

Anthropological Approach in The Study of Islam

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ABSTRACT

This research aims to understand religion through its evolving practices within society, utilizing an anthropological approach. The primary objectives of this study are to explore and analyze three aspects: a profound understanding of the anthropological approach in Islamic studies in terms of etymology and terminology, the analysis of methods, techniques, and research steps using an anthropological approach, and a comprehensive examination of research outcomes employing anthropological approaches in Islamic studies. This research adopts the library research method, collecting literature data from 10 books and 10 journals relevant to the research topic. The results of this study involve an in-depth analysis of various anthropological approaches applied in Islamic studies. The anthropological approach in Islamic studies represents a profound and intricate method for understanding Islam within the context of human social and cultural dynamics. By considering various anthropological paradigms, researchers can explore the diversity of religious practices, analyze symbolic meanings, understand social interactions, and investigate conflicts that arise within Muslim communities. Through holistic, micro, semiotic, comparative, and behavioristic approaches, anthropological research in Islamic studies opens doors to comprehend the complex and often contradictory dynamics in the lives of Muslims. Consequently, this research not only provides deep insights into Islam as a religion but also into humans as complex social and cultural beings. By understanding Islam through the lens of anthropology, we can respond to global and local challenges with a more profound and contextual understanding of the values, beliefs, and religious practices of Muslims worldwide.

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1. INTRODUCTION

Islamic Studies is a field of knowledge that examines various aspects related to the religion of Islam, including doctrines, history, law, thought, as well as socio-cultural practices. Islamic Studies requires a comprehensive and multidisciplinary approach to understand the complex and dynamic phenomena of Islam (Nurhasanah et al., 2021). One of the approaches that can be used is the anthropological approach, which is a discipline that studies humans and their cultures holistically, comparatively, and cross-culturally. Anthropological approaches to Islamic Studies aim to uncover and understand how Islam is understood, lived, and manifested by its followers in specific socio-cultural contexts (Harahap and Kahpi, 2021). Therefore, the anthropological approach provides a critical, empirical, and contextual perspective in studying Islam as both a religion and culture.

The importance of the anthropological approach in Islamic Studies lies in the understanding that Islam as a religion involves all aspects of human life. Belief in Islam encompasses not only religious rituals but also permeates every aspect of a Muslim's life, including trade, politics, culture, and other social activities (Suryadi, 2018). Therefore, the study of Islam must adopt various approaches, including anthropology, to delve into the role of humans in practicing their religious beliefs.

Etymologically, anthropology derives from the Greek words "anthros," meaning human, and "logos," meaning science or knowledge, so anthropology can be interpreted as the science of humans. In terminology, anthropology is a discipline that deeply studies the habits and cultures inherent in individuals and communities, connected to theoretical issues (Zulaihah, 2021). In its approach, anthropology allows us to observe and understand human phenomena, both physical and cultural, as products of human thoughts, creativity, and emotions. This includes observing how humans manifest values and beliefs in their daily lives (Suprpto, 2020).

In anthropology, there are three basic orientations that serve as its primary goals: to uncover and understand a culture and society's views on a particular reality. These three orientations in anthropology encompass cross-cultural explanation, where understanding the culture being studied involves long-term immersion in the research area (Rachmad et al., 2022). The concept of holism is also crucial, where all aspects within a social community, including economics, kinship, politics, religion, and more, must be understood comprehensively because they are interconnected. The principle of relativism is also emphasized, respecting local variations that influence what is considered universal. In other words, cultural practices may vary when viewed from the perspective of a particular locality, even though these practices are considered universal in general anthropological theory (Subchi, 2018). This approach allows researchers to gain a deep and comprehensive understanding of the culture and society being studied.

Anthropology is a discipline with two main branches: physical anthropology and cultural anthropology. Physical anthropology focuses on an in-depth investigation into human life, with a concentration on the origins of human ancestors, known as paleoanthropology (Nur & Utami, 2022). On the other hand, cultural anthropology examines the intellectual, creative, emotional, and conceptual output of humans, which is then manifested in cultural forms. Cultural anthropology studies various aspects of human life, including beliefs, values, norms, traditions, and cultural practices found in different societies. Through these two branches, anthropology allows for a profound understanding of humans, both in terms of their physical and cultural aspects, and how they interact with their environment (Baiduri, 2020).

