p-ISSN :2685-9106
e-ISSN : 2686-0384
ADI International Conference Series

Research Method and Publications in Religious Studies

Achmad Syahid[1]
achmad_syahid@uinjkt.ac.id[1]
Universitas Islam Negeri Syarif Hidayatullah, Indonesia[1]

To cite this document:
Syahid,A.(2022). Research Method and Publications in Religious Studies. Conference Series, 4(2), 1-14 https://doi.org/10.34306/conferenceseries.v4i2.958

Abstract

This abstract presents an overview of a study focused on quantitative research, addressing research problems and ethical considerations. The study aims to provide direct answers to research questions through the formulation of hypotheses and research statements. It emphasizes the importance of expressing gratitude to those who contribute to scientific research, including funding providers, facilities supporters, and collaborators. Ethical standards are highlighted, with a focus on avoiding plagiarism, practicing effective quoting skills, and adhering to principles such as non-maleficence, beneficence, justice, respect for individuals, and informed consent. The study highlights the significance of formulating research problems and concludes that narrative conclusions should directly address the research question(s). Overall, the study emphasizes the importance of ethical conduct, acknowledges the support received in scientific research, and emphasizes the need for clear and direct conclusions.

Keywords: *Religious Studies, Publication, World Readers*

I. INTRODUCTION

There is a well-known adage in scientific work that all results of scientific research for a thesis or dissertation, whether the aim is to discover or build a new theory, test a theoretical model, test a theory, or formulate a policy brief, must be published. Research for essay writing can also be published, while research for exam purposes is not intended to be published (Bailey, 2004). The publication of the results of our research is one of the ways according to Cumming (2006) and Epstein, Kenway & Boden (2007) so that the findings of our scientific research can be accessed, known, and read widely so that the world knows each other and all scientific activities are connected to each other as a mutually enlightening system. All research must be published; it is the iron law of history. The iron law that applies in the world of science has been widely known among academics and scientists, all research results, whatever their form, must be published in scientific journals so that they can be widely disseminated to world readers, or if not, they will only turn into piles of paper reports that become mere waste or perish. The results of scientific work will just be piled up as mere documentation as research reports, without outputs, let alone outcomes, which are proud and have a wide impact.

To be published, an unavoidable prerequisite is the ability to write scientific papers. This ability is perhaps an important skill that we must have, and it involves experience and flight time. The more we read, research, then write, the more skilled and knowledgeable we will be in carrying out research. Likewise, the more we practice writing scientific papers, the more proficient we will produce many scientific papers. The more themes we write, gradually the richer and more nutritious the content of our writing will become. The deeper and wider the perspective and analytical skills that we do, the more disciplines are involved in our scientific writing. In the corridor of the scientific tradition, this is known as the most sophisticated monodisciplinary, multidisciplinary, interdisciplinary to transdisciplinary approach because it involves many fields of knowledge and expertise.

In one article, book chapter, or monograph is usually written by one author, but in the last five years, there has been an interesting development in Indonesia that there is more than one person, even up to five people, as writers in one article or chapter. In the international world, writers who come from one field of science, or from various backgrounds in the field of science, have been common for us to meet since half a century ago. One of the prominent reasons is the development of specialization in such a way within universities that offer one field of knowledge, so that writers who have a background from a particular field of science, will feel like "crossing" or non-linear if he writes on a particular theme, which inevitably then comes into contact with other fields of science that are not their areas of expertise. As a consequence, writers with backgrounds from certain fields of science invite one or more writers from various other fields of science to carry out collaborative research together. Not infrequently writers from various fields of science and from various universities are involved in working together to complete one research title and one scientific publication. However, collaborative research like this does not always run smoothly, there are many obstacles, another symptom that appears is the growing interest in research by a scientist. A scientist who graduates from a certain field of science, in subsequent developments develops a looser research interest, so that the capital of insight into conceptual theoretical knowledge is broad and varied.

Seniors who act as supervisors or mentors in research, than in scientific publications, are very common in the academic world. The supervisor of the writing of the final thesis for undergraduate, master, and doctoral students, is generally known or acts as a research mentor who is also in the process of writing for scientific publications. Both students and lecturers no longer research together, more than that, they also carry out the process of writing and publishing together. Both students and lecturers together generally share tasks, between one author and another. For example, who does the drafting of the manuscript, then performs statistical analysis, is responsible for data acquisition, data analysis/interpretation, design, concept design, critical revision of the manuscript, scale development, analysis, secure finding, conceptualization, writing, final approval, supervision, statistical analysis, to do the final touch by editing or reviewing, etc. Timmerman, Emanuels-Zuurveen & Emmelkamp (2000) call this cycle are social support.

