

APPROACHES TO RELIGION AND ISLAMIC STUDIES: THE DOCTRINAL AND PHILOSOPHICAL APPROACHES

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مستخلص البحث

إستكشفت هذه الدراسة منهجين بارزين في دراسة الدين والإسلام: المنهج العقائدي والمنهج الفلسفي. يركز المنهج العقائدي على الطبيعة المقدسة والثابتة للتعاليم الإسلامية، باعتبارها عقائد إلهية. بينما يعد هذا المنهج ضروريا للفهم الداخلي بين المؤمنين، فإنه يحتاج إلى تكامل مع مناهج أخرى لمواجهة التحديات المعاصرة. من ناحية أخرى، يستخدم المنهج الفلسفي التفكير المنهجي والعقلاني والشامل لاكتشاف المعاني والقيم العميقة في التعاليم الإسلامية. من خلال دمج هذين المنهجين، تُظهر الدراسة كيف يمكن للدراسات الإسلامية أن توازن بين الرؤى المعيارية والتجريبية لتتكيف مع احتياجات المجتمع الحديث. تسلط هذه الدراسة متعددة التخصصات الضوء على أهمية تكييف المبادئ الإسلامية لتعزيز الوئام بين الأديان وتعزيز المشاركة الفكرية.

Abstract

This study explored two prominent methodologies in the study of religion and Islam: the doctrinal and philosophical approaches. The doctrinal approach emphasized the sacred and immutable nature of Islamic teachings, viewing them as divine doctrines. While this method was vital for internal understanding among adherents, it required complementary perspectives to address contemporary challenges. Conversely, the philosophical approach applied systematic, rational, and universal thinking to uncover the deeper meanings and values within Islamic teachings. By integrating these approaches, the study demonstrated how Islamic studies could balance normative and empirical insights to adapt to modern societal needs. This interdisciplinary exploration highlighted the significance of contextualizing Islamic principles to promote interfaith harmony and foster intellectual engagement.

Keywords: *Islamic Studies, Doctrinal Approach, Philosophical Approach, Interdisciplinary Methods, Religious Studies.*

INTRODUCTION

Islam is the only religion accepted by Allah, encompassing comprehensive guidance on how humans should relate to their Creator, interact with fellow beings, and engage with other creations. It is essential for adherents of Islam to study and practice its teachings to avoid being led astray into actions that may harm themselves or others.¹

Indonesia, a nation where nearly 100% of the population identifies with a religion, the majority being Muslims, still demonstrates a religiosity that often prioritizes form over substance. Many religious rituals are performed without a deep understanding of their underlying purposes. This situation reflects that many Muslims in Indonesia have yet to fully comprehend and internalize the teachings of their faith. This reality underscores the critical importance of Islamic studies in Indonesia, with the aim of fostering a deeper understanding and internalization of Islamic teachings among the Muslim community.²

In addition to internal challenges, Muslims are also facing the pressures of worldly life and modern culture. Islamic studies are therefore required to move beyond insularity and embrace scientific

approaches that are objective and rational. Various methodologies are needed to study religion so that its essence can be more easily understood. Consequently, Islamic studies are expected to evolve and adapt in alignment with the advancements of the modern world and culture.

Approaches in the study of religion are broadly categorized into two main types: the scientific approach, which is physical, observable, and measurable, and the philosophical approach, which is idealistic and speculative. Similarly, the objects of study in religion can also be divided into two general categories: religion as doctrine and teachings as expressed in sacred texts, and religion as a social phenomenon, manifesting in the behavior and practices of its adherents.³

This article explores two of the various approaches used in the study of religion and Islam, namely the doctrinal approach and the philosophical approach, beginning with an explanation of the foundational understanding of approaches to the study of religion and Islam as an introduction to this discussion.

