SUNNI AND SHIA
(In Points of Difference and Meeting Points and Harmonization between the Two)
SUNNI DAN SYIAH
(DALAM TITIK PERBEDAAN DAN TITIK TEMU SERTA HARMONISASI ANTARA KEDUANYA)

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ABSTRACT
It's like there is a big wall that prevents both Sunni and Shia groups from interacting with each other. Hadith is the primary source, second only to the Koran, in both Sunni and Shia communities. The difference between the two schools only lies in the way the priests, who are the references to the two schools of thought, interpret verses. Imams differ in their opinions about how to practice the teachings from the main sources of Islam. Factors that cause differences of opinion include difficulty understanding the verses of the Qur'an, life problems that always change according to place, time, and human ways of thinking, and differences in interpretation of what was heard from the Prophet Muhammad. This article will discuss points of common ground and points of difference, as well as how to connect the two. In this situation, the efforts made to harmonize relations between Sunnis and Shiites through revitalizing and re-actualizing the concept of ijtihad became relevant and very important.
Keywords: Sunni, Shia, Harmonization

ABSTRAK
Laksana ada dinding besar yang menghalangi kedua kelompok Sunni dan Syiah untuk berinteraksi satu sama lain. Hadis merupakan sumber utama setelah al-

Qur'an ada di keduanya. Perbedaan antara kedua aliran tersebut hanya terletak pada cara para imam yang menjadi rujukan dari kedua mazhab tersebut menafsirkan ayat. Para imam berbeda pendapat tentang cara mengamalkan ajaran dari sumber pokok Islam dalam hal cabang agama (furu'iyah). Faktor-faktor yang menyebabkan perbedaan pendapat ini termasuk kesulitan memahami ayat-ayat Qur'an, masalah hidup yang selalu berubah sesuai dengan tempat, waktu, dan cara berpikir manusia, dan perbedaan interpretasi tentang apa yang di dengar dari Rasulullah SAW. Artikel ini akan membahas titik temu dan titik perbedaan, serta cara menghubungkan keduanya. Dalam situasi ini, upaya yang dilakukan untuk mengharmonisasikan hubungan antara sunni dan syiah melalui revitalisasi dan reaktualisasi konsep ijtihad menjadi relevan dan sangat penting.
***Kata-kata kunci:** Sunni, Syi'ah, Harmonisasi*

A. INTRODUCTION

It is considered necessary to re-investigate the fact that Islam is a teaching that aims to bring peace to all nature (rahmatan lil'alamin). This is because the concept of rahmatan lil'alamin does not imply losing faith or doubting the values contained in Islamic teachings. Everyone agrees that the main goal of Islam is to bring mercy to all nature, as explained and stated in the Qur'an and Sunnah (QS al-Anbiya, 21). However, this re-examination is necessary because conflicts within Muslim groups have always characterized the development of Muslims throughout history (Affandi, 2004).

The current social situation among Muslims makes it difficult to apply the concept of Islam's universal value, which is to bring peace to all of nature, within the context of Muslim unity. Differences in understanding lead to the division of Muslims into specific sects. Usually, these differences fall under the categories of faith and worship (Qomar, 2015). For example, in matters of faith, there were disputes between the Khawarij and Shia groups; between Jabariyah and Qodariyah; between Mu'tazilah and Sunni; and between Shia and Sunni. This causes differences to become sharper and spread to groups within one sect, such as within the Khawarij, where there are fragments such as al-Muhakkimah, al-Ajaridah, al-Sufriah, and al-Ibadah. Within Shia, there are factions such as Itsna "Asyara" (Imamiah), Zaidiyah, Ismailiyah, and the Druz (al-Muwahhidun) and Alawiyah sects (Rafi'I, 2013). Asy'ariyah and al-Maturidiyah are two fractions of the Ahlussunnah wal Jama'ah group. Al-Maturidiyah divides into two groups: al-Maturidiyah Samarkand and al-Maturidiyah Bukhara. Then, in matters of fiqh, the founders of the madzhab, such as Imam Abu Hanif, Imam Malik, Imam Syafi'i, Imam Ahmad bin Hanbal, Imam Daud al-Dhahiri, and Imam Ja'far al-Sadiq, engaged in discussions.

