

Islamic Study in Indonesia in the Perspective of Intellectual History: An Axiological Criticism

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ABSTRACT: *Islam as a religion, in fact, has long been a destination of study, not only by Muslims but also by non-Muslims. The focal points of Islamic studies are also diverse, both from the level of Islam as a faith and Islam as a social system. This study develops very rapidly in the scientific East and West traditions today, and takes shape in the discipline of Islamic studies, namely a scientific frame which examines the doctrine of religion and dialectics, and doctrine synthesis and historical dimension in Islamic societies. Criticism addressed to the study of Islam that develops in Islamic world, including in Indonesia, is too strong normative-theological approach and exclusions of historical sociological approach. Similarly, institutions engaged in Islamic studies such as State Islamic University will be giddy to position itself as an academic institution or proselytizing. This paper finally aims to map the initial problem of Islamic studies in Indonesia in the perspective of intellectual history, and also identifies an agenda that can be done, including research models that need to be developed.*

KEY WORDS: *Islamic studies in Indonesia, intellectual history, historical perspective, and axiological criticism.*

INTRODUCTION

When writing the methodology of religious studies, Jalaluddin Rahmat (1990) started with an intriguing question posed by Erwin Schrodinger, "Can science vouchsafe information on matters of religion?". And then, "Can the result of scientific research be of any help in gaining a reasonable and satisfactory attitudes towards those burning question with assail everyone at times?". Those questions were answered by Schrodinger himself, "It certainly can, and has done to do without much to do". In a different editorial style, Taufik Abdullah (1990) also quoted a scholar surprise when religious

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studies became discourse that was introduced widely in our academic community. “*For the first time I heard, why should be studied of religion?*”, according to the cleric.

Two illustrations above led to the impression that the study of religion needed to be clarified for understanding and if it was not carried out, it would lead to misunderstanding. If it is understood that research is a systematic attempt to find truth, then, the study of religion is absurd. Is religion not the truth? This is where the cleric’s amazement becomes understandable.

Among academics in Islamic studies institutions such as IAIN (*Institut Agama Islam Negeri* or State Islamic Religion Institute) and then become UIN (*Universitas Islam Negeri* or State Islamic University), in the early 1970s, discussing religious studies was still considered taboo. Most people would ask why religion, as a revelation of God that had been established, would be corroborated through studies. This tendency was not only a monopoly of every Muslim, even in the West. In the introduction to the book entitled *Seven Theories of Religion* by Daniel L. Pals, also noted that the first Europeans rejected the notion of religion study possibility. Because between science and values, and between science and religion, it cannot be synchronized or equivalent (cited in Muzhar, 1998). Thus, bringing science theories into the realm of religion is likely to open up all sense of suspicion.

With such a background of issue, Jackues Waardenburg (1973) came to the conclusion that making religion as an object of empirical studies and researches as a human reality not only required effort, but also courage. Hence, Jackues Waardenburg proposed two explanations about difficulties of religion used as a review of studies.

First, study meant doing objectivity. In the religion study, objectivity was not just directed to anyone other than Islam but also more important to ourselves as Moslems. As Moslems, we realize that every human being in fact had an involvement with a religious aspect, in the continuum of positive to negative, by taking the commitment to a particular religion to reject it. That is why, in order to perform the objectivity of consciousness, of course not only the necessary seriousness, but also exercise diligence and patience.

Second, religion traditionally had been understood as something holy, sacred, and sublime. Making religion as a target of study and research meant to put things that were worth holy, sacred, and sublime as a neutral object. This effort was possible if it was considered as reducing or even destroying the traditional values of religion. Any attempt to make religion

as an object of study would always have the risk of dealing with the reaction of its adherents who were sometimes anarchic, given the involvement of religion followers, the story rose a sense of dedication, and willingness to sacrifice for his/her belief (Waardenburg, 1973).

At a certain scale, as in the case of the tabloid of *Monitor* polling in the late 1990s in Indonesia, gave a very valuable lesson. Because positioning the Prophet of Muhammad in umpteenth order in idolized figure in the list, the tabloid (magazine) got massive protests among Muslims that led to the prohibition of tabloid and jailing of Arswendo Atmowiloto as editorial director. Likewise, the latest case was still ongoing which made Moslems in Indonesia partly were angry, because the products of Islamic studies conducted by the Liberal Islamic Network or JIL (*Jaringan Islam Liberal*), led to the terror and intimidation, and even the dissolution of the institution and the leadership established by Ulil Absar Abdalla.