The implementation of Islamic values in everyday life sometimes faces a gap between ideals and reality. The anthropological approach in Islamic Studies acts as a bridge to understand this complexity. By delving deeper into the everyday lives of Muslims through an anthropological lens, researchers can capture the differences between the ideal expectations in religious teachings and the actual practices in society. This helps create a more nuanced understanding of how Islamic values are practiced and interpreted in the context of daily life, providing a more holistic and profound insight into the role of humans in their religious beliefs (Leni, 2018).

Research on the anthropological approach in Islamic Studies aims to provide an in-depth description of the role of humans in practicing their religion, involving aspects of worship, trade, politics, culture, and

society. Cross-cultural methods, holism, and relativism are used to uncover and understand the culture and society's views of reality related to Islam (Sambas et al., 2020). Additionally, this research seeks to bridge the gap between ideals and realities in the everyday implementation of Islamic values by considering local factors that influence them. Furthermore, this research also analyzes various anthropological paradigms, such as evolutionary theory, structural-functional theory, symbolic theory, and cultural materialism theory, which can be applied to the study of Islam to achieve a more comprehensive and contextual understanding.

2. METHOD

In designing research methods for the anthropological approach in Islamic Studies, researchers need to establish clear and specific research objectives. For example, researchers can choose to explore how the anthropological approach can assist in understanding the role of humans in practicing their religion, ensuring that the research focus is well-defined. Next, the selection of data becomes the next crucial step. In this context, researchers must carefully select 10 books and 10 journals that are highly relevant to the study of anthropology in Islamic Studies, such as Ilyas (2022) "Islamic Studies Approach"; Assingkily (2021) "Approaches in Islamic Studies (How to Understand Islam Properly, Scientific and Methodological)"; Zulaihah (2021) "Introduction to Anthropology"; Maya (2020) "Islamic Symbolism in the Public Sphere: An Anthropological Review of Islamic Law in Hospitals"; Suprpto (2020) "The Dialectics of Islam and Nusantara Culture: From Negotiation, Adaptation to Commodification"; Fatmawati (2020) "Socio-Anthropology of Early Marriage: Tracing Living Fiqh of Early Marriage in the Muslim Madura Community in Jember Regency"; Ahimsa-Putra (2019) "Prophetic Paradigm of Islam: Ethos and Model Epistemology"; Armia (2018) "Peer Review - Book Editor - Customary Law of Marriage in Aceh Society: An Anthropological and Sociological Review of Law"; Arfa and Marpaung (2018) "Research Methodology of Islamic Law: Revised Edition"; Batubara (2018) "Handbook of Islamic Studies Methodology". As for the 10 journals, they include Ismail et al. (2023) "Ideological Approaches in Islamic Studies"; Hanapi (2023) "Anthropology of the Qur'an in Contemporary 'Ulum Al-Qur'an Discourse"; Faidi (2022) "Anthropological Approaches in Islamic Studies"; Harahap and Kahpi (2021) "Anthropological Approaches in Islamic Studies"; Kalifah and Hidayah (2021) "Anthropological Approach to Piil Pesenggiri of the Lampung Pepadun Muslim Community"; Potabuga (2020) "Anthropological Approaches in Islamic Studies"; Sambas et al. (2020) "Anthropological Approaches in Islamic Studies"; Hakim (2020) "Anthropological Law and Maqashid Al-Shariah Review on Early Marriage"; Leni (2018) "The Role of Anthropology in Islamic Studies"; Siregar (2018) "Anthropological Approach in Islamic Education for Nurturing Diversity". The selected data should encompass a diversity of anthropological perspectives and theories applied in the context of Islam. The data collection process should be conducted carefully and systematically from the designated sources, ensuring that the gathered data is in-depth and comprehensive, aligning with the pre-established research objectives.

Once the data is collected, data analysis can be carried out using the Miles and Huberman model (1994), which involves three stages of data analysis: data reduction, data display, and conclusion drawing. In the first stage, data reduction, researchers gather information from the 10 selected books and 10 journals related to anthropology in Islamic Studies. Since the data collected from the field is extensive, it is important to document it meticulously and in detail. This process involves collecting raw data from books and journals, including information about the anthropological theories applied in Islamic Studies, the research methodologies used, key findings, and approaches taken by previous researchers.

