

IMPLEMENTATION OF RICHARD C. MARTIN'S THOUGHT IN MODERN ISLAMIC STUDIES 5.0 (Approaches to Islamic Religious Studies)

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Abstract

This paper examines Richard C. Martin's Islamic studies in the book Approaches to Islam in Religious Studies on modern Islamic studies 5.0 is an analytical descriptive form that begins by revealing the author's background to how the Islamic studies approach is offered. Starting with Martin's thoughts, he saw that western scholars, especially those in North America, failed to understand modern Islamic studies 5.0, this was based on the weak theological approach that maintained a normative understanding of religion and the historical point of view that cornered Islam as a result of the Islamic-Christian wars in the Middle Ages. In this study, it puts forward approaches as a reference for the study of the modern Islamic religion. For this reason, Martin tries to provide an understanding through this book with several approaches that are believed to have a major influence in the 20th century on modern Islamic studies, especially in the 5.0 generation. The approach in question is scripture and prophet; rituals and community; religion and society; scholarship and interpretation, and challenge and criticism. Where this approach is able to uncover and analyze dynamic Islamic studies following contemporary times, as well as being able to locate the weaknesses in modern Islamic studies.

Keywords: implementation, islamic studies, modernity 5.0.

Abstrak

Tulisan ini mengkaji studi Islam Richard C. Martin dalam pemikiran akademisnya dalam buku *Approaches to Islam in Religious Studies* yang menjadi implimentasi studi Islam modern 4.0. Kajian ini merupakan bentuk deskriptif analitis yang dimulai dengan mengungkap latar belakang pemikiran Richard hingga bentuk keterhubungan dengan pendekatan studi Islam yang ditawarkan. Pemikiran Martin melihat cendikiawan Barat khususnya yang ada di Amerika Utara gagal dalam memahami studi Islam modern 5.0 hal ini didasari karena lemahnya pendekatan teologis yang mempertahankan pemahaman normatif

agama, dan sudut pandang sejarah yang menyudutkan Islam akibat peperangan Islam-Kristen pada masa abad pertengahan. Kajian ini mengedepan pendekatan-pendekatan sebagai acuan studi agama Islam modern. Martin mencoba memberikan pemahaman melalui bukunya ini dengan beberapa pendekatan yang diyakini memiliki pengaruh besar pada abad ke-20 tentang studi Islam modern 5.0 khususnya, Adapun pendekatan yang dimaksud ialah *scripture and prophet; ritual and community; religion and society; scholarship and interpretation*, dan *challenge and criticism* yang mampu mengungkap dan mengalisis suatu hal dalam kajian keislaman kontemporer, serta mampu mendudukan kelemahan-kelemahan dalam kajian keislaman modern.

Kata Kunci: implementasi, studi islam, modernitas 5.0.

INTRODUCTION

In the Islamic sciences, the discussion of the Islamic approach is interesting. Not because of a direct connection to heavenly principles, but also because of a connection to the reality of religious life¹. So Islam does not only focus on *hablu min-allah*, but also pays attention to the surrounding circumstances. For this reason, Islamic studies in several countries (outside Islamic countries) should be well received, such as in Russia and the Netherlands. The development of Islamic studies in Russia seems to have increased significantly.² This is inextricably linked to governmental paradigms towards Islamic studies. Similar to what Sjoerd van Koningsveld said in the Netherlands, orientalist in that country believed the issue with Islamic studies was resolved. Their research focuses mostly on the question of the methodology to be applied when researching Islam.³ So that the distribution and different responses become religious nuances properly.

The development of Islam from time to time is very rapid. During the journey of Islam at the time of the prophet, Muhammad saw, that almost all of the Arabian Peninsula (Middle East) experienced a positive response. Although the development of

¹ Solikin, N. (2021). The Approach of Islamic Studies In Mapping Richard C. Martin. *An-Nisa': Jurnal Kajian Perempuan Dan Keislaman*, 14(2), hal. 145–154

² Indriya, I., Indrayanto, I., & Falah, S. (2021). Telaah Pendidikan Islam Di Rusia Dan Indonesia (Pengaruh Sejarah Pendidikan Islam di Rusia dan Indonesia Terhadap Perkembangan Islam). *Edukasi Islami: Jurnal Pendidikan Islam*, 10(01), 263.)

