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Edmund Husserl's Phenomenology: An Approach Offer in Islamic Studies

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Abstract

Analyzing the nature of meaning always becomes a crucial issue in a religious phenomenon. The need for a compatible approach to the problem of diverse social phenomena is important to discuss. This study aims to analyze a methodological offer adapted from a phenomenologist, Edmund Husserl. This library research traced and analyzed data from various written sources such as books, journal articles, etc. The results of this study indicate that: (1) as a research method, phenomenology describes the meaning of life experiences for some individuals about a concept or phenomenon, and explores the structure of consciousness in human experience; (2) Husserl's phenomenology mainly focuses on the concept of reduction, namely a process of setting aside all assumptions and prejudices about phenomena; and (3) phenomenological researchers have to be able to go deep into the religious experience of each individual to the final stage of the transcendental consciousness appears in researchers. Thus, researchers have to build closeness with informants.

Keywords: Phenomenology; Edmund Husserl; Islamic Studies Approach;

Introduction

Phenomenology Study as an approach to Islamic studies is always interesting to discuss. This is because the social problems that are the subject of Islamic studies are gradually undergoing complex changes. Phenomenology, originally limited to a philosophical school, has also experienced development to the point where it can be used as a scalpel in interdisciplinary studies. Various interesting phenomena in the Islamic world, both abroad and within the country, have made Islam an object that cannot escape the study of academics.¹ Likewise, for the Muslim community itself, scientific reality requires Muslims to be seriously aware of their role and existence in responding to religious problems. In studying these phenomena, a precise and systematic scientific approach is needed. Apart from that, the need for an approach that can explore consciousness in human experience, such as phenomenology, is also based on the author's assumption that phenomenological studies as an approach to Islamic studies are important to be discussed further.

Based on the author's tracking of previous research, the theme of Edmund Husserl's Phenomenology has been studied over a long period of history. Hence, there is no doubt about its historical traces. Among the results of previous research that examines the philosophy of phenomenology, both those originating from Husserl's thought and not, is an article entitled: Teori Pengetahuan Enmund Husserl,² Fenomenologi Husserl Sebagai Metode Filsafat Eksistensial,³ Fenomenologi dalam Penelitian Ilmu Sosial,⁴ Penelitian Kualitatif Fenomenologi, Case Study, Grounded Theory, Etnografi, Biografi,⁵ Pendekatan Fenomenologi dalam Kajian Agama,⁶ and Fenomenologi Agama dalam Perspektif Hasan Hanafi.⁷

Apart from those mentioned above, several other studies that examine the philosophy of phenomenology include the article *Pengantar Metode Penelitian Kepada Suatu Pengertian yang Mendalam Mengenai Konsep*

¹Jamali Sahroni, *Metodologi Studi Islam* (Yogyakarta: CV. Pangger, 2008).

²Hardiansyah A, "Teori Pengetahuan Edmund Husserl," *Jurnal Sstantia* 15 (Oktober 2013): 228–37.

³Sudarman, "Fenomenologi Husserl Sebagai Metode Filsafat Eksistensial," *Jurnal Lintas Agama* 9, no. 2 (2014).

⁴Muhammad Farid, *Fenomenologi: dalam penelitian ilmu sosial*, Prenada Media, vol. 11, 2018.

⁵Abd. Hadi, Asrori, dan Rusman, *Penelitian Kualitatif Studi Fenomenologi, Case Study, Grounded Theory, Etnografi, Biografi, Banyumas : CV. Pena Persada*, 2021.

⁶Nurma Ali Ridlwan, "Pendekatan Fenomenologi Dalam Kajian Agama," *Komunika: Jurnal Dakwah dan Komunikasi* 7, no. 2 (1970), <https://doi.org/10.24090/komunika.v7i2.385>.

⁷Asep Mulyaden, Ahmad Hasan Ridwan, dan Irma Riyani, "Fenomenologi Agama dalam Perspektif Hasan Hanafi," *Hanifiya: Jurnal Studi Agama-Agama* 5, no. 1 (27 April 2022): 17–24, <https://doi.org/10.15575/hanifiya.v5i1.14959>.