Another difficulty, making the religion as an object or study, was located on the religion itself. Religion is an abstract concept which is until now difficult to be defined comprehensively. Ahmad Norma Permata ed. (2000) noted so many definitions of religion, ranging from the character of “working definition” (definition that tried to describe the properties of something that was meant); “tactical definition” (a type of symbolic expression that did not refer to the term referred to and was usually intended to bring the controversy); until to “paradigm definition” (definition of religion by pointing directly referred to the example of the paradigm such as Hinduism, Buddhism, Christianity, and Islam). All suggested how melting religious sense was, when it attempted to be definitively formulated.

Each definition displays the exclusive point of view and its limitations, because it is established based on the limited ability of the methods and approaches used. Besides that, it is based on these methods and approaches, the first norm makes categorization of religion definition. There are at least six categorizations in defining of religion as follows:

First, a group that uses anthropological approach. Religious activity or expression in this group is seen as encouragement forms of psycho-cultural of human. Understanding this kind of religion is clearly understandable, given anthropology is a science that examines the forms of human culture in the thoughts, actions, or objects.

Second, groups that use psychological approaches. In this group, the religion is understood as the thing related to inner experiences. Religion is also associated with a more sublime experience than just pushing fear and awe. In addition, a person's religious life is a personal affair with God, without including other human intervention.

Third, the group that takes sociological approach, which actually takes a position that is inversely proportional to the second group according to the nature of the science of a study of the structure, institutions, and norms of human life in its interaction with other human beings, religion is more understandable as reflected in the collective life of society.

Fourth, the group that uses phenomenological approaches. The group is trying to discover the essence or the nature of religion and religious experience. They are trying to find that behind the various reflections of thought, action and social interaction, human religiosity has the feeling of a mind that is more than just a psychological problem. It is the sense of an encounter with something beyond and overcomes the impermanence of the world, the sacred, and the sublime.

Fifth, the group that uses a theological approach. The group is looking at religion as a prerogative of God alone. The true reality of religion is as said by their respective religious teachings.

Sixth, this group has different views with the fifth group by using the perennial philosophy perspective approach. The group is focusing its study on the men living in different times and places that vary with the levels of civilization and the qualities of thought that vary as well. Therefore, God's religion as a guide for human life will also vary according to each context. No religion is universally superior or more correct than others. Everything is aligned to one single truth, the Lord God.

All definitions above seem to be very exclusive and partially accordance with the methods and approaches used. No completion is precisely the definition of religion that later causing problems in the study of religion, which involves naming. This discipline has many different names which are interesting to study. In the beginning was the name used by Max Muller (1823-1900), a character known as the "father of modern religious studies", namely *Religionswissenschaft*, although it was not exactly translated into English very well the "*Science of Religion*". Then, other names to refer to Islamic studies disciplines are such as: *Comparative Religious*, *Comparative Study of Religion*, *Phenomenology of Religion*, and *History of Religions*. Other names that subsequently appeared were *Study of Worlds Religious*, *Religiology*, *Typology of Religions*, and *the Ecology of Religion* (Permata ed., 2000; and Musahadi, 2005).

Thus, an important problem in the study of Islam based on the illustration above, as also recognized by Jacques Waardenburg (1973), is a methodological problem that becomes the deciding issue for constructing and building the Islamic studies in conjunction with the reality of the object to be researched, as well as the procedures and ways of assessment that

will be pursued. The quality and quantity of religious reality which we can understand will fully depend on the mastery of a comprehensive and theoretical tools used. So, it is the reality of religion that can be digested, in turn it will determine the approaches that are relevant to investigate them.

This was, according to the author, a formidable challenge, considering the study of religion as it really could be a discipline or not. Besides, according to Ninnian Smart, it relied heavily on the extent to which buffer, Islamic studies were able to develop methods and approaches that fitted with the reality of the Islamic and Indonesian societies (cited in Permata ed., 2000).

STUDY OF RELIGION: BETWEEN BELIEFS AND PRACTICES

The concept of religious studies can be ambiguous. In another aspect, it appoints meaning as a way of seeking truth, and at the same aspect as well, meaningful efforts to discover and understand the “truth” of empirical reality. In the literature, it is distinguished between the terms of research on religion and religious research, although there are many people who put them in the same sense (Conant, 1954).

