Revista Argentina de Clínica Psicológica
2020, Vol. XXIX, N°3, 653-661
DOI: 10.24205/03276716.2020.768

Anthropological Approaches in Islamic Studies

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Abstract

The anthropological approach is one of the methods in religious studies—anthropology as one of the successful efforts to understand religion from its form growing in society. The use of anthropology theory is not to discuss the truth of the absolute aspects in the Islamic teaching's essence, both in the Qur'an and al-Hadith. It is to analyze the research object, which is regarding the sources of 'lahiriyah' or elements of the practice of teaching revelation. This paper will explore critical anthropology as an approach. This article used the systematic literature review method—data obtained from books and scientific journals that discuss the anthropology of religion. The analysis of the collected data was through qualitative analysis. The study found that anthropology plays an essential role in humans' response toward the religion's teachings they accept. It shows the differences between the lessons conveyed in the Qur'an and al-Hadith, and the reality occurs in the Public.

Keywords: Approach, Anthropology, Study, Islam

1. Introduction

Islam as Rahmat al-Alamin regulates not only human relations with His Creator, but also regulates social ties with other humans, as well as human relations with the natural surroundings. This concept is also known as hablum minallah and hablum minas paradigms (Raihanah et al., 2014). Islam has a vast scope and covers all aspects of human life, not only in terms of worship but also a way of life (Laeheem, 2018). According to Dariah, Salleh, & Shafiai (2016), by conducting these principles, it creates a whole person who has a sustainable goal with humans and other creatures. Studying Islam in its entirety must refer to the relationship of the Quran and Al-Hadith as the primary source of revelation (Rostam & Malim, 2019; Akrim & Sulasmi, 2020).

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However, studying Islam can also be seen from the angle related to the historicity of people's understanding and introspection of the norms of the religious teachings they embrace and the models of practice and practices of the spiritual lessons they practice (Sabic-El-Rayess, 2020).

Another task of a Muslim intellectual is to convey his thoughts in terms of preventing conflict and creating a peaceful atmosphere in social life (Kuntowijoyo, 2008). Another task of a Muslim intellectual is to convey his thoughts in terms of preventing conflict and creating a peaceful atmosphere in social life (Sakalasuriya, Haigh, & Amaratunga, 2018). Therefore, religion must be relevant in life and not only as a giver of legitimacy to the existing social system but must act as a controller of the system. In addition to being careful in monitoring system changes, Muslims also have the ability and ability to be involved in it. Therefore, we need a methodology and axiology.

The anthropological approach is one of the methodologies in religious studies. The usage of anthropology is an effort to understand religion by looking at spiritual practices that grow in society(Nata, 1999). Abuddin Nata states that the use of the anthropological approach theory is not to

examine the truth about the Islamic teachings' absolute aspects of the essence of Al-Qur'an and al-Hadith. It is to study the practice of the teachings of revelation by its lahiriyah or dimension of experience.

This simple paper will discuss the definitions of religious anthropology, anthropological approach in Islamic and Muslim study, author and the works on Islamic anthropological studies, the idea of anthropological Islamization, the significance and contribution of the anthropological approach in Islamic studies.

2. Research Methodology

This article uses a systematic literature review (SLR) method. The SLR method was chosen in the writing of this article because the purpose of this article is to explain theoretically and empirically about the anthropological approach in Islamic studies. These objectives are in line with the SLR approach's goals, which is to look for empirical evidence that meets specific criteria to solve research problems (Snyder, 2019).

According to Tranfield, Denyer, dan Smart (2003), the SLR stages include planning the review, conducting the study, and reporting and dissemination. This article uses data from books and scientific reports that explain the anthropological approach to religion. The data is then analyzed qualitatively following an interactive data analysis model consisting of three stages: data reduction, data display, conclusion drawing/and verification (Miles, Huberman, & Saldana, 2014).

3. Result

Definition of Anthropology

The word anthropology comes from the word Anthropos means humans and logos mean knowledge or study (Hadikusuma, 1986). So anthropology is a science that studies humans both in terms of biological and cultural aspects (Zhou, Zhan, Cao, & Chen, 2019). Owsianowska (2019) argues that anthropology can also be the primary tool for interpreting a culture.

Human life science differs between physical anthropology and paleoanthropology. Physical anthropology first appeared as a separate study in 1929 by looking at human development in a small town Ohio (Sheerwood & Duren, 2013). Physical anthropology is the study of variants or differences between one human and another (Ellison, 2018). On the other hand, Hublin (2015) states that with paleoanthropology, we can understand the origin of social occurrence and its evolutionary development. Paleoanthropology also allows humans to know where their ancestors are from further investigated (White, 2013).

