

THE RELEVANCE OF CONTEMPORARY ANALYSIS PHILOSOPHY IN
ISLAMIC STUDIES
(STUDYING THE PHILOSOPHY OF CHARLES SANDERS PIERCE'S
PRAGMATISM IN THE CONTEMPORARY ANALYTIC PHILOSOPHY)

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Abstract

The transformation of philosophical studies which necessitates a shift in the scope of discussion from fundamental themes around the nature and general doctrine which tends to stagnate to become more diverse and adapt to the times, provides a glimmer of hope for the future of Islamic studies which has been confined to the stability of fundamental problems. These dynamics offer the opportunity for the entry of various schools of new philosophy and thought that are more relevant to explain the current situation. One of them is the philosophy of pragmatism that was introduced by Charles Sanders Peirce through his claim regarding the primacy of understanding and benefits in proving the truth. A truth will only be accepted if it has been through investigations and trials or experimental proofs in terms of its practicality and usefulness until the truth really messages and gives meaningful meaning. In Islamic studies, the method used by Peirce then becomes very important in resolving internal Islamic conflicts caused by fanaticism between groups because of their existence towards truth claims.

Keywords: *Fundamental, General Doctrine, Philosophy of Pragmatism, Experimental Proof, Fanaticism, Truth Claim.*

INTRODUCTION

The boredom that proliferated in ancient philosophical discussions with the repeated discussion of basic questions such as the nature of things and general doctrines prompted modern thinkers and philosophers to pour out their new ideas and ideas through the reshuffle of the ancient identity. Although there has never been a definite statement of a change in the direction of philosophy that is universally agreed upon, in the end, modern philosophy grows and develops and is even able to dominate the orientation of today's philosophy. This is because the themes offered by modern philosophy have attracted the attention of various groups, especially philosophers. After all, their directions are quite relevant and appropriate when explaining the current world situation. Modern philosophy which then triggered the birth of contemporary philosophy does not necessarily eliminate aspects of the discussion that already existed in ancient philosophy but is an extension of the orientation of the discussion of ancient philosophy to get a more convincing truth and

without a doubt. Thus, Munitz said in the introduction to his book, "as one gains the advantage of a broadening perspective into the ever-lengthening past, the outlines begin to be clearer, the uncertainties are fewer, and the possible divergences of opinion are less pronounced."¹

The development and progress of human civilization in the dynamics of the philosophical space certainly cannot be separated from the role of science. Changes in human patterns and lifestyles from time to time are intertwined with the history of scientific progress and development. The stages of the development of science in the world of philosophy are referred to as the historical periodization of the development of science, starting from classical or ancient times (since Greek and roman philosophy 6th century BC - 5 AD), medieval (6th century AD - 15 AD), modern (the thought of Renaissance figures starting with Descartes' philosophy and ending with Nietzsche's thought), to contemporary (covering all of the philosophy of the 20th century to the present day).² The real feature that distinguishes the four periodizations is the replacement of the syllogistic and rational methods in classical philosophy with empirical and experimental methods in modern philosophy. Meanwhile, the basic difference between modern and contemporary philosophy lies in the shift of epistemological topics towards topics of linguistic logic which are quite dominating.

The main significance that characterizes modern philosophy is its dominance of epistemological issues and its representation through contemporary analytic philosophy which focuses more on issues of linguistic logic. The development of modern philosophy from the period of Rene Descartes to Immanuel Kant has not gone without obstacles. The new claims aimed at countering each of these philosophical ideas sparked an expansion of discussion for the cornerstones of contemporary analytic philosophy. Contemporary philosophy known as the age of analysis, because it gives more portion to the use of analytical logic which is closely related to modern logic, is the reason for the emergence of analytical philosophy which ultimately dominates the orientation of today's philosophy.³ Analytical philosophy includes a variety of schools or philosophies, each of which has a different orientation but still has several overlapping points and relationships with one another. One of the product streams of contemporary analytic philosophy is the

¹ Milton K. Munitz, *Contemporary Analytic Philosophy* (New York, Macmillan Publisher Co. Inc., 1981), 2.

² *Ibid.*, 1.

³ *Ibid.*, 3

pragmatism of Charles S. Peirce which emphasizes the necessity of testing and experimentation in terms of usefulness to prove the truth of something.