Fenomenologi,⁸ *Yang Sakral, Mitos, dan Kosmos: Analisis Kritis atas Fenomenologi Agama Mircea Eliade*,⁹ *Kajian Literatur Metodologi Penelitian Fenomenologi dan Etnografi*,¹⁰ *Pendekatan Fenomenologi (Suatu Ranah Penelitian Kualitatif)*,¹¹ *Pengembangan Ilmu Sosial Model Fenomenologi dan Hermeneutika*,¹² and, *Fenomenologi dalam Kajian Sosial Sebuah Studi Tentang Konstruksi Makna*.¹³ The difference between this research and the previous one is that there are no articles that examine phenomenology as a method of approaching Islamic studies which is systematically formulated from philosophical thought.

This article aims to analyze the phenomenological paradigm as an approach offered in Islamic studies research, where in this discussion we will explain how phenomenology works as a school of thought, the concept of phenomenology, the object of phenomenological study, and its symptoms. Furthermore, the concept of phenomenology promoted by Edmund Husserl, as an influential figure in the development of philosophical schools, is also one of the things that will be discussed in this article. The choice of Husserl's figures in this article is based on his thoughts regarding concepts and transcendental reduction and how to arrive at original intuition. Then in the final results point, a methodological offer resulting from the philosophical conception of phenomenology will be presented, which in the end can be used as a research methodology, especially in Islamic studies.

The research focus is limited to 3 things: first, related to the phenomenological paradigm as a philosophical school. Second, related to the phenomenological thoughts of the figure Edmund Husserl, and third is the promotion of phenomenology as an alternative approach in Islamic studies. The type of research used in this study is library research or library research by reading and collecting data from various written sources in the form of books, journal articles and other forms of written records. The author searched various types of literature relevant to the theme of phenomenology both online

⁸ Arief Nuryana, Pawito Pawito, dan Prahastiwi Utari, "Pengantar Metode Penelitian Kepada Suatu Pengertian Yang Mendalam Mengenai Kosep Fenomenogi," *Ensains Journal* 2, no. 1 (2019), <https://doi.org/10.31848/ensains.v2i1.148>.

⁹ Ikhbar Fiamrillah Zifamina, "Yang Sakral, Mitos, dan Kosmos: Analisis Kritis atas Fenomenologi Agama Mircea Eliade," *Panangkaran: Jurnal Penelitian Agama dan Masyarakat* 6, no. 1 (2022).

¹⁰ Tari Budayanti Usop, "Kajian Literatur Metodologi Penelitian Fenomenologi dan Etnografi" 1, no. 1 (2019).

¹¹ Hamid Farid, "Pendekatan Fenomenologi (Suatu Ranah Penelitian Kualitatif)," *Pendekatan Fenomenologi*, 2018.

¹² Mohammad Muslih dkk., "Pengembangan Ilmu Sosial Model Fenomenologi dan Hermeneutika," *Hermeneutika : Jurnal Hermeneutika* 7, no. 1 (2021).

¹³ Gusmira Wita dan Irhas Fansuri Mursal, "Fenomenologi dalam Kajian Sosial Sebuah Studi Tentang Konstruksi Makna," *Titian: Jurnal Ilmu Humaniora* 6, no. 2 (2022), <https://doi.org/10.22437/titian.v6i2.21211>.

and offline. Apart from that, the author also collected several study themes related to the Islamic studies approach to complete the necessary data, which was also used as a comparison with the phenomenological approach that will be offered.

After the data was successfully collected, the author carried out data processing by reducing the data (summarizing, selecting the main things, focusing on the important things, looking for themes and patterns). Then the author carries out content analysis based on the data that has been obtained and compared with other theories, and relates it to the context of current social problems. The final step, the author presents the data in the form of short narratives, charts and relationships between theories, drawing conclusions and verification (the initial conclusions put forward are still temporary and will change if strong evidence is found that will support the next stage of collection).

Phenomenology as Methodology

The term phenomenology comes from the Greek, *phainomenon* or *phainesthai/phainomai/phainein'* and *logos*. *Phainomenon* means to show or appear. In Indonesian the term *symptom* is usually used.¹⁴ While *logos* means "knowledge". Phenomenology can be interpreted as a science that studies things that appear or what appears.¹⁵ Phenomenology as a research method describes the meaning of life experiences for several individuals regarding a concept or phenomenon, as well as exploring the structure of consciousness in human experience.¹⁶ Pure phenomenological research places more emphasis on describing than explaining everything but still pays attention to a point of view that is free from hypotheses or presumptions.¹⁷ Phenomenological studies focus on the way a person perceives reality that appears through experience or consciousness.

