Phenomenological Approaches in Islamic Studies

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ABSTRACT

The phenomenological approach began to be widely used in Islamic research and studies. A phenomenological approach to Islamic studies is urgently needed to explain religious phenomena in more depth. The purpose of this study is to explain the meaning of the phenomenological approach, explain its methods, techniques, and steps, and explain the application of its use in Islamic studies. This research uses the literature study method; the results of this study are: (1) The phenomenological approach is an approach that explains a phenomenon as it is from the point of view of the subject of the phenomenon actor himself. (2) The method used is the descriptive method, using in-depth interviews as the main technique. The steps taken are epocho, then formulating research questions, then in-depth interviews, then horizontalization, then clusters of meanings, and then making a general description of the religious experience. (3) This method can be applied to the study of history, the study of the Qur’an and hadith, religious behavior, religious systems, and culture of society. This method is very beneficial for Islamic studies when used proportionally.

Keywords: Approach, Islamic Studies, Phenomenology

INTRODUCTION

The phenomenological approach in Islamic studies is an interesting discussion to discuss. This is marked by the emergence of online media, articles, and journals that discuss Islamic themes through a phenomenological approach (Gatra, 2019;
Kompasiana, 2022; Muhammadiyah, 2019). The large number of studies in online media indicates the rapid development of an Islamic study approach that studies Islam from various scientific perspectives and can be easily accessed by the public. Statistically in the last eight years from 2014 to 2022, there are about 1,310 articles that talk about phenomenological approaches in general, and 139 articles that discuss phenomenological approaches in Islamic studies specifically (Google, 2022). The need to study Islam through a phenomenological approach is an effort to express the meaning of an event so that the event can be understood and can be applied in normative teachings, religious activities, religious institutions, religious traditions and symbols (Mahmudin, 2021). This form of approach seeks to find the essence or essence of what is behind all kinds of forms of religious manifestation in human life on earth (Mulyadi, 2010).

Scholars have sought to understand and define phenomenological approaches in Islamic studies in a general identification (Helaluddin, 2018). There are three aspects given in this context to describe it. First, as Douglas Allen argues that the phenomenology of religion as an investigation of phenomena or objects, facts and observable religious events (Azizi, 2017). Second, phenomenology as a comparative study and classification of different types of religious phenomena. This understanding developed among Dutch scientists, from P.D. Chantepie De La Saussaye to Scandinavian historians Geo Widengren and Ake Hultkrantz (Rusli, 2014). Third, the phenomenology of religion as a branch, discipline, or special method in religious studies. This understanding was proposed by W. Brede Kristensen, Gerardus van der Leeuw, Joachim Wach, C. Jouco Bleeker, Mircea Eliade, Jacques Waardenburg (Mujib, 2015). And it can be concluded, theories in the phenomenological tradition assume that people actively interpret their experiences and try to understand the world with their personal experiences (Ulya Hanani, 2020).

The purpose of this writing includes three things: first, regarding the meaning of phenomenology, consisting of understanding etymology (language), and understanding in terminology (terms), in this section researchers are expected to be able to present a clear understanding of phenomenology in language and terms to the reader, from the understanding of the reader can understand the scope of the phenomenological approach. Second, the urgency of the phenomenological approach in Islamic studies, to illustrate how important the phenomenological approach is in Islamic studies. The realities and religious events that occur require comprehensive and systematic observation and analysis. It is not necessarily concluded without an observant and in-depth observation process. So that Islam is not only studied with one monotonous approach, but also studied with appropriate comparisons. Third, examples of phenomenological approaches in Islamic studies, because the events and realities of the Islamic religion that occur in society have their own uniqueness for the object of scientific research. Due to the fact that the teachings of the Islamic religion have not been perfectly actualized and there are still many discrepancies between the teachings of the Islamic religion and its adherents, so this is very interesting to observe.
From the social facts and literature that have been presented, it can be concluded that Islamic studies requires phenomenology as an approach to understand Islam more deeply, thoroughly, and has integrity. First, the emergence of an interdisciplinary approach is part of the process of development of science itself. And the problems of religion, Muslims, and the renewal of thought have many gaps of problems with various approaches, one of which is the phenomenological approach. Second, the phenomenological approach is a description of symptoms that exist outside of the human self as the symptoms present themselves before human consciousness. And it would be very interesting if it was adopted to analyze the reality of the Islamic religion that occurs in society. Thirdly, phenomenology can neutrally be a method of understanding the religion of others and using the preferences of the person in question to try to carry out reconstructions in and according to the experiences of others. So that subjective views can be minimized by being more objective in observing religious events.