³ Jacques Wandenburg, "Kajian Islam di Belanda", dalam Nanji Azim., *Peta Kajian Orientalisme Islam dan Arah Baru Kajian Islam di Barat*, (Bantul: Fajar Pustaka Baru, 2003), hal. 114.

Islam is very complex,⁴ even after the time of the prophet Islam progressed even more, until the Umayyad dynasty, the Abbasid dynasty, to the Ottoman Turkish dynasty which became the pinnacle of the Islamic empire in the world stage.⁵ However, in the progress of Islam, it must experience obstacles, such as resistance from outside Islam to become wars, such as the Jamal, Sippin, and Crusade wars that caused Islamic civilization to collapse. but in this development experienced various perspectives from various circles and even Islam itself. The glory of Islam until the 21st century underwent significant changes, such as changes in modernization, and secularization in Islam. So that progress requires an approach in its study, the development of Islam does not only occur in the Middle East but also reaches the Western world.

This development is very good, but on the other hand, the Islamic studies approach gets a bad response. As a result of the conflict between Islam and Christianity in the Middle Ages, western countries did not easily accept Islamic studies.⁶ So that the emergence of bad prejudice from various circles, especially scholars in North America. In fact, if studied from a historical perspective, Islamic studies as a scientific discipline have been established for a long time (the Muslim world) and have solid methodological roots in traditional scientific traditions among Muslim scholars. On that basis, Richard C. Through his publication *Approaches to Islam in Religious Studies*, Martin addresses paradigm issues that are prevalent in western (North American) nations.⁷ This book offers a variety of methodological techniques that Western and Islamic academics have used to examine the texts and traditions of Islam. In order to address the issues raised by various philological, anthropological, sociological, and historical approaches to religious material, this book makes an effort to present a variety of scientific perspectives in the subject of Islamic studies. Religious studies will always advance in order to avoid stagnation.

Amin Abdullah's mapping of the evolution of Islamic Studies based on the *History of Religions* focuses on three forms:⁸ First, numerous colleges began to

⁴ Isnanita Noviyya Andriyani, Pendekatan Dalam Studi Islam (Richard C. Martin), *Jurnal Komunikasi dan Pendidikan Islam*, Volume 6, Nomor 2, Desember 2016, hal. 78

⁵ M. Sirajuddin, "Resolusi Konflik Ideologi," *Jurnal Analisis*, Vol. XII, Nomor 2, Desember 2014.

⁶ Huda, Sholihul. (2021). Ragam Pendekatan Studi Islam Perspektif Richard C. Martin. *Al-Hikmah: Jurnal Studi Agama-Agama*, 7(1)

⁷ Solikin, N. (2021). The Approach of Islamic Studies In Mapping Richard C. Martin. *An-Nisa': Jurnal Kajian Perempuan Dan Keislaman*, 14(2), hal. 145–154

⁸ Amin Abdullah, "Kata Pengantar" dalam Richard C. Martin, *Pendekatan Studi Islam dalam Studi Agama* (Surakarta: Pers Universitas Muhammadiyah, 2001), hal. 6.

recognize the history of religions (History of Religions) as a discipline in the 19th century. The historical method (Histories) can be useful in Islamic studies, particularly in describing the historical background and the web of circumstances, causes, and outcomes of actual events. Also included is a breakdown of the issues that Muslim leaders and communities were dealing with at a certain time. Ignaz Goldziher was a prominent intellectual figure (1850-1921).⁹ Second, a comparative approach is born out of the historical approach. This approach significantly advances the field of Islamic Studies, particularly in the study of interreligious relations and religious phenomenology. The big contribution of the comparative approach is that it can encourage efforts to bring the disparities of religions closer together to get to know each other and thereby show empathy and sympathy for Islam. A very well-known figure in the comparative approach is the studies conducted by Annemarie Schimmel,¹⁰ especially on Islamic Mysticism which has become hot study in developments in the west.

