIC THEOLOGY AND THE SCOPE

After explaining the means of islamic theology, the researcher will explain form of scope first meant on this part. Generally, there are two scopes meant. They are: first particular scope is principal discourse of theology detailed of general. Second, general scope is basic discourse of general theology.

### a. Particular Scope

Actually, previous explanation has touched particular scope meant is when ulema explain the mean of islamic theology ontology. Just as reminder, example: Abduh say that particular scope of islam theology is Allah, they are obligatory, may/possible, and impossible for Him. Prophet of obligatory, may/possible, and impossible also become part of the scope.

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<sup>11</sup>*Ibid.*

<sup>12</sup>Abdul Azis Dahlan, *Sejarah Perkembangan dan Pemikiran dalam Islam, Bag. I: Corak Teologis* (Jakarta: Benebi Cipta, 1987), h. 16.

<sup>13</sup>Harun Nasution, *Muhammad Abduh dan Teologi Rasional Muktazilah* (Jakarta: Press, 1987), h. 2 – 3.

<sup>14</sup>Shihab, *Al-Qur'an*, h. 173.

According to al-Ash'ari the scope of islamic theology include: existence decision, characteristics and God's deed, God's unity, impossible characteristics for Lord and response given by God.

Besides that, Nasution mentions that there are four basics in islamic theology such as to know God, to know the requirement of thanking to God, to know goodness and badness, to know the requirements of doing goodness and leaving badness.<sup>15</sup>

Based on Ghazali Munir comprehension (2012 toward theology consideration of Syah Wali Dahlawi), can be known islamic theology scope they are : *tauhid*, prophecy, human being deed, revelation, faith and infidel, God shape, and the creation of world.<sup>16</sup>

Related with islamic theology scope 'Abdullah bin Jarrah bin Ibrahim al-Jarrah writes explanation of *tauhid* science:

بَيَّانُ مَا بَعَثَ اللَّهُ بِهِ رَسُولَهُ مِنْ تَوْحِيدِ الْأَلُوْهِيَّةِ وَالْعِبَادَةِ بِالْأَدَلَّةِ مِنَ الْكِتَابِ وَالسُّنَّةِ وَذِكْرِ مَا يُنَافِيهِ مِنَ الشَّرْكِ الْأَكْبَرِ أَوْ يُنَافِي كَمَالَهُ الْوَاجِبَ مِنَ الشَّرْكِ الْأَصْغَرِ وَنَحْوِهِ وَمَا يَقْرُبُ إِلَى ذَلِكَ أَوْ يُوصِلُ إِلَيْهِ.<sup>17</sup>

Artinya:

Suatu penjelasan tentang segala hal yang diutus Allah kepada rasul-rasul-Nya, berupa tauhid uluhiyah dan ibadah dengan dalil-dalil dari Kitab dan Sunah. Disebutkan (juga) tentang segala hal yang menafikan tauhid tersebut berupa syirik akbar, atau segala hal yang menafikan kesempurnaan wajib-nya bertauhid berupa syirik asgar dan lain-lain. Dan segala hal yang mendekati dan menghantarkan kepada hal-hal tersebut.

An explanation about everything delegated by God to prophet, *tauhid uluhiyah* and worship with proposition of holy book and sunnah, and also about everything denying *tauhid* such as *akbar* polytheism etc, or everything denying the perfect of *tauhid* requirement such as *asgar* polytheism and everything approaches and delivers to the things.

The mean of explanation above is that *tauhid uluhiyah* is *tauhis* science scope. About worship taken from the Koran and hadist, small ao big polytheism and something related those is a discourse included in *tauhid* science scope.

#### b. General scope

If taking attention to some scopes showed by ulame and experts above, so it can be visualized in this following table form. The following table is just for takine easy of the conclusion related of general scope.

Table 1: general islamic theology scope

<sup>15</sup>Lihat juga dalam Muhammad Nazir Karim, *Dialektika Teologi Islam: Analisis Pemikiran Kalam Syeikh Abdurrahma Shiddiq Al-Banjari* (Bandung: Nuansa, 2004), h. 103. Harun Nasution, *Islam Rasional: Gagasan dan Pemikiran* (Bandung: Mizan, 1998), h. 371. Sebenarnya ada hal-hal pokok lainnya yang pernah diungkapkan Nasution terkait dengan ruang lingkup ini, yaitu: pengakuan keesaan Tuhan, kerasulan, wahyu, kitab suci, mukmin, kafir, musyrik, surga dan neraka dan lain-lain. Lihat Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya*, jilid I (Jakarta: UI Press, 2010), h. 24. Akan tetapi hanya empat ruang lingkup di atas lebih banyak diungkapkan oleh Nasution dan kajian teologisnya.