According to (2007), cultural anthropology is a science that focuses its attention on the social organization aspects of human life in one particular area. Anthropology has a close relationship with the study of human development and spread in prehistory (archeology) (Weber, 2014).

According to Harkin (2010), at the moment, anthropology bases its approach on the holistic principle, understanding humans as a whole (total being) that is studying the present and past humans from various corners of the world and all aspects. The reason for choosing this approach is because studying a branch of science cannot support all structural and functional elements needed to know a phenomenon (Jeder, 2014). Therefore, various disciplines have emerged, including physical anthropology, social anthropology, politics, philosophy, religion, etcetera.

Religious Anthropology

Many experts believe that one of the fundamental functions of religion is to help an individual achieve his life goals (Galek, Ellison, Flannelly, & Silton, 2014). On the other hand, defining religion universally is complicated for various reasons (Sandberg, 2018). Such as emotional encouragement and enthusiasm to talk about it. Formulating a conception of religion is influenced by the purpose of the person who defines it (Harrison, 2006). That is why Bergunder (2014), in his research, stated that research in religious matters is challenging to define in general the subject matter. Experimental factors on a spiritual practice that are subjective and individualistic also affect the definition given. It cannot be considered an interpretation made by someone superior to another. In another study by Koenig (2012), defining religion is also often considered to be similar to spiritualism and even mental health. So, some think that the effort to define religion is useless (Anshari, 1990).

Interpreting religion can also be seen from various perspectives (Marzali, 2016). In terms of language, agama (religion) comes from Sanskrit, which is composed of two words, the word a means no, gamma means to go. So the meaning of religion is not to go, remain in place, and be passed down through generations (Khotimah, 2014). In the Complete Indonesian Dictionary, agama (religion) means the teachings of belief in God (Yasyim, 1997). Bauto (2014) adds the notion of religion as an absolute belief held by some people as a guide for life. According to Jirasek (2015), religion, which is a translation of agama in English, is from Latin religio, which means to collect or read. Religion is a collection of ways of serving God and compiled in

the holy scriptures to read. However, other opinions say the word religio, which means binding because religion binds human relations with God (Nasution, 1974). Whereas in Arabic, religion is called dien (Mateo, 2019). Dien means mastering, subjugating, obedient, retaliatory, habit, while according to Semitic language, din means law or law.

Some experts also try to define religion in their perspective. Woodhead (2011) sees religion as a five life-holding concept, namely belief, culture, the order of life, values, and rules. Schilbrack (2013) views from the perspective of being a functionalist-pragmatist, defines religion as something that unites humanity, integrates conscious and unconscious desires, and guides in the journey of human life. Mahmud Syaltut, as quoted by Quraish Shihab, states that religion is a divine provision revealed to His Prophet to be a guide to human life (Shihab, 1995).

As a guideline for meeting the needs of life, culture must contain concepts, theories, and methods, or instructions to be used in the face of the real world to be able to live biologically, socially and ethically which contain guidelines ethics and morals in everyday life (Morris, 2013). Gill (2013) added that culture must also have the ability to adapt and have a positive influence on the demands and progress of the times.

Every culture used existing moral and ethical guidelines called cultural values. According to İbrahimoğlu, Çiğdem, & Seyhan (2014) ethics in culture was vital for the realization of social reconciliation so that discrimination on interpersonal relations, right wrong, or other actions that lead to division did not happen. Therefore the intense and deep beliefs that manifest or become the core of cultural values would cause the culture to last long and not be easily swayed by outside cultures that disagreed with the entrenched beliefs in people's lives (Frese, 2015).

In the development of Catholic theology, there is theological anthropology, a systematic and methodological description of the man from the point of faith. Anthropology of theology focused its attention on the role of faith in human life. The study was about the extent to which man's relationship with God, together with other creatures, experienced the consequences of sin and was redeemed by God. Then, with all his humanity was eternally united by God. Anthropology of theology was what later became the basis of Christian ethics and morals, which were the basis of all human behavior in the world both as individuals and as part of society.

Thus, the function of religion was a moral and ethical guideline that was evident as cultural values that united and animated every effort to meet the community's biological and social needs. When religion was seen and needed as a culture, religion manifested as instructions and prohibitions as well as commands in the holy books either in the Koran, Hadith, or other sacred texts.

So if the Islamic religion contained in the Koran and Hadith was universal, religious beliefs lived in a society that was local down with the conditions of society, history, environment, and culture

Anthropological Approach

According to Parsudi Suparlan, the term approach is the same as the methodology that was the point of view or how to see and treat something that was the object of study's concern or problem. The meaning of the methodology also included various techniques used to conduct research and data collection of how to see and treat the object of the study's question.