Third, in the 20th-century Religious Studies (*Religionswissenschaft*) has become a scientific discipline with its autonomy and integration independently. In this era, *Islamic Studies* developed in historical-critical and phenomenological-philosophical research. This approach makes a major contribution to Islamic Studies which previously focused on philological-textual and historical-archeological studies, now there is a "novelty" by combining text studies with a broad perspective by being associated with historical, socio-cultural, political-economic phenomena, etc. with models of criticism and hermeneutics.

According to the explanation given above, the evolution of Richard C. Martin's ideas as provided by modern scholars like Amin Abdullah paints a clear picture of how to address issues that are currently plaguing Western nations (North America). This paper is intentionally presented as an attempt to lift Islamic studies out of the historical-cultural trap and the trappings of the mainstream of religious science which

⁹ Ignaz Goldziher merupakan sarjana Barat (Orientalis) yang pertama kali menggunakan metode sejarah dan kritik sejarah pada tradisi Islam, dengan kesadaran tentang sejarah agama –agama ia dapat menempatkan pensucian para wali dan pemujaan terhadap mereka dalam konteks luas tidak terbatas pada konteks Islam. <http://www.oaseimani.com/mengenal-ignaz-goldziher.html>, diakses 16 Maret 2022.

¹⁰ Annemarie Schimmel adalah salah satu Sarjana Barat yang lahir di Jerman, ia merupakan Sarjana Barat yang sangat respek dan positif memandang Islam bahkan menjadi pembela Islam pada saat orang Barat menyerang Islam. Fokus kajian dia adalah tentang Mistisisme Islam, salah satu buku terkenalnya adalah "Dimensi Mistik Dalam Islam" (penerj). Sapardi Djoko Damono dkk, (Jakarta: Pustaka Firdaus), 1986.

has developed since the 19th century in order to change the paradigm of scholars in order to overcome Richard C. Martin's academic anxiety. The West considers Islamic studies to be accurate.

THEOROTICAL FRAMEWORK; METHOD OF STUDY

One of the methods for gathering and evaluating data that the researcher utilized was the descriptive-analytic technique. Beginning with Richard C. Martin's book *Approaches to Islam in Religious Studies*, this study describes the context of writing about the development of the history of religious studies.

RESULT AND DISCUSSION

A Brief Biography of Richard C. Martin

Professor of religion at Emory University is Richard C. Martin. From 1996 until 1999, he presided over the Ministry of Religion. Islamic studies, comparative religious studies, and religion and conflict are among his specialties. As a member of the Executive Committee of the American Research Center in Egypt, for example, he sat on a number of national academic boards and committees. He has given several lectures on South Africa, Europe, the United States, and religious history. Professor Martin has lived and worked throughout the Muslim world, including in Egypt.¹¹

Martin's writings include *Defenders of Reason in Islam: Mu'tazilism from Medieval School to Modern Symbol*, *Islamic Studies: A History of Religions Approach*, and *Approaches to Islam in Religious Studies*. In *Sharing the Book: Religious Perspectives on the Rights and Wrongs of Proselytism*, he collaborated with John Witte as co-editor. Additionally, he co-edited the recently released book *Islamism: Contested Perspectives on Political Islam* (Stanford, CA: Stanford University Press, 2009) with Abbas Barzegar. He also co-edited the book *Sharing: Religious Perspectives on True Toward the Mission* (Orbis Books, 1999). *Defenders of Reason in Islam: Mu'tazilism from the Medieval School to Symbols*, co-author of the modern Mark R. Woodward (London: Oneworld, 1997) *Islamic Studies: A History of Religious Approaches*, Completely Revised Edition of *Islam: A Cultural Perspective*, with eight new chapters. (Englewood Cliffs, NJ: Prentice-Hall, 1995). Editor, *Islamic Approach to Religious Studies* (Tucson, AZ: University of Arizona Press, 1985). *Islam: A Cultural Perspective*

¹¹ Emory University, <https://www.emory.edu/home/index.html>, diakses tanggal 16 Maret 2022.

(Englewood Cliffs, NJ: Prentice-Hall, 1982). Guest Editor, *Islam in Local Context*, in *Contributions to Asian Studies* 17.¹²

From his socio-historical background and intellectual work, Richard C. Martin can be understood that he is very concerned and interested in the eastern studies presented by the research subjects. It was this intellectual consistency that led Professor Richard C. Martin to become one of the most influential Islamog or orientalist in the 20th century.