Circle as social support for all writers is important. Surround all researchers and writers with scientific colleagues in order to arouse curiosity, to maintain a love for science. As scientists, it is important for them to maintain the stamina in love with knowledge, in the language of psychology, this stamina is fostered by self-regulation, learning re-learning and never stop learning, motivation, self-efficacy, self-esteem, etc., whose goals are having productive work behavior, adaptive work behavior and

innovative work behavior. Organizational climate, incentives, social support, etc., are important to be presented to become fertilizers for the flourishing of adaptive, innovative, and productive work.

It is important to recognize the types and variants of scientific publications, both in the form of books and journals. Publishers in the form of scientific journals and publishers have their respective scope, area scope of study, field of science, so recognizing it from the start will help researchers and writers in preparing their manuscripts. Not to mention the management, both scientific journals and publishers, especially editors and reviewers in the context of institutional affiliation, background of expertise and scientific competence. In order not to be rejected by publishers, choosing a research theme or article should first study carefully the scientific journal to be addressed. Study carefully: the format, the author's identity, writing instructions for authors, publication ethics, policies on plagiarism, then complete it by studying the published archives, this is to identify more deeply about abstractions, keywords, variables what articles have been published, the methodology used, analysis used, and discussion to bibliography.

Scientific Publication Quality Map

For those who are involved in the scientific world, in general, the quality map of scientific journals can be mapped into 5 major groups. First, groups like Elsevier, Scopus, Gale, J-Gate, OpenAIRE, ProQuest, Religious and Theological Abstracts, SafetyLit, Web of Science, AHCI, Current Contents – Arts and Humanities. Second groups, the ranking list of scientific journals consisting of Sinta – especially in Indonesian context, and also ANVUR, Danish Bibliometric Research Indicator (BFI), Journal Citation Reports (JCR), Norwegian Register for Scientific Journals, Series and Publishers, Publication Forum – JUFO (Federation of Finnish Learned Societies), and Schimago. Third, scientific journal directory consisting of BibCnrs, Electronic Journals Library (EZB), IndexCopernicus, and Sherpa Romeo. Other indexes that fall into this category include the Applied Social Sciences Index and Abstracts; Arts and Humanities Citation Index; Cabell's Directory of Publishing Opportunities in Psychology; Current Contents/Arts & Humanities; Current Contents/Social and Behavioral Sciences; EBSCOhost Online Research Databases; Elsevier Bibliographic Database; ERIH PLUS; Family Index Database; Journal Citation Reports/Social Sciences Edition; PsycINFO/Psychological Abstracts; Religion Index One; Religious and Theological Abstracts; SCOPUS; Social Sciences Citation Index/Social Scisearch; and Thomson Reuters. Fourth groups, scientific journals that are on the list of a digital preservation list consist of CLOCKSS, Swiss National Library (Helveticat), US National Congress Library, etc. Meanwhile, the fifth list of content aggregators consists of Google Scholars, Scilit, and WordCat (OCLC).

Examining carefully the website pages of each scientific journal, there is a trend of development in each scientific journal to submit scientific journals it manages to various indexing and abstracting services, then at the same time submitting submissions to be included in the ranking list of scientific journals, entering the journal directory list scientific research, is included in the list of digital preservation, besides that it is also included in the list of content aggregators. For managers of scientific journals, academics, researchers, students, and readers of scientific journals in Indonesia, even policy makers in the ministry of education, it is common and popular that they will be satisfied if their scientific journals have been included in various rankings, indexing and abstracting services, and entered list of scientific journal directories. They competed to get their journals into the ranking of journals like Sinta, for example, then entered Scopus. Writers are likewise, they will be proud if their

articles are included in journals listed by Scopus. The assessment of the quality of journals at the Ministry of Education and the Ministry of Religious Affair of the Republic of Indonesia for promotion of lecturers at universities below them is also the same. Articles that enter Scopus Q1 will get the highest score, which is 40, different from entering Scopus Q3, or even Q5 or Q6. Likewise, in Indonesian context, articles that enter Sinta 1 will have a much higher weight in value compared to those ranked below it, such as Sinta 3 or Sinta 4, especially if they enter Sinta 5 and Sinta 6.

It is important to emphasize here that the policy of paying contributions or not, it has nothing to do with the quality of a scientific journal, but there is a direct relationship between the open access policy taken by a scientific journal. In general, a paid scientific journal publicly announces the opportunity for authors to pay for the publication of their manuscripts, as a consequence they adopt an open access policy for the articles they have published. There is a scientific journal that adopts a full open access policy, there is also a journal that adopts an open access policy for certain articles in each edition, and some takes both policies. For scientific journals that adopt a paid policy due to open access, the authors pay an article publication charge (APC) will be applied.

