



# INVESTIGATING THE INFLUENCE OF MUKTI ALI'S SCIENTIFIC-CUM-DOCTRINAIRE ON AMIN ABDULLAH'S INTEGRATION-INTERCONNECTION IN ISLAMIC STUDIES

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## Abstract

Amin Abdullah's concepts of integration-interconnection and Mukti Ali's scientific-cum-doctrinaire have something in common. However, when developing his concept of integration-interconnection, Abdullah never quoted Ali's ideas, even though the relationship between the two thinkers and their thoughts was very close-as if the scientific-cum-doctrinaire concept differed from integration-interconnection. Abdullah prefers to cite the opinions of foreign thinkers, such as Ian G. Barbour, al-Jabiri, Nidhal Goessoum, and others when formulating integrations. Is it true that Abdullah tends to marginalize the conceptual role of Ali as his predecessor? Do the integration-interconnection and scientific-cum-doctor have nothing in common? This article investigates the influence and relation-



ship of Ali's scientific-cum-doctrinaire thinking in Islamic studies in Indonesia. Abdullah admits that scientific-cum-doctriner is still at the method level, yet to be an approach, while integration-interconnection is already in the approach area. However, the two ideas have something in common. Both believed that one field of knowledge could not work independently, and both had the spirit to dialogue about the sciences, especially religious and other sciences.

**Keywords:** *Integration-Interconnection, Scientific-cum-Doctrinaire, Islamic Studies, Religion and Science.*

## Introduction

The discussion on the concept of integration-interconnection initiated by Amin Abdullah is exciting for discussion. According to Siswanto, it is essential in solving contemporary human problems.<sup>1</sup> The effect of the discovery of this concept is to bring various scholarships that have so far only achieved a single entity attitude (scientific arrogance, feeling that one is the only true one) and isolated entities (from various scientific disciplines, there is "isolation" without greeting each other) into a science that achieves inter-connected entities (aware of the limitations of each scientific field, so that there is cooperation and are willing to use methods even though they come from other disciplines).<sup>2</sup>

<sup>1</sup> Siswanto, "Perspektif Amin Abdullah tentang Integrasi-Interkoneksi dalam Kajian Islam," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 3, no. 2 (December 2013): 379, DOI: 10.15642/teosofi.2013.3.2.376-409.

<sup>2</sup> M. Amin Abdullah, "Desain Pengembangan Akademik IAIN Menuju UIN Sunan Kalijaga: Dari Pendekatan Dikotomis-Atom-

In addition, based on Muttaqin's notes, Abdullah's integration-interconnection concept—which was later applied to become the scientific paradigm of UIN Sunan Kalijaga Yogyakarta—is considered by researchers to be the most severe model and strategy when compared to the scientific paradigms of UIN Jakarta and UIN Malang applied simultaneously (in the period 2004-2005). Furthermore, Amin Abdullah's concept of integration and interconnection also received appreciation from various parties, including the Ministry of Religion. In *the Annual Indonesian Conference on Islamic Studies (AICIS)* in Mataram in 2013, the Ministry of Religion of the Republic of Indonesia made the paradigm of scientific integration and interconnection a model for scientific development in Islamic University, which is under the coordination of the Ministry of Religion.<sup>3</sup>

istis ke Arah Integratif-Interkonektif," in *Islamic Studies dalam Paradigma Integrasi-Interkoneksi* (Yogyakarta: Suka Press, 2007), 37–38.

<sup>3</sup> Ahmad Muttaqin, "Penelitian Keagamaan

As a scientific concept that has received much good reception in Indonesia, the integration-interconnection, which is almost two decades old, seems interesting for further study. One of the exciting things about this concept is the similarity in orientation between Abdullah's integration-interconnection and scientific-cum-doctrinaire initiated by Mukti Ali—one of Abdullah's teachers. Why is it interesting? The two concepts are similar when viewed from their spirit and orientation. Still, as far as researchers know, in presenting his integration-interconnection, Abdullah has never explicitly stated that he was "inspired" by Ali. Abdullah never quoted Ali's opinion even in his articles explaining the integrations.<sup>4</sup> Abdullah seems to be reproducing more from the thoughts of Ian Barbour, al-Jabiri, Nidlal

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Integratif-Interkonektif Implementasi Pendekatan Integrasi dan Interkoneksi Keilmuan dalam Skripsi-Skripsi Jurusan PA (1994-2004)," *Religi: Jurnal Studi Agama-Agama* 14, no. 1 (October 2018): 67, DOI: 10.14421/rejusta.2018.1401-04.