The Approach *Islamic Studies* Richard C. Martin's

Islam has undergone a transformation from the classic to the modern. The development of modern civilization causes Islam to increasingly exist in various parts of the world.¹³ It has become a center of study in both the Middle East and the West. The progress of Islam in the West became the root of the discussion of Martin's thoughts such as culture, politics, and even approaches to Islamic studies. It is possible that the approach in Martin's thinking is able to contribute to Western civilization and even become an affirmation of the position of Islam. In his *Approaches to Islam in Religious Studies*, Richard C. Martin begins with the premise that Islam has received great attention in religious studies due to its development and global influence on the world's Muslim population.¹⁴

Richard C. Martin explained Islam and its position in religious studies, saying that understanding Islam as a religion and understanding religion from an Islamic point of view are issues that need to be elaborated on in the discussions and discussions of scholars in the field of religious studies. Furthermore, he stated that he wanted to open the possibility of direct contact and meeting between the tradition of scientific thinking in *Islamic Studies* and the tradition of scientific thinking in contemporary Religious Studies which has utilized the theoretical framework, methodology, and approach used by the social sciences and humanities that developed around the 20th century. -18 and 19. The meeting between classical (traditional) Islamic understanding and modern religious understanding must complement each other in religious studies. So that understandings about religion are not equal and religion must

¹² Emory University, <https://www.emory.edu/home/index.html>, diakses tanggal 16 Maret 2022.

¹³ Mugiyan, PERKEMBANGAN PEMIKIRAN DAN PERADABAN ISLAM DALAM PERSPEKTIF SEJARAH, JIA. Nomor 1/1. 2013 h 1-20

¹⁴ Andriyani, I. N. (2016). Pendekatan Dalam Studi Islam (Richard C. Martin). *Al-Manar*, 5(2), 77-88.

be dynamic, especially in looking at change. However, modern Islamic studies have caused Islam to be underestimated, because Islam is considered a harsh religion.¹⁵ This is because the understanding of traditional religion does not meet the understanding of modern religion which makes modern understanding the thing of everything. Educational glasses are now looking to the western world which makes middle eastern (Islamic) cultures left behind.

Amin Abdullah claims that the book edited by Richard C. Martin is full of methodological content, which causes Islamic scholars to feel anxious about studying Islam at this time because expectations that become a reference for the development of Islam are marginally raised in this modern Islamic era. Its efforts are focused on bringing and elevating Islamic studies out of its own historical-cultural trap and into the Religionwissenschaft, the field of religious knowledge that has grown since the 19th century and has a variety of methodological tools. However, Amin Abdullah asserts that this endeavor is anticipated to close the methodological gap between Religious Studies and Islamic Studies.¹⁶

By examining academic anxiety or, as Martin claims, the history of book editing, which is at least founded on the conventional perspective, it is possible to follow the assertions made above. Islamic studies at North American universities in eastern and regional studies programs are seen as a strategic issue because it has produced two sub-fields from opposing viewpoints and frequently creates opportunities for conflict between them. On the one hand, the theological view maintains a normative understanding of other religions so that these religions must be judged by conventional Christian claims, while on the other hand, the historical point of view maintains a normative understanding of other religions so that these religions must be judged by conventional Christian claims.¹⁷ Conflict opportunities arise as a result of modern Islamic studies since they are viewed from a modern perspective that believes religion has lost its core. In light of this, the Martin Cultural Studies approach can be considered the antithesis of Modern Civilization 5.0.

The viewpoint of religious studies based on theological frameworks can be summarized as follows, as M. Amin Abdullah has written. First, there is a strong

¹⁵ Muh. Wasith Achadi Fundamentalisme Dalam Islam, Jurnal Al Ghazali Jurnal Kajian Pendidikan Islam dan Studi Islam. Vol 3 No 1. 2020 H 74-88

¹⁶ Amin Abdullah, "Kata Pengantar" dalam Richard C. Martin, *Pendekatan Studi Islam*, h. 4.