The research on religion more refers to the matter of religion (matter subject), and targets on three main elements namely: ritual, myth, and magic. While religious research, according to Middleton, emphasizes more on religion as a system or religious system (cited in Muzhar, 1998). In other words, target or objective as the study of religion is religion as a doctrine, whereas the focal point of religious research is religion as a social phenomenon.

Religious studies, as an academic search, are to make religion as the focus of research. Religion as a subject matter means that methodologically religion should be placed in position as a phenomenon that is real, though it seems that religion is something abstract (Bolle, 1969). Religion as a phenomenon that becomes the subject matter of research, by Jalaluddin Rahmat (1990), is divided into three categories, namely: (1) religion as a doctrine; (2) the dynamics and community structure formed by religion; and (3) the attitude of believers toward religious doctrine. Questions such as what is the substance of the religious belief? What is believed to be the ultimate truth? Whether the meaning of religious for the followers is clearly associated with the first category above? It is because the questions are closely related to the quest for religious truth as was done by the *Mujahideen* and religious thinkers.

Starting from a willingness to learn and understand the essence of religion, then, one branch of scientific disciplines most widely developed in the first category is called as *religionwissenschaft* (religious sciences) or history

of religion that is practically known as the science of comparative religion (Permata ed., 2000; and Musahadi, 2005). Studies conducted in the first category are many patterned in intellectual history and the biographies of religious figures. The main issues studied are religious texts (*nash*) both are categorized revelation as well as the product of *ijtihad* (interpreted according to one's opinion), tradition, and notes using the discipline of philology, textual criticism, philosophy, and history.

The second category is the structure and dynamic of religious communities; and it is an important variable that becomes the basis for the formation of "cognitive communities". Although it was originated from a common and Spiritual Association, the religious follower forming their own community is different with "cognitive community". They developed social structure and involved in the dynamics of its own history that was different from other communities. This can be an interesting research focus. For example, how do the patterns and forms of social order develop a religious community? How does the system of social stratification that occurred? Included in this case is the extent to which the order is a reflection of the necessity of religious doctrine. Of course, this kind of research requires theoretical tools of social sciences, like sociology, anthropology, and history.

The third category is trying to uncover the attitudes of community members towards their religion. When it was first revealed by exposing the substance of the teaching and thought reflection on teaching, while a second looks at religion in social life and the dynamics of history, then, the third attempts to find encounter patterns of community on symbols and religious teachings (Abdullah, 1990).

The reality shows that the linkage between religion and person is not similar. That is not all aspects or dimensions of religion are in fact binding on its adherents. Similarly, the intensity of religious entanglement with each other is also different. Often, the public assessment appears that *Ahmad* is better than *Budi*, and so on. In short, this third category of research is related to the patterns and levels of diversity (religiosity), which generally use qualitative methods.

A slightly different articulation with Taufik Abdullah (1990), M. Atho Muzhar (1998) offered five religious phenomena which could be a focus of study in religious studies, namely: (1) *Scripture*, on religion manuscripts or source of teachings and religious symbols; (2) the adherents of religion, religious leaders or user, which was about attitudes, behaviors, and their appreciation of religion; (3) the rites, institutions, and cults such as prayer, pilgrimage, fasting, marriage, and inheritance; (4) tools such as mosque, church, bell, cap, drum, and the like; and (5) religious organizations where

the adherents of religions came together and played a role such as NU (*Nahdhatul Ulama* or Emerging of Islamic Scholars), *Muhammadiyah* (followers of the Prophet Muhammad), PERSIS (*Persatuan Islam* or Islamic Unity), the Catholic Church, and so on.

In the view of Durkheim's sociologist, religion as a field of study could be divided into two categories, namely *beliefs* and *practices*. While Jalaluddin Rahmat (1990) had called it as teaching and religious. Teaching was text, both oral and written text which was sacred and became a reference for devotees of the religion; while religious (religiosity) was a behavior that originated directly or indirectly to the texts.

In the theory of "religion commitment" introduced by Glok and Stark, religiosity appeared in five dimensions, namely the *ideologies* or *beliefs*, *intellectual*, *experiential*, *ritual*, and *consequential dimensions* (cited in Muzhar, 1998). *Ideological dimension* associated with a set of beliefs that provided "existential premise" to describe God, nature, human, and relationship among those three. Those dimensions (*beliefs*) could be the meaning that explained the purpose of God and the human role in achieving that goal. Moreover, it could also be knowledge about the good behavior, the desired religion. This type of trust was based on the structure of ethical religion.

