

## **Epistemology of Interdisciplinary Research at Islamic Study on State Islamic Religious Higher Education in Indonesia**

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### *Abstract*

Nowadays, Islamic studies research should not be limited to the use of the Nash text study paradigm, such as the classical Islamic scientific tradition. The monodisciplinary approach is no longer sufficient to answer the challenges of the times faced by Muslims in various worlds, for example, the problem of the Covid-19 pandemic that has hit since 2019. Islamic studies using an interdisciplinary, multidisciplinary, and transdisciplinary approach are expected to be the answer to the challenges of the modern and contemporary Islamic world today. This paper uses a qualitative descriptive method with a literature review related to interdisciplinary research in Islamic Studies by content analysis approach. In conclusion, first, there are some approaches applied to Islamic studies, namely normative theological, anthropological approaches, sociological approaches, philosophical approaches, historical approaches, cultural approaches, psychological approaches, and hermeneutic approaches. Secondly, in applying these interdisciplinary approaches to Islamic studies, problems can be solved using a number of approaches or points of view at once, for example using sociological, historical, and normative approaches simultaneously, or several other approaches. Third, the results of these interdisciplinary Islamic studies can develop, enrich and produce the intellectual treasures of Islamic studies at State Islamic Religious Higher Education in Indonesia (PTKIN).

**Keywords:** *Interdisciplinary Research, Islamic Studies, State Islamic Religious Higher Education.*

### *Abstrak*

Penelitian Studi Islam saat ini tidak boleh terbatas hanya pada penggunaan paradigma kajian teks Nash belaka seperti tradisi keilmuan Islam klasik, melainkan perlu dengan paradigma-paradigma yang lain. Pendekatan mono-disiplin sudah tidak lagi memadai untuk menjawab tantangan zaman yang dihadapi umat Islam di berbagai dunia, sebagai contoh permasalahan pandemic

Covid-19 yang melanda sejak tahun 2019. Kajian Islam dengan menggunakan pendekatan interdisipliner, multidisipliner dan transdisipliner diharapkan menjadi jawaban bagi tantangan dunia Islam moderen dan kontemporer saat ini. Karya tulis ini menggunakan metode descriptive kualitatif dengan studi pustaka terkait penelitian interdisipliner pada Studi Islam dengan pendekatan konten analisis. Disimpulkan bahwa, pertama, ada beberapa pendekatan yang bisa diaplikasikan dalam Studi Islam yakni teologis normatif, pendekatan antropologis, teologis normatif, pendekatan antropologis, pendekatan sosiologis, pendekatan filosofis, pendekatan historis, pendekatan kebudayaan, pendekatan psikologi dan pendekatan hermeunetik. Kedua, dalam mengaplikasikan pendekatan tersebut dalam studi Islam Interdisipliner, permasalahan dapat diselesaikan dengan menggunakan sejumlah pendekatan atau sudut pandang sekaligus, misalnya menggunakan pendekatan sosiologis, historis, dan normatif secara bersamaan, atau beberapa pendekatan-pendekatan lainnya. Kemudian hasil studi Islam interdisipliner tersebut bisa mengembangkan, memperkaya dan melahirkan khazanah intelektual studi Islam di Perguruan Tinggi Keagamaan Islam Negeri (PTKIN).

*Kata Kunci: Penelitian Interdisipliner, Studi Islam, Perguruan Tinggi Keagamaan Islam.*

## INTRODUCTION

The dynamics of science must continue to change and develop along with the needs and changing era. This change requires a change in mindset and continuous innovation in an effort to adapt to human needs. The multidimensional changes including the rapid development of technology and world civilization today is directly proportional to the complexity of the problems it causes. The world problems facing today are multi-sectoral and interrelated problems that require different handling from the usual way that has been done before (Batmang, 2016). These complex problems can no longer be solved using only one discipline or approach, but the merging of various disciplines can be in the form of multidisciplinary, interdisciplinary, and transdisciplinary. One example of recent social and community complex problems is the problem that has arisen due to COVID-19.

This Covid-19 complex problem has proved that the linearity of the mono discipline of Islamic studies creates the lost contact of the Islamic comprehension and interpretation to the reality and relevance of new life in the Covid-19 Era.

This realizes to us that the urgency of the interdisciplinary between religion and other disciplines cannot be bare. This is very urgent. As Amin Abdullah states: "We need a new culture of thinking that is able to dialogue religion, science, and ethics in a multi-religious-multicultural and multi-crisis life that involves science, health, social, culture, religion, politics, law, economics, and finance due to the spread of the current Covid world" (Abdullah, 2021, p. 320).