METHOD

¹ M. Yatimin Abdullah, *Studi Islam Kontemporer*, (Jakarta: AMZAH, 2006), hal. 1

² Atang Abd. Hakim, dkk, *Metodologi Studi Islam*, cet. IX (Bandung: PT. Remaja Rosdakarya, 2007), hal. 8

³ M. Zainuddin, *Contemporary Studies of Religion*, cet. II (Malang: UIN-Maliki Press, 2019), hal. 3-4

This study adopts a qualitative approach to explore the doctrinal and philosophical methodologies in Islamic studies. It begins with an extensive review of relevant literature, encompassing both classical and contemporary works. Key sources include doctrinal texts, philosophical treatises, and academic studies that detail the theoretical underpinnings and practical applications of these approaches. This stage aims to provide a comprehensive understanding of the foundational principles that guide the study of religion and Islam.

The research further employs a comparative analytical method to examine the differences and complementarities between the doctrinal and philosophical approaches. This analysis focuses on their conceptual frameworks, objectives, benefits, and limitations. It also includes illustrative case studies, such as the interpretation of specific Islamic teachings and their socio-historical contexts. Prominent perspectives, such as A. Mukti Ali's scientific-cum-doctrinaire approach, are integrated to demonstrate how a combination of normative and empirical methods enhances the depth and clarity of Islamic studies. In addition, the study incorporates a contextual application of the philosophical approach. This involves analyzing specific religious phenomena, such as the interpretation of hadith, in light of their socio-historical contexts. By doing so, the study highlights how doctrinal

teachings can be adapted to address contemporary challenges, ensuring their relevance and applicability in modern society.

The data for this study is derived from primary sources, including the Qur'an and Hadith, along with secondary data from scholarly interpretations, journals, and historical records. Thematic coding is used to analyze the data, identifying key patterns and themes related to the application of doctrinal and philosophical approaches. The findings are then interpreted through a multidisciplinary lens, incorporating insights from theology, philosophy, and sociology to present a nuanced and holistic understanding of Islamic studies.

FINDINGS AND DISCUSSION

A. Approaches to the Study of Religion and Islam

1. Definition of Approaches to the Study of Religion and Islam

The term approach in Arabic is often referred to as *madkhal* (مدخل), while in English, it is translated as approach. Other terms with similar meanings and objectives include theoretical framework, conceptual framework, perspective, point of view, and paradigm. All these terms signify “a way of perceiving and explaining a phenomenon or event.” An approach is understood as a scientific attitude (perception) employed by an individual to discover

scientific truths.⁴ In this paper, the term approach refers to a paradigm within a scholarly field of study used to understand religion, particularly Islam.

The term study of religion is composed of two words: study and religion. The word study carries various definitions. According to Crow and Crow, as cited by Naim, study refers to a deliberate activity aimed at discovering information, gaining deeper understanding, or developing skills. Similarly, Hatta explains that study involves examining something to understand its issues, seeking knowledge about the cause-and-effect relationships within a specific field, using particular methods. Study is not merely about memorizing and accepting what others convey; rather, it entails critically understanding and analyzing the subject matter.⁵

The second term, religion, as intended here, is understood in its general sense, which refers to a belief in a supernatural power that controls and governs human life. This belief leads to a reliance on the will and authority of this power, resulting in specific behaviors and actions as ways to communicate with it and seek assistance for achieving a safe and prosperous life.⁶

Thus, the definition of the study of religion in this context refers

to the intentional, critical, open, and neutral effort to study religion using a specific methodology.

The term Islamic Studies, known in English as Islamic Studies and in Arabic as *Dirāsāt Islāmiyyah* (دراسة إسلامية), is simply understood as the study of Islam or an effort to learn everything related to the Islamic religion. Islamic Studies is a conscious and systematic endeavor to know, understand, and discuss in depth everything related to Islam, including its teachings, history, and the practices of its implementation in daily life throughout its history.⁷

Based on the explanation above, it can be concluded that the definition of the approach to the study of religion and Islam is the perspective or paradigm of a particular field or branch of knowledge in the study of religion and Islam, conducted consciously and systematically, openly and neutrally, so that everything related to religion and Islam is known, understood, and discussed in depth.