¹⁷ Richard C. Martin, *Approaches to Islam in Religious Studies*, (Tucson: The University of Arizona Press, 1995), h. 1.

propensity to prioritize one's own group. Second, there is a strong sense of personal commitment to and adoration for deeply held religious beliefs. Third, one expresses feelings and thoughts using language appropriate for the actor rather than the spectator (audience).¹⁸ A community that tends to be exclusive, emotional, inflexible, and even elevates truth claims over honest and argumentative debate is often the result of the accumulation of these three traits in an individual or group.¹⁹ Amin Abdullah described it as a "believer" method in a different piece, which eventually went against what he called the "historical" approach.²⁰

The historical-critical method, which would actually serve to elucidate the topic of human variation, is in direct opposition to this approach.²¹ According to Amin Abdullah, this empirical approach is occasionally well outside the bounds of its authority. For instance, the theories that result from sociological and psychological approaches lead to a projectionist view, which is a perspective that only sees religion as a social phenomenon and loses the sacredness of its normative fiber.²² As stated by Atho Mudzhar, making religion an object of study within cultural studies does not, however, imply that religion is a product of human civilization as religion is still seen as a revelation from God. However, this viewpoint is designed to enable the approach to be employed, for instance, in cultural study. As a result, it preserves the normative character of religion while also keeping in mind its historical and empirical components.²³

According to Richard C. Martin, the two aforementioned tendencies, which include both theological and historical perspectives, are equally extreme. Martin refers to one as fideistic subjectivism and the other as scientific objectivity.²⁴ According to ideistic subjectivism, if people don't worship the genuine God, they will worship the gods they made up, as they are inherently born with a religious mindset. This demonstrates that, contrary to Martin's claim of scientific objectivity, human beings are never religiously neutral. As a result, thinking rightly about religion necessitates the

¹⁸ Amin Abdullah, *Studi Agama: Normativitas atau Sejarah* (Yogyakarta: Perpustakaan Siswa, 2011), hal. 14.

¹⁹ Amin Abdullah, *Studi Agama: Normativitas atau Sejarah*, hal. 15.

²⁰ Amin Abdullah, *Filsafat Kalam di Era Postmodernisme* (Yogyakarta: Pustaka Belajar, 2009), h. 25.

²¹ Amin Abdullah, *Studi Agama: Normativitas atau Sejarah*, hal. 15.

²² Amin Abdullah, *Studi Agama: Normativitas atau Sejarah*, hal. 11.

²³ M. Antho Mundzar, *Pendekatan Studi Islam dalam Teori dan Praktek* (Yogyakarta: Pustaka Pelajar, 2002), h. 37-38.

²⁴ Richard C. Martin, *Approaches to Islam in Religious Studies*, hal. 2.

renunciation of all allegiances and the adoption of a position of neutrality.²⁵ Religious beliefs must be dynamic rather than static.

Approaches to the study of religious studies are able to position religion as an object of study that has a common goal and is the reason for Martin's anxiety in formulating contemporary Islamic studies. In the West, which underwent a transformation from traditional to modern, it nearly lost its Islamic character. Fazlurrahman emphasizes the study of Richard C. Martin's book *Approaches to Islam in Religious Studies* in his review essay because of this necessity for an interdisciplinary approach that goes beyond just "orientalists" and social scientists. But in the sense of several disciplines with clear research methods. Because orientalists without social scientists will produce narrow views and dangerous generalizations, while social scientists without orientalists will be abstract.²⁶ So that between the two must be together or have to greet each other.²⁷

As an editor, Martin explains that the data *fields studied* in his edited book are data fields about Islam which are widely spread historically and geographically. Meanwhile, the types range from textual, and socio-historical, to ritual-symbolic types. This book intends to present a constructive criticism of long-accepted approaches to Islamic studies and intends to apply methods and theories from other disciplines to Islamic religious data. Its purpose is to provide services about the changes and developments needed in the study of Islam as a religion.²⁸

In developing an Islamic study methodology that was unable to implement a dynamic religious life that produced religious understandings that were panicked and unable to provide an understanding of the identity of Islam itself, Martin grew critical of modern Islam 5.0. Richard C. Martin divides the content in his book *Approaches to Islam in Religious Studies* into two main issues: first, issues regarding religious studies, which include four study objects, including (a) scripture and prophet; (b) rituals and community; (c) religion and society; and (d) scholarship and interpretation; and

²⁵ Tholhatul Choir dkk, *Islam dalam Bacaan Kontemporer*, (Yogyakarta: Pustaka Pelajar, 2009), hal. 244.