<sup>4</sup> M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif* (Yogyakarta: Pustaka Pelajar, 2006); Abdullah, "Desain Pengembangan Akademik IAIN Menuju UIN Sunan Kalijaga: Dari Pendekatan Dikotomis-Atomistis ke Arah Integratif-Interkonektif"; M. Amin Abdullah, "Agama, Ilmu, dan Budaya: Kontribusi Paradigma Integrasi-Interkoneksi Ilmu dalam Menghadapi Isu-Isu Islamic Studies Kontemporer," in *Praksis Paradigma Integrasi-Interkoneksi dan Transformasi Islamic Studies di UIN Sunan Kalijaga* (Yogyakarta: Pascasarjana UIN Sunan Kalijaga, 2014).

Guessoum, Issa Boullata, and others but rarely citing ideas from Ali.

If explored more closely, there are similarities between the idea of integration-interconnection and the idea of scientific-cum-doctrinaire. As evidence, for example, in explaining the idea of scientific-cum-doctrinaire, Mukti Ali emphasizes the importance of collaboration between sciences. He stated that more than studying Islam with all its aspects is required with science, namely the philosophical method, natural sciences, history, and sociology. Likewise, understanding Islam with all its elements cannot only be doctrinal. Thus, the two must work together scientifically and doctrinally must be used together.<sup>5</sup> From this, the idea of integration-interconnection with the idea of scientific-cum-doctrinaire has the same orientation.

Interestingly, even though the two concepts have similarities, even the personal relationship between the two initiators is close, but—as previously explained—Abdullah never explicitly quoted Ali's opinion in explaining the concept of integration-interconnection. Why is that? How similar is the idea of integration-interconnection with the scientific-cum-doctrinaire idea? It is these two questions that this article attempts to examine.

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<sup>5</sup> A. Mukti Ali, *Metode Memahami Agama Islam* (Jakarta: Bulan Bintang, 1991), 32.

In brief, the exciting side of this topic is also supported by the fact that there is still no writing, either articles or scientific books, which makes the relation between the idea of integration-interconnection and the idea of scientific-cum-doctrinaire a material object of study. Several articles study integration-interconnections conceptually, such as articles written by Siswanto,<sup>6</sup> Mukhlis,<sup>7</sup> Junaidi,<sup>8</sup> Muhammadun,<sup>9</sup> Ritonga,<sup>10</sup> and Mufid.<sup>11</sup> Several papers discuss the implementation of the concept of integration-interconnection

in various fields, such as the writings of Muttaqin,<sup>12</sup> Afwadzi,<sup>13</sup> Mujiono,<sup>14</sup> Machali,<sup>15</sup> Halid,<sup>16</sup> Aminah,<sup>17</sup> Surur et al.,<sup>18</sup> Faisol,<sup>19</sup> and others. If examined, the writings about integration-interconnection, so far—as far as the author knows—most of them discuss concep-

<sup>6</sup> Siswanto, “Perspektif Amin Abdullah.”

<sup>7</sup> Febri Hijroh Mukhlis, “Integrasi-Interkoneksi Keilmuan Prof. Amin Abdullah: Kesalingterkaitan Antara Ilmu-Ilmu Agama dan Science,” *Al-Adabiya: Jurnal Kebudayaan dan Keagamaan* 13, no. 01 (September 2018): 78–101, DOI: 10.37680/Adabiya.V13i01.5

<sup>8</sup> Junaidi, “Arah Baru Epistemologi Pemikiran Islam: Paradigma Integrasi-Interkoneksi M. Amin Abdullah,” *Al-Adabiya: Jurnal Kebudayaan dan Keagamaan* 13, no. 01 (September 2018): 175–94, DOI: 10.37680/Adabiya.V13i01.10.

<sup>9</sup> Muhammadun, “Kritik Nalar al-Jabiri: Bayani, Irfani, dan Burhani dalam Membangun Islamic Studies Integrasi-Interkoneksi,” *Eduprof: Islamic Education Journal* 1, no. 2 (September 2019): 133–64, DOI: 10.47453/Eduprof.V1i2.15.

<sup>10</sup> A. Rahman Ritonga, “Memahami Islam Secara Kaffah: Integrasi Ilmu Keagamaan dengan Ilmu-Ilmu Umum,” *Islam Realitas: Journal of Islamic and Social Studies* 2, no. 2 (December 2016): 118–33, DOI: 10.30983/Islam\_Realitas.V2i2.183.

<sup>11</sup> Fathul Mufid, “Integrasi Ilmu-Ilmu Islam,” *Equilibrium* 1, no. 1 (May 2014): 55–71, DOI: 10.21043/Equilibrium.V1i1.200.

<sup>12</sup> Muttaqin, “Penelitian Keagamaan Integratif-Interkonektif.”