1.1 Previous Studies

Richards (2005) writes that activities such as reading literature, whether in the form of books, especially articles, as well as documents such as manuscripts, are key activities in scientific activities in the world of education. By diligently reading and carefully we will be led to a deep and comprehensive understanding with a fresh and enlightened mind. Knowledge and understanding at this level is the basis for writing skills. Quality writing activities do require flying hours, therefore, to hone their competence and abilities, some writers are confident that they will actively involve readers in the writing process. Confidence is important, often novice writers feel compelled to be perfect and thus experience what Conroy, Kaye, & Fifer (2007) call fear of failure.

Writing, continued Richards (2005) writing, is an activity that connects the realm of personal life to the professional world. Therefore, an important issue in an effort to progressively encourage individuals to have adequate confidence in scientific writing activities is to present a fresh ecological and sociological environment. Why this is important is emphasized, nothing else, because, what is always questioned in a research is the originality, authenticity, and more importantly the novelty or novelty of the research we do. Literature review is generally carried out by browsing various research-based articles that have been widely published in various reputable scientific journals. Criteria for scientific journals of high reputation, both national and international, have been mentioned and reviewed in the previous sub-chapter. There are many ways to conduct a review of previous research, among others, by compiling a list of research-based articles from the oldest published to the most recent, then equipped with an adequate analysis consisting of the title, author, year of publication, where the research was carried out, who the research subjects were, the theory used. used, measuring instruments, and research findings. From doing this review, it will be known the position of the research that we designed with previous research. Up to this point, the position of the research is then called the contribution of our research, or also called the significance of the research, as well as our novelty.

1.2 Theoretical Concept

The first discussion that should be clarified is what is meant by the theory? In general usage, Yi Lin (1999) writes that theory is an abstract or speculative thought which is then placed as opposed to practice. Conceptually, a theory is a principle or set of interrelated principles intended to explain or predict a number of interrelated phenomena. In other languages, the theory is called construct because indeed all theories are built and formulated based on phenomena and symptom data in certain settings. In this context, we know is a model theory. Namely several different theories that are structured to become a conceptual framework to help explain, solve and predict a phenomenon or phenomenon. If drawn in the realm of philosophy of science, a theory is a series of hypotheses that contain statements that clarify a problematic phenomenon in which one theory with another theory is logically and consistent with a collection of empirical facts or that allows scientists to suggest to other researchers afterward about the relationship. theory with more empirical phenomena. This complex relationship between one theory and another, or between a series of theories supported by empirical facts, adds to the rich and nourishing scientific explanation that follows.

Theory in a scientific context is a method of thinking in seeing an anomaly phenomenon. In the realm of theological thought, we can present many things in this discussion. Regarding religious fundamentalism, for example, how this type of understanding has the potential to threaten religious life in a multicultural and multi-religious society which of course is followed by multi-religious understandings. What's more, how the fundamentalism of religious understanding that clings to only texts and is even trapped in the civilization of the text triggers radicalism and even terrorism (Sahrasad & Al Chaidar, 2019). This phenomenon does not only take place in the past, but in the contemporary era (Cumming, 2006).

Still connected to the notion of religious fundamentalism, in the Islamic tradition, Rahman (2000, 2017) discusses that it can be mapped as a reaction to the decline and backwardness of Islamic civilization into two main streams. The first is fundamentalism which has withdrawn from modern development, with the jargon of returning to the Qur'an and Sunnah, while the second is a renewal (*tajdīd*) movement, purification (*taṭhīr*), reformation (*islaḥ*), and resurgence (*nahdah*), where these four patterns adopt the good things in modernity because goodness is the wisdom of the Muslims too. In addition to recent research by Ecklund et al (2019) on what scientist around the world really think about religion, the phenomenon of distance from science in the Christian tradition can be seen in Barbour's mapping (1966, 1990, 1997, 2000). Barbour's line of thought as outlined in his various works above can be concluded that for those who are fundamentalists, religion and science are two-entity models, a model with two separate entities, each independent and unrelated. Therefore, the relationship between religion and science is described as being in three relationship patterns: mutually hostile, foreign to each other and not knowing each other or strangers and getting to know each other and then both of them become partners or partners. An example of the first relationship, enemies or enemies is the tragic event that befell a Renaissance polymath, who was also a Polish mathematician, astronomer, and Catholic canonist, Nicolaus Copernicus (Torun, Poland, February 19, 1473 – Frombork, Poland, May 24, 1543) and also a polymath from Pisa, Italy, also known as the "father of observational astronomy," physicist thus known as "the father of modern physics," engineer, also known as "the father of the scientific method" and "the father of modern science," Galileo Galilei (Pisa, Italy, February 15, 1564 – Arcetri, Italy, January 8, 1642). While the example of the second relationship, strangers to