The object of phenomenology can be facts, symptoms, circumstances, events, objects, or the reality that is being seen.¹⁸ Furthermore, the object of phenomenology can also be any incident related to socio-religious events or problems, if the context in question is religious phenomenology.

¹⁴FX. Mudji Sutrisno dan F. Budi Hardiman, *Para Filsuf Penentu Gerak Zaman* (Yogyakarta: Kanisius, 1992).

¹⁵Maraimbang Daulay, *Phenomenological Philosophy: An Introduction*, ed. by Abrar M. Dawud Faza (Medan: Panjiaswaja Press, 2010).

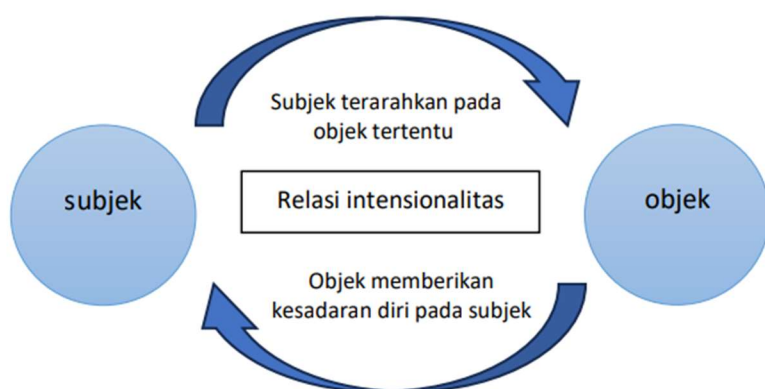
¹⁶John W. Creswell, *Research Design Qualitative and Quantitative Approaches* (USA: Sage Publication , 1998).

¹⁷Chusnul Rofiah, *Metode Penelitian Fenomenologi* (Malang: Literasi Nusantara, 2023).

¹⁸Steeva Yeaty Lidya Tumangkeng dan Joubert B. Maramis, "Kajian Pendekatan Fenomenologi : Literature Review," *Jurnal Pembangunan Ekonomi dan Keuangan Daerah* 23, no. 1 (2022).

Phenomenology holds that all thoughts and images in human consciousness always lead to something, something like this, namely thoughts and images that are directed at or about something are called intentional.¹⁹ The task of phenomenology is to establish a dialectic between humans and reality. Reality here is not something that is different from humans, which is then separated from the person who observes it.²⁰ In order to meet true reality, Husserl called out the slogan "we must go back to the things themselves",²¹ or it could be said that phenomenology is considered as "returning to something itself". From here, a deep tendency begins to emerge from the school of phenomenology which is actually the ideal of all philosophy, namely getting a correct understanding, which captures reality itself.

As a method, phenomenology does not discuss who and what basic assumptions are produced. Phenomenology tries to elevate a reality into a research report without losing the original essence of the phenomenon. The underlying methodology in phenomenological research is as follows: First, reduction. This process attempts to "bracket" or set aside any pre-formed beliefs and opinions about the phenomenon being studied. Second, is intuition, namely when a researcher remains open to attributing the meanings of certain phenomena to people who have experienced them. Third, is analysis. Analysis involves a categorization process so as to make an experience have important meaning. The last one is describing. This process is intended to explain more specific or important meanings in the reduction and description of the



Picture1 Phenomenological Intentionality

¹⁹Kitty Maria Suddick dkk., "The Work of Hermeneutic Phenomenology," *International Journal of Qualitative Methods* 19 (2020), <https://doi.org/10.1177/1609406920947600>.

²⁰Maraimbang Daulay, *Filsafat Fenomenologi: Suatu Pengantar*.