**RESEARCH METHODOLOGY**

This research limits the discussion to 3 main points: First, explaining the meaning of phenomenological approaches in language and terms, by describing the various understandings that develop among phenomenological scholars, and then drawing conclusions from these understandings. Second, it describes the methods, techniques, and steps used in phenomenological research. What methods are most dominant, what techniques are used in taking data, analyzing and drawing conclusions, and what steps should be taken in conducting phenomenological research. Third, explain the application of the phenomenological approach in Islamic studies, by describing the scope and area of study of Islamic studies using a phenomenological approach. Then provide examples of Islamic studies research articles that use a phenomenological approach, so that they can be more easily understood by readers.

This article is a descriptive qualitative research, using literature study techniques. Literature study is a research activity by collecting data from various literature consisting of books, documentation materials, journals, scientific articles, previous research, and others (Raihan, 2017). This article collects data related to phenomenological approaches from books and scientific articles that have been published in various national and international journals. This type of research data is secondary data. Secondary data is data that is not directly provided to data collectors, for example through other people or through documents (Hardani et al., 2020). While the primary data is raw data taken directly from the research field. Because this study collects data from various books and articles that have been published, the data obtained is a secondary type of data.

The author has selected books and journal articles related to phenomenological approaches in Islamic studies, to be used as the main reference of the study. These books are: Phenomenology of Religion (Prasojo, 2020), Philosophy of Phenomenology (Daulay, 2010), Qualitative Research: Phenomenological Studies, Case Study,

The stages carried out in this study are as follows: First, the researcher determined 10 books and 10 articles discussing phenomenological approaches in Islamic studies, to be used as the main reference source. Second, the researcher reads all the information contained in the 10 books and 10 articles and notes the key points of each book and article. Third, the researcher summarizes all these points in and discusses them in 3 main points, namely (1) understanding the phenomenological approach in Islamic studies, (2) the methods, techniques, and steps used by the phenomenological approach in Islamic studies, and (3) the application of the approach accompanied by relevant examples. Fourth, researchers analyze and provide reflections on the information obtained from the 10 books and 10 articles. Fifth, researchers provide advice and input for further research related to the themes that have been discussed.

This study uses Miles and Huberman’s analysis techniques, namely data reduction, data presentation (display data), and drawing conclusions (Hardani et al., 2020). Data in qualitative research is generally in the form of descriptive narratives. Researchers collect data related to phenomenological approaches in Islamic studies, then reduce, or select statements that are relevant to the research objectives. After that, the researcher presents the data (data display). The data that has been reduced is presented and explained one by one in sequence. After that, the researcher analyzes these data, and draws conclusions from the data that has been presented. Then give suggestions and feedback. Then explain the limitations of the study, to direct other researchers to conduct further research.

RESULT AND DISCUSSION

Pendekatan in the big dictionary discussesa Indonesia is the derivation of the word close, meaning not far, after getting the prefix pe and the suffix -an then the meaning is the process, deed, way of approaching, effort in the framework of research activities to establish relationships with the person under study or methods to achieve an understanding of the research problem (Kbbi, 2016). In English the approach is termed
"Approach", in Arabic it is called "Madkhal" (Mahariah & Assingkily, 2021) Approach from the point of view of terminology is a perspective or paradigm contained in a field of science that is further used in understanding religion (Afroni, 2019) Approach is a perspective or paradigm contained in a field of science that is further used in understanding religion (Mahariah & Assingkily, 2021). From the information above, we can understand that the approach is the point of view of the object of study that will be used in studying what it will study with the scientific method, including in Islamic studies which is the object of study in this study (Afroni, 2019).