²⁶ Fazlurrahman "Approaches to Islam in Religious Studies", Richard Martin, *Approaches to Islam in Religious Studies*, 202. http://meis500.weebly.com/uploads/1/3/5/2/13525224/reli2070_rahman_approaches.pdf

²⁷ Abdullah Dju, Pemikiran M. Amin Abdullah tentang Pendidikan Islam dalam Pendekatan Integrasi-Interkoneksi. *Jurnal Ilmiah AL-Jauhari (JIAJ)* Volume 3 No 1, Juni 2018. H 1-15

²⁸ Huda, Sokhi. (2014). Kritik Pemikiran Richard C. Martin dalam Studi Agama dan Relevansinya dengan Studi Islam di Indonesia. *Religio: Jurnal Studi Agama-Agama*, 4(1), 98-123.

second, the response of Muslim writers about Islam, which contains objections and criticisms (challenge and criticism).²⁹

The Description of Approach to Islamic Studies in Religious Studies

According to Richard C. Martin's religious studies in the book *Approaches to Islam in Religious Studies*, the methodology for Islamic studies is as follows:

1. Approach to the Scriptures and Prophets (*Scripture and Prophet*)

In his book *Qur'an as Spoken Word: An Islamic Contribution to the Understanding of Text*, William A. Graham introduced the concept of the prophet and the scripture. He asserts that the Qur'an is not merely provided in textual form like a book generally, but is actually very different. The oral tradition of reciting the Al-Qur'an is continuously preserved via full appreciation and melodious qira'ah, nadwah, and tahfidz. Any region of the Muslim world can be discovered to have this form of reading custom. Another sacred book (scripture) that academics frequently consult as a reliable source when conducting study is the Qur'an. In addition to William, Earle H. Waught, *The Popular Muhammad: Models in the Interpretation of an Islamic Paradigm*, believes that studying the Prophet is crucial because of the Prophet's enormous influence on humanity, particularly Muslims. He has helped us grasp Islam's historical development.

In Islamic studies that adhere to traditional understandings, they will experience a setback in civility, but if you take the position of modern understandings you will forget your way home. This happens in modern Islam which has various perspectives on studying Islam and gives rise to various schools. So Martin provides an approach that does not conflict with the two. According to Amin Abdullah, traditional science (religion) and science (modern) should not contradict each other and even greet each other.³⁰

2. Approach to Islamic Ritual and Community (*Ritual and community*)

Islamic Ritual: Perspectives and Theories, written by Frederick M. Denny, is the second method in this book. It focuses on ritual and community. In his work, he makes the case that, in contrast to ancient civilizations and cultural religions

²⁹ Richard C. Martin, *Approaches to Islam in Religious Studies*, (Tucson: The University of Arizona Press, 1995), h. v-vi.

³⁰ Huda, Sokhi. (2014). Kritik Pemikiran Richard C. Martin dalam Studi Agama dan Relevansinya dengan Studi Islam di Indonesia. *Religio: Jurnal Studi Agama-Agama*, 4(1), 98–123.

like Ancient Israel, the history of Judaism, and Christianity, Islamic ritual has less to do with myth. Semiotic Theory, a hermeneutics that regards religious expression in words and acts as meaningful in a system of cultural signs and symbols, appears to be inseparable from the interpretation of ritual activity. Following its application to Islam, this novel ritual research enhanced knowledge of the key concepts in Islamic studies.

Thus, Islamic Studies also utilizes a phenomenological approach, which is an approach that views the cultural manifestations of a religion as being reduced to the essence of religious experience. For this reason, the manifestation of religion must be viewed in its own language by the researcher. Researchers must temporarily leave their own religious beliefs in order to arrive at the truth of other religions. A scholar must be a guest in the spiritual realms of those he studies and make that realm his own. This approach was used by Charles J Adams to examine Henry Corbin's work on Iranian Islam.