Contemporary philosophy emphasizes the involvement of using old views in viewing and discussing new views. To have a better understanding of the issues that are being actively discussed today, it is helpful to look at them against the broader historical background from which they arise because broadening and deepening the background is essential to gain a deeper understanding. more adequate on the issues under discussion. Munitz agrees with this assumption by stating that a person will be in a better position to understand currently controversial issues or issues of difference only if he or she is aware of how these issues and problems related to previous views.⁴

Modern logic and analytical logic from Peirce's philosophy are very important to see the phenomena that develop in Islamic studies today. The dullness that undermines every issue in Islamic studies by negating relational logic only fuels stagnant theories and ideas. Approaches through practical consequences are considered important to further convince a truth without doubt and avoid protracted unproven truths. It is important to make every issue in Islamic studies not entangled in the settlement in the fundamental realm through only textual understanding and knowledge, but in its development, it can be stimulated to solve it in the practical realm and apply it contextually. The truth needed is not only based on real evidence through a long and complex process but also involves real experiences.⁵

RESEARCH METHODS

This research is included in the type of library research that takes and processes data through primary sources and several secondary sources from books and journal articles both online and in print. A literature study is a theoretical study in which all forms of references and other scientific literature are related to cultural issues, values, and norms that are developing in the social situation under study.⁶ The object of study in this research is the thought or flow of pragmatism of Charles Sanders Peirce which is written and reviewed in the primary source of research, namely the book by Milton K. Munitz, entitled

⁴ *Ibid.*

⁵ Imam Syafi'i, "The Progress of Science (Kajian Filsafat Pragmatisme Charles S. Peirce)", Ed. M. Arfan Mu'ammam, Abdul Wahid Hasan, dkk, *Studi Islam Perspektif Insider/Outsider* (Yogyakarta: IRCiSoD: Diva Press, 2013), 46.

⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: CV. Alfabeta, 2017), 291.

"Contemporary Analytic Philosophy" published by Macmillan Publishing New York in 1981.

Documentation is an option in this research data collection technique. With content analysis, this research goes through a systematic process stage, which are selection, comparison, merging, and sorting of various meanings that aim to find valid information and have the opportunity to conduct re-examination based on the existing context. It is expected to represent at least three contents-ontological, epistemological, and axiological-though not in detail and complete. Later, this research will result in a renewal of Charles S. Peirce's pragmatist thinking that can contribute to Islamic studies.

DISCUSSION AND RESULTS

A. CHARLES SANDERS PEIRCE'S PRAGMATISM IN CONTEMPORARY PHILOSOPHY

1. Pragmatism Links in Contemporary Philosophy

The birth of pragmatism is closely related to the spirit of the Renaissance which rose after the Middle Ages as a result of the dominance of church teachings and doctrines. where the resistance movement against the shackles and restraints of the church then provided an opportunity for empiricism to enter the realm of science using empirical facts as a source of knowledge. This is something that has not been found in Greek philosophy (ancient) because the discussion is only focused on metaphysical matters and does not discuss empirical facts at all as the Renaissance wanted.⁷ However, the Western empiricists have practically only taken the main character of Greek philosophy and art, namely their freedom from religious aspects, so that it is very possible for reason to translate them creatively and without limitations.

In addition, without realizing it, the power of the Renaissance was also supported by the rebellion against the Catholic church by Martin Luther in Germany in 1517. Indirectly, this phenomenon gave more space for the Renaissance to continue its mission by initiating freedom in the Protestant religion, so as to weaken the authority of the Renaissance. church and split it into two sects, namely Catholicism and Protestantism. This effort is also growing and has proven to encourage two different schools of thought in the seventeenth century to enliven the world of contemporary

⁷ Galuh Nashrullah Kartika Mayangsari R, "Aliran Pragmatisme dalam Pandangan Filsafat Pendidikan Islam," *HARATI* Vol. 07, no. No. 13 (Juni 2016): 10.

philosophy, Rationalism with Rene Descartes, Baruch Spinoza, and Pascal as famous figures and Empiricism through two important figures, namely Thomas Hobbes and John Locke.⁸ Rationalism believes that only sources of knowledge that use reason ratios can be trusted and accepted as true, while empiricism on the contrary, only through human experience with the five senses is a source of knowledge considered true because it can be proven empirically.