each other, can be seen in the statements of many scientists who are actually not anti-religious, but are reluctant to enter or mix science with religion because they are built on the reason that they don't know much about religion. They say that faith in the element of religion directs us to step out into the unknown and that nothing guides us but the hand that is beyond our reach as scientists. An illustration of this, for example, can be seen in the statement of Robert Langdon, a symbologist from the United States played by Tom Hanks. As the main character in the film Angel and Demons, when asked by a Catholic priest, Robert Langdon, the main character of this film, said: "I don't understand anything about it". While the third pattern of relations, as partners, the best example of this last pattern is when the theoretical physicist who formulated the theory of relativity and the theory of quantum mechanics in the United States was born in Germany, Albert Einstein (Ulm, Germany, March 14, 1879 – Princeton, New Jersey, United States, April 18, 1955) said: "science without religion is lame, religion without science is blind". Because they both stand as part of co-existence, both are recognized and respect their existence to play their respective historical tasks.

Therefore, in addition to emphasizing the text, scientists offer various theories based on historical approaches, sociology, anthropology, philosophy, theology, psychology, hermeneutics, and various other sciences. Each of these approaches has many examples because it has been widely used by scientists. Zakiah Daradjat (1973) for example, developed a psychology of religion and religion-based mental health. Meanwhile, Yufi Adriani (2020) develops aspects of happiness that are directly proportional to religiosity for young Indonesian Muslims with the glasses of psychology and a phenomenological approach. Another example, Fazlur Rahman (1995) for example, offers the concept of double movement in overcoming the impasse of text interpretation. That is, a downward-interesting consultation at the same time. The text should be adapted to reality, on the contrary, reality should be adapted to the text.

Hassan Hanafi's (1992, 2000) offer is different. Within the framework of fighting against the domination of orientalism, he offers an Occidentalism perspective that is based on three pillars of reform of religious thought: a critical attitude towards old traditions, a critical attitude towards the Western agenda, and a critical attitude towards reality. The first pillar is used when interacting with the old culture passed down from generation to generation, the second pillar when interacting with the new culture that comes from the West by stopping it. The trick is to reconstruct the Eastern ego. While the third pillar is functioned because the Western tradition has developed into a reality. There are seven important points in managing classical texts in relation to reality: moving from theology to revolution, from knowledge transfer to innovation, from texts to reality, from mortality to eternity, from text to reason, prioritizing the role of reason and nature, while the last is emphasize people and history in interpretation. In line with Hasan Hanafi, Mohammed Arkoun (1994, 2002, 2006) and Mohamed Abed al-Jabiri (2019) also offer a way to dissect the classical perspective which has been considered static and does not show adequate concern for the times. The later generations seem to be apathetic because they take their opinions for granted, as if they regard the opinions of earlier scholars as the ultimate meaning that cannot be contested. In certain respects, Arkoun (2006) presents an analysis of Islam from an anthropological, sociological, psychological, social and historical perspectives.

The Indonesian scholar, Franz-Magnis Suseno, explained almost all of the nation's problems from the perspective of philosophy and culture. Similar to the position of thought as the nation's teacher taken by K. H. Mustofa Bisri (1994) from

Rembang with his dozens of works, also by Azyumardi Azra (1999) and Komaruddin Hidayat (1996, 2008, 2019) from UIN Jakarta, Haedar Nashir (2015) from Muhammadiyah who carrying the theme of enlightenment (*tanwir*) and M. Amin Abdullah (2000, ++) at UIN Yogyakarta. Y. B. Mangunwijaya (1995) took the same area of concern. Previously, we knew national teachers who were defenders of democracy, human rights, equality, etc., such as A. Syafi'i Maarif, even Nurcholish Madjid and Abdurahman Wahid. Religious issues, basic values of religious teachings such as responsibility (*al-amānah*), justice (*al-'adālah*), brotherhood (*al-ukhuwah*), plurality (*al-ta'addudiyah*), equality (*al-musāwah*), discussion forum (*al-syūrā*), peace (*al-silm*), freedom (*al-hurriyah*) and social control (*amar ma'rūf nahyi munkar*), etc., re-discussed so that it can be chewed when juxtaposed with issues of modernity, education, politics, democracy, human rights, history, indigenization, Indonesianness, nationality, etc. These figures follow an inclusive middle way as outlined by K. H. Achmad Siddik, even by K. H. Hasyim Asy'ari and K. H. Ahmad Dahlan. From the younger generation emerged figures such as K. H. Yahya Cholil Staquf (2022) who cared about Islamic civilization.

