



MAP OF EPISTEMOLOGICAL CRITICISM OF LOCAL ARCHIPELAGO ISLAMIC STUDIES OUTSIDER PERSPECTIVE

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Abstract :

This article discuss about map epistemological critique of studies Islam local archipelago in corner view outsider perspective. Destination from article this is for describe map critics menganai studies local archipelago Islam. Study this is study study qualitative with type study studies library . Research results on articles this that is find development Islamic studies through 4 stages that is Theological, Political Missionaries , Scientific Studies about works, & Eastern Representation as Study. Findings second that is Cume's scientific approach Doctriner present in change method view about comprehensive study of Islamic religion. Where is Development knowledge west leave from skepticism (doubt), moderate development sciences Islamic develop in framework learn revelation (Al-Qur'an and Sunnah) unyuk practiced. As well as Revelation and reason in development Islamic no can contrary with sharia.

Keywords : *maps criticism, epistemology, study Islam, local archipelago.*

INTRODUCTION

Sudi Islam or known in the West with term *Islamic Studies*, by simple could said as effort for learn related matters with the Islamic religion. With another word effort conscious and systematic for know and understand in a manner deep about ins and outs or related matters with Islam, fine relate with teachings, history nor practices implementation in a manner real in life everyday, all the time history” (Muhaimin , 2005:1).

Religion according to Durkheim is something system beliefs and practices that have linked together with sacred things, beliefs and practices unite Becomes something single

moral community. From definition this there is two important element, which becomes condition something can be called a religion, that is the sacred nature of religion and the ritual practices of religion. Religion doesn't must involve exists draft about supernatural beings, but religion is not could release second elements above, because he will becomes not a religion anymore, when one element the regardless. Here could our see that something that called religion is n't it seen from substance contents but from involving form two feature above. Religion too have connection with the people, and own *historical* nature.

The history of religion is history human, therefore it's religion is n't it only problem Lord only, however according to *Ninian smart* , religion is multidimensional involving side inside (*inner*) and sides inherent outer with existence man as experience human giving *worldview* for the hugger. As reality social, of course religion can observed from diverse side approach to be give meaningful implications from religion.

The study of religions for first time start obtain wide and earnest attention in the 60s and 70s in the 19th century AD. But no means that knowledge the appear in a manner suddenly in time time that, because appearance has preceded by an ongoing process during centuries (Djam'annuri , 2003, 1).

The history of religions at least will there is interest to belief and practice different religions with that religion alone. Among the Greeks and Romans old fashioned, fascinated against religions that are not his religion alone already could found. Broadly speaking, the methods used for studied religions in ancient times no far different with the method used now. There there is attitude critical on learned forms of religion; there is effort for record and describe anything seen, heard, and experienced ; and there effort for compare and see the results obtained such, from perspective teachings and thoughts general received when it .

In medieval times, the Islamic world had bring up a number writer trying Muslims describe in a manner objective of their religions find. They looked effort study other religions as part not inseparable from Studies Islamic in a manner *comprehensive* and *integral*. Because *Al Qur'an loading* many very statement about religions other than Islam (Djam'annuri , 2003, 187).

Development history discipline sciences Islamic show that science of kalam, tasawwuf, fiqh, philosophy and so on basically is product the interaction of the scholars with factor social, cultural and political surroundings. Thoughts of Imam Hanafi (founder the living Hanafi school in the middle baghdad city, metropolis, center trade and center development intellectual when that will give birth to formula sciences very different Islam, for example with Imam Syafi'I (founder madhhab Shafi'i) who lived in an agrarian Egypt (Ilyas Supena, 2008, 1).

These historical facts show how Islamic epistemology justifies social plurality due to the different roles of "language games". However, this dynamic building of Islamic epistemology is not matched by the productivity of substantive understanding through the

ijtihad method. As a result, the tradition of Islamic sciences (turats), especially after the 10th century, tends to be legal-formalistic. The assumption that the existing tradition of Islamic sciences contains the main points of Divine law (shari'a) has hampered the substantive-ijtihad interpretation, then the tradition of taklid has flourished.

