

CONCEPTS AND APPROACHES IN ISLAMIC STUDIES

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ABSTRACT

The study of Islam is one form of study that has received attention among scholar, not only at the national level but also as a discourse for world scholars. This study of Islam is then known as Islamic studies. If explored in depth, it appears that Islamic studies have begun to be widely studies by enthusiasts of religious studies and other studies. Thus, Islamic studies deserve to be used as a branch of scientific discipline. This means that Islamic studies have a place in the world of science. This is the urgency to discuss the concepts and approaches used in Islamic studies.. This research is a library research on literatures that have relevance to the object of the problem. Through the descriptive-qualitative method, this study found that study of Islam places Islam in three dimensions, namely Islam as a source of teachings, Islam as thought, and Islam as practice. In order to examine the three dimensions of Islam, a scientific and faith-based approach is needed which will result in the study of Islam as a scientific discipline and the study of Islam based on belief and faith.

Keywords: *Islam, Islamic Studies, Method, Approach.*

INTRODUCTION

The era of modernization presents various scientific studies that are very interesting to study in depth, especially Islamic studies. With the development of Islamic studies, more and more thinkers will study it more intensely. This is because Islam is no longer understood only in terms of historical and doctrinal understanding or limited to things that are normative, formalistic and symbolic. However, Islam has become a complex phenomenon. Islam is not only strung together in the form of formal instructions on how individuals should interpret their lives. With the increase in knowledge possessed by a person, Islam has become a system of culture, civilization, community, politics, economy. All of that is part of the legal development of the world.

The study of Islam means placing Islam in an ideal position to be an inspiration in the scientific aspect. This shows the direction of the development of Islam moving from spirituality to science. This is the basis for the term that became known as Islamic studies. The existence of this then demands specific methodologies in studying Islam. The aim is to form a tolerant and dynamic paradigm and mindset in understanding Islam both for Muslims in particular and for mankind in general.

When highlighting the development of the academic world, Islam has proven to be a growing scientific discipline. Even the academic community has also presented the development of Islamic studies into a scientific faculty. These developments not only require a methodology but have the potential to present a more comprehensive methodology in Islamic studies. Therefore, in studying Islamic studies, a method and approach is needed, considering that Islamic studies are studies that have great prospects in their study and development.

Departing from this description, the authors are interested in researching and discussing further the meaning of Islam and Islamic studies itself in the current contemporary era. The discussion also continues on the scope of Islamic studies and the urgency of methods and approaches to Islamic studies. This research includes library research with data collection sourced from literary studies. Through descriptive-qualitative techniques, this research seeks to examine descriptively the paradigms or mindsets, methods, and approaches used in studying Islamic studies.

METHOD

This research is classified as a qualitative research with a descriptive nature, namely research to examine a study from various literature sources and then provide a general description. This method is operationally in the form of an analysis of the paradigm or mindset, methods, and approaches used in studying Islamic studies. In accordance with the research method used, the type of data needed in this study is qualitative data type, namely in the form of data description or description of the problems raised.

Data collection in this study was carried out using library research techniques, which is a data collection technique using literature literacy, both in the form of books, documents, and journals and the results of previous research that have relevance to the problems discussed. The data analysis was carried out in this study using descriptive-qualitative techniques, namely by reading, studying, analyzing and understanding the data collected for analysis and then drawing a general conclusion as the results obtained in the study.

RESULTS AND DISCUSSIONS

1. The Meaning of Islam, Muslim, and Islamist

Historically, Islam was a religion revealed to the Prophet Muhammad SAW to be conveyed to all mankind. The process of revelation began when the Prophet Muhammad SAW was in the Cave of Hira and lasted for almost 23 years from the time of the Prophet Muhammad SAW in Makkah to Medina. The word Islam comes from the word *aslama-yuslimu-islaman* which means, namely: (1) Escape from all physical and mental illnesses; (2) Peace and security; (3) Obedience and obedience to Allah SWT. In the Qur'an, the word Islam is mentioned 8 times, namely in surah Ali 'Imran verses 19 and 85, surah Al-Ma'idah verse 3, surah Al-An'am verse 125, surah Az-Zumar verse 22, surah As-Saf verse 7, surah Al-Hujurat verse 17, and surah At-Taubah verse 74. And people who embrace Islam are called Muslims or Muslimat.¹

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

"Indeed, the religion (which is pleased) with Allah is only the religion of Islam..."