2. Objectives of Islamic Studies

The objectives of Islamic Studies, as stated by Muhaimin et al., are outlined as follows:

- a) To study in depth the essence of Islam and explore the position and

⁴ Dede Ahmad Ghazali dkk, *Studi Islam; Suatu Pengantar dengan Pendekatan Interdisipliner*, cet. II (Bandung: PT. Remaja Rosdakarya, 2017), hal.64

⁵ Ngainun Naim, *Pengantar Studi Islam*, (Yogyakarta: TERAS, 2009), hal. 2-3

⁶ Muhaimin dkk, *Kawasan dan Wawasan Studi Islam*, cet.II (Jakarta: Kencana, 2007), hal. 53

⁷ *Ibid*, hal. 1

relationship of Islam with other religions within the cultural life of humanity.

- b) To study in depth the core teachings of Islam and explore the elaboration and stages of their implementation in the growth and development of Islamic culture and civilization throughout its history.
- c) To study in depth the fundamental sources of Islamic teachings that are eternal and dynamic, and their actualization throughout the history of Islam.
- d) To study in depth the principles and basic values of Islamic teachings, and their realization in guiding, directing, and controlling the development of human culture and civilization in the modern era.⁸

These objectives are expected to be achieved so that Islamic studies become beneficial in advancing the development of Islamic education, enabling its followers to gain a deeper understanding of their religious teachings, and preparing them to face

the changes and developments of civilization.

B. Doctrinal Approach in Islamic Studies

The term "doctrinal," derived from the English word "doctrinaire," originates from "doctrine." According to the Merriam-Webster Dictionary, "doctrine" is defined as "a principle or position or the body of principles in a branch of knowledge or system of belief."⁹ referring to a set of principles within a knowledge area or belief system. Similarly, the Cambridge Dictionary defines it as "a belief or set of beliefs, especially political or religious ones, that are taught and accepted by a particular group."¹⁰ In the Indonesian Dictionary (KBI), "doktrin" is defined as religious teachings or systematic principles upheld by a group of religious scholars.¹¹ Thus, doctrine can be understood as a set of principles, beliefs, or teachings regarding religious fundamentals taught systematically and accepted by a group of adherents.

The term "doctrinaire" itself in the Dictionary of Philosophy is generally defined as "impractical, philosophical theorists, uninterested in other views than their own;

⁸ Muhaimin dkk, *Dimensi-Dimensi Studi Islam*, (Surabaya: Karya Abditama, 1994), hal. 19-22

⁹ Merriam-Webster, *Dictionary by Merriam-Webster*, <https://www.merriam-webster.com/dictionary/doctrine>, (diakses pada 12 Oktober 2024, pukul: 21.15)

¹⁰ *Cambridge Dictionary*, <https://dictionary.cambridge.org/dictionary/english/doctrine>, (diakses pada 12 Oktober 2024, pukul: 21.17)

¹¹ Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2008), hal. 361

dogmatists.”¹² In this dictionary, "doctrinaire" refers to being impractical, a philosophical theorist who is uninterested in views other than their own, or dogmatic (characterized by beliefs or ideologies based on dogmas). Dogma, in this context, refers to a teaching (doctrine, belief, ideology, or opinion) that has been officially and authoritatively proclaimed, either by a leader or an institution.¹³

The doctrinal approach referred to here is the conventional approach that is still used among Muslims. This approach emphasizes that Islam, as an object of study, is considered sacred and consists of doctrines that originate from the Divine, doctrines that are believed to have absolute, unchanging, and universal truth. The assumption behind this approach is that the Islamic teachings developed during the Salaf period represent the true teachings of Islam. These teachings gave rise to various religious schools, both theological and legal (fiqh), which were then assumed to be fixed and standardized doctrines. After that period, Islamic studies were taught doctrinally, leading to the belief that Islamic teachings are permanent, which eventually came to appear outdated.¹⁴

