
Normative Approach in the Study of Islamic Law Based On The Thoughts Of Charles J Adams

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Abstract

This article discusses Islamic law which is in the spotlight of many groups, especially western scientists who feel moved to study Islamic law with various theories to solve all the problems contained in Islamic law. In this article the author uses library research by collecting various literatures that discuss normative approaches in the study of Islamic law according to Charles J Adams. The results of this study stated that Charles J Adams studied Islam by using his theory, namely using normative and descriptive approaches. The normative approach consists of three parts: the Traditional Missionary Approach, the Irenic (peaceful) Apologetic Approach, the Descriptive Approach, the Philological and Historical Approach, and the Phenomenological Approach. Broadly speaking, the approach offered by Charles J. Adams refers to an approach to Islamic studies based on the values of the basic norms or rules that come from God. The scope of Charles J. Adams' approach includes the Koran, hadith, the prophet Muhammad, pre-Islamic Arabic, Kalam, Sufism, Shia and Popular Religion. One of the thinkers from Indonesia, namely Amin Abdullah, also coined his theory. The first is the problem of understanding Islam, which so far has been understood as a standard dogma. These two types of approaches are theological-normative and historical-empirical approaches are indispensable in viewing the diversity of pluralistic societies.

Keywords: Normative Approach, Charles J.Adams.

Abstrak

Artikel ini membahas Hukum Islam yang menjadi sorotan banyak kalangan terutama ilmuan-ilmuan barat yang merasa tergugah untuk mengkaji hukum Islam dengan berbagai teori untuk memecahkan segala permasalahan yang terdapat di dalam hukum Islam tersebut. Dalam artikel ini penulis menggunakan penelitian kepustakaan dengan mengumpulkan berbagai literasi yang membahas pendekatan normatif dalam pengkajian hukum Islam menurut Charles J Adams. Adapun hasil dari penelitian ini menyatakan bahwa Charles J Adams mengkaji Islam dengan

menggunakan teorinya yaitu menggunakan metode pendekatan normatif dan deskriptif. Pendekatan normatif terdiri dari tiga bagian pendekatan Pendekatan Misionaris Tradisional, Pendekatan Apologetik Irenic (secara damai), Pendekatan Deskriptif, Pendekatan Filologi dan Sejarah, Pendekatan Fenomenologi. Secara garis besar pendekatan yang ditawarkan oleh Charles J. Adams mengacu pada pendekatan kajian Islam berdasarkan nilai norma-norma atau aturan pokok yang berasal dari Tuhan. Ruang lingkup dari pendekatan Charles J. Adams ini mencakup Al-Qur'an, hadist, nabi Muhammad, Arab pra-Islam, Kalam, Sufisme, Syi'ah dan Keberagamaan Populer. Salah satu pemikir asal Indonesia yaitu Amin Abdullah juga mencetuskan teorinya Pertama adalah persoalan pemahaman terhadap keislaman yang selama ini dipahami sebagai dogma yang baku. Kedua jenis pendekatan ini bersifat teologis-normatif dan pendekatan yang bersifat historis empiris ini sangat diperlukan dalam melihat keberagamaan masyarakat pluralistic.

Kata kunci: Pendekatan Normatif, Charles J. Adams.

INTRODUCTION

Every religion must have its own source of rules or laws where the law itself is used to regulate humans so that they are always obedient and obedient to their God. Likewise with the Islamic religion there is also Islamic law which contains rules or guidelines for Muslims to always obey Allah and all his prohibitions. Islam does not only consist of a series of formal instructions on how an individual should interpret his life. Islam has become a system of culture, civilization, political community, economy and a legitimate part of world development. The rapid developments in all parts of the world have made many scientists study more deeply about Islam so that it is not uncommon for many western scientists to take part in this research on Islam. Western scholars have actually conducted studies on Islamic phenomena earlier and longer from various aspects: sociological, cultural, political behavior, doctrine, economics, educational level developments, security guarantees, health care, interest developments and intellectual studies.

One of the western scholars who studies Islam is Charles J. Adams, he conducts studies on Islam. As explained by Charles J. Adams in his article Islamic Religion Tradition, that in the development of eastern studies, classical orientalist have studied Islam using a normative approach which is poured into three forms, namely the traditional missionary approach, the apologetic approach, and the ironic approach. These three forms of approach in essence still give the impression of unwillingness to the existence of other religions. They still think that their religion is the most correct, even though other religions are still appreciated (inclusive). Then he

explained that there are three approaches, namely approaches. descriptive which includes philological and historical approach, social scientific approach and phenomenological approach.¹

In forming a prime Islamic dimension, Charles J. Adams in his book *The Study Of The Middle Eastmen* who provides an explanation of the religion of Islam which according to him is defined contextually. Based on the explanation of Charles J. Adams that there are very primordial difficulties in conducting research on Islamic studies. According to him, there are several boundaries contained between Islam and religious traditions, which raises very important issues regarding the absence of a precise and universal definition of this terminology.

