

PHENOMENOLOGICAL APPROACH IN ISLAMIC STUDIES: PARADIGMS, FACTORS, AND IMPLICATIONS

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Abstract:

A deeper study on the Phenomenological Approach is very important, considering that this approach continues to be the subject of discussion and development of scientific studies. The purpose of this paper is to understand three main aspects: paradigm, factors, and their implications for religious life. The research method uses a qualitative method through literature studies with a descriptive phenomenological approach. Data collection was carried out through documentation of a number of related literature, which were analyzed descriptively. The results of the study show three main findings. First, in terms of paradigm, the phenomenological approach in Islamic studies is manifested in three forms: (1) symptoms (phenomena), (2) history, and (3) reality. Second, factors that influence this approach are divided into internal and external. Internal factors include: (1) theological understanding, (2) religious tradition, and (3) subjective perspective. External factors include: (1) life experience, (2) social environment, and (3) community culture. Third, this approach has positive implications for community life, namely: (1) deepening religious experience, (2) understanding the cultural context, and (3) strengthening the value of tolerance. On the other hand, there are negative implications namely: (1) limited objectivity, (2) difficulties in generalizing findings, and (3) methodological constraints. Thus, the phenomenological approach

contributes significantly to understanding the complexity of religion, both at the individual and group levels of Muslim society. Despite its limitations, this approach remains relevant for development to enrich more contextual and reflective Islamic studies.

Abstrak:

Studi Pendekatan Fenomenologis sangat penting dipelajari lebih dalam, mengingat pendekatan ini terus menjadi bahan diskusi dan pengembangan kajian keilmuan. Tujuan makalah ini untuk memahami tiga aspek utama: paradigma, faktor, dan implikasinya terhadap kehidupan keagamaan. Metode penelitiannya menggunakan metode kualitatif melalui studi literatur dengan pendekatan fenomenologis deskriptif. Pengumpulan data dilakukan melalui dokumentasi terhadap sejumlah literatur terkait, yang dianalisis secara deskriptif. Hasil penelitian menunjukkan tiga temuan utama. Pertama, dari segi paradigma, pendekatan fenomenologis dalam studi Islam terwujud dalam tiga bentuk: (1) gejala (phenomena), (2) historis, dan (3) realita. Kedua, faktor yang memengaruhi pendekatan ini dibedakan menjadi internal dan eksternal. Faktor internal meliputi: (1) pemahaman teologis, (2) tradisi keagamaan, dan (3) sudut pandang subjektif. Adapun faktor eksternal meliputi: (1) pengalaman hidup, (2) lingkungan sosial, dan (3) budaya masyarakat. Ketiga, pendekatan ini membawa implikasi positif bagi kehidupan masyarakat, yaitu: (1) pendalaman pengalaman religius, (2) pemahaman konteks budaya, dan (3) penguatan nilai toleransi. Di sisi lain, terdapat implikasi negatif berupa: (1) keterbatasan objektivitas, (2) kesulitan dalam generalisasi temuan, dan (3) kendala metodologis. Dengan demikian, pendekatan fenomenologis berkontribusi signifikan dalam memahami kompleksitas keagamaan, baik di level individu maupun kelompok masyarakat Muslim. Meski memiliki keterbatasan, pendekatan ini tetap relevan dikembangkan guna memperkaya kajian Islam yang lebih kontekstual dan reflektif.

Kata Kunci: Islamic Studies, Phenomenological Approach, Religious Experience

Introduction

The study of the phenomenological approach to Islamic studies is interesting to debate. This is because the theme contains elements of Controversial, Conflict, Trending, Viral, and Emergency (CCTVE). There are three key points on indicating the urgency of the title being discussed. First, conceptually, the study of the phenomenological approach in Islamic studies is an effort to study and understand various religious phenomena by allowing the manifestation of religious experiences to speak for themselves (Tumangkeng et al., 2022). Second, functionally, the study of the phenomenological approach serves as an interpretation and explanation of the experiences experienced by a person in life (Savitri & Ramadhana, 2020). Third, contributionally, the study of the phenomenological approach in Islamic studies provides a theoretical contribution in the form of an effort to reveal the meaning of a religious phenomenon, so that the phenomenon can be understood and applied in life.

And practical contributions in the form of individual Islamic experiences and spirituality through the analysis of subjective experiences, meanings, and religious aspects such as prayer, meditation, and mysticism (Agatha et al., 2023). These three things show how important this theme is to be studied in more depth.