Approaches in studying a field of science can be divided into several types: 1. Interdisciplinary approach is an approach in solving a problem using an integrated review of various points of view of cognate science (Sudikan, 2015). Interdisciplinary refers to an approach that uses various points of view of science by integrating methods and analysis whether cognate or not to solve a problem(Ratnasiri, 2016). 2. A multidisciplinary approach is an approach to problem solving using a review of various points of view of science, although not cognate (Rohttika, 2019). 3. The transdisciplinary approach is an approach in solving a problem using a review of knowledge that is relatively mastered and relevant to the problem to be solved but is beyond expertise as a result of formal education of the person who solves the problem (Sudikan, 2015). 4. A disciplinary approach is an attempt to solve a problem using a review of several relevant scientific clusters. This interdisciplinary and krosdisciplinary approach allows the two disciplines to merge into one science. (Adiyoso, 2021).

Phenomenology comes from the Greek, "phainein," which means "to show," from which comes the word phainemenon meaning "something that appears or something that appears and logos means science." Or simply put, phenomenology is considered as "back to the things themselves" (Sholeh, 2016). So phenomenology is a school that talks about phenomenon, or everything that appears (Parni, 2020). Hadiwijoyo added, that the word phenomenology has "apparitions" such as fever, cough, and fever which show the phenomenon of symptoms of the disease (Mahmudin, 2021) According to Orleans, phenomenology seeks to uncover how axional, social situations and society are products of human consciousness. Phenomenology assumes that society is the result of human construction (Parni, 2020). In this case phenomenonomy can be classified into two senses, in a broad sense phenomenology can be interpreted as the science of phenomena or anything that appears, while in a narrow sense phenomenology can be interpreted as the science of symptoms that manifest themselves in our consciousness (Novayani, 2019).

The phenomenological approach is a method that describes a phenomenon such as its appearance without any prejudice at all. A phenomenologist wants to put off all theories, presuppositions and prejudices, in order to understand the phenomenon as it is (Daulay, 2010). The main focus of phenomenological research is twofold: First, the textural description or what the research subject feels about a phenomenon. Second, structural description or how the phenomenon is meaningful to him (Hady et al., 2021). Phenomenological research is only considered successful if the subject agrees with the
description spelled out by the researcher about his religious experience. These religious phenomena such as ceremonies, rituals, ceremonies, doctrines, or social relations (Mujib, 2015).

The history of the emergence of the feneomenological approach in Islamic Studies is inseparable from the epistemological understanding of phenomenology itself that has been revealed by Edmund Russel the German philosopher who lived between 1859 and 1901 AD in his work entitled Logische Unterruchungen (Mahmudin, 2021), he mentioned that phenomenology as philosophy gives necessary and essential knowledge about what exists in other words phenomenology must be returned reverting the object (Novayani, 2019). Edmund Russel also considered that phenomenology is a philosophical approach centered on the analysis of the symptoms that flood human consciousness (Mujib, 2015). In an effort to see the essence by intuition, Russel introduced a reduction approach, namely the delay of all knowledge that was about before the object before intuitive observations were made (Nur, 2016). Starting from the 1970s the term phenomenology began to be used in various disciplines as one of the methodological approaches and massively carried out translation activities of the works of Husserli. Therefore, starting in 1970 until now it has become the main benchmark in the phenomenological approach (Mahmudin, 2021)

The phenomenological approach was born as an attempt to avoid the use of narrow, normative and ethnocentric approaches by trying to describe religious experiences as accurately as possible (Mahmudin, 2021). The phenomenological approach is factually descriptive, and not evaluative (Nur, 2016). There are terms insider and outsider in the phenomenological approach. In the Muslim perspective, insiders are insiders (muslims) who study Islam, while outsiders are outsiders (non-muslims) who study Islam (Sihabuddin, 2020). If an outsider wants to study Islam, then he or she must be able to describe Islam as an insider describes it.