As a further development of the existence of Rationalism and Empiricism, came the Age of Enlightenment (Aufklärung) in the XVIII century through Isaac Newton's views and thoughts regarding a shift in the focus of the discussion which previously only revolved around giving new interpretations to God, humans, and the world to be broader by covering all aspects human life, namely aspects of government, religion, economy, law, social, education, culture and others.⁹

Using the foundations on the principles of John Locke's Empiricism, George Berkeley with his Immaterialism questioned Locke's assumption regarding the nature of a phenomenon that can be recognized through the phenomenon itself both materially and spiritually, according to him that material substance does not exist, there are characteristics. that phenomenon. Furthermore, the two different views were developed and tried to be reviewed by David Hume to present a small assumption called skepticism (doubt) which states that every philosopher will be able to find the truth about anything, and belief in "knowledge of humans" will be able to explain the nature of the universe. human knowledge. As figures in the Age of Enlightenment, the three philosophers are incomplete if they do not include Immanuel Kant with his Criticism. Criticism is a school that seeks to synthesize John Locke's Empiricism critically which led to Hume's Empiricism, through the belief in Descartes' rationalism.¹⁰

In contrast to other Rationalists who accept all forms of ratios at face value, Kant considers it necessary to deepen the boundaries of a ratio. One of the interesting assumptions of him as a figure of Empiricism who puts forward experience, Kant does not deny that in practice not all experience can explain knowledge and truth.¹¹

⁸ *Ibid*, 11.

⁹ *Ibid*.

¹⁰ *Ibid*.

¹¹ *Contemporary Analytic Philosophy*, 6.

Empiricism itself in the nineteenth and twentieth centuries has developed significantly and prompted the division into several different schools, namely pragmatism, materialism, and positivism.

Kant's belief in truth through criticism was later redeveloped by J. Fichte, F. Schelling, and Hegel in Germany only by taking a slice of Kant's belief regarding the use of ideas and not focusing on matters that discuss empirical facts. This is the reason why this school is called Idealism. In the development and progress of this school, among the three figures, only one stood out and was able to inspire many later thinkers, namely Hegel. His role is well known because many contemporary thinkers have succeeded in being educated and adopting his thoughts. However, Hegel's students were divided into two camps due to the influence of views that supported religion and on the other hand, were hostile to religion at that time. One of Hegel's students from the right who supported Christianity, namely John Dewey, was one of the founders of Pragmatism. One of the figures of Pragmatism besides Dewey who was quite famous and was considered instrumental in his day was Charles Sanders Peirce and William James. However, in practice, Peirce was the early pioneer of Pragmatism in America which was further developed by Dewey and James. Meanwhile, his followers from the left who were hostile to religion, such as Karl Marx, Feuerbach, and Frederich Engels, brought Materialism which is now the basis for the implementation of the ideology of Communism in Russia. It is different from Positivism which was pioneered by the Father of Western Sociology, Auguste Comte as a form of extreme empiricism development which assumes that only "empirical data" or they consider positive that can be researched and studied to find the truth. Thus, the birth of Pragmatism cannot be separated from the battle of Empiricism and Rationalism. Because pragmatism doubts the role of reason and reason intact in finding truth and views the power of knowledge as useful as a determinant of the benefits of actions taken by humans in life.

Even though they are both pragmatic, the three of them have different focuses of discussion. Because Charles S. Peirce places more emphasis on aspects of language use by explaining the meanings of a sentence using mathematical logic and symbols, it is not surprising that he is known as a philosopher of science. In contrast to John Dewey who puts forward biological and psychological aspects to develop a theory that focuses on solving social problems, he is called a social philosopher, and William James

is called a philosopher of religion because of his use of a psychological approach in overcoming individual problems that are closely related to religion.

2. Biography and Pragmatism of Charles Sanders Peirce

On September 10, 1839, Charles Sanders Peirce was born in Cambridge, Massachusetts, the United States in an academic family, where his father, Benjamin Peirce was a professor of mathematics at Harvard University.¹² From his father, Peirce received an early education that was able to stimulate his work in the intellectual realm. The father always used the approach by asking various cases and asking Peirce to answer them, which from here then formed an imprint on his philosophical thinking and influenced his intellectual development in the future.