Amidst the diversity of ways of understanding Islam, the question of how an Islamic reality is understood is an important entry point for this research. The study of approaches in Islamic studies has etymological roots, terminology, and distinctive characteristics: etymologically, an approach is defined as a process or method for approaching and establishing understanding with individuals or groups (Salam, 2023), while terminologically, it is understood as a scientific paradigm used to understand religious beliefs and realities (Fitriani & Hatta, 2023). In practice, these approaches exist in various forms, such as historical, theological, sociological, philosophical, anthropological, and even feminist approaches, each offering a different perspective on reading Islam (Hadi, A., 2021). In terms of how they operate, studies of approaches are also classified into scientific and non-scientific approaches, with scientific approaches emphasizing systematic thought processes, while non-scientific approaches rely on traditional or non-systematic methods (Saputra et al., 2023). The scientific approach itself can be inductive, deductive, or a combination of both (Mujiono, 2023), while the non-scientific approach includes patterns such as common sense, prejudice, intuition, chance discovery, trial and error, authoritative opinion, critical thinking, and individual experience (Harmoko et al., 2022), all of which show how broad and complex the landscape of approaches in Islamic studies.

The study of Islamic Studies encompasses an understanding of etymology, terminology, and characteristics. Etymologically, the term Islamic Studies originates from *Dirasah Islamiyah*, which literally means the study of Islam (Hikmah et al., 2023). Terminologically, Islamic Studies is understood as a systematic and integrated study to understand Islam in depth, both from the aspects of its teachings, principles, and history. This study has characteristics that include theological studies related to beliefs, the Qur'an, hadith, fiqh, and Islamic history, as well as attention to the social, philosophical, and contemporary dimensions of issues in the lives of Muslims (Herawati et al., 2023). In its classification, Islamic Studies includes studies sourced from revelation, such as the Qur'an, hadith, tafsir, and fiqh, as well as studies developed through human reason and thought, such as theology, Islamic history, social sciences, and Arabic (Nazwan et al., 2023). In general, this study encompasses the fields of religion, Islamic law, Islamic history, Arabic and the Qur'an, socio-cultural studies, and Islamic literature and art (Amadi & Anwar, 2023), with a normative approach that views Islam as a sacred and universal teaching and a historical approach that views Islam as a religious practice bound by space and time (Firdaus et al., 2022). This framework of understanding serves as an important foundation for positioning phenomenological studies as a relevant approach to understand Islam as a whole, both as a teaching and as the lived experience of its followers.

The phenomenological approach in Islamic studies has specific etymological, terminological, and characteristic foundations. Etymologically, the

term phenomenology comes from the Greek word "phenomenon," meaning something visible or observable, which in Indonesian is understood as a symptom (Palgunadi et al., 2023). Terminologically, phenomenology is understood as a descriptive method as well as a priori branch of science based on specific methods (Refira, 2023). In Islamic studies, the phenomenological approach has several characteristics, including seeking to understand other people's religions neutrally, utilizing various supporting disciplines such as history, archeology, philology, psychology, sociology, linguistics, and literary studies, and emphasizing reflective research and focusing on subjective human experiences in interpreting their religious realities (Rorong, 2020). Typologically, phenomenological studies are divided into two main types: descriptive and hermeneutic phenomenology (Rukin, 2021). Descriptive phenomenology encompasses the concepts of epoche or bracketing, phenomenological reduction, and essential understanding (Amal, 2019), while hermeneutic phenomenology emphasizes a dialogical and iterative process of understanding through pre-understanding, ongoing interpretation, critical reflection, and the concept of the hermeneutic circle and horizon of expectation in the process of data interpretation (Muslih, et al., 2021). This diversity of characteristics and typologies demonstrates that the phenomenological approach offers a flexible and reflective framework for reading religious experiences in Islamic studies deeper and contextualized.

Previous studies related to this theme turned out to have 3 tendencies: First, writing with the theme "Classical Islamic educational institutions in the archipelago: a study of violations" this paper tends to only be discussed from a historical perspective so that it is trapped in historical romanticism (Ali et al, 2021).; Second, (Maimun et al, 2022); with research with the theme "Nafs Level of Santri Addicts to Wattpad Novels Robert Frager's Sufi Psychological Perspective" discussed only from a character perspective so that this paper is trapped in individualistic fanaticism; Third (Azmi, A. E., 2022) wrote the theme "Acceptance of Singiran in the Study of Javanese Al-Ibriz Interpretation (Study of the Living Qur'an at Majlis Taklim As-Sa'idiyyah Lumpur Limbangan, Losari District, Brebes Regency)" this research only discussed a conceptual perspective so that it is trapped in definitions. Meanwhile, this paper will tend to discuss 3 important things, namely the form of the Phenomenological Approach, the influential factors and its implications for human life so that this paper is clearly different from previous research.