Next is William R. Roff, who wrote *Theoretical Approaches to the Hajj: Pilgrimage and the History of Religions*. He carried out an analysis of the Hajj by elaborating on Arnold van Gennep's theory of Liminality and its limitations. According to Roff, that hajj mabrur contains a change. Van Gennep's theory sees rites de passage, namely the effective change of an individual from a certain previous position to another. This means that there is a shift in attitude before he performs the Hajj ritual and after he reaches the Mabrur Hajj.³¹ In modern Islam, these things have become taboo in believing in myths.

3. Approach to Islam and society (*Religion and Society*)

In her review of *Primitive Mind/Modern Mind: New Approaches to an Old Problem Applied to Islam*, Marilyn R. Waldman launched the approach to society. Marilyn R. Waldman notes that researchers have ignored the oral aspect of Muslim culture, which is quite clear in the Koran itself, as a result of the developing tradition of reading, writing, and educational institutions that place a high priority on printed culture. According to Waldman, the change from the oral transmission model to registered/written transmission helps to see some developments in the formation of Islamic traditions as well as their differentiation in today's Islamic society (Sokhi Huda, 2014).

³¹ Richard C. Martin, *Approaches to Islam in Religious Studies*, h. 80-81.

Richard M. Eaton, in *Approaches to the Study of Conversion to Islam in India*, in addition to Marilyn R. Waldman, explains the approach to Religion and society. This third section takes an anthropological stance. In this book, he examines the conversion of Islam in India. In the process, the sacred tombs of the Sufis played an important social and symbolic role in the conversion process, especially in the periphery of India.³² He describes the dimension of conversion that involves changing or integrating the cosmology of different cultural systems to accommodate the population's changing social, economic, political, and geographic conditions.

4. The approach to scholarship *and interpretation*

The approach was written by three figures, first, Charles J. Adam in his book *"The Hermeneutics of Henry Corbin"*,³³ second, Andrew Rippin, *"Literary Analysis of the Qur'an, Tafsir, and Sira: The Methodologies of John Wansbrough"*,³⁴ third Azim Nanji, *"Toward of Hermeneutic of Qur'anic and Other Narratives of Isma'ili Thought"*.³⁵ The approach in this section is a scientific and hermeneutic philosophical approach.

Charles J. Adam examines Henry Corbin's work on Islam in Iran (Shi'a Islam) by using the interpretive approach of Clifford Geertz, Thick Description. He explained that the study of Islam in Iran on *Averroism* (the thought of Ibn Rushd) did not receive much attention. But Iran itself has famous philosophers such as Mir Damad (17th century) and Hadi Sabzavari (19th century). Additionally, the second figure is Andrew Rippin, who, according to John Wansbrough, evaluates literary analysis used in the Bible. This method developed by John Wansbrough is used in studies on the Qur'an, Tafsir, and Sirah, three pieces of sacred Islamic literature. Wansbrough's methodology centers on the fundamental issues that Islamic studies cannot resolve.³⁶ For example, what is the evidence that the Qur'anic text as a whole was not complete or final until the early 3rd or 9th century AD? Or why should we not trust Muslim sources? Rippin raises two problems for thick descriptions in religious studies, namely the problem of how to view and approach a number of data to be interpreted (Sokhi Huda, 2014).

³² Richard C. Martin, *Approaches to Islam in Religious Studies*, h. 117

³³ Richard C. Martin, *Approaches to Islam in Religious Studies*, h. 129

³⁴ Richard C. Martin, *Approaches to Islam in Religious Studies*, h. 151.

³⁵ Richard C. Martin, *Approaches to Islam in Religious Studies*, h. 164.

³⁶ Richard C. Martin, *Approaches to Islam in Religious Studies*, h. 159.