Along with the stagnation of Islamic thought, this classical Islamic epistemology which has a rationalist-idealist pattern then settles and is preserved throughout the history of Islamic civilization, even today. As a result, discourses on Islamic sciences, for example in theological discussions, cannot be separated from theological debates around the issues of God's attributes, free will and predestination, the relationship between reason and revelation and so on, while real social problems in the midst of society escape attention.

Like Islamic Studies (study of Islamic sciences), namely a study that does not only touch on normative-dogmatic aspects, but also concerns sociological aspects. (Taufik Abdullah & M. Rusli Karim, 2004, 7).

The Islamic sciences cover aspects of normative-dogmatic beliefs originating from revelation, and aspects of human behavior that are born from encouragement of belief, becoming empirical facts. Meanwhile, the social sciences originating from the western scientific tradition are unlikely to be able to embrace the method of studying the two aspects which cannot be reconciled according to the logical laws of science in the scientific method, which relies on objectivity based on reasoning and empirical evidence.

In fact, if the study of Islam can be carried out in such a complete way, then there will be a kind of continuous testing of empirical facts in society, as a relative truth by a truth that originates from revelation, that is, something that comes from the supernatural world which is metaphysical. In other words, there will be some kind of reference to make someone understand more about the position of everything to play a role in his life.

Medieval Europe spent a thousand years in a state of stagnation and indifference. But this stagnation and indifference became a multi-faceted revolutionary upsurge in the fields of science, art, literature, and all areas of human life and social life. The sudden revolution and burst of energy in human thought produced today's civilization and culture. (Taufik Abdullah, 2003, 52)

This spectacular development of science was made possible by changes in the way of looking at objects, both in the natural sciences and in the social sciences. However, according to M. Arkoun's observation, changes in viewing this object almost did not occur within the Muslim community. In other words, citing Mukti Ali's statement "we always see objects from only one point of view, namely the doctrinal point of view." (H.A. Mukti Ali, 1991, 32)

The doctrinal approach is nothing but a top-down approach. Muslims are not used to and are not trained to approach issues of religion and spirituality with a bottom up approach. In Islamic thought, there is a very wide gap between the two approaches.

Al-Qur'an as "hudan linnas" also does not really rule out an empirical approach from below. In suat Al-Dzariyat, verses 20-21 it is emphasized that: "and in the earth there are

signs of Allah's power for those who are sure. And also to yourself, then are you not paying attention?

The admonition to look after yourself is a bottom-up approach that is highly empirical and scientific. We need to make use of the results of scientific studies on humans and then combine them with revelation. Thus there is a dialectical and at the same time dialogic relationship between revelation and the human recipients of the revealed teachings. It is clear that studying Islam with all its aspects is not enough with the scientific method alone (the methods of philosophy, human sciences, history and sociology). Likewise understanding Islam with all its aspects cannot only be doctrinal.

To be able to study and understand the Map of Islamic Studies in a comprehensive manner and be able to carry out epistemological criticism from an Outsider Perspective. In this paper the author will describe the Epistemological Map and Criticism of Nusantara Local Islamic Studies from an Outsider Perspective by taking one of the Islamic study paradigms "Scientific Cum Doctriner" (overview of history, Paradigmatic-theoretical foundations, and practical steps to build epistemological criticism) which is the subject of discussion writer.

METHOD

This study uses a qualitative approach, which describes and describes the influence of the use of instructional media in the world of education. The data collection technique used in this study is library research, where library research is the activity of collecting research-related materials from books, scientific journals, literature and other publications that are worthy of being used as sources. for research that will be examined by the author, by describing and describing the data through several expert opinions. The research variable is anything in any form determined by the researcher to be studied so that information is obtained about it and then a conclusion is drawn. The variables used in the research are the Independent Variable and the Dependent Variable. So by using a qualitative approach this research is expected to be able to provide comprehensive facts about the Map of Epistemological Criticism of Local Islamic Studies in the Archipelago from an Outsider's Perspective. The benefit of this writing is to add insight to readers regarding the importance of Islamic Study Studies.