Fortunately, before these problems changes arise, it has been anticipated by the government in the education curriculum since 2012 by issuing rules for learning outcomes related to multidisciplinary, interdisciplinary, and transdisciplinary at the Presidential Regulation No. 8 of 2012 concerning the Indonesian National Qualifications Framework (KKNI), especially on curriculum standards and learning at the Postgraduate level (Presiden Republik Indonesia, 2012).

In the KKNI formulation for postgraduate level, the level mastery of theoretical concepts and methodologies used in research and learning for S2 (level 8), is through an interdisciplinary and multidisciplinary approach, while for S3 (level 9) it is required to be able to produce original works based on research with an interdisciplinary, multidisciplinary, and transdisciplinary approach in order to be able to produce original works of national and international repute (Fitri et al., 2020, p. 3).

The research with an interdisciplinary, multidisciplinary, and transdisciplinary approach is expected to be a problem solver for today's complex problems. These approaches can be flexible and able to cover almost all subjects of knowledge. It is believed that by using these approaches, the opportunity to find solutions to various social science problems and other problems will be more open and effective. The character of these studies is more complete and integrative, very open to the latest developments from scientific developments, and methodologies, and is likely to give birth to new scientific hybrids.

In addition, with the interdisciplinary discoveries, they will become the forerunners of brilliant new findings that will attract the attention of the academic community both in terms of quality and usefulness that can be directly enjoyed by the community. Also, interdisciplinary research is expected to be able to find academic solutions when a discipline has reached their methodological limits and needs to bring methodological insights from other disciplines to overcome the limitations of monodisciplinary studies.

Islamic Education within the scope of State Islamic Religious Universities

(PTKIN) under the Ministry of Religion has formulated guidelines for implementing the integration of PTKI knowledge which are expected to become PTKI guidelines in developing integration between religious and general sciences. The curriculum integration pattern utilizes the general sciences as a tool in analyzing the religious sciences, so that the developed religious sciences have scientific, current and reliable evidence-based.

The pattern of curriculum integration is to make Islam a way of life with the following details: (1) Islamic values as the basis for implementing the competencies possessed by graduates, or (2) Islamic values provide inspiration for the development of general sciences. With these efforts, of course, the competencies possessed by graduates will be more comprehensive and varied, reflecting pious intellectuals (Direktorat Pendidikan Tinggi Keagamaan Islam Kemenag RI, 2021).

The development of Islamic Studies as a scientific discipline, the study should not be limited to the use of the Nash "*Bayani*" text study paradigm alone, but with other paradigms. A monodisciplinary approach is no longer sufficient to answer the challenges of the times that Muslims face today in various parts of the world. The monodisciplinary approach emphasizes the teaching of Islam as a doctrine only. Islamic studies using an interdisciplinary, multidisciplinary and transdisciplinary approach is the answer of the Islamic world problems today.

Moreover, according to M. Amin Abdullah, it is difficult for Muslims and their traditions to develop and develop themselves if they only dwell on classical Islamic studies and in turn will experience difficulties when they have to relate, touch, and communicate with the growing traditions of social, humanities, and exact sciences, rapidly in various places, especially in the western hemisphere, China, Japan, and various other places (Rachman, 2020).

finally, this research is expected to give a contribution to developing Islamic studies to face the challenges of this modern and contemporary Islamic world today by giving alternative approaches applied in Islamic studies in the form of interdisciplinary approach discussion in order to find new hybrid disciplines. It is also expected to bring a new paradigm among Muslim scholars to apply in massive the interdisciplinary research in Islamic studies to get applied, realistic and relevant Islamic comprehension and interpretation to social life in further era.

## **RESEARCH METHOD**

This study uses a qualitative descriptive method with a literature review related to interdisciplinary research to Islamic Studies by content analysis approach. Literature review, according to Creswell, tries to inform the reader of the results of other studies that are closely related to the research conducted at that time, connect the research with the existing literature, and fill in the gaps of previous studies (Creswell, 2014, p. 41). While Content analysis refers to Weber is a research method using a set of procedures to make valid inferences from the texts. The primer references used are KKN I rules related to interdisciplinary, Guidelines for the Implementation of Knowledge Integration in Islamic Religious Universities (PTKI), Minister Education regulation related to interdisciplinary, while secondary data are from Amin Abdullah's thoughts, journals and other writings related to interdisciplinary research. The Primary and secondary data were classified, analyzed, abstracted and interpreted to draw conclusions (Darmalaksana, 2020).

