

THE DEVELOPMENT OF ISLAMIC STUDIES IN THE WESTERN WORLD

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ABSTRACT

The golden ink of Islamic civilization which has long dominated the world certainly makes Islam a phenomenon worthy of study throughout the world, especially by people outside of Islam. Westerners in particular. They research, conduct studies, and make Islam an object of study in their world of education. From the presentation of Islamic studies in the West in the academic world that has been mentioned in the previous chapter, it can be concluded that: (1) Islamic studies are an attempt to know and understand and discuss in depth the ins and outs of matters relating to Islam from various aspects. By holding Islamic Studies, it is hoped that it will be able to increase the understanding and appreciation of Muslims wherever they are; (2) Islamic studies when viewed from a research perspective, can be grouped into two, insiders and outsiders. Islamic studies by Muslims themselves in classical times tended to use a continuous pattern from generation to generation. The pattern has shifted in the present, which tends to become a pattern critical. While the perspective of outsiders, Islamic studies are critical in various aspects because they are based on an attitude of self-defense against the beliefs that they believe in so far; (3) The history of Islamic studies in the Western academic world has existed for a long time. That long history is broken down into three according to the aims and content of Islamic studies. The three stages include: the theological stage, the political stage and the scientific stage; (4) It can be seen the condition of Islamic studies in the Western academic world from the proliferation of centers for Islamic studies in various countries, both in America and Europe. Many Islamic study centers have sprung up in the United States, Chicago, Holland, Germany, London and so on.

Keywords: Islamic, Western, Eastern, Orientalist Studies

INTRODUCTION

Since the presence of the Prophet, Islam has become a religion as well as a new civilization that emerged and later dominated civilization in the world. The progress of Islam has been widely known to the world since the time of the Rashidun Khulafaur until the progress of Islam has grown rapidly. At that time, the progress made by Islam was not only in the military field. Islam has also made progress in the fields of science, technology, economy, state

administration and so on. In short, Islam is no longer just an interesting religion to follow, but also a great civilization that must be followed. Islam is a religion that has many points of view, some consider it a blessing, others consider it terror.

In Islam, there are those who use it as a guide in behavior. Sometimes people think it is synonymous with the harsh conditions of the Middle East, sometimes people think it is synonymous with the soft conditions in the Archipelago. Until now, the Muslim community is still experiencing development, in almost all parts of the world, including in Europe, which is not close to the place where Islam first appeared and developed, there are groups of Muslims who live and settle in the area.

Islam began to enter Europe already starting from centuries ago. It all started with the conquest of the Andalusian state in 756 AD – 1492 AD in the Iberian Peninsula. Then it continued through Sicily and the conquest of the Balkans by the Ottoman Empire. The presence and development of Islam in Europe then continued from the massive immigration of Muslims in Islamic countries to Europe after the end of the second world war. With the opening of Europe to foreign workers, it provides opportunities for workers who come from Muslim-majority countries. It was at that time that the presence of Muslims in Europe began. Through this Muslim immigration can be grouped into two streams of arrival in view of their presence. First, many Muslim immigrants are recruited as workers through the guest worker scheme implemented by Western European countries, especially Germany as the pioneer of this policy.

Most Muslim immigrants come from Mediterranean countries such as Turkey, Morocco and other North African countries. Secondly, since the 1950s, Britain, France and the Netherlands have experienced post-colonial migration where many migrants to Europe came from former colonies. Immigrants from India, Pakistan, Bangladesh, and the Caribbean came to Britain. France, which was visited by immigrants from Algeria, Tunisia, and other former colonies.

The majority of people are of the view that Europe is a repository of non-Muslims and always shows an attitude of dislike for the growing movement of Muslims in general because it has a black historical record with Muslims or after the crusade between Christian religious communities and Muslims. In its development, Islam became a source of knowledge for Europeans. Because of this, the presence of Islam in Spain attracted the attention of historians. The development of Islam in Europe came from immigrant workers.