According to Husserl, there are two main elements in the phenomenological approach, namely epoche and eidetic vision (Daulay, 2010). Epoche is the process of delaying all assessments. That is, researchers must postpone any form of presumption before conducting phenemenological research (Mujib, 2015). The researcher must be completely neutral, so that after that he can interpret the religious experiences of the research subject, and can describe them with the point of view of the research subject itself. Epoche needs to be done, because the presumptions that researchers have before the research can affect the research process and can damage the research results obtained. For example, if a non-Muslim researcher wants to research the concept of hijab for Muslim women, he must put aside any preconceived notions he ever knew about the hijab as an outsider. Only then did he interview the subjects of the study to understand the concept of the hijab from their own point of view. While the term eidetic vision or also referred to as eiditis reduction comes from the word eidos which means quintessence. An eidetical reduction is the filtering of everything that is not the quintessence or reality of a phenomenon. All aspects that were just coincidental were ruled out. The end result of this reduction is the reality of the phenomenon itself (Nur,
2016). Returning to the hijab example above, if the researcher interviewed 20 respondents to describe the meaning of the hijab concept, then he must filter the data he got from the interview process, and filter out statements that are not part of the hijab concept. When statements unrelated to the context of the hijab are issued, then it can get the essence or reality of the concept of the hijab in question.

Meanwhile, the opposite of the phenomenological approach based on subjective descriptions is the positivism approach of naturalism. Positivism as it is commonly known is a school of science that recognizes only empirically provable science. Positivism separates theory and praxis. Thus, science becomes objective and universal and ignores the elements of subjectivity. In describing religion, positivism and formal legal approaches will actually distance religion from its true meaning (Prasojo, 2020). The positivistic naturalism approach focuses on how universal natural law discovers about religion. The objective values of religion can be obtained by diving into the heart of the religion or the heart of the religion (Susanto). Through this approach, the researcher rejects many assumptions as used in phenomenological approaches, but he replaces them with their own assumptions including in terms of operationalization (Prasojo, 2020).

**Methods, Techniques and Steps of Phenomenological Approach**

Research with a phenomenological approach emphasizes descriptive factual methods. Its purpose is to establish knowledge about the different expressions of phenomena and carry out a classification of the types of such phenomena (Connoly et al., 2016). Phenomenology does not aim to analyze or explain a symptom. The main purpose of phenomenology as said by Husserl is to best describe the symptoms that exist outside the human self (Mastori, 2018). Meanwhile, Charles J. Adams recommends two methods of approach in phenomenological research, namely the normative approach and the descriptive approach. The normative approach is a phenomenological approach imbued with religious motivations and goals, while the descriptive approach is an approach that emerges as an answer to the motivation of intellectual and academic curiosity (Mastori, 2018). Although the phenomenological approach does not yet have a standard understanding agreed upon by phenomenologists, most phenomenologists agree that research with a phenomenological approach should emphasize descriptive methods.

The main technique in the phenomenological approach is the technique of in-depth interviews with the subject of research. Meanwhile, to complete the data obtained from the interview, researchers can observe and search documents (Nur, 2016). The interviews conducted can take the form of open or semistructured interviews. The interview process is recorded and is generally carried out more than once to complete or validate the necessary data (Hady et al., 2021). This in-depth interview process is essential in phenomenological research. Researchers must be able to build a sense of trust from the research subject to be able to convey everything felt about the phenomenon under study. The interview process should be carried out as naturally as
possible, at home for example, with as much intensity as possible, in order to obtain the most accurate data possible. Recording data and information using the notes field is carried out as soon as possible after the naturalistic interview takes place. The data collection process can be stopped if the meaning obtained has been considered saturated, repeated, and no new meaning is obtained anymore (Mujib, 2015). Furthermore, the researcher explored the meaning of the interview results to gain understanding. Even in order to achieve the meaning intended by the subject of the study, the researcher is encouraged to feel the religious experience itself.