There are several studies considered related to the research examined by the authors, including the first research written by Muhammad Toif Chasani with the theme of approaches to Islamic studies. His research shows that there is a difficulty in determining the characteristics of the social sciences in relation to religious studies. This difficulty arises because among social scientists themselves there are differences of opinion regarding the character and validity of the disciplines they study. One of the main characteristics of the social sciences approach is the constant effort to find the right methods and find the right boundaries for their field of study. One of the basic assumptions of the social sciences, among others, is that human behavior follows the laws of probability and objectivity. If there is a human behavior that can be defined, then it is considered as an objective entity, which is then observed by empirical and quantitative methods. Thus social scientists describe religion in an objective framework, which considers religion as something that can be "explained" and the function of religion in social life can be understood. the goal of social science research is to find empirical aspects of the diversity of society.²

Then the research written by Mhd. Fakhurrahman Arif, entitled *Approach to Studying Areas in Islamic Studies*, in his journal shows that the importance of studying Islamic studies provides a very broad setting. From this, comparative studies of Islam emerged so that terms can be found in it, such as study area which contains the region of the earth's surfaces, while study can be interpreted as a division of time an thought to get knowledge, so it can be very easy to understand. Orientalism in its development from the first, second, third and fourth phases can be understood knowledge is placed on everything that exists in the east, westerners who study the eastern world are motivated by religion besides that their motivation is about politics and trade, france and italy are two developing countries in responding to orientalism. And at this time the orientalist have clearly or covertly discriminated against Islam, as someone who is

¹ Afiful Ikhwan, *Teori Dasar Metode Studi Islam (Pembacaan atas Pemikiran Charles J. Adams dan Richard C. Martin)*, *At-Tasyrih*, Vol 1, No 1, (September 2015), hlm.84.

² Muhammad Toif Chasani, *Pendekatan-Pendekatan Dalam Studi Islam*, *Jurnal Studi Keagamaan, Pendidikan dan Humaniora*, Vol.9, No. 1, (April 2022), hlm. 41.

honest with studies that can be accounted for they should not necessarily say that the research they have done claims that theirs is the truth.³

The two studies show the importance of studying Islamic studies in order to answer and provide solutions to the problems faced by Islamic scholars. Then what makes the difference between the two studies and the research that the authors conducted lies in the use of theory in research. The two articles only explain problems in Islamic studies, while the researcher suggests in this article about problems in Islamic studies and provides the best solution based on the theory of Charles J Adams.

Based on the description above, it shows that there are a series of problems that occur among Muslims immediately carrying out studies in an Islamic approach. With this, of course, there is a need for a solution or solution to this problem, so that the researcher hopes that the theory put forward by Charles J. Adams can be a reference in solving problems in the study of Islamic law. So it is interesting when this article provides solutions to the many problems that exist amid the heterogeneity of Islamic organizations in Indonesia.

RESEARCH METHODS

This study uses the library method (*Research Libraries*) which means that researchers in collecting data on the results of this study by looking for various literature that contains the researcher's research theme. In terms of the type of research, researchers use qualitative which intends to describe everything that becomes polemic in research and then provide solutions to these problems. The analysis technique used by researchers is to compare the facts that occurred by tracing the opinion of Charles J Adams. So that later it will present a meeting point where the solution to the problem is.

DISCUSSION

Islamic law is reviewed from a normative approach based on the theory of Charles J. Adams

A. Definition of Normative Approach According to Experts

Sharia or Islamic normative means "the straight path" or (*al-thariqah al-mustaqimah*) or provisions/teachings of Allah SWT for His servants" (*ma-syara'allahu li-'ibadiah*). In *lughawiyah, harfiyyah* normative Islam the word Islam comes from al-Islam which means "peace" (peace). The word normative comes from English norm which means "rule" or "a standard of proper behavior or principle of right and wrong" teaching norms, references, provisions regarding good and bad issues that are allowed or prohibited. Meanwhile, the normative approach in Islamic studies is a study that looks at problems from a formal legal or normative point of view. then legal-formal itself is law that has to do with halal and haram, permissible or not and the like. While normative

³ Mhd. Fakhurrahman Arif, Pendekatan Studi Wilayah Dalam Studi Islam, Jurnal Siyasah, Vol. 4, No.2, (Desember 2021), hlm. 17.