II. METHODOLOGY

In this subchapter, we will discuss the methods that must be taken to obtain valid and reliable knowledge. What will be presented are approaches, methods, instruments, data analysis and interpretation, etc.

During the last half of the 20th century, Reeves (2018) wrote that the invitation of scientific methodology not only to science but also to the field of religion, received the full attention of scholars. Starting from monodisciplinary, multidisciplinary, interdisciplinary to transdisciplinary approaches. What is meant by monodisciplinary is an approach in an effort to solve a problem, or explain a problem, only based on one field of science. Multidisciplinary is an approach in solving a problem by using a review of various points of view of many relevant sciences. Interdisciplinary is an approach that encourages intensive interaction between one or more disciplines, whether directly related or not, through research programs, with the aim of integrating concepts, methods, and analysis. Meanwhile, cross-disciplinary is an approach which, according to Kristeva, (1974; 1979) relies on the existence of a more open scientific framework and frame of reference, welcoming the presence of a stock of knowledge, each of which presents various scientific truths with diverse characters.

III. RESULT AND DISCUSSION

While transdisciplinary, according to Prentice (1990), is an approach that encourages approaches in solving a problem by using a review of knowledge that is relatively mastered and relevant to the problem to be solved but is outside the expertise as a result of formal education from the person who solves the problem. This approach is carried out as an attempt to develop a new theory or axiom by establishing links and connections between various disciplines. A transdisciplinary approach, among others, is presented by Murata (1999) by connecting the relationship between gender in Islam with the views of cosmology and theology.

A milestone in intellectual history was presented by Thomas S. Kuhn (1977), who said that there is an essential, enduring tension between the scientific tradition that continues to struggle with scientific change over the established scientific tradition itself. The scientific tradition is accumulative, the sedimentary layer is formed gradually, it cannot be done in a hurry, so that the building of science is formed like a giant. Therefore, Thomas S. Kuhn (1996) in the latter period suggested that a

fundamental change in the building of science can be done by reversing the paradigm of science so that the growth of science becomes fresh and fit in explaining reality. What is presented by Kuhn (1996) is said to go beyond the field of scientific studies. The scientific revolution it offers is fascinating because it is written in a way that combines depth and clarity that makes ideas like an almost unbroken string of aphorisms. Kuhn (1996) no longer allows truth to be the criterion of scientific theory, therefore, he may not claim his own theory to be true. But more than that, it became the cause of a revolution as one of the main characteristics of a superior paradigm.

Following in the footsteps of Thomas Kuhn (1976), many scholars in this interdisciplinary field have offered proposals intended to show how theology and science are compatible with applying theories of scientific methodology or rationality-based studies. Arguing against this strategy, Kuhn (1976) shows why much of this methodological work contradicts recent developments in the history and philosophy of science and must therefore be constantly reconsidered.

In addition to Kuhn, Imre Lakatos (1978) formulated an epistemology based on physics and mathematics which had a major influence on the development of science, which later also influenced issues in politics and education. Lakatos (1978) has reminded the strengths and weaknesses of mathematics and physics as the basis of scientific thinking. The discussion on the mechanism of proof by presenting data and facts as well as phenomena as proofs and at the same time building arguments as refutations has been alluded to by Lakatos (1977) in a previous issue of drawing problems in the history of mathematics into the realm of philosophy and scientific methodology. Like Kuhn, Lakatos seeks to illuminate the development of accumulated knowledge and the established truths it engenders, in order to shift the richer and more dramatic process reflected successively in creative hypotheses based on evidence and refutation criticism. What Lakatos (1977, 1978) conveyed in these two works, is a continuation of what Lakatos (1968) said a decade earlier, about the fundamental weakness of deductive logic. Lakatos (1980) put his ideas, enthusiasm and passion for knowledge into his plenary proposal, namely, a research program. The theory, truth and scientific methodology depend on the research program it designs. And, in the pattern of thinking and writing in mathematics, what Maddox (2001) wants to emphasize is how to move from numbers in the transition to mathematical abstraction.

However, the three influential Lakatos methodology proposals are still criticized by experts. The Lakatosian research program, called McGrath (2006) with scientific theology in addition to of course the concept of natural theology. What is called natural theology by McGrath (2002, 2008) is experiencing a crisis so that it is necessary to re-glue the relationship between theology and nature. What has to be done is to re-establish ongoing legitimacy and usefulness. It is necessary to utilize all resources in a timely manner and with an innovative view of natural theology, as a basis for exploration of knowledge about God as a result of observing through nature. The vision of natural theology referred to by McGrath (2008) in another of his works is to arrange an intellectual meeting point as a point of convergence between Christian faith, art, literature, and natural science that opens important possibilities for dialogue and intermarriage of ideas and views. Natural theology does not treat nature as a natural event, a change towards its destruction as a change in culture and civilization that is moving towards a critical point, but there should also be a call for Christianity to take responsibility for the sustainability of life in nature by protecting it because it is part of faith. From that invitation, McGrath's (2008) discussion then invites its readers to develop theological imagination that touches on beauty, goodness, truth. He also

devised how researching and investigating the universe would lead to the emergence of Christian theological and scientific theories about nature. It was born of how the theology of nature can function as a bridge that connects Christianity with other religions in the framework of hand in hand protecting nature.