Intellectual dimension related to the knowledge possessed by religious people about the teachings of his/her religion. In this dimension, the research could be directed at how far the level of public knowledge of their religion, level of ownership of the religion (religious literacy), or their level of interest to know various teachings of his/her religion.

Experiential dimension was part of a religious dimension that was affective, the emotional and sentimental involvement in the implementation of religious teachings. Many people who were categorically classified as people who were not godly or *abangan* (one who did not adhere strictly to the precepts of one's nominal religion) in Clifford Geertz's terms (1960), but when his/her religion was insulted, he/she would try to defend their religion furiously. This was understandable, because religion was already touching a person's emotional element. Religion has been manifested as a feeling of religious which is engaged in four levels, namely: confirmative (sensing the presence of God for anything observed); responsiveness (feeling that God answers prayers and complaints); exotic (feeling a close relationship and full of love with God); and participatory (feeling like a friend and a lover or a representative of God and be with God in doing the work of godlike).

Ritual dimension related to religious rites recommended by religion and carried out by followers of the religion which included the basic guidelines

for the implementation of the rite and its implementation in everyday life. The review could be directed to the frequency, pattern procedures, to the meaning of the rites individually, socially, and culturally.

Finally, *consequential dimension* related to the effects of one's religion or beliefs might also be referred to as the social dimension encompassed all the social implications of the implementation of religious teachings. The dimension that explained whether the teachings of a religion had implications for the work ethic, interpersonal relationships, concern for the suffering of others, and so forth (Muzhar, 1998).

The description above has given in-depth explanation in which the research or the study of religion offers a wide range of options, ranging from the nature of doctrinal-theological matter to the cultural-historical character. The targets also vary, ranging from the perspective of religious beliefs (religious conceptual or religion in books) to the level of practice (actual religion or religion in action). The approaches also vary, ranging from approaches developed in the study of religion that is intrinsically traditional matters to a modern approach in which religious studies are mixed from a disciplined approach humanities and social sciences disciplines.

REVIEW OF MODELS IN ISLAMIC STUDIES TRADITION

Islam as a religion, in fact, has long been the object or area of study which is not only carried out by Muslims but also by non-Muslims for a variety of purposes and interests. Based on the goal, the study of Islam can be grouped into several models (Azizy, 2003).

First, the "recitation", namely the study of Islam is meant to merely perform or practice religion. The method used is simple and without critical review, for example public recitation in the villages.

Second, the "classical Islamic studies", namely the model of Islamic studies conducted by the great scholars, like al-Ghazali, al-Razi, and al-Suyuti, performs critical and realistic studies but the final goal is to practice the teachings of religion.

Third, the "Islamology" in which to study Islam is not for the benefit of experience but to knowledge, moreover, in some cases for the purpose of making a bad image on Islam or destroy Islam from within, as was done some Orientalists such as Christian Snouck Hurgronye in Indonesian context.

Fourth, the "apologists" in which Islamic studies performed in order to answer or respond the Islamic studies model of "Islamology", primarily those aimed at discrediting Islam. These apologists for Islamic studies in many ways lose of critical power, because it is based on a priori attitude. This model is mostly done by the modernists.

Fifth, the “the Islamic of knowledge”. The model of this study, basically a response to the development of Western science, is very advanced in the sciences striving for a secular West which has a foundation and roots in the teachings of monotheism or *tauhid* (Azizy, 2003).

Points of concern about Islamic studies also vary, both at the level of Islam as a belief system (conceptual or Islam in books) or Islam as a social system (the actual Islam or Islam in action). That is many people who study Islam at the level of doctrine (normative Islam), and too many people who study Islam in terms of its manifestations in social life (historical Islam).

Object of Islamic study is growing very rapidly in the tradition of Eastern and Western sciences today, and took shape in the discipline of Islamic studies, a scientific frame which examines religious doctrine and dialectics and the synthesis of doctrine, as well as the historical dimension in Islamic societies. In other words, in the Islamic studies, the focus of attention is the teaching of Islam and dialectics, the synthesis of doctrine, and historical dimensions in Islamic societies. Hence, in the Islamic studies, the focus of attention is the dialectic of Islamic teachings and the teachings of Islam with its society.