DISCUSSION

1. Studies & Its Development

Islamic Studies which was later developed was dominated by orientalists by developing synthetic approaches from various disciplines in Western academic traditions from the 18th to the early 20th century. For this purpose, orientalism was then built by developing languages and civilizations both in Asia and in Africa, especially those related to the spread and influence of Islam. The philological tradition began to be developed through intensive work because it was considered a very important instrument and a science of human

culture. Orientalist works that appeared included the *Ecole des Langues Orientales Vivantes* in Paris in 1795, then the *Description de l'Égypte*, a work consisting of 23 volumes, dealing with systematic basic guidelines for the study of the history and culture of Muslim nations. Other figures in orientalism who specifically studied Islamic Studies included Armand Pierre Caussin de Perceval (1795-1871), Étienne Quatremère (1782-1857), Leone Caetani (1869-1935), then several journals emerged which were considered very helpful in the development of orientalism. such as the journals *The Journal of Royal Asiatic Society* (1834) and *Zeitschrift für Deutsche Morgenländische Gesellschaft* (1845), in German. (Mohammed Arkoun, 1994).

Entering the first half of the 20th century, key well-known figures in Oriental Studies began to appear who studied Islam in its various aspects, "religion and the history of Islamic civilization", including Ignaz Goldziher (1850-1921) wrote *Vorlesungen* (1910), Cristian Snouck Hurgronje (1857-1936), Carl Brockelmann (1868-1956), Carl Heinrich Becker (1876-1933), Duncan Black Mac Donald (1892-1925) wrote *The Development of Muslim Theology Jurisprudence, and Constitutional Theory* (1903), Louis Massignon (1883-1962) who became chief editor of the journal *Revue des Études Islamiques*. Oriental studies then developed into area studies, especially Middle Eastern Studies, which became popular after the second world war, although the legacy of philological studies still dominates, in addition to regional studies which have become important instruments in orientalism studies. Orientalist figures in this period included Claude Cahen (1909-1991), Phillip K Hitti (1886-1974), HAR Gibb (1895-1971), Gutave E von Grenebaum (1909-1972), and Giorgio Levi Della Vida (1886-1974), AJ Wensinck who wrote *The Muslim Creed and Mu'jam al-Mufahras li alFadz al-Hadith*, Wellhausen, Margoulioth, Noldeke, Lammens, Nicholson, Lyall, W. Montgomery Watt and others. (Kazuo Shimogaki, 2012).

The study of Eastern or Eastern (Orient/Oriental) has become an interesting discussion among Western intellectuals, because the Eastern region as a representation of a geographical area has distinctive characteristics compared to the West, so that the specialists in this area are mostly from Europe or the West. their duties treat the East in such a way. This task arises because at the right time, their profession as orientalists will require them to present Eastern images, knowledge about the East and in-depth insights into the East to their people in Europe. According to Edward W. Said, the mission of the orientalists in presenting data in the form of phenomena about the East is to try to explain several facts objectively. First, the representation of the East which shows their own traces. Second, representations of the East that can explain their conception of how the East can be or should be. Third, a representation of the East that could provide what seemed most needed by the discourse of orientalism at that time.

Fourth, Eastern representations that can respond to cultural, professional, and political-economic demands of a particular era. In subsequent developments, Islamic Studies developed into regional studies, and gave rise to several scholars who only researched certain areas related to the history of nations or countries in the East. Several

figures who were "Eastern experts" had actually been pioneered, for example C. Snouk Hurgronje, who was an expert on Islam in Indonesia (Dutch East Indies), then after that Western researchers emerged on culture and religion in Indonesia, for example William Hefner who researched ethnic religions. Tengger in the Tengger area of East Java, Clifford Gerzot who produced a phenomenal work, *The Religion of Java (Religion of Java)* which managed to define the relationship between three social groups in Java namely the "Abangan", "Santri" and "Priyayi" groups, and became material the main reference in research on Indonesia in the future, some of them are even known as experts on Indonesia as "Indonesian" experts.

