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Syllogism as a Framework for Thinking in PAI Learning: Analysis of Implementation on the Materials of *Aqidah*, *Akhlaq*, and *Fiqh*

Wayan Gastiadirrijal, Syifa Samrotul Fauziyah, Muhamad Parhan
Universitas Pendidikan Indonesia
wayangastia@upi.edu

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Abstract

This study examines the integration of syllogism—a deductive reasoning framework originating from Aristotle—into Islamic Education (*Pendidikan Agama Islam*/PAI), specifically within *Aqidah* (creed), *Akhlaq* (morality), and *Fiqh* (jurisprudence) to foster rational and reflective learning. The objective is to demonstrate how syllogistic reasoning enables students to move from dogmatic acceptance toward a logically grounded understanding of Islamic faith, ethics, and law. Employing a qualitative literature review methodology, the research synthesizes classical Islamic texts (including works on *qiyas*) and contemporary pedagogical scholarship, which are analyzed descriptively to map conceptual linkages between syllogism and PAI learning domains. The findings indicate that in *Aqidah*, syllogism strengthens faith in *tauhid* (monotheism) by structuring rational argumentation through premise-based inference; in *Akhlaq*, it connects faith to moral conduct by formulating ethical syllogisms that clarify the logical basis of virtuous behavior; and in *Fiqh*, it parallels *qiyas* by deriving specific legal rulings from general principles and universal evidences. Collectively, these

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applications show that syllogism can balance cognitive rigor with spiritual depth, rendering PAI more critical, dialogical, and contextually relevant. The study concludes that syllogism offers an integrative pedagogical model for contemporary Islamic education that supports the holistic development of individuals who are faithful, knowledgeable, and morally upright.

Keywords: *Aqidah*; *Akhlaq*; *Fiqh*; Islamic Education; Syllogism-Based Learning

INTRODUCTION

Islamic Education (*Pendidikan Agama Islam*/PAI) learning plays a central role in shaping a generation of students who are not only steadfast in faith but also possess noble morals and rational critical thinking (Nasution & Rosyada, 2022). In the context of contemporary Islamic education, PAI is designed to integrate spiritual, moral, and intellectual dimensions, as emphasized in the *Merdeka* Curriculum, which prioritizes holistic character development (Kemdikbudristek, 2024). However, PAI teaching practices have long been dominated by memorization and normative explanations, which tend to emphasize *taqlid* without room for in-depth analysis (Rohmatulloh & Arifin, 2023).

This approach often causes students to struggle in connecting religious teachings with accountable rational logic, making their faith vulnerable to doubts in the digital information era full of challenges (Simbolon, 2021). According to a national survey by the Ministry of Religious Affairs (2023), secondary-level PAI students face difficulties integrating *naqli* evidence with critical thinking, potentially hindering the formation of adaptive intellectual Muslims. Therefore, a systematic rational thinking framework is needed to bridge religious texts with common sense, and one of the most effective methods is syllogism.

Syllogism, first developed by Aristotle in his *Organon*, is a deductive reasoning method that constructs a major premise (general), a minor premise (specific), and a logical, valid conclusion (Anugrah, 2021). In Islamic tradition, this aligns with *usul al-Fiqh* developed by scholars like Al-Ghazali and Ibn Sina, who integrated Greek logic with *shari'i* evidence to produce strong *qiyas* (Mundofi, 2024). Syllogism enables the construction of rigorous arguments, where the conclusion is valid only if the premises are true and their relation holds.

In PAI education, syllogism can revolutionize students' thinking patterns to be more systematic, critical, and argumentative, as evidenced in experimental studies in modern *pesantren* (Elman & Mahrus, 2020). PAI teachers no longer merely deliver teachings but train

students to draw conclusions from *naqli* evidence (Qur'an and hadith) linked to *aqli* evidence (reason), making learning dialogical and contextual (Bahri et al., 2025). This approach aligns with the Islamic educational principle of *tauhid al-'ulum*, uniting religious and rational knowledge.

The application of syllogism is particularly crucial in *Aqidah* material, where deductive logic helps students rationally understand Allah's attributes, such as *tawhid rububiyah*, through the syllogism: "Everything that exists must have a Creator" (major), "The universe exists" (minor), thus "The universe has a Creator" (conclusion) (Iqbal, 2015). Consequently, faith is no longer merely dogmatic but grounded in robust intellectual understanding, reducing the risk of rational atheism among youth (Westphal, 2024).

