
Inclusiveness Of Islamic Studies West and East

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ARTICLE INFO

Article history:

Received 03 September 2023

Accepted 17 Desember 2023

Published 30 Desember 2023

Available online 01 December 2023

Keywords: Western and Eastern Islamic Studies, Inclusivity

ABSTRACT

This article shows a methodological study of Islamic Studies in the West and East. Even though they both study Islam, there are distinctive characteristics of each study period that result in gaps between the two. This paper is intended to answer the questions (1) How is the concept of Islamic studies in the West and East (2) How is the inclusiveness of Islamic studies in the West and East. (3) How is the inclusiveness of Islamic studies in the West and East. This problem is discussed through library research studies. All data was analyzed descriptively focusing on a systematic explanation of the facts obtained during the research. The results of the analysis and conclusions show that Islamic studies in the west and east have their own characteristics. Studies in the West have an anthropocentric pattern, while Islamic studies in the East have a theocentric pattern. Both regional studies in the west and east have their own inclusiveness. Both must remain true to their respective characteristics to strengthen each other. Sometimes harmony is found, while Western Islamic studies research can strengthen Eastern Islamic studies with its scientific basis. Of course, these findings can provide a reference for Islamic studies that are always fresh to be discussed in order to add to the Islamic treasures throughout the world.

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INTRODUCTION

In surah Al-Anbiy'ā (21) verse 107, the Qur'an states that Islam is a religion that brings grace to the universe. Therefore, wherever and whenever Islam exists, its aim is to guarantee peace and safety for all people around it. Islam is not a nuisance or an enemy; This principle

of the Qur'an is based on Islam's appreciation for universal humanity, making it a universal religion (Harun Nasution, 1995: 34, Nurcholish Madjid, 2000: 425).

Since the Prophet SAW was sent, Islam became a new religion and civilization, which not only appeared, but also surpassed many civilizations in the world. The development of Islam is not only visible in the military aspect, but also in the aspect of technology, science, economy, state structure, and others. The world has recognized the achievements of Islam since the time of Khulafaur Rashidin, and this progress continues to grow rapidly. Therefore, Islam is not only seen as an interesting religion, but also as a great civilization that serves as an example, especially in science and education.

Islamic studies, which is closely related to Islamic education, deals with various aspects of study material through various dimensions. According to the author's understanding, Islamic Studies is an effort to investigate issues related to the Islamic religion. On the other hand, this is a real and structured effort to understand, know and discuss thoroughly various aspects related to the Islamic religion, including its teachings, history and practice in daily life throughout history.

Efforts to understand the Islamic religion are not only carried out by Muslims, but also by those outside the Muslim community. Islamic studies among Muslims have different goals and motivations from those carried out by non-Muslims. Among Muslims, the aim of Islamic studies is to deepen understanding of Islamic teachings so that they can be implemented authentically. Meanwhile, for non-Muslims, Islamic studies mostly end up understanding aspects of religion and Muslim religious practices as a science. Historically, the design of Islamic studies dominated by Islamic scholars tends to be subjective, doctrinaire, and can be considered theocentric.

The study of Islam developed widely along with the emergence of Islam, expanding not only in Africa, the Middle East and Asia, but more than that spreading to the Western world. During its growth, Islamic Studies attracted the attention of scientists from both the West and East, becoming a highly recognized branch of science. Interest in Islamic studies has increased since the mid-19th century, and is now widely considered to be a superior branch of science, having an important place in the global scientific arena.

The main problem in the study of Islam by Muslims is not a lack of understanding of the material, but is more focused on delivery strategies for mastery of the material. According to Harun Nasution (1985), the weakness of Muslims in understanding Islam as a whole lies in their lack of mastery of methodology. Methodology, or method science, means discussing theoretical concepts regarding various strategies related to a knowledge system. In the last two

decades, awareness regarding the urgency of a scientific approach to the study of Islam has increased, with special attention to the problems arising from these various approaches.