²¹Edmund Husserl, *Logical Investigations*, ii (London & New York: Routledge, 2001).

conscious experience being studied.²² Technically, in this process the researcher will also interpret meaning, both using semiotics and hermeneutics.²³

Edmund Husserl's Phenomenology

Husserl developed the concept of transcendental logic. The word transcendent means "beyond human ability". In this case, the transcendent in question is original intuition or pure awareness of "I" as the subject who sees the phenomenon.²⁴ Husserl's phenomenon aims to find the essential by letting the phenomenon speak for itself without being accompanied by prejudice. For this reason, Husserl uses the epoche method. The word epoche comes from Greek, meaning "postponing judgment" or emptying oneself of certain beliefs. Epoche can also be interpreted as placing something between two brackets.²⁵ What this means is forgetting notions about the object for a while, and trying to see the object directly without making a decision about whether it is right or wrong first.

In order to reach the true essence, Husserl put forward the bracketing method in the form of reductions. Reduction is a process of putting aside all assumptions and prejudices about a phenomenon. There are 3 types of reduction taken to achieve phenomenological reality in the phenomenological approach, namely phenomenological reduction, eidetic reduction, and transcendental reduction.²⁶ Phenomenological reduction is setting aside all kinds of prejudice and other views such as religion, custom and scientific views when encountering an object. Next is eidetic reduction, which aims to find the eidos, the essence. In this process the subject must set aside things that are not the essence of the object in order to know its essence. In other words, everything that is not the core of the phenomenon needs to be put in parentheses.²⁷ The last one is transcendental reduction. In this third reduction, it is no longer about objects or phenomena, but specifically direction (*intentionality*) to the subject (*wende zum subjective*) regarding the roots of consciousness, namely regarding consciousness itself which is transcendental (beyond oneself).²⁸

It should be noted that the data mining process in phenomenology is not just about interviews. The essential process of phenomenology lies in reduction

²²Amir Hamzah, *Metode Penelitian Fenomenologi Kajian Filsafat dan Ilmu Pengetahuan Dilengkapi Dengan Contoh Disain Tahapan Proses Dan Hasil Penelitian, CV. Literasi Nusantara Abadi*, 2020.

²³Clarck Moutakas, *Phenomenological Research Methods* (California: Sage Publication, 2014).

²⁴Chusnul Rofiah, *Metode Penelitian Fenomenologi*.

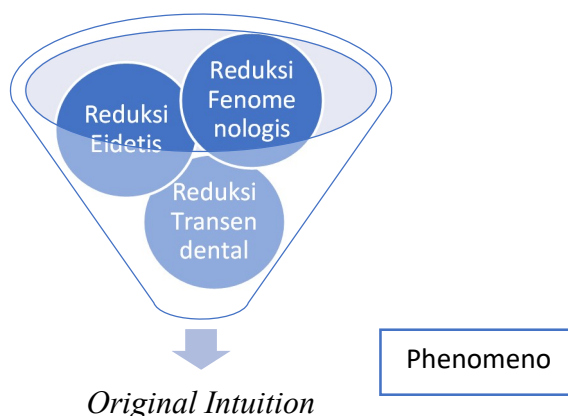
²⁵Lorens Bagus, *Kamus Filsafat* (Jakarta: Gramedia, 1996).

²⁶Hardiansyah A, "Teori Pengetahuan Edmund Husserl."

²⁷Chusnul Rofiah, *Metode Penelitian Fenomenologi*.

²⁸Hardiansyah A, "Teori Pengetahuan Edmund Husserl."

by the researcher. The researcher's ability to responsively respond to informant responses will determine the depth of data mining.²⁹ If you pay attention to the series of thoughts above, it can be said that knowledge has true value if it explores the meaning of reality behind what is seen (phenomenon), beyond what exists in itself, so that the truth obtained is a truth that is transcendental in nature.³⁰ As Husserl said, "let the awareness of something profound flood our consciousness".³¹ So, when seeing the same phenomenon object, the subject will produce different interpretations after observing it. Then, from these different interpretations, the intersubjective must come to a common consensus.