The increasing number of Muslim immigrants in Europe, was initially welcomed by the governments of countries in Europe because they are a cheap source of labor. But slowly the immigrants began to reveal their identity and Islamic identity, among others by building mosques and Islamic centers, and actively conveying Islamic teachings to the wider community in Europe. And at that time That's when the government began to feel threatened by danger. Coupled with the proselytizing and the introduction of Islam in Europe, it became more widespread so that more and more Europeans embraced Islam namely the Islamic movement Pegida. Pegida is a political movement based in Dresden Germany.

Since October 2014, Pegida has been organizing demonstrations against the German government, against the Islamization of Europe. The demonstration was originally organized through social media, by a person named Lutz Bachmann. Every Monday, Pegida holds weekly demonstrations. This group, which started as a Facebook group, has attracted public attention. In October 2014, the demonstration was attended by 350 people, and in early January 2015, the demonstration was attended by 18 thousand.

The golden ink incisions of Islamic civilization which have dominated the world for quite a long time have certainly made Islam a phenomenon worthy of being studied at all times, especially by people outside of Islam. Westerners in particular. Object of study in their education world. Moreover, it is supported by their methodological advantages. As a result, until now, hundreds or even thousands of Islamic Studies experts have been born from

several universities both in America and in Europe. With this background, the author wants to examine in depth related to Islamic studies in the Western world, especially in the academic world. Hopefully it can provide overall benefits. From the background that has been mentioned, several problems can be formulated that will be studied in this paper, including: How is the history of Islamic studies in the Western world?

DISCUSSION

1. The Essence of Islamic Studies

Islamic studies or in western terms is called Islamic Studies now it is being used as a study program by various institutions both in countries where the majority of the population is Muslim, and those that are not. Many higher education institutions, both those with Islamic names and not, offer Islamic Studies majors for students and scholars. The emergence of the phenomenon of Islam as a scientific object seems to need to be understood first so as not to cause confusion in interpreting Islamic studies. Islamic studies actually comes from two words, namely study and Islam. from the word salima which means safe sentosa, which is then developed into aslama which means surrender to enter peace.¹If defined in terminology, Islamic Studies means a conscious and systematic effort to know and understand and discuss in depth the ins and outs or matters related to the Islamic religion. day, throughout its history.²

If you look at the nature and characteristics of the two words above, namely study and Islam, you will find a sharp contradiction. The word study relates to science which has critical, analytical, empirical and historical characteristics and characteristics. Meanwhile, the characteristics and characteristics of religion tend to lead to partiality, idealism, and are often colored by apologetic defenses.³Therefore, Amin Abdullah has an interesting

¹ Abudin Nata, *Metodologi Studi Islam*, (Jakarta: PT. Raja Grafindo Persada, 2008), h.62

²Muhaimin, et al, *Kawasan Dan Wawasan Studi Islam*, (Jakarta: Pranata Media, 2007), Cet.21

³Amin Abdullah, *Studi Agama Normativitas atau Historisitas*, (Yogyakarta: Pustaka Pelajar, 2011), Cet.5, h. 105

view of Islamic studies that when Islam is seen from a normative perspective, then Islam is not quite fit to be said as a scientific discipline. Human life, then Islam can be said as a scientific discipline.⁴

One of the reasons for the importance of holding Islamic studies is to depart from the problem when the function of the religion of Islam is increasingly shifting. Religion which actually contains meaning as a bond that must be held and obeyed by humans, a bond that has a huge influence on everyday human life, which comes from a supernatural thing that is clearly far higher than humans. That bond should function to improve human conditions throughout the ages. The fact is that poverty, stupidity and arbitrariness are actually practiced by religious people. In fact, according to Harun Nasution, as quoted by Abudin Nata, people who are pious are people who carry out God's commands and stay away from His prevention. Thus, people who are pious are close to with God. Meanwhile, people who are close to God are holy people. And holy people must have high morals.⁵