There are differences in approaches in developing the Islamic studies curriculum, especially in objectives, orientation and methodology, which influence the results produced from Islamic studies itself, especially between the West and the East. Therefore, it is important to investigate the comparison of Islamic studies between East and West by considering the inclusiveness of both, in an effort to find common ground that can form the basis of formulations for the development of Islamic studies today. This paper will discuss the meaning, scope and objectives of Islamic studies, while exploring the methodological aspects of Islamic studies in the West and East, with the question of whether the two are contrasting or instead reinforcing each other in the synthesis pattern of Islamic studies.

METHOD

This study is a form of Library Research, which, according to Mestika Zed (2003), refers to a set of activities related to strategies for collecting library data, reading, recording and processing research materials. This approach allows researchers to examine various book references and the results of similar research carried out previously, providing a theoretical basis for understanding the problems to be studied, in accordance with the views of Sarwono (2006).

Literature review also includes data collection methods with procedures for reviewing book references, notes and various reports related to the problem to be resolved, as explained by Nazir (2003). Sugiyono (2012), states that literature review involves theoretical research, literature and other scientific references related to traditions, norms and values that apply in the social conditions being studied. With its descriptive nature, this research focuses on a systematic explanation of the facts obtained during the research, without forming relationships and comparisons with a number of other variables, in accordance with the definition of descriptive research.

DISCUSSION

1. ISLAMIC STUDIES IN THE WEST

a. The history of the emergence of Islamic Studies in the West

Islam has become the focus of global discussions involving various regions of the world. While it is natural that in Muslim-majority countries there is in-depth Islamic study in educational institutions, what is interesting is that there is significant interest in Islamic studies in many non-Islamic countries. Countries such as India, America, London and Canada actively organize various types of Islamic studies. This study involves aspects such as Islamic doctrine, language, culture, history and sociology. From a historical perspective, Jamali Sahrodi categorizes Islamic studies in the West into three stages, namely the theological stage, political stage and scientific stage (Jamali Sahrodi, 2008). The details are explained as follows:

a. Theological Stages

It cannot be denied that Islam was a religion that developed very quickly in the early days of Islam. This is what then caused reactions from adherents of other religions, including Christianity, as the religion that existed first. Is a Christian theologian named St. John was from Damascus during the Umayyad dynasty who carried out the mandate to study Islam both from the Koran as the main source of Islam and other sources. His efforts were supported by his ability to speak Arabic and Greek as well as the broadness of the Islamic rulers at that time which provided open space for theological debate. As a result, St. John considers Islam to be 'a religion containing a thousand and one apostate teachings.

b. Political Stages

This stage began in the 12th century, where Islamic studies were carried out strictly for missionary purposes. The focus is to fight the development of Islam through the process of translating the Koran and other Muslim treasures. Due to the strong initial impact of Islamic studies, this stage also includes theological elements aimed at upholding Christian ideology. One of the main figures was Peter the Venerable [1094-1156], who was active in interpreting the Koran, hadith, Nabawiyah sirah, and other manuscripts. At this level, figures such as Thomas Aquinas are among those who perceive Islam as a heretical teaching (infidel). Islamic studies at this stage become more real, not limited to covering theological

aspects, but also involving in-depth study of the works of Islamic science produced by Muslim scholars.

Various works such as *Al-Qonun fi Al-Tibb* by Ibn Sina have been used as important references for more than three centuries for European medical science. Likewise, the book *Fasl Al-Maqal* by Ibn Rushd, as a reference for European intellectuals to oppose church supremacy. Ibn Rushd is also recognized by them as the most comprehensive critic of Aristotle's ideas through his work *Tahafut at-Tahafu t*. The study of Islam in the 16th century was influenced by the complexity of political conditions, especially during the Reformation movement in Europe. During this period, friction between Catholic Christians and Protestants became increasingly striking. Islamic studies are used as a medium and excuse for them to blame each other. For example, Protestant figure Mathew Sutcliff used Islam as a point of comparison to attack Catholicism. On the other hand, the English scholar of Arabic linguistics, Humphrey Prideaux, supports Catholicism by comparing it with Islam. Western Islamic studies, in the 18th century, were filled with theological polemic efforts as a Christian response to the rapid development of Islam at that time.

