

## The Quest for Systemic Islamic Economic Studies from Interdisciplinary Perspectives

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### ABSTRACT

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The method in Islamic studies is a necessity for the reason that with a correct and accurate method, Islamic study becomes an interesting exploration in the academia. In Islamic Studies courses, issues of life problems associated with Islam need to be handled. This paper discerns the challenges and opportunities that arise in Islamic studies and relate these to the development of the Islamic economic realm. This article argues that Islamic studies is faced with a huge prospect, namely a reform at the philosophical level. Hence, concepts to enrich the perspectives using a multi-dimensional approach are suggested. Besides, strengthening the field of text supplementation by presenting an understanding of hermeneutics and understanding the concept of *maqasid shari'a* are also encouraged. It concludes with an obsession to present a sensitive and integrated Islam with modernity.

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**Abstrak:** Metode dalam studi Islam adalah suatu keharusan karena dengan metode yang benar dan akurat, studi Islam menjadi eksplorasi yang menarik di akademisi. Dalam kursus Studi Islam, masalah-masalah kehidupan yang terkait dengan Islam perlu ditangani. Makalah ini memahami tantangan dan peluang yang muncul dalam studi Islam dan menghubungkannya dengan perkembangan dunia ekonomi Islam. Artikel ini berpendapat bahwa studi Islam dihadapkan dengan prospek besar, yaitu reformasi pada tingkat filosofis. Oleh karena itu, konsep untuk memperkaya perspektif menggunakan pendekatan multi-dimensi disarankan. Selain itu, penguatan bidang suplementasi teks dengan menghadirkan pemahaman tentang hermeneutika dan memahami konsep *maqasid syariah* juga digalakkan. Ini diakhiri dengan obsesi untuk menyajikan Islam yang sensitif dan terintegrasi dengan modernitas.

**Kata kunci:** metode, studi islam, interdisiplin

## INTRODUCTION

After a long time of hindrance in the world of Islamic studies, it seems that there is a gap in the body of literature. On the one hand, it seems that the Islamic scholarship in Islamic universities is not feasible or at least cannot be regarded in the current era, what more in the next ten or twenty years. This anxiety became increasingly appalling when I attempted to pursue in the field of contemporary studies that must recognize the concept of Islam which corresponds to the problems of the contemporary economy.

However, after a long time studying Islamic methods, there is an urgency to look into the phenomenon above, so that it is possible to create a study that has a significant contribution to future Islamic studies, especially in the academic realm.

Furthermore, investigations on the Islamic method have the potential to be contested since Islamic economic studies have been massively explored. This issue has received more attention from scholars along with the development of Islamic banking financial institutions.

This paper reviews the contemporary problems in Islamic studies and offers several concepts applicable to the development of Islamic methods especially those concerning Islamic economic discussions.

This study is a literature study, where researchers collect literature

data related to this research problem. While the method uses qualitative methods, because the data presented is in the form of words instead of numbers. In addition, this study uses a hermeneutic approach in interpreting some of the data that has been collected. While research data sources use primary data and skunder data, primary data is obtained from information found in research sources and skunder data is obtained from books and articles related to revamping this research. The technique used in data collection is to find information related to this research problem and then document and collect all the data of the findings and then analyzed by using descriptive analysis to reconstruct the problem systematically and objectively by collecting, evaluating, examining and synthesizing evidence to provide accurate facts and conclusions.

## RESULT AND DISCUSSION

### 1. Construing Challenges in Islamic Studies

At the outset, Muslims have been flogged with various contemporary issues. The tragedy of 11 September as an act of violence in the name of religion, for instance, often carries a negative stigma against Muslims and the world of Islam<sup>1</sup>. This tragedy has resulted in

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<sup>1</sup> Abu Rabi Ibrahim M. "A Post-September 11 Critical Assesment of Modern Islamic History in Ian Markham dan Ibrahim M. Abu Rabi. *11 September; Religius*

many problems that may greatly affect the progress of Muslims in the future. Hence, there was an inquiry if violence was taught in Islam. The inquiry is a signal for Muslims to provide clear answers that Islam does not teach violence, vis-à-vis terrorism to its followers. This is also a challenge to introduce moderate Islamic teachings to a larger number of people in order that Islam is viewed as a virtuous religion. Thereby, the position of Muslims in this context is necessary.