Thus, the definition of an approach or methodology interpreted as a point of view or way of seeing something of concern and included methods or research techniques appropriate to the approach.

The anthropological approach in studying religion seeks to describe, classify, and explain a belief and its implementation (Bowie, 2008). The anthropological approach in studying religion was the object of study or research, because religion was part of socio-cultural life (Dein, 2013), and was not a study of the nature of religion in the sense of revelation, but instead examined humans who live, believe, and gain influence from religion.

Religious research differed in its forms. Religion was revealed and manifested in the form of human knowledge, and the mind was part of the culture. Therefore, including objects of philosophical or cultural research, in Islam, there were ideas of philosophers, kalam experts, jurists, and Sufis, all including the cultural or philosophical realm.

A religion that was revealed and manifested in the form of human actions and attitudes was a product of social interaction as part of social science(Suhandi, 2018), such as the relationship of the kiyai with santri and pesantren institutions, the communication between ulama and umara in political life. The area of anthropology and archeology was the revelation and the manifestation of religion in the form of a sacred place or sacred

objects such as mosques and temple buildings with historical value (Hakim & Mubarok, 1999).

According to Middleton, a professor of anthropology at New York University, as quoted by M. Atho Mudzhar, distinguished between the research of religion (research on religion) with religious research. The target of the previous was the research of religion as a doctrine or substance of Islamic faith such as Kalam, Fiqh (Jurisprudence), Akhlaq (Morals), and Tasawuf (Sufism). While the method used was usul al-fiqh, istinbath method of law, and musthalah al-hadith as a method for examining the accuracy of hadith. The object of the research in religious research was religion as a social phenomenon or social interaction. According to Middleton, it did not need a separate methodology as it was enough to borrow the existing social research methodologies (Mudzhar, 1988).

While research on religion covers the fields of:

1) Research on the religious teachings' sources that had given birth to the discipline of Interpretation and the science of hadith.
2) Thought and understanding of religious instructions contained in the origin of religious teachings studied using the method of usul al-fiqh, which gave birth to Islamic philosophy, kalam science, Sufism, and fiqh.

While religious research is research on practices of religious teachings carried out by humans both individually and collectively, which included:

1) Individual behavior concerning society based on the religion they hold.
2) The practice of the society or a community, whether political, cultural, or other actions, defined themselves as adherents of a religion.
3) Religious teachings shaped social institutions, patterns, behavior, and culture of religious communities.

Based on the description above, the anthropological approach was religious research, not research on religion. Because the anthropological approach as a means to understand religion by looking at the forms of spiritual practices that grow and develop in society. It was in line with research that stated that religious research was inseparable from reality and social transformation (Rosidah, 2011). Through this approach, religion seemed to be familiar and close to the problems faced by humans and tried to explain and provide answers. Likewise, in the discipline of anthropology in seeing a problem, it was also used to understand religion in the lives of individuals and people's lives (Stambach, 2010).

The cultural approach in religious studies conducted by anthropologists in the world of science called a qualitative approach. Since it aimed to understand or veerstehen the target of research rather than the quantitative approach, that was essentially measuring. Therefore in a qualitative approach, the fundamental characteristics that differentiated it from the quantitative approach were holistic and systemic (Suparlan, 2001). There were several previous studies about this approach relating to both religion and culture. Stuart (2014) carried out a qualitative approach to examining Islamic societies' adaptation processes in New Zealand. According to him, the qualitative approach gave him overall results to illustrate the resources of the existing Muslim community, the risks faced, and the results of the acculturation process. A similar approach was taken by Abdullah (2017), who researched the socio-political life of the Indonesian Muslim community in Malaysia.

Anthropological Approach

The anthropological approach was one of the methodologies in religious studies that examined humanity's practice from the outward aspects or the practical aspects of the teachings of revelation(Keane, 2008). The influence of the teachings of disclosure on someone who had religion will form outward loyalty, faith, and amaliyah. Among those three things that were easy to examine were real practices. Someone who prayed was easy to determine because it could be measured and translated into numbers. Nevertheless, whether someone was solemn 'in prayer was not easy to study, because khusyu' concerned with one's mind, then it did not mean that the person who prayed would be solemn 'in his prayer.

A person's faith and loyalty quantitatively cannot be measured and investigated because it was an inner part of one's life. However, qualitatively it was still possible to be examined through existing indications, but defining definite indicators was challenging to implement (Syarifuddin, 2001).