There are three arguments that support this study, namely: First, historically, the theme of the phenomenological approach to Islamic studies has been studied over a long period of history, so there is no doubt about its historical traces (Mahmudin, 2021). Second, philosophically, the theme of the phenomenological approach in Islamic studies has been tested in philosophy, both epistemologically and axiologically ontologically (Maskur et al., 2023). Third, methodologically, the theme of the phenomenological approach in Islamic studies can be proven by research methods that have validity and reliability, as well as triangulation (Kurniawan, 2023). This suggests that to enable a deeper understanding of individual experiences in the context of Islamic history,

focusing on investigating the complex interactions between culture, history, and Islamic understanding, uncovering the development of religious concepts, and bridging the relationship between history and contemporary Islamic studies. Such research has the potential to make a valuable contribution to academic literature and deeper the understanding of Islam from a phenomenological perspective in a historical context.

The purpose of this paper is to understand three things: First, the paradigm of the phenomenological approach in Islamic studies, which focuses on understanding individual religious experiences within an Islamic context. This involves describing phenomena, suspending judgment, in-depth analysis, and searching for the essence and structure within experiences. This approach considers cultural and historical contexts while maintaining validity and reliability in research. This relates to the forms of themes in the phenomenological approach to Islamic studies. Second, the factors influencing phenomenology in Islamic studies include cultural context, religious tradition, individual personality, and social influences. All of these factors influence how individuals experience and understand the aspects of Islam. This relates to internal and external factors that support or hinder. Third, the implications of the phenomenological approach in Islamic studies include a deeper understanding of religious experiences and beliefs, which can promote tolerance, diversity, and intercultural dialogue within Islamic societies and between different religious groups. This relates to the positive and negative impacts they have.

In this research, Islamic studies is not understood narrowly as a normative study focused solely on religious texts, doctrines, or laws, but rather as a study that seeks to understand Islam as it is lived and experienced by its followers in everyday life. Therefore, religious experiences, socio-Islamic practices, and expressions of Islamic values that emerge in various contexts such as education, culture, media, and social life are seen as legitimate parts of Islamic studies. Within this framework, the interdisciplinary articles reviewed in this research remain within the perspective of Islamic studies, as long as they have a direct connection to the experiences, meanings, and practices of Islam as lived by Muslim individuals and communities.

Metode

This research employs a qualitative method through literature review with a descriptive phenomenological approach to map the forms, factors, and implications of religious experiences in Islamic studies. Literature review is understood as a research method that utilizes written sources such as books, scientific journals, and articles to obtain a theoretical foundation, identify research gaps, and deepen understanding of the topic being studied (Darmalaksana, 2020). The focus of this research is limited to three main aspects: the forms of phenomenological approaches in Islamic studies, the factors influencing their emergence, both internal and external, and the implications of these approaches for the understanding and development of Islamic studies in both conceptual and methodological. Data sources were obtained from 30

national journal articles on the theme of phenomenological approaches in Islamic studies collected through the Google Scholar database, with articles divided to address each focus of the study. Data collection was carried out through literature research and documentation techniques, while data analysis was carried out through the stages of classification, categorization, and codification to identify emerging patterns, themes, and trends, before finally being synthesized to formulate research conclusions.

The 30 articles analyzed in this study are grouped into three main focuses. The first ten articles (1-10) discuss forms of phenomenological approaches in Islamic studies, demonstrating the variety of ways phenomenology is used to understand the religious experiences of Muslims in various contexts, such as worship, education, and socio-cultural life. The next ten articles (11-20) focus on factors that influence the use of phenomenological approaches, both internal factors such as theological background, scientific tradition, and researcher perspectives, and external factors such as social context and contemporary Islamic issues. Meanwhile, the last ten articles (21-30) examine the implications of phenomenological approaches in Islamic studies, which include enriching understanding of Islam as a living and contextual religion, while also revealing a number of conceptual and methodological challenges that need to be considered so that this approach continues to be used critically and responsibly.

Results

This section explore three findings: First, the forms of the phenomenological approach in Islamic studies. Second, the factors influencing the phenomenological approach in Islamic studies. Third, the implications of the phenomenological approach in Islamic studies for Muslim and non-Muslim societies. These three findings are presented in the form of Description, Explanation, and Relationship. Description is done by presenting data that is relevant to the focus/objectives of the research, reliable and valid, whether in the form of statements, graphs, images, tables, or in other forms. Explanation is done by explaining the data that has been presented so that it can be clearly understood by anyone to avoid misinterpretation and misunderstanding. Relationship is done by connecting the data with other data so that there appears to be a significant relationship between one data and another, which can produce data integrity in accordance with the research objectives.