In relation to the discourse of global *salafism*, the *salafi* movement adds to the complexities already faced by moderate Islam<sup>2</sup>. This phenomenon becomes more complicated when looking at the relationship of Islam with the contemporary world, led by the United States of America. This group which also experiences fragmentation, leans on the incorrect interpretation of Islamic verses in its teachings. In addition, there is a Muslim discourse of diaspora that requires a new endeavor on conditions that are far from the predictions of the classical clerics<sup>3</sup>. There are a number of problems surrounding the Muslim

diaspora in actualizing their beliefs. These problems transpire beyond Islamic values and pose a new challenge in the form of a problem that must be solved and more importantly, the solution must be based on Islamic studies.

There is a phenomenon that might be interesting about women from the Islamic viewpoint. The status of women in societies is still undervalued. This has created a new problem amidst the established ideology<sup>4</sup>. Fortunately, a figure such as Musdah Muliyah who has received a proper education often makes corrections and criticisms of the gender bias problem<sup>5</sup>. Thus, Islamic law needs to be reconstructed in relation to this change, especially regarding women in light of the significant changes surrounding Muslim women.

Furthermore, when confronted with the human rights discourse, Islam is challenged to provide a concrete concept to the problem. This is coupled with the underlying difficulties in applying Islamic concepts when others already have concrete concepts and

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*Perspective on the Cause and Consequences*, (Oxford: One World Publication, 2002), 21-25.

<sup>2</sup>Stephen Sulaiman Schwartz, *Dua Wajah Islam: Moderatisme dan Fundamentalisme dalam wacana global*, translated by Hodri Ariev. (Jakarta: The Wahid Institute, 2007), 2.

<sup>3</sup>Cohen, *Global Diasporas: An Introduction*. (London: UCL Press, 1997), 3

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<sup>4</sup>Nasr Hamid Abu Zaid, *Dawair al khouf ; Qiraah fi khitab al marah terj.* Moch. Nur Ikhwan dan Moch. Syamsul hadi. *Dekontruksi Gender: Kritik Wacana Perempuan Dalam Islam*. (Yogyakarta: SAMHA, 2003). xiii-xiv

<sup>5</sup>Abdel Wahab Al-Effendi (ed). *Rethinking islam and Modernity; Essays in Honour of fathi osman*. (Leicester UK: The islamic Foundation, 2001), 185.

applications that can be accounted for.

A brief orientation to the existing problems is a necessity. In the realm of a problematic academia, this phenomenon needs to be studied in the scientific realm by presenting a methodology in the context of Islamic studies<sup>6</sup>.

Nowadays, the realm of Islamic economics itself is faced with a dilemma that attacks academicians and practitioners in the field of Islamic economics. These problems have led to criticisms that must be accepted by academicians and continued to the fundamental level, namely the paradigm of doing business run by practitioners of Islamic economics.

In relation to the similarity of Islamic financial institution products with those of conventional financial institutions, the practice of Islamic financial institutions is considered to be material-oriented, so it overrides the main objectives of Islamic economics which includes the economic and social aspects. The metamorphosis of Islamic financial institutions which started from Islamic banking and expanding to the business wing of Islamic insurance, Islamic capital markets, and Islamic liens is expected to be a new solution for Islamic studies per se. Thus, there is no doubt about Islamic studies in the direction of

Islamic economics in interdisciplinary studies.