As part of scientific study, the development of Islamic studies must

have rational-objective criteria (that can be accepted or reasoned by the mind or logic), rather than subjective-doctrinal ones that close themselves off to approaches from outsiders who adopt an objective and rational perspective, rejecting rational views, and failing to adapt to changes and developments of the times. The rational-objective criteria in Islamic studies are necessary to achieve results that are easily understood and accepted by all parties, including Orientalists. However, as part of a religious teaching that is accepted and followed doctrinally by its adherents, the approach to Islamic studies may be subjective, since many aspects of Islam itself have yet to be explained objectively.¹⁵

It can be understood from the explanation above that, despite its shortcomings, the doctrinal approach is still necessary in Islamic studies. However, it needs to be combined with other approaches in order to be understood and accepted by all parties and to provide solutions to the problems faced by humanity, particularly the Muslim community.

This can be seen from the efforts of A. Mukti Ali, an Indonesian Muslim scholar with national and international recognition, who has made significant contributions to the development of knowledge in Indonesia in general, especially in the

¹² Dagobert D. Runes, *Dictionary of Philosophy*, (Totowa, New Jersey: Littlefield, Adams & Co., 1976), hal. 83

¹³ Lorens Bagus, *Kamus Filsafat*, cet. III (Jakarta: PT. Gramedia Pustaka Utama, 2002), hal. 172

¹⁴ Muhaimin dkk, *Kawasan dan...*, hal. 14

¹⁵ *Ibid*, hal. 2

field of Comparative Religion, which was his expertise. He emphasized the importance of understanding religion accurately by introducing the scientific-cum-doctrinaire approach, which combines doctrinal and scientific approaches. He emphasized two key points: (1) the importance of normative Islamic teachings, and (2) that religious research relying solely on normative knowledge cannot fully understand the actual phenomena of Islam and its followers. Therefore, other sciences should not be underestimated; on the contrary, they are crucial to study and understand.¹⁶

To study Islam, which is multi-dimensional, more than one method is needed. For example, the philosophical method can be used when examining the relationship between humans and God, the natural sciences can be used to study human life on Earth, and historical and sociological methods can be applied when studying the formation of societies and civilizations. Islam, as a religion, also needs to be studied using a doctrinal method. Studying Islam in all its aspects cannot be done using just the scientific method alone, nor can it be done with doctrinal approaches alone. The scientific-cum-doctrinaire approach proposed by Mukti Ali combines normative and empirical approaches in the study of

Islam. Through this approach, Islam can be studied and explained doctrinally, historically, and empirically. As mentioned earlier, studying Islam cannot rely solely on the doctrinal approach, as this approach only refers to religious texts in understanding Islam. This approach needs to be integrated with an empirical approach, taking into account and understanding history, society, and culture when studying Islam within the context of community life.¹⁷

The explanation above indicates that to understand Islam and provide this understanding to others, both Muslims and non-Muslims, in a way that avoids misconceptions, more than one approach is required. The doctrinal approach alone, which can provide an understanding of Islam for its followers, is not sufficient in giving a clear picture of Islam to non-believers. In addition to this, an empirical approach is also needed, one that is rational and logical, making Islam clear to anyone. By combining both approaches, we can establish a way of understanding religion that not only benefits Muslims themselves but also adherents of other religions, helping to prevent misunderstandings among them. This, in turn, can foster greater

¹⁶ Siti Muna Hayati, *Rethinking Pemikiran Abdul Mukti Ali; Pendekatan Scientific-Cum-Doctrinaire dan Konsep Agree in Disagreement*, Jurnal Ilmiah Ilmu Ushuluddin, Vol. 16, No. 2, https://www.researchgate.net/publication/327600327_MENGINGAT_KEMBALI_PEMI

[KIRAN ABDUL MUKTI ALI PENDEKATAN SCIENTIFIC-CUM-DOCTRINAIRE DAN KONSEP AGREE IN DISAGREEMENT](#), (diakses pada 15 Oktober 2024, pukul: 21.00)

¹⁷ *Ibid*

harmony between different religious groups.