While anthropology research in studying Muslims was an effort to understand religion by looking at the forms of religious practices that grow and develop in society, Geertz conducted such research in the field research with a qualitative approach. The data collected through interviews, surveys, and grounded research whose researchers were involved in the lives of the people they studied.

The researcher came to the field, not bringing a theory or hypothesis tested for truth in practice.

Author and Main Works in Anthropological Studies on Islam

According to Akbar S. Ahmed, anthropologists from the Islamic world had generated long before the Western anthropology emerged, such as a Muslim leader named Abu Rayhan Muhammad ibn Ahmad al-Biruni al-Khawarizmi. Born in Khawarizmi Turkmenia in the month of Dhulhijjah 362 AH / September 973 M, he mastered the science of history, mathematics, physics, astronomy, medicine linguistics, geology, geography, and philosophy. He was a well-known author and translated works on Indian culture into Arabic (Al-Jawanisi, 1967).

Al-Biruni was named the first anthropologist with his famous book Kitab al-Hind. He researched 13 Hindu sources. He also understood Sanskrit in addition to secondary sources, namely works of Arabic and Persian scholar translations (Ahmed, 1992). He presented Indian civilization descriptions as to how Hindus portrayed themselves so that his work could meet scientific standards. It was considered the best study of Hinduism, science, Indian customs in the Middle Ages (Yatim, 1997).

Other anthropologists were such as Akbar S. Ahmed, who is also an expert on Muslim mass media and commentators on Islamic matters. He wrote books including Discovering Islam; Making Sense of Muslim History and Society (1988), Post Modernism and Islam, Predicament and Promise, these two books were inspirations for the television series "Living Islam" and the anthropology book entitled The Future of Anthropology (1990) with Chris Shone. He became the first Pakistani member of the Council of the Royal Anthropological Institute and was awarded the Star of Excellence as an academic honor by the Pakistani government (Ahmed, Living Islam, 1997). Likewise, Parsudi Suparlan's research study on the life of the Javanese Islamic community in Suriname (1995) varies. Their Islamic beliefs are classified as traditional, praying facing west, while new groups praying facing east (Suparlan, 2001).

The Idea of Anthropology Islamization

A sociologist from Indonesia Selo Sumarjan gave an interesting prediction that in 2012, Indonesian people would experience secularization. According to him, the dominance of science and technology in industrialization (Dalle et al. 2020) would reduce the role of religion in the decision-making process that concerned human life both in the social, economic, and political fields (Kuntowijoyo, 2008).

Regardless of whether this prediction was accurate or not, it could be seen and felt the process of secularization in people's lives, such as the financial world, the most decision-making process solely on the consideration of profit and loss without regard to religious norms. Likewise, in politics, logic, and lust to pursue power often blinded the eyes of one's heart, so that religious norms often ignored. Many cases occurred when someone loses meaning in life because they only use rationality and put aside religious and ethical values

However, there was no reason to worry about the emergence of secularization. If a Muslim believed that Islam could integrate science with religious values, secularization was not a terrible scourge. Secularization will only emerge if religion failed to do this task. The historical facts of Islam have shown that science highly developed because it was motivated by a religious zeal to seek the truth. It proved that Islam could adopt science.

The entire content of Islamic values was normative. There are at least two ways of how these normative values became operational in daily life.

First, normative values actualized into behavior. For this type of actualization, for example, the Koran's practical moral appeal is to respect parents. This appeal directly translated into practice or action. Such an approach has been developed through fiqh because this science tended to show directly how legally the behavior must be per the normative.

Second, transforming normative values into scientific theories before actualizing them into behavior. The method for transformation through the scientific approach then achieved in practice. It was not easy, but it was crucial to immediately realize that humans did not face difficulties in facing the era of globalization and the development of industrialized societies.

The conflict between science and religion in the West caused by the theoretical concepts of science turned into normative references. It had caused religion to experience credibility because normative references of science replaced its normative transcendental references. Something that, in turn, causes secularization because religious values considered irrelevant as ethical orientations in daily life and because the world had freed from the influence of religion. Therefore, to avoid the separation between science and religious values, religious values must be integrated with science and then practiced in behavior to color culture in society.

Significance and Contribution of Anthropological Approaches in Islamic Studies

Although the anthropological approach could only be seen from the outward aspects, the methodology had significant significance and a valuable contribution to research studies, including:

1) To
2) use as a methodological tool for understanding the religious features of a community and its citizens because beliefs and religions in that community were local by society's situation and condition.
3) To direct and increase the religious beliefs held by the citizens per the actual teachings without having to incite the turmoil of conflict between the community members.
4) To reduce and understand the differences that occurred due to differences in local aspects and lead to tolerance of disputes that arose from different elements of understanding of religion and environment.
5) As input for the preachers, religious teachers and holders of religious-political policies in making decisions and actions in dealing with a plural society both internally religious and among religious believers.