Table 1.
Forms of phenomenological approach in Islamic studies

No	Title	Forms of phenomenological approach
1	Analisis Akuntabilitas Pengelolaan Keuangan Masjid melalui Pendekatan Fenomenologis. (Dhea, 2023)	Phenomenon, history dan Reality
2	Rekonstruksi paradigma studi Islam pasca-Orientalisme melalui pendekatan fenomenologis Richard C. Martin. (Muwaffiqillah, 2023).	Historis & Reality
3	Perencanaan Komunikasi Terapeutik Psikolog dalam Menangani Korban Kekerasan Seksual (Ana Rosyana & Ani Yuningsih, 2023)	Phenomenon & reality
4	Literasi Kritis Berbasis Wahyu Sistem: Studi Fenomenologis (Peribadi, 2023)	History, Phenomenon & reality
5	Kesan Perbedaan Ibadah yang Dirasakan Santri Terhadap Latar Belakang Muhammadiyah (Arum Pramusti & Fajri Subhaan Syah, 2023a)	Phenomenon & reality
6	Fenomena Tiktok Joget sebagai Sarana Eksistensi Diri di Kalangan Generasi Z. (Prayitno & Elaine, 2023)	Phenomenon & reality
7	Memahami filsafat fenomenologi Edmund Husserl dan implikasinya dalam metode penelitian studi Islam. (Maskur dkk., 2023)	Phenomenon & reality
8	Studi Fenomenologis Pasien Kanker Payudara dalam Upaya Meningkatkan Kualitas Hidup:	Phenomenon & reality

Tinjauan Literatur. (Della Zulfa Rifda dkk., 2023)

9	Sangkan Paraning Dumadi Poros Filsafat Yogyakarta: Dalam Lensa Fenomenologi Hermeneutika (Permono, 2021)	History, Phenomenon & reality
10	Dakwah di Kalangan Buruh Tani (Studi Fenomenologi Pada Masyarakat Petani di Kecamatan Sukadana Kabupaten Lampung Timur) (Widodo dkk., 2021)	Phenomenon & reality

The data grouping results indicate that the phenomenological approach in the ten articles is generally constructed through three main forms: phenomenon, history, and reality. All three serve as conceptual tools for understanding human experience through subjective, situational, and temporal perspectives. Some articles utilize both forms simultaneously, while others combine all three to explore experiences more comprehensively. The phenomenon form (phenomenon/appearance) is the most dominant element. Articles on mosque financial accountability (Dhea, 2023), therapeutic communication for victims of sexual violence (Ana Rosyana & Ani Yuningsih, 2023), students' perceptions of differences in worship (Arum Pramusti & Fajri Subhaan Syah, 2023a), the phenomenon of TikTok dancing as self-existence (Prayitno & Elaine, 2023), the methodological implications of Husserl's philosophy (Maskur et al., 2023), and a study of how da'wah can be accepted by workers (Widodo et al., 2021) all place symptoms as the primary entry point for understanding experiences as they appear and are felt by the subjects. In this approach, phenomenology is used to capture the perceptions, meanings, and feelings that emerge from the participants' daily life experiences.

The form of reality also appears widely as a methodological pairing, emphasizing that experience is understood not only through its outward appearance, but also through the structure of reality experienced by the subject. Articles such as the TikTok phenomenon (Prayitno & Elaine, 2023), the phenomenology of breast cancer patients (Della Zulfa Rifda et al., 2023), and research on preaching to farm laborers use reality as a foundation for exploring the factual conditions surrounding their experiences (Widodo et al., 2021). The integration of symptoms and reality reflects an attempt to manage phenomenological descriptions comprehensively: from what is apparent to the essence of what is truly lived. Meanwhile, the form of history is present in several

studies that emphasize the continuity of experience with the past. Studies on the reconstruction of the post-Orientalist paradigm by Richard C. Martin (Muwaffiqillah, 2023) or critical literacy based on the revelation system (Peribadi, 2023), for example, use history to place contemporary phenomena within the context of the intellectual journey of Islam. Likewise, the article on Sangkan Paraning Dumadi (Permono, 2021), which combines history, symptoms, and reality at once, presents a hermeneutic phenomenological approach that demands a cross-temporal understanding: how current experiences are related to past philosophical traditions.

Overall, this data presentation demonstrates that the phenomenological approach in these studies is not singular. "Symptoms" are used to capture experiences as they are; "reality" is used to connect symptoms to the factual conditions surrounding them; and "history" is used to interpret phenomena within a longer temporal context. These three forms complement each other, demonstrating that phenomenology in Islamic studies and the social sciences not only captures subjective experiences but also seeks to understand the relationship between experience, context, and the historical processes that shape them.

Table 2.