<sup>13</sup> Benny Afwadzi, “Membangun Integrasi Ilmu-Ilmu Sosial dan Hadis Nabi,” *Living Hadis* 1, no. 1 (May 2016): 101–28, DOI: 10.14421/Livinghadis.2016.1070.

<sup>14</sup> Mujiono and Dicky Dwi Prakoso, “Paradigma Integrasi-Interkoneksi dalam Ilmu Kepesantrenan,” *Ad-Da’wah* 19, no. 2 (August 2021): 1–8, DOI: 10.59109/addawah.v19i02.3.

<sup>15</sup> Imam Machali, “Pendekatan Integrasi-Interkoneksi dalam Kajian Manajemen dan Kebijakan Pendidikan Islam,” *El-Tarbawi* 8, no. 1 (December 2015): 32–53, DOI: 10.20885/Tarbawi.Vol8.Iss1.Art3.

<sup>16</sup> Wildan Halid, “Integrasi Interkoneksi Konseling dan Filsafat,” *Jurnal Mahasantri* 1, no. 2 (March 2021): 253–284, DOI: 10.57215/pendidikanislam.v1i2.74.

<sup>17</sup> Aminah, “Integrasi Ilmu dan Agama dalam Menyongsong Peradaban Bangsa,” *Jurnal Inspiratif Pendidikan* 6, no. 1 (June 2017): 88–99, DOI: 10.24252/Ip.V6i1.4919.

<sup>18</sup> Agus Miftakus Surur, Siti Mahmudah, and Siti Nur Khasanah, “Integrasi Ilmu Agama dengan Ilmu Umum untuk Menghadapi Era Globalisasi,” *Jurnal Iqra’: Kajian Ilmu Pendidikan* 3, no. 1 (June 2018): 140–61, DOI: 10.25217/Ji.V3i1.208.

<sup>19</sup> Ach Faisol, “Implementasi Paradigma Integrasi “Interkoneksi-Multidisipliner ‘Ulu-muddin, al-‘Ulum al-‘Ijtima’iyah dan al-‘Ulum al-Insaniyyah terhadap Poligami di Indonesia,” *Jurnal Ilmiah Ahwal Syakhshiyah (JAS)* 1, no. 1 (June 2019): 1–8, DOI: 10.33474/Jas.V1i1.2690.

tually or how to implement integration-interconnection in various fields. No articles or books have been found that specifically try to discuss comparatively between integration-interconnection and the scientific-cum-doctrinaire concept. It is hoped that this article can cover these deficiencies.

Therefore, by investigating similarities and differences, this study analyzes Amin Abdullah's concept of integration-interconnection and A. Mukti Ali's scientific-cum-doctrinaire concept. As for the stages, the *first* step is to identify the concepts of scientific-cum-doctrinaire and integration-interconnection, which were written directly by Ali and Abdullah, as well as writings about these two concepts from other people. *Second*, analyze the similarities and differences between the two concepts using a phenomenological approach. *Third*, in analyzing the factors that cause Integration-Interconnection, Abdullah does not directly quote Ali's scientific-cum-doctrinaire concept.

### **Abdullah's Integration-Interconnection Concept**

Amin Abdullah was born in Margomulyo, Tayu, Pati, Central Java on July 28, 1953. He completed his secondary education at the Kulliyat al-Mu'allimin al-Islamiyah (KMI) Gontor Islamic Boarding School, Ponorogo, in 1972 and continued his Bachelor's Program

(Baccalaureat) at Darussalam Education Institute (IPD), in 1977. He completed his undergraduate education in 1981 at the Department of Comparative Religion, IAIN Sunan Kalijaga Yogyakarta. Furthermore 1990, Abdullah continued his doctoral studies at the Middle East Technical University (MEITU), Department of Philosophy, Faculty of Art and Science, Ankara, Turkey. Before becoming Chancellor of UIN Sunan Kalijaga in 2022, Abdullah also served as Deputy Chancellor for Academic Affairs from 1998-2022.<sup>20</sup>

While studying at the Department of Comparative Religion, he met Mukti Ali, his lecturer. Abdullah is the closest student to Ali. Abdullah was also an assistant lecturer to Ali and taught Comparative Religion courses. In fact, out of hundreds of Ali's students, only Abdullah passed the exam without any repetition in the lessons taught by Ali.<sup>21</sup> The teaching characteristics of the two are almost the same, which often provide input for Islamic Studies researchers, namely regarding the weak mastery of foreign languages, methodo-

<sup>20</sup> Siswanto, "Normativitas dan Historisitas dalam Kajian Keislaman: Studi atas Pemikiran M. Amin Abdullah," *Jurnal Ummul Qura* 10, no. 2 (2017): 121-123, <https://ejournal.insud.ac.id/index.php/UQ/article/view/60>.