If we look further at the differences and conflicts between Muslims, two large groups of adherents those affiliated with the Sunni

school of thought and those affiliated with the Shia school of thought are responsible for the differences and conflicts that occur among Muslims today. In the Islamic world, these two schools of thought are very popular and have many followers. Most religious courts use both as their main platforms (Rafi'I, 2013). The unresolved Sunni and Shia conflict in Syria has resulted in a ceasefire between the two sides as they strive to defeat each other. Apart from that, the conflict occurred in Iraq after Saddam Hussein's regime collapsed, and the conflict in Libya after Muhammar Kadafi's regime fell has also not ended. Thinking about it again, this situation is bad for Muslims because it doesn't advance the Islamic religion and could worsen its future.

In fact, Islam never teaches people to be jealous or have disagreements. Apart from that, Islam never teaches revenge, malice, or hatred towards other people, regardless of their religion. Islam always asks its followers to love one another and maintain unity and brotherhood. It also does not differentiate between gender, ethnicity, sect, belief, or country. In Islam, God highly glorifies humans as creatures. Glory in God's sight is proportional to the nations and communities that believe. Their level of devotion to God is what differentiates them from each other. The surah (Al-Hujurat [49]: 13) mentions this in Allah's word.

Political problems are the main source of conflict between Sunni and Shia groups. This political factor then leads to group egoism. This egoism then developed into a sentimental problem in the understanding of madzhab groups. Different understandings of madhhab, which are actually part of Islam's intellectual property, become fragile and cause prolonged conflict, ultimately leading to the decline of Islam.

In fact, during the heyday of Islam, namely the revival of ijtihad among school leaders, a tradition of respecting differences of opinion among Muslims existed. For example, Imam Zaid bin Ali worked together with the Shiite Imam Zaidiyah, who studied from Imam Abu Hanifah, one of the Imams of Ahlu Sunnah wal Jama'ah, about fiqh and the basics of faith, while Imam Abu Hanifah studied from Imam Ja'far Sadiq about Hadith and other sciences. Imam Abu Hanifah once said, "I have never seen anyone smarter than Ja'far bin Muhammad (Rafi'I, 2013)."

In the heyday of ijtihad, Sunni fiqh scholars and Shia imams agreed that they belonged to the large family of the Islamic religion. Therefore, everyone knows and respects each other, and no one interferes with their own choices. They do not differ in opinion about the basis of religion, but they differ in understanding special laws

(al-ahkam al-far'iyah) because of their differences in opinion about qiyas used by Sunnis and reason used by Shiites (Imamiyah). This partial law should bring grace, blessings, potential, and breadth to society rather than continuous disaster and slander.

Therefore, in order to apply the concept of "ikhtilafu ummati rahmah," Islamic researchers must focus on the points of convergence between Sunnis and Shiites, the two largest schools of thought in the Islamic world today, and they must also encourage Muslims to be tolerant of one another in matters of khilafiah in order to truly realize the universal value of Islam as a bringer of mercy to all nature.

According to the explanation above, the issues this article will discuss are how Sunni and Shia understand Islam, what their differences are, how to reconcile their understandings, and how to improve relations between them.

B. METHOD

I used a literature research or literature review approach to write this essay. A literature review is a comprehensive summary of all research that has been conducted on a particular subject with the aim of providing information to readers about what is known and what is not known, as well as providing support for previous research or ideas for new research (Denney et al., 2013).

A variety of resources, including books, journals, documents, and online libraries, are available for literature study. The library study method is a series of activities related to library methods for collecting information, reading and taking notes, and managing written materials (Nursalam, 2016). The writing style used is a literature review study, which concentrates on written findings regarding the subject or object of study - in this case the soul from an Islamic perspective. This research draws its information from studies conducted and published in national and international online journals and reference books.

C. RESULT AND DISCUSSION
Understanding Sunni and Shia

In Arabic, the word "sunnah" comes from the word "sanna," which means "path." Therefore, "Sunnah" is the same as "tariqah," which means "journey," and "sirah," which means "journey." Islamic schools of thought may precede the word "Sunnah" with the word "ahl," meaning "follower of a sect or school," and follow it with the words "wa al-jama'ah."

Literally, "al-jama'ah" means a group of people working together to achieve a certain goal. "Ahl al-Sunnah" typically refers to Islamic sects like Ahl al-Sunnah and Ahl al-Sunnah wa al-Jama'ah, while "Sunni" typically denotes the supporters or followers of these sects.

