

# Methodology of the Study of Religions and Its Contribution to Religious Harmony in Indonesia

Adeng Muchtar Ghazali, Abdul Rozak, Maslani Maslani, A. Heris Herwawan, and Asep Muhyiddin  
UIN Sunan Gunung Djati Bandung, Bandung, Indonesia  
amggy@uinsgd.ac.id

Keywords: Study of religions, truth claim, scientific methods, harmony.

Abstract: The purpose of this article is to discuss the methodology of the study of religions and its contribution to religious harmony that has been and is running in Indonesia. The method used as an analytical tool in the discussion in this article is a systematic combination of cognitive processes, through the classification stage of conceptualization, abstraction, judgment, observation, generalization experiments, induction, deduction, argument of analogy, and ultimately form conceptual understanding. The results of the discussion show that in the context of the study of religions, the methodology is not a matter of principle but technical. Although technical, methodology can be a principle if when using the 'way' to ignore ethics and scientific ways, in accordance with the spirit of science to provide comfort and humanity for human beings. The conclusion that can be drawn from this article is that the methodology of the study of religions is needed to contribute to the realization of a harmonious, respected religious life in a heterogeneous (plural) society. This conclusion implies that the study of religions is required to have a methodological principle: not to judge the true facts of religion, but to understand its essence through scientific methods and approaches.

## 1 INTRODUCTION

The environments of religious studies almost have the same view, that the main core of religion is the belief (truth claim). This belief reflects in the form of doctrine, practice, and institution. As far as is known, there is not a single religious doctrine that has the doctrine of mutual enmity between one adherents of one religion to the other. But on the contrary, all religions affirm that their religious beliefs are believed to be most true (truth claims). However, this truth claim is inevitable will come into contact with other religious beliefs. If there is a meeting between these beliefs, then two possibilities will occur: "friction (conflict), or coexistence for mutual respect and respect." For the last possibility this is the duty of religious researchers to conduct research and seminars, formal and non-formal, to contribute to the creation of peace and harmony among religious adherents and different religious ideals.

The term truth claim shows the beliefs of religion which is regarded as the most correct. This truth claim can be shown as well to the differences in understanding the doctrine of religion. In the Muslim community, for example, the appearance of several schools of *fiqh* such as Syafi'i, Hanafi, Maliki,

Hambali, and several theological schools of thought such as *Mu'tazila*, *Asy'ariyah*, *Maturidiyah*, and *Syi'ah* which each have their followers, that in the environment of Muslims have a diversity of religious ideology in accordance with the school and the flow of theology of thought they believe. The diversity of this ideology is not a problem as long as it is not out of the basic principles and beliefs of Islam namely *Alqur'an* and *As-Sunnah*.

Diversity indicates the existence of religious thinking dynamics in an effort to understand and practice the teachings of religion in accordance with the context of the era. A person or group of people who are trying to understand the source of his teachings, certainly will not be separated from the intellectual capacity and social cultural conditions in which religion is alive and growing. This is what the religious scholars point out, that it is necessary to develop a methodology in the understanding of a tolerant religion, since the development and dynamics of religious life are constantly followed by several factors that surround it. However, religion has always been the subject of both practical and theoretical meaning (Ghazali, *Science Comparative Religion*, Early Introduction to the Methodology of Religious

Studies, 2000). Among the factors that influence the dynamics of religious life are:

1. The rapid advancement of science, technology, and scientific ideas influenced the dynamics of religion so that intellectual interest to study religions more deeply became very high;
2. The tendency to reconstruct religion in an effort to develop on all world affairs;
3. Social influences, politics, and international events affecting religions.