## **RESEARCH FINDINGS AND DISCUSSION**

Before discussing interdisciplinary research further, it is necessary to distinguish between research with multidisciplinary, interdisciplinary, and transdisciplinary approaches. A multidisciplinary approach is an approach to solving a problem by using three or more relevant scientific viewpoints (Rachman, 2020). Here, every science seems to still stand alone with its own theory and method.

An interdisciplinary approach is an approach to solving a problem by using a review of various perspectives of relevant or appropriate cognate sciences in an integrated manner. Here, every science and method blends together with various points of view. This approach has the principle that science develops into a synthesis of two different fields of knowledge, and develops into a separate discipline. More specifically, interdisciplinary is defined as intensive interaction between one or more disciplines, whether directly related or not, through teaching and research programs, with the aim of integrating concepts, methods, and analysis (Rachman, 2020).

Transdisciplinary is a step further to fusing things that exist between various disciplines in one breath. The estuary of this method is in the development of newer knowledge. This approach seeks to develop a new theory or axiom by establishing links and connections between various disciplines (Rachman, 2020).

So that it can be distinguished that Multidisciplinary uses their respective methods even with various points of view, while Interdisciplinary is from the synthesis of two sciences that unite to form a new science with its own method, then transdisciplinary is the joining of several disciplines in an effort to develop a new theory or axiom by building links and inter-discipline interconnections.

### **Interdisciplinary Research**

Actually the concept of scientific integration in Islam has existed for a long time ago initiated by Imam Al Ghazali with his holistic-integral thinking. In the west, this concept originated with the holding of an international learning conference held in Varna (Bulgaria). At that time, the learning model proposed in the preparation of the Science learning curriculum then developed throughout the world.

According to Daru Kabeka, this learning strategy with an interdisciplinary thematic approach has been required since the 1994 curriculum. However, due to the limited ability of teachers and lack of training, integrated learning cannot be carried out properly (Janarto, 2010).

Prior to that, the term Interdisciplinary concept was first presented in a symposium at the UNESCO Director General's report to the Executive Council on the preparation of the Medium Term Plan for 1984-1985 (Louis D, 1985, p. 16). At that meeting it was stated that "In epistemological terms, interdisciplinary concepts may be considered as a form of cooperation between various disciplines, which contribute to the achievement of common goals and which through their association, further the emergence and advancement of new knowledge".

Since the popularity of interdisciplinary studies, many experts have defined interdisciplinary approaches. According to Maselen, interdisciplinary is a study of cooperation between one science and another so that it is a unit with its own method (A. Abdullah et al., 2014, p. 74).

Meanwhile, Bernard defines interdisciplinary as the synthesis of two or more disciplines, forming a new level of discourse and the integration of knowledge and interdisciplinary efforts can create new disciplines, as the following quote:

*"Interdisciplinarity is a synthesis of two or more disciplines, establishing a new level of discourse and integration of knowledge. Interdisciplinary efforts can create new disciplines. For instance, quantum information processing amalgamates elements of quantum physics and computer science;*

*bioinformatics combines molecular biology with computer science” (Choi & Pak, 2007).*

Casey Jones states that an interdisciplinary approach can be beneficial for both learners and teachers. Interdisciplinary studies are indeed in accordance with the reality on the ground which shows that knowledge develops into a synthesis of two different fields of knowledge and develops into a separate scientific discipline. Jones stated:

*“The interdisciplinary approach provides many benefits that develop into much needed lifelong learning skills that are essential to a student’s future learning.” By using this approach, “Students and their teachers will advance in critical thinking, communication, creativity, pedagogy, and essential academia with the use[of] interdisciplinary techniques” (King, 2018).*

In addition, interdisciplinary existence can be used to increase enthusiasm and interest in the learning process because it is more relevant to today's reality to produce extraordinary scientific products. Interdisciplinary can also be trusted to produce solutions to the complexities of today's global problems seen from various perspectives.

The following is a picture illustration of an interdisciplinary approach to learning.