Al-jama'ah literally means a group of people with a goal. WhenIn Islam, the word typically refers to the Ahl al-Sunnah sect as Ahl al-Sunnah wa al-Jama'People typically use the word Sunni to refer to followers or supporters of this sect (Maryam, tt).

Shia, as defined by language, refers to a group, class, sect, and followers. According to Abu Hasan Al-Asyari's opinion, the Shiites are a group that supports and follows Ali bin Abi Talib, while also prioritizing Ali over other friends such as Abu Bakr, Umar, and Ustman. Conversely, the Sunni group does not prioritize Ali over other friends (Sou'yb, 1982).

Concept of Understanding Islamic Sharia according to Sunni and Shia

During the Prophet's time, there were no disagreements because, at that time, disagreements could be immediately brought before the Prophet, and the Prophet answered immediately, so after the Prophet died, two sources of Islamic law seemed to be closed. When there is a discrepancy in understanding within the community, friends tend to ask each other questions. Therefore, during the time of the Companions, sources of law emerged after the Koran and al-Sunnah, known as Ijma' and Qiyas.

Likewise, between Sunnis and Shiites, the two Islamic sects agree to use the basic sources of law, which are Islam's main basis. The only difference between the two schools lies in the interpretations of the priests, who serve as the reference points for these two schools of thought. Imams have differing opinions on how to apply the teachings from the main sources of Islam, particularly in areas that are considered branches of religion (furu'iyah). The factors causing these differences in understanding include the difficulty of comprehending the verses of the Koran, the emergence of life problems in various forms based on place, time, and human thought patterns, and the varying interpretations of the Prophet's hadiths (Aceh, 1980).

Mahmud Isma'il Muhammad Misy'al, in his book, Atsar al-Khilaf al-Fiqhi fi al-Qawaid al-Mukhtalif fiha (Misy'al, 2007), mentions that there are four main reasons for ikhtilaf among jurists. (a) Disparities in the application of ushuliyah rules and the utilization of other istinbath (excavation) sources; (b) notable variations in linguistic ele-

ments when comprehending a text; (c) variations in ijtihad concerning the science of hadith; (d) variations in the approach to reconciling hadith (al-jam'u) and mentarjih (al-tarjib), which fundamentally contradict each other in their meaning. According to Huzaemah (23), Muhammad al-Madani divides the reasons for ikhtilaf into four groups: (a) understanding the Koran and the Sunnah of the Prophet; (b) special reasons about the Sunnah of the Prophet; (c) reasons related to ushuliyah principles; and (d) specific reasons about using arguments that are not in the Koran and the Sunnah of the Prophet Muhammad.

Sunnis divide the sources of Islamic law into two categories. First, there is the category of primary sources, which includes the Koran and Sunnah. These two primary sources are based on hadith:

تَركْت فـيْكم امرٍ يْن لْن يَضلوا ما ئَمسَكْتـم بهماكتاب اه و سنة نَبيِه

Translation:

"I leave you two things that you will not lose forever as long as you stick to them, the Book of Allah and the Sunnah." (HR. Malik)

The secondary source category, namely Ijma' and Qiyas, is second. Ijma', according to the language, means to agree, consent, or agree. Meanwhile, according to the term, it is the unanimity of opinion of the ijtihad experts of the people of the Prophet Muhammad SAW after he died at a certain time regarding the law of a case by means of deliberation. Ijma' results in a fatwa, which is a collective decision by ulama and religious experts that the entire community can follow. Meanwhile, qiyas refers to the practice of comparing and equating one thing with another. Alternatively, we can interpret Qiyas as an attempt to draw comparisons between cases that share a common problem or cause and effect. Meanwhile, the Shia (Imamiyah) rely on the Koran, al-Sunnah, and reason as the sources of Islamic law. The difference in the concept of taking legal sources between Sunnis and Shiites lies in the use of Qiyas by Sunnis as a source of law in Islam. Shia groups do not want to use qiyas because the word qiyas is not an authoritative basis to be used as a legal basis in Islam. Ali bin Abi Talib reportedly disagreed with Abu Bakr and Umar on the use of qiyas. For instance, Umar declined to provide zakat to mu'allaf, despite Surah at-Taubah verse 60 confirming the right to zakat:

اِنَّمَا الصَّدَقٰتُ لِلْفُقَرَاۤءِ وَالْمَسٰكِيْنِ وَالْعٰمِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَفِى الرِّقَابِ وَالْغٰرِمِيْنَ وَفِيْ

سَبِيْلِ اللهِ وَابْنِ السَّبِيْلِ فَرِيْضَةً مِّنَ اللهِ ۚوَاللهُ عَلِيْمٌ حَكِيْمٌ

Translation:

"Indeed, zakat is only for the needy, the needy, those who receive zakat, whose hearts are softened (converts), to (free) servants, to (free) people who are in debt, for the path of Allah, and for people who are on a journey, as an obligation from Allah. Allah is All-Knowing, All-Wise."