<sup>21</sup> Hamdan Sugilar, Tika Karlina Rachmawati, and Ida Nuraida, "Integrasi Interkoneksi Matematika Agama dan Budaya," *Jurnal Analisa* 5, no. 2 (December 2019): 189-198, DOI: 10.15575/ja.v5i2.6717.

logy, and academic instincts.<sup>22</sup> It means that both teacher and student figures share the same anxiety regarding the inadequate methodology of Islamic studies.

Since Abdullah became Vice Chancellor for Academic Affairs on his campus and received his postdoctoral education for six months (October 1997-February 1998) at McGill University, Montreal, Canada, he had thought that IAIN would change to UIN. Abdullah's concern at that time was not related to changing the building, which was supposed to be more magnificent, but his first anxiety was building the scientific concept. During 4-5 months in Canada, Abdullah thought about how scientific concepts (epistemology) would suit UIN in the future. At that time, Abdullah had not explicitly mentioned integration-interconnection but *rapprochement* (closer to each other between sciences).<sup>23</sup>

Abdullah's second anxiety is the complexity of the problems of human life today, which are often solved by only one scientific field or by the independence and conflict paradigms.<sup>24</sup> Some of the cases often mentioned are Machica

Mukhtar and Moerdiono cases. Machica has a son from a *sirri* marriage (not registered at the Office of Religious Affairs) with Moerdiono. Suppose this problem is solved using the conflict paradigm or the independence of religious knowledge (fiqh). In that case, the child from the marriage is attributed to the mother and cannot be attributed to the father (biological father). So it is women who suffer the most losses and do not uphold human values. So with this, the paradigm of conflict or religious independence cannot solve today's problems, including the issue of *sirri* marriage.<sup>25</sup>

*Third*, Abdullah's anxiety today about the problem of the widespread scientific dichotomy between religious knowledge and general science is quite sharp. In line with Abdullah's statement,

Linearity in science, especially in the religious sciences, poses a high risk in social life at large, especially in the public sphere as it is today, after the development of information technology and the social networks it brought with it.<sup>26</sup>

In this case, the high risk that Abdullah meant, among others, would lead to narrow-mindedness or narrowness in the way of thinking.<sup>27</sup>

<sup>22</sup> Muhammad Azhar, "Pandangan Murid Terhadap Guru: 60 Tahun Prof. Dr. M. Amin Abdullah," *Profetika: Jurnal Studi Islam* 15 (June 2014): 28-43, DOI: 10.23917/profetika.v15i1.1965.

<sup>23</sup> Al Makin, "Greet & Meet Prof. Amin Abdullah," *Youtube*, December 14, 2020, <https://youtube.com/watch?v=IuCpdG2H6fk>.

<sup>24</sup> Abdullah, "Agama, Ilmu, dan Budaya," 7.

<sup>25</sup> Abdullah, 2.

<sup>26</sup> Abdullah, 1.

<sup>27</sup> Amin Abdullah, "Membangun Kembali

From the three concerns of Abdullah above, he offers a new idea about the importance of the Integration-Interconnection methodology in Islamic Studies. Before the interconnection integration methodology matured as it is today, Abdullah often used different languages. However, implicitly the meaning is the same as integration-interconnection. In other writings, Abdullah's statement about critical Islamic science can only be built through three circular or multi-dimensional dimensions linguistic-historical, theological-philosophical, and socio-anthropological must communicate.<sup>28</sup> He also often borrows terms from Al-Jabiri, producing ideas about *hadharah nash*, *hadharah falsafah*, and *hadharah ilm*. Today the concept of Integration-Interconnection is known as Multi-Inter and Transdisciplinary (MIT). For Abdullah, the change in the language he uses is part of his scientific evolution so far.

According to Abdullah, the ideal relationship between religion and various fields of general knowledge is dialogue or even further than that, namely integration. Citing the statement of Ian

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Filsafat Ilmu-Ilmu Keislaman: Tajdid dalam Perspektif Filsafat Ilmu," in *Tajdid Muhammadiyah untuk Pencerahan Peradaban*, ed. Mifedwil Jandra & M. Safar Nasir (Yogyakarta: MTPPI & UAD Press, 2005), 45.

<sup>28</sup> Amin Abdullah, "Preliminary Remarks on the Philosophy of Islamic Religious Science," *Al-Jamiah*, no. 61 (1998): 1-2, DOI: 10.14421/ajis.1998.3661.1-26.

G. Barbour and Holmes Rolston, III, there are at least three keywords in the relationship between religion and science that are dialogic and integrated: *semi-permeable*, *intersubjective-testability*, and *creative imagination*.