(Q.S. Ali Imran [3]: 19)

A Muslim is a person who submits himself to Allah's law. Regarding this, the term Muslim means a form of belief in the spirituality of Islamic teachings. In details as follows:²

¹ Faisar Ananda Arfa, *Metode Studi Islam: Jalan Tengah Memahami Islam*, (Jakarta: Rajawali Pers, 2015), p. 48.

² *Ibid.*, p. 50.

- a. We will be the helpers of Allah, we have believed (amana) in Allah and bear witness by you that we are Muslims (Q.S. Ali Imran [3]: 52)
- b. Moses said to his people: "If you have believed in Allah, then put your trust in Him, if you are truly a Muslim (Q.S. Ali Imran [3]: 84; Q.S. Al-Ma'idah [5]: 111).

Abd. Rozak and Ja'far wrote in their book entitled "Study of Islam in the Middle of a Compound Society: Islam *Rahmatan lil 'Alamin*" that what is meant by a Muslim (Muslim) is a person with the following categories:³

- a. People who have declared themselves to convert to Islam, those who have pledged with syahadain (two sentences of *syahadat*) are called Muslims. Muslims who fall into this category of understanding are people who are outside Islam and later convert to Islam, and they are initially referred to as converts.
- b. People born of Muslim descent, religiously have never declared themselves out of Islam, because Muslims treat their children as Muslim children, unless adopted by people outside of Islam, then it must be checked again whether he still follows the religion of his original parents, or has followed the religion of his foster parents.
- c. Muslims who are in an Islamic country, then they can implement all the provisions of the religion in terms of faith, worship, morals and the laws of religion and the laws of the country and society if they are truly Muslim.
- d. Muslims who are not in an Islamic country, they can practice the Islamic faith and Islamic worship. However, the laws of the state and society, which are based on Islamic law, cannot be fully implemented.

Looking at historical literature, the Prophet Muhammad as the bearer of the message of Islam has conveyed the da'wah of Islam and the revelations he received. When there was a dispute among the Companions in understanding the contents of the revelation, the Prophet Muhammad immediately resolved all the problems, so that disputes that arose could be resolved properly. This is where it became that Islam became the teaching of the prophetic treatise.

The situation was different after the Prophet Muhammad's death and Islam began to make contact with the outside world. Differences in understanding among Muslims cannot be controlled along with the increasingly complex differences in social life. It is these differences that give rise to the diversity of understanding among Muslims. Among these forms of understanding is what is currently known as Islamist or also known as Islamist and Islamism.

In the *Aqlam Journal: Journal of Islam and Plurality*, quoting Bassam Tibi's opinion, Islamism is an understanding of religion (Islam) in the form of a state order, namely an Islamic state. The Islamism group idolized Islam at the time of the Prophet SAW in Medina, and tried to restore the practice of Islam today as the practice of Islam at the time of the Prophet. The main agenda of Islamism is to establish an Islamic state order and mobilize Muslims in order to build a totalitarian order.⁴

Basam Tibi criticized the tendency of groups to politicize religion. His thoughts are embodied in Islam and Islamism. According to Tibi, Islam as a belief and Islamism as a category of religious politics are different entities. Islamism is a political

³ Abd. Rozak dan Ja'far, *Studi Islam di Tengah Masyarakat Majemuk: Islam Rahmatan lil 'Alamin*, (Tangerang Selatan: Yayasan Asy Syariah Modern Indonesia, 2019), p. 7.

⁴ Siti Mahmudah, "Islamisme: Kemunculan dan Perkembangannya di Indonesia," *Jurnal Aqlam* Vol. 3 (1), 2018, p. 2.

interpretation of Islam that is based not on Islam as a belief, but on the ideological application of religion in the political realm.⁵

Political Islam (*siya>sah al-Isla>miyyah*) or Islamism emerged as a response to the excesses of modernity which were understood as Western and foreign, which were considered to have failed to fulfill the interests of Islam as they understood it. One of the slogans of Islamists is “Islam is the Answer” (*al-Isla>m huwa al-ha>l*, Islam is the Answer). They consider ideologies other than Islam such as democracy, socialism, communism, and secularism to have failed, although they are often ambiguous and rhetorical.⁶

Still in his paper, Muhammad Ali wrote the reasons why Islamism is irrelevant for many people, namely;