After the data has been well-collected, researchers proceed to the second stage, data display. In this stage, the reduced data is further analyzed to identify patterns, important findings, and key concepts that emerge from the literature under study. Data display involves categorizing information based on specific relevant themes related to anthropology in Islamic Studies. In this process, researchers organize data to make it easily understandable and analyzable.

Once the data is well-displayed, researchers move on to the third stage, conclusion drawing. In this stage, researchers summarize the significant findings from the data analysis, relate them to relevant anthropological theories, and formulate arguments that support the research outcomes. Researchers also seek

connections between these findings and previous research, identify knowledge gaps that still exist, and offer recommendations for future research.

Through this research method, it is expected to provide a valuable contribution to our understanding of the anthropological approach in Islamic Studies. By delving deeper into existing literature, this research aims to provide new insights, expand our knowledge, and contribute to the development of more complex and anthropologically informed Islamic Studies.

3. RESULTS AND DISCUSSION

The Definition of Anthropology and Its Approaches in Islamic Studies

The anthropological approach in Islamic Studies is a method that utilizes anthropological concepts and theories to understand Islam in its social and cultural context. Anthropology, as a holistic study of humans, embraces various aspects of human life, ranging from biological, social, cultural, to historical dimensions (Baiduri, 2020). Etymologically, anthropology originates from the Greek words "anthros," meaning human, and "logos," meaning science, so anthropology can be understood as the science of humans. In terminology, anthropology is a discipline that studies the habits and culture inherent to individuals and communities with a focus on related theoretical issues (Rachmad et al., 2022). In the context of Islamic Studies, this approach goes beyond merely viewing Islam as a doctrinal system or text; it also considers the practices and religious experiences influenced by the social, political, economic, and historical context. On the other hand, Islamic Studies is a field of research aimed at understanding the religion of Islam by investigating its teachings, history, and practices within society. This approach involves in-depth analysis of various aspects of the religion, including the Quran, Hadith, Sharia, Sufism, Fiqh, Kalam, and the history of Islamic civilization (Nakamura, 2012). Islamic Studies employs various methods and approaches to uncover social, cultural, political, and spiritual phenomena related to Islam. The primary goal of this study is to develop comprehensive knowledge of Islam and its contributions to humanity. By exploring these aspects, Islamic Studies provides a broader and more complex understanding of Islam in its real context, allowing for a deeper understanding of Islamic values, beliefs, and practices worldwide (Sambas et al., 2020).

One form of the anthropological approach in Islamic Studies is through ethnographic methods, where researchers observe and describe the daily lives of Muslims in various places and times. This approach focuses on subjective experiences, symbolic meanings, and social interactions in the context of daily life for Muslims. For example, Clifford Geertz's work titled "Islam Observed: Religious Development in Morocco and Indonesia" is the result of an ethnographic approach involving in-depth observation of religious practices among Muslims in both countries (Zulaihah, 2021). The anthropological ethnographic approach in Islamic Studies is a research method that examines Islam by closely observing and analyzing religious practices in society. This approach pays attention to the social, cultural, political, and spiritual aspects of Islam, providing a comprehensive picture of how people practice their religion in everyday life. In the anthropological ethnographic approach, researchers directly observe religious practices in society. They document every detail of religious practices such as worship rituals, customs, and other religious traditions. Additionally, interviews with religious practitioners are conducted to gain a deeper understanding of these religious practices. Through this approach, researchers can uncover and understand the culture and the community's perspective on Islam in a concrete way. The anthropological ethnographic approach enables researchers to gain a profound understanding of how Islam is practiced in the daily lives of people (Faidi, 2022). Therefore, this approach plays a vital role in developing a comprehensive understanding of Islam and its contributions to humanity. The importance of the anthropological ethnographic approach in Islamic Studies has been recognized by many researchers and academics, as it provides in-depth and contextual insights into how beliefs and religious practices influence human social and cultural life.