The issue of practice regarding Islamic economics continues to receive criticism and is disputed among scholars. There are two major groups of great scholars such as Nagaoka Shinsuke in addressing the practices and theories of Islamic economics. The first group expects ideal conditions, where practice and theory correspond to each other, as exemplified by previous classical scholars. Meanwhile, the second group understands current conditions and accept Islamic economic practices as they are today.

The alignment of the clerics, in responding to the current economic conditions is to not view the problem independently. Any imbalance between practice and theory when social elements in the economy are not fulfilled should be prioritized and rectified by the practitioners. The presence of debtor defaults is also a consideration for Islamic financial institutions in order to provide for a larger portion in the social element compared to the economic value elements in the form of material professions alone. It is this phenomenon which needs a more implicit study in order to re-achieve the Islamic economic performance between theory and practice.

## 2. Understanding Opportunities in Islamic Studies Development in

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<sup>6</sup> Fananani, Muhyar. *Metode Studi Islam: Aplikasi Sosiologi pengetahuan sebagai Cara Pandang*. (Yogyakarta: Pustaka Pelajar), 2008

### The Perspectives of the Philosophy

Charles Sanders Pierce, in his work, introduced five stages of thinking, namely (1) belief obtained from both religious dogma and myths which are the basis of thinking and acting, (2) habits of mind, (3) doubts, (4) inquiry, and (5) meaning.<sup>7</sup>

Another scholar, Abid al-Jabiri, also discussed the Arabic lesson. Al Jabiri introduced the *burhani* and *irfani* reason in addition to the infant mind which dominated studies in Arabic. This tradition is the forerunner to the criticism of Muslims where dialogues are conducted using texts through the *bayani* approach but then tries to have dialogues with the existing reality through *burhani* reasoning. This change in reasoning greatly affects the results of his thinking and behavior.<sup>8</sup> There are other entities that need to be listened to in order to create a truth that is produced more dialogically. However, it is not easy to employ the *bayani* tradition owing to its difficulty and the scarcity of Muslims who have the willingness, desire and ability to do so There is no end to examining Islamic economics. Its presence is not only

to meet the needs related to clothing, food, and shelter and the spiritual needs so that man as agents of the economy can obtain physical and spiritual happiness, and live a harmonious and dignified life.

Islamic economics is a teaching that cannot be segregated from every aspect of human life, precisely, it is a subject of deep interest as it provides principles and instructions in a series of rules in carrying out economic activities. These aspects of life include the social, political, cultural and legal aspects.

The socio-economic aspects of Islam have the character to build people, to gather and create activities that lead to prosperity. As a result, welfare cannot be a stand-alone matter, it needs to be based on innovative human beings to always work together, going through every hardship to achieve prosperity in life in this world and the Hereafter.

The relationship between economics and politics is like wealth and power, and both are very close-knit. Wealthy people essentially have power, that is, real power brought about by having money. On the contrary, people who have power can become rich because they regulate the flow of money. If only wealth and power are owned by one person, monopolistic tendencies will occur both in economic and political terms<sup>9</sup>.

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<sup>7</sup> Knott, Kim. "Insider/ Outsider" in John R. Hinnels (ed.). *The Routledge Companion to The Study of Religion*. (New York: Routledge, 2005), 243.

<sup>8</sup> Charles Sanders Pierce "Belief, Inquiry and Meaning" in Milton K. Munitz., *Contemporary Analysis Philosophy*. (London: Collier Mac Millan Publisher, 1981), 14-66

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<sup>9</sup> Muhyar Fananani, *Metode Studi Islam: Aplikasi Sosiologi pengetahuan sebagai Cara*

With regard to the realms of economics and politics in Islam, the Qur'an also discerns the distribution of booty during the time of the Prophet Muhammad. Based on these events, it can be seen that Islamic economic activities must prioritize the values of justice and equality and avoid the practice of exploitation and discrimination<sup>10</sup>.