Factors Influencing the Emergence of the Phenomenological Approach in Islamic Studies

No	Title	Factors	
		Internal	External
11	Penguatan Pendidikan Islam Ditengah Masyarakat Minoritas Muslim (Studi Kasus di MTs Hasanudin Semarang Bali) (Qibtiyyah dkk., 2023)	Understanding & motivation	Environment & culture
12	Internalisasi Akhlak dalam Kajian Kitab Ar-Risalah Al-Maimunah (Studi Fenomenologi di STAI Attanwir Bojonegoro) (Asnawi, 2023)	Understanding	Environment
13	Fenomenologi Fitua (Tasawuf) dalam Perspektif Pendidikan Islam pada Masyarakat Bima (Salam, 2023)	Understanding & faith	Environment & Culture
14	Fenomenologi Barat dalam Pandangan Qisshat al-Īmān karya Syaikh Nadim al-Jisr (Teguh Prasetyo, 2023)	Understanding & faith	Paradigm

15	Relasi Studi Islam Pendekatan MIT dan Nalar Kitab Kuning MUFADA Mahasiswa: Telaah Fenomenologis-Antropologis (Fauzi dkk., 2022)	Understanding & motivation	Environment
16	Analisis Fenomena Program Kajian Masa Kini Guna Meningkatkan Pemikiran Islami Gen Z (Kusumawati dkk., t.t.)	Understanding	Environment dan paradigm
17	Analisis Akuntabilitas Pengelolaan Keuangan Masjid melalui Pendekatan Fenomenologi (Natasya S. et al, 2023)	Understanding & motivation	environment
18	Kecerdasan Spiritual, Kepatuhan Peraturan dan Pembelajaran Pendidikan Agama Islam: Studi Fenomenologi (Liswandari, 2022)	Understanding	Environment
19	Modernisasi Lembaga Pendidikan Islam Non Formal: Studi Fenomenologi pada Madrasah Diniyah Takmiliyah Awaliyah (Ardat dkk., 2022)	Understanding	Environment
20	Kesan Perbedaan Praktik Ibadah yang Dirasakan Santri Muhammadiyah di Pesantren NU Selama Ramadan (Arum Pramusti & Fajri Subhaan Syah, 2023)	Understanding & motivation	Environment & culture

The findings summarized in the table indicate that the emergence of a phenomenological approach in various contexts of Islamic studies is influenced by two main groups of factors: internal and external factors. Internal factors include religious understanding, personal beliefs, spiritual motivation, and the psychological condition of the subjects. Various studies demonstrate the dominance of these factors, such as the motivation of Muslim minority students to maintain their religious identity (Qibtiyyah et al., 2023), deepening the meaning of morals through the study of the scriptures (Asnawi, 2023), the Bima community's belief in Sufism (Salam, 2023), and the psychological need of the younger generation to find peace through contemporary da'wah media (Kusumawati et al., n.d.). Meanwhile, external factors are supported by culture, the social environment, formal regulations, and societal conditions. The Hindu culture surrounding Muslim students in Bali (Qibtiyyah et al., 2023), the Dou

Mbojo tradition (Salam, 2023), formal regulations such as ISAK 35 in mosque governance (Natasya S. et al, 2023), and the social dynamics of Islamic boarding schools that shape the worship patterns of students (article 20), are some examples of how the external context also frames the religious experience that is studied phenomenologically.

Analysis of these factors reveals both supporting and inhibiting elements in the application of a phenomenological approach to Islamic studies. Supporting factors are evident in the subject's mental and spiritual readiness, openness to new knowledge, and the existence of an environment that facilitates the process of religious meaning-making. This is evident in the academic community's support for reading yellow books (Fauzi et al., 2022), teacher motivation in modernizing non-formal madrasas (Ardat et al., 2022), and access to digital media that expands the space for religious reflection for the younger generation (Kusumawati et al., n.d.). On the other hand, inhibiting factors include limited technical understanding such as low mosque accounting literacy and differences in religious culture that can give rise to identity tensions (Natasya S, 2023) (Arum Pramusti & Fajri Subhaan Syah, 2023), as well as certain social conditions such as minority status that require extra adaptation in carrying out religious practices (Teguh Prasetyo, 2023). These barriers show that the interaction between internal and external factors is not always harmonious, but can give rise to dynamics that influence the depth of phenomenological experience.