Moreover, there is a comparative approach that compares various forms of Islam worldwide to identify similarities and differences. This approach emphasizes diversity and variations in Islamic religious practices. For instance, the work of Dale F. Eickelman and James Piscatori titled "Muslim Politics" uses a comparative approach to understand the dynamics of politics in Muslim societies (Nakamura, 2012). The comparative anthropological approach in Islamic Studies is a research method that involves comparing and

analyzing the differences and similarities between Islamic and non-Islamic cultures. Through this approach, researchers can understand how Islam is practiced in various social, cultural, and historical contexts (Rachmad et al., 2022). Anthropologists who use this approach focus their research on the beliefs, values, norms, and religious practices of Muslim and non-Muslim communities. Therefore, the comparative anthropological approach helps in understanding the role of Islam in human life more broadly and in-depth. This approach can be implemented in several ways. Firstly, anthropologists can compare religious practices among Muslim and non-Muslim communities in various regions, delving into common patterns or significant differences (Harahap & Kahpi, 2021). Secondly, researchers can understand the differences and similarities in the interpretations of Islam in different regions, identifying different interpretations of Islamic teachings. Thirdly, researchers can investigate how Islam is practiced in different social and cultural contexts, providing an overview of how religion adapts to diverse social and cultural environments. In carrying out this approach, anthropologists use qualitative methods such as participant observation, in-depth interviews, and document analysis. Through the use of these methods, researchers can gain a deep understanding of the religious practices of both Muslim and non-Muslim communities (Sambas et al., 2020). With this comprehensive and detailed approach, anthropological research in Islamic Studies contributes valuable insights into the complexity of Islam in various cultural and social contexts worldwide.

Additionally, the historical approach is often used in Islamic Studies through the exploration of the development and changes in Islam from the time of Prophet Muhammad to the present day. This approach pays attention to the historical, political, and cultural context that has influenced the development of Islam. An example of a work using the historical approach is "The Venture of Islam" by Marshall G.S. Hodgson, which delves deeply into Islamic history. With various approaches, Islamic Studies through an anthropological lens does not only explore religious texts but also highlights the experiences, practices, and social realities of Muslims worldwide, providing a deeper understanding of the complexity of this religion in diverse social contexts (Nakamura, 2012). The historical approach in anthropological Islamic Studies is a profound method for understanding Islam from a historical and cultural perspective. This approach allows researchers to investigate how Islam has evolved and adapted to the social and cultural environment of humanity over time. In the context of the historical approach, we can understand how Islam is practiced in the daily lives of society, how Islamic values are reflected in culture, and how Islam influences the surrounding society. Islamic Studies with a historical anthropological approach allows us to revisit the past and understand the role of Islam in key historical moments, such as through the study of the life of Prophet Muhammad and his companions. By incorporating the values of religion into the cultural spectrum, researchers can examine how Islam is reflected in art, architecture, literature, and traditional practices. Additionally, this approach allows us to investigate how Islam influences politics, economics, and social structures in society during specific periods in history. Using in-depth research methods such as historical observation, document

analysis, and the study of primary sources, the historical anthropological approach provides a deeper understanding of how Islam is understood, practiced, and influences human life throughout history. In this context, this approach not only explores the historical roots of Islam but also reveals the complexity of changes and transformations that have occurred in Muslim communities and their cultures over time.

Methods in Anthropology

Anthropology is a branch of social science that delves into the diversity of human physical traits and cultures. In anthropological research, two types of methods are used, namely qualitative and quantitative methods. Qualitative methods involve techniques such as participant observation, in-depth interviews, and field research, allowing researchers to gain a deep understanding of human culture and behavior. Meanwhile, quantitative methods involve techniques like surveys, experiments, and secondary data analysis, aimed at collecting numerical data that can be statistically analyzed (Zulaihah, 2021).

Anthropological approaches can be divided into several types, each with different focuses and methods of analysis. The holistic approach views humans as an integrated whole, considering various aspects of human life in relation to culture and the environment. The micro approach, on the other hand, sees humans as a unity composed of smaller parts, examining social interactions and human behavior on a smaller scale

(Baiduri, 2020). The semiotic approach emphasizes the use of symbols in human communication, understanding language and signs as means to comprehend culture. The comparative approach compares human cultures from different parts of the world, allowing the identification of differences and similarities between various societies. Finally, the behaviorist approach looks at humans as objects that can be observed in their behavior, studying human actions and responses to specific stimuli (Subchi, 2018).

Through these methods and approaches, anthropology makes a valuable contribution to understanding human diversity, culture, and social behavior. By employing holistic, micro, semiotic, comparative, and behaviorist approaches, anthropologists can respond to the challenges of human complexity in various social and cultural contexts, making it a broad and in-depth field of study in understanding humans as social and cultural beings.