The approaches used in Islamic studies also vary as presented and articulated through the traditions of Islamic studies in the East (the Islamic world) and the West which are different. Islamic studies in the East were more dominated by mastery-oriented approach of classical Islamic treasures. That is why the main object in the tradition of Islamic studies in East science is more centered on the theological study in historical matters. From this approach, there were ultimately born of religious scientists who only mastered the substance of the doctrine of religious teachings, such as expert commentators, scholars of *Hadits* (Prophet Muhammad’s tradition), and so on.

In contrast to Islamic studies in the East, Islamic studies in the Western world are more oriented to the study of Islam as a reality or a social phenomenon, namely Islam which has historical dimension in place and time. Studying Islam is merely a science. The approaches used are more dominated by the use of discipline of the social sciences and humanities, rather than on doctrinal theological studies as studies into the East Islamic world. Disciplines of the social sciences are used, among others are sociology, anthropology, political science, and psychology as well as the disciplines of history; while humanity sciences are philosophy, philology, linguistics, and literature (Da Silva, 1982; and Azizy, 2003).

From the perspective of an insider, to borrow a phrase of Fazlur Rahman (1965), Islamic studies experienced several historical phases, each

of which presented itself in a peculiar character. Besides, A. Qodri Azizy (2003) divided it into six phases.

First, the study of Islam meant listening to the explanation of the Prophet, either from the al-Qur'an or *Hadisth* of the Prophet Muhammad. *Second*, the Islamic studies had form in an effort to understand or interpret a text or texts while giving answers to the cases that were not explicitly mentioned in the texts. *Third*, the studies of Islam presented themselves in an effort to study the scholar's mind that had been awakened as science discipline. However, at this stage, there were many studies emerging in forms of dogmatic, doctrinal, and normative matters, even more than that happened about *sacralization* (the sacred process) of religious thought or *taqdis al-afkar-al-diniyyah*, to borrow a phrase of Mohammad Arkoun, and in Indonesia was popularized by M. Amin Abdullah (1996).

As a critique of Islamic studies in this *third* phase, the *fourth* phase, then the study of Islam had begun to clearly put what had been considered the doctrine and dogma on the proper place, namely as a result of *ijtihad* of scholars. Nevertheless, the study of Islam in this phase was still centered on exploratory activity by optimizing a descriptive explanation of what had happened to start using a phenomenological approach. The target was the disclosure of the the scholars' thinking history in an objective matters.

In this phase had also begun the process of *disacralization* (making not sacred). The more complete form appeared on the next phase, namely the *fifth* phase, was emerging radical and courage to dismantle again (deconstruction) for what had happened and what had been practiced by previous scholars through innovative effort and objective to examine again the thought about study of Islam.

As a consequence, it occurred *disabsolutization* (making not absolute) and *disacralization* (making not sacred) of Islamic sciences. This phase was followed by the *sixth* phase, namely reconstructing Islamic science that was considered standard and to be relevant to contemporary demands. In this phase, an interdisciplinary, multi-disciplinary, and even trans-disciplinary approaches were also applied (Martin, 2001; and Azizy, 2003).

As an outsider, the West, as discussed earlier, had long created a unique tradition of Islamic studies, especially from the aspect of the approach. Approach to the Islamic studies in the West by Charles J. Adams could be categorized in two aspects, namely *normative* and *descriptive* aspects. From the *normative* aspects, Charles J. Adams (1976) grouped it into three categories, namely: (1) the traditional missionary approach; (2) an apologetic approach of Muslim scholars to the traditional missionary approach; and (3) a balanced approach and appeared sympathetic expression to the

Islam. While included in the *descriptive* category was a philological and historical, social sciences, and phenomenological approaches (see also Strauss ed., 1964; and Wild, 1964).

Besides that, Charles J. Adams (1976) also performed the mapping to the study of Islam based on the language, which consisted of: (1) Pre-Islamic Arabia; (2) Studies of the Prophet Muhammad; (3) Qur'anic Studies; (4) Prophetic Tradition or *Hadith*; (5) Theology or *Kalam*; (6) Islamic Law or *Syariah*; (7) Philosophy; (8) Mysticism or *Tasawwuf*; (9) the Islamic Sects or *Tarekat*; (10) Worship and Devotional Life; and (11) Popular Religion.