“Why is Political Islam irrelevant to many people? There are restrictions and restraints on the expression of different opinions, beliefs, rights of individuals and groups, often by intimidation and threats, in addition to takfir, labeling heresy, shirk, jahiliyya, tagut, satan, and religious labels, against those who differ. . In addition, despite the dynamics, Islamism shows dogmatic rigidity which often does not prioritize dialogue with different groups. There is a rigidity in understanding modern ideas even though Islamism itself appears in the context of modernity. Many members and leaders of political Islam lack a substantive, contextual and rational understanding of religious texts and history. Absolutism of religion does not provide relativism of human thought to religion. In addition, behavior is not always in line with the identity and ideology that they voice. The behavior of individuals and Islamists may not be "Islamic", in the sense that they are still committing corruption, collusion, slander, coercion of will, hedonism, and so on.”⁷

Based on the above, it can be understood that Islamism is a term for a group of Muslims who understand that Islam is not only a religion but also a state order. Islamism is not essentially a legacy of Islam but a contemporary political interpretation of Islam. The interpretation is based on the creation of tradition or in other words Islamism is a form of interpretation of Islam, but it is not Islam itself because it is a form of political ideology of the state order.

2. Islam as a Source, Thought, and Practice

Islam as a treatise brought by the Prophet Muhammad SAW is a way of life for mankind and becomes the central solution in solving problems that will or are being faced in the lives of the people. In essence, Islam brings teachings that are not only about one aspect or aspect of human life. More than that, Islam regulates all aspects and every aspect of human life. Not only spiritual needs but also regulate physical life.

⁵ Tedi Kholiludin, “Islamisme, Pos-Islamisme, dan Islam Sipil: Membaca Arah Baru Gerakan Islam,” *Jurnal Iqtisbad* Vol. 3 No (1), 2016, p. 54.

⁶ Muhammad Ali, “Islamisme (al-Islamiyyah) dan Post-Islamisme (Ba'da al-Islamiyyah): Menelaah Pilihan-Pilihan Politik Islam Kontemporer di Indonesia,” Paper presents on the conference of post-Islamism at philosophy major of University of Indonesia, December 14th 2011, p. 2-3.

⁷ *Ibid.*, p. 6.

Therefore, Islam with its universality regulates human life, making it important and absolute to be understood properly.

In explaining how to understand Islam, it is necessary to at least explore the basic meaning of Islam itself. Abuy Sodikin and Badruzaman in their book use the Bernard Lewis approach to propose three understandings of Islam, including:⁸

- a. Islam as a religion, which according to the Muslims themselves, is believed to be a religion of revelation following a set of instructions given by Muhammad, as the Prophet and Messenger of God. This understanding first shows that Islam is a unity of teachings derived from the revelation of God to His Messenger in the prophetic mission, here are examples of its implementation by the Prophet.
- b. Islam as it has been interpreted by the companions and scholars after it whose existence has been colored by the sciences of fiqh, Sufism or theology. In this second part, it can be emphasized that Islam is as interpreted by Islamic scholars and thinkers as depicted in the Islamic sciences.
- c. Historical Islam (historical Islam), which is Islam as it has been manifested by Muslims in history. That is, Islam as manifested in history, in the form of culture, civilization and society in a broad sense.

The above shows that Islam can be explained by three clusters, namely Islam as a source of teachings, Islam as thought, and Islam as practice. In other words, Islam can be understood from the normative side and from the non-normative side. Islam as a source of teachings can be seen in the study and paradigm of Islam itself which does not come from its original source, namely the Qur'an and Hadith. So Islam is a system of beliefs and actions based on the revelation of Allah (al-Qur'an), which is explained on the words of the Prophet Muhammad (Hadith), then developed into a view of life of its adherents through the thoughts of the scholars, so that it becomes an applicable reality.⁹

Islamic doctrine contained in revelation has two forms, namely qath'i and zhanni. In the realm of zhanni, it has the potential to give birth to various interpretations as ijtiḥad to understand Islamic teachings. This effort to understand the teachings of Islam then forms the color and typology of Islamic thought and practice. It is at this level that Islam becomes a thought. Islam as thought can be interpreted as insight and context of the results of ijtiḥad based on the ability and thinking power of Muslims in responding to their religion.¹⁰

Islam as a religion that is rahmatan lil 'aalamiin, has universal concepts or teachings. Therefore, Islamic teachings contain values, norms, or rules of life that are human and universal to the world, and are able to provide solutions to problematic situations. This is where the urgency of thoughts to dig up Islamic teachings that are original and pure, humane, but still relevant to the conditions of the times. This is because the thought of Islam was born on the basis of the needs of the people in presenting Islam as a solution to all the problems faced.