Implementation of the Anthropological Approach in Islamic Studies

The anthropological approach in Islamic studies is a research method used to understand Islam from an anthropological perspective. This approach helps Islamic studies in explaining the role of humans in practicing their religion. In Islamic studies, the anthropological approach becomes crucial because Islam must be understood through various approaches, including anthropology. This approach helps Islamic studies in describing the role of humans in implementing Islamic values in everyday life (Harahap & Kahpi, 2021). However, there is often a gap between the ideal values of Islam and the reality of their implementation in society. Therefore, the anthropological approach serves as a bridge that connects the idealism of Islam with the reality of human daily life.

In the anthropological approach, there are three main fundamental orientations. First, cross-cultural explanations require researchers to understand the culture under study through prolonged direct observation. Second, the holistic approach requires researchers to consider all aspects of life within a social community, including economics, kinship, politics, religion, and more, as all these aspects are interconnected. Third, the principle of high relativism recognizes that values and practices within Islam can vary in different localities, affecting the implementation of values considered universal (Potabuga, 2020).

The anthropological approach in Islamic studies is an approach aimed at understanding Islam from an anthropological perspective. This approach emphasizes understanding Islam in the context of everyday life and how this religion is practiced by its adherents in society. There are several key principles in implementing the anthropological approach in Islamic studies. First, religion is understood as a social phenomenon. This means that religion is not limited to belief systems and values; it is also an integral part of human social life (Suryadi, 2018). Religion manifests in various social practices, including rituals, celebrations, and beliefs that influence human actions and social relations.

Second, the anthropological approach considers the diversity of religious practices. Religious practices in Islam are highly diverse, both within and outside Islamic regions. Factors such as culture, ethnicity, and social context influence this diversity. This approach helps in understanding the differences and similarities in the religious practices of Muslims. Third, the anthropological approach views religion from a holistic perspective (Nurhasanah et al., 2021). Religion cannot be understood separately from other social aspects like economics, politics, and culture. In Islamic studies, this means observing how Islam influences various aspects of human social and cultural life. In implementing the anthropological approach in Islamic studies, various anthropological research methods are used. These methods include observation, interviews, literature review, and active participation in community activities that are the subject of research. With these methods, researchers can gain a deeper understanding of religious practices and the influence of Islam in society.

The results of implementing the anthropological approach in Islamic studies include a more comprehensive understanding of Islam, an appreciation of the diversity of religious practices, and an understanding of the role of Islam in social life. In practice, the anthropological approach is used in research on religious practices in pesantren (Islamic boarding schools), religious celebrations in communities, and the interaction between Islam and local culture (Ismail et al., 2023). In its implementation, the anthropological approach in Islamic studies is interpreted as an effort to understand religion by paying attention to religious practices that grow and develop within the community. This approach involves researchers in research

activities related to the people under study, allowing for a deeper understanding of how people practice their religion in the social and cultural context that surrounds them.

Paradigms in Anthropology in Islam

In Islamic studies, several anthropological paradigms are used to approach this religion. First, there is the theory of evolution, which views humans as the result of a gradual development from more primitive forms of life. However, this perspective often contradicts beliefs in Islamic studies that consider humans as Allah's unique and special creation (Faidi, 2022).

Next, there is the structural-functional theory, which likens society to a body consisting of various interacting organs, each with its own function. This theory is useful in understanding the social structure and function in Islamic communities, helping to understand how elements within society contribute to the whole. Furthermore, there is the symbol theory, which regards symbols as a means to convey profound ideas, concepts, and meanings (Leni, 2018). In the context of Islamic studies, this theory helps in understanding the meaning and interpretation of religious symbols in Islamic culture, allowing for in-depth analysis of the beliefs and religious practices of Muslim communities. Lastly, there is the cultural materialism theory, which emphasizes the role of material as the primary factor influencing culture. This theory can be used to analyze the impact of material variables such as economics, politics, and the environment on Islamic culture (Kalifah & Hidayah, 2021). By considering these material factors, researchers can better understand how social and economic conditions affect how people practice their religion within the Islamic community.