The relationship between the forms of phenomenological approaches, the factors that influence them, and their implications demonstrates an integral link in contemporary Islamic studies. Each form of religious phenomenon highlighted in these ten articles does not stand alone but is influenced by the subject's internal structure of consciousness and the external context that frames their experiences. This is evident in the deepening of ethical values through the study of scriptures (Asnawi, 2023), the integration of classical traditions with modern approaches (Fauzi et al., 2022) and (Ardat et al., 2022), and the strengthening of tolerance through interactions across religious traditions (Arum Pramusti & Fajri Subhaan Syah, 2023). Methodologically, a phenomenological approach allows researchers to uncover layers of meaning hidden behind religious experiences influenced by language, symbols, traditions, and social interactions. Therefore, the overall findings in the table indicate that phenomenology serves as an analytical bridge connecting individual experiences, the construction of religious meaning, and sociocultural dynamics in Muslim societies.

Table 3.

Implications of the phenomenological approach in Islamic studies

No	Title	Implications	
		Positive	Negative
21	Tadarusan Al-Qur'an di Masjid Raya Bandung (Moh Saepudin & Busaeri, 2022)	<ol style="list-style-type: none"> 1. Strengthening religiosity 2. Revitalizing Quranic traditions 3. Deepening the meaning 	<ol style="list-style-type: none"> 1. Disconnection from worship 2. Spatial exclusivity 3. Digital lag
22	Pendidikan Inklusif Pada Lembaga Pendidikan Islam: Studi Kasus Di Mit Ar-Roihan Kabupaten Malang (Hidayati, t.t.)	<ol style="list-style-type: none"> 1. The value of rahmatan lil 'alamin 2. The ethics of diversity 3. Humanistic learning 	<ol style="list-style-type: none"> 1. Facility gap 2. Expert dependency 3. Pedagogical pressure
23	Kontribusi Majelis Da'i Muda Sebagai Pelopor Jalur Terang Studi Islam Di Kabupaten Sinjai (Ardianti dkk., 2022)	<ol style="list-style-type: none"> 1. Spreading moderate Islam 2. Empowering Islamic missionary cadres 3. Strengthening Islamic identity 	<ol style="list-style-type: none"> 1. Organizational disruption 2. Limitations of preaching 3. Risk of narrowing meaning
24	Upaya Mendialogiskan Pendekatan Normatif Dan Historis Dalam Studi Islam: Konsep Integrasi-Interkoneksi Amin Abdullah (Adib, 2022)	<ol style="list-style-type: none"> 1. Epistemological integration 2. Contextual understanding 3. Methodological moderation 	<ol style="list-style-type: none"> 1. Interpretive bias 2. School resistance 3. Conceptual complexity
25	Integrasi Fiqh Ibadah Dalam Pembelajaran Agama Islam Di Sekolah (Hamdan, 2023)	<ol style="list-style-type: none"> 1. Strengthening religious practices 2. Internalizing morals 3. Applying teachings 	<ol style="list-style-type: none"> 1. Reduced understanding 2. Varied teacher competencies 3. Limited facilities
26	Studi Fenomenologi : Metode Pembayaran Pada Marketplace	<ol style="list-style-type: none"> 1. Awareness of Sharia law 	<ol style="list-style-type: none"> 1. Limited validity 2. Sharia perception bias

	Dilihat Dari Perspektif Ekonomi Islam (Mansah dkk., 2022)	<ol style="list-style-type: none"> 2. Understanding contemporary muamalah 3. Ethics of Islamic transactions 	<ol style="list-style-type: none"> 3. Inadequate findings
27	Internalisasi Nilai-Nilai Tauhid Dalam Pengembangan Sains Dan Teknologi (Studi Kasus Unida Gontor) (Prayogo dkk., 2023)	<ol style="list-style-type: none"> 1. Integration of tauhid 2. Contemporary Islamic epistemology 3. Orientation towards the welfare of the people 	<ol style="list-style-type: none"> 1. Data limitations 2. Institutional bias 3. Uneven interpretation
28	Peran Guru Pai Dalam Meningkatkan Motivasi Belajar Siswa (Lestari, 2023)	<ol style="list-style-type: none"> 1. Strengthening spiritual relationships 2. The meaning of religious learning 3. Models of faith development 	<ol style="list-style-type: none"> 1. Narrow perspective 2. Subjectivity of experience 3. Inadequate data
29	Portrait of Damar Tradition in Welcoming the Arrival of Lailatul Qadar Night in the Community of Patipi Island Village (Yusuf dkk., 2023)	<ol style="list-style-type: none"> 1. Preserving Islamic wisdom 2. Strengthening religious identity 3. Cultural-religious harmonization 	<ol style="list-style-type: none"> 1. High locality 2. Traditional bias 3. Vulnerability to modernization
30	Transformasi Pola Komunikasi Pendidikan Islam Di Era Society 5.0: Peluang Dan Tantangan Bagi Lembaga Pendidikan Islam (Nasution, 2023)	<ol style="list-style-type: none"> 1. Adaptive digital of dakwah 2. Strengthening Islamic literacy 3. Relevance of Islamic pedagogy 	<ol style="list-style-type: none"> 1. Limited representation 2. Complexity of the phenomenon 3. Lack of longitudinal records