In Indonesia itself, where the majority of the population is Muslim, it appears that the religion of Islam has not been fully understood and internalized. Therefore, the urgency of understanding Islam in Indonesia is to change the understanding and

⁸ Abuy Sodikin dan Badruzaman, *Metodologi Studi Islam*, (Bandung: Tunas Nusantara, 2000), p. 37-38.

⁹ Saerozi, "Wilayah Studi dan Kajian Keislaman: Studi dan Penelitian Tentang Islam," *Jurnal At-Taqaddum* Vol. 3 (1), 2011, p. 128.

¹⁰ Lestari, "Keyakinan, Pemahaman, dan Pengamalan Eksklusivis Islam Perspektif Inklusivis Islam," *Jurnal el-Hikam* Vol. 9 (1), 2016, p. 145-146.

appreciation of Islam for the Muslim community in Indonesia. What needs to be changed is the format of Islamic religious formalism into a substantive religious format. The attitude of exclusivism was changed to universalism, namely a religion that did not ignore the values of spirituality and humanity, because basically religion was revealed for humans.¹¹

When the Qur'an and Hadith are understood and used as objects of study, interpretation, understanding, and thought emerge. The results of this thought have a relative nature, and are not absolute. He continued, thoughts on Islam can give birth to a community that is able to make improvements both internally and externally. Internally, the community can bring together and find a way out of internal conflicts within the Islamic religion, such as religious organizations that are not yet final. While externally is the handling of conflicts involving Islam with other religions or beliefs. Therefore, in the condition of Islamic society, the position of thoughts on Islamic teachings becomes very important for the practice of Islam itself.¹²

That is, Islam as a practice requires its people to present Islam in its reality according to and in line with the source of its teachings, namely the Al-Qur'an and As-Sunnah, it is not enough just to know and understand it. A Muslim can be said to be a true Muslim (*Muslim ka>ffah*), if he with all his totality intact and unanimously carry out all that is prescribed by Islam.¹³

Thus, it can be concluded here that Islam can be understood through three concepts, namely; (1) Islam as a source of teachings; (2) Islam as thought; and (3) Islam as a practice. As for the sources of Islamic teachings themselves, the main ones are the Qur'an and Hadith, which can be learned through the *ulu>mul Qur'a>n* and *ulu>mul Hadi>s*. Meanwhile, to study the understanding of Islam, one can go through the methodology of monotheism/kalam science, philosophy, fiqh, morality, and Sufism methodology. As for studying the practice of Islam, among others, it can be done through a search of social religious institutions and institutions as well as the practice of "Muslim society" or "Muslim culture". He explained again, Islam in the practice of society, whether social, political, economic, cultural, and socio-religious.

3. Method, Methodology, Paradigm, and Approach

In an effort to predict, find, and verify scientific truth, there are several terms that are always used for these activities. Among these terms are methods, methodologies, paradigms, and approaches. The four terms are closely related to scientific research activities on a knowledge. The following will briefly explain these terms.

a. Methods

The method is an orderly and well thought out way to achieve a goal (in science and so on); a systematic way of working to facilitate the implementation of an activity in order to achieve the specified goals. The method can be said to be the most essential condition for the development and success of science. The method is said to be objective and correct if it is in accordance with the subject being studied. Because each object of science has its own object of study, each has its own method. Thus method is always intertwined with theory.¹⁴

¹¹ M. Rozali, *Metodologi Studi Islam: Dalam Perspectives Multydisiplin Keilmuan*, (Depok: Rajawali Buana Pusaka, 2020), p. 27.

¹² *Ibid.*

¹³ Abuy Sodikin dan Badruzaman, *Op. Cit.*, p. 37-38.