In Islamic studies, anthropological paradigms are widely used to understand various aspects of social and religious life within Muslim societies. One example of its application is in the research of pesantren, an Islamic religious education institution in Indonesia. The functionalism paradigm is used to understand the role of pesantren in maintaining social stability and providing education to the community (Suprpto, 2020). In this approach, pesantren is analyzed as a social institution with specific functions, including religious education, the preservation of religious traditions, and maintaining social cohesion within the community. Through a deep understanding of the functions of pesantren, this research provides insights into the vital role of this institution in the social and religious life of the Islamic community.

Moreover, the interpretive paradigm is used in researching the meaning of religious rituals in Muslim society. Researchers approach religious rituals as symbolic actions with profound meanings for the participants and their communities. Through in-depth interviews and the analysis of ritual procedures, researchers attempt to understand the beliefs, values, and emotions associated with these rituals (Suyadi, 2020). By understanding the meaning of religious rituals from the perspective of the participants and their communities, this research provides insights into how religion is experienced and interpreted by Muslim communities in their own contexts.

Furthermore, the critical paradigm is used to investigate the role of religion in social conflicts. This research identifies how religion is used as a tool to justify and deepen social conflicts. The analysis of religious narratives used by the parties involved in the conflict helps understand how religion is used to influence public opinion and create polarization within society. This research also examines the social and political impact of conflicts driven by religious factors (Sambas et al., 2020). By revealing the manipulation of religion in the context of social conflict, this research provides a deeper understanding of the complexity of the relationship between religion and conflict in Muslim society.

Through these approaches, these studies not only provide a deeper understanding of the complex dynamics within Muslim society but also detail the interaction between religion, culture, and society in the context of Islam. Therefore, this research not only enriches knowledge about Islam but also broadens our understanding of the role of religion in human social life.

In research and analysis of Islam, the use of these paradigms opens up different perspectives, allowing researchers to view this religion from various angles, ranging from social, symbolic, economic, and understand its complexity more deeply.

Discussion

The anthropological approach in the study of Islam provides a highly valuable contribution to our understanding of this religion. In this context, anthropology doesn't just view Islam as a system of beliefs and teachings but also as a social and cultural phenomenon that develops within human societies. This approach employs various methods such as ethnography, comparative approaches, and historical analysis to explore various dimensions of the lives of Muslims. Through the anthropological approach, the study of Islam becomes more contextual, profound, and comprehensive. Researchers use this approach to understand the religious practices and experiences of Muslim individuals in their everyday lives.

One of the key approaches in the study of Islam through anthropology is through ethnography. In this method, researchers observe and describe the daily lives of Muslims in various places and times. This approach allows researchers to understand the subjective experiences, symbolic meanings, and social interactions within the religious practices of Muslims. An example of the application of the ethnographic approach is Clifford Geertz's work, where he observed the religious practices of Muslims in Morocco and Indonesia, providing profound insights into how Islam is practiced in different cultural contexts. Comparative approaches are also a significant method in anthropological studies of Islam. By comparing Islamic cultures across various countries and regions, researchers can identify similarities and differences in the religious practices of Muslims. This approach helps in understanding the diversity in how Muslims practice their faith and how local cultures influence the interpretation of Islam. The work of Dale F. Eickelman and James Piscatori on Muslim politics is an example of the application of a comparative approach in understanding the political dynamics in Muslim societies. The historical approach also makes a significant contribution to the study of Islam through anthropology. By tracing the development of Islam from the time of Prophet Muhammad to the present, researchers can understand how this religion adapts to historical, political, and human cultural contexts. Marshall G.S. Hodgson's work, "The Venture of Islam," is an example of a historical approach that provides profound insights into the history of Islam. The anthropological approach in the study of Islam also utilizes anthropological paradigms such as evolutionary theory, structural functionalism, symbolic theory, and cultural materialism. By using these paradigms, researchers can explore the complex aspects of Muslim societies, including the relationship between religion, culture, and society.

In research conducted by Taufik et al. (2023), the anthropological approach in the study of Islam is analyzed with the aim of gaining a profound understanding. This research focuses on three main aspects: understanding the etymology and terminology of the anthropological approach in the study of Islam, research methods involving library research techniques, and the research results of applying the anthropological approach in the context of the study of Islam. The research explains that the anthropological approach to studying religion involves the use of methods commonly used in the discipline of anthropology. This means using anthropological analytical tools to approach religious issues in a more holistic and contextual manner. This approach allows researchers to understand Islam within a broader social and cultural framework. The research employs library research methods, where data is collected from library sources, including 10 books and 10 relevant journals. Using this approach, researchers gather reliable and relevant information to support their arguments regarding the anthropological approach in the study of Islam. The research highlights two primary implementations of the anthropological approach in the study of Islam. First, the research reveals the concept of humanism in Islam, emphasizing how human values are manifested in the religious practices of Muslims. Second, the research explores religious celebrations, delving into the meanings, symbolism, and practices behind this tradition in Muslim society.