is all the teachings contained in the text. Thus, the normative approach has a very broad scope because all approaches used by jurists (*usuliyin*), Islamic jurists (*fuqaha*), interpreters (*mufassirin*) and hadist expert (*muhaddithin*) have to do with legal-formal aspects and Islamic teachings. from the source including the normative approach. Meanwhile, according to Muhammad Latif Fauzi, a normative approach is an approach to the study of Islam based on the values of norms or basic rules that come from God. This approach is based on textual dogmas contained in the teachings of a religion. Muhammad Latif Fauzi in a study of the work of Charles J. Adam provides a complex explanation related to normative models in religious studies, especially those that develop in Christian circles.⁴

According to Sangkot Sirait, the normative approach provides an assessment of something based on norms (textual verses/hadith/as is). This is not much different from the theological (based on God) and textual (based on text/verse) approaches. According to Masdar Hilmi and Muzakki, the approach is in the realm of faith which is difficult to refute. In this approach, every Islamic teaching that originates from the Al-Quran and Hadith is considered as absolute truth. According to Dede Ahmad and Heri Gunawan, a normative approach occupies a position of faith. This approach takes every Islamic law into a construction that is good, essential or absolutely cannot be disturbed at all.⁵ There are many Qur'anic terms that refer to specific normative notions, ethical doctrines, legal rules, and religious teachings in general.⁶ Broadly speaking, the normative approach itself means that the normative approach is more inclined to look at the symptoms that exist in society in terms of beliefs, community habits, culture and beliefs about a religion. Thus the normative approach looks further into Islamic studies through Islamic symbols and culture. Islamic studies can be carried out using normative, anthropological, historical, philosophical theological approaches.⁷

B. Normative Approach According to Charles J. Adams

1. Short biography of Charles J. Adams

Charles Joseph Adams was born on April 24, 1924 in Houston, Texas. His basic education was obtained through the public school system. At the beginning of studying at this elementary school Adams has shown a penchant for writing. After graduating from John H. Reagan High School in 1941, he attended Baylor University in Waco, Texas. Adams also served in the United States Air Force from 1942 to 1945 as a radio operator and mechanic. After the war, in 1947 Adams

⁴ Sayehu. Pendekatan Kajian Islam: (Normatif Dan Empiris). Sanaamul Qur'an - Jurnal Wawasan Keislaman, 10 Januari 2023, <https://jurnal.stimsurakarta.ac.id/index.php/sanaamul-quran/article/view/37/24>

⁵ Rendy Saputra. Dkk, Islam Normatif Dan Islam Historis, *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* Vol 22 No 2 (2021), hlm.167.

⁶ Mochamad Afroni, Pendekatan Sejarah Dalam Studi Islam, *Jurnal Madaniyah*, Vol. 9, No. 2, (Edisi Agustus 2019), hlm. 272.

⁷ Endang Widia Astuti, Berbagai Pendekatan Dalam Studi Islam, 10 Januari 2023, <https://stain-metro.academia.edu/EndangWidiaAstuti?swp=rr-ac-36717359>

earned his Bachelor's degree and in the same year entered the Graduate School at the University of Chicago along with Joachim Wach.⁸

Adams was a professor in the field of Islamic Studies and in 1963 was appointed director of the Institute of Islamic Studies at McGill University for 20 years. Adams received a Ph. D in the History of Religion from the University of Chicago in 1955 with a dissertation entitled Nathan Soderblom as an Historian of Religions. Adams has written a lot about Islam, one of his greatest works which is used as an important writing by religious lecturers and students, one of which is *A Reader's Guide to the Great Religions* (1977). Adams has also contributed articles to *The Encyclopedia Britannica*, and the *World Book Encyclopedia*, and *Encyclopedia Americana*. Several other scientific works are *The Encyclopedia of Religion* (1987), *The Authority of the Prophetic Hadith in the Eye of Some Modern Muslims, in Essays on Islamic civilization presented to Niyazi Berkes* (1976), *the Ideology of Maulana Maududi, in South Asian Politics and Religion, Ed. Donald E. Smith* (1966), dan *Islamic Religious Tradition, dalam Leonard Binder, The Study of the Middle East, Ed. (1976)*.⁹

2. Islamic Study Approach Charles J. Adams

The burning issues and questions that disturbed Adams' academic conscience regarding methods and approaches to Islamic studies were the failure of religious historians to broaden our knowledge and understanding of Islam as a religion, and experts on Islam (Islamists) have also failed to explain precisely the phenomenon of Islamic diversity. For Adams it is very difficult to reach a generally accepted formula about what Islam is. Islam must be seen from a historical perspective as something that is always changing, developing and continuing to develop from generation to generation in responding deeply to the reality and meaning of life. Islamic is *an on going process of experience and its expression, which stands in historical continuity with the message and influence of the Prophet*. Meanwhile, according to Adams, the concept of religion covers two aspects, namely inner experience and outer human behavior (*man's inward experience and of his outward behavior*).