According to the Shia view, if there are verses in the Koran that require interpretation, they refer to the interpretation of the ahlul bait. Then, they employ authentic hadiths to apply the propositions of al-Sunnah, which they believe serve as a guide. It is permissible for a madhhab follower who is not a mujtahid to follow an authoritative mujtahid. Among the most important conditions a mujtahid can follow is that a mujtahid must base his views on the Koran, Sunnah, and the imams of the ahlul bait using the light of reason (Rafi'i, 2013).

Points of Difference between Sunni and Shia

As previously mentioned, the ulama's perspective or interpretation of the surrounding context contributes to the understanding discrepancies among Muslims. These include challenges in comprehending the Koran's verses, life issues that constantly manifest in different ways based on location, time, and human thought patterns, and variations in comprehending the Prophet's hadiths.

We recognize that these differences in interpretive methodology lead to differences in understanding between these two groups. However, in substance, Sunnis and Shiites adhere to primary sources, namely the Koran and al-Sunnah. Sunnis make Qiyas the source of Islamic law after the Koran, al-Sunnah, and Ijma'. Meanwhile, the Shia, on the other hand, concur that the Koran, al-Sunnah, and Ijma are the primary sources of Islamic law, but they oppose the use of Qiyas as a source of law. They believe that Qiyas lacks the ability to serve as a source of Islamic law, and instead, they defer to the authority of the imam, who possesses the rational brilliance to explain the origins of Islamic law. son in a fairly high position, through the authority of mujtahid imams, who are believed to have authoritative abilities in explaining religious law, so that whatever is justified by common sense can be accepted by religion.

Sunni and Shia generally understand Islamic law differently, primarily due to differences in creed and fiqh. The difference in belief between Sunnis and Shiites is only in matters of imamate and

justice, whereas in the basic principles of faith between these two groups, there is no difference. According to the history of Umar bin Khatab, radhiyallahu 'anhu, and Rasulullah sallallaahu 'alaihi wa sallam, Sunnis believe in the existence of six pillars of faith:

الإِيْمَانِ, قَالَ : أَنْ بِاللهِ, وَمَلَائِكَتِهِ, وَكُتُبِهِ, وَرُسُلِهِ, وَالْيَوْمِ الآخِرِ, وَ تُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَ شَرِّهِ

Translation:

"Faith is, you believe in Allah, His Angels, His books, His messengers, the Last Day and you believe in Allah's destiny, good and bad." (HR. Muslim)

Meanwhile, in the pillars of faith of Shiaism as stated by Shaykh al-Muntadzari:

صول الدين خمسة: التوحيد والعدل والنبوة وأمامة والمعاد

Translation:

"There are five ushuluddin (Principles of Faith): Tauhid, justice, nubuwah (prophecy), imamah, and al-Ma'ad (qiyamat)."

Table of differences between the Pillars of Faith according to Sunni and Shia

SUNNI	SHIA
Allah, Angels, Books, Messengers, Hari end, Qadla and qadar	Tawhid, namely belief in one-ness Divine, Nubuwat, Ma'ad, Imamah, Divine Justice

In the Shia school of thought, the imamah serves as a progressive and revolutionary leader, standing in contrast to other political regimes, with the aim of guiding people and establishing a solid foundation for society. This foundation can foster awareness, growth, and independence in decision-making (Syariati, 1992). An imam, who is believed to be a pillar of Shia faith, is a leader in world affairs and religious affairs. The imam assumes a role akin to that of the Prophet, embodying power and perfection, overseeing justice, guiding society, commanding the army, directing prayers, and managing the state's interests. Special regulations govern all these matters, published and implemented by the priest's assistants. All of these events occurred during the Prophet's lifetime. Allah, who will appoint the imam for humanity, alone bears the obligation to believe in the imam for the Shiite group (Aceh, 1980).