<sup>16</sup>Lihat Ghazali Munir, "Pemikiran Pembaruan Teologi Islam Syah Wali Allah Ad-Dahlawi" dalam *Teologia: Jurnal Ilmu-Ilmu Ushuluddin*. Vol. 23. No. 1, Januari 2012: h. 17-35.

<sup>17</sup>'Abdullah bin Jarrah bin Ibrahim al-Jarrah, *al-Jarrah mi' al-Farid li As'ilah wa al-Ajwibah fi 'Ilm al-Tauhid* (Cet. I; t.t.: t.p., 1404 H), h. 9.

Ulame name	Islamic Theology Scope	
	Particular	General
Muhammad Abduh (1969)	Obligatory characteristics of God, impossible characteristics of god and may characteristics of God. Obligatory characteristics of prophet, impossible characteristics of prophet and may characteristics of prophet.	Lord and Prophet
Saif al-Din al-Afandi (2004)	Decision of god existence, characteristics and deed of god, god's unity, the impossible characteristics and reprisal given by God.	Lord
Harun Nasution (2010)	The knowledge about God, about obligatory, thanks to God, knowledge about goodness and badness, the knowledge about good deed and the obligatory of leaving misdeed.	Lord and goodness, badness
Ghazali Munir (2012)	<i>Tauhid</i> , prophet, revelation, human being's deed, faith and infidel, God's shape, universe creation.	God, revelation, human being, dan universe.
'Abdullah bin Ja'far bin Ibrahim al-Jawani (1404 H)	<i>Tauhid uluhiyah</i> , holy Koran dan Hadist. Big and small polytheism .	God, and worship.

The explanation of the table above shows that theology islam scope generally is Lord, prophet, goodness and badness, revelation, world and worship. Some these scopes, actually still can be simplified, so more focus to some cases. Here is thought way.

The scope about "God" will be on independent of discussion. The mean is that the discussion about "God" can not be included with the other discussion. Besides God, can be called "world" such as "prophet", goodness and badness, human being and worship. But "nature" called above, must be differentiated with "prophet", goodness and badness, revelation, human being and worship.

Cause of "world" showed on the table above is more head for universe and world. While "prophet" and etc is a part of small of universe. The discussion of revelation can be classified in "prophet". While "prophet" can be classified in "human being". And about "goodness and badness" can be classified to "fate".

## DISCOURSES OF ISLAMIC THEOLOGY

From the explanation of thought way above, so can be said islamic theology generally is God, human being and fate. The three of scopes will be discourses of islamic theology that will be explained in this part.

## DISCOURSE ABOUT GOD

The discourse often getting an attention by theologian is God's existence and decision and the discourse of God's characteristics. Both of discourses that researcher chooses for giving view of theology discourse.

God's existence meant something that is wanted is the existence of God is decision of God's existence. God indeed exist, but need the argument about His existence. So the knowledge about the existence is sturdier in someone's belief.

Before elaborating about the existence of God in moslem theologian comprehension . this following will be elaborated about God in islam perspective generally. Based on researcher evaluation, Sukemi Ismail's written is about it in a journal that is interestinh to be seen again.<sup>18</sup>

The conversation about God is a conversation that has spent human being's thought since previous time. Human being always asks about who create this world. What does the universe happend by itself, or there is the other strongness that organize this universe. The beginning of human being's wish for knowing the existence of universe, so human being try to observe as appropriate as mind. The result of comprehension, since primitive period has belief on the other strongness besides coming from the human being self, that is named God.

But the belief on the existence of God is really various. This case is because the different on ability level of human's mind. According to Ibn T{ufail who writes novelist story H{ayy bin Yaqz\>n, he explain that human being with his mind has the ability for believing the existence of God.<sup>19</sup> Then, for all thinker of all theologian in Islam such as Muktazilah, Asy'a>riyah, Ma>tu>ridiyah Bukha>ra and Samarkand Argue that to know God can be known through mind.<sup>20</sup>

If the belief on God is not same. So what all God belivied by human being is *H{aq* (right), and how the way to know the existence of *H{aq* (right) God ? this will explain about *H{aq* (right) God in islam perspective, and examine God that is exist in human being belief in out of Islam.