As a recipient of a Bachelor of Science degree in Chemistry and course requires scientific evidence to find the truth as well as an influential Pragmatic figure at the time, said Katsoff in Mayangsari, Peirce rejected the theory of reality and concluded that one of the keys in business is evidence, data, perception, and opportunities available to researchers.¹³ According to him, what influence an idea has is more important than the nature of the idea itself. In concept, the most important ideas are ideas that have been implemented in an action, because if they are still in the form of ideas, they are considered unimportant because they are only statements and have not been put into practice. Another idea he introduces is also at the level of experience, where any experience principle always has a connection with previous and subsequent experiences. This is because he believes that the process of finding a reality of truth cannot stop at one time and is permanent, but will continue to be dynamic and only temporary.

In short, the basis of Peirce's Pragmatic understanding is that everything that brings practical benefits, both through personal experience and metaphysical truths can be recognized as truth and the basis for acting. The truth is not singular and absolute, but changes according to human development and experience which is always dynamic. Thus, pragmatism requires the form of practical consequences as a standard in determining value and truth.

¹² *Ibid.*, 7.

¹³ "Aliran Pragmatisme dalam Pandangan Filsafat Pendidikan Islam," 12.

B. CHARLES S. PEIRCE'S PRAGMATISM AS A REPRESENTATION OF PHILOSOPHICAL LOGIC

If in 19th-century philosophy the theme of concern was epistemology, then in the 20th century there was a shift in theme towards a language methodology that focused on talking about (knowledge) and (belief).¹⁴ This is because there are many efforts of thinkers who have been serious in dealing with problems related to methodology or research logic (logic inquiry) by clarifying the meaning of a language used in conceptualizing knowledge and belief. So it is true what Amin Abdullah said that to seek and believe in a truth or knowledge today is no longer focused on the question of whether it is possible to obtain that knowledge or truth, but on how to show the methods or ways to obtain it.¹⁵ This statement was later agreed upon by Khuza'i by emphasizing the shift in understanding in acquiring knowledge. what is currently most prominent is not the issue of truth, but the question of the meaning of the truth itself.¹⁶

The emergence of the focus of attention in seeking truth through the role of language indicates the reuse of logic in a new landscape. Which in its current development is called modern logic. One of the philosophers who is known to have had a significant impact and major changes in the renewal of the use of this logic is Charles S. Peirce. In general, the description of this new logic wants to find answers to the discipline of logic that has been updated and has been developed in detail, in order to be able to point and direct the use of reason in the field of science.

One of the schools in contemporary philosophy that has an interest in the use of the science of linguistics, namely Pragmatism. Pragmatism comes from two words, "pragma" and "ism". (Pragma) is a Greek word that means action, while ism is a way of thinking or a school of thought. So Pragmatism believes that the truth or value of teaching (understanding, doctrine, ideas, statements, and sayings) depends on its application to human interests.¹⁷ In addition, Pragmatism also views that the criterion

¹⁴ *Contemporary Analytic Philosophy*, 7.

¹⁵ Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkoneksi* (Yogyakarta: Pustaka Pelajar, 2006), 29.

¹⁶ Rodliyah Khuza'i, *Epistemologi Mubammad Iqbal dan Charles S. Peirve* (Bandung: Refika Aditama, 2007), 4.

¹⁷ "Arti kata pragmatisme - Kamus Besar Bahasa Indonesia (KBBI) Online," diakses 22 Oktober 2020, <https://kbbi.web.id/pragmatisme>.

for the truth of teaching or belief lies in its "usefulness". Everything that is considered true by Pragmatism, if it brings a result. A theory or hypothesis will be considered true if it presents a practical function.

The problem of meaning highlighted by Peirce is closely related to the use of the methodology in analyzing scientific logic to minimize truth claims. Peirce believes that the truth and falsity of a statement must be scientifically proven, which means, a problem will be significant, original, and have real meaning if the answer can be proven by experimental tests. For this reason, as a first step in applying his belief in the acquisition of truth, Peirce divides the truth into two parts, namely (Transcendental Truth) which believes that the truth already exists in the object itself, and (Complex Truth) which believes that the truth comes from various statements. This truth is again divided into two, ethically or psychologically, namely the balance of statements with what is believed and logically or literally, namely the suitability of statements with defined reality.¹⁸

To reach the attainment of belief in all things, Peirce determines that there are at least three basic properties, namely propositions, judgments, and habits in the mind.¹⁹ Slowly, these beliefs will bring habits in the mind. Starting from this, Peirce also distinguishes between doubt and belief by using a syllogism that those who "believe" must be different from those who "doubt", at least shown in expressing feelings and behavior. So, those who "doubt" will always feel uncomfortable and will try to minimize the doubt or even destroy it through various ways to find the right belief.²⁰