¹⁴ Faisar Ananda Arfa, *Op. Cit.*, p. 53-54.

b. Methodologies

Methodology comes from the word method and logos. Method is defined linguistically derived from method which means way, way, another meaning is a systematic way of working to facilitate the implementation of an activity in order to achieve the specified goal. While the term logi/loghos has the meaning of science. If combined into a methodology means science in the form of a way or way of understanding something.¹⁵

c. Paradigm

Paradigm is Latin which means example. In the development of science is an example or question that constantly underlies research for some time before it can be answered, and throughout the research results in other results as part-time.¹⁶

d. Approach

Approach is a perspective or result of someone's thinking that is used by a reviewer in analyzing and understanding Islam in depth by using certain knowledge or theories. Science and theory are basically used to analyze problems related to religion, for example, with the aim of simplifying the scope of the study.¹⁷

Reviewing the meaning of the four terms, the methods, methodologies, paradigms, and approaches have the same meaning in them. There are several terms that have almost the same meaning and indicate the same purpose as the approach, namely theoretical framework, conceptual framework, approach, perspective, point of view, and paradigm. All of these terms can be interpreted as a way of looking at and a way of explaining a phenomenon or event.¹⁸

4. Meaning and Scope of Islamic Studies

Etymologically, Islamic Studies is a translation from English, namely Islamic Studies. Islamic studies are literally the study of matters relating to Islam. This meaning is very general so that there needs to be a specification of the terminological understanding of Islamic studies in a systematic and integrated study. Islamic studies is a conscious and systematic effort to know, understand, and elaborate in depth on matters related to Islam, both related to the teachings of spirituality, history and practical implementation in everyday life.¹⁹

Terminologically, Islamic studies are understanding by analyzing in depth matters relating to the religion of Islam, the main points of Islamic teachings, the history of Islam, and the reality of its implementation in life.²⁰ So when viewed from the perspective of understanding, Islamic studies can simply be interpreted as an effort to study, understand, and examine Islam in a holistic and moderate manner. The study covers the intricacies of religion and religious practices prevailing among Muslims. Regarding this Islamic study, Zakiyuddin Baidhawiy put forward the meaning of Islamic studies with two approaches which include;²¹

¹⁵ Asep Maulana Rohimat, *Metodologi Studi Islam: Memahami Islam Rahmatan Lil'alamini*, (Yogyakarta: CV. Gerbang Media Aksara, 2018), p. 1-2.

¹⁶ Faisar Ananda Arfa, *Op. Cit.*, p. 55.

¹⁷ Suparlan, "Metode dan Pendekatan dalam Kajian Islam," *Jurnal Fondatia: Pendidikan Dasar* Vol. 3 (1), 2019, p. 86.

¹⁸ Supiana, *Metodologi Studi Islam*, (Jakarta: Direktorat Jendral Pendidikan Islam Kementerian Agama RI, 2012), p. 76-77.

¹⁹ M. Rozali, *Op. Cit.*, p. 2.

²⁰ Hammis Syafaq dkk, *Pengantar Studi Islam*, (Surabaya: UIN Sunan Ampel Press, 2018), p. 12.

²¹ Zakiyuddin Baidhawiy, *Islamic Studies: Metode dan Pendekatan*, (Yogyakarta: Insan Madani, 2011), p. 2-3.

- a. The first approach sees Islamic Studies as a discipline with its own methodology, material and key texts; this first field of study is defined as the study of the traditions of classical religious texts and classical religious sciences; expanding its scope means reducing the quality of the study.
- b. The second approach defines Islamic Studies based on the statement that Islam needs to be studied in the context of the enigmatic evolution of modern Islam. There is also a need to understand what the texts mean about the way people experience and live their lives. Limiting the field of study to the study of texts will risk giving the wrong impression about a set of Islamic religious practices, thus masking a more complex reality.

Islamic studies have a goal to show the relationship of Islam with various aspects of human life. More than that, Islamic studies aim to explain the spirit (soul) in the form of moral messages and values contained in various branches of Islamic studies. Even the response of Islam to various new paradigms in life as a result of the progress of modernization of science and technology as well as the emergence of new philosophies and ideologies as well as the relationship of Islam with the vision, mission, and goals of Islamic teachings are also the realm of study in Islamic studies.²² This is an understanding with a broad scope in the definition of Islamic studies.