In the context of culture, this is definitely related to the human race since culture is closely associated with man. Culture is a manifestation of human existence. Another meaning of culture is the manifestation of the integration of a series of cooperative relations, division of labor, or the use of power. Basically, the cultural aspects of Islamic economics depart from how man fulfill their needs to survive, how man create new, secondary, artificial environments (if there is raw material in the environment, then the secondary environment is a medium for man to manage materials for utilization.) Thus, it is clear that the essential fact of culture is the organization of people into permanent groups connected by agreement and tradition.

The laws in the aspect of Islamic economics is very subtle on the realm of the lawful and unlawful. Business activities in Islamic economics must look for the lawful, both from the substance and

how to obtain it. Lawful, according to Quraish Shihab, is protected from all forms of danger and in terms of the worldly, lawful word, embraces all forms of permissibility in religion, both those that are optional, permissible, *makruh*, forbidden, or lawful<sup>11</sup>.

### 3. Developments in Hermeneutics Perspectives

Once established in its philosophical field, it crawls into text understanding. In understanding this text, there is a hermeneutic model. There are several figures who introduce their hermeneutics, including Nasr Hamid Abu Zayd<sup>12</sup> introducing hermeneutics based on significance, where the concept lies in the meaning of the Qur'an which is divided into two. The forms are objective (historical and metaphorical) and significance (linking the objective meaning with the contemporary context, so that the Qur'an is able to respond to the reality that is certainly not separated from its objective meaning).

In addition to Nasr Hamid, there was also Khaled Abou el-Fadl<sup>13</sup> who offered the concept of hermeneutics negotiation. It was launched to open the door so that it could close the door that indicated as if the commentator was the only

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*Pandang.* (Yogyakarta: Pustaka Pelajar, 2008), 56

<sup>10</sup> Ibid, 36-37

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<sup>11</sup> Quraish Shihab, *Wawasan al-Qur'an*, (Bandung: Mizan, 1999), 148.

<sup>12</sup> Nasr Hamid Abu Zayd, 8

<sup>13</sup> Khaled Abou El Fadl, *Atas Nama Tuhan; Dari Fikih Otoriter Ke Fikih Otoritatis*, translated by R. Cecep Lukman Yasin. (Jakarta: Serambi Ilmu semesta, 2004), 104

representative of God who was entitled to interpret the verse. Even though they are just readers, if this door is not opened, the role of the author is eliminated.

This negotiation is intended to be a creative negotiation between the text, the initiator, and the reader by making the text as a focal point that is open and the position of the reader and author is balanced. Thus, when one element changes, the meaning of the text also changes.

In conducting this negotiation, there is still an opportunity for interpretations to be made if the reader still feels that he or she has authority, so he or she must be monitored so that it is not coercive, as it is necessary for moral principles to be interpreted in the text.

Another figure in hermeneutics is Abdullah Saeed with his concept of double movement of La Fazlurrahman juxtaposed with his progressive idea. The step is to understand the commands and prohibitions of the Qur'an as a whole and the response of the Qur'an to certain situations<sup>14</sup>. The next step is to require the discovery of the moral message contained in the verse so that an understanding takes place based on its historical socio. This is important because historical socio will place the Qur'an in its fundamental

function as *rahmatan lil' alamin* which has the power of flexibility as a response to life so that it will continue to be relevant to current developments.<sup>15</sup>

The existence of a concept in understanding the results of a specifically oriented interpretation of gender is also essential. In this context, it is admittedly recognized that there are several obstacles, namely the existence of particular Qur'anic texts, the results of dogmatic interpretations, the establishment of traditions that make women in a sub-ordinate position, and the determination of the law by the *qira'ah ghair al bari'ah* method (emphasizing the internal text) and *qira'ah al mughridah* (tendensius). In the concept of *fiqh al mu'ashirah*, it is Nar Hamid *qira'ah al muntijah*, who is studying the Qur'an where there are some *siyaqs* that must be understood by *ali ijtima'I, al khariji, al dahili, al lughawi, al qira'ah*. The *siyaq* has not been optimized so that it often results in interpretations that are still gender biased<sup>16</sup>.