c. Scientific Stage

The scientific stage in the study of Islam began in the 19th century, when Christians' views on Islam began to be related to the extent to which this religion was compatible with the social phenomena of society. In this period, Islamic power experienced a significant decline, especially with Western colonialism's control over almost all of the Ottoman territory. Islamic studies at that time took the form of studying eastern problems (oriental studies). At the beginning of the 20th century, new Islamic studies emerged, especially regional studies, with a special focus on the Middle East. Islamic studies in this period no longer dominated the theme of excessive theological controversy. What is more important for the West is that Islamic studies must give importance to Western political interests towards Islamic nations. A concrete example is what was done by an orientalist named Snouck Hurgronje who paid attention to the case of Islam in Indonesia. Snouck combined the study of Arabic and Islam with a special emphasis on Islamic law on the one hand with his attention to contemporary Islam in Indonesia, or in a broader sense, linguistics. and the anthropology of the Dutch East Indies and even the politics of colonialism. Snouck made direct observations about Islam by traveling

around the island of Java. As a result, Snouck stated that Islam in Indonesia was like the Dutch East Indies as a Colonial Empire which had to be studied and worked on.

b. A Model Approach to Islamic Studies in the West

In order to deepen our understanding of the situation of Islamic studies in the West, it is necessary to ask a basic question, namely how is research on one's own religion carried out? When looking at the religious studies that their communities, such as Christianity, participate in, it is seen that they are significantly involved in theological research. They actively deepen their understanding through the study of the Holy Bible, ethics, religious history, and other aspects. These activities are generally focused on institutions such as theological schools (*Divinity Schools*) or *seminaries*, for example the famous Hartford Seminary in America. Apart from focusing on Western society, this development also penetrated Islamic society. The question is, what model of approach is used in studying the Islamic world which includes Islamic teachings and Islamic society? In current developments, there are at least 4 approaches used to investigate Islamic aspects.

The first approach involves the use of scientific methods in humanities groups, such as history and linguistics. Islamic teachings, especially manuscripts documented in the text, are the focus of study. The general approach taken in humanities disciplines involves philology and emphasizes a historical approach. Apart from that, the review of Islamic law is carried out by applying a historical approach to law, for example as practiced by Joseph Schacht.

The second approach involves strategies in the disciplines of theology, Biblical studies, and church history, where formal education is taken through Divinity Schools. In this case, they focus on Islam-related research in this discipline. Researchers in this field receive instruction through these schools or faculties. This model was generally applied before the 1960s, when the study areas related to the Near East, Southeast Asia and the Middle East were not yet fully formed. Therefore, we often find Orientalists who also have roles as pastors, bishops, or at least missionaries.

The third approach involves using patterns from the social sciences, such as anthropology, sociology, psychology, and politics, although some disciplines group them into the humanities category. In research methodology, they adopt an approach

generally used in the social sciences. For example, political scientist Leonard Binder and anthropologist Clifford Geertz created relevant methodologies in this approach.

The fourth approach involves the use of methods applied in departments, centers or special committees for field studies, *such as Near Eastern Languages and Civilizations, Middle Eastern Studies*, as well as *South Asian Studies*. Through this approach, an individual can gain expertise in the field of Islam or Islam after undergoing training at an institution, school or study center that has responsibility for organizing or conducting research. The research used is adapted to the research focus, which reflects the approach models from the above scientific disciplines. The study of this field is especially superior in the context of reviewing Islam in the West.

The first to third approaches seem clearer because they involve scientific disciplines and departments or faculties that are well established and have a clear identity. Although there are requirements for methodological specifications, this approach is more structured compared to area studies which tend to be more contextual than theoretical. In its journey, Islamic studies in Western countries can be categorized into five types; 1), Islamic studies which require intensive focus on Arabic as the main language. The study of Arabic has spread widely in Europe since the early 19th century, and among its figures is the French scholar Sylvestre de Sacy (1758-1838). 2, studying texts requires a deep understanding of Arabic and other Islamic languages, such as Turkic, Urdu, Persian and Malay. 3, the skill of textual analysis is the main door in historical research, including Arabic, Persian and Turkish studies of the work of early Muslim historians. 4, Textual and historical studies open the door to the study of Islamic culture and religion. 5, The study of various fields of Islamic culture is an integral part of Islamic studies, especially emphasizing the Islamic aspects of related cultures.