Meanwhile, the Sunni group believes that there is no obligation to believe in the imam's authority in dealing with religious and world matters. Sunni cleric Imam Ala'uddin Ali bin Muhammad, as quoted

by Abu Bakar Aceh, explains in his book "Syarh at-Tajrid" that the Prophet's companions' consent determines the obligation to appoint an imam. They made decisions after the Prophet Muhammad's death and continued the tradition of leadership succession after the caliph or imam died (Aceh, 1980). In the book al-Ahkam al-Sulthoniyah, Imam al-Mawardi explains that the Apostle did not give a special will for someone among his companions to be a successor. So in this case, al-Mawardi said that in Islam there are three systems for selecting leaders: first, the allegiance system, as happened in Abu Bakr's election; second, the wilayatul 'ahdi (crown prince) system, as was the appointment of Umar from Abubakar; and third, the deliberation system (ahlul halli wal'aqdi), as appointed by Uthman (al-Mawardi, 1973).

In matters of justice, the Shia school of thought believes that justice is an intrinsic characteristic of God. God must judge every human action, whether it is right or wrong. Justice is the infrastructure of the world system. Muslims base their worldview on this perspective. Therefore, if a society is not founded on the principles of justice, it is considered sick and deviant and is destined for destruction (Syariati, 1992).

Meanwhile, Sunnis and Shiites differ in their understanding of the pillars of Islam. In the Shiite school of thought, al-Wilayah means accepting Ali's guardianship, leadership, and rule (after the Prophet's death). Ali is a great example of devotion to Allah. Ali's leadership is recognized because he is a torch of guidance for mankind (Syariati, 1992).

According to the Sunni school of thought, there are five pillars of Islam. As in the hadith narrated by Ibn Umar Radhiyallahu 'anhuma, Rasulullah sallallaahu 'alaihi wa sallam said:

بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لاَ إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامِ الصَّلاَةِ،

وَإِيتَاءِ الزَّكَاةِ،وَالْحَجِّ، وَصَوْمِ رَمَضَانَ

Translation:

"The five pillars of Islam include upholding prayers, paying zakat, performing the Hajj, and fasting during Ramadan." (HR. Bukhari and Muslim)

Meanwhile, the history of the pillars of Islam of the Shia school as explained in Ushul al-Kafi, one of the main references in Shia is as follows:

عن أبي جعفر (عليه السلام) قال: بني الاسلام على خمس: على الصلاة والزكاة والصوم
والحج والولاية ولم يناد بشئ كما نودي بالولاية، فأخذ الناس بأربع وتركوا هذه — يعني
الولاية

Tranlation:

> Abu Ja'far 'alaihis salam asserts that the five pillars of Islam are prayer, zakat, fasting, hajj, and territory. He called the loudest for regional harmony. However, humans only took the first four pillars and left the remaining ones, specifically the regional pillars.

Table of differences between the Pillars of Islam between Sunnis and Shiites

SUNNI	SHIA
Two Creeds, Prayer, Fasting, Zakat, and Hajj	Prayer, Fasting, Zakat, Hajj, and Territory

Apart from that, the differences between Sunni and Shia can also be seen in the source of determination and the sources used as references, as explained in the following table:

SOURCE OF LAW		REFERENCE SOURCES	
SUNNI	SHIAH	SUNNI	SHIAH
Al-Qur'an	Al-Qur'an	Sahih Bukhari (Al Jami ash Sahih al Musnad, alMukhtashar min HadithRasulillah) by AbuAbdullahMuhammad (d. 256 H)	Ushul al Kafi by Muhammad Ya'qub al Kulaini (d. 329)
Sunnah	Sunnah	Sahih Muslim (alJami ash Sahih) by Muslim bin Hajjaj (d. 261)	The book Man la Yahdurhu al Faqih by ash Sadiq ibn Bawaih al Qummi (d. 381)

Ijma' (Ulama Consensus)	Ijma' (Expert view religion/Priest)	Sunan Abu Dawud,by Sulayman bin Asy'ast as Sijistani (d. 275)	Al Ibtibshar and Tahdzib al Ahkam by Muhammad ibn al Hasan at Thusy (d. 460)
Qiyas(Analogy)3 2	Common Sense (Whatever can be accepted by common sense, that is considerednot contradictory with religion)	Al Jami ash Sahih/Sunan at Tirmidzy by Abu Isa Muhammad at Tirmidzy (d. 279H)	
		As Sunan /Sunan Ibnu Majah (d. 273) 6. Sunan anNasa' (d.303)	

Meeting Point of Sunni Shia Understanding

There are many differences, even similarities, between the Ahlussunnah group and the Shia Imamiyah Istna Asyariyah group; it is impossible to detail and explain all of these similarities and differences. However, it is crucial to highlight the distinctions between the pillars of faith and Islam, as finding a common ground could potentially prevent infidels and even murders, which are currently prevalent in Iraq (Shihab, 2022).