Another Lakatosian example is the so-called post-foundationalist project by van Huyssteen et al., (2003). Each of these approaches has proved to be a common failure: the idea that science is essential, with features that unite scientific or even “rational” inquiry across time or disciplines. After outlining the problems that this failure can pose to survival in the field, this book concludes by stating that there are several ways that science in science and religion can move forward, even if the terms ”science” and “religion” do not refer to anything, because both terms are universally applicable or philosophically useful.

The next figure who contributed to this discussion was Theodor W. Adorno (1970). In that decade, Adorno (1970) said that the dialectic between theory and reality, which should be positive and progressive, often leads to a negative direction. In an industrial society, Lakatos (2001) says that the culture of a developing society tends to be entertaining but depressing. The cultures of society in this era tend to provide entertainment in various media, films, television, music, etc., which often weakens our egos which should be nurtured in order to grow. Regarding the composition of language in media, including entertainment media such as television and music, as well as films, Lakatos (1993) mentions the importance of softening the ego, not hardening it, to softening it not weakening it, to direct it not to suppress it, etc. What views are conveyed by Kuhn, Adorno, especially Lakatos above, indicate a bold study of the methodology of science which is then connected with religion which prompts both subjects to consider the other more carefully. Thus, it will be of great interest to scholars in the study of religion, theology and philosophy of science.

Following up on the theoretical framework above, it is important to present the study design. What is meant by this study design includes the approach used. In addition to talking about approaches, both qualitative and quantitative, scientific research is known as a combined approach between the two. Is qualitative as the main approach supported by quantitative approach or vice versa.

Data sources are the next discussion. In the scientific world, data sources in a qualitative approach are known as primary sources and there are also secondary data sources. Meanwhile, in quantitative research, it is known as the research subject. In this last approach, it is necessary to first clarify the population to be selected as the research subject, then the sample that can be selected with various types of sampling. Measurement using certain measuring instruments that are in accordance with the theory and dimensions of the measuring instrument is very important to ensure that the measuring instrument is valid and reliable to measure the reality that is intended to be measured. The next step, the measuring instrument is deployed to collect data.

If information is added here, in the early 1990s there was also a movement to combine or fuse qualitative and quantitative methodologies, in which were previously prohibited or considered impossible - as shown in the proposals of Brannen (1993), Creswell (1997), Alasuutari, Bickman & Brannen (2008), VanderStoep and Johnston (2009), etc. In the quantitative approach, there are many methods of data collection, random sampling, purposive sampling, accidental sampling, and many other methods. In the last decade, many software applications are used for statistical data processing, ranging from simple to sophisticated. If the data has been analyzed, then the analytical framework starts from proving the theoretical model in accordance with

empirical facts, to direct influence, to indirect influence, but through a mediator or moderator. The presentation of research data can be done starting from demographics, to influence diagrams and tables, tabulation of the results of practical exercises, as mentioned above. Meanwhile, in qualitative research, data analysis and presentation are presented descriptively and analytically. In order to facilitate the presentation of data and its analysis is generally carried out thematically.

IV. CONCLUSION

In the sub-chapter, conclusions are usually used to answer the problems formulated in the research questions. In quantitative research, usually to answer research hypotheses. This hypothesis can be in the form of a research question, it can also be in the form of a research statement. If in the formulation of the problem there is one research problem, then one is also answered in this sub-chapter. If there is more than one problem, then more than one will be explained in this study. Generally, the conclusion is formulated in a narrative that directly answers the research question.

Acknowledgment

In general, especially in the world of renowned academics, it is magical to find that a researcher expresses gratitude to those who have contributed to the completion of the scientific research. In general, thanks are given to those who have provided research funds, helped provide research facilities, assisted discussions in preparing research designs, assisted in the research process, assisted in publishing, and various other assistance deemed important by researchers.

Ethical standards

A scientific work must be free from plagiarism. Besides having to be free from plagiarism by checking similarity, of course ethical considerations are very essential in scientific work. Quoting directly or indirectly is an important skill that must be known. Diligent and the ability to capture the intent of the writing, be wise and fair in carrying out the activities of referring, concluding and paraphrasing (Russell, 2002; Bailey, 2004;).