#### 4. Developments in Phenomenology Perspectives

In an effort to fully understand the religious phenomena that occur, it is necessary to present the concept of Charles J. Adam as a forerunner to

<sup>14</sup> Fazlurrahman. *Islam and Modernity Transformation of intellectual Tradition*, translated. Ahsin Muhammad. (Bandung: penerbit Pustaka, 1985), 7.

<sup>15</sup> Abdullah Saeed, *Interpreting the Quran*. (London and New York: Roudledge, 2006), 1

<sup>16</sup> Hamid, xii-xiv

the creation of the concept of phenomenology. There are two models known in religious studies, namely the normative and descriptive models. The normative approach is divided into three parts, namely: traditional missionary patterns which tend to discredit Islam. Furthermore, the apologetic character tends to defend desperately that Islam is a perfect gamma, so that it closes its eyes to the advantages of other religions. The latter view is characterized by a more artistic style which tends to be more objective than the two previous types.

According to Charles J. Adam, this descriptive approach is grouped again. First is the philological and historical approach. The urgency of this approach is because Islam has vital manuscripts in the form of very meaningful documents in the fields of theology, Sufism, law and so forth. The two approaches to social science. With this approach, the empirical facts of a person will be revealed. From this approach, an external manifestation of religion and the inner followers of the religion will be established, which often reduces the religion itself<sup>17</sup>.

The three approaches are phenomenology. In this concept, all religions have two sides, namely external in the form of observable

social phenomena and internal, that is, a value that exists in the form of transcendental oriented faith as a dimension of personality in religious life. In line with that according to Amin Abdulullah, every religion has a complementary historical and normative dimension as in the two faces of the coin that cannot be separated from each other.

Another figure in phenomenology is James L. Cox. According to him, all phenomena including religious phenomena in their diversity however are based on one basic essence or unity. The emphasis on the relationship between essences and manifestations is a basis for understanding how religion in its diversity must basically be understood as a different entity. Thereby, the discourse is that to each religion its own domain.

From this understanding, it unravels the tensions and suspicions between religious communities both at the elite and grass root levels as there is space for both with their very strong beliefs yet there is still room for dialogue with other religions as a manifestation of the right to diversity in religion so as to create a life that is harmonious<sup>18</sup>.

A religious researcher must also employ the epoche, the method of putting the researcher's subjectivity in brackets to show the

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<sup>17</sup> Adam, Charles J Adam, "Islamic Religion Tradition" in Leonard Binder (ed). *The Study of Middle east*. (New York: John Wilwy and Son, 1976), 31-33

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<sup>18</sup> A. James L.A Cox,, *Guide to The Phenomenology of Religion: Key Figure, Formative Influences and Subsequent Debates*. New York: The Open University, 2006),209

character of the ideas and feelings of the faithful which certainly need to be prepared carefully so that he or she will come out of the trap of subjectivity.<sup>19</sup> With this attitude, it can be assumed that there is a critical attitude towards the scholarly institution that is considered well established.

### 5. Development in *Maqasid Al Shari'ah*

This area needs to be developed because Islam certainly has a goal that is summarized in *maqasid al shariah*. Jasser Auda uses the exact science system theory as the background of his thought which is indeed as an engineer. The theory of this system is a combination that can create an inseparable unity.

From this theory, six systems can be obtained, namely Cognitive, Wholeness, Openness, Interrelated, Multi Dimension, and Purposefulness, to view, analyze, and criticize the methodology of determining an Islamic law. These six features form the fulcrum of Auda in relation to his *maqashid sharia* where he asserted that the realization of the main objective which is the fundamental basis for Islamic law is essential so that every idea that exists needs to be reviewed from this point of view.