According to Cresswell in Sholeh (2016), the steps of the phenomenological approach are as follows: First, before conducting a phenomenological study of a particular religious phenomenon, the researcher must epoché or abandon all assumptions, hypotheses, or theories that he has previously believed. Second, researchers formulate questions that can explore the religious experiences of the research subjects. Third, researchers conducted in-depth interviews with speakers with speakers consisting of 5-25 people. Fourth, researchers horizontalize or collect statements that are relevant to the topic being discussed. Fifth, researchers cluster of meanings or collect similar meanings. Sixth, the collection of meanings is tied together to make a general description of the religious experience textually or what was experienced, and structurally or how it was experienced.

**Application of Phenomenological Approaches in Islamic Studies**

The term Study comes from English, namely study meaning to study or study, while in the Big Indonesian Dictionary, the term Study has the meaning of scientific research, study, and study. (KBBI, 2008). Mahmud Syalthout in (Ilyas, 2019) argues that Islam is the religion of Allah Almighty which is supervised by his teachings as contained in his principles and sharia to the Prophet Muhammad SAW and obliges him to convey it to all human beings and invite them to embrace it. In the etymological sense Islamic studies is a translation of the term Dirasah Islamiyah in Arabic, which in Islamic studies in Eropah is called Islamic Studies (Muniron, 2015; Haryanto, 2017). As for the etymology of Islamic Studies or Islamic Studies, it is found that there are a number of understandings conveyed by experts on Islamic Studies (Islamic Studies). The IAIN Sunan Ampel Writing Team conveyed the formulation of the definition of Islamic Studies as a systematic and integrated study to find out, understand and analyze in depth matters related to the Islamic religion, both regarding the sources of Islamic teachings, the main points of Islamic teachings, the history of Islam, and the reality of its implementation in life (UINSA, 2015).

Among the studies of Islamic studies are 1. The science of Tawhid in Arabic is mashdar which comes from the word wahhada. Meanwhile, according to sharia science, it has the meaning of the science of praying for God in something that is specific to Him, namely in the form of Rububiyah, Uluhiyah, and Asma’ Wa shifat (Barus, 2016).2. The science of fiqh: is the science of knowing the hokum of God which relates to all ‘amaliah mukallaf whether obligatory, Sunnah, mubah, makruh or haram.
unearthed from clear postulates (Ningsih, 2021).3. Qur’an science is a science that discusses various problems about the Qur’an in terms of asbabub nuzul, the collection and preparation of the Qur’an, knowledge of makki and madani verses, nasikh and Mansukh, al-Muhkam and al-Mutasyabih, and other problems related to the Qur’an (Al-Qaththan, 2018). 4. Hadith science is a science that talks about the state or nature of the scholars and is narrated (Nufsu, 2018).5. Linguistics is the science that talks about language, or the science used to study language (Muqit, 2021).

Charles J. Adams in Mahmudin (2020) mentioned six areas of Islamic studies using a phenomenological approach: Qur’anic studies, the history of Islamic theology, sufistic studies, the study of Islamic sects, the study of religion practiced by Islamic societies, and the study of religious history born in Europe and America. Meanwhile, according to Zaenuddin (2018), the phenomenological approach presents a study of religious systems, religious rituals, religious history, and community culture (Prasojo, 2020). It can be concluded that the scope of Islamic studies with a phenomenological approach revolves around historical themes, the study of the Qur’an and hadith, the study of the application of Islam in everyday life, and the cultural study of Islamic societies. Because these areas of study are related to the basic characteristics of the phenomenological approach, which is to explain a phenomenon as it is.