The findings in the table indicate that a phenomenological approach to Islamic studies has diverse implications, both positive and negative, arising from religious, social, cultural, and educational experiences. On the positive side, phenomenology allows for a deeper understanding of religious meaning, as seen in the practice of *tadarusan* (Quran recitation) (Moh Saepudin & Busaeri, 2022), inclusive education (Hidayati, n.d.), and the strengthening of Islamic

propagation and identity in da'wah activities (Ardianti et al., 2022). Phenomenology also encourages epistemological integration in normative-historical studies (Adib, 2022), enriches the internalization of religious teachings (Hamdan, 2023), increases awareness of contemporary muamalah law (Mansah et al., 2022), and connects the dimensions of monotheism with modern science (Prayogo et al., 2023). In the educational realm, this approach deepens the spiritual relationship between teachers and students (Lestari, 2023), preserves Islamic values in local traditions (Yusuf et al., 2023), and strengthens the relevance of Islamic missionary communication in the digital era (Nasution, 2023). In general, these positive aspects demonstrate three main patterns: (1) deepening religious and spiritual experiences, (2) greater appreciation of cultural and social contexts, and (3) strengthening the values of tolerance, moderation, and humanism in Islamic practice.

On the other hand, this data also reveals various negative implications that require careful attention. Phenomenology often faces methodological limitations, such as a lack of objectivity, data inconsistency, or subjective bias, for example in tadarusan studies (Moh Saepudin & Busaeri, 2022) and research on sharia marketplaces (Mansah et al., 2022). Several studies highlight structural challenges such as disparities in facilities (Hidayati, n.d.), organizational disruption (Ardianti et al., 2022), resistance from religious schools (Adib, 2022), varying teacher competencies (Hamdan, 2023), institutional bias (Prayogo et al., 2023), and limited representation of digital phenomena (Nasution, 2023). Overall, the pattern of negative implications can be summarized in three things: (1) limited objectivity due to the dominance of subjective experiences, (2) difficulty in generalizing because the context of each phenomenon is very specific, and (3) methodological and structural constraints that affect the breadth and depth of findings.

Ultimately, the phenomenological approach influences not only individual experiences but also the collective experiences of Muslim communities. Phenomenology requires researchers to understand subjective experiences, conduct phenomenological reduction, explicitly describe phenomena, and organize data through in-depth interviews and descriptive analysis. Therefore, phenomenological findings can provide a rich picture of the perceptions, emotions, and meanings internalized by individuals and groups, for example, how students interpret religious learning motivation (Lestari, 2023) or how communities interpret the damar tradition (Yusuf et al., 2023). However, high subjectivity also impacts the limitations of universality and makes it difficult to measure findings quantitatively.

Discussion

This research can be summarized into three points: First, the paradigm of the phenomenological approach in Islamic studies. There are three forms: (1) Symptoms (2) History (3) Reality. These three complement each other to understand subjective experience, factual context, and historical continuity in Islamic studies. Second, internally, three factors influence the phenomenological

approach in Islamic studies: (1) Theological understanding and beliefs (2) Motivation and psychological condition of the subject (3) Intellectual and religious traditions. The external influence of the phenomenological approach in Islamic studies is three factors: (1) Social, cultural, and multicultural environments (2) Paradigms and formal regulations (3) Dynamics and equality in social interactions. Third, the positive implications for society and readers are three things: (1) A deeper understanding of individual experiences and meanings related to Islam, as seen in deepening religiosity, internalization of values, and strengthening of identity. (2) Providing opportunities to appreciate and understand diversity in understanding and experience of Islam, for example through inclusive studies, moderation, and cultural harmonization. (3) Able to approach relevant issues in Muslim society in a way that understands individual perspectives, such as in the study of contemporary muamalah, digital da'wah, and the integration of science and monotheism. Meanwhile, the negative implications of phenomenological research approaches in Islamic studies are 2 things: (1) Difficulty in generalizing (generalizing) research findings because of the very specific and subjective context. (2) It takes a lot of time to collect data and analyze it carefully, and is susceptible to subjective bias and methodological limitations.

The reflection of this article can be reflected into 3 things: First, various forms of approaches in Islamic studies regarding paradigms consisting of 3 forms, namely: (1) symptoms (2) history (3) reality show that these forms are not singular, but very varied so as to deny the existence of only one finding in terms of these forms. Second, various factors that influence the emergence of this form of approach in Islamic studies show that these factors are also not singular, but very diverse both internally and externally so as to strengthen the existence of factors in forming them. Third, various implications of approaches in Islamic studies show that in fact the impacts caused are not only negative, but also have positive impacts, such as deepening meaning, strengthening tolerance, and contextual relevance.