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<sup>19</sup> Sahrodi, Jamali. *Metodologi Studi Islam, Menelusuri Jejak Historis Kajian Islam ala Sarjana Orientalis*. (Bandung: Pustaka Setia, 2008), 146

Interestingly, there is a shift from the classical *maqasid* to *maqasid* which is based on this system theory, namely: first, the principle of *hifd al din* (protection of religion) to *hifd al usrah* (protection of family). Second, *hifd al aql* (protection of mind) becomes a necessity for scientific thinking. The third *hifd al nafs* (protection of lineage) becomes *hifd caromat al insaniyah* (protection of human honor). The four *hifd al din* (protection of religion) become *hurriyat al I'tiqod* (religious freedom). The fifth is *hifd al mal* (protection of property). It is the principle of social welfare and economic growth.<sup>20</sup>

The difference in points of view between the academia and practitioners of Islamic economics is an imbalance that can be resolved with the Islamic *Maqashid* approach; this corresponds to the ideas of Salman Syed Ali and Hamid Hasan. According to Ali and Hasan, in overcoming differences in viewpoints among practitioners who are considered profit oriented and academicians who must prioritize the presence of Islam through the function of justice and welfare by explaining that the purpose of the Islamic teachings is to achieve world success and the hereafter.

The *maqashid sharia* approach as a measure of performance of Islamic financial institutions in the

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<sup>20</sup>Jasser Auda, *Maqashid al Shariah as Philosophy of Islamic Law: A system Approach*. (London: TIIT, 2008), 21-25.

implementation and operationalization segments developed by classical and modern clerics is considered very relevant. The *maqashid sharia* approach can provide protection for basic things for human beings that include the protection of religion, soul, reason, family, and property since the five protections can provide harmony of life not only in this world, but also in the Hereafter.<sup>21</sup>

A more technical and operational solution regarding the implementation of the five elements of *maqashid sharia* according to Mehmet Asutay and Astrid Fionna Harningtyas is the protection of religion that can be manifested by a stable price dimension in sales by using the parameter ratio of various financing results to total financing. Life protection through investment in the real sector as measured by the ratio of investment to total investment is essential. The reasons for protection can be realized by developing knowledge and training measured by the number of grants or grants donated in education or by the ratio of the value of scholarships given to the total burden of the company. Inheritance protection can be done through *qard* and donations given to the ratio of *qard* and donations to total income. Property protection through profitability in the form of a portion of capital to the level of risky assets should always be performed.

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<sup>21</sup> ibid

## 6. Situated and Ideal Construction

As a dialectical of thought, I attempt to provide an analysis and offer the concept as an ideal construct for MSI in the future. It is based on reading the challenges and opportunities that exist, so there are several offers that may be underlined or may be underlined (crossed out) to enrich the scientific discussions of this issue. The details are explained below:

*Strengthen philosophical stages, because this is the basis for thinking.*

This domain is the core for reforming with the right way of thinking, so a method can be found and applied easily. An Islamic lecturer or instructor must be introduced to some of these philosophical approaches so that they are not fragile in carrying out their scientific activities.

The sharpness of one's perspective is more or less determined by the main stream of his philosophy, even at the historical level of the philosophy occupying first and foremost in understanding one's frame of mind. The study of Islam is essentially a way of thinking, so it is understandable to have a strong foundation so that no matter how great a shock occurs, the substance of the shock is still found. It is the philosophical domain that has the right to answer and describe it.

*The existence of a real application such as studying Islam from various perspectives*

This concern is based on the poor condition of Islamic studies in the perspective of social science and philosophy of criticism. Students who study abroad are more inclined to explore subjects that are free of value and free of criticism such as business administration. The field of modern *shari'a* studies remains closed to that perspective (social science and philosophy), so that it does not require the application of concepts such as class, social structure, criticism and modernity in the philosophical view. Rationalism that is glorified in classical Islamic thought is reduced to a very narrow technical effort, only used in the area of study of *nahwudan fiqh*. This is what that makes Arab countries difficult to pursue the growth of scientific traditions.