An example of Qur’anic studies with a phenomenological approach is a study entitled Psychological Dynamics of Students Memorizing the Qur’an (A Phenomenological Study) (Faliha & Masykur, 2015). One of the results of this study shows that memorizing the Qur’an can give rise to a sense of responsibility to implement the religion and values of the Qur’an into everyday life. An example in the field of religious practice is an article entitled Consistency of Tahlilan and Kenduri Traditions in Kampung Sapen Perspectives on Religious Phenomenology (Dzulkifli, 2021). The results of the study stated that tahlilan has become a cultural demand of the elder’s heritage that is passed down continuously, and also he has become a media outlet for Sapen residents as well as Islamic proselytizing in the midst of society. Another example in the field of religious traditions is an article entitled Preservation of Old Values in the Midst of Social Change: A Phenomenological Study of Adherents of the Aboge Islamic School (Alif Rebo Wage) (Sufri & Mubaroq, 2022). The result of the study is, that followers of the Aboge Islamic sect have a motive to maintain cultural values, a motive for deepening beliefs correctly, a motive for peace of life and a motive for living in harmony, justice and prosperity in the state. An example of application in social studies is an article entitled Interfaith Marriage (Phenomenological Studies on Religious Conversion due to Marriage in Sidikalang District, North Sumatra) (Taher & Sijabat, 2010). The results showed that religious conversion occurred due to factors of pregnancy outside of marriage, high religious tolerance and harmony, and the influence of nearby people and clan customary rules.

From the examples above, it can be concluded that Islamic studies with a phenomenological approach can expand the scope of Islamic studies, and add insight into Islamic science. Because this approach can describe in detail the various religious
practices, worship, social relations of the Muslim community, and the traditions that
developed in the Islamic society itself. These studies obviously make it easier for
Islamic institutions that have concerns in various fields, such as politics, education,
health, social, and so on. If the phenomenological research gets positive results, then
these institutions can use it as an example to be applied in other social societies. On the
other hand, if the study gets negative results, then the description of these negative
religious phenomena can be used as a reference to formulate the most appropriate
solutions.

From the discussion above, it can be concluded that 3 important points:  
(1) The phenomenological approach is a method that describes a phenomenon as it is without
any hypotheses, assumptions, or presumptions. (2) The method used in the
phenomenological approach is the descriptive factual method. The main technique in
collecting data is the technique of in-depth interviews with sources. The steps of
phenomenological research are: First: *epoch* or abandon any assumptions. Second,
researchers formulate research questions. Third, researchers conduct in-depth interviews
with. Fourth, researchers are *horizontalizing*. Fifth, researchers cluster of meanings or
collect similar meanings. Sixth, the collection of meanings is tied together to make a
general description of the religious experience. (3) The phenomenological approach can
be applied in various fields of study of Islamic studies such as the Qur’an and hadith,
the history of Islamic theology, sufistic studies, the study of Islamic traditions, the study
of religions practiced by Islamic societies, the study of history, religious systems,
religious rituals, religious history, and community culture.

The phenomenological approach can be a useful method when used proportionally
in Islamic studies. Back to the example of the phenomenon of interfaith marriage that
has been described above. When Islamic law clearly explains the law of marriage of
different religions, then the phenomenological approach is more focused on explaining
the point of view of people who marry different religions, with the aim of understanding
the phenomenon. It turns out that it was concluded that some couples marry different
religions because of strong customary demands. That way, experts can formulate more
accurate solutions, for example by conducting public education related to the
relationship between customs and the Islamic religion. Or another example of the
phenomenon of getting pregnant out of wedlock among teenagers. Islam clearly
explains the concept of the relationship between men and women, about the law of
adultery and so on. But with the phenomenological approach, a very useful conclusion
was found, namely that almost all adolescents who become pregnant out of wedlock
have troubled families. That way, experts can provide appropriate solutions, such as
conducting Muslim family education.