Picture2Transcendental Logic

Phenomenology as an Alternative Approach to Islamic Studies

In investigating religious phenomena using a phenomenological approach, one no longer uses problem formulations or theories as specific references or benchmarks, but rather facts, data and symptoms. What must be paid attention to are matters relating to actions, beliefs and systems which together form religious phenomena. The phenomenological approach allows religious phenomena to "speak for themselves" by throwing away all forms of subjectivity, prejudice, theory, and limiting itself to observing symptoms. Delay of judgment (epoche) has a very important role in this approach.³² The

²⁹Misnal Munir, *Aliran-Aliran Utama Filsafat Barat Kontemporer* (Yogyakarta: Lima, 2008).

³⁰Eko Kuswarno, *Fenomenologi, konsepsi, pedoman, dan contoh penelitian*, *Jurnal Psikologi Modern*, vol. 5, 2009.

³¹Edmund Husserl, *Logical Investigations*; Edmund Husserl, *Cartesian Meditations: An Introduction of Phenomenology*, ed. by Dorion Cairns (Dordrecht: Kluwer Academic Publishers, 1999).

³²Media Zainul Bahri, *Wajah Studi Agama-Agama: Dari Era Teosofi Indonesia (1901-1940) Hingga Masa Reformasi* (Yogyakarta: Pustaka Pelajar, 2015).

task of phenomenology as an approach to religion is to explain the experiences of religious people in living up to religious teachings. Phenomenology of religion is a systematic and comparative approach that tries to describe the similarities found in various kinds of religious phenomena. This same element is the core meaning contained in it.³³

An example of the application of the phenomenological method to the study of Islamic studies is research into the meaning of the tradition of "ngalap berkah" to a group of congregations who regularly carry out the holy pilgrimage. At the phenomenological reduction stage, a researcher must eliminate all prejudices and basic assumptions that exist in him. Moreover, the general assumptions of the outside community are that the guardian pilgrimage is identical to the tradition of worshiping ancestral spirits or Hindu-Buddhist gods.³⁴ Next, in the eidetic reduction stage, a researcher is required to be familiar and integrated with the congregation who is the object of his research, so that it is hoped that the congregation can truly express the reality of their pilgrimage tradition experience. Finally, at the transcendental reduction stage, when the researcher is familiar and united with the object, the subject's awareness will arise when the situation as a pilgrim is returned to him.³⁵ During the research or observation process, a researcher is required to unite with the object, so that it is as if he or she feels and lives the traditions carried out by the object. After the third stage of reduction was completed, the researcher carried out the analysis and narrated the results of his observations in the form of a research report.

From the description of the stages above, the key to this research is the observation stage using reduction. This is because the core of phenomenological thinking is at this stage, so that if phenomenology becomes an approach in the study of Islam, it will try to describe the meaning of religious (Islamic) experiences for several individuals and explore the structure of consciousness in these experiences.³⁶ Therefore, this phenomenological research requires a lot of time, because in the process of reduction and observation, the researcher must really be able to delve into the religious experience of each individual, until at the final stage the transcendent awareness that the researcher himself appears. Researchers must be able to

³³Petter Connolly, *Approaches to the Study of Religion*, Terj. Aneka Pendekatan Studi Agama, ed. oleh Imam Khoiri (Yogyakarta: LkiS, 2002).

³⁴Irma Novayani, "Pendekatan Studi Islam "Pendekatan Fenomenologi Dalam Kajian Islam," *At-Tadbir* 3, no. 1 (2019).

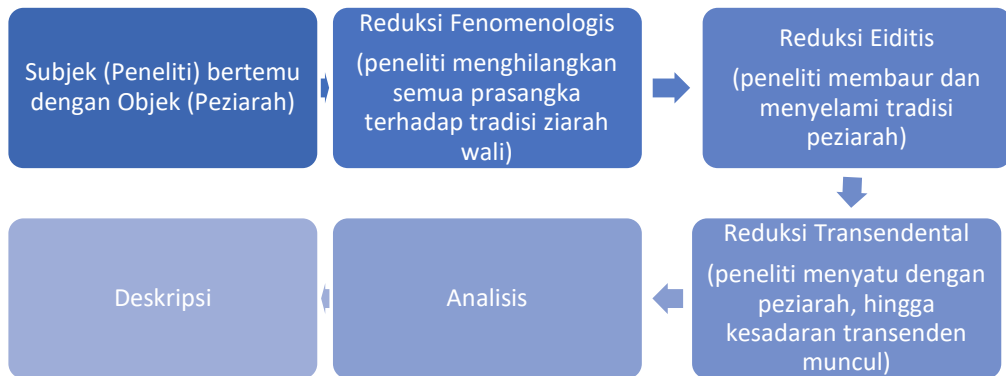
³⁵Farhanuddin Sholeh, "Penerapan Pendekatan Fenomenologi dalam Studi Agama Islam," *Jurnal Qolamuna* 1, no. 2 (2016): 351, <http://ejournal.stisnu.ac.id/ojs/index.php/qolamuna/article/view/27>.