## 2 METHODOLOGY

This paper departs from the perspective of the author who pursues the field of study of Comparative Religion and Methodology of the Study of Religions. Therefore, the author seeks to approach methodologically in the understanding of religion, both in the context of understanding the diversity of religious ideology that exists within its own internal environment and with a variety of religious beliefs externally. The process of "harmonious" through religious awakening can be done through the equalization of vision, understanding and awareness of the existence of religions, i.e. each religion essentially has universal values that can be accepted by each party of different beliefs. Prohibiting wrongdoing and requiring good deeds is one of the universal values taught by all religions. While Methodology is the study of methods used in a field of science to gain knowledge on the subject matter of the science, according to certain aspects of the investigation. Methodology deals with the cognitive processes demanded by issues arising from the principal features of the study. It can be said that a method is a systematic combination of cognitive processes, using special techniques. These cognitive processes are the classification of conceptualization, abstraction, judgment, observation, generalization experimentation, induction, deduction, argument of analogy, and finally the understanding itself (Dhavamony, 1995).

## 3 RESULT AND DISCUSSION

### 3.1 Characteristics of Methodology in the Study of Religions

In Religious Studies, the methods and approaches used in understanding religion are scientific methods. This scientific method was first pioneered by Fredrich

Max Muller (1823-1900), a German through a philology approach. The methods and scientific approaches in studying this religion are popularly known as "*religionswissenschaft*" (German). The name "Science of Religion" (English) is a translation of "*Religionswissenschaft*", which by the next religious dictator is considered appropriate. The name *religionswissenschaft* was introduced to conduct scientific research (scientific method) against religion by using philology approach. It was emphasized by Joachim Wach that the scientific pioneer of religious studies was Max Muller with his Comparative Mythology (published 1856), then Introduction to the Science of Religion (published 1870), and Origin and Growth of Religion as illustrated by Religion of India. Likewise, Mircea Eliade in his book the Sacred and the Profan adds that the science of religions or comparative studies of religion is a term given by Max Muller as noted in the introductory section of his first book Chips from a German Workshop (London, 1867). The term "science of religions" is actually sporadically long used, namely by Abbe Prosper Leblanc in 1852, Steifelhagen in 1858, and others. However, the notion is not as precise as given by Max Muller so the use of term is accepted until now (Ghazali, 2014; Romdon, 1996; Wach, 1959).

*Religionswissenschaft* which was then popularized in the English term by the name of Science of Religion initially aspired to mark its freedom from Philosophy and Theology. Although in its journey the speculative element is still strong, but in the next stage is dominated by its positivistic character with the many descriptions that put objectivity first. This objective character is surely a scientific character. Therefore, in discussing the Science of Religion, Wach reveals the four kinds of approaches used by this science, namely psychological approach, sociological approach, phenomenological approach, and historical approach. He also suggested combining two stream approaches that are close to sui generis method and scientific method. The scientific intent here is that the logos-hypotheses, as well as the objective both lead to the description and lead to such a theory of essence for example, for the sciences of humanities, both quantitative and qualitative (Ghazali, 2014).

In the book "Religion and Society" written by Burhanuddin Daya, Djam'annuri, and Abdurrahman, as a tribute and offerings to the Comparative Religion of Indonesia, 70 years of H.A. Mukti Ali (Daya, Djam'annuri, & Abdurrahman, 1993), explains that in practice, the objects discussed in religious studies can be processed by using various methods tailored to the object under study, including:

1. Descriptive, is a way to get explanations, propositions, conceptions, essences that are basically essential;
2. Analysis is a way to describe terms and statements so as to find understanding, deep understanding of the meaning or nature contained therein;
3. Synthesis, which is the way to obtain the essence of the whole (holistic), combining various understandings or business results description, analysis, hermeneutics and understanding (verstehend).

Following the thought of Mukti Ali, it should be reviewed about the scientific character that is not only scientific but must be supplemented with religious plural, take the sui generis talents. In understanding or conducting religious research, it is necessary to see the religious facts with or in the light of religion (Ali, 1979), or elsewhere with doctrinaire cum, the religious messenger Wach, Kitagawa, and Eliade. The meaning of religious phenomena can be understood only if they are learned as religious. Then the characteristics of that religion are sacred, sanctified by its devotees (Romdon, 1996).