According to Syaikh Muhammad Husain al-Kasyif al-Ghitha, a renowned Shiite scholar (1874–1933), in his book Ashl asy-Syiah wa Ushuliha, religion primarily revolves around beliefs and deeds.

1. Knowledge or belief about God
2. This is the understanding or conviction that comes from God.
3. The understanding of worship and the methods for its execution is crucial.
4. Maintaining virtues and rejecting evil (good manners) are crucial.
5. Have complete faith in the Day of Judgment (Shihab, 2022).

He further said that Islam and faith are synonymous and generally rest on three pillars, namely: tauhid (the oneness of God), prophethood, and the hereafter (doomsday). If a person denies any

of these three pillars, they are neither a believer nor a Muslim. However, if they believe in the unity of the prophetic Allah, as the prophet Muhammad witnessed, and they believe in the day of judgment (judgment), then they are a true Muslim. He possesses the same rights and obligations as other Muslims. We must not disturb his blood, treasure, and honor. The terms "Faith" and "Islam" hold a unique significance, comprising three fundamental pillars and an additional fourth pillar. These pillars include prayer, fasting, zakat, hajj, and jihad. According to Shiites, religion is belief and deeds. Concerning beliefs are:

1. Tawheed

Tawhid is, in principle, God's oneness in nature, actions, and substance, as well as the obligation to validate His worship. Adding to the description of Tawhid (the oneness of Allah) is the fact that one of its aspects, known as al-Adel (Allah is Most Just), never touches injustice.

Every Muslim, regardless of group or sect, absolutely believes in divine justice. However, there are differences in understanding between the Ahlussunnah and Shia schools. The Mu'tazilah and Shia sects underscore that Allah's absolute justice necessitates every Muslim's belief in His obligation to uphold Ash-Ashalah and al-ashlah (the good and the best), guaranteeing rewards for those who obey, and punishing those who sin. This is different from the Asy'ariyah view of Ahlussunnah, which states that there are no obstacles; in fact, it is possible for Allah, from a rational or theoretical point of view, to torture the obedient and reward the sinners. This difference appears to be due to the fact that one party, in this case the Mu'tazilah and Shia, emphasizes the side of divine justice, whereas the second party, Ahkussunnah, emphasizes the side of His absolute power.

Another difference in belief arises when Ahlussunnah asserts that Shari'a, not reason, determines good and bad. Meanwhile, the Shiites tend to align with the Mu'tazilah, arguing that reason determines the goodness or badness of an object, rather than stating that something is good because Allah ordered it, but rather that Allah ordered it because it is good.

2. Prophetic

According to the Shia group, all of the prophets mentioned in the Koran are messengers of Allah SWT. The Shia group acknowledges Prophet Muhammad as the final prophet and the head of all prophets. He remains impervious to errors and transgressions. Allah has taken him at night from the al-Haram Mosque to the al-Aqsa Mosque, then raised him to Sidratul Muntaha. Allah revealed the

book of the Qur'an to him as a miracle, a challenge, and a legal teaching that distinguishes between halal and haram, replete with additions and changes. If anyone asserts to have received a revelation or the book after Muhammad SAW's prophethood, they should face the death penalty.

3. The Day After (Doomsday)

In terms of beliefs about the Hereafter, there is essentially no principled difference between Shia Ahlussunnah beliefs. Shaikh Husain Kasyif al-Ghitha provided a detailed explanation of Itsna Asyarityah's beliefs.