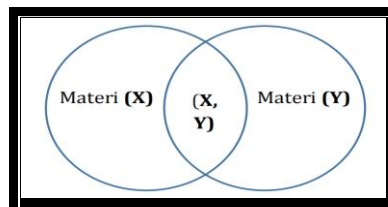


Image 1: Interdisciplinary Approach

According to G. Vaideanu, In “Expose de quelque concepts fondamentaux”, UNESCO, 1985, the interdisciplinary level depends on the level of influence exerted on cooperation on the work of each discipline. If one discipline has a dominant influence, then it is bad, but if the influence is balanced, it means the quality is good.

As discussed above, it can be concluded that Interdisciplinary is a form of synthesis between two different types of science, and developed into a separate scientific discipline, forming its own method, for example interdisciplinary research, for example a combination of psychology and Sufism into psychosufistic and so on. In doing this, the new hybrid study can be formulated.

### ***Varians of Interdisciplinary Research***

Variants of interdisciplinary science can be found in the Regulation of the

Minister of Education and Culture of the Republic of Indonesia Number 154 of 2014 concerning Clusters of Science and Technology and College Graduate Degrees, article 2 explains that the clumps of knowledge in universities are : (Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2014)

- 1) Science and technology cluster consists of: (a) clumps of religious knowledge; (b) the clump of humanities sciences; (c) social science family; (d) natural science family; (e) formal science family; and (f) applied science family.
- 2) The cluster of knowledge as referred to in paragraph 1) letter (a) religion is a group of knowledge that examines beliefs about divinity or monotheism as well as religious sacred texts.
- 3) The Humanities science cluster as referred to in paragraph 1) letter (b) is a scientific cluster that studies and explores human values and human thought.
- 4) The social science cluster as referred to in paragraph 1) letter (e) is a scientific cluster that examines and explores the relationship between humans and various social phenomena.
- 5) The natural science cluster as referred to in paragraph 1) letter (d) is a scientific cluster that studies and explores the universe.
- 6) The formal science cluster as referred to in paragraph 1) letter (e) is a scientific group that studies and explores the theoretical formal system.
- 7) The applied science cluster as referred to in paragraph 1) letter (f) is a science and technology cluster that studies and explores the application of science to human life.

Discussing the Variant of Integration Science, based on the State Islamic Religious Higher Education guidebook in integrating a discipline with other disciplines, namely by being able to take one of the variants below: (Direktorat Pendidikan Tinggi Keagamaan Islam Kemenag RI, 2021)

- 1) Appreciation for the diversity of disciplines (awards for various disciplines).
- 2) Coexistence is a further step from the first step, which is a search for the nature of scientific diversity.
- 3) Dialogical interaction, in which PTKI places religious and other sciences in an open and constructive dialogical interaction.
- 4) Utilizing theories/concepts/findings from religious disciplines to be used in framing or interpreting studies in other scientific traditions or vice versa by taking advantage of or borrowing one's religious scientific tradition over other scientific traditions, namely variants of other relationships and interactions dialogue of religious sciences and other sciences



- 5) Refining a scientific tradition by using other scientific traditions (refining one's scientific tradition by using other scientific traditions), namely another variant of the dialogical interaction relationship between religious sciences and other sciences.
- 6) Replacing a theory from the tradition of the religious sciences with a theory from the tradition of other sciences or vice versa (replacement of theory), which is a further variant of the relationship from the dialogical interaction of the religious sciences and other sciences. Mastering one or more religious sciences and other sciences (mastering both religious and secular sciences), which is another variant of the relationship between the religious sciences and other sciences.
- 7) The next variant is convergent. Convergence can be defined as the process of merging or merging a collection of different things such as a collection of ideas. Groups, or communities, so that the differences from these groups are no longer visible, and are transformed into one unity or one uniformity. Actualization of convergence between religious sciences and other sciences can be in the form of producing or creating a new science.)

It is clear that this interdisciplinary research has many variants which can be used and applied in integrating a discipline as the guide book for the State Islamic Religious Higher Education. So that, this integrative research in State Islamic Religious Higher Education is supported to be conducted as research approach.

### **The Islamic Studies**

Islamic Studies as a discipline study is from the long history from western spirit which want to see the weaknesses of Islam. Nowadays Islam as discipline has been growing with the interest of Muslim to create Islam flexible to the global changing. Here will be discussed the urgency, object, model and the steps in the Study Islam by using Interdisciplinary approach.

### ***History of the Development and the Urgency of Islamic Studies***

The history of the birth of Islamic studies as an academic study cannot be separated from the spirit of westerners to know about eastern life in various aspects. They conducted research on the lives of eastern people from religion, culture, economy, socio-politics, which became known as orientalism. Islamic studies academically, known as "Islamology" since the 1950s, which at that time began to be offered Islamic studies as a discipline at prestigious universities in

the United States, from Harvard University, University of California Los Angeles (UCLA), and others, although studies religion is still considered a "stepchild" (Susanto, 2016).