In moral education (*Akhlaq*), syllogism serves as a framework to analyze the relationship between attitudes, morality, and consequences, for example: "Every act of *zulm* brings punishment" (major from QS. Asy-Syura: 42), "Stealing is *zulm*" (minor), thus "Stealing brings punishment" (conclusion) (Rosyada & Mundofi, 2023). This method trains students to internalize Islamic ethics logically, enhancing empathy and responsible moral decision-making.

Meanwhile, in *Fiqh* material, deductive syllogistic reasoning facilitates understanding of Islamic law by linking *asl* (general principles) and *far'* (specific cases), similar to *qiyas* in the Hanafi school. Research in integrated Islamic schools shows an improvement in legal understanding after syllogism interventions (Rohmatulloh & Arifin, 2023), making it an effective tool for contemporary issues like bioethical *Fiqh*. Beyond a mere thinking tool, syllogism is an innovative pedagogical strategy to enhance critical thinking skills (Higher Order Thinking Skills/HOTS) in PAI, as recommended by UNESCO (2020) for 21st-century education. Through practicing premise construction and conclusions, students holistically process religious information, aligning with Islamic education goals of balancing intellect, heart, and action (Bhat & Bisati, 2025).

Therefore, in-depth research on applying syllogism in PAI, especially in *Aqidah*, *Akhlaq*, and *Fiqh*, is imperative to produce interactive, logical, and contextual educational models. This approach is expected to produce a generation of Muslims who are devout in worship yet intellectually advanced, capable of self-control in daily life, and contributing to modern Islamic civilization (Kemdikbudristek, 2024).

METHODS

This study employs a qualitative approach with a library research design, ideal for in-depth conceptual exploration of Aristotelian syllogism and its application in Islamic Education (*Pendidikan Agama Islam*/PAI) learning (Satori & Komariah, 2017). The qualitative paradigm was chosen due to the interpretive nature of the inquiry, aiming to uncover meanings and relevance of deductive logic within Islamic epistemology and PAI pedagogy, as recommended by Creswell (2013) for philosophical and theological text analysis. Under an interpretivist framework, the researchers interpret linkages between *naqli-aqli* evidences and syllogistic structures, yielding rich contextual insights.

The library research design involves systematic collection, critical evaluation, and synthesis of primary and secondary literature (Sugiyono, 2020). Procedures begin with keyword searches such as "Aristotelian syllogism," "*qiyas* in Islamic education," and "critical thinking in PAI" across academic databases. Inclusion criteria were: (1) peer-reviewed publications from 2010–2025; (2) direct relevance to Islamic logic/PAI; (3) high methodological quality. Data were analyzed via thematic content analysis in three phases: (1) open coding (identifying syllogism-PAI themes); (2) axial coding (conceptual linkages); (3) selective coding (integrative model). To ensure trustworthiness, source triangulation (Rijali, 2019), expert member checking with PAI scholars, and an audit trail of analytical processes were applied. Reliability was established through inter-coder agreement with a research assistant. This approach guarantees credible, transferable, dependable, and confirmable findings.

RESULTS

Syllogism as a Framework for Thinking in Islamic Education (PAI) Learning on the Material of Faith

Aqidah material in the SMA PAI Curriculum Phases E and F (Grades X-XII) extends beyond introducing doctrinal beliefs to building logical-systematic foundations that integrate pillars of faith with critical thinking skills, as mandated by Learning Outcomes (LO) in Phase E targeting *syu'ab al-īmān* (faith pillars) and Phase F emphasizing interconnections among *iman* (faith), Islam, and *ihsan* (excellence) (Dimyathi & Ghozali, 2018). Applying Aristotelian syllogism revolutionizes this learning by transforming *Aqidah* from dogmatic memorization to deductive reasoning aligned with Islamic *usul al-Fiqh*. A concrete Grade X *Tawhid* example:

Major Premise (QS. Al-Anbiya: 22) "If there were two gods, the universe would be in chaos"; Minor Premise "The universe is orderly and harmonious (ayat kauniyah)"; Conclusion "Thus, God is One (*tawhid uluhiyah*)"

This rational syllogistic approach perfectly aligns with the Qur'an's methodology, repeatedly urging humans to reason (*'aql*) by reflecting on Allah's signs (*ayat kauniyah*), as in QS. Ali Imran: 190-191 positioning nocturnal reflection and cosmic phenomena as faith-strengthening tools (Nada & Soleh, 2025). Contemporary tafsir by Quraish Shihab in *Al-Misbah* asserts reason as the primary means to affirm *tawhid*, not blind *taqlid*—a view cited by Aribah (2024) analyzing 73 Qur'anic thinking imperatives related to *tawhid*. Meanwhile, Setyawan et al. (2025) demonstrate via neurotheology that universe reflection activates the prefrontal cortex, strengthening both spiritual and intellectual conviction, positioning syllogism as a contextual *naqli-aqli* bridge.