Next, Azim Nanji pays attention to the concept of salvation history, namely the correlation between creatures and creators through the prophets and their books. In the Ismaili conception. Nanji expands the object of this study to include the successors of the prophets and imams, whose function is to explain the inner meaning of the Shari'ah and guide those who believe in Haqa'iq (people in the Shi'a group who among them are deeply rooted in knowledge). *rashikun fi-ilmu*.³⁷

5. Approach to problems *insider* and *outsider* (*Challenge and criticism*)

The writings in *Outsider's Interpretations of Islam: A Muslim's Point of View* by Muhammad Abdul Rauf are the subject of Richard C. Martin's sixth strategy,³⁸ Likewise, Fazlur Rahman has a book titled *Approaches to Islam in Religious Studies: Essay Reviews*.³⁹ The final strategy is an important strategy. The study of insiders and outsiders is directly connected to how Muslims and Western scholars have approached and understood Islam. Islamic academics who are Muslims themselves are insiders. While the word "Outsider" refers to non-Muslim intellectuals who research Islam and examine it using particular approaches.

Is it really true that outside Islamic scholars are accountable, objective, and have scientific validity from an insider's viewpoint? In order to maintain colonial interests in the conquered regions' political and economic dominance, Abdul Rauf opposes the validity of outside critics who study Islam. Islamic studies are therefore "oriental studies," which are actually conducted by European intellectuals for students at European universities, in the context of the argument.

As a result, Islamic studies appear to an outsider to be biased, Western-focused, and full of interests. It is important to study outsiders' publications about Islam critically and attentively, especially if they contain sacred scriptures that require faith to grasp, which outsider reviewers do not possess. Rauf discovered numerous biases and risks in Western Islamic studies. As an illustration, consider how cultural, theological, and intellectual preconceptions founded on cultural domination are used to analyze Islamic studies.

Meanwhile, Fazlur Rahman argues that in Islamic studies there are two different poles: insiders (insiders) and outsiders (outsiders). These two groups are of course very different in their study of Islam. Therefore, orientalist are considered

³⁷ Richard C. Martin, *Approaches to Islam in Religious Studies*, h. 168.

³⁸ Richard C. Martin, *Approaches to Islam in Religious Studies*, h. 179.

³⁹ Richard C. Martin, *Approaches to Islam in Religious Studies*, h. 189.

outsiders and Islamic scientists as insiders. Rahman argues that an outsider's report of an insider's statements about his own religious experience can be as true as an insider's own report. It seems that Fazlur Rahman intends to explain the purpose of Abdul Rauf's stance more precisely

CONCLUSION

It is evident from the discussion above that Richard C. Martin's book *Approaches to Islam to Religious Studies* is a response to Martin's concern with the paradigm of Western scholars who are ignorant of Islamic studies. It is intended that the publication of this book will help Islamic studies escape the historical-cultural snare and the constraints of the mainstream of religious research, which have formed since the 19th century, in order to shift the perspective of Western scholars on Islamic Studies. To comprehend Martin's thought, it is necessary to understand modern concept of Islam, which is a reality.

Martin discusses a number of theories that are seen to have had a significant influence on the 20th century in his book. Martin divides his material into two main issues: the first concerns religious studies, which includes four study topics—the Bible and the Prophet, rituals and community, religion and society, scholarship and interpretation—and the second concerns Muslim writers' responses to Islam, which include objections and criticisms of both insiders and outsiders

SUGGESTION

After going through all this, the author feels that the study presented is still very *common* and requires special specifications or mapping of the approach to Islamic studies offered by Richard C. Martin in the book *Approaches to Islam in Religious Studies*. Therefore, as input for further research, it is expected to consider input from the author in this study.

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Annemarie Schimmel adalah salah satu Sarjana Barat yang lahir di Jerman, ia merupakan Sarjana Barat yang sangat respek dan positif memandang Islam bahkan menjadi pembela Islam pada saat orang Barat menyerang Islam. Fokus kajian dia adalah tentang Mistisisme Islam, salah satu buku terkenalnya adalah “Dimensi Mistik Dalam Islam” (penerj). Sapardi Djoko Damono dkk, Jakarta: Pustaka Firdaus.

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Ignaz Goldziher merupakan sarjana Barat (Orientalis) yang pertama kali menggunakan metode sejarah dan kritik sejarah pada tradisi Islam, dengan kesadaran tentang sejarah agama –agama ia dapat menempatkan pensucian para wali dan pemujaan terhadap mereka dalam konteks luas tidak terbatas pada konteks Islam. <http://www.oaseimani.com/mengenal-ignaz-goldziher.html>, diakses 16 Maret 2022.

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