"The Imami, like all Muslims, believe that Allah, Almighty, will bring all creatures back to life after death on the Day of Judgment to carry out reckoning and retribution. The resurrected figure is concerned with both his body and soul, ensuring that when others see him, he will affirm, "This is so-and-so." You don't have to understand the mechanism of the resurrection, whether it's the resuscitation of the vanished, the resurgence of the apparent, or something else entirely. Imami Shiites also believe in all that is stated in the Qur'an and Sunnah, which have Quth'iy (certain) values such as heaven, hell, pleasure in barzah and its torment, scales of deeds, shirath (bridge), al-Araf, the book of deeds, humans, who do not allow anything small or large unless they are recorded, and that all humans will receive a reward. If the practice is good and if it is bad, then it is bad (Shihab, 2022)."

From the explanation above, it is very clear that in the three important points of Tawheed, Prophethood, and the Hereafter, there are no significant differences, meaning that the Aqidah points between Sunnis and Shiites are the same. What is different is in the details and understanding in each group. Indeed, we can elucidate that the primary distinctions between the Shia and Ahlussunnah factions stem from the imamate issue. Muhammad Husain Kasyif Al-Ghitha and Abdul Halim Mahmud, the sheikh of al-Azhar, both agree that the imamate is the characteristic that sets Ahlussunnah and Shia apart.

Harmonization of Sunni and Shia

In an effort to bring Shiites and Sunnis closer, harmonization of relations between the two is absolutely necessary. Within this framework, harmonization can be carried out through the rearticulation and re-actualization of ijtihad. Black's Law Dictionary states: harmony, harmonize, meaning agreement or accord; conformity. Harmonization means harmonizing, making things integrated, tawafuq, and talazum. The verb form harmonize means to adjust,

harmonize, lâ'ama, wafaqa. In the English-Indonesian Arabic Dictionary, harmony is defined as harmony of tone, talâ'ama, and tawâfuq al-anghâm. Harmony of interests, harmony of interests insijâm almashâlih. Harmony of opinion, harmony of opinion (insijâm al-ârâ') (Garner, 2004). So, harmonization means an effort to harmonize or combine, in this context, the relationship between Shiites and Sunnis in matters of ijtihad where there appear to be differences between the two.

Arguments that can be used to show the importance of harmonizing Shia and Sunni relations through rearticulation and re-actualization of the concept of ijtihad, because it has a very significant role for society, both Shia and Sunni, The significance of ijtihad in the Shiite school of thought, as explained by Hamid Mavani, is clearly visible in relation to the authority and role of the imam, which is indirectly carried out by the jurists (fukaha), which is seen as a necessity to avoid division. Various issues that arise are handled by the jurists through the ijtihad, so that the results of the ijtihad become a guide for the wider community. Based on the description above, Abû Mujtabâ, as quoted by al-Mûsawî, stated that there is a common ground regarding the urgency of ijtihad, especially in this modern era; it is even an obligation, because with it, sharia law can be understood and the obligations of themukallaf can be explained in detail (al-Musawi et al., 1967). Despite this, it turns out that the institution of ijtihad has not been maximized to answer issues such as gender equality, minority rights, freedom of religion and belief, religious pluralism, the legality of bank interest, biomedical ethics, and environmental ethics (Mavani, 2009).

In this context, the rearticulation and re-actualization of ijtihad are seen in the approach used by Âyatullâh Shâni'î (1316/1937). The characteristic of his approach, which is related to Âyatullâh Shâdiqî, as explained by Mavani by citing the views of Muhammad I. Jannati and Fadhlullâh, is to position the Koran as the primary and fundamental textual source (the primary and the foundational textual source) in formulating new legal opinions by playing reason to find the rationale and wisdom (the rationale and the wisdom; 'illah) behind the revelation's orders and placing them in the context of the time and space associated with certain decisions that will be enacted. According to them, there is a tendency to ignore the spirit (ethos) of the Koran, namely equality and the ethics of justice, as well as respect for human dignity as khalifatullah. This criticism is related to issues such as apostasy, non-Muslim status, and gender justice, which is contrary to the Qur'anic ethos but has been given

law that is mainly based on the basis of hadith, ijma', and the Usul Fiqh method.