From a different point of view, A. Qodri Azizy (2003) elaborated the approach maps, proposed by Richard C. Martin (2001), indicated four-model approaches developed in the West for Islamic studies. *First*, the humanities approach, which examined Islam through approaches to humanities disciplines such as philosophy, languages, philology, and history. The work of Yoseph Schacht on "the Origin of Mohammedan Jurisprudence" in the field of Islamic law; and the work of John Wansbrought on "Qur'anic Studies: Sources and Methods of Scriptural Interpretation" in the field of Qur'anic study; as well as Azyumardi Azra's work on "the Network of Middle East Scholars" in the field of intellectual history are the concrete examples in Islamic studies with the humanities approach.

Second, the approach commonly used in the discipline of theology, for example the study of bible and church history, was developed in the Divinity Schools. The Islamic studies with this approach was mostly done before the 1960's, when "areas studies" on the Middle East, Near East, and Southeast Asia had not been developed. In general, the characters in this approach were the pastors, priests, bishops, and missionaries.

Third, the social science approaches were like sociology, anthropology, political science, and so on. The study on methodology was commonly used in the disciplines of social sciences by social scientists. The work of Clifford Geertz on "the Religion of Java" and "Islam Observed: Religious Development in Morocco and Indonesia"; the work of Maxime Rodinson on "Islam and Capitalism"; and the work of Deliar Noor on "the Modernist Moslem Movement in Indonesia, 1900-1942" were examples of social science approaches.

Fourth, area studies approach was used in the various departments, centers, and committee for the area studies such as the Middle Eastern studies, Near Eastern language and civilization studies, and the Southeast Asian studies. In general, they developed an interdisciplinary approach of the discipline that has been mentioned above. The work of Syafi'i Maarif on "Islam as the Basis of State: A study of the Islamic Political Ideas as Re-

flected in the Constituent Assembly Debates in Indonesia” is an important example in the area studies approach in the Islamic studies (Martin, 2001; and Azizy, 2003).

Religion as study object is viewed from two aspects, namely religion as a symptom of culture and religion as a social phenomenon. For example when one studies how the doctrine of Islam recognizes the prayer, fasting, pilgrimage, *zakat* (tithe), the concept of the oneness of God, arguments for the existence of God, *Qadariyah* and *Jabariyah* ideologies, the meaning and interpretation of scripture, on the *riba* (usury) allowed and forbidden in Islam, ethics and moral values in Islam, then the person is reviewing Islam as a cultural phenomenon. The exact method used in analyzing this cultural phenomenon is the method of philosophy, history, and manuscript studies.

Meanwhile, when the studies are directed at the relationship between the members of Islamic religion in the practice of their religion and the relationship between the followers of Islam with non-Muslim community, then, someone is looking into the Islam as a social phenomenon. The exact method used in analyzing these problems is the method of social science disciplines such as sociology, anthropology, and political science in the contextual life (Rahman, 1965).

Islam can also be studied by combining the two, namely Islam seen as a cultural phenomenon and Islam seen as a symptom of cultural and social phenomena. The study of M. Atho Muzhar about instruction of Indonesian Scholar Council, which was published in 1993 by INIS (Indonesia-Netherland Islamic Studies), is an example of this approach (Muzhar, 1999). When the study discussed the *naqli* (reference to relevance citation from al-Qur’an) arguments for an instruction and discussion of these issues in the books of *fiqh* (study of laws pertaining to ritual obligations in Islam) meant to see instruction as a cultural symptom. But, when the study was directed at social and political factors that affected the interpretation of the scholars of these propositions, then, it meant that it was reviewing Islam as a social phenomenon.

It must be admitted that the studies of religion, particularly Islam have been developing over the years, more centered on the first category which has seen religion as a cultural phenomenon that tends to normative-dogmatic character. The second category, which has seen religion as a social phenomenon, that has proportionally less attention. Though, the themes of study in the second category that use the approach developed in the disciplines of social sciences are very interesting indeed.

In the discipline of Islamic studies, M. Atho Muzhar (1999), for example, offered five themes of Islamic studies with a sociological approach which

became a very large study area. *First*, studies on influence of religion on society, or more precisely, the influence of religion on society changes. In this case, the study could be directed to understand how far the cultural patterns of society such as assessing something as good or bad; social structures such as the supremacy of men over women; people's behavior such as consumption patterns were; or a society based on a dress pattern teachings of Islam.

Second, studies on the influence of structure and social change to the understanding of religious doctrine or religious concept. The second theme was the reverse of the first. How the issue of gender had implications for understanding or concept of polygamy, it entered in the second theme of this. Similarly was about how changes in social and political constellation affected the Islamic concept of women's leadership.