In fact, religion in Indonesia tends to be used as a demand for formal ritual activities. And this fact lasts a long time and evenly. Religion is no longer seen as its content but only its form. From these facts, it can be seen that Islam in Indonesia is not fully understood. and deep. It is against this background that deepening of Islamic studies is necessary. A new study emerged with the name of Islamic studies with Islam as its object. With the existence of Islamic studies, it is hoped that it will be able to change the understanding and appreciation of Islam in the Indonesian Muslim community in particular, and the religious community in general.⁶

Islamic Studies linguistically comes from the Arabic "Dirasah Islamiyah". While Islamic studies in the West are known as "Islamic Studies". Then the study of Islam can be interpreted with the study of matters relating to Islam. In terms of Islamic studies is a conscious effort to know and understand and discuss in depth about matters related to the religion of Islam, both related to

⁴Amin Abdullah, *Studi Agama Normativitas*, h.106

⁵Atang Abd. Hakim, Jaih Mubarak, *Metodologi Studi Islam*, (Bandung: PT. Remaja Rosdakarya, 2009), h.8

⁶*Ibid.*, h.8

teachings, history and practical implementation in everyday life throughout its history.⁷

Islamic studies are directed at Islamic studies which lead to three things: 1) Islam which leads to submission or surrender, 2) Islam can be interpreted as leading to the salvation of the world and the hereafter, because Islamic teachings essentially guide humans to do good and stay away from all prohibitions, 3) Islam boils down to peace.

Islamic studies reveals several meanings. First, Islamic studies related to study and research activities and programs on religion as an object, such as studying the concept of zakat. Second, Islamic studies are connoted with the material, field, and curriculum of a study of Islam, such as the Islamic religious sciences, one of which is fiqh or kalam. Third, Islamic studies are connoted with Islamic study institutions, both carried out formally in tertiary institutions, as well as those carried out informally in study forums and halaqahs. Thus, the term Islamic studies can be used freely in academic circles.⁸ The main sources of Islamic teachings are taken entirely from the Al-Qur'an and Hadith purely without being influenced by history, namely teachings on faith, worship, and morals.⁹

2. History of Islamic Studies in the Western World

Islam is an object of study that is busy being discussed in various corners of the world. It is clear that in an Islamic country, there is an in-depth study of Islam in all educational institutions. But it turns out, Islamic studies are also busy being held by non-Muslim countries. Islamic studies in non-Islamic countries are organized by, among others, India, America, London and Canada. The Islamic studies held were also different. There were those who studied Islam as a doctrine. There were also those who studied Islamic language and culture. And many studied Islam from a historical and

⁷Rosihon Anwar, et.al., *Pengantar Studi Islam* (Bandung: Pustaka Setia, 2009), h.25

⁸Ngainun Naim, *Pengantar Studi Islam*, (Jakarta: Teras, 2009), h.1-5

⁹Abuddin Nata, *Metodologi Studi Islam*, (Jakarta: RajaGrafindo Persada, 1998), h.104

sociological perspective.¹⁰ Carried out by the western world in three stages. Namely the theological stage, the political stage and the scientific stage.¹¹ Here's a detailed explanation:

a). The Theological Stage It is undeniable that Islam is a religion that developed very quickly in the early days of Islam. This is what then creates a reaction from followers of other religions, including Christianity, as the religion that existed first. Is a Christian theologian named St. John was originally from Damascus during the Umayyad dynasty, who had the mandate to study Islam, both from the perspective of the Koran as the main source of Islam and other sources. His efforts were supported by his ability to speak Arabic and Greek as well as the breadth of the Islamic rulers at that time which provided open space for theological debate. As a result, St. John considers Islam as a 'religion that contains a thousand and one apostate teachings.'¹²

b). The Political Stage The political stage began in the 12th century when efforts to study Islam were taken more seriously with missionary goals. The aim is to confront Islamic civilization by translating the Koran and other Muslim texts. Due to the strong influence of Islamic studies in the early days, this stage is also colored with theological elements in the form of defending Christian beliefs. Among his characters is Peter the Venerable (1094-1156).