According to DeRenzo & Moss (2005), which includes ethical standards here, for example, do not conflict with human rights, violate various other provisions according to international bodies. For example, any research involving humans, experimental animals, plants, and corpses must meet the 3 principles of non-maleficence and beneficence, justice, respect to person, etc. Research must also meet the seven standards in question, namely social/clinical value, risk-benefit equity, design, selection, persuasion, privacy and confidentiality, and informed consent.

REFERENCES

Abdullah, M. A, Dinamika Islam kultural: pemetaan atas wacana keislaman kontemporer. Bandung: Mizan, 2000.

Fresh Ijtihad: Manhaj Pemikiran Keislaman Muhammadiyah di Era Disrupsi. Yogyakarta: Suara Muhammadiyah, 2019.

Adorno, T. W, Negative Dialectics. Frankfurt: Suhrkamp Verla, 1970.

Music, Language, and Composition. The Musical Quarterly, Vol. 77 No 3, 401-414, 1993.

The Culture Industry - Selected Essays on Mass Culture. London: Routledge, 2001.

Adriani, Y, Happiness and Religiosity in Young Indonesian Muslims. Michigan: Horizon Books, 2020.

Alasuutari, P., Bickman, L., Brannen, J, The SAGE Handbook of Social Research Methods. London: Sage Publications Ltd, 2008.

Arkoun, M, Rethinking Islam: Common Questions, Uncommon Answers. New York: Taylor and Francis, 1994.

The Unthought in Contemporary Islam. UK: Saqi Books, 2002.

Islam: To Reform or to Subvert?. New Delhi: Viva Books, 2006.

Azra, A, Menuju Masyarakat Madani: Gagasan, Fakta dan Tantangan. Bandung: Remaja Rosdakarya, 1999.

Moderasi Islam di Indonesia: dari ajaran, ibadah, hingga perilaku. Jakarta: Kencana, 2020.

Bailey, S, Academic Writing: A Handbook for International Students. New York: Routledge, 2004.

Barbour, Ian G, Issues in science and religion. New Jersey: Prentice-Hall, 1966.

Religion in an Age of Science. New York: Harpercollins, 1990.

Religion and Science: Historical and Contemporary Issues. New York: HarperOne, 1990.

When Science Meets Religion: Enemies, Strangers, or Partners?. New York: HarperOne, 2000

Beverley, Milton-Edwards, Islam and Violence in the Modern Era. New York: Palgrave Macmillan, 2006.

Bisri, M, Saleh Ritual, Saleh Sosial. Jakarta: Diva Press, 1994.

Brannen, J, Mixing Method: Qualitative and Quantitative Research. London: Sage Publications Ltd, 1993.

Cone, J. D. & Foster, S. L, Dissertations and Theses from Start to Finish: Psychology and Related Fields. Washington DC: APA, 1999.

Conroy, D.E., Kaye, M.P., & Fifer, A.M, Cognitive links between fear of failure and perfectionism. Journal of Rational-Emotive & Cognitive-Behavior Therapy, 25 (4), 237–253 https://doi.org/10.1007/s10942-007-0052-7, (2007).

Creswell, J. W, Research Design: Qualitative and Quantitative Approach. London: Sage Publications Ltd, 1997.

Cumming, A, Goals for Academic Writing: ESL students and their instructors. Amsterdam, The Netherlands: John Benjamins Pub Co, 2006.

Daradjat, Z, Ilmu Jiwa Agama. Jakarta: Penerbit Bulan Bintang, 1973.

DeRenzo, E. & Moss, J, Writing Clinical Research Protocols. Cambridge, Massachusetts: Academic Press, 2005.

Ecklund, E. H., Johnson, D. R., Vaidyanathan, B., Matthews, K.R. W., Lewis, S. W., Thomson Jr., R. A., Di Di, Secularity and Science: What Scientists Around the World Really Think About Religion. Oxford: Oxford University Press, 2019.

Epstein, D., Kenway, J., & Boden, R, Writing for Publication (The Academic's Support Kit). London, UK: Sage Publications, 2007.

Hanafi, H, Al-Turast wa Tajdid Mawqifuna min al-Turast al-Qadim. Beirut: Al-Mu'assasat al-Jam'iyyat li al-Dirasat wa al-Nasyr wa al-Fawuzi, 1992.

Muqaddimah fi 'Ilm al-Istighrab. Beirut: Al-Mu'assasat al-Jam'iyyat li al-Dirasat wa al-Nasyr wa al-Fawuzi, 2000.

Hidayat, K, Memahami Bahasa Agama: Sebuah Kajian Hermeneutik. Jakarta: Mizan, 1996.

Reinventing Indonesia: menemukan kembali masa depan bangsa. Jakarta: Mizan, 2008.