Third, studies on the experience level of communities religious. Study of religion could also be evaluative study on the pattern of spread of religion and how far the teaching of religion was practiced by his followers. Through observation or survey, the public learned how far they performed rituals like prayer, *zakat* (tithe), fasting, and pilgrimage in accordance with religious teachings. This evaluative study could also be applied to test and measure the effectiveness of a program, such as religious education system or measure the success of program development in the field of religion.

Fourth, studies on the social interaction of religious communities. This study focused on studying the behavior patterns of the Islamic community in the village and in town, the pattern of inter-religious relations in a society, religious tolerance behavior of educated society and less educated, the relationship level of economic and political behavior, Islam as a factor of integration and disintegration, religious and bureaucratic behaviors, and so on.

Fifth, study on the movement of people who brought ideas that undermined or supported the religious life. Movements of religious groups that carried the ideology of colonialism, capitalism, secularism, communism were the phenomena that could be researched in the study of religion with the sociological approach. Similarly, the emergence of spiritualism movements, *Sufism* (mysticism), pluralism, fundamentalism, religious radicalism, and splinter movements in religion were also very interesting to study (Muzhar, 1999). The movements performed by the Islamic Defenders Front (FPI, *Front Pembela Islam*); Liberal Islamic Network (JIL, *Jaringan Islam Liberal*); and also Indonesian Islamic Scholar Board (MUI, *Majelis Ulama Indonesia*) fatwa in forbidding pluralism some time ago was a very interesting example of the theme in conjunction with the fifth theme.

APPROACHES AND AGENDAS OF ISLAMIC STUDY IN THE FUTURE INDONESIA

The Islamic studies in Indonesia, according to the authors, generally still suffer from a serious epistemological problem, namely the Islamic study which is more strong with speculative rationalism approach by deductive character, not to pay attention to how important its axiological problem solving (Ali, 1990; and Mastuhu & Ridwan eds., 1998). Besides that, the practical empiricism approach by inductive character lacks the appropriate place. This is very different from the tradition of Islamic studies in the West.

During this scientific development in the Islamic colleges (PTAI, *Perguruan Tinggi Agama Islam*), it remains stagnant, because there are strong normative-theological approaches so that there are justifications to the truth of the teachings, doctrines, and normative theories of religion. The Islamic studies eventually become the things floating and less grounded due to not grounded in empirical reality. The Islamic sciences into a crisis of extraordinary was relevant to the dynamics of society and problems of their concrete. Therefore, for the future, a movement is needed to make empiricism practical approaches that reflect inductive character (Stapleton, 1983:13).

In addition, the Islamic science owned today is largely still “virgin”, because it has not been mated with other disciplines outside the sciences of religion. If the science is still single science that will probably give birth to a child. That is why the need to marry science endeavored to the Islamic study with other disciplines to be more dynamic and evolving. No less important is the approach to enrich the study of religion with the social sciences. This is particularly in order to accommodate the contemporary problems in order to explain and seek a solution through the study of religion.

How are the Islamic studies developed? The example way can be retrieved such as science of *qalam* by reviewing perspective of philosophical science. Ontologically, the science of *qalam* has been understood as the science which deals with God and all derivation, which is transcendental-speculative and orientation to the sky. For the future, this science should be directed to the problems of society that is concerned about the divine perspective in solving social problems and humanity at the local level as well as global level, such as democratization, pluralism, human rights, and so on.

Epistemologically, this science is sourced from revelation. The classical Muslim theologians were interesting source of this revelation to be reconciled with Western philosophy such as anthropology, sociology,

psychology, and other modern sciences. Both the empirical-analysis, critical social, or historical-hermeneutics were resulting in a synthesis between normative-metaphysical with historical-empirical dimensions.

By axiological matter, because at the ontological and epistemological levels of *qalam* science more oriented to the “sky”, then, the science was trapped in a relevance crisis and only moved on the intellectual exercise terrain, did not reveal its significance in human progress. This irony is clearly seen from the cynical expressions about *qalam* science, while we remained lying on the earth. In the future, the science of *qalam* in axiological matter should be developed for the purpose of human progress.

Development trends such as these could also be applied to other sciences in Islamic higher education institutions (PTAI, *Perguruan Tinggi Agama Islam*) like State Islamic University (UIN, *Universitas Islam Negeri*), State Islamic Religion Institute (IAIN, *Institut Agama Islam Negeri*), and State Islamic Religion College (STAIN, *Sekolah Tinggi Agama Islam Negeri*) such as Islamic law, namely by extending the patterns of study, not limited to the study of doctrinal Islamic law normatively but also study of non-doctrinal Islamic law that is more sociological matters.

