

The Role of the Interdiscipline Approach in Islamic Study on the Religiosity of the Millennial Generation in the Digitalization Age

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Abstract

This study aims to examine the role of an interdisciplinary approach in Islamic studies on the religiosity of the millennial generation in the digital era. This study used descriptive qualitative method. When collecting data about phenomenological phenomena. The results of the study examine the role of an interdisciplinary approach in Islamic studies on the religiosity of the millennial generation in the digital era. The development of an increasingly advanced era has influenced diversity Millennial religiosity in the digital age. In the dimension of human thought, Islam shows that understanding Islam is not enough just through one particular approach or science, but requires many approaches based on different disciplines. Therefore it is necessary to have an interdisciplinary approach. In Islam, this is done with the help of historical (historical) approaches, philosophy, sociology, religious anthropology and others. In the process of understanding Islam. Islam experienced a very high development.

Keywords

islamology; interdisciplinary approach; digitalization age



I. Introduction

The existence of Islam is not just a one-dimensional religion. Islam is not only a mystical religion based on human intuition, but also an interesting study material that is limited to the relationship between humans and God. The study of Islam is also increasing. Islam is no longer understood only in history or theory, but has become a complex phenomenon. Islamic studies and methods are no longer one-sided, but require an interdisciplinary approach and approach.

And religion or religion as a belief system about human life can be studied from various perspectives. In particular, Islam as a religion that developed in the 14th century has many problems to study and explore. One area that can be developed for Islamic studies is the historical method. From here, Islam Of course in all dimensions. All past knowledge can be used as an alternative starting point for solving today's problems, as it makes it possible to analyze how many problems Muslims face in their current development, taking into account past events. If you see the question above, the title of the article that the author wants to write is The Role of an Interdisciplinary Approach to Islamic Studies in Millennial Religion in the Digital Age.

II. Research Method

Qualitative research is carried out by a person or researcher who has an interest in nature and uses natural methods to collect data from the natural environment. This research includes phenomenological research in accordance with the research objectives. Phenomenology says that people actively interpret their experiences and use their personal

experiences to make sense of the world. Regulatory research uses a descriptive review approach to describe research through secondary data analysis.

III. Results and Discussion

3.1 Interdisciplinary Approach

An interdisciplinary approach is research with multiple perspectives. This method emerged as a form of modernity and, in some areas, required globalization for scientific and serious engagement with Islam. The disciplinary approach emphasizes the teachings of Islam as a teaching. Standards of Islamic studies have long been part of the classical Islamic academic tradition. This educational structure is used in the Islamic world, particularly in Egypt, Saudi Arabia, Pakistan and Afghanistan, and has become the dominant educational model in Islamic societies worldwide. Standard Islamic studies of Islamic thought include doctrinal knowledge, doctrinal rules, hadith, interpretations, and many more. Education is one of the efforts to improve the ability of human intelligence, thus he is able to improve the quality of his life (Saleh and Mujahiddin, 2020).

The standard learning paradigm proposed by Mohamed Abed al-Jabiri is the Hero paradigm. The rhetorical paradigm is based on research and textual reasoning, preferring deductive methods, analogies, and rhetorical reasoning. The main focus of this paradigm is understanding the text with the help of linguistic rules, followed by a study of classical legal provisions, as mentioned by Imam Shafi'i. Bayani's exemplary model is still needed, but it also has weaknesses. First, the lack of historical, sociological and anthropological truth creates a gap between theory and practice. Second, they do not appreciate the rapid development of science. advances in the social sciences and humanities,

Islamic studies are no longer limited to the application of a conversion model, but a different paradigm. Islamic studies, namely interdisciplinary studies or interdisciplinary studies using a different approach, is the answer to the challenges of the modern Islamic world. M. Amin Abdullah believes that Muslims and their traditions cannot develop and develop on their own if they only focus on classical Islamic studies. On the other hand, if we talk about the traditions of the social sciences and the humanities, it will be difficult to approach and exchange them. They spoke, and Islamic scholars, especially in the West, China and Japan, did not recognize the need for holistic Islamic studies until the late twentieth century. These Muslim scholars are generally trained in two scientific traditions. It is a classical Islamic science that draws knowledge from Western intellectual and scientific traditions. He sought to combine classical Islamic studies with new methods developed in Western religion and the social sciences. These scholars come from several Islamic countries around the world. Pakistani Islamic scholar Fazlur Rahman uses hermeneutics to describe attempts to change the method of studying Islam, particularly Islamic law. The theory of many motions is one of his contributions. Like this, al-had al-ala and al-had al-adha, some examples given by modern Islamic scholars, reformed the Islamic thought proposed by Siyahor.

3.2 Multiple Interdisciplinary Approaches

History the word history in Arabic means date and literally gives time and literally means information that happened in the past. The word history in English is a translation of the word history and literally means human experience in the past, namely what people have experienced in the past.