Mircea Aliade and Joseph M. Kitagawa in his article "The History of Religion in America" reveal that the scientific nature of comparative religion, as the product of the Enlightenment lies in the approach as well as the differences with theological and philosophical approaches in understanding religion. Therefore, the name of this science is much, namely Science of Religion, *Religionswissenschaft*, History of Religion, Comparative Study of Religion, and there is also called it Phenomenology of Religion, which then popularized in Indonesia by Mukti Ali with the name Comparative Science of Religion. Thus, the discipline of comparative religion, *religionswissenschaft*, or science of religion lies between the normative disciplines on the one hand and the descriptive disciplines on the other (Eliade & Kitagawa, 1973).

In addition to possessing the scholarly pluralism, in the methodology of study (understanding) religions, it also embodies the characteristics of "logical-empirical, not judging the true facts of religion (faith) and religious ideology, and descriptive-analytical". In practice, these three characteristics are one unity. What is meant by logical-empirical, certainly in the discussion "not making it up", but reviewing based on the phenomenon that occurs and can be justified. Religious researchers avoided the attitude of subjectivity to assess the "right-wrong" his facts

found, he only describe and analyze the facts there to find the essence or essence.

For the above explanation, for the purposes of study and research, the characteristics of the study methodology of religions have at least four characteristics:

1. Not judging the true-false facts of religion and spiritual view. Religious beliefs relate to one's belief or a group of people about their religion as the only true religion. Others are not entitled to judge a person's or a group's beliefs;
2. The task of the reviewer / researcher only describes the religious / religious facts which the essence can be known;
3. In describing and analyzing religious / religious facts using scientific methods, an interdisciplinary method and approach;
4. Contribute to a diverse religious life by prioritizing harmonious life, and mutual respect and respect. Therefore, the orientation of studies of religions is "harmony", or "tolerance".

### 3.2 Awareness of Religion and Harmony

A religious doctrine can be practiced if the believers have consciousness. Religious awareness always reflects religious truths correctly. Every religion certainly has and teaches the truth. This belief in the right is based on God as the only source of truth. Nevertheless, in the sociological level, the claim of truth turns into a religious symbol that is understood subjectively by every believer, of course no longer intact and relative. That is, because the truth of religion is based on revelation, the truth becomes absolute. However, when addressing absolute truth is based on a certain perspective, the result of religious understanding becomes of relative value. In this context, Harun Nasution, an expert on Islamic theology of Indonesia, divides religious teachings (Islam) into two, namely "basic doctrine" and "explanatory teaching". Called 'basic doctrine' because of its source of revelation, which is the textual teachings contained in the holy books (in Islam: Al-Quran); while the so-called 'teaching of explanation' because the source is human thought, namely the effort of ijtihad from the basic doctrine (Suparlan, 1982) (Ghazali, 2005).

In the study of religions, the intended truth is the 'religious truth' obtained by theological and theoretical approaches. The theological approach derives from revelation that has absolute value, whereas the theoretical approach derives from "empirical facts", which have relative value. In the theoretical approach, the "truth" obtained is not to sue

the truth of religion that is theologically believed, but to explain the truth of the revelation in the empirical view, to borrow Taufiq Abdullah's term "religious truth based on empirical reality" (Abdullah 1989) or Parsudi Suparlan calls it the term "religious scientific truth" (Suparlan, 1982). Following the development of the dynamics of religious life, the study of religion focuses a lot on its adherents, because studying religion basically studies people (Eliade & Kitagawa, 1973). The image of religion is in the 'figure' of the followers of religion through phrases, and this expression has a structure certain that can be understood. From these expressions, we can understand the quality of life of a person or a group of religious people (Kitagawa, 1958).

Thus, the diversity of ways of thinking, and social-cultural conditions of humans cause the 'face' of religious truth that is different when interpreted and translated. From here, the distinction cannot be released away from the various references and backgrounds that are taken by the people-from ideal conceptions down to the normative, cultural form. Finally, adherents claim to have understood, possessed, and even purified and consequently practiced religious values (Ghazali, 2005).