2. footing Paradigmatic-Theoretical Scientific Cume Approach Doctriner in Islamic Studies

Paradigms are theories, methods, facts, experiments that have been mutually agreed upon and become a guideline for scientific activities of scientists. Or it can also be interpreted as a fundamental view of what is the subject matter of a particular discipline (Thomas S Kuhn, 1970: 65). Theory in language is a collection of ideas that have been duly proven and used to explain a fact or event. In the view of contemporary philosophy, theory is a system of presuppositions in the world of science (Muhyar Fanani, 2008: 102). Paradigmatic-Theoretical according to the author's opinion can be translated into the word Epistemology. As the meaning of epistemology is a branch of philosophy that discusses the structure of knowledge, methods, sources and validity of knowledge.

Science as a translation of science. In a narrow sense it is interpreted to show natural science, which is quantitative and objective in nature. Science (science) in principle is an attempt to organize and systematize common sense, a knowledge that comes from experience and observations in everyday life. However, it is carried out with a careful and thorough thought using various methods (Prov. Bakhtiar, 2004, 87-88).

One way is to use the scientific method. The scientific method is a procedure for obtaining knowledge which is called science. Science is knowledge obtained through the scientific method, which has the following characteristics: systematic, objective, logical, and empirical (Mujamil Qomar, 2005, 11).

The scientific method is built by two pillars of knowledge, namely ratios and facts in an integrative manner. Ratio or reason is the main instrument for acquiring knowledge. A systematic approach that relies on ratios is called a rationalist approach. The rationalist approach always utilizes thinking in interpreting an object based on logical arguments.

The area of knowledge is limited to experience and range of ratios. Science is not authorized to explain something beyond the reach of experience and reason, such as the existence of heaven, hell, resurrection day, angels, and mahsyar, and so on. Believers believe that all of this is true, not based on science, but based on information provided by religion through revelation. Religion, thus, has a wider home range and is far beyond the reach of the senses and reason.

The science in the Islamic world places more emphasis on axiology. Axiology is a *weltanschauung* which functions as a basis for constructing facts. Islam does not want a separation between knowledge and value systems, as happened in the West. Science is the functionalization of the teachings of revelation. Science is the result of a dialogue between scientists and reality which is directed towards its development by the revelation of the

Qur'an. Islam places revelation as a religious paradigm that recognizes the existence of God, not only as a mere belief, but is applied in the construction of science. Islam rejects science for science and wants the involvement of morality in the search for the truth of science.

Among experts there seem to be two trends in thinking patterns that are developing. First, those who consider it necessary to build a unique religious research method, which is different from the method in scientific research, this method is called the sui generis method. Second, those who are of the view that in religious research there is no need to build new methods, experts can conduct research by utilizing and using knowledge and methods from various disciplines (interdisciplinary or multidisciplinary), especially from the two closest disciplines, namely the social sciences and social sciences. culture. The second method is called the scientific method. (Dadang Kahmad, 2000, 82).

One method cannot be chosen to study Islam, because Islam is not a mono-dimensional religion. Islam is not a religion that is only based on mystical intuition from humans and is limited to the relationship between humans and God. To study this the philosophical method must be used, because of the relationship between man and God in philosophy. Another dimension of religion is the problem of human life on this earth. To study this dimension, methods that have been used in human sciences so far must be used. Then Islam is also a religion that forms a society and civilization. To study this dimension, historical and sociological methods must be used.