*First*, Semi-permeable. By borrowing the language of biology, Abdullah made an analogy of the relationship between scientific fields such as semi-permeable membranes. This membrane is the name of one of the cell organs that have pores. It indicates that the relationship between science and religion is a mutually penetrating or complementary relationship. It is also manifested in the logo, the spider web, where there is a dotted line between various sciences with the intention that one science and another can penetrate each other and not be blocked by a big wall. The style of this relationship can be mutually correcting, clarification, complementary, affirmative, corrective, verificative, or transformative.<sup>29</sup>

The *second* concept is intersubjective testability (intersubjective testability). To avoid subjectivity, one scientific field can test the level of truth and interpretation of the data by scientists in other areas. Other scientific fields can test the objectivity of science. Sometimes researchers in one scientific field must be made aware of including an element of subjectivity in their research. Therefore, researchers in other areas

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<sup>29</sup> Abdullah, "Agama, Ilmu, dan Budaya," 1.

must test. For example, research in philosophy can be checked by researchers or scientists in the field of natural sciences.

*Third*, creative imagination can only be obtained with two different things. In science, creative imagination brings together two concepts or theories that are not connected to produce a fresh new concept.<sup>30</sup>

Thus, it is clear that the science of religion, especially Islamic science, should not only focus on classical texts but must also intersect with contemporary social sciences. Consequently, the integration-interconnection of the three scientific fields, namely science, social sciences, and humanities, need each other. These three scientific fields will also melt—although they will not unite—but at least their relationship is equal, not superior and inferior in science. Moreover, no longer alias tone of truth claims in science and changing the perspective of scientists who pursue the scientific field are also affected.<sup>31</sup>

Initially, the concept of integration-interconnection was initiated by Abdullah for three reasons: the construction of an epistemology that had to exist during the transition from IAIN to UIN, the use of the independence and conflict paradigms that were often

used to solve life's problems and scientific dichotomy. From its development, three basic concepts of integration-interconnection emerged: semi-permeable, intersubjective-testability, and creative imagination.

### **Ali's Scientific-cum-Doctrinaire Concept**

Mukti Ali was born on August 23, 1923 in Cepu Blora, Central Java. At the age of about eight years, he attended Hollandsch Inlandsche School (HIS). After passing the Klein Ambtenaar Examen (lower official exam) from the HIS school in Cepu, his father sent him to continue his education at the Tremas Islamic boarding school in Pacitan, East Java. He also studied for several months at the Tebuireng, Lasem, Rembang, and Padangan Islamic boarding schools during Ramadan and Shawwal.<sup>32</sup>

A year after graduating from Tremas Islamic Boading School in 1945, Ali became a People's Representative Council member representing the Masjumi of Blora Regency. However, he preferred to be active in academics rather than politics, so in 1947 he registered at the Yogyakarta Islamic College (STI)—now: the

<sup>30</sup> Abdullah, 6–14.

<sup>31</sup> Siswanto, “Perspektif Amin Abdullah,” 390.

<sup>32</sup> Muslim, Muqowwim, and Radjasa, “Implementasi Pemikiran Mukti Ali Scientific Cum Doctrinaire terhadap Pembelajaran PAI di Madrasah,” *Jurnal Intelektual: Jurnal Pendidikan dan Studi Keislaman* 11, no. 1 (April 2021): 21, DOI: 10.33367/ji.v11i1.1585.



Islamic University of Indonesia. In 1951 he enrolled in the Faculty of Arabic Literature, Islamic History Program, University of Karachi, Pakistan.

Ali studied at the Department of Comparative Religion, Institute of Islamic Studies, McGill University, Montreal, Canada, in 1955. This campus is a unique attraction for Mukti because of its systematic and comprehensive way of presenting and analyzing learning materials. One of the lecturers he admires is Prof. Smith, who delivers his lectures by comparing things from all aspects using a holistic approach. It influences Ali's method or way of thinking in understanding religion.<sup>33</sup>

In explaining the concept of scientific-cum-doctrinaire Ali first started by explaining the problems that occurred in Islamic studies at that time. Islamic studies is a field of knowledge that has received attention among scholars. If examined in depth, it is clear that Islamic studies have been widely studied by those interested in religious studies and other studies. That is why Islamic studies or studies have a place in the world of science. In this study, one of the problems that must be resolved is the problem of methodology. It is due to the weakness of Muslims in studying Islam comprehensively, namely the lack of mastery of the method. This weakness

<sup>33</sup> A. Singgih Basuki, *Pemikiran Keagamaan A. Mukti Ali* (Yogyakarta: Suka-Press, 2013).