c. Western Intellectuals Islamic Studies

1. Wilfred Cantwell Smith, an orientalist who tended to be sympathetic to Islam, gained fame through his famous book, *"Islam in Modern History,"* which was also popular in Indonesia. However, after reading it, it felt strange because he stated that Islam was experiencing positive developments in India and Turkey. However, this conclusion is considered to lack attention to historical context, considering that Islam in India still faces challenges in the Indian Ocean and remains a vulnerable minority. At the time his book was published in 1957, in Turkey Islam was also

facing the remnants of Ataturk's secularism, which left a deep impact. In contrast, Montgomery Watts, another orientalist friendly towards Islam, was appreciated for his thoroughness and carefulness in studying Islamic sources. Nevertheless, his book entitled "*Islam and the Integration of Society*" provides valuable advice in its final chapter. After analyzing it, Watt boldly admitted that Islam could have a big role in the future, but he emphasized that Islam needed to acknowledge its historical roots. By this, he refers to the need to recognize the mixture of various elements of the Old or New Testament, and other sources in Islamic teachings. The logic is that to play a role in the future, Muslims must be willing to let go of their attachment to the Koran. Watts's works are diverse, especially those that discuss Islamic history, such as "Muhammad at Mecca," "Muhammad at Medina," "The Majesty That Was Islam," "History of Islamic Spain," and "The Influence of Islam in Medieval. "

2. In the first half of the 20th century, important figures emerged in Orientalist Studies who were famous for studying Islam in various aspects, including religion and the history of Islamic civilization. Some of them: the author of *Vorlesungen* (1910), Ignaz Goldziher (1850-1921), C. Snouck Hurgronje (1857-1936), C. Brockelmann (1868-1956), C. Heinrich Becker (1876-1933) and the author of *Theological Development Muslims, Jurisprudence and Constitutional Theory* (1903), Duncan (1892-1925).

d. Examples of research on Islamic studies in the West

Orientalists who study Islam are often perceived by some Muslims as trying to demean Islam rather than trying to understand it objectively. William G. Millward noted the distrust that emerged among Muslims towards the academic integrity of Orientalists, where Arab Muslim writers tended to be more rational when criticizing the results of Orientalist research, while Iranian Islamic writers were often apologetic in nature and their criticism sometimes gave the impression of being emotional and lacking in argumentation (William G. Millward, 1975). Islamic writers who doubt the authenticity of orientalist academics primarily doubt the objectivity of their studies of the Koran and the Prophet Muhammad. They consider it necessary to critically oppose research results that are perceived as detrimental to Islam. The aim is so that Islamic teachings can be changed to an understanding that is considered original, in accordance with the beliefs of its adherents.

Philip K. Hitti, in his work "Islam and The West," expressed the view that Islam is largely the inheritance of the Judeo-Christian tradition which underwent a process of Arabization. In his book, Hitti explains several things, such as the statement that "the sources of the Koran are clear - the pagans Christians, Jews and Arabs.... The Prophet Muhammad had two slaves from Habsyi (now Ethiopia) namely his muezzin, Bilal, and his son. appoint him at a later date, Zaid...". Indeed, Hitti implied the idea that people like Bilal and Zaid, who came from Habasyah and had a Christian religious background, might have provided insight to the Prophet Muhammad. He indicated the possibility that some verses in the Koran, especially those related to the Christian tradition, could be influenced by the knowledge they provide..(Maryam Jamilah, 1994).

2. ISLAMIC STUDIES IN THE EAST

a. History of the birth of eastern Islamic studies

Talking about Islamic studies in the East, appreciation of historical aspects is important to encourage the development of Islamic education. Historically, the Prophet Muhammad is recognized as the founder of Islamic education because he received revelations that brought important principles for human education. The history of Islamic studies has a long dimension, developing along with the emergence of Islam itself. In the East, the birthplace and early development of Islam, the arrival of this religion was followed by great efforts in Islamic education, considering that basically pre-Islamic Arabs did not have formal education. (Azyumardi A., 1999).