4. Discussion

Definition of Anthropology

Studying anthropology produce theories like ethnolinguistic which study about language's development in societies in the world (Ninsiana, 2018), as well as exploring the evolution of society starting from the life of simple period then the clumps, farmers, and urban communities that are the focus of attention on behavior and culture.

Religious Anthropology

According to Harun Nasution, religion is the bond that humans must hold and obey. The relationship has a significant influence on humans. The bonds have a high impact on everyday people. Meanwhile, according to Parsudi Suparlan, religion can be defined fundamentally and generally as a set of rules and regulations governing human relations with the unseen world, especially with God, regulating human relations with other humans and human relations with their environment (Suparlan, 2001).

According to him, humans can live and develop and be sustainable in society; religion must become a culture in society and guide daily life. It is in line with Abdulla (2018), which states that religion and culture must go in harmony because when one of them is separated, there will be a conflict of interest between adherents.

Anthropological Approach

The anthropological approach preferred direct observation (Bielo, 2018), even participatory nature, so that inductive conclusions arose that balance the deductive method as used in the sociological view (Gunn & Iogstrup, 2014).

An inductive and grounded anthropological approach was going to the field without standing on a theory or trying to break free from the confines of formal methods, which were very abstract (Raharjo, 1990).

Application of Anthropological Approach in Studying Islam and Muslims

The anthropological approach in studying Islam meant putting religion as the target of cultural research (Fadil & Fernando, 2015), but that did not expect the religion under study was the result of human culture, because some religions believed to be revelations from God. What was meant by religious research was the approach used in the research also used in cultural research. An example of religion as a target for cultural research was Dr. Hasan Manshur Nasution in his dissertation entitled "Qur'anic Insights on God's Oath" (1997). He examined how Allah swears in the Qur'an, with what Allah declared in the Qur'an, what language expressions God used in swearing, in any verse. Various commentaries that explained the verses of oath basically by using Arabic and linguistics is culture. Therefore research conducted by Dr. Hasan Manshur Nasution is an effort to understand religion as a target of cultural analysis.

Author and Main Works in Anthropological Studies on Islam

The most well-known anthropological study of Islam in Indonesia is Clifford Gertz's research entitled The Religion of Java (1960), which describes the occurrence of different social structures in Mojokerto, 90% of whom were Muslim. He divided the Muslim community into three groups, Muslim abangan centered in the countryside, Muslim santri focused at the trade place, and priyayi Muslims centered in the government or city offices. With the existence of different environments and cultures and the influence of Hindu and Islamic civilization on Java, the Islamic abangan emphasizes the importance of animistic, santri, which highlighted aspects of Islam and priyayi, which emphasized aspects of Hinduism (Nata, 1999). Gertz's research results received much criticism from various circles, but apart from the pros and cons of the research was very useful to add to the treasury of science.

The Idea of Anthropology Islamization

According to Ismail Raji al-Faruqi, now Muslim scholars must abandon the methods of origin of dangerous imitation (Al-Faruqi, 1984). Rearranged and rebuilt the idea of the Islamization of science in the fields of literature, social sciences, and natural sciences gave a new Islamic foundation and given new goals consistent with Islam. Rewritten every discipline so that it embodied the principles of Islam both in its methodology, its data, its strategy as well as its inspiration and goals that it was an integral part of Islamic view.

In contrast to Kuntowijoyo, who also supported the Islamization of science, according to him, reformulated Islamic theories so that Islam could be an objective place in the world, but that did not mean denying the intellectual heritage of other civilizations including Western civilization. Of course, the legacy of Western science could be used for these needs after the selection and adaptation (Kuntowijoyo, 2008).

Significance and Contribution of Anthropological Approaches in Islamic Studies

The anthropological approach played a vital role in showing how human behavior responded to the teachings of the religion it received, showing differences between the actual religious teachings in the Koran and al-Hadith and the reality that occurs in Public.

5. Conclusion & Recommendation

The anthropological approach in Islamic studies was one way to understand Islam and the procedures for seeing forms of religious practice that arose and developed in society. To understand Islam in a kaffah must have a comprehensive, actual, and integral approach to various scientific disciplines. Therefore, Muslims were required to understand and explore different fields of science to actualize Islam in the empirical world, especially to master research theories and methodologies both theoretically and practically so that Islam indeed can be a guide and director in human life.

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