The term Islamic studies is known as Islamic Studies or in Arabic it is *Dirasah Islamiyah*, it can be said as an attempt to study matters related to the religion of Islam. Islamic studies is a form of systematic and conscious effort to know, understand and discuss in depth the ins and outs and matters related to the religion of Islam, both related to teachings, history and practical implementation in everyday life, to the long history (Aziz, 2022).

The term "Islamic Studies" or Islamic studies according to Zakiyyudin Baidhawiy has now been used in professional journals, academic departments, and various higher education institutions that cover a broad field of study and research, namely all those that have the dimension of "Islam" and its relationship with it (Aziz, 2022).

Furthermore, the definition of Islamic Studies can be divided into two types, namely a narrow definition and a broader definition (Aziz, 2022). The narrow definition is to see Islamic Studies as a discipline with its own methodology, material and key texts. This field of study can be defined as the study of the traditions of classical religious texts and classical religious sciences. Expanding the scope means reducing the quality of the study. Efforts to expand the field of study can result in a reduction in the quality of the study. The broad definition of Islamic studies means that Islam needs to be studied in the context of the enigmatic evolution of modern Islam.

Islamic studies is not a discipline, but rather an interrelationship between several disciplines, in the language of methodology, researchers borrow a series of disciplines including the social sciences. The lack of firmness of these boundaries actually provides an opportunity to enrich diverse, independent Islamic studies.

The development of Islamic studies in the world today is more interesting to discuss. This is because Islam as a teaching that has spread widely whose adherents are many in various parts of the world.

Actually, Islamic Studies in Muslim Countries have been around for a long time. This is marked by the existence of a Nizhamiyah college in Baghdad which was established in 435 H/1063 AD. This college is equipped with a library, called Bait al Hikmah, which was built by the caliph Al Makmun (813-833 AD). One of the great scholars who taught there was the Islamic thinker Abu Hamid Al-Ghazali (1058-1111 AD) who was known as Imam Al-Ghazali, with his holistic

thinking.

But history says that the oldest Islamic college in Baghdad only lived for almost two centuries. In the end, it was destroyed due to the invasion of the Mongols under the leadership of Hulgu Khan in 1258 AD. Then there were centers of Islamic studies such as Al-Azhar University, Cairo, Egypt. During the reign of Al-Hakim Biamrillah the sixth caliph of Daulat Fathimiah, he also built the largest library in al-Qahira to accompany the Al-Azhar College, which was named Bait al-Hikmat (Hall of Knowledge) after the name of the largest library in Baghdad.

The demands of holistic Islamic studies were actually realized by Islamic scholars in the second half of the 20th century. These Muslim scholars are generally educated in two scientific traditions. Namely the classical Islamic scientific tradition and at the same time gain knowledge from the intellectual and western scientific traditions. They tried to synthesize classical Islamic studies with new approaches developed in religious studies and social humanities in the west. These scholars emerged from various Muslim populations around the world.

Fazlur Rahman, a Muslim scholar from Pakistan, for example, introduced efforts to reform the methodology of Islamic studies, particularly Islamic law, with hermeneutic tools. The theory of double movement is one of his contributions. Likewise, *al-hadd al-a'la* and *al-had al-adna* introduced by Syahrur are some of the examples made by contemporary Muslim scholars in an effort to reform Islamic thought (M. A. Abdullah, 2009, pp. 6–7). Also like Ali Shari'ati, Abdullah Ahmad an-Naim, and their teachers Mahmud Muhammad Thaha, Hasan Hanafi, Muhammad Arkoun and others, they are contemporary academics who are struggling to synthesize *turats* (Islamic scholarship) and *hadatsah* (modernity). Their thoughts have also penetrated Indonesia, especially PTAI, since the 1990s until now. They are a big wave trying to have a dialogue between the inheritance of *turats* and *hadatsah*.

Talking about Independent Islamic Studies, in general it examines Islam through several approaches and methods in order to be able to follow the development of technology and information. However, this has become a debate about the need for analytical and methodological tools in Islamic studies which has never ceased to be debated by Islamic academics and intellectuals.