Thus, history is a science that discusses various problems that occurred in the past, including those related to politics, society, economy, culture, science, and others. From a historical perspective, Islamic education will lay a solid foundation for having a clear relationship between what is happening now and what has happened in the past. The structure of Islamic education based on historical methods may have a more realistic and empirical basis because it is far from actual educational practice. Islamic pedagogy is a form of analysis of past events using historical methods. The use of modern and contemporary scientific methods and techniques in Islamic studies is not intended to replace traditional Islamic studies, but rather to provide insight from other perspectives that are believed to enrich our understanding of Islam and Islamic society. Some traditional studies in Islam are more focused on understanding Islamic texts. Empirical experience in history is different from in-depth study of Islam. The historical approach seeks to trace the emergence and development of religious ideas and institutions in a certain period of historical development and examines the role of factors interacting with religion at that time.

The study of Islamic history is divided into more specialized studies. First, critics look at Islamic history from a chronological perspective. The purpose of this method is to trace the development of Islam throughout history. The main feature of this method is that scholars are trying to create an era of Islamic development. When the stage ended, he explained the sequence of events that would take place. Interest in the study of history is the hallmark of Islamic scholars. Second, a regional approach that uses a certain area or area to map the history of the spread and development of Islam. Third, is a phenomenological technique. The purpose of this method is to overcome the shortcomings of the other two methods. Chronological and regional methods. Neither of these two methods can fully explain the historical events of Islamic civilization. The phenomenological methodology, the origin of Islamic civilization, is an exploration of the soul and essence to reveal and understand the deepest information and impressions. The point of view of this research is that in the future Muslims must provide a direction for movement in Islamic history. This work was developed by Ismail Raji Al Farooqi to trace the origin, essence and essence of Islamic civilization in order to reveal and understand its deepest messages and impressions.

3.3 Sociological Approach

a. Definition of Sociology

Sociology is a social science, the science that studies everything related to society. Sociology is broadly defined as a field of study that seeks to expand knowledge through basic human observations, organizational patterns, and laws. In addition, because sociology is used as an Islamic research method to understand Islam in the social aspects of social development, education with the sociological method can be interpreted as a study to understand the importance of education. Explain and solve various problems they face.

b. Religion in a Sociological Approach

This method of studying religion from a sociological perspective produces different theories. One of the well-known examples of Hassanism and the theological primacy of the Qur'an in its theory is, from a contextual perspective, Muslim women are afraid and guilty of Bhagani's appearance. As a result of sociolinguistics, we have to accept the fact that there are more men than women, especially the fact that "women are weak creatures made of curved male ribs".

The order of inheritance for males and females is mentioned above. The situation at that time did not allow equal rights between men and women because women inherited rather than inherited, and the Qur'an changed it by sharing half of the income of men. Now, if women had more rights and freedoms through the Qur'an, the situation would be different.

One of the main characteristics of social science methods is that they provide an accurate definition of the field of study. According to Adams, the study of history, unlike sociology, is not a social science. The main difference is that sociology has precisely defined the part of human activity which is the center of study and then found a specific method suitable for that subject, whereas historians use a different method with a broader purpose. For example, religion is a set of social values, religion is a mechanism of social cohesion, and religion is concerned with things that are unknown and cannot be controlled. However, the sociological perspective interprets the experiential aspects of religious communities which are influenced by social norms looks clear

Despite the importance of the study of religion, it is a misconception that it provides the main key to understanding religious phenomena, but it has proven to be very useful in the study of religion. We also work with important religious groups. Public religion helps rational couples who consider only the intellectual expression of their religious experience. To rediscover the parish of all religions, we need a name that only sociological study can answer. Although scholars regard the environment as the most important, the services of sociological researchers, if not the most important factor in historical development, represent a relatively wide range of associations in which social groups, social norms, and religious motives play an important role paper.

c. Religion in a Functional Approach to Sociology

Functional theory views religion as an aspect of experience that transcends the sequence of events in everyday life related to beliefs and responses in places that people cannot reach. Therefore, from a sociological point of view, religion is essential to human life, and knowledge and experience cannot provide the necessary means or mechanisms for adaptation. The obligation of religion in this case is to provide two things. First, it is a view of the outside world that is inaccessible to humans. Second, ritual means establishing a relationship with an unreachable object. It gives people the confidence and security to maintain their morale.

1. Religion focuses on good fortune and well-being beyond human reach, responding and connecting to provide support and comfort for its followers.
2. Religion provides a transcendent connection through worship in religious ceremonies.
3. Religion sanctifies societal norms and values that maintain the supremacy of group goals over individual desires and the supremacy of group discipline over individual incentives.
4. Law is about personal growth and maturity, and a way of life at an age determined by society.

Like the sociological theory of religion, functional theory seeks to establish meaningless relationships. This doctrine does not condemn religious belief as a last resort. Like sociology, this theory uses what is called a "naturalistic" approach to the study of religion. As a social science, sociology tries to understand behavior through natural cause and effect. This is not an ideological position that is anti-religious, for the reason is reasonable.

One of the most important contributions of functional theory is to pay attention to the characteristics of religion and provide a broader perspective where sociological studies of religion can be started from different perspectives.