Syllogism application in *Aqidah* proves practically effective through action research across 5 public SMAs, where experimental groups improved *tawhid* understanding scores. Syllogism enables independent argument construction, such as *tawhid rububiyah*: "Everything originated/contingent must have a creator" (major, QS. At-Thariq: 11-12); "The universe is originated/contingent" (minor, empirical observation); "The universe has a Wise Creator" (conclusion)—this process reduces atheistic doubts among urban youth.

Furthermore, syllogism integration supports the holistic *Merdeka* Curriculum goals, where faith understanding aligns with Pancasila Student Profile (critical thinking, faithful/devout) (Huda et al., 2024). It mirrors classical Islamic tradition, with Al-Ghazali employing syllogistic *qiyas* in *Ihya Ulumuddin* to prove God's existence (Al-Ghazali, 1997), and Ibn Sina perfecting cosmological burhan in *Al-Isharat*—both adaptable for Phase F's *ihsan* as rational faith pinnacle.

Consequently, syllogism transforms *Aqidah* learning from passive knowledge transmission to active faith construction, resilient to rational scrutiny, producing students who not only memorize faith pillars but also defend them in religious debates or on social media. Longitudinal Islamic education research shows that syllogism alums are more resilient to secular propaganda than conventional groups (Kazemipur, 2022), proving this logical bridge essential for 21st-century Islamic civilization.

The Limits of Syllogism in Understanding *Aqidah*

The limitations of syllogism in understanding *Aqidah* stem from the deductive logic method's reliance on major and minor premises to reach a conclusion, which often fails to capture the spiritual essence and metaphysical dimensions of Islamic creed (Syamil & Kusuma, 2025). Aristotelian syllogism, as formal reasoning, yields valid conclusions only if premises are true and relevant; however, in the context of faith transcending human intellect, such premises are prone to error or inadequacy, potentially misleading comprehension of Allah's absolutely transcendent attributes (Al-Ghazali, 1997). Moreover, syllogism is not fully rational in a broader philosophical sense, as Aristotelian formal logic is critiqued for its rigidity and inability to accommodate apparent contradictions in revelation, such as Allah's absolute power (Aslah, 2025).

Classical critiques of syllogism's dominance in *Aqidah* come from Ibn Taymiyyah, who opposed exclusive Aristotelian logic use as it could corrupt faith foundations without revelation and Sharia context (Ozalp, 2023). He argued that syllogism limits *Aqidah* understanding to pure rationality, ignoring transmitted evidences like the Qur'an and Sunnah's mutashabihat, leading to deviant interpretations from the *Salaf* path. It is reinforced by Al-Ghazali, who in *Tahafut al-Falasifah* warned that formal logic fails to grasp unseen realities like divine attributes, as human reason is inherently limited (Lessnoff, 2007).

From an Islamic philosophy perspective, syllogism is critiqued for its inability to handle the Qur'anic Arabic principle of *mafhum mukhalafah*, where negative implications do not strictly follow deductive patterns. For instance, verses on Allah's mercy do not syllogistically exclude punishment for disbelievers, requiring contextual hermeneutics beyond formal logic. These limitations indicate that syllogism must integrate with *usul Fiqh* to avoid errors in *Aqidah* interpretation (Saad, 2018).

Contemporary studies recognize syllogism as a tool sharpening thought in *kalam* science but emphasize its metaphysical limits, especially in pure reason and faith (Firdaus & Dina, 2023). Modern Islamic theology research shows deductive logic often fails to integrate empirical and spiritual dimensions, like Sufi spiritual experiences, irreducible to premises and conclusions. Thus, contemporary scholars recommend hybrid approaches blending syllogism with Qur'anic and Hadith hermeneutics (Baddar, 2010).

Further, syllogism's limitations appear in handling theological paradoxes, like predestination and human free will, where revelation teaches non-linear balance.

Comparative studies between Aristotelian and modern Islamic logic find that syllogism fails to accommodate alethic modalities (divine possibility) essential to *Aqidah*. It underscores the need for flexible methodologies like Qur'anic *balaghah*.

To address these, experts advise cautious syllogism use with *mafhum mukhalafah* principles and *usul tafsir*, making formal logic a complement, not a ruler. This approach appears in later works like Muhammad Abduh's, integrating Western rationality with Islamic tradition without sacrificing *Aqidah* essence (Khoirudin et al., 2020). In conclusion, while syllogism is a valuable thinking tool, its use in understanding Islamic *Aqidah* must be limited, accompanied by revelatory insight, hermeneutic methodology, and spiritual context to prevent deviation (Firdaus & Dina, 2023). True understanding arises from balancing intellect (*'aql*) and transmission (*naql*), preserving *Aqidah* purity from pure formal logic distortions.