In Indonesia, at the beginning of the emergence of an interdisciplinary Islamic approach, there were pros and cons, namely around the 70s, where there were groups who refused to study Islam in an interdisciplinary manner on the

grounds that such an approach was considered to be detrimental to the morals and beliefs of students, conventionally will be abandoned.

On the contra side, there are groups that accept and even support Islam being studied with an interdisciplinary approach, because they think that these auxiliary sciences can help understand Islam more comprehensively. In its development, when the Minister of Religion of the Republic of Indonesia was held by Prof. Dr. H. A Mukti Ali, the new religious political modernization has begun to be implemented, namely not only encouraging the need for an interdisciplinary study of Islam, but even instructing all IAIN Chancellors in Indonesia to formulate how Islam can be understood in a multidisciplinary manner.

Efforts to study Islamic studies towards an interdisciplinary approach are going well. In August 1973, in the area of Ciumbeliut, Bandung, a meeting of rectors throughout Indonesia was held to discuss this matter. In that meeting, the Chancellor of IAIN Syarif Hidayatullah at that time, Prof. Dr. Harun Nasution, proposed the need to modernize the curriculum through the development of areas of study of Islamic studies by incorporating new approaches in Islamic studies, such as introduction to the science of religion, philosophy, theology, sociology, and research methodologies.

This proposal, although initially met with resistance from senior rectors such as H. Ismail Ya'kub and KH. Bafadal, but because the idea was supported by the government bureaucracy, such as Mulyanto Supardi, Director General of Islamic Higher Education at the time, and Zarkawi Suyuti, Secretary of the Director General of Islamic Community Guidance at that time, finally the proposal to incorporate new approaches in Islamic studies was accepted.

Talking about the urgency of Islamic studies, for Muslims Islamic studies certainly have a very high urgency. The presence of rapid information technology today brings a variety of positive and negative impacts. This is of course a challenge as well as an opportunity for Muslims themselves. In short, the urgency of Islamic studies becomes very important, especially in the face of modern culture that tends to be oriented to the West, which can continue to undermine the Islamic values of today's Muslim society.

The rapid flow of information, communication and modernization and westernization through the rapid development of technology, of course, nothing can stem it. So herein lies the urgency, studying Islam can be used as a fortress and filter in receiving information from the Western world. Of course, in the context of cross-checking, straightening and Islamization.

### ***Object of Islamic Studies***

The interdisciplinary paradigm or interconnectivity in the terms of M. Amin Abdullah, is an assumption to understand the complexity of the phenomena of life faced and lived by humans. Every scientific building, whether religious scholarship, social science, humanities, or nature cannot stand alone. When certain sciences claim to be able to stand alone, feel they can solve their problems on their own, without the help and contributions of other scientific methods, they will become narrow-minded (fanaticism) towards the particularity of scientific disciplines. Cooperation that needs each other, mutual correction and interconnectedness between scientific disciplines will be able to better help humans understand the complexities of the life they live and solve the problems they face.

The object of Islamic interdisciplinary scholarship is the Islamic sciences that are integrated with other sciences, namely culture, law, economics, social, psychology, education, philosophy, art, and other sciences. Based on this epistemological reality, the old Islamic scholarship, such as Islamic Thought (Ushuluddin), Islamic Law (Shari'ah), Islamic Education (Tarbiyah), Islamic Broadcasting (Dakwah), and Islamic Literature and Culture (Adab), could not work alone. without interdisciplinary cooperation relationships with other fields of science. Interdisciplinary religious science has its own formal object, namely religion that is realized by humans in the field of life.

Some examples of objects of Islamic studies that can be studied interdisciplinary with certain fields of science include: a). Islam and Economics, b). Islam and Socio-Political Sciences, c). Islam and Legal Studies, d). Islam and Cultural Arts, e). Islam and Culture, f). Islam and Philosophy, g). Islam and Anthropology, h). Islam and History, i). Islam and Sociology, and so on.

### ***Model of Interdisciplinary Islamic Studies***

According to Amin Abdullah (2006) at the basic scientific framework and curriculum development of the State Islamic University (UIN) Sunan Kalijaga The study model of Interdisciplinary Islamic Studies can take several forms, namely:

1. Informative, meaning that a scientific discipline can be enriched with information possessed by other disciplines so that it will expand knowledge. For example, normative religious knowledge needs to be enriched with historical social theory, and vice versa.