Another study conducted by Potabuga (2020) shows that the anthropological approach in the study of Islam allows us to understand Islam as a living and evolving religion in the social and cultural context of society. This approach emphasizes the observation, description, and analysis of religious phenomena carried out by individuals as religious practitioners. By applying the anthropological approach to the study of Islam, we can achieve several important goals. This approach helps us recognize the diversity and dynamics of Islamic practices in various places and times, as well as understand the factors influencing them. Through in-depth observation of Muslim communities, the anthropological approach allows us to understand variations in beliefs, rituals, and religious traditions in different communities. The anthropological approach in the study of Islam enables us to understand the meanings, values, and symbols contained within Islamic rituals, traditions, and culture. By understanding these aspects, we can see how religious practices influence the

identity and behavior of Muslims and how this is related to a broader social context. The anthropological approach bridges the gap between the ideal and the reality in religious life. Through in-depth analysis, this approach allows us to critique deviations or conflicts that arise due to differences in understanding or interpretation of religion. This opens the door to a profound reflection on how religion is practiced in daily life. The anthropological approach in the study of Islam also encourages dialogue and tolerance among Muslims and with adherents of other religions. By understanding the differences and similarities in religious practices, we can develop a critical, reflective, and humanistic approach to religion. This creates a strong foundation for building cross-cultural and interfaith understanding and strengthens human relationships in the context of global diversity.

The anthropological approach in the study of Islam, as presented in Nakamura's research (2012), is a method that reveals Islam through the practices and life experiences of its adherents. Focusing on the empirical, contextual, and dynamic aspects of Islamic diversity allows for in-depth observation of the influence of culture on the interpretation and application of Islamic teachings. Research methods involve library research and descriptive analysis, collecting data from various relevant literary sources and systematically and critically outlining the data. This research also references the thoughts of renowned anthropologists such as Clifford Geertz, Victor Turner, Talal Asad, Edward Said, and Abdullahi An-Na'im while identifying weaknesses and challenges in anthropological studies of Islam, including issues of ethnocentrism, relativism, orientalism, and universalism. Through this approach, the study of Islam is not just understood as a religious doctrine but also as a living and complex cultural phenomenon.

Overall, the anthropological approach in the study of Islam not only provides a deeper understanding of this religion but also opens windows of insight into human diversity, culture, and social behavior in the context of Islam. Through the anthropological approach, the study of Islam becomes more contextual, complex, and relevant to the realities of human life in different parts of the world.

4. CONCLUSION

The anthropological approach in the study of Islam is a research method that enriches our understanding of Islam in its social and cultural context. By utilizing concepts and theories from anthropology, researchers can view this religion from a more holistic perspective, encompassing religious practices, values, and the social realities of Muslim communities around the world. Various anthropological paradigms, such as functionalism, interpretive approaches, and critical perspectives, enable in-depth analysis of various aspects of social life, symbolism, and conflicts within Muslim societies. Anthropological methods, including ethnography and comparative approaches, provide a broader and deeper understanding of the diversity of religious practices and how Islam is influenced by and influences human life in complex social contexts.

To support the development of Islamic studies through the anthropological approach, interdisciplinary collaboration is required among anthropologists, theologians, and Islamic scholars. Further research should focus on areas such as the interaction between Islam and modernity, the dynamics of social conflicts with religious backgrounds, and the impact of globalization on the religious identity of Muslim communities. Additionally, the application of information and communication technology can facilitate collaborative research among scholars from different countries and cultures, allowing for faster and more efficient exchange of ideas and findings. Furthermore, the development of formal and informal educational programs that integrate the anthropological approach into Islamic studies curricula will help educate the younger generation to have a more comprehensive understanding of Islam in diverse social and cultural contexts. Thus, the implementation of the anthropological approach in the study of Islam will not only enrich our knowledge of Islam but also deepen cross-cultural tolerance, appreciation, and understanding worldwide.

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