M. Atho Muzhar (1999) divided the forms of studies in of Islamic law into three principles categories. *First*, the study of conceptual foundations of Islamic law such as philosophy of Islamic law, the sources of Islamic law, and the basic concepts (*maqasid syari'ah*, *qawa'id al-fiqhiyyah*, and *manhaj al-ijtihad*). *Second*, the study of normative Islamic law. Its primary focus was Islamic law as a rule or norm whether in the form of texts (the *ahkam* verses and the *hadiths*) as well as the product of *ijtihad* (*fiqh* books, court decisions, legislation, cleric's instruction, compilation of Islamic law, and other). *Third*, the study of Islam as a social phenomenon. Its primary focus was the behavior of Muslim communities' legal and interaction between Muslims and Muslims, or Muslims and non-Muslims around the Islamic law. The forms could also be a social change, the study of social change to the formulation of Islamic law; evaluative study on the experience level of Islamic law in a society; study of the interaction of societies around the Islamic law, or the study of social movements that came into contact with Islamic law (Muzhar, 1999).

If this cannot be done, no wonder the products of knowledge in Islamic higher education institutions (PTAI, *Perguruan Tinggi Agama Islam*) until now are only archives, less contact with the real problems of society and national development. By doing a paradigm shift in Islamic studies approach of normative-theological approach to the historical-sociological approach proportionately, then, the Islamic study in PTAI is more revealing

anthropocentric character balanced with its theo-centric dimension. If this can be done, then, the Islamic study in PTAI will be felt by society and able to contribute significantly to human progress. Certainly, by synergizing critical approaches that have traditionally been developed in the tradition of religious studies with the approach developed in the disciplines of social sciences and humanities like history, sociology, anthropology, psychology, ecology, archeology, feminism, and so on (Mastuhu & Ridwan eds., 1998).

The relationship between normative and historical approaches is not necessary in a position facing each other and dichotomous. To be developed by researchers in the field of Islamic studies is to place the two approaches as two sides of a coin. In such relationships, the deepest meaning of religious morality still exists and does not reduce human religiosity. However, once the meaning and religious morality comes into the historicity of human life, then, automatically he/she cannot escape from the bondage of space and time. This is where diversity becomes important to re-review and review by the academic, critical, and analytical, even dialectical in accordance with the rules of empirical historical scholarship in general (Abdullah, 1996).

CONCLUSION

There is a trend that still continues in Indonesia in relation to Islamic studies. *First*, optimism among Islamic scholars to develop an autonomous approach in the Islamic studies. They would find an approach idealizing the “super” that is typical in the study of religion. An approach is built on the spirit of how a scientist without losing the authentic identity as a devout follower of Islam (Sumardi ed., 1982). Comes the name for this approach, namely *religioscientific* or *scientific-cum doctrinaire* or *scientific-cum suigeneris* that was campaigned by Mukti Ali (cited in Abdullah, 1990). But how the operational framework has not been so obvious or even will never clearly recall that religion and science have different basic characters. Religion is rooted from the belief, while science is rooted from the criticism and skepticism.

Another factor was the study of religion in Indonesia that was generally born of religious institutions and conducted by religious activists who generally expanded the mission of a particular religion. It is difficult to find studies of religion that were born not from religious institutions in Indonesia. This fact, in one side, presents positive implications, given that the area of religious studies is associated with religious experience. In addition, the study of Islam in Indonesia during this approach is still normative-theological matters, so that the development of Islamic science

is still stagnant, given that the doctrine of justification still dominates the mindset of Islamic scholars. This has led to the Islamic study in Indonesia, generally very sky and less grounded, because it is not grounded in empirical reality. So that all Islamic sciences studied in Islamic higher education institutions (PTAI, *Perguruan Tinggi Agama Islam*) experience relevance crisis to the dynamics of society and their concrete problems.

Therefore, for the present and future, it needs to be done immediately the paradigm shift in the approach to Islamic studies in Indonesia, of which is normative-theological approach to the practical character of inductive empiricism through historical as well as sociological approach through the disciplines of social sciences and humanities such as sociology, anthropology, psychology, ecology, archeology, and feminism as a basis for assessing thinking in Islam, so that it will provide benefit to its significance in human progress and its civilization.

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