is increasingly apparent, especially since Indonesia is not a generator of ideas but a consumer of ideas. It should be noted that the weakness of the Muslims is not a lack of mastery of the material but how it is presented.<sup>34</sup>

Ali emphasized the importance of adequately understanding religion by introducing a doctrinal and scientific approach, namely combining a normative approach with a historical-sociological-anthropological-psychological approach. His wish is to stir up inter-religious dialogue to dispel suspicion.<sup>35</sup> His reflections on the importance of methodological accuracy by combining a dogmatic approach, which is traditionally used with an empirical approach, as practiced in the social sciences in dealing with socio-cultural phenomena of human life, which is a breakthrough for the development of religious studies at that time, and became a valuable reference today and in the future.<sup>36</sup> It can be seen by the emergence of Abdullah's integration-interconnection paradigm when viewed from an academic perspective—he is Ali's student. Thus, it does not rule out the possibility of a relationship between the two scientists.

<sup>34</sup> Amin Abdullah, *Mencari Islam: Studi Islam dengan Berbagai Pendekatan* (Yogyakarta: Tiara Wacana, 2000).

<sup>35</sup> Basuki, *Pemikiran Keagamaan A. Mukti Ali*, 8.

<sup>36</sup> Basuki, 8.

Ali's interest did not stop there but was broader, even beyond Islamic studies. It is where Ali's modern thinking emerged. He wants to foster a scientific attitude in various fields of study, including Islamic studies. There needs to be more than Islamic education based solely on religious teachings to catch up with the Islamic world in global developments. Thus, Ali introduced *scientific-cum-doctrinaire* as a holistic approach and will provide answers to the needs of Indonesian Muslims in the modern era. Ali's thoughts are inseparable from developments in the West regarding religious studies. Since the second half of the 19<sup>th</sup> century, a model has developed in the West for conducting religious research with four characteristics: scientific, critical, historical, and comparative. It is also what Ali did in Indonesia. He always encourages conducting scientific studies of religions, especially seeing the reality of religious and cultural diversity in Indonesia, which needs to be appropriately managed.<sup>37</sup>

In short, to understand God in Islam, it is necessary to use a philosophical method to discuss human religious life on earth using the methods of the natural sciences. Meanwhile, his-

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<sup>37</sup> Khairah Husin, "Peran Mukti Ali dalam Pengembangan Toleransi Antar Agama di Indonesia," *Jurnal Ushuluddin* 21, no. 1 (2014): 106.

torical and sociological methods are needed to study society and civilization. To all these methods must be added the doctrinal method. In other words, more is required to investigate the religion of Islam in all its aspects scientifically, namely the philosophical, natural science, historical and sociological methods. Likewise, understanding Islam in all its parts cannot be based on doctrinal alone. According to Ali, scientific and doctrinal methods, called the synthesis method, need to be used simultaneously.<sup>38</sup>

The scientific-cum-doctrinaire approach includes empirical research and normative research. Ali found that religious experts were only fixated on doctrinal methods and needed help to correctly and accurately understand sociological, philosophical, and anthropological aspects (such as the context or reality of forms of pluralism). There is a gap in understanding the text and its context. Therefore, this approach is suitable for understanding religion and its phenomena. This approach is used to understand faith by synthesizing science with rational, objective, and critical characteristics with theological-normative methods used to understand the aspects contained in the scriptures. Meanwhile, the scientific method includes historical, empirical, and sociological factors.

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<sup>38</sup> Ali, *Metode Memahami Agama Islam*, 32.

## Similarities between the Concepts of Integration-Interconnection and Scientific-cum-Doctrinaire

The following will successively explain the relationship between these two similar concepts. The first similarity of the concepts of Integration-Interconnection and scientific-cum-doctrinaire lies in the belief that one scientific field cannot work independently (single entity or isolated entity). For example, it can be seen in Ali's scientific-cum-doctrinaire concept in his book *Metode Memahami Agama Islam* (The Method of Understanding the Islamic Religion).

Because Islam is a religion, a doctrinal method must be added to understanding God using a philosophical method, discussing human life on earth using the natural sciences method, and studying society and civilization using historical and sociological approaches. Studying Islam with all its aspects is not enough just scientifically, namely the philosophical, natural, historical, and sociological methods. Likewise, understanding Islam with all its elements cannot only be doctrinal.<sup>39</sup>

Ali's statement above explicitly shows that he disagrees with the statement that one science can work independently. Ali's opinion is identical to

Abdullah's opinion. It can be seen in Abdullah's article "Agama, Ilmu, dan Budaya."