2. Confirmative, means that a certain discipline in order to be able to build a solid theory needs confirmation from other disciplines. For example, the theory of binary opposition in anthropology will be clearer if it gets confirmation or clarification from social and political history, as well as religious knowledge about rich-poor, believer-infidel, heaven-hell and others.
3. Corrective, means that a science needs to be confronted with religious knowledge or vice versa, so that one can correct the other. Thus, scientific development will be more dynamic.
4. Similarity, simply equating scientific concepts with concepts derived from religion, although not necessarily the same. For example, assume that the spirit is the same as the soul. This equation is more accurately called pseudo-similarization, because it results in a bias in science and the reduction of religion to the level of science.
5. Parallelization, namely considering parallel concepts derived from the Qur'an with concepts derived from science because of the similarity of connotations without equating the two. For example, the *Isra Mi'raj* event is parallel to a trip to space using the physical formula  $S = V.t$  (Distance = Speed  $\times$  time). Parallelization is often used as a scientific explanation for the truth of the verses of the Koran in order to spread Islamic law.
6. Complementation, namely between science and religion complement each other, mutually reinforcing each other, but still maintain the existence of each. For example, the benefits of fasting Ramadan for health are explained by the dietary principles of medical science. This form seems mutually validating between science and religion.
7. Comparison, namely comparing scientific concepts/theories with religious concepts/insights regarding the same phenomena. For example, the theory of motivation from psychology is compared with the concept of motivation described from the verses of the Qur'an
8. Inductification, the basic assumptions of scientific theories supported by empirical findings, followed by abstract theoretical thinking towards the mind of the physical/occult eye, then connected with religious principles and the Qur'an related to it. For example, the amazing order and balance of the universe concludes that there is a Supreme Law that governs it.
9. Verification, revealing the results of scientific research that support and prove the truths (verses) of the Qur'an. For example, research on the potential of honey as medicine with the letter An-Nahl, or research on the effect of the

experience of *dhikr* on the tranquility of human feelings and related to the letter Ar-Ra'du.

Then, according to Mujammil Qomar, all Islamic study materials can be studied through a multidisciplinary, interdisciplinary and transdisciplinary approach by using key terms such as perspective, dialogue, relation, interaction, interconnection, comparison, and collaboration (Mujamil, 2019).

### ***Steps of Islamic Studies Interdisciplinary***

In conducting the study of Islamic studies there are several phases that can be passed to get answers from the study. According to Azizy,(2003), there are six phases:

1. The study of Islam through the Qur'an and hadith: Islamic scholars must try to understand or interpret the texts, while giving answers to cases that are not explicitly stated in the texts;
2. Islamic studies in the form of studying the thoughts of scholars who have been built as a scientific discipline: However, at this stage, dogmatic and normative forms often occur. As a result, it is not only the understanding of the texts that is not contextual, but the understanding of the works of scholars which seem untouched by human reason today. Even though it was all the result of *ijtihad* at that time with the influence of culture, custom, and individual subjectivity.
3. There is a need to refresh the assessment by reconstructing the main thought process: Here, it is clear that what has been considered a doctrine is the result of scholars Interpretation. However, here it turns out that it is still dwelling on exploratory activities, namely only describing in a description what has happened. As a result, there has been stagnation even though it has touched critical activities, meaning that the thought of the Ulama at that time could not be separated from the conditions that surrounded it so that it influenced the personal decisions of the Ulama. On the other hand, the current condition is not always the same as that time. This is what causes stagnation and swirling. However, the phenomenological process has begun, although its complete form does not exist in the next phase. Therefore, a radical and courageous effort is needed to re-discover what happened and what has been practiced by previous scholars, the consequence is that there will be de-absolutization or depolarization of Islamic sciences. In this fourth phase, an innovative and objective effort has actually begun to reassess the idea of Islam.

4. Islamic studies have a target in the form of disclosing the history of the ulema's thoughts as they are without prejudice without an agenda for keeping something. In this phase, objective conditions in the field are placed as variables that cannot be separated at all or have an effect on religious understanding. Here, critical studies of the existing Islamic disciplines are considered frozen and new doctrinal studies have begun.
5. Reconstruct Islamic scholarship which is considered standard and then adapted to the existing demands. This is a new *ijtihad* as a re-construction of Islamic disciplines that already exist and have been considered standard and established. This can be in the form of improving discipline, developing or reducing discipline, or creating a new discipline, albeit by reformulating what already exists. Of course, it is unacceptable for a break in the flow or thought process of what has been done by the ulama. There is continuity and a historical process, as happens in science in general (in the West). In this phase, interdisciplinary, multidisciplinary or even transdisciplinary approaches can be applied. Of course it must refer to the main mission of Islam, namely the benefit of the people on the one hand, and its relationship with the main characteristics of Islam on the other. There is also a factor that cannot be ignored, namely the demands of the development of the era that may occur in the eclectic epistemology of the Islamic sciences.