In religious communities, the term harmony is no longer something foreign. Often this term is expressed as a concrete manifestation of a society that has a diversity of beliefs, cultures, and ethnicities. Of course, the variety of religious beliefs and religious ideals must be balanced also with awareness to live harmonious and behave tolerant. Conversely, the term harmony can mean that the social conditions of relations between believers have experienced conflict or even conflict. It is undeniable that the involvement of the government, the security apparatus, religious leaders and the community, can immediately reduce the widespread conflict. For example, one of the most frequent attempts is the meeting and dialogue between interfaith leaders and the government, in the hope of reconciling among adherents in Indonesia. Although these political attempts are frequent, but without any religious awareness, frictions between adherents at some point will re-emerge. For that endeavor to "awaken" that each religion carries the mission of peace and the safety of its people is often overlooked. Consciousness is the universal and essential value that every human being has.

In the context of interreligious relationships, the terms reconciliation are extreme and tend to overstate. For this term gives the impression or understanding that religious life in Indonesia is not harmonious and often lead to conflict. Called "inharmonious" shows that religious life that has been

peaceful, side by side, understanding, respecting and respecting each other is disturbed by certain factors, especially by the economic, social-cultural, and political life situations in which the adherents live and developing. While "conflict" shows that wherever the religions are, even if the political-political life situation is stable, there is still conflict. This is possible because the historical and cultural roots of these religions are very different and always indicate the dominance of the journey and the development of that religion. The instability of a country or society will have an impact on disharmony, and prolonged disharmony is likely to create hostilities that can explode at any moment into physical contradictions. No wonder, if in a society or country will be destroyed (Ghazali, 2005).

To maintain harmony and anticipate the occurrence of conflict, it is necessary to formulate and review the concept of harmony among religious people which has been applied by the government. The format and study are not merely a formality, but inspire and motivate the formation of religious awareness and theology in Indonesia. Religious values and harmony are embedded into the character and personality of Indonesian society. Otherwise, inter-religious conflicts cannot be avoided and will always explode. If this happens, the joints of national and state life, political, economic and socio-cultural aspects will be destroyed. Therefore, religious awareness can be the basic capital to the harmony between adherents of religion. Because, according to the author's understanding, this consciousness becomes the essential value of universal humanity (Ghazali, 2005).

### 3.3 Harmony Approach in Understanding Religious Diversity

In the framework of harmony, every adherent of religion must necessarily understand his religion and also realize diversity and differences in religion. In theoretical studies, in order to understand the diversity and differences of consent, there are at least three commonly used approaches: Theological, political, and social cultural approach (Ghazali, 2005) (Ghazali, 2013). The other theological approach is to examine the relations between religions based on the viewpoint of their respective religious teachings, namely how religious doctrines "encompass" and "talk" about their religion and the religion of others. The theoretical approach through political analysis is seen in the context of "harmony", with a view to seeing how each (religious) believer maintains the order, harmony and stability of a multi-religious

society. The culture or culture approach is to see and understand the characteristics of a society that focuses more on the aspect of a thriving and established tradition, that is, religion is respected as something noble and sacred possessed by every human being or society.

The tradition of "harmonious", became a symbol and characteristic of a society that has been running for a long time and hereditary. The concept of "Harmony between religious people", for example, can be analyzed through political and cultural approaches. The concept focuses more on the political and cultural content than the theological because religion is so obviously involved in the human world that cannot be separated from its political and cultural tendencies.

Through theological studies, we can understand the texts of every religion dealing with the religious stance with the religion of others. Therefore, books written by religious scholars and religious scholars in dealing with religious attitudes are helpful in understanding religious doctrines regarding interreligious relations. Are the economic, political, socio-cultural, and so on.

From a political point of view, we can see from the ideology of a society or country it has. This ideology greatly affects the relationship of each religion. In a "democratic" country (generally in the West), interreligious relationships are democratic, but more likely to be that the religion belongs only to the individual and is internal. On the contrary, in a society that is not or semi democratic (generally in the East), religious figures tend to be inclusive, each religious person wishes to present and accentuate his religion as the sole source of all aspects of human life, but it is difficult to be realized in national practices and state because it clashed with other religions and other traditions or cultures that have developed quite long.