On the other hand, it should be underlined that although the phenomenological
approach has an important role in describing various Islamic phenomena in detail, it is
undeniable that this approach has some weak points. One of them is that this approach
opens up opportunities for various deviant Islamic sects to thrive, because they have
room for speech and opinion. Various subjective opinions about Islam will develop, as
this approach focuses on describing religious phenomena subjectively, and pays less attention to the normative aspects of the Qur’an and hadith. Therefore, Fazlur Rahman argues that phenomenological research must still make the Qur’an and hadith as normative references. Because of this, the Qur’an and hadith can control and even modify phenomenological methods. Because otherwise, phenomenology will tend to be relative, and difficult to cure (Sholeh, 2016). It is necessary for Muslim phenomenologists to formulate the concept of Islamic phenomenology to determine the boundaries of their research. That way, there are no more loopholes for phenomenological studies that tend to be destructive.

Nur (2016) mentions several advantages and disadvantages of the phenomenological approach: Advantages: (1) This approach is factually descriptive, so that it can describe a religious phenomenon precisely and accurately. (2) Seek to seek an understanding of religious phenomena, not standardize universal laws and evaluate them. (3) Comparing various religious traditions, but not attempting to favor any particular religious tradition. Disadvantages: (1) This approach claims a descriptive role that is resistant to the intervention of researchers. In fact, it is not impossible for a phenomenologist to have certain interests and intentions in controlling the data and methods used. (2) Seeing religious phenomena without seeing their historical roots. So that in practice the phenomenological approach is often unable to contextualize the religious phenomena studied. (3) The role of intuition. The terms "objective" and "intuition" are contradictory, especially when using data that is intuitive to be verified in the objective area. (4) Issues of empathy. There are concerns about religious conversion due to demands to participate directly in religious practice.

There are all sorts of conclusions from articles on phenomenological approaches that have been analyzed, most articles acknowledge the contribution of phenomenological approaches in scientific research. The phenomenological approach can be an alternative method in Islamic religious studies (Sihabuddin, 2020), because the study of religious material today seems to be only normative-puritanistic (Azizi, 2017). According to Masrifatin, a phenomenological approach is needed to analyze the problems of Islamic education (Masrifatin & Wajdi, 2018). According to Nur, the phenomenological approach has restored the role of the subject that has been ruled out by the positivistic-scientific paradigm (Nur, 2016). Meanwhile, some of the criticisms made to this approach are that it is very relative and subjective, making it difficult to control. There is also a contradiction between "objective" and "intuition" theology, both of which are characteristic of this approach. This approach also has the potential to obscure religious identity, including Islam’s own religious identity.

So it would be nice for phenomenological studies to be re-researched and measured with the basic concepts of Islam, to get its ideal form when used as an analysis knife in Islamic studies. Because however, when an approach has some negative impacts, then as much as possible a Muslim should avoid those negative impacts. Further research can also be carried out on the impacts of various Islamic studies using a phenomenological approach. Researchers can collect various results of
Islamic research and studies using a phenomenological approach, then analyze and measure the positive and negative impacts produced, either directly or indirectly. The analysis will obviously add to the reader’s insight into the phenomenological approach, so that it can be wiser to use it as an analysis knife in Islamic studies.

CONCLUSION

It can be concluded that the phenomenological approach has had various positive impacts, such as straightening out various Western misconceptions of Islam. Such as explaining various misconceptions over verses of the Qur’an or hadith of the Prophet, which are often explained in pieces by Western orientalists, without explaining the context of the discussion in full. This approach is also useful for describing various problems of Muslims socially. This approach focuses on a detailed description of a particular phenomenon subjectively from the perpetrator’s point of view, so that the phenomenon can be better understood, and then a solution is found. But it should be underlined that the concept of subjectivity in the phenomenological approach could backfire on Islamic studies itself. Because with the increasing subjectivity in religion, various Islamic sects will flourish, which does not rule out the possibility of developing into a deviant Islamic sect. Because the concept of the phenomenological approach indirectly prohibits the claim of truth to others who see a phenomenon. That way, no one has the right to correct those views that deviate from the teachings of Islam.

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