¹⁰Atang Abd. Hakim, Jaih Mubarak, *Metodologi Studi*, h.12

¹¹Jamali Sahrodi, *Metodologi Studi Islam, Menelusuri Jejak Historis Kajian Islam ala Sarjana Orientalis*, (Bandung, CV. Pustaka Setia, 2008), h.43

¹²Dalam bukunya *The Fount Of Knowledge*, St. John menyatakan: "Islam agama yang mengandung seribu satu ajaran murtad. Ia (Islam) sejalan dengan Kristen dalam hal kepercayaan kepada Tuhan Yang Esa, tidak diciptakan dan abadi, yang membuat semua hal konkrit (visible) dan abstrak (Invisible). Akan tetapi, Ia menolak ajaran Kristen tertentu yang esensial: bahwa Yesus bersifat suci dan bahwa Ia disalib... Di sisi lain, Islam menyatakan ajaran-ajaran yang tidak bisa diterima oleh Kristen: bahwa Muhammad adalah Nabi dan inti dari para Nabi, dan bahwa Alquran adalah kalam Tuhan yang diturunkan kepadanya (Muhammad) dari langit." Dikutip oleh Jamali Sahrodi dalam *Metodologi Studi Islam*, h.44. Bandingkan tentang hal tersebut dalam ulasan ini: Lihat, Sholikah. 2015. *Marâji`*: Jurnal Ilmu Keislaman 2 (1), 117-43. Accessed April 27, 2019. <http://maraji.kopertais4.or.id/index.php/maraji/article/view/40>, atau dalam: Sholikah, S. (2017, October 26). RELEVANSI KOMPETENSI PENDIDIK MENURUT K.H. HASYIM ASY'ARI DENGAN UU SISDIKNAS TAHUN 2003, dalam *Al Hikmah: Jurnal Studi Keislaman*, 7(1). Retrieved from <http://ejournal.kopertais4.or.id/pantura/index.php/alhikmah/article/view/3091>.

He translated the texts of the Koran, hadiths, sira of the Prophet and other manuscripts. Including figures in this stage is St. Thomas Aquinas who considered Islam as a pagan teaching. At this stage, Islam is studied more seriously. Not only theological matters, at this stage many Islamic scientific works which were produced by Muslim scientists were also studied. Among the works of Islamic scientists that were widely studied by the Western world at that time, among others, the work of Ibn Sina *Al Qanun fi At-Tibb*, for example, became the most important reference for medical science in Europe for more than three centuries.

Likewise, Ibn Rushd's important book, *Fasl Al Maqal*, became a reference for enlightened people in Europe to deal with church domination. Even Ibn Rushd is recognized as the most thorough commentator on Aristotle's thought through his work *Tahafut al-Tahafut*. Then in the 16th century, Islamic studies were colored by a very complex political situation, namely when the European Reformation movement occurred. One of them is the conflict between Catholic and Protestant Christians. The study of Islam at that time was used as an intermediary and an argument for blaming each other among themselves. For example, a Protestant figure named Matthew Sutcliff used Islam as a comparison point to attack Catholicism. On the other hand, Humphrey Prideaux, an Arabic scholar in England defended Catholic teachings by comparing them with Islam. And in the 18th century, Islamic studies in the West were marked by efforts in the form of theological polemic as a Christian reaction to the rapid development of Islam at that time.¹³

c). Scientific Stage of Islamic Studies The scientific stage began in the 19th century, when the attitude of Christians in Islamic studies began to be connected with the suitability of Islam for social phenomena that occurred in society.¹⁴At that time, Islamic power experienced a drastic decline. Almost all of the power of the Ottomans was under the colonial control of Western

¹⁴*Ibid*, h.45-49

nations.¹⁵ Islamic studies at that time were manifested in the form of studies on eastern problems (oriental studies). In the early 20th century, new Islamic studies began to appear, namely in the form of area studies, especially the Middle East region. Islamic studies at this time were no longer dominant in raising the theme of excessive theological controversy.