It is not certain that people or groups who feel they have reasonable control over religious knowledge will automatically be able to understand and recognize the development of science outside their area of expertise as well. Linearity in science, especially in the religious sciences, poses a high risk in social life at large, especially in the public sphere as it is today, after the development of information technology and the social networks it brought with it. Knowledge of religion or the science of jurisprudence not accompanied by sociology can shake and reduce one's position, dignity, and position. The science of Kalam/Aqidah, which is not accompanied by sociology and anthropology, makes one's faith uncomfortable when living with people of different beliefs and religions. Vice versa, expertise in anthropology, sociology, and medicine that does not understand fiqh issues in social relations with women can also bring unexpected harm or risks.<sup>40</sup>

Abdullah's statement above explicitly states that one scholar cannot work

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<sup>39</sup> Ali.

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<sup>40</sup> Abdullah, "Agama, Ilmu, dan Budaya," 5.

individually. One science will develop or work well if other scientific fields accompany it. It follows Ali's concept of scientific-cum-doctrinaire methodology.

The second similarity between the concept of integration-interconnection and scientific-cum-doctrinaire lies in the spirit of dialogue between the sciences, especially religious sciences, and science. In the concept of integration-interconnection, Abdullah explicitly emphasizes the importance of inter-scientific dialogue. Abdullah's concept of integration-interconnection is an alternative to various problems caused by the linearity of sciences and the dichotomy of the sciences. Integration and interconnection of scientific disciplines, both secular science and religious science, will make both cover each other's weaknesses and strengths. Thus, the science of religion (Islamic science) is now focused on more than just classical texts but also contemporary social sciences. With this approach, the three main fields of knowledge (natural sciences, social sciences, and humanities) are no longer isolated but interdependent. They will also melt even though they will not unite, but there will be no more superiority and inferiority in science and claims about the truth of science. Therefore, scientists pursuing this (science) will also have different attitudes and perspectives.<sup>41</sup>

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<sup>41</sup> Siswanto, "Perspektif Amin Abdullah," 390.

What was conveyed by Abdullah seemed similar to the commitment of his predecessor, Mukti Ali. He once explained to scholars of Islamic studies in this country the importance of dialogue on science. According to Ali, when Islam came and began to interact with the lives of a group of people, the community already had traditions and culture because they already existed. Thus, Islam, local traditions, and indigenous culture are intertwined in the acculturation process. By using a scientific-cum-doctrinaire approach, Islam can be studied from several interdisciplinary approaches and several aspects that must be considered. Ali calls this approach a holistic approach.<sup>42</sup>

Given the various deficiencies found in undergraduate social sciences and religious studies scholars, there is a need for collaboration between the two types of scholars for this religious research. It is because the field that is being worked on in religious research is the mutual influence between society and religion. Religion and society influence each other. Religion influences society's development, and society's growth affects

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<sup>42</sup> Siti Muna Hayati, "Mengingat Kembali Pemikiran Abdul Mukti Ali: Pendekatan Scientific-Cum-Doctrinaire dan Konsep Agree in Disagreement," *Jurnal Ilmiah Ilmu Ushuluddin* 16, no. 2 (January 2018): 169, DOI: 10.18592/jiu.v16i2.1720.

thinking about religion. Collaboration between social scientists and religious scientists may be created if both raise awareness of the need for each other and the need for each other.<sup>43</sup>

The scientific-cum-doctrinaire approach is used to understand religion by synthesizing the scientific with its rational, objective, and critical characteristics, and the theological-normative method is used to understand the aspects contained in the scriptures. According to Ali, the two approaches, scientific and doctrinal, must be used together; this is called the synthesis method.<sup>44</sup> From this, it can be concluded that, actually, just like integration-interconnection, the scientific-cum-doctrinaire also emphasizes the importance of dialogue between sciences.

Although there are basic similarities between the two, Abdullah did not even quote Ali when he initiated integration-interconnection. As far as some of Abdullah's works are traced, he appears to have quoted Ali's writings on scientific-cum-doctrinaire several times; it is just that these quotes are not specified in the context of his discussion of the integration of interconnec-

tions—as in *Studi Agama: Normativitas atau Historisitas* (Religious Studies: Normativity or Historicity),<sup>45</sup> and *Pengembangan Metode Studi Islam dalam Perspektif Hermeneutika Sosial Budaya* (Development of Islamic Study Methods in the Perspective of Socio-Cultural Hermeneutics).<sup>46</sup>

These are for several reasons. First, based on Abdullah's explanation in his article, Ali's scientific-cum-doctrinaire is still in the area of *methods*, not *approaches*.<sup>47</sup> Abdullah stated that the knowledge integration issue had started to be discussed around 1970. However, at that time, the emphasis was more on the *method* (process and procedure to acquire data) than the *approach* (the way to think). In addition to requiring a method, it also requires an approach and a theoretical framework.<sup>48</sup> From this, it becomes clear that Abdullah chose not to refer to Ali when conceptualizing the interconnections because Ali was still in the area of methods, not approaches. However, Abdullah's statement is still debatable in several respects. If observed in Ali's book directly, he often attaches the word

<sup>43</sup> A. Mukti Ali, "Penelitian Agama di Indonesia," in *Penelitian Agama: Masalah dan Pemikiran*, ed. Mulyanto (Jakarta: Sinar Harapan, 1982), 22.