In order to strengthen this Islamic study, it is also necessary to understand the mapping of Islamic teachings into several categories, for example two areas, namely the absolute-absolute (sacred) and Nisbi-zhanni (profane). Islam as the original text (textuality) which is absolute and absolute truth, then Islam which is the result of thoughts and practices of Muslims (contextuality) is relative-temporal, changing according to changes in the context of the times and the social context that surrounds it. Thus, the object of Islamic studies is everything that talks about Islam, starting from the level of revelation, the thoughts of scholars to the level of practice and practice carried out by the Muslim community.²³

On the context of Islamic Studies, there are certain aspects of Islam that can be the object of study. This is the object and center of Islamic studies. Among the objects of study are:²⁴

- a. As a true doctrine of God for its adherents, it is final in an absolute sense, and is accepted as it is.
- b. As a cultural phenomenon, which means everything that is created by humans in relation to religion, including people's understanding of their religious doctrines.
- c. As a social interaction, namely the reality of Muslims.

If Islam is seen from three sides, the scope of Islamic studies can be limited to these three sides. Because the doctrinal side is a belief in the truth of the revealed text, this does not require research in it. The point here is the absolute truth of Islam as a treatise that comes from the revelation of Allah SWT. But in terms of cultural symptoms and social interaction, it is very vital for the need for assessment of it.

5. Significance of Approach in Islamic Studies

Along with the times that are always changing and accompanied by the emergence of new problems in human life, it becomes a necessity to understand religion according to its era. Therefore, various approaches to understanding religion that are

²² M. Rozali, *Op. Cit.*, p. 5.

²³ Supiana, *Op. Cit.*, p. 9.

²⁴ Nurhasanah Bakhtiar dan Marwan, *Metodologi Studi Islam*, (Pekanbaru: Cahaya Firdaus, 2016), p. 6.

sourced from the Qur'an and Sunnah have a very strategic role. Thus the understanding of Muslims and religious observers will be more comprehensive and will be very tolerant of differences in understanding.

In recent years, Islamic studies have developed quite rapidly, along with the increasing variety of objects of study and methods of study. As an object of study, Islam can be positioned as a doctrine, social reality or social fact. Studies that position religion as a doctrine use a theological (normative) approach, while studies that position religion as a social reality are more appropriate to use approaches from social sciences such as sociology, anthropology, history, hermeneutics and others.

It is necessary to examine various approaches that can be used in understanding religion. This is because it is through this approach that the functional presence of religion can be felt by its adherents. On the other hand, without knowing these various approaches, it is not impossible that religion will become difficult to understand or even be misunderstood by the community, not functional and eventually people will seek solutions to problems other than religion and this of course should not happen.²⁵

In addition, the approach and methodology to the study of Islam needs to be used to avoid the narrow-mindedness and stagnation of Muslims in understanding the teachings contained therein. Because the poverty of methodology in understanding Islam will only lead Muslims to fail to explore the potential of Islam and Muslims. Various methodologies of understanding Islam are very important to use to explore the potential that exists in Islam.²⁶

That is, it seems that in conducting a study of Islam, appropriate methods and approaches are needed in order to produce a conclusion about Islam in all aspects of its teachings appropriately as well. Both about Islam as a source of teaching, Islam as understanding, and Islam as practice. Included in it is how to study the sources of Islamic teachings, namely the Qur'an and Sunnah. In addition, in understanding the problems of religion not only requires a scientific approach, but also requires a faith approach, which is based on belief and faith.

CONCLUSION AND SUGGESTION

Starting from the explanation above, it can be concluded that Islam is a religion that was revealed to the Prophet Muhammad SAW to be conveyed to all mankind. Islam as "rahmatan lil 'alamiin" does not require unitary identities and certain primordial rules. When entering the public sphere, Islam must follow a pluralistic public mind. Therefore, ijtihad should not stop. Islamic studies is to understand by analyzing in depth matters relating to the religion of Islam, the main points of Islamic teachings, the history of Islam, as well as the reality of its implementation in life. In conducting a study of Islam, it is necessary to have the right approach in order to produce an accurate conclusion. Both regarding Islam as a source of teachings, Islam as thought, and Islam as practice.

Considering that the world's developments are increasingly complex, so that they always cause problems for humans, Islamic studies with a focus on studies on Islam itself become a scientific discipline that should be dynamic, in the sense that it is always subject to study and development by Muslim scholars and scholars.

²⁵ Supiana, *Op. Cit.*, p. 76-77.

²⁶ Siti Nurjanah dan Sri Handayana, *Metodologi Studi Islam: Gerbang Moderasi Beragama*, (Yogyakarta: Idea Press, 2019), p. 5.

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