In the journey of human being life history, occur various beliefs toward God. Begin called "dynamism" is the belief on mysterious strongness. Based on this belief, there are certain things having supernatural strongness and giving effect on daily life. Supernatural strongness is good or not. The thing that has supernatural strongness is liked, used even consumed so someone who use or eat alwasi saved, kept and protected by supernatural strongness inside it. The thing that has bad supernatural will be scared and avoided.<sup>21</sup>

There is a belief named "animesm" means a belief that each things, either has soul or not. The purpose of this belief is for doing relation both soul scared and respected by alwasy attempting to fun them and avoid that deed getting them anger.<sup>22</sup>

The other belief called "polytheism" is the belief toward deity. In polytheism belief, things occuring astonishment feeling and imposing is not empowered by soul but empowered by deity. If deity in

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<sup>18</sup>Lihat Sukemi Ismail, "Konsepsi Tuhan dalam Perspektif Islam" dalam *Ibda': Jurnal Studi Islam dan Budaya* (Vol. 3. No. 1. Jan-Jun 2005): h. 1-10.

<sup>19</sup>Ibrahim Madkour, *Filsafat Islam: Metode dan Penerapan Bagian I* (Cet. III; Jakarta: PT Raja Grafindo Persada, 1993), h. 56.

<sup>20</sup>Lihat Nasution, *Teologi Islam*, h.

<sup>21</sup>Harun Nasution, *Islam Ditinjau Dari Berbagai Aspeknya* (Jakarta: UI-Press, 1974), h. 11.

<sup>22</sup>*Ibid.*, h. 13.

animism is not known duties. The deity giving light and hot in earth surface. In egypt religion. This deity called “Ra” in ancient indian called “Surya”, in ancient persia “Mithra”.the deity ordered to have rain called “Indera” in ancient egypt and Donnar” in ancient germany. There are also wind deity called “Wata” in ancient indian and “Wotan” in ancient germany.<sup>23</sup>

According to politism belief, three of deity much improving and getting attention more than other, so more revered. The three deities take of “Brahma” “Wisnu”, dan “Syiwa”. This deity in Veda religion called “Indra”, “Vitra” dan “Varuna”; in ancient egypt known “Osiris” with His wife “Isis” and his child “Herus”; and according to Arabic ignorance tradition known as -Lata”, “al-Uzza”, dan “Manata”.<sup>24</sup>

In polytheism understanding there is also one of deity improving his status that the other deity such as “Zeus” in ancient greek, Yupiter in Roman and Amor in ancient Egypt. Polytheism understanding shows confession toward one Gode, but on limitation of confession of most deity among th other deity.

## DISCUSSION

Religious Tendency Of *Naqliyah* On Moslem Lectures Thinking Of Batak Toba In Unimed Medan

a. To interpret “faith” is as limit as “rightness”

The interesting’s statement of Zulkifli Simatupang to be analyzed is

*Indeed, there is ulame says during the activity does not break a belief and worship, so it may. Islam also respect the culture.*

Statement above is classified about faith. But the question is, what faith concept is constructed by Zulkifli Simatupang through his statement that can tend *naqliyah* or ‘*aqliyah*’.

The faith concept constructed can be said *naqliyah* tendency if the informant argues that the faith can be meant as limit as “right” (*tas{di>q*), explicitly Simatupang does not mention the terms of faith in his statement above. But, the researcher find there is strong identification to say actually Simatupang more understand as *naqliyah*.

Simatupang needs to utter other’s argument (in this case is ulame) for showing that certain part of culture does not break the belief and worship may not be done. The researcher does not take or mean simatupang’s last utterance. Uttering the other’s opinion does not refute, according to researcher, to show attitude accept opinion that is uttered.

People who distinguishes between heart (human being’s internal) is “straighten” and body (human being’s external) is “doing” can tend to *naqliyah*.

b. Lord does not obligate to do well and the best

The researcher does not find one of the statement from the informant identifying to *naqliyah* tendency on the indicators above. It’s mean that the researcher does not get implicit view even explicit, about informat’s thought decide ore refuse the argument that say that God does not obligate to do well and the best.

c. Human being does not hold power and has desire toward their deed.

One of Syamsul Gultom’s utterance identifying as *free will* and *predistination*, is:

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<sup>23</sup>Ismail, “Konsepsi Tuhan”, h. 2.

<sup>24</sup>*Ibid.*



Even the holy koran explain what is conveyed by ulame “Indeed, Allah will not change the condition of people until they change what is in themselves”. This verse will motivate human being or become trusteeship that should be done by human being.

The others Gultom’s utterance is

*I am influenced by a group’s view accepted logically in a event on Batak Toba Moslems*

Actually Gultom on the first utterance does not only show that God give motivation to Human being self through the holy koran. Gultom argue that the changes happened in social is because of following God’s verses. The phrase “following God’s verses” can be meant that the human being has not power, capacity, and desire on their deed. It can be understood from the last utterance of Gultom is “ this verse will motivate human being or become trusteeship that should be done by human being.”