Islamic education at the beginning of its development was informal and generally related to efforts to spread Islam in order to spread teachings and strengthen the basic beliefs and worship. The process of studying Islam began at the residence of one of his friends, famous among whom was *Dār al-Arqām* . When Muslim societies were formed, Islamic education shifted to mosques, with the learning process in halaqah or study circles. In subsequent developments, this process developed into madrasas. In the Middle East, which has been the basis of Islamic civilization since the beginning, especially in Islamic studies, experienced a shift when modernization flows from the West began to influence the entire world, including the Eastern region. (Khozin, 2016)

The study of the East or East has become an attractive topic for Western intellectuals, where the Eastern region is considered a geographical feature with distinctive characteristics compared to the West. Most experts in this field, the majority of whom come from Europe or the West, have a special responsibility in depicting the

East. This task arose because Orientalists, as mentioned by Edward W. Said, had to present images, knowledge and in-depth insights about the East to European society as part of their profession. The Orientalist mission involved presenting data about the East with an attempt to explain the facts objectively. This includes representations of the East that reflect their own imprint, their conception of what the East should be, provide what is needed in the discourse of Orientalism at the time, and respond to the professional, cultural, political and economic challenges of the times. (*Edward W. Said, 2010*)

Eastern orientation studies (modern orientalism) do not only focus on research on Eastern societies, but in fact, we conduct more studies on Islam as the religion of most eastern societies, through the field of Islamic studies, in addition to conducting studies on other religions such as Hinduism, Buddhism, as well as the primitive religions of Asian and European countries . Islamic studies then expanded and included different scholars from various scientific and national backgrounds . Initially Islamic studies were only controlled by Western (American & European) scholars, in subsequent developments many Asians including Japanese citizens became experts in this field such as the *Tao of Islam: A Source on Gender* , by Sachiko Murata, including several intellectuals from Africa, although not all of them are Muslim.

Figures who are considered to represent ulama produce works in the field of Islamic studies, for example M. Arkoun through the book *Rethinking Islam* , Hasan Hanafi is known as a figure of "left Islam", such as the description of Kazuo Shimogaki through the works, *Beetwen Modernity and Pots Modernity The Islamic Left* . Hassan Hanafi presented ideas about attitudes towards Islamic traditions, with the title, *Min al-Aqīdah ilā al-Tsaurah al-Muqaddimah al-Nazāriyah*. A. Ahmed An-Naim, through the book, "Deconstruction of Sharia: Discourse on Civil Liberties, Human Rights and International Relations in Islam", and Nasr Hamid Abu Zaid, An-Nashs, as-Sulthah, al-Haqikah.

b. Eastern Islamic study approach model

The development of Eastern Islamic studies is not only related to the use of approaches which are central traditions in Islamic studies. Discussions regarding the development of Islam involve various dimensions of education, with many study materials that are either in line or not in line. Even though Islamic education has been around for a long time, over time, Islam continues to develop widely throughout the world. Islamic studies, which emerged from the Middle East, Africa, Asia, and even

the West, have attracted the attention of scholars from both the West and the East. Especially in the 19th century, Islamic studies had become a very popular branch of science.

Differences in models, curricula, goals and orientation of Islamic studies between the West and the East, especially in terms of methodology, have resulted in better developments in Islamic education. These differences include scientific approaches that are broadly subject to global scientific principles. Islamic studies in the Middle East is seen as greater, loyal, and has a higher commitment to Islam. It can be seen that the education and thinking environment in the Middle East is uniform, normative and less liberal, which is considered a good approach with an emphasis on understanding and utilization that prioritizes a particular approach. In the development of Islamic studies in the East, a scientific attitude was formed that emphasized commitment and appreciation for Islamic studies. The focus is to deepen beliefs and attract the interest of the people, with an emphasis on aspects of doctrine and normative approaches. Although education in the East tends to be normative and based on a strong Islamic ideology, it also adopts a historical approach. The balance between these two approaches creates a good dynamic, without reducing Islam's status as an object of scientific study with a worldly dimension.