Islamic studies only revolve around the study of *shari'a* and *fiqh* which are devoid of the content of political criticism and empty of relevance to the present context. There is a very clear distinction between theology and politics or between theology and social science. Theology is understood as a rite, symbol and only in the form of historical texts that cause tension between thought and reality, between Islam and reality. Likewise, intellectuals who are less sensitive to the problems around them have emerged and are present.

Muslim thinkers are more interested in the authenticity of teachings rather than in the real problems of society. One of the

reasons for this is a culture that emphasizes memorization as a daily routine which encourages the creation of a text-based culture. However, there are a small number of intellectuals who are in conflict with the authorities where the state tends to use sacred texts as ideological weapons to counteract criticisms towards the state (the ruler) and its supporters.

*The existence of a good quality dialogue tradition as scientists and as adherents of a belief*

This tradition is obligatory in the future. Open dialogues will not drown the truth of the religion of Islam, instead challenging Islam to make a clear contribution to the survival of Islam itself. If Islam is trapped in a closed claim, then Islam will only be in the corners of the mosques and will lose its context with its adherents though. Islam is present not more than as a prayer person at various events, and when there is a death ceremony. Islam is not able to speak to overcome the problem of unemployment, inadequacy and so forth. However, if from an early age one is accustomed to thinking on a contextual basis without losing the textual spirit then in the future Islam will be able to explain, describe and even find solutions to the problems of life without making apologetics continuously without the presence of a sympathetic life.

*Passion or obsession devoted both to beliefs*

This obsession is as a *maqasid sharia* because without such an obsession, it is impossible to make changes, especially paradigmatic changes. It is important to be voiced in order to create a culture to present Islamic studies in the midst of the hustle and bustle of life. With the spirit of serving, the terms tired and surrendered shall not be observed, but efforts must be made to be of continuity so that this big dream does not only become mere rhetoric. As an academic community, it is necessary to continue to do change and carry on with continuity.

## CONCLUSION

This paper discussed new approaches to more situated Islamic economic studies and Islamic studies in the context of Indonesia. In the course of Islamic studies, man are confronted with life problems related to Islam. This is in the form of violence in the name of religion (even though the religion prohibits violence), global *salafism*, dispora Muslims, dialogues between human rights and Islam, and gender mainstreaming discourse. The phenomenon is recognized as not interfering with the establishment of existing Islamic study institutions and to not even challenge the existence of Islam as a way to solve the problem.

As it turned out, Islamic studies is faced with a very big opportunity, namely reformation at the philosophical level of Islamic studies by absorbing Pierce's

concept of change from fixation of belief to clarification of ideas by prioritizing the original doubt mixed with Abid al Jabiri's concept<sup>22</sup> of *Bayani*, *Burhani* and *Irfani* thinking. Furthermore, applying some of Ibrahim M. Abu Rabi's offers specially to enrich perspectives using a multi-dimensional approach is suggested, for example in the contexts of sociology, politics, economics, education, anthropology, and so forth.

As a conclusion, the study of Islam was found to be more complex. This encompassed strengthening the field of text editing by presenting an understanding of hermeneutics, for example, as initiated by Nasr Hamid Abu Zayd and Khaled Abou al Fadl and made inherent by the concept of phenomenology initiated by Charles J. Adam and James L. Cox and understanding the concept of the *maqashid syari'ah* with a systems approach by Jasser Auda. Additionally, it ended with an obsession to present a sensitive and integrated Islam with modernity by understanding Gulen's concept especially about *Hizmet* (service wholeheartedly) so *rahmatan lil 'alamin* as a value in Islam can be realized

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<sup>22</sup> Al Jabiri, Muhammad Abid. *Takwin Al Aql Al Arabiy*, (Al Markaz Al Tsaqafi Al Arabi Casablanca, 1991), 29

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