In Indonesia, the theory proposed by clerics (also scholars) is limited to two aspects. First, in terms of 'concepts of harmony', i.e. the theological exposure of each religion. Second, it is on the aspect of 'dialogue' among intellectuals embodied in the form of formal inter-agency relationships. However, the relationship between these formal institutions is merely ceremonial, not yet at the conceptual level.

Double standards should be avoided in understanding a religion different from itself such as assessing his religion using ideal and normative standards while attacking other religions using other standards that are more realistic and historical. As a result, it is emerging theological prejudices which further complicate the atmosphere of inter-religious relations. The belief that religion itself is the most

correct because it comes from God, whereas other religions are just human construction is an example of the use of the double standard. In history, this double standard is usually used to judge other religions in a theological degree of validity under their own religion. It is through this double standard that there are wars and claims of truth from one religion over another.

Some phenomena are found, indeed the occurrence of conflicts among religious adherents one of them caused by the existence of economic disparities (welfare), differences in political interests, or ethnic differences. Finally, the concept of truth and goodness rooted in the political ideology or revelation of God is often the justification for the oppression of humanity. This may also occur when the interests of development and the economy in the name of the public interest often constitute justification for acts of violence. Coupled with the truth claim and missionary character of every religion, the chances of collision and misunderstandings between adherents of religion are wide open, causing the breaking of relations between religious believers. For external relations of religions, it is important to have interreligious dialogue. As for the internal religion, reinterpretation of religious messages that are more touching humanity universal. In this case, the role of religious leaders (*ulama*) is more advanced.

In order for religion to function as a constructive dialectic, it is necessary to develop a program of reinterpretation of religious messages. The normative propositions that exist in each religion must be broken down in the form of applicable social theories. Or, more precisely, it has to be contextualized to function historically, contemporary, and down to earth. Here, the role of *ulama* or religious leaders is needed in the reinterpretation of religion. The religious leaders are expected to play a direct role in enlightening the community through the efforts of religious reinterpretation, so that the messages that brought religion become functional and the teachings of justice, tolerance and love contained in religion become applicable and integrative in the life of society and nation.

Thus, religion should function to interpret the reality of life and to direct, that is, to have an interpretive function and an ethical function. In this perspective, religion is not immersed in politics nor politics nor does it engage in religion. Interpretative functions and ethical functions are only possible only if religion and politics are not confused. In such situations, inter-ethical and political interaction will emphasize the dynamism and change that is directed, and the common life will be more humane because it

is freer and more just. Without these two functions, religion will easily become legitimated or manipulated by unaccountable political or economic practices.

In the context of Indonesian-ness, the plurality of religious life has its own characteristics. This characteristic is underpinned by several important factors, including that the Indonesian nation is given the freedom-though in the process it is still limited-to express its religious beliefs. The atmosphere of harmony and mutual respect between believers of different faiths is preserved. However, this harmonious atmosphere will be disrupted and occasionally arise in conflict situations, when other important factors, such as socio-political life, culture, support, and even bring about "injustice" can have an impact on religious life.

Not a few assumptions surfaced that extremist or religious radicalism would facilitate and cause conflict. In fact, in my opinion, that needs to be solved is the "root" of the emergence of the conflict. In Ambon, for example, despite the conflict between Muslims and Christians, the roots are separatist movements that are politically, not religious, want to separate themselves from NKRI. Moreover, the emergence of the conflict in the era of reform, an era of freedom, in democracy and human rights became an idol and color in the process of nation and state.