### **Interdisciplinary Approach at Islamic Studies in State Islamic Religious Higher Education**

There are several paradigms that can be used to understand the science of religion at Islamic Studies in State Islamic Religious Higher Education, namely:

#### ***Teology-Normatif Approach***

This approach, namely in understanding religion, uses a divine science framework that starts from a belief that the empirical form of a religion is considered the most correct compared to others. This theological approach is closely related to the normative approach which views religion in terms of the main and original teachings of God and the absence of human reasoning.

#### ***Anthropology-Approach***

An approach that understands religion by looking at the forms of religious practices that grow and develop in society. In other words, using the science of anthropology (science of humans), which is seeing a problem used in



understanding religion. With this approach, religion can finally be correlated with work ethic and community development.

### ***Sociology Approach***

That is an approach that understands religion proportionally by using sociology. With this approach, religion is easy to understand because religion itself is derived for social purposes.

### ***Philosophic Approach***

This approach is used to understand religion so that the wisdom, essence or core of religious teachings can be understood and understood carefully. With this approach one understands how the origin of rationality or the nature of things.

### ***Historical-Approach***

This approach is to see the gap or harmony between what is in the idealistic realm and that which exists in the empirical and historical realms.

1. Cultural Approach: This approach is to understand religion at the empirical level or religion that appears in a formal form that is symptomatic in society. The practice of religion contained in the community is processed by its adherents from religious sources, namely revelation through reasoning;
2. Psychology Approach: This approach finds out the level of religious life that is lived, understood and practiced by a person can also be used as a tool to enter religion into a person's soul according to his age level.
3. Hermeneutic Approach: A method that departs from language analysis and proceeds to context analysis, to then "pull" the meanings obtained into space and time when the process of understanding and achievement is carried out. In the hermeneutic approach, the main problems and themes that are faced and to be answered are how the text of the Qur'an is present in the community, then approaches, interpretations, and dialogues with the realities of reality (Zuhriyah, 2007).

The use of the above approaches can be used for the study of interdisciplinary, namely studying using a number of approaches or points of view simultaneously. As an example of a case, namely in studying religious texts such as the Koran and the Sunnah of the prophet, it is not enough to rely on a textual (normative) approach, but must be equipped with a sociological and historical approach at the same time. This is intended to be able to understand

Islamic studies more fully in accordance with the needs of the people who are increasingly complete and complex.

Also, for example in studying the texts of the Qur'an and Sunnah when discussing issues related to medical science, normative studies must be followed by medical studies to understand the issue comprehensively before deciding on legal status according to Islamic teachings. Likewise, to answer or resolve agricultural laws (livestock status) and the like, it must first be understood completely in terms of animal husbandry and agricultural science and then the legal status will be determined. So that the workings of this interdisciplinary approach as expected will be able to reveal the essence of the study of an object that can finally solve the problems of today's society, and specially will enrich the intellectual treasure of Islamic Studies at State Islamic Religious Higher Education.

## CONCLUSION

Islamic studies are currently irrelevant if they are developed using only monodisciplines by only targeting one normative frame of work, but by using a multidisciplinary, interdisciplinary, and even transdisciplinary approach so that the study better understands the phenomenon, is in-depth and specific that can target from various angles. So that you will get a holistic and comprehensive understanding.

In Islamic studies, the use of a multidisciplinary, interdisciplinary, and transdisciplinary approach is an effort to realize the program and concept of integrating Islam with science. Here, the interdisciplinary approach in question is a study using a number of approaches or points of view. In case of studies, for example, we can use sociological, historical, and normative approaches as well as hermeneutics simultaneously to solve a problem. There are several kinds of approaches to Islamic studies, namely the normative theological approach, the anthropological approach, the sociological approach, the philosophical approach, the historical approach, the cultural approach, the psychological approach, and the hermeneutic approach. With this interdisciplinary discussion, Islamic studies will continue to grow, get a lot of attention, overcome all the problems of the people and even give birth to the new study relates to Islamic studies. Finally, of course, this development of Islamic studies using an interdisciplinary approach at PTKIN will enrich the intellectual treasure of Islamic Studies at State Islamic Religious Higher Education.

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