Regarding these problems, a legal expert is required to master the sources of Islamic jurisprudence, Quranic verses, and legal hadiths in detail. According to Shâni'î, Islamic law must be harmonious and compatible with the current context and conditions. There is criticism of the ijma' regarding women's rights, the status of non-Muslims, inheritance law, and testimony (Mavani, 2009). This criticism leads to the revitalization and re-actualization of ijtihad towards interpretations of Islamic teachings that are biased towards patriarchy, generally in the form of myths that have an impact on gender inequality, such as the myth of men ruling women. This patriarchal, biased interpretation is opposed by Islamic feminism, which reinterprets traditional Islamic sources and ijtihad to explore interpretations that are pro-women and free of patriarchy and gender justice. Gender justice means the end of inequality between men and women, which results in the subordination of women to men. Gender justice requires that women can use their abilities in various fields without gender discrimination in making choices or being hindered and given sanctions. Gender injustice is not just denying something that restrains or oppresses women but also dehumanizes and dehumanizes Muslims who are involved in a system of gender injustice (Safi, 2003).

Hamid Mavani explains that Shâni'î carries out the revitalization and re-actualization of ijtihad in the formulation of law from textual sources by considering three general principles: prioritizing convenience (QS. Al-Baqarah [2]: 185), requiring adjustments to align with justice, and providing moderate alternatives for law implementation to avoid extremes (Mavani, 2009). Several fields, including inheritance, can implement the revitalization and re-actualization of ijtihad. In the realm of inheritance, this takes the form of equalizing the inheritance shares of female and male heirs, redefining fairness, and ensuring the shares of non-Muslim heirs through obligatory wills. This is in line with developments in social reality and human rights (HAM). Shiite and Sunni jurisprudence, both classical and conventional, stipulate an unequal distribution of female heirs and deny inheritance rights to non-Muslim heirs. With the above framework for reactualizing ijtihad, we can get the same ijtihad results between Shia and Sunni, or the same view, which is the tashwîb paradigm on this issue. The field of discriminatory marriage is another example.

According to the Shia, women in this school of thought cannot enter into mut'ah marriages with groups outside them that show

hostility, such as al-Nawâshib and Khawârij (al-Hill et al., tt). The re-actualization of ijtihad fosters an understanding that, despite religious differences between Shiites and Sunnis/al-Nawâshib, they can conduct mut'ah marriages or temporary marriages by meeting specific criteria, not due to differences in sects or schools. In fact, this is more permissible in the context of Muslim Ummah unity. Similarly, the takfîr between these two schools of thought renders regular marriages invalid. We must steer clear of this misunderstanding. This is due to the necessity of framing the differences between the two groups within the framework of the tashwîb paradigm. The only difference between the two is the field of furû' (branch), not ushûl (principal). This framework of thinking must be the concern of each follower of these two great schools of thought so that the relationship between them can be harmonious, because it does not prioritize blind fanaticism (ta'ashshub) and truth claims based on the results of their own ijtihad.

D. CONCLUSION

These two Islamic schools agree to use basic legal sources, which are Islam's main foundation. The only difference between the two schools lies in the interpretations of the imams, who serve as the reference points for these two schools of thought. Imams hold differing opinions on how to apply the teachings from the main sources of Islam, particularly in matters that are considered branches of religion (furu'iyah). The factors contributing to these understanding differences include the challenge of comprehending the verses of the Qur'an, the emergence of life problems in diverse forms based on location, time, and human perspective, and variations in the interpretation of the Prophet Muhammad's hadiths.

The Imams of the Sunni and Shiite sects have been actively seeking common ground for a long time. Imam Ja'far Sadiq, Imam Hanafi, Imam Malik, and their students engaged in similar interactions. Egyptian ulama and several other Islamic scholars initiated efforts to bring together the two Sunni and Shiite schools of thought in the modern context, such as the formation of "Darut Taqrib bainal Mazahibil Islamiyah" and the creation of the magazine "Risaltul Islam." The objective is to foster connections and disseminate concepts of harmony among scholars within the Islamic realm.

Efforts to harmonize Shia and Sunni relations, carried out through the Ushul Fikih approach, prioritize the re-actualization of ijtihad. Despite differences in articulation at the theoretical or practical level, Shia and Sunni recognize ijtihad as an important institution

in formulating legal provisions. Therefore, we must frame the application of ijtihad as a medium for harmonizing Shia and Sunni relations within the framework of the tashwîb paradigm, not the takhthî' paradigm. Therefore, for Shiites and Sunnis to get along, followers of this school of thought must put the tashwîb paradigm ahead of the takhthî' paradigm. This is a way of showing tolerance (tasâmuh) and respect for the differences between the two. By doing this, we can avoid attitudes of takfîr, or deviant judgments, which can lead to anarchic actions.

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