This paper can be interpreted into three things: First, the existence of this approach in Islamic studies implies that the phenomenological approach in Islamic studies attempts to understand the meaning contained in religious experiences by producing a deeper understanding of how individual Muslims understand and experience their religious practices. Second, the existence of factors that influence the birth of the phenomenological approach in Islamic studies implies that the phenomenological approach provides a stronger foundation for a holistic and relevant understanding of the reality of religion in Islamic societies, by considering both internal and external aspects. Third, the implications of the phenomenological approach in Islamic studies imply the meaning that religious analysis must be willing to acknowledge and respect the diversity of individual Muslim societies. This interpretation can be subjective, but based on the data mentioned above, it shows a closeness to something objective through in-depth and contextual descriptions.

The implications of this article can have both positive and negative impacts. The positive impacts are threefold: First, the urgency of this paper demonstrates the importance of the forms, factors, and implications of the phenomenological approach in Islamic studies for understanding the complexity of religious experience in a more humane and contextual way. Second, the perspective of these findings can provide new insights into the forms of the phenomenological approach in Islamic studies, enriching the scientific literature. Similarly, the influencing factors, both internally related to understanding, beliefs, and motivation, as well as externally influencing factors such as the environment, culture, and social paradigms, are examined. Third, the implications are also useful for understanding the extent of the positive impact of this approach, both for individuals, communities, and the development of Islamic research methodology. Predictions from these findings provide future plans, which require the development of a more participatory approach, anticipating negative factors and obstacles to the approach, and, equally importantly, being able to predict its negative effects. Negative impacts are divided into threefold: First, these findings can cause or spark debate about the forms, factors, and implications. This is due to differences in research objectives, methods used, and results obtained. Second, the presence of subjective bias. This is because the researcher's involvement in creating a deeper understanding can influence data interpretation. Third, there is a lack of understanding of the social and political factors that can influence religious beliefs and practices, although some external aspects such as regulation and the environment have been discussed.

This analysis can be compared with other articles on the same topic, but they are not identical. There are three points of comparison: First, in terms of form, this analysis has elements of similarities and differences. When compared with Muwaffiqillah's (2023) article on the theme "Reconstruction of the Paradigm of Post-Orientalist Islamic Studies through Richard C. Martin's Phenomenological Approach," there are similarities in emphasizing the historical and real aspects, but this paper places more emphasis on the variations of the three forms (symptoms, history, reality) in a more balanced manner. Second, in terms of factors, this paper has elements of similarities and differences. When compared with another article (2023) entitled "The Behavior of Accessing Pornographic Sites (A Phenomenological Study of the Behavior of Adolescents Accessing Pornographic Sites at the University of Medan)," there are differences in the factors studied. Other articles may emphasize psychological and media factors, while this paper highlights theological factors, traditions, and the socio-religious environment. Third, in terms of implications, this paper has elements of similarities and differences. Compared to Junaidi & Hasanah's (2021) paper on the topic "Understanding Islam in its Integrity and Its Implications for Education; A Study of Annemarie Schimmel's Phenomenological Approach," there are similarities in highlighting the positive implications for education and a holistic understanding of Islam. However, this paper is more explicit in mapping out negative implications such as limited generalizations and methodological biases.

Conclusion

The conclusions of this research confirm that the phenomenological approach to Islamic studies exists in diverse forms, influenced by internal and external factors, and yields important implications for understanding the religious experiences of Muslims. Through this approach, religion is understood not only as a system of normative teachings but also as a lived experience lived both personally and socially. The research findings demonstrate how relationships with God, worship practices, ritual experiences, crises of faith, identity formation, and the appreciation of Islamic values and ethics are interpreted within the context of everyday life, thus demonstrating the relevance of Islam as a living religion that continuously interacts with the dynamics of modern society.

Theoretically, this research enriches the study of Islamic studies by positioning the phenomenological approach through the dimensions of symptoms, history, and reality as a framework capable of reading religious experiences more holistically. Methodologically, this research encourages the use of a more contextual and holistic approach, taking into account social, cultural, and historical backgrounds. Practically, the research findings contribute to the development of Islamic education, da'wah (Islamic outreach), religious policy, and the strengthening of an inclusive and tolerant society. Despite its limitations in the scope of the study and its emphasis on subjective experience, this research still provides an important contribution to understanding the complexity of religious life in a reflective and humane manner, while also opening up opportunities for further, more in-depth research.

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