In his ideas, Peirce proposes five constructions of thought to search for belief or truth and doubt. Among them are belief, the habit of mind, doubt, inquiry, and the logic of the theory. "A belief is the assertion of proposition a person holds to be true. It is that upon which a person is consciously prepared to act in a certain definite way: it marks a habit of mind: it is opposite of a state of doubt."²¹ A belief is an unequivocal statement about a proposition that is judged to be true by a person. It involves preparing a person to act in a certain, conscious way. Faith also explains the habit of reason and is the antonym of doubt. According to Peirce, gaining confidence is not

¹⁸ "Aliran Pragmatisme dalam Pandangan Filsafat Pendidikan Islam," 12.

¹⁹ *Contemporary Analytic Philosophy*, 27–29.

²⁰ Tholhatul Choir dan Ahwan Fanani, *Islam dalam Berbagai Pembacaan Kontemporer* (Yogyakarta: Pustaka Pelajar, 2009), 16.

²¹ *Contemporary Analytic Philosophy*, 27.

limited to the acquisition of the experience experienced, but also based on the exercise of imagination which is repeated in certain circumstances. Thus, belief is something that in practice becomes the basis and guide for someone to behave. However, because not everyone is sure of what is not yet clear, doubts arise in him. Then, the habit of mind, namely the habit of thinking like a tradition that has been passed down from generation to generation and has become a common thing to do.

Further *doubt is an uneasy and dissatisfied state from which we struggle to free ourselves and pass into the state of belief; while the latter is a calm and satisfactory state which we do not wish to avoid, or to change to a belief in anything else. On the contrary, we cling tenaciously, not merely to believing, but to believing just what we do believe.*²² Doubt is the restless and discontented state of a person's struggle to break free and become convinced. While faith is a state of calm and contentment so that there is no thought to avoid or change any belief. Then, inquiry or research to find the value of a belief or truth and not look for the truth itself. Peirce concluded that every absolute truth must still be doubted which he called fallibilism because according to him a theory must still be accepted tentatively, where the truth will continue to be accepted as long as another more relevant theory has not been found. Finally, the logic of theory is that reveals that the truth of the text is not an absolute truth that is closed in nature, but only part of the truth that is revealed to be an absolute truth. Thus, Peirce opens opportunities for appreciation and criticism to respond and provide input on this relative truth.

The Pragmatism that is ingrained in Peirce encourages him to admit that human efforts to get the truth and true belief can be passed in various ways. These include tenacity, which is a way of gaining knowledge by firmly believing in something even though what one believes is not necessarily true because the things that are believed are generally common; Authority, that beliefs obtained from various sources and authoritative parties such as power holders; A priori, that the truth obtained from one's mind without being proven through empirical facts; Dan Scientific, which is the procedure that Peirce emphasizes the most because according to him this method is very comprehensive and can be trusted when used in searching for the truth.²³

To reach the ultimate meaning of truth, the scientific research method is the right way that Peirce recommends. With the mention as Pragmatic Theory of

²² *Ibid.*, 33.

²³ *Ibid.*, 34–42.

Meaning²⁴, he shows pragmatism to encourage a scientific framework of thinking by emphasizing the application of pragmatism in language, to explain the meaning of sentences to get clarity on a concept and distinguish it from other concepts. He also emphasized that a person will not find the truth scientifically and how to find the truth if he does not have the meaning of the belief itself. Therefore, the theory of meaning suggested by Peirce can be considered the most essential element in the logic of research.²⁵

C. CHARLES S. PEIRCE'S APPROACH TO PRAGMATISM IN CURRENT ISLAMIC STUDIES

Pragmatism focuses on everything real, concrete, practical, and can be directly enjoyed by its functions and benefits. Its presence in contemporary philosophy has had a significant influence on the progress of science in America in particular. Pragmatism can change the tendency of philosophy which tends to be metaphysical by believing everything without empirical evidence first towards a philosophy that prioritizes empirical facts. Thus, Pragmatism seeks to direct humans to only believe in everything if it has been seen in reality through the five senses and the practical benefits are felt.