c. Intellectual studies of eastern Islam

Famous educational reformers in Egypt include: Muhammad Abduh, Imam al-Tahtawi, Jamāluddīn al-Afghāni, and M. Rasyid Ridha. Al-Tahtawi began his career after completing his studies at al-Azhar, teaching there for two years before becoming a student imam sent by Muhammad Ali Pasha to France. While in France, he not only acted as a priest, but also used his free time to study, staying for five years and translating 12 books and treatises into Arabic. Upon his return, al-Tahtawi was appointed French teacher and translator at the medical school. Apart from that, he is also trusted to lead the French Language Development Institute and is active in writing books that explain his thoughts on reform, including views on European civilization, democracy and government. Al-Tahtawi showed interesting thoughts, especially regarding women's education, where according to him women should be educated on an equal footing with men. For him, mothers' education is important in order to become good women. According to al-Tahtawi, education aims not only to convey knowledge, but also to shape character and increase love for the country. Another reformist figure, Jamaluddin al-Afghani, focused more on the political field with his life often moving

between countries along with his political activities. Muhammad Abduh, on the other hand, was involved in thinking and advancing the idea of opening the door to *ijtihad*, opposing *taqlid* and encouraging the use of reason, which greatly stimulated people's thinking. Abduh believes that encouraging the development of modern science is not contrary to reason. In his view of fatalism, Abduh believes that the concept of *qadar* and *qadar* must make life dynamic, as did Muslims in classical times which brought them progress. Abduh's reformist thinking had a significant impact, especially in the Indonesian context, where this Islamic thinker played an important role in shaping views and understanding regarding the development of science and the dynamics of Muslim life. .

The term "Islamic Awakening" which was popular in Indonesia, especially in the period from the 1980s to the end of the 1990s, reflected efforts to renew Islamic thought. Figures such as Munawir Syadzali, Nurcholish Madjid, Abdurrahman Wahid and others emerged in this era, giving birth to different schools of thought. Not only was it an effort to modernize, the 1990s also gave birth to new concepts in Islamic thought known as figures of Islamic neo-modernism.

d. Research example

Greg Barton, through the results of his research, managed to determine the influence of Islamic neo-modernism on three thinkers, namely Abdurrahman Wahid, Nurcholish Madjid and Johan Efendi. According to Barton, the typology and construction of thought of the three Islamic intellectuals shows similarities with the ideas of Islamic neo-modernism introduced by Fazlur Rahman...

3. INCLUSIVENESS OF WESTERN AND EASTERN ISLAMIC STUDIES METHODOLOGIES

Inclusiveness is a person's effort to adopt another person's point of view in understanding a matter or problem. The term "inclusive" comes from English (*inclusion*) which refers to the action of inviting or including. An inclusive attitude reflects a person's perspective on differences, often associated with a positive attitude towards diversity. Inclusive nature reflects a society that has an open mind towards various identities and a high level of tolerance. In addition, inclusiveness also includes the ability to accept and interact with different identities.

The discussion of the identity of Islamic studies in the West and East is indeed interesting to discuss. Because both have different characteristics, moreover they both have different histories. After discussing it for so long, it would be good for us to analyze in

depth the methodological inclusiveness of Islamic studies in the West and the East. In the author's opinion, the inclusiveness of Islamic studies in the West and East, after the emergence of scientists and research results in each region, whether West or East, both are worth studying whether they are at odds or can strengthen each other.

CONCLUSION

The division of the world, especially in the study of Islamic studies in the West and in the East, is worthy of being studied as contemporary historical and cultural knowledge because this understanding is still widely held and persists. Studies in the West are anthropocentric while Islamic studies in the East are theocentric. Both regional studies in the west and east have their own inclusiveness. Both must remain true to their respective characteristics to strengthen each other. But sometimes harmony is found, while Western Islamic studies research can be a reinforcement for Eastern Islamic studies with its scientific basis. Of course, these findings can provide a reference for Islamic studies that are always fresh to be discussed in order to add to the Islamic treasures throughout the world.

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