DISCUSSION

Syllogism as a Framework for Thinking in Islamic Education (PAI) Learning on Morals

Akhlaq materials in the *Merdeka* Curriculum emphasize building moral awareness and ethical rationality in students through a holistic approach integrating intellect, heart, and behavior. Learning Outcomes (CP) for Phase E specifically focus on understanding the benefits of avoiding heart diseases like riya' (ostentation) and takabur (conceit), which undermine worship sincerity. At the same time, Phase F highlights social ills such as backbiting and digital ethics in the information age (Dimyathi & Ghozali, 2018). This approach goes beyond dogmatic norm transmission, encouraging students to reflect on the psychological and social impacts of vices, as outlined in contemporary Islamic education frameworks stressing inner transformation (Alkouatli, 2020).

An example of syllogism application in "Avoiding Vices" material for Grade X (Phase E) is: Major Premise: All actions that damage worship value must be avoided (based on Q.S. Al-Mu'minun [23]:1-2, emphasizing sincerity as a condition for accepting deeds). Minor Premise: Riya's damages worship value by shifting intention from Allah to human show-off (Aini et al., 2024). Conclusion: Therefore, riya' must be avoided. This syllogism, rooted in Aristotelian logic adapted in Islamic philosophy, enables students to verify truth deductively, strengthening long-term moral retention.

In the Digital Ethics context for Phase F (Grades XI-XII), syllogism is applied as: Major Premise: All behaviors causing slander, enmity, and social harm must be avoided (Q.S. Al-Hujurat [49]:6 commanding news verification). Minor Premise: Spreading hoaxes on social media causes slander and harm, such as societal polarization and eroded public trust (Iskandar & Faozi, 2025). Conclusion: Therefore, spreading hoaxes on social media must be avoided. It is relevant to current digital challenges, where 70% of Indonesian teens are exposed to hoaxes, making syllogism a *sharia*-based digital literacy tool.

Syllogism application transforms *Akhlaq* learning from passive dogma transmission into critical and reflective thinking, where teachers facilitate students in building logical arguments for moral prohibitions and encouragements. It aligns with Islamic philosophical education principles blending *naql* (authoritative transmission) and *aql* (rational intellect), as affirmed by Al-Farabi in Ara Ahl al-Madinah al-Fadilah, that true ethics arise from logical dialectics (Al-Farabi, 1985). Pedagogically, it enhances higher-order thinking per the revised Bloom's taxonomy, so students analyze and evaluate moral values beyond mere memorization.

Al-Ghazali's view in *Ihya' Ulum al-Din* reinforces syllogism's relevance, where noble morals emerge from intellectual awareness of goodness benefits (*maslahah*) and evil dangers (*mafsadah*), not blind imitation (Al-Ghazali, 1997). He analogizes intellect as the "soul's doctor" diagnosing heart diseases via logic, akin to syllogism for purifying the nafs. It prevents moral hypocrisy by instilling internal conviction, as empirical studies show logic-based learning boosts ethical compliance.

In harmony, Ibnu Miskawaih in *Tahdzib al-Akhlaq wa Tathir al-A'raq* asserts that moral habituation (*takwin al-Akhlaq*) must include rational thinking exercises to form permanent character (*malakah*), with syllogism as soul training toward emotional balance (Ibnu Miskawaih, 2009). This philosopher divides morals into logical understanding, habituation, and instinct stages, with logic as the foundation. Its integration in modern learning addresses critiques of irrational Islamic education (Toosi, 2019).

Thus, syllogism application in *Akhlaq* learning fosters logical, spiritual, and contextual ethical awareness, where students not only obey moral teachings but also understand their rationale. It realizes Q.S. Asy-Syams [91]:9-10: "Indeed, successful is the one who purifies himself, and indeed, failed is the one who defiles himself". It contributes

to resilient generations against digital and social temptations, aligning with national education goals for character-building citizens (Hakim, 2016).

Syllogism as a Framework for Thinking in Islamic Education Learning *Fiqh* Material

Islamic Sharia laws, which govern human relations with Allah and fellow humans, form the core content of *Fiqh* studies within Islamic Education (*Pendidikan Agama Islam*/PAI) (Melayu et al., 2021). In learning *Fiqh*, students must go beyond rote memorization of terms like "haram" (forbidden) or "wajib" (obligatory); they need to grasp the underlying rationales for these rulings. Syllogism serves as a vital cognitive structure, enabling students to reason through Islamic laws systematically and logically (Aizid, 2024). Simply put, syllogism is a deductive thinking method that derives a logical conclusion from two premises: the major premise (a general principle) and the minor premise (a specific case). It mirrors the Islamic method of *qiyas*, which applies a general legal evidence (*dalil*) to a particular situation through analogy. Far from being alien to Islam, syllogism stems from the classical tradition of ulama (scholars) who employed Aristotelian logic—adapted into Islamic thought—to derive rulings (Yasid, 2019). This integration highlights how *Fiqh* education bridges revelation with human intellect.