Agama untuk Peradaban: Membumikan Etos Agama dalam Kehidupan. Ciputat: Alvabet, 2019.

Irawan, D. & Arifin, Z, "The Relationship Between Islamic Fundamentalism and Radicalism With Social Conflict," Al-Tahrir, Volume 21, No. 1, 35–53, 2021.

Al-Jabiri, M. A, Fahm al-Qur'ān al-Ḥakīm: al-Tafsīr al-Wādiḥ Ḥasaba Tartīb al-Nuzūl. Dar al-Nasyr al-Maghribiyah, 2019.

Kristeva, J, Revolution in Poetic Language. Columbia: Columbia University Press, 1974.

Desire in Language: A Semiotic Approach to Literature and Art. Columbia: Columbia University Press, 1979.

Kuhn, Thomas S, The structure of scientific revolutions. Chicago: The University of Chicago Press, 1976.

The Essential Tension: Selected Studies in Scientific Tradition and Change. Chicago: The University of Chicago Press, 1977.

Lakatos, I, The problem of inductive logic: Proceedings London, 1965. London: Elsevier Science, 1968.

Mathematics, Science and Epistemology. Cambridge: Cambridge University Press, 1978.

Maddox, R, Mathematical thinking and writing: a transition to abstract mathematics. Cambridge, Massachusetts: Academic Press, 2001.

Mangunwijaya, Y. B, Manusia Pasca Modern, Semesta dan Tuhan: Renungan Filsafat Hidup Manusia Modern. Yogyakarta: Kanisius, 1999.

McGrath, A, The Reenchantment of Nature: The Denial of Religion and the Ecological Crisis. New York: Doubleday, 2002.

McGrath, Alister E. The order of things: Explorations in scientific theology. John Wiley & Sons, 2008.

The Open Secret: A New Vision for Natural Theology. New Jersey: Wiley-Blackwell, 2008.

Mukherjee, U. P, Postcolonial Environments: Nature, Culture and the Contemporary Indian Novel in English. New York: Palgrave Macmillan., 2010.

Murata, S, The Tao of Islam: A Sourcebook on Gender Relationships in Islamic Thought. New York: State University of New York Press, 1999.

Nashir, H, Gerakan Islam Pencerahan. Yogyakarta: Suara Muhammadiyah, 2015.

Pickering, M., (ed.), Research Methods for Cultural Studies. Edinburgh: Edinburgh University Press, 2008.

Prentice, A.E, “Introduction” dalam J. M. Pemberton dan A.E. Prentice (ed.), Information Science – The Interdisciplinary Context. New York: Neal-Schuman Publishers, 1990.

Rahman, F, Islamic Methodology in History. Lahore: Islamic Research Institute, 1995.

Raḥmān, Fazlur, and Ebrahim Moosa. Revival and Reform in Islam: a study of Islamic fundamentalism. Oneworld, 2000.

Rahman, Fazlur. Islam and modernity: Transformation of an intellectual tradition. Vol. 15. University of Chicago Press, 1982.

Reeves, J, Against Methodology in Science and Religion: Recent Debates on Rationality and Theology. New York: Routledge, 2018.

Richards, J. C, Doing Academic Writing in Education: Connecting the Personal and the Professional. New Jersey: Lawrence Erlbaum Associates, 2005.

Russell, D.R, Writing in the Academic Disciplines: a Curricular History. Illinois: Southern Illinois University Press, 2002.

Sahrasad, H., and Al Chaidar, “Radicalism, Fundamentalism and Terrorism in Indonesia: A Political Reflection.” Journal of Asia Pacific Studies 5, No. 2, 2019.

Sardar, Z. and Van Loon, B, Introducing Cultural Studies. New York: Totem Books, 1997.

Staquf, Yahya Cholil, PBNU: Perjuangan Besar Nahdlatul Ulama. Rembang: Mata Air Publishing, 2022.

Timmerman, I. G. H., Emanuels-Zuurveen, E. S., & Emmelkamp, P. M. G, The Social Support Inventory: a brief scale to access perceived aduequacy of social support. Clinical Psychology & Psychotherapy. Vol 7. Issue 5, 401-410. https://doi.org/10.1002/1099-0879(200011)7:5<401::AID-CPP253>3.0.CO;2-I, (2000).

VanderStoep, S. W. & Johnston, D. D, Research methods for everyday life : blending qualitative and quantitative approaches. California: Jossey-Bass, 2009.

Van Huyssteen, W., Gregersen, N. H., Howell, N. R., Wildman, W. J, Encyclopedia of Science and Religion. New York: Macmillan Reference USA, 2003.

Yi Lin, General systems theory: a mathematical approach. London: Springer, 1999.