C. Philosophical Approach in Islamic Studies

1. Definition, Purpose, and Benefits of the Philosophical Approach

The term "philosophical" in the Kamus Besar Bahasa Indonesia (Indonesian Dictionary) is defined as "based on philosophy."¹⁸ The word "philosophy" itself is a loanword from the Arabic "فلسفة" (filsafah), which was derived from the Greek "philosophia." This Greek term is a compound of "philo," meaning love, fondness, or affinity, and "sophia," meaning knowledge or wisdom. Therefore, "philosophia" means love or fondness for knowledge, wisdom, and understanding. Abuddin Nata adds that, according to al-Syaibani, philosophy is not wisdom itself, but the love of wisdom and the effort to obtain it. It is an intense focus on wisdom and a positive attitude toward it. Philosophy is defined as the pursuit of the essence of something, an effort to connect causes and effects, and the endeavor to interpret human experiences.¹⁹

Another definition of philosophy is "a special science" that attempts to answer problems that ordinary science cannot address because these issues lie beyond or

above the scope of regular knowledge. The goal of philosophy is to seek the truth by exploring, expanding, or radically and integrally stimulating the intellect, free from any constraints other than logic.²⁰ Through philosophy, humans strive to understand and delve into Islam to its very roots, leaving no aspect unexplored.

In the Islamic perspective, philosophy is an effort to explain how Allah conveys the truth through rational thought. Among the names of Allah is the Truth itself, which indicates a close relationship between philosophy and religion. This highlights the idea that philosophy, in Islam, is not separate from faith but rather a means to understand divine truth in a logical and reasoned manner.²¹

The definition of a philosophical approach itself is an effort to view an issue from the perspective of philosophy and attempt to answer and resolve that problem by thinking systematically, radically, and universally. This approach emphasizes deep, logical reasoning to understand complex issues, considering all possible angles and underlying principles.²²

Such thinking is directed towards the effort to know, understand, and delve into the essence of everything in the world, including

¹⁸ Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar....*, hal. 410

¹⁹ Abuddin Nata, *Studi Islam Komprehensif*, (Jakarta: Kencana, 2011), hal. 288

²⁰ Endang saifuddin Anshari, *Wawasan Islam; Pokok-Pokok Pikiran Tentang*

Paradigma dan Sistem Islam, (Jakarta: Gema Insani Press, 2004), hal.109-110

²¹ H. M. Zainuddin, *Filsafat Eklektika Islam*, (Yogyakarta: Naila Pustaka, 2016), hal. 8

²² Muhaimin dkk, *Kawasan dan....*, hal. 13

issues related to ontology (the source of everything), epistemology (the method of acquiring knowledge), axiology (the values of things), ethics, aesthetics, science, politics, nature, humanity, society, family, state, good, evil, love, metaphysics, and so on. In the study of Islam, the philosophical aspect holds great importance because through philosophical inquiry, religion can provide guidance, wisdom, teachings, spirit, enlightenment, power, energy, dynamism, motivation, and strong encouragement. On the other hand, without philosophy, religion would remain only its outer shell, devoid of substance, like a body without a soul, or like a corpse that no longer breathes. The existence of religion without being accompanied by philosophy is one reason why religion is criticized as ineffective in life, as though it lacks a significant correlation with human existence. This situation has led to the decline, backwardness, and stagnation of the Muslim community, particularly in the fields of science and technology, which are essential pillars for the development of culture and human civilization, as was once demonstrated in the classical era.²³

The benefits of using a philosophical approach in the study of Islam are as follows:

- a) Deep understanding of the wisdom and essence of Islamic teachings.

This approach helps in understanding not just the surface-level meanings of religious texts but also the deeper wisdom and truths underlying those teachings.