<sup>44</sup> Ali, *Metode Memahami Agama Islam*, 32.

<sup>45</sup> M. Amin Abdullah, *Studi Agama: Normativitas Atau Historisitas?* (Yogyakarta: Pustaka Pelajar, 1996), 34, 92, 93, and 167.

<sup>46</sup> M. Amin Abdullah, "Pengembangan Metode Studi Islam dalam Perspektif Hermeneutika Sosial Budaya," *Jurnal Tarjih* 6, no. 1 (2003): 3.

<sup>47</sup> Abdullah.

<sup>48</sup> Abdullah.

approach to the concept of scientific-cum-doctrinaire.<sup>49</sup> Even though in the title of his book, Ali mentions *method*, Ali often says scientific-cum-doctor as *an approach*. Ali and other writers also refer to the scientific-cum-doctrinaire as *an approach*, such as Daya<sup>50</sup> and Basuki.<sup>51</sup>

*Second*, the fundamental difference between the two is another reason for not finding Ali's opinion in Abdullah's writings when conceptualizing integration-interconnection. The integration-interconnection does not lead to the Islamization of knowledge, while the scientific-cum-doctrinaire ends up in the Islamization of knowledge. According to Waryani, the implication of scientific integration with a scientific-cum-doctrinaire approach is the Islamization of the science model.<sup>52</sup> Waryani stated this by quoting Shiddiqie and Ali's opinions in their book *Bagaimana Menghampiri Isra' Mi'raj Nabi Besar Muhammad Saw. atau Iman dan Ilmu Pengetahuan* (How to Approach the Isra Miraj of the Great Prophet Muhammad or Faith and Science), published in 1972. Based on this,

<sup>49</sup> Ali, *Metode Memahami Agama Islam*.

<sup>50</sup> Burhanuddin Daya, *Pergumulan Timur Menyikapi Barat: Dasar-Dasar Oksidentalisme* (Yogyakarta: Suka Press, 2008).

<sup>51</sup> Basuki, *Pemikiran Keagamaan A. Mukti Ali*.

<sup>52</sup> Fajar Riyanto Waryani, *Integrasi-Interkoneksi Keilmuan: Biografi Intelektual M. Amin Abdullah (1953-....), Person, Knowledge, and Institution* (Yogyakarta: Suka Press, 2013), 646.

Waryani concluded that Ali's approach was similar to the Islamization of Nasr and al-Faruqi.

However, Waryani's opinion still seems problematic because she quoted Ali's opinion in 1972, even though Ali's scientific-cum-doctrinaire approach was explicitly introduced by Ali in 1991 through his book *Metode Memahami Agama Islam* (Method of Understanding Islam). In the book, it is evident that Ali's scientific-cum-doctrinaire is closer to integration-interconnection (which positions religious knowledge and general science in a balanced way) rather than the Islamization of science (which sets Islam above science). It can be seen from Ali's words directly below:

[...] It is clear that more than studying Islam with all its aspects is required with science, namely the philosophical method, natural sciences, history, and sociology. Likewise, understanding Islam with all its aspects cannot only be doctrinal. The two approaches, scientific and doctrinal, must be used together, called the synthesis method.<sup>53</sup>

## Conclusion

Therefore, there are similarities between Abdullah's concept of integration-interconnection and Ali's scientific-cum-doctrinaire. Both concepts

<sup>53</sup> Ali, *Metode Memahami Agama Islam*, 32.

believe that one scientific field cannot work independently (single entity or isolated entity). In addition, integration-interconnection and scientific-cum-doctrinaire have the same enthusiasm for dialogue between religion and science. Meanwhile, Abdullah's reason for not quoting Ali's scientific-cum-doctrinaire idea was because, according to Abdullah, Ali's scientific-cum-doctrinaire was still in the area of *methods*, not *approaches*. Even at that time, Abdullah, apart from needing a method, also required an approach and a theoretical framework. Apart from that, also because there are fundamental differences between integration-interconnection and scientific-cum-doctrinaire. The integration-interconnection does not lead to the Islamization of knowledge, while the scientific-cum-doctrinaire ends up in the Islamization of knowledge.

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