Adams recommends two approaches that are placed on a continuum line, which ranges from a normative approach to a descriptive approach. The normative approach is an approach imbued with religious motivations and goals. Normative approaches can be taken in the form of traditional missionaries, apologetics, or irenic (sympathetic) approaches. While the descriptive approach, Adams grouped into philological and historical approaches, social science approaches, and phenomenological approaches. The normative and descriptive approaches with various variants can be used in studying Islam which has 11 subject matter, namely: *pre-Islamic Arabia, studies of the Prophet, Qur'anic studies, prophetic tradition (Hadis), kalam, Islamic law, falsafah, tasawuf, the Islamic sects shi'ah worship and devotional life, dan popular religion*. Charles argues, that, there are

⁸ Sahibuddin, Pendekatan Dalam Pengkajian Islam (Konsep Dasar Dalam Memahami Ilmu Ke-Islaman Perspektif Charles J Adam), *Jurnal Madaniyah*, Vol. 9, No. 2, (Edisi Agustus 2019), hlm.300.

⁹ Afiful Ikhwan, Teori Dasar Metode Studi Islam (Pembacaan atas Pemikiran Charles J. Adams dan Richard C. Martin), *t-Tasyrih*, Vol. 1, No. 1, (September 2015), hlm. 85.

at least two kinds of religious writers. First, researchers who are based on a commitment to their religion. Second, researchers who only aim to satisfy their curiosity.¹⁰

a. Normative or Religious Approach

This approach can be classified as follows:

1) The Traditional Missionary Approach

This approach emerged and was used in the 19th century at a time when missionary activity was booming among churches and Christian sects in order to respond to the growing political, economic and military influence of European countries in parts of Asia and Africa. Missionaries are interested in knowing and studying Islam with the aim of making it easier to convert people of other faiths (proselytizing). The method used is comparative between Islamic beliefs and Christian beliefs which are always detrimental to Islam. It must be acknowledged that the missionary's contribution is as an early contributor to the growth of Islamic knowledge.¹¹

In order to realize this goal, the missionaries are trying really hard to build and create a pattern of close and fluid relations with the local community. Likewise with the colonialists, they had to learn the local language and it was not uncommon for them to be involved in cultural community activities. Thus, the existence of these two groups, the traditional missionaries and the colonialists (who are both Christians) have had a very significant influence on the development of Islamic scholarship. then Charles J. Adams argues that Islamic studies in the West can be carried out by utilizing the traditional missionary as an effective approach. And this is what is then called the traditional missionary approach in Islamic studies.¹²

2) Apologetic Approach

A key characteristic of Muslims in the 20th century is their enjoyment of the defense of beliefs or positions (apologetics). According to Adams, an apologetic attitude is a response from the mentality of a Muslim to the modern situation faced by Muslims. In addition, there is an awareness of Muslims to revive from the decline and as a countermeasure against the attacks of western interference. Aware of the deterioration, Muslims strive to restore the basic values of tradition. And this is what gives rise to efforts to modernize oneself where this is considered the key to regaining the strength and majesty that has been lost. So that with the apologetic model, Islam can be brought to a brilliant new era.

In Adams' analysis, the most important thing that the researchers produced with the apologetic approach was the awakening of a new identity for the younger generation of Muslims and creating pride in traditional heritage. Likewise, for Adams, the role of the apologetics resulted in many rediscovery of various aspects in the field of Islamic history and achievements

¹⁰ Suparlan, Metode Dan Pendekatan Dalam Kajian Islam, *Fondatia : Jurnal Pendidikan Dasar* Vol. 3, No. 1, (Maret 2019), hlm. 84-85.

¹¹ Luluk Fikri Zuhriyah, Metode Dan Pendekatan Dalam Studi Islam Pembacaan atas Pemikiran Charles J. Adams, *Jurnal Islamica*, Vol. 2, No. 1, (September 2007), hlm. 29.