Studying Islam with all aspects is not enough with the scientific method alone, namely the philosophical method, human sciences, history, sociology alone. Likewise, understanding Islam with all its aspects cannot only be doctrinal. The scientific and doctrinal approach must be used together, the scientific-cum-doctrinary approach must be used, the scientific-cum-subject approach.

3. Steps _ practical Build critics epistemological Based on Scientific Cum Doctriner

As it has been written that Science is knowledge that has been classified, organized, systemized and interpreted, which produces objective truth, has been tested for truth and can be tested scientifically. Etymologically, the word science means knowledge and clarity, because of that everything that is formed from all the roots has the characteristics of knowing and being clear (Abdur Rahman Assegaf, 2005, 194). Knowledge according to the Qur'an includes all kinds of knowledge that are useful for humans in their lives, both now and in the future; physics or metaphysics. Each science limits itself to one field of study. Therefore someone who deepens certain knowledge is called a specialist. From a philosophical point of view, science is more specific than knowledge.

In Islamic thought, there are two sources of knowledge, namely revelation and reason. The two cannot be contrasted. Humans are given the freedom to develop their minds, provided that their development continues to follow the demands of revelation and does not conflict with the Shari'a. On that basis, knowledge is divided into two parts, namely knowledge that is eternal (preennial knowledge) where the level of truth is absolute (absolute), because it comes from God's revelation, and knowledge that is acquired

(acquired knowledge), where the level of truth is relative (relative), because it comes from the human mind.

Sciences originating from God's revelations produce religious science or what Ismail Raji al-Faruqi calls revealed Knowledge, while sciences originating from human reasoning produce rational sciences. Development of science by modernizing the understanding of religious sciences through scientification of Islam or scientific understanding of Islamic religious teachings, as well as carrying out the Islamization of modern knowledge, so that a harmonious blend of classic and modern can be achieved.

Muslims view science, natural sciences, and social sciences as a variety of evidence that points to the most fundamental truths in Islam. Therefore, the scientific spirit is an integral part of monotheism. The scientific enthusiasm of Muslim scientists flows in their awareness of divinity.

As is the case, teaching about prayer is often conveyed by explaining the obligatory requirements, pillars, sunnah, readings, times and what invalidates prayer through fiqh-oriented propositions, for now we need more than that, how about a scientific understanding of prayer? So, prayer needs to be reviewed from a sociological, psychological, communication, cultural, educational perspective and so on. So that the understanding of prayer becomes up to date as well as rational. Likewise with modern sciences fractions of social sciences, natural sciences or humanities which have a cultural background and a western context, not necessarily in accordance with Islamic values. Islamization of knowledge. (Abdur Rahman Assegaf, 2005).

Islamic teachings also seek to combine two things that are still needed in a dichotomous way in Islamic education, namely the relationship between God-nature, God-human, faith-science, physical-spiritual, mundane-ukhrawi, revelation-mind, where the implications result in the separation religious knowledge with general knowledge, so that Islamic teachings establish an integralistic relationship.

The combination (synthesis) between scientific and doctrinal methods was then elaborated by Mukti Ali in the "Scientific cum doctriair" method. This method consists of the following steps:

1. Look at the problem that will (want) to study. By using a scientific procedure that emphasizes asking the word "why?" to find the problem to be studied (object of study)
2. Study the problem and process it with related (relevant) science procedures
3. Explain related science using a certain approach.
4. Explicitly and implicitly study revelation (verses of the Qur'an) according to the problem under study.
5. Merging knowledge discovery and revelation.
6. Draw conclusions. (Muhyar Fanani, 2011: 35).

CONCLUSION

Development Islamic Studies through 4 stages is Theological, Political Missionaries, Scientific Studies about works, & Eastern Representation as Study. Cume's scientific acronym Doctriner present in change method view about comprehensive study of Islamic religion. Where is Development knowledge west leave from skepticism (doubt), moderate development sciences Islamic develop in framework learn revelation (Al-Qur'an and Sunnah) unyuk practiced. As well as Revelation and reason in development Islamic no can contrary with sharia.

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