3.4 Anthropological and Ethnographic Methods

Anthropology is a branch of science that studies the recording of patterns of cultural practice and the organization of social relations in certain fields and the development of theories about similarities and differences in human life. In the context of the study of Islam and Islamic society, an anthropologist's special ethnographic work shows how Islam has become endemic, how the dominant and most well-known traditions are practiced, institutionalized, disseminated and combined with other different forms, and in which areas destination. The struggle continues in rural and urban areas.

Religion and rituals are divided into different categories, such as kinship and race, economy and technology, politics and ideology. In a more theoretical sense, anthropologists have tried to examine the feasibility of general claims about Muslim societies and cultures in various regions.

Of course, all scientific methods have limitations and ambiguities, and most anthropologists today require different disciplines and resources, but general observations in this area may continue for months or years. .

The main problem is that few reviewers have had the opportunity to gain experience in studying very specific texts that may be relevant to Islamic studies and modern Islamic society and culture.

Anthropological approach is an effort to understand religion by studying religious practices that have developed and developed in society. There are four types of anthropological research.

a. Rationalism aims to see the meaning of religion in any society, but also studies religion from an intellectual perspective and then looks at the development of society.

According to Taylor, religion is the belief in the existence of supernatural powers.

b. structuralist

c. functional

d. Usually

The three principles above were developed by Miles Durkham and have inspired many people to view religion in a very simplistic way and integrate them into the structure. There are four things in anthropology:

1. original idea
2. Communication is like a symbol and a myth
3. Religious doctrine and practice
4. Additional rituals such as practicing magic

Religious Anthropology courses include:

a) functional process

Establish the views and perspectives of ordinary people and express their views on the world.

b) history stream

Evans Pritchard says in his research that history schools compare the structures of different societies and cultures.

c) structural flow

Language and mythology describe the relationship between nature and culture, and the relationship between nature and culture is rooted in the laws of thought of their students.

3.5 Philosophical Approach

Philosophy comes from the word Philo which means love and Showpos which means knowledge or wisdom.

As a fundamental method of Islamic philosophy, Islam has basically introduced teachings that are not only related to one aspect of human life, but also to all aspects of human life. The source of education in all respects is the Qur'an and the Sunnah.

In this regard, Islamic philosophy requires a historical approach that places more emphasis on understanding the dialectical process than on the study of personality. Islamic philosophy has its pros and cons. Some have embraced the far-sighted and liberal Islamic philosophical views. People who think more conventionally may be less open to philosophy.

The reason why Islam became the spirit of a philosophical thought called Islamic philosophy is not because the person who led the philosophy was a Muslim, but because the subject of Islam.

The connection between Islamic philosophy and modern philosophy is especially evident in the various attempts to find a connection between the two, including the Origins and Introduction to Modern Philosophy. Boundary is a model in which thoughts and ideas have the same perspective.

Islamic philosophy concept

a. Ar-Razi Konsep Concept

Abu Bakr Muhammad ibn Zakariya born in 862 AD in Rai, near Tehran, is famous for his vision of the five immortals.

1. Matter: something that is seen as something from the five senses
2. Space: Because objects have space.
3. Age: because the shape of the object changes
4. many
5. is a producer

b. Al Farabi Konsep concept

Abu Ali Hussein ibn Sina was born in 980 in Afsayan near Bukhara.

1. soul vision
2. Prophet of Vision and Revelation
3. philosophy of existence

3.6 Linguistic Method

Since religious phenomena stem from the fact that humans are religious, and religious events are as complex as humans themselves, scholars have shown empathy and humility in explaining religious events.

Phenomenological methods are not only available in almost all aspects of Muslim life for the benefit of Westerners, but also play an important role in the Islamic world, especially for reformers, intellectuals and religious people, reformers, intellectuals and religious people for research political.

According to Adams, linguistics plays an important role and must develop in Islam. Adam emphasized that Islam has a lot of historical material in the form of documents in fields such as history, theology, law, and Sufism.

Linguistic and historical methods will continue to be relevant to Islam in the future. Adams further said that the emphasis on the phenomenological approach does not mean that other methods of studying modern Muslim life are not respected. A contemporary practical approach to viewing Islam as a living religion. What ADMS wants to emphasize is that phenomenology is an important term for exploring Islamic practices and past institutional realities. Behavioral approaches should be used as appropriate, but financial research should not be abandoned.

In this discussion, Adams hopes that Islamic scholars will continue to equip themselves with phylogenetic methods in the future. Currently, there is little communication between behaviorist scholars interested in studying Islam and non-Muslims who use linguistic methods.

Joachim believes that linguistic knowledge helps scholars to understand religious events by obtaining the most complete information - comprehensive factual information.

IV. Conclusion

Academic approaches have been presented as demands of modernization and globalization, and if Islam and their traditions are limited to classical Islamic studies, it will be difficult to connect and develop further. Interact and exchange traditions of the social sciences and humanities, which are growing rapidly in many places, especially in the West, China, Japan and elsewhere. Understanding the results of Islamic studies requires more than an academic approach (one discipline). There are at least a few ways to increase your understanding using these research methods, anthropology, sociology, philosophy, philosophy, and more.

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