¹² Saeful Anwar, Pendekatan Dalam Pengkajian Islam Kontribusi Charles J. Adam Terhadap Kegelisahan Akademik, *Jurnal Pendekatan Dalam Pengkajian*, Vol. 2, No. 1, (Februari 2017), hlm. 107.

that had been forgotten by many Muslims.¹³ According to Adams, apologetic figures often fall into error because they are too focused on presenting Islam in a profitable way, thus weakening scientific values. The apologetic approach often results in literature containing many errors in the form of distortion, being selective and excessive in the use of evidence, displaying historical romanticism and the achievements of Muslims, making mistakes in comparative analysis. And the most fatal mistake according to Adams is showing his tendentious character. The fundamental mistake made by apologists is that their motivation in conducting studies is motivated by self-defense rather than scientific goals.

According to Adams, the apologetic approach makes a positive and significant contribution to the generation of Muslims in many ways. The most important contribution is to make the Islamic generation confident again in their Islamic identity and proud of their classical heritage. In the context of the Islamic studies approach, the apologetic approach tries to present Islam in a good form. Unfortunately, this approach sometimes falls into the error of excluding science altogether. Theoretically, the apologetic approach can be interpreted in three ways. *First*, a method that attempts to defend and justify a doctrinal position against its detractors. *Second*, in theology, the attempt to rationally justify the divine origin of faith. *Third*, apologetics can be interpreted as a branch of theology that defends and justifies dogma with reasonable arguments stating the main religious dogmas and cannot be captured by reason. In other words, apologetics, rational in form but irrational in content. This kind of approach, according to Amin Abdullah, is widely used in Islamic studies at Islamic universities in Indonesia. The domination of religious missions which are one-sided, romantic and apologetic makes the areas of analysis that are critical, methodical and historical empirical less prominent. Thus making the area and space of study distorted.¹⁴

3) Irenic's approach (peacefully)

Since World War II there have been different movements in the West represented by religious groups and universities. Their goal is to give a great appreciation of Islamic diversity and maintain attitudes towards Islam. This approach also has a relationship with the missionary approach that has been carried out. So this approach is an attempt to eliminate suspicion, hostility, and degrade Islamic traditions. At the same time, a *dealektika* was carried out with the Muslim community in the hope that bridges could be built for the realization of mutual sympathy between religious traditions and the state.¹⁵

One example of an ironic approach to Islamic studies is the work of Kenneth Cragg. Through several works written, Cragg has endeavored to show to a Western and Christian audience some of the elements of beauty and religion values that animate the Islamic tradition, and the obligation of Christians is to be open or accept this. Cragg is able to illustrate that Islam pays attention to

¹³ Naufal Cholili, Pendekatan Dalam Studi Islam Pembacaan Atas Pemikiran Charles J. Adams, *Indonesian Journal of Islamic Communication*, Vol. 1, No. 1, (Juni 2018), hlm. 21.

¹⁴ *Ibid.*

¹⁵ *Ibid.*, hlm.8.

many problems. and issues that are also fundamental according to Christians. The essence of Cragg's message is that the meaning of the Islamic faith is realized in experience. Another example of the irenic approach applied by W.C. Smith, notably in his *The Faith of Other Men* and his article "Comparative Religion, Whither and Why. The main thing that is shown in Smith's writings is to understand the beliefs of others and not to transform those beliefs, or with the motive of spreading religion.¹⁶ The normative approach in Islamic studies is an approach that sees and evaluates religion based on the basic and pure teachings of God without any reasoning from human thought.¹⁷

b. Descriptive Approach

This approach is divided into several parts including the following:

1) Philological and Historical Approaches

Philological and historical approaches are considered very productive in Islamic studies. More than 100 years of scholars have equipped themselves with the principles of Muslim language and received education in the field of philological methods to understand textual materials that are part of Islamic diversity. According to Adams, Islam has a lot of material in the form of past documents in the fields of history, theology, law, Sufism and so on. This literature has not been widely translated into European languages, so that the philological approach once again plays a vital role in this matter. Until now there is still rarely communication between behavior scientists who are interested in studying Islam and Islamic scholars who use a philological approach, even between them not trusting each other.¹⁸

2) Phenomenological Approach

Adams in this paper ignores how the change in the concept of *Religionswissenschaft* as it appeared at the beginning then became phenomenology as one of the characteristics of the approach in the study of religion. Adams admits that it is very difficult to define the phenomenology of religion, because they themselves call it the phenomenology of religion. There are two things that characterize the phenomenological approach.

First, it can be said that phenomenology is a method for understanding other people's religions in a neutral perspective, and using the preferences of the person concerned to try to carry out a reconstruction in and according to the experience of the other person. In other words, a kind of epoch, he tries to live out the experiences of others, stand up and take the other person's point of view. The phenomenological approach also uses the help of other disciplines to gather data, such as history, philology, archeology, literary studies, psychology, sociology, anthropology and so on. Adams corroborated what W.C. Smith who suggested that statements about a religion by outsiders must be true, if the adherents of that religion say "to that description."¹⁹

¹⁶ *Ibid.*, hlm.109-110.