In the world of knowledge, the main idea of Pragmatism is needed to encourage the direction of free-thinking and always doubt everything that exists before the truth is known directly. Therefore, the skepticism required in the implied message of Pragmatism can encourage the desire of researchers to flock when they want to prove a concept through research and experimentation that can produce new findings based on concrete truths and beliefs so that it is possible to directly feel the benefits. This phenomenon is great hope for the world of shipping science in the future because it can unwittingly boost advances in various fields of knowledge.

Because of its style which always prioritizes practical and logical benefits without considering various limitations such as those held by religious adherents, Pragmatism tends to be secular and if it is pursued from the beginning of its emergence. This school initiated the idea of separating everything from religion. So, it is not surprising that Pragmatism does not believe in an established truth because an

²⁴ *Ibid.*, 43–44.

²⁵ *Ibid.*, 48.

accepted truth must first be proven through practical evidence. This is what makes him not believe in sacred things, especially myths.

In Islamic studies, pragmatism is needed in finding the truth of an issue that is a problem for Muslims in the world. Especially if the problem triggers claims between groups within the Muslim community itself to cause disputes due to the unresolved truth claims of each party. If Peirces divides truth into two parts, namely transcendental truth, and complex truth, then in Islamic studies the known truth is the same. Al-Qur'an and Hadith are transcendental truths that are contained in them. Meanwhile, the various interpretations and schools of thought that exist are complex truths which to know and believe whether they are right or wrong must go through experimental tests and in-depth research. Doubt in Peirce's Pragmatism is now useful as an impetus for critical thinking to apply the scientific method in the search for truth and avoid habit (taqlid). This is important because any doubts about complex truths, whether about tafsir or madhhab, can avoid falling into a doctrine that causes blind participation.

The scientific method used to solve all the problems in Islamic studies ultimately prompted a series of research and experiments to be carried out. So the results consist of two possibilities, namely accepted because it is suitable and produces practical benefits, and rejected because it is not suitable and does not produce any benefits. In other words, one cannot simply accept an estimate of the truth that already exists even though it has been known for a long time without doing a detailed search. Because it will be feared, precisely the truth that has been mushrooming for a long time turns out to be contrary to the value or truth of the Qur'an and Hadith itself.

Although in practice many Islamic academics do not recommend pragmatism in Islamic studies, because the basic concept is deliberately aimed at breaking away from religious power and authority and has the potential to degrade basic Islamic values or in other words, Soelaiman mentioned it through the term despiritualization²⁶, However, this needs to be understood and emphasized first that what is important to recommend from Pragmatism in Islamic studies, according to the author, lies in the method of searching for meaning and the theory of doubt. This is intended to open the mindset of Muslim scholars to be more broad-minded and critical beyond the literal understanding that they believe in so far. Thus, they are also able to produce various

²⁶ Darwis A. Soelaiman, *Filsafat Ilmu Pengetahuan Perspektif Barat dan Islam* (Banda Aceh: Bandar Publishing, 2019), 131.

great research works in Islamic studies which are certainly useful and relevant to be applied today.

CONCLUSION

As one of the manifestations of the birth of contemporary analytical philosophy, Pragmatism is a school that can produce approaches in seeking meaning from truth or belief. Charles S. Peirce as one of the most well-known Pragmatism figures in his time introduced the basic concepts and framework of thinking in the search for the meaning of truth through practical aspects. Pragmatism is known as a philosophical school that puts the benefit side of getting something right. To obtain the truth, Peirce formulated five constructions of thought. Among them are belief, the habit of mind, doubt, inquiry, and the logic of the theory. These five things, according to him, can lead a researcher or truth-seeking subject to the real truth.

The truth according to Peirce is not absolute, but dynamic following the development of social life which is also always changing from time to time. Therefore, he still doubts the truth, even though it has been established, as long as the truth has not been tested by experiment and experience that can prove the nature of its truth. This is what causes many Muslim scholars who do not recommend Pragmatism as an approach in Islamic studies research. Although it is undeniable that the way of thinking, processing thoughts, to get the meaning of the true truth is based on practical benefits, it is recognized that it inspires the future of scientific research in academia, especially in Islamic studies research in this contemporary era. The boredom due to the hegemony of the habit of taqlid and influencing beliefs from generation to generation encourages Muslim researchers not to dare to go further beyond the old habits of research. Thus, the work produced seems stagnant and does not provide practical benefits for human life, especially Muslim society in general.

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