- b) Preventing spiritual degradation
Philosophy helps individuals avoid spiritual stagnation and disinterest in religious practices by providing meaningful insights into every experience, helping them find wisdom in all aspects of life.
- c) Encouraging critical thinking
A philosophical approach fosters the ability to critically analyze all matters, enabling individuals to think more deeply and question assumptions about their beliefs and the world around them.
- d) Intellectual freedom
Philosophy enables intellectual independence, allowing individuals to think freely, explore various perspectives, and avoid intellectual conformity or dogmatism.
- e) Promoting tolerance towards differences

²³ Abuddin Nata, *Studi Islam ...*, hal. 291-293

Philosophy encourages open-mindedness, allowing individuals to respect and tolerate differences in views, beliefs, and practices, fostering peaceful coexistence in a diverse world.²⁴

A person who understands religion through a philosophical approach will have a profound understanding of their faith, leading to the practice of religion not only in outward forms but also in inward, spiritual aspects. This deep understanding allows the individual to live their faith with sincerity, aligning both their actions and inner intentions with the true essence of the teachings. It moves beyond ritualistic practices, embedding the values and wisdom of the religion into their daily life, thoughts, and decisions.

2. Principal Characteristics of the Philosophical Approach

The principal characteristics of the philosophical approach can be seen through four general branches as proposed by Peter Connolly:

a) Logic, which refers to reasoning or intellect. Logic is the art of rational and coherent argument. It permeates the entire process of argumentation, making it more precise and improving the

process. In relation to the study of religion, a philosophical approach carefully examines all aspects of the arguments presented by believers.

- b) Metaphysics, which refers to life, nature, and everything. Metaphysics seeks answers to fundamental questions about life, existence, and the nature of being itself. It also raises questions such as "What am I?" as an individual and "Who am I?" as a person. Metaphysics questions existence itself, such as "What does it mean to be?" and "Do I exist?". In relation to the study of religion, the philosophical approach would include questions about existence, including the existence of God.
- c) Epistemology, which focuses on what we can know and how we know it or how we acquire knowledge. The task of epistemology is to determine how knowledge differs from belief and opinion. Is knowledge and belief essentially different? A believer might say, "I believe God

²⁴ Tabrani ZA., *Arah Baru Metodologi Studi Islam*, (Yogyakarta: Penerbit Ombak, 2015), hal. 184

exists," but is this the same as saying, "I know God exists"?

- d) Ethics, which is the study of behavior or the investigation into the values that govern our lives and guide how we interact with others, whether locally, nationally, or internationally. Ethics focuses on questions about duties, justice, love, and goodness. In relation to the study of religion, ethics is evident in religious practice, rules, and principles that explain how to live a religious life. What is the source and origin of these rules? What is the origin of morality? What is the relationship between morality and religion?²⁵

The four branches that form the principal characteristics of the philosophical approach above originate from the three main branches in the structure of philosophy, namely: theory of knowledge, theory of being, and theory of value. Logic and epistemology are subbranches of the theory of knowledge, metaphysics belongs to the theory of being, and ethics is part of the theory of value.

²⁵ Peter Connolly, *Aneka Pendekatan Studi Agama*, Terj. Imam Khoiri, (Yogyakarta: IRCiSoD, 2016), hal. 170-176

3. Philosophical Approach Patterns in Islamic Studies

Philosophy as a science has the following patterns of thought:

- a) Systematic in nature, with logical and rational thinking toward the problems at hand, resulting in systematically organized thoughts.
- b) Radical examination, meaning examining a problem down to its roots.
- c) The matters studied are universal, comprehensive, and applicable to all types and levels of reality in the universe, including human life, both in the present and the future.
- d) Speculative in nature, although not based on empirical or experimental proof, but containing objective values.²⁶

Islamic studies with a philosophical approach can be described in two patterns:

- a) Examining deeply and systematically the problems related to Islam, including its teachings, history, and practices in daily life, using the perspective and methodology of philosophy.
- b) Examining deeply and systematically the

²⁶ Muzayyin Arifin, *Filsafat Pendidikan Islam*, cet. V (Jakarta: PT. Bumi Aksara, 2010), hal. 6-7

philosophical values embedded in Islamic teachings, which are sourced from the Qur'an and Hadith, and are subsequently applied in religious practices.²⁷

Based on the explanation above, it can be understood that by using a philosophical approach in Islamic studies, all issues concerning Islam are examined deeply, from the most fundamental to the root causes, following systematic patterns. The issues being examined are also applicable to everyone, not just focusing on certain individuals or specific problems. Everything is studied comprehensively.