¹⁷ Eka Fitriani, Pendekatan Normatif dalam Studi Islam, 10 Januari 2023, https://www.academia.edu/36717359/Berbagai_Pendekatan_dalam_Studi_Islam.

¹⁸ *Ibid.*, hlm.88.

¹⁹ *Ibid.*, hlm. 91-93.

Second, the phenomenological approach is to construct a taxonomic design to classify the phenomena of religious, cultural, and even epochal societies. The phenomenological task after collecting as much data as possible is to find categories that will show similarities to these groups. This activity is essentially a search for structure in religious experience for broader principles that appear in shaping human diversity as a whole. The phenomenological approach has become popular in North America in recent years due to the influence of Mircea Eliade and his students, but there has been almost no attempt to apply this method and approach to studying Islam. According to Adams, the application of the phenomenological approach is better for research on the diversity of society which is expressed mainly in non-verbal and pre-rational forms, therefore phenomenology focuses more attention on primitive religion and ancient religion.

C. Scope of Normative Approach

Adams divided the fields of study in Islamic studies into eleven fields, namely pre-Islamic Arabic, the study of the Prophet Muhammad, the study of the Koran, the study of Hadith, kalam, Islamic law, philosophy, Sufism, Islamic teachings, especially Shia, and worship and popular religion. . For an explanation as follows:

1. Islamic Before Arabic

The pre-Islamic Arab period referred to here is the Arabs before the emergence of Islam. Knowledge about religion and other conditions of social life in pre-Islamic Arabs in several years cannot be known because the Arab governments did not allow archeology to be carried out and prohibited foreigners from traveling there. Interpretive studies of pre-Islamic Arabia were carried out by several scholars such as Goldziher, Wellhausen, Margoulioth, Noldoke, Lammerts, Lyall and Nicolson. Most of these predecessors described the material for their works on pre-Islamic Arabia as coming from literary sources: such as Jahili, sirah, from the remains of Arab historians or in the form of compilations such as Kitab al-Ghani and even from the Qur'an. They provide a picture of the attitude of the pre-Islamic Arab peoples in which Muhammad appeared and was born whose work has not been criticized by later works.²⁰

2. Prophet Muhammad SAW

The study of Muhammad's life became lively in the years since World War II through the emergence of several important works. Adams provides examples of several writers and reviewers in this field. One of them is Montgomery Watt which displays social and economic dimensions as well as the background of Muhammad's prophetic activities. Watt's work emphasizes the moral aspect of the Prophet Muhammad and has not explained the meaning of religion from the perspective of Muslims during Muhammad's time.²¹

²⁰ Luluk Fikri Zuhriyah, Metode Dan Pendekatan Dalam Studi Islam Pembacaan Atas Pemikiran Charles J. Adams, *Jurnal Islamica*, Vol. 2, No. 1, (September 2007), hlm. 36.

²¹ *Ibid.*, hlm. 37.

According to Adams, it is an exploration of Muslim religious life during the time of Muhammad. According to Adams, we can refer to Muhammad's role in Islamic piety, the religious function for society and the prophetic position in Islamic understanding. For Adams, Muhammad's actual position in the perspectives and thoughts of Muslims is more important than the biography and development of Muhammad's personality.

3. Al-Quran

Studies of the Qur'an by Western scholars are basically focused on critical issues surrounding this holy book of Muslims. These problems include the formation of the Qur'anic text, the chronology of the revelation of the Qur'an, the history of the text, the variety of readings, the relationship between the Qur'an and previous books, and other issues surrounding it. Adams, it is very difficult to find critical works on the text of the Qur'an both in the Islamic world and the Western world. The diversity of methods of semantic analysis of the Qur'an has also been developed by a group of scholars at St. Joseph in Beirut. The technique used is in the form of an index of the Koran and a set of cards, which can be used and connected to one another to investigate the relationship between the basic ideas contained in the Qur'an.²²

4. Al-Hadith

One of the basic problems in hadith studies is the issue of authenticity of hadiths, due to the limited number of written data from the first centuries of Islam. Among the most recent developments in hadith studies is the meaning of hadiths for society. In several Islamic countries there are many works that question the position of hadith in Islamic religious thought which is marked by limiting the role of hadith.²³

5. Kalam

The study of kalam in the early days of Islam became part of the study of philosophy, study of jurisprudence, study of traditions and part of politics. In the early days of Islam, Islamic theology was a thought that became the lifeblood of society because theological issues had relevance to everyday life. An important new development of interest in the field of kalam studies was carried out with the history of early Islamic theology and the recent development of the traditional Sunni school or known as Ash'ariyah.²⁴

6. Sufism

According to Adams, the focus of the study of Sufism which is still relevant today includes: first, the history of Sufism which continues to be debated and is an important element in the study of Sufism. Second, the study of the works of Muslim writers especially in the form of poetry and prose as symbolic expressions of obedience and closeness to Allah. Third, the study of the mystical brotherhood (Sufi organization/tarekat) which is a manifestation of Sufi teachings.