### 3.4 The Religious Dimension as a Research Goal

Religion can live and grow of course because there are adherents. Every adherent seeks to understand and practice the doctrine that is believed to be true. Every religion has a doctrine of doctrine that comes from the holy book and the Prophets / Apostles who convey religious doctrine to man. In an effort to understand and practice his religious teachings, the background of thought (intellectual capacity and expertise), and social culture greatly affect his religious. In everyday language, we often find the term 'religion' and 'religious' (Ghazali, 2005). Thus, religion is a set of doctrines, beliefs, or set of norms and teachings of God that are universal and absolute truth. The religious is the disclosure or understanding of the adherents of the religion to the doctrine, belief, or teachings of God, which of course becomes relative, and certainly, its truth becomes relative value. This is because every attitude is bound by socio-cultural; and any particular socio-cultural environment greatly affects a person's understanding of his religion. From here, there is a diversity of views and religious understanding (Ghazali, 2005).

Various ways, attitudes and understanding of religious doctrine become the factor of the emergence of religious diversity and religious diversity. According to Glock and Stark, this religion has several dimensions: belief dimension, ritual dimension or knowledge dimension, experiential dimension, consequential dimension or reward (consequential dimension) (Glock & Stark, 1968). These five dimensions can serve as research targets, to measure the quantity and quality of the religion of a person or group of people. Of these five dimensions also, raises the views and attitudes of different religions and of course different. In the context of interreligious relationships, these diverse religions can raise issues, even become interesting themes for research. This interest certainly cannot be separated from two causes, namely:

1. Religion is considered something vital and related to something that is believed to be final, whereas in reality, not only one religion is believed by man, but many (the phenomenon of religious pluralism);
2. Patterns of interreligious relations often bring conflict and tension, both in theological-dogmatical and in political and social (Faiz, 2002).

The diverse dynamics of religious life must show that diversity is dynamic. Effort of ijtihadi to always relevant to the dynamics of life of the community, a major need. In this context, in Islam for example, man is commanded to always use his mind. Through the process of thinking will increasingly improve the quality of acceptance, understanding, and practice of religious beliefs.

### 3.5 Some problems in religious study

There are some problems faced by religious scholars when studying religion. In some of my writings, for example in Religion and diversity, Religious Studies, and also articles contained in Wawasan Magazine, the problem of religious study has been discussed. There are at least four problems related to the study methodology of religions, namely the problem of interpretation (religious understanding), truth claims, double standards, and exaggerate differences.

Problems Interpretation or understanding often raises the internal and external issues of religion, which lies not in the trueness of religion and God's revelation itself (Andito, 1998). Thus, the issue of religious harmony including interreligious dialogue must be sociological discourse by placing religious doctrine as the basis for the development of humanity breeding. According to Ninian Smart, increased knowledge or understanding will result in softening

hostilities, and in this stage means increasing the agreement (Permata, 2000). Therefore, the harmony that needs to be built is not only interreligious harmony, but also the harmony between people or groups in the religion same (internal). Similarly, if a conflict arises 'nuanced religion' needs to be analyzed through its political, economic, or cultural context. If it can be justified that the conflict is purely a conflict of religious nuance, then harmony will never happen. In fact, all religions touch the virtue of human dignity. It is religion that builds the values of justice, freedom and human rights. The deeper the religious sense of a person, the deeper the sense of justice and humanity. If not so, it is not a religion, or even a human being.

Truth claims are the right and duty of every religious believer, because every religion has a truth that cannot be contested by anyone. This belief in righteousness comes from God as the only source of truth. It is undeniable that, in its empirical reality, the claims of truth are subjective and personalized by every believer. There is no need to impose or release the frames of subjectivity when personal beliefs confront different beliefs. In other words, every believer does not have to impose his being inclusive on others, which he thinks is exclusive.

The disharmony between different religions, one of which, can be attributed to, borrowing the terms Hugh Godard, "double standard" (Rahman, 2001). For example, "the relationship between Christianity and Islam that developed into a misunderstanding, even create an atmosphere of mutual threat between the two. Both Christians and Muslims always apply different standards for him, while against other religions they use other standards more folded realistic and historical: "our religion is the truest religion because it comes from god, whereas the other religion is only human construction. Other religions may also come from God but have been corrupted, forged by humans".