4. Example of Islamic Studies with a Philosophical Approach

Here is an example of Islamic studies with a philosophical approach, specifically regarding the hadith of the Prophet Muhammad SAW about the prohibition of drawing: as follows:

عن عبد الله بن مسعود قال : سمعت النبي صلي
الله عليه وسلم، يقولُ: أن اشد الناس عذاباً عند
الله يوم القيامة المصورون (رواه البخاري
ومسلم)

The meaning is:

"From Abdillah bin Mas'ud, he said: I heard the Prophet Muhammad SAW say: 'Indeed, the people who will face

the most severe punishment on the Day of Judgment are the painters.'"

The hadith above contains a prohibition against painting (living creatures). The scholars of the Islamic schools of thought (madhabs) have agreed on the prohibition of drawing living creatures, displaying them, and selling them. Other narrations also explain that, on the Day of Judgment, the painters will be asked to give life to what they had painted in the world. Furthermore, angels will not enter a house that contains paintings. To understand this hadith, it is essential to consider the socio-historical context when it was conveyed by the Prophet Muhammad SAW. At that time, society had just freed itself from the worship of idol statues and figurines. It was in this context that the Prophet strongly sought to prevent the Muslim community from returning to polytheism. The prohibition on drawing living creatures was one of the measures the Prophet took to protect the community from being tempted back into idol worship. At the time the hadith was revealed, the community had just left behind the belief in worshipping statues and images of living beings, which is a different context compared to today's Muslim society. Contemporary Muslims generally have a deep understanding of their faith and are not likely to engage in polytheism through the act of painting. In this situation, the

²⁷ Abuddin Nata, *Metodologi Studi Islam*, (Jakarta: PT Raja Grafindo Persada, 2010), hal. 22

concern is no longer about the idolization of paintings or statues. Instead, the more pressing issue is the excessive admiration of public figures, such as actors or idols in both the local and international entertainment industry. Many fans, particularly in the case of K-pop or Hollywood idols, become obsessed with these figures to the point of losing themselves, which can lead to a form of idolization that distracts them from their faith. The philosophical approach in the study of Islam here is used to provide an intellectual explanation and fundamental connection between religious phenomena and the concrete experiences of religious practices (in this case, by Muslims) within a cultural-historical context.²⁸

Based on the example above, it can be understood that the philosophical approach is used in the study of Islam. To understand the teachings of religion deeply, it is not enough to simply have knowledge about those teachings; it also requires reasoning and intellect to examine the teachings thoroughly. This way, not only the formal aspects of the religion can be presented, but also the underlying meaning behind each Islamic teaching can be comprehended. This approach helps in revealing the wisdom and deeper implications of religious principles, ensuring that they are not just followed on the surface but also

understood in a more profound and rational way.

CONCLUSION

To understand Islam and convey that understanding to others, both Muslims and non-Muslims, in order to avoid misconceptions, multiple approaches are necessary. The doctrinal approach, which can only provide an understanding of Islam to its adherents but fails to offer a clear picture of Islam to non-adherents, requires another approach, namely the scientific approach. This approach can explain Islam rationally and objectively, making it clear to everyone. The combination of these two approaches creates a path to understanding religion not only for Muslims themselves but also for followers of other religions, helping to prevent misunderstandings that could lead to disharmony among them.

Studying Islam using a philosophical approach can provide a deep understanding of the religion, so that its practice is not merely outward but also inward. Using this approach in the study of Islam means that all issues related to the religion are explored thoroughly, from the most fundamental aspects to their roots, following systematic patterns. The issues being studied apply universally, not favoring specific individuals or particular problems. Everything is examined comprehensively.

²⁸ Tabrani ZA., *Arah Baru ...*, hal. 184-186

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