7. Shi'ah

²² *Ibid.*, hlm. 38

²³ *Ibid.*, hlm. 39.

²⁴ *Ibid.*, hlm. 40.

Shi'ah study area (mainly) is focused on three things, *first*, history of shi'ah and its relationship with sunni. *Second*, the history of the emergence of shi'ah sab'iyah (seventh shi'ah). *Third*, history and trends in Shi'ah ithna'ashariyah.

8. Popular Religion

The issue of worship, observance and popular religiousness is an area that has received its own welcome among the Muslim community. Many studies describe this problem. Among others, Padwick's paper, Muslim Devotions and The Religious Life and Attitude in Islam, written by Mac Donald in 1909.

D. Islamic Law Norms

Islamic legal norms can be classified into four of them, namely the Qur'an, Al-Hadith, Ijma', and Qiyas. *First*, Al-qur'an. as stated in various Arabic literature that the Qur'an is the word of God revealed to the prophet Muhammad which can weaken even with one letter but the Qur'an seeks to weaken the problems of human life.²⁵ *Second*, Al-Hadith. in the Arabic dictionary, Hadith is the opposite of Qodim, while the meaning of terminology is something that is based on the prophet Muhammad, either in the form of words, work, or confession. *Third*, Ijma'. is the consensus of the mujtahid of the people after the death of the Prophet Muhammad during the time of the mujtahid. *Fourth*, Qiyas. is, bearing informed against informed because there is a similarity in the law, qiyas is evidence in worldly problems and sharia problems. to be used as a source of Islamic law. The majority of scholars think that Qiyas is a syariah proof of human practical laws.²⁶

E. The Urgency of a Normative Approach

One of the important urgencies of this normative approach lies in understanding Islam from all aspects, not just from the Qur'an.²⁷ One of Adams' concrete contributions was when he provided a clear explanation and mapping of normative and descriptive approaches in Islamic studies followed by a detailed description of each approach. Adams's thoughts report the results of a literature search (prior research and concept on the topic) regarding this approach. In classical Islamic literature, various scientific disciplines have been recognized which can be categorized as methodological disciplines (tools, manhaj) in analyzing Islam. Usul al-fiqh and qawa'id al-fiqh, for example, since the Middle Ages, have been used by scholars as the main analytical tool in exploring Islamic law (istinbat al-hukm), in addition to 'ulum al-Qur'an and 'ilm al lughah. such as nahw, sarraf and balaghah.²⁸

²⁵ Mohsi, Pendekatan Normatif Dalam Studi Hukum Islam, Asasi : *Journal Of Islamic Family Law*, Vol.1 No.1, (Oktober 2020), hlm. 30.

²⁶ *Ibid.*, hlm.31-32.

²⁷ Nasitotul Janah , Pendekatan Normativitas dan Historisitas Serta Implikasinya dalam Perkembangan Pemikiran Islam, *Jurnal Cakrawala: Studi Islam*, Vol. 13, No. 2, (2018), 10 Januari 2023, <https://doi.org/10.31603/cakrawala.v13i2.233>.

²⁸ A. Halil Thahir, Dari Nalar Literalis-Normatif Menuju Nalar Kontekstualis-Historis Dalam Studi Islam, *Jurnal Islamica*, Vol. 5, No. 1, (September 2010), hlm.10.

D. Analysis of Normative Approach Charles J. Adams

Human life cannot be separated from religious aspects which are part of human nature. Humans are not only physical (al-fitrah al-jismaniyah), but also spiritual-spiritual (al-fitrah al-ruhiyah). In this context, religious life is a reflection of the spiritual nature of human beings. So, the religious factor is an integral part of human beings, regardless of whether the adherents are devout or not. However, this religious problem actually contains a paradox. In a sense, that sometimes religious issues can cement relations between people, but it can also cause hostility between people because of differences (understanding) of religion, not only between religions, but also within religions.²⁹

The approach presented by Charles J. Adams provides a new view regarding how to view and study the Islamic religion by looking at it from a normative perspective in the form of beliefs, customs, religious symbols and Islamic culture. studying Islam which aims to strengthen self-confidence and try to influence others to follow their religious beliefs (*with the goal of proselytizing*).