³⁶Sihabuddin Sihabuddin, "Pendekatan Fenomenologi dalam Studi Islam," *Autentik : Jurnal Pengembangan Pendidikan Dasar* 2, no. 2 (29 Juni 2020): 108–14, <https://doi.org/10.36379/autentik.v2i2.28>.

build closeness with informants. The term used by researchers is how researchers can create an atmosphere as natural as possible. This is important to do so that the phenomenon being studied is revealed in depth.

Discussion

Phenomenology in its historical line has been able to bring new things to the flow of philosophical thought. Phenomenology wants to explore the meaning of people's experiences essentially, whether experiences involving a person's emotions, events experienced by a person in solitude, loneliness, confusion, doubt, doubt, jealousy and so on. The scope can be at the individual,



Picture3 Phenomenology in Islamic Studies Approach

group or community level.³⁷ If we look back, what Husserl had long initiated was able to have a huge impact, especially on the flow of philosophical thought which at that time was dominated by positivists. The reason is that the positivist paradigm is considered problematic when placed in the social sciences, where this philosophical school has eliminated the role of the subject in forming "social facts".³⁸ This has also encouraged the emergence of efforts to find new methodological bases and support for social science by returning the role of the subject to the scientific process itself, one of which is the phenomenological method promoted by Husserl.

It can be said that Husserl's phenomenological method starts from a series of reductions. Reduction is needed in order to capture the essence of objects through intuition. Apart from that, reduction will also get rid of all the "disturbing" things. First, reduction gets rid of everything subjective. Second,

³⁷Farid, "Pendekatan Fenomenologi (Suatu Ranah Penelitian Kualitatif)."

³⁸Ibrahim, S., & Khaerul Asfar. (2024). The Position of Women in the Dynamics of Modern Tafsir: Study of Tafsir Al-Tahrir wa al-Tanwir by Muhammad Tahir Ibn 'Ashur. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 8(2), 259–272. <https://doi.org/10.30603/jiaj.v8i2.5204> Maraimbang Daulay, *Filsafat Fenomenologi: Suatu Pengantar*.

get rid of all knowledge about the object being investigated and obtained from sources other than the object. Third, get rid of all knowledge reduction. Everything that has been said by others for a while must be forgotten. If the reduction is successful, the phenomenon will show itself. Phenomenology does not deny human values, as does the positivistic view. According to Kartanegara, positivists tend to make many reductions to living creatures, including humans. Humans, whose position in religion and philosophy is very noble because they have noble dimensions such as soul, heart, spirit, and so on, are reduced to a complicated nervous system that originates in the brain.³⁹ Husserl could not accept this view, therefore he offered various philosophical concepts and techniques regarding the essence of reality in human consciousness, real humans.⁴⁰ Therefore, the phenomenological approach is far from simply measuring the 'quantity' of a social event.

The presence of phenomenology, which offers an alternative approach in religious research (especially Islamic Studies), has been able to provide a bright spot for academics who work in this field. For example, when looking at text, data and events, as a researcher, you should not be hasty in coming to conclusions but need to have an epoche process, or in Islamic terms it can be equated with the tabayyun process. The greatest contribution of phenomenology is the existence of norms used in the study of religion, according to the experiences of religious believers themselves. The phenomenological task after collecting as much data as possible is to look for categories that will reveal similarities to the group. This activity is essentially a search for structure in religious experience for broader principles that appear to shape human diversity as a whole.