The most important thing for the West is that Islamic studies must be able to give importance to the political interests of the West for Islamic nations. A real example is what was done by an orientalist named Snouck Hurgronje who pays attention to the case of Islam in Indonesia.¹⁶ Snouck combines Arabic and Islamic studies with a special emphasis on Islamic law on the one hand with his attention to contemporary Islam in Indonesia, or in a broad sense, Dutch East Indies linguistics and anthropology and even colonialism politics. Snouck made direct observations about Islam by circling the island of Java. As a result, Snouck stated that Islam in Indonesia was like the Dutch East Indies as a Colonial Empire which had to be studied and worked on seriously. Snouck also trained the next generation of students to continue their Islamic studies when he died.¹⁷

In this modern era, we find that the world of western academies is more open to other scientific branches. Not only philosophy and science, but also branches of Islamic knowledge, such as the Koran, hadith, fiqh, and Islamic history. This is a response to the increasing archaeological, anthropological, historical and sociological studies in Europe. In this case, A. Qodri Azizy observes that Western scholars who conduct Islamic studies solely with academic considerations place pure Islam as an object of study. Just as they study other religions. Islam by Western scholars who belong to this group

¹⁵Musyrifah Sunanto, *Sejarah Islam Klasik*, h.247

¹⁶ *ibid*, h.54

¹⁷Mukti Ali, Ilmu Perbandingan Agama di Indonesia, (Bandung: Mizan, Cet 10, 1998), 30. Bandingkan dengan keterangan lainnya, Sholikah. 2015. Marâji': Jurnal Ilmu Keislaman 2 (1), 117-43. Accessed April 27, 2019. <http://maraji.kopertais4.or.id/index.php/maraji/article/view/40>, 127. atau; Sholikah, S. (2017, October 26). RELEVANSI KOMPETENSI PENDIDIK MENURUT K.H. HASYIM ASY'ARI DENGAN UU SISDIKNAS TAHUN 2003, dalam Al Hikmah: Jurnal Studi Keislaman, 7(1). Retrieved from <http://ejournal.kopertais4.or.id/pantura/index.php/alhikmah/article/view/3091>, h.82

views Islam not only as a religion with a narrow understanding, but also includes its civilization. A. Qodri Azizy also added that Islamic studies in the West are more inclined to analyze reality both related to science and those related to Muslim communities.¹⁸

CONCLUSION

1. Islamic Studies is an attempt to know and understand and discuss in depth the ins and outs of matters relating to Islam from various aspects. By holding Islamic Studies, it is hoped that it will be able to increase the understanding and appreciation of Muslims wherever they are.
2. When viewed from a research perspective, Islamic studies can be grouped into two, insiders and outsiders. Islamic studies by Muslims themselves in classical times tended to use a continuous pattern from generation to generation. The pattern is experiencing a shift in the present, which tends to be a critical pattern. While the perspective of outsiders, Islamic studies are critical in various aspects because they are based on an attitude of defending themselves against the beliefs that they believe in so far.
3. The history of Islamic Studies in the Western academic world has existed for a long time. It's long history is broken down into three according to the purpose and content of Islamic studies. The three stages include: the theological stage, the political stage and the scientific stage.
4. It can be seen the condition of Islamic studies in the Western academic world from the proliferation of centers for Islamic studies in various countries, both in America and Europe. Many Islamic study centers have sprung up in the United States, Chicago, Holland, Germany, London and so on. Keywords, Islamic Studies, West, East, and Orientalists

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