In addition to Charles J. Adams, one of the figures from Indonesia, Amin Abdullah, in his work on Islamic studies, he put forward several theories. There are two major thoughts of Amin Abdullah, which are basically responses to the context and problems being faced by Muslims. *First* is a matter of understanding Islam which has so far been understood as a standard dogma. This is because in general the normativity of the teachings of revelation is examined through a theological doctrinal approach.³⁰ These two types of approaches are theological-normative and historical-empirical approaches are indispensable in viewing the diversity of pluralistic societies. These two approaches will mutually correct, admonish and improve the deficiencies that exist in both approaches. One of the reasons for this limitation of thinking is the deductive paradigm, which believes in a single truth, does not change, and is used as an absolute human guide in carrying out life and for assessing existing realities. with the "standard law". While the second is the scientific paradigm of integrative, interconnected. This paradigm was also built as a response to current societal problems where the era of globalization gave rise to the complexity of human problems.³¹

From the explanation above, the normative approach has a deductive point of view as a way of looking at a religion so that the framework of thinking starts from a belief that is truly believed to be true and absolute, because this gives a belief that everything that comes from God must be true and not there may be lies, and of course there is no need to question it which is then reinforced by the arguments used as reinforcement in the argumentation about belief in God. Amin Abdullah tried to reformulate the reinterpretation to suit the goals of the religious spirit itself, and on the other hand be able to answer the demands of the times, where what is needed

²⁹ Isrofil Amar, Studi Normatif Pendidikan Islam Multikultural, *Jurnal Islamica*, Vol. 4, No. 2, (Maret 2010), hlm.10.

³⁰ Siswanto, Normativitas Dan Historisitas Dalam Kajian Keislaman (Studi Atas Pemikiran M. Amin Abdullah), *Jurnal Ummul Qura*, Vol X, No. 2, (September 2017), hlm. 137.

³¹ *Ibid.*, hlm.137-138.

is freedom of thought, continuous creativity and innovation and avoiding the confines of thinking.³²

This normative approach can be a complement to the historical approach because the historical approach looks at Islamic law from the historical perspective of its development, because the historical approach is very important in understanding a religion. Because in this historical approach it goes down in a concrete situation because it relates to the social conditions of society. Because this historical approach will invite people to enter the actual situation regarding the implementation of an event. With this historical method one will not cross the boundaries of that understanding. Because the normative approach examines the condition of society, while the historical approach uses a historical approach or the origins of something, the use of a normative approach and a historical approach can complement the two approaches or complement one another.

G. The Problems of the Normative Approach Method Charles J. Adams

The approach method described by Charles J. Adams includes a normative approach and a descriptive approach. The thoughts of Charles J. Adams are considered important at least for several reasons, namely English. It is undeniable that the approach proposed by Charles J. Adams is in the spotlight of many groups, especially among students, but if we look more specifically, all the approaches put forward by Charles J. Adams only come from personal experience. new look.

CONCLUSION

From the explanation above, it can be concluded that the Normative Approach is an approach to the study of Islam based on the values of the basic norms or rules that come from God. According to Charles J. Adams according to him the Islamic study methodology is a method or ways of research to know and understand and study in depth about the study of Islam or the Islamic religion. Charles J. Adams provides an explanation regarding how Islamic law is in depth when viewed from a normative approach. Charles J. Adams uses two types of approaches, namely the Normative approach and the Descriptive approach. each of these approaches is divided into a Normative or Religious Approach which is divided into two types, namely the Traditional Missionary Approach, the Apologetic Approach and the Irenic (peaceful) Approach. While the Deskriptif Approach consists of Philological and Historical Approach and Phenomenological Approach. The urgency of this normative approach is that the Qur'an is a source of norms that regulate human life in a vertical relationship with God as well as a horizontal relationship with fellow human beings. One of Adams' concrete contributions was when he provided a clear explanation and mapping of normative and descriptive approaches in Islamic studies followed by a detailed description of each approach. Then try to use each of these approaches in studying the field of study of Islam which consists of eleven fields of study. The

³² Abudin Nata, *Metodologi Study Islam*, Cet. ke-2 (Depok: Pt. Rajagrafindo Persada, 2019), hlm. 4.

normative approach itself refers to the basis of religious commitment used to study Islam which aims to strengthen self-confidence and try to influence others to follow their religious belief with the preacing method.

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