A clear example illustrates this in ruling on intoxicating substances. Major premise: Everything that intoxicates is forbidden in Islam (based on Quranic verses like Al-Ma'idah 5:90). Minor premise: Narcotics are intoxicating substances. Conclusion: Therefore, narcotics are forbidden in Islam. This syllogistic process demonstrates how students can unpack legal derivation logically, avoiding dogmatic acceptance. By engaging with such structures, learners develop critical thinking skills, moving from passive reception to active analysis of religious texts and contexts.

This approach fosters not only rule comprehension but also ethical insight. Students recognize that Sharia rulings aim at *maslahah* (public welfare), preventing harm and promoting justice. In PAI classrooms, teachers can scaffold syllogistic reasoning through guided exercises, starting with familiar cases and progressing to novel ones. It builds cognitive flexibility, aligning with constructivist learning theories where knowledge is actively constructed rather than transmitted (Shidiq, 2023).

Furthermore, syllogism illuminates the interplay between *dalil* (legal evidence), *hukum* (ruling), and socio-cultural contexts. Consider *muamalah* (transactions): Major premise: Islam

commands justice in all dealings (Quran 4:58). Minor premise: Fraudulent transactions embody injustice. Conclusion: Therefore, transactions involving fraud are prohibited in Islam. Such examples teach students the moral underpinnings of laws, revealing Islam's emphasis on equity and transparency in economic life (Adinugraha & Mashudi, 2018). This contextualizes *Fiqh*, making it relevant to modern issues like digital scams or unfair trade practices.

Teachers can implement syllogisms via interactive methods like discussions or case studies. For instance, present a hypothetical scenario—such as online gambling not explicitly mentioned in classical texts—and guide students to derive its ruling using general *dalil* on intoxication and harm. It cultivates *istinbath* (independent legal reasoning) at an accessible level, empowering students as future muftis or informed Muslims. Research shows that such active learning enhances retention and application over memorization alone (Aizid, 2024).

Historically, scholars like Imam al-Ghazali and Ibn Taymiyyah refined syllogistic logic within *usul al-Fiqh* (principles of jurisprudence), adapting Greek philosophy to serve revelation. In contemporary PAI, this revives that legacy, countering misconceptions of Islam as irrational. Syllogism trains students in analytical precision, vital for addressing *Fiqh's* complexities like *ikhtilaf* (juristic disagreements), where differing minors lead to varied conclusions from the same major (Abderrahmane, 2023).

The pedagogical benefits extend to holistic development. Syllogistic training sharpens metacognition—students reflect on their reasoning—while instilling values like *adl* (justice) and *hikmah* (wisdom). In diverse classrooms, it promotes tolerance by modeling logical debate over blind adherence. Empirical studies confirm that logic-infused *Fiqh* lessons improve critical thinking scores and religious literacy (Melayu et al., 2021).

Ultimately, syllogism provides an essential framework for *Fiqh* learning, harmonizing *wahyu* (revelation) with *'aql* (reason), text with context, and knowledge with practice. Through directed logical thinking, students internalize that Islamic law is rationally structured to cultivate wise individuals aligned with *Sharia*. This transformative approach elevates PAI from rote learning to intellectual empowerment, preparing learners for lifelong ethical navigation in a complex world.

CONCLUSION

The application of syllogism as a deductive reasoning method in Islamic Education (*Pendidikan Agama Islam*/PAI) learning, particularly in *Aqidah*, *Akhlaq*, and *Fiqh* materials, enriches the instructional process. In *Aqidah*, it bolsters tauhid comprehension through rational argumentation; in *Akhlaq*, it facilitates reasoning between faith and behavior to foster noble character; and in *Fiqh*, it aligns with qiyas for logically deriving rulings from general evidences to specific cases. This approach shifts PAI from dogmatic to rational, critical, and dialogical learning, balancing faith, intellect, and morality among students. Thus, syllogism is recommended as an integrative pedagogical model for developing contextual PAI oriented toward cultivating complete human beings (*insan kamil*) who are faithful, knowledgeable, and morally upright, while contributing to contemporary Islamic education scholarship.

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