The exaggeration of differences often arises in the midst of a heterogeneous society. To exaggerate differences and override equations of great opportunity to trigger conflict as well as barriers to the creation of harmony among religious communities. For Komaruddin Hidayat, the tendency to see the difference is not to blame because every believer always wants to seek, grasp and defend the truth he believes based on the knowledge and traditions he has. Such an attitude is highly praised as long as it does not create a destructive social situation (Hidayat, 1998). It is impossible to idealize the emergence of single truths that come with a single format and wrap, and then captured by humans with uniform and singular understanding and confidence.

Therefore, it is necessary to formulate a constructively operational constructive step to reconcile the various religions that tend to bring forth between human beings in the name of God's righteousness. Required methodology of understanding and cultivation of religious values are tolerant, by digging religious doctrines that have a value of tolerance and harmony.

## 4 CONCLUSIONS

On one side, every believer has the belief that his religion is the most correct; on the other hand religious believers are not heterogeneous. Therefore, the study methodology of religions is needed to contribute to the realization of a harmonious religious life, harmonious, having mutual respect in the heterogeneous (plural) society. Therefore, in studying religions it has a methodological principle: not judging the true facts of religion, but seeking to understand its essence through scientific methods and approaches.

## REFERENCES

- Abdullah, T. 1989. *Metodologi Penelitian Agama*. Yogyakarta: Tiara Wacana.
- Ali, M. 1979. *Penelitian Agama di Indonesia*. In M. Sumardi, *Metodologi Penelitian Agama Masalah dan Pemikiran*. Jakarta: Departemen Agama Republik Indonesia.
- Andito. 1998. *Atas Nama Agama*. Bandung: Pustaka Hidayah.
- Daya, B., Djam'annuri., Abdurrahman. 1993. *70 Tahun H.A. Mukti Ali: Agama dan Masyarakat*. Yogyakarta: IAIN Sunan Kalijaga Press.
- Dhavamony, M. 1995. *Fenomenologi Agama*. Yogyakarta: Kanisius.
- Eliade, M. 1959. *The Sacred and the Profane*. New York: Brace & World.
- Eliade, M., Kitagawa, J. M. 1973. *The History of Religions: Essays in Methodology*. Chicago and London: The University of Chicago Press.
- Faiz, F. 2002. *Hubungan Islam Kristen Ketika Truth Claim menjadi Landasan Interaksi*. Religis, 1(1).
- Ghazali, A. M. 2000. *Ilmu Perbandingan Agama, Pengenalan Awal Metodologi Studi Agama*. Bandung: Pustaka Setia.
- Ghazali, A. M. 2005. *Ilmu Studi Agama*. Bandung: Pustaka Setia.
- Ghazali, A. M. 2005. *Pemikiran Islam Kontemporer*. Bandung: Pustaka Setia.
- Ghazali, A. M. 2013. Analisis. *Jurnal Studi Keislaman*, 13(2), 271-275.

- Ghazali, A. M. 2014. Perbandingan Agama Antara Ilmu dan Nama Jurusan. *Jurnal Ilmiah Agama dan Sosial Budaya*, 37(1), 18-20.
- Glock., Stark. 1968. *American Piety: the Nature of Religious Commitment*. Pricenhall City.
- Hidayat, K. 1998. *Agama Untuk Kemanusiaan. In Andito, Atas Nama Agama*. Bandung: Pustaka Hidayah.
- Kitagawa, J. 1958. *The Comparative Study of Religions*. New York: Columbia University Press.
- Permata, A. N. 2000. *Metodologi Studi Agama*. Yogyakarta: Pustaka Pelajar.
- Rahman, B. M. 2001. *Islam Pluralis: Wacana Kesetaraan Kaum Beriman*. Jakarta: Paramadina.
- Romdon. 1996. *Metodologi Ilmu Perbandingan Agama: Suatu Pengantar Awal*. Jakarta: Raja Grafindo Persada.
- Suparlan, P. 1982. *Pengertian Budaya, Ilmu-ilmu sosial, dan Pengkajian Masalah-masalah Makna*. Jakarta: Departemen Agama Republik Indonesia.
- Wach, J. 1966. *The Comparative Study of Religions*. New York and London: Columbia University Press.