The phenomenon of human religion is not only seen from the perspective of the normative teachings of revelation, although this phenomenon will forever be a characteristic of existing religions. But it must also be able to be seen from the historical perspective of people's or groups' understanding and interpretation of the norms of the religious teachings they adhere to as well as the models of practice and practices of religious teachings that are carried out.⁴¹ So far, Islam has been understood only in a historical and doctrinal sense.⁴² However, a religion should not only function as a confirmation of doctrine alone but must also be able to be studied academically. Religious events often

³⁹Mulyadi Kartanegara, "Ketika Sains Bertemu Filsafat dan Agama," *Relief, Journal of Religious* 1 (Desember 2003).

⁴⁰Sudarman, "Fenomenologi Husserl Sebagai Metode Filsafat Eksistensial."

⁴¹M. Amin Abdullah, *Studi Agama: Normativitas atau Historis?* (Yogyakarta: Pustaka Pelajar, 2002).

⁴²Richard C. Martin, *Pendekatan Terhadap Islam dan Studi Agama*, ed. oleh Zakiyuddin Baidhawiy (Yogyakarta: Suka Press, t.t.).

intersect with social events.⁴³ That's why to understand religious events, we need the help of approaches and theories from other sciences, especially social sciences.

In studying Islam as a religion, a term appears called insider and outsider. From a Muslim perspective, insiders are insiders (Muslims) who study Islam, while outsiders are outsiders (non-Muslims) who want to study Islam. The insider and outsider problem refers to the line of thinking that only those who own a religion can understand their religion accurately and perfectly, while outsiders who do not have that religion cannot. This is the same as John Wisdom's opinion that the owner of experience has the privilege of accessing his experience, something that cannot be shared with other people.⁴⁴ However, in its application in religious studies there are requirements for outsiders when researching other religions. Among them is that they (researchers) must not have an attitude of hostility or prejudice. Researchers must also be open-minded, sympathetic, honest and sincere.⁴⁵ This attitude will eliminate the problem of differences between insiders and outsiders.

Qualitative research approach methods such as phenomenology are very necessary, because in the current era of cultural globalization, a religious approach that is only limited to the dimension of "faith" without involving dialogue of thought that is open, egalitarian and democratic, will likely form an exclusive mindset, so that only applies in a very limited area of the internal environment.⁴⁶ Such a particularistic pattern of thinking will experience difficulties when dealing with areas or communities outside one's own environment. Such thinking is also less able to appreciate other groups outside their internal area.

Conclusion

Based on the description above, several conclusions can be drawn: (1) Phenomenology as a research method describes the meaning of life experiences for several individuals regarding a concept or phenomenon, as well as exploring the structure of consciousness in human experience; (2) Husserl's phenomenology has its main point in the concept of reduction,

⁴³Ibrahim, S., & Khaerul Asfar. (2024). The Position of Women in the Dynamics of Modern Tafsir: Study of Tafsir Al-Tahrir wa al-Tanwir by Muhammad Tahir Ibn 'Ashur. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 8(2), 259–272. <https://doi.org/10.30603/jiaj.v8i2.5204>Mulyadi Kartanegara, "Ketika Sains Bertemu Filsafat dan Agama."

⁴⁴ John W. Cresswell, *Qualitative Inquiry and Research Design: Choosing Among Five Traditions* (London: Sage Publications, 1998).

⁴⁵Asih dan Imalia Dewi, "Fenomenologi Husserl: Sebuah Cara Kembali ke Fenomena," *Jurnal Keperawatan Indonesia* 9, no. 2 (2020).

⁴⁶M. Amin Abdullah, *Dinamika Islam Kultural: Pemetaan Atas Wacana Keislaman Kontemporer* (Yogyakarta: IRCiSoD, 2020).

namely a process of putting aside all assumptions and prejudices about phenomena which consists of three steps, namely phenomenological reduction, eidetic reduction and transcendental reduction. (3) In phenomenological research, the researcher must be able to explore the religious experiences of each individual, until at the final stage the researcher's own transcendent awareness emerges. Therefore, researchers must be able to build closeness with informants.

The study in this article is still limited to the phenomenological method proposed by Husserl. If we dig deeper, there are still many figures from the same school, whose thoughts can be studied further and used as analytical tools in research methodology. The use of this methodological offer in future socio-religious research is also very possible, with the addition of study objects, so that articles do not only contain theoretical descriptions, but also the results of their application.

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