But if taking attention at the beginning sentences can identify that Gultom actually argue that Human being is free for “wish” (desire) and do (ability), so the effect of desire and ability in this case “changes” is something attempted by human being. And from the second utterance, it is tender *naqliyah*, cause imaging the effect occurred by themselves is from the other people. So the influence is indeed real influencing him, at least his attitude toward something.

d. God has power absolutely

Relating to God’s power and desire absolutely, Harun Sitompul says:

*Move/ has new house on the event of thankful party is for God, that the house is not owned forever.*

The people who argue that God create all deed producing His human, and God has power absolutely, so can be classified *naqliyah*. Sitompul’s utterances above can be said tend *naqliyah*. Because Sitompul show clearly the form that Allah has everything, not Sitompul’s attempt, example, having house, that is God’s own. Allah is the one of the owner and the human being’s attempt to have new house, so needed someone do thankful.

e. God has characteristics

In one of A. Hakim Butar Butar’s utterances says:

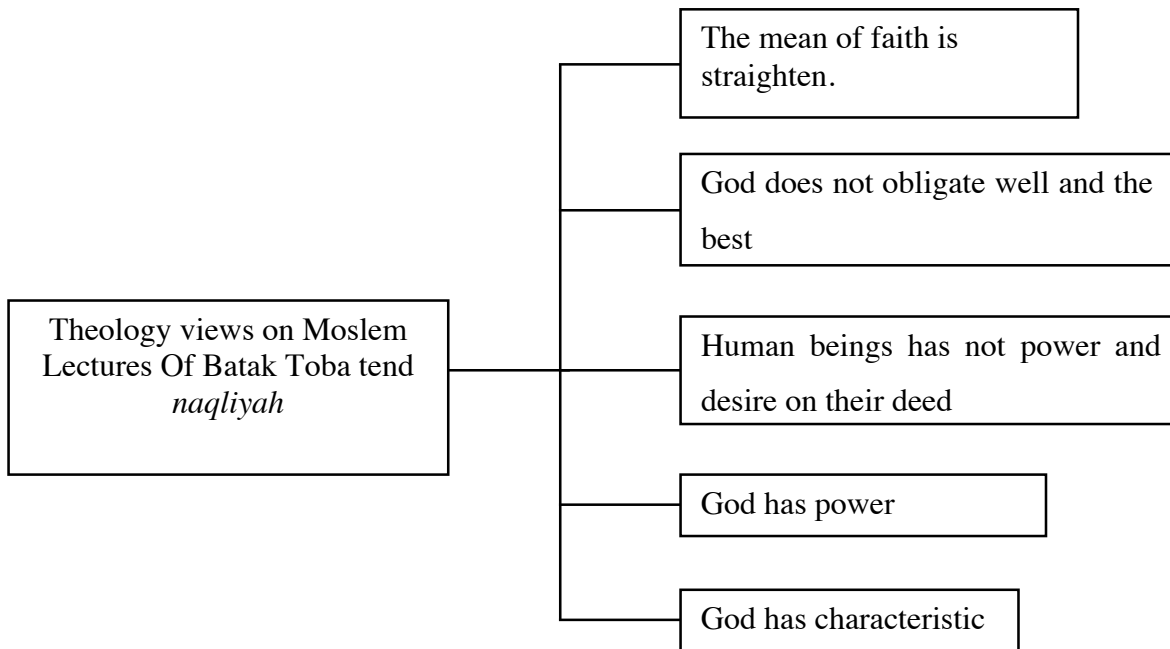
*From worship of tithe, infaq, and alms, we still do even develop it. For example, in slaughtering animal (qurban) we prepare qurban to be slaughred in Tapanuli and Asahan. Even qurban that we slaughter in Medan and then we send to that place.*

Explicitly Butar Butar indeed mention about God’s characteristics. But from analyzing of islamic theology, the utterance can tend to people saying convince that God has characteristics.

God characteristics seems imitated by Butar Butar is *al-Rah}man*. like proposed priviously that *al-Rah}man (commiserate)* can be mentioned a part of God’s characteristics (but *Muktazilah* as God’s existence). The characteristics of commiseration is implemented by Butar Butar by giving example as the attempt of culture give to the other people (in this case is the animal of *qurban*). if Butar Butar indeed acknowledge *al-Rah}man* as God’s characteristics, so He can be classified to *Naqliyah* class in theology.

### Diagram 1.

### Religious Tendency of Naqliyah On Moslem Lectures Of Batak Toba in Unimed Medan



### CONCLUSION

Generally the theology color of Moslem lecturer of Batak Tobain UNIMED can be classified two typologies, they are tend *naqliyah* and *aqliyah*. Division of two typologies all at once show theology concepts understood by their question. From theology tendency as *naqliyah*, clearly Batak toba lecturer means “faith” as “straighten; human being has not power and desire on their deed; God has power absolutely and god has characteristics.

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