



Article Information			
Received:	3 June 2024	Accepted:	5 July 2024
Revised:	15 September 2024	Published:	November 30, 2024
Volume & Pages:	4(2) & 141-154		

Exploration Six Ways of Being Religion According to Dale Cannon Based on An Islamic Perspective

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Abstract

This research aims to provide knowledge development regarding the exploration of religious procedures according to Dale Cannon using an Islamic perspective. The data collecting technique is library research using a qualitative approach. Dale Cannon identified in his book "Six Ways of Being Religious." This research focuses on exploring six ways of religion from an Islamic perspective, including: 1) sacred rites including prayer, fasting, zakat, hajj; 2) do good/right action, namely a good relationship with God and fellow humans; 3) devotion, namely faith and piety; 4) reasoned inquiry to gain knowledge and wisdom; 5) mystical quest include intuitive experiences, ascetic discipline and 6) Samanic mediation in the form of dhikr and remembering Allah. Each of these ways of religion reflects a different approach to spirituality and religious life and an understanding of them can help in detailing and understanding variations in religious practice across communities and individuals.

Keyword: Dale Cannon, Islam, Religion, Six Ways.

INTRODUCTION

Religion has a central role in shaping human life (Fathani & Qodir, 2020), directing it to higher meaning, values and goals. The importance of understanding how individuals celebrate and live out religious beliefs has become increasingly significant in this era of globalization. Islam, as a religion that covers all aspects of life, offers a holistic view of religious practice and manifests itself in various spiritual and social dimensions (Fikri, 2019). This holistic approach to religious practice is reflected in the daily lives and rituals of Muslim individuals and communities.

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However, in reality the situation is quite the opposite, where religion becomes a source of disorder because of the dominant ego in humans. Not only that, this irregularity is also caused by errors in understanding every aspect of the participants' lives and religion. Sometimes, people tend to forget the purpose of religion because of a lack of awareness and knowledge in living a religious life. As a result, various problems arise such as self-alienation, one-sided truth claims, and blind taqlid.

In this context, understanding the six ways of religion proposed by Dale Cannon provides an interesting basis for exploring religious dynamics in Muslim societies. He summarized the many ways of religion in his book, namely *Six Ways of Being Religious*. The six ways of religion are reason research, samanic mediation, mystical search, sacred rites, right action, and Devotion (Chacón, 2000). These six ways offer a comprehensive framework for analyzing the diverse expressions and experiences of religious practice within Muslim communities.

The aim of this research is to explore in depth how Muslims absorb and apply these six dimensions of religion in their daily lives as well as forming religious identities and providing new views on diversity in religious practices. This research has great relevance in global and local contexts. At a global level, a deeper understanding of Islamic religious practices can produce better insights in building intercultural and interreligious dialogue. At the local level, this research can make a positive contribution to understanding and appreciating diversity in Muslim communities, which have unique cultural, ethnic and social contexts. With this aim, it can eliminate the perception that there is one religion or way of religion that is more correct than others. The following are six ways of religion that have been described by Dale Cannon.

RESEARCH METHODS

This research is qualitative in nature with a literature approach. The methodology in qualitative research is often called "naturalistic research methods". A literature review is a research method that observes data such as language, texts and people's behavior in a certain context, considers it from a complete, comprehensive and holistic point of view, and analyzes it based on a philosophical framework or paradigm. This literature study focuses on analyzing and understanding a collection of library sources which focuses on analyzing library data from various sources, including books, journals and other reading materials. In this research there

are two sources, namely, the first is primary sources such as the Al-Quran and Dale Cannon's book on Islamic studies approaches, while the second source includes other research that supports this research. Thus, to analyze the data, the researchers three steps such as data reduction, data presentation, and conclusion drawing (Cholil, 2023).

ANALYSIS AND DISCUSSION

Sacred Rite

As the name suggests, sacred rites center on a sacred ritual or ceremony. However, sacred rites here are not only about rituals or practices, but all the artifacts used during rituals are also included in the category of sacred rites. Such as statues, robes, songs, music, incense, ornaments, architecture, the role of institutions (priests), holy places, even holy times (Setiyani, 2018). These sacred rites and associated elements hold deep symbolic and spiritual significance within the religious traditions and practices they are a part of.

Sacred rites function as a procedure for religious activities which are full of symbols and all of which refer to and interact with 'absolute reality'. This symbol system directs humans to absolute reality. So, the ritual means nothing if it is not connected to absolute reality. The sacred rites, with their symbolic elements and connections to the divine, serve as a means for individuals and communities to engage with and experience the transcendent and sacred dimensions of their faith.

Islam also makes sacred rites a religious method, which includes prayer, fasting, zakat and performing the Hajj. Prayer comes from the word *shala*. This word has a denotative meaning, namely prayer and read *istighfar*. According to *syar'i*, it is worship that contains certain sayings (readings) and actions that begin with *takbiratul ikram* and end with greetings with conditions and harmony. Prayer sayings or readings, from beginning to end, almost all of them contain prayer and confession of sins as well as glorification of Allah. Therefore, people who perform prayers automatically do a lot of prayer and of course clean themselves both physically (*thaharah*) and non-physically (repent)(Abdul Ghafur, 2018). Spiritually, people who perform prayers will continue to "burn themselves" so that they become clean and strong people. This is as stated in the QS. Hud: 114 that:

وَأَقِمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَرُلُفًا مِّنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَٰلِكَ ذِكْرٌ لِلذَّكْرَيْنِ

After being ordered to *istikamah* in carrying out religious teachings and having a firm stand, the following verse is commanded to perform prayers and do good deeds, because these deeds can erase small sins, as He says: and perform prayers regularly and correctly in accordance with religious provisions, both the requirements, pillars and sunnahs at both ends of the day, namely morning and evening or morning prayers, noon and asr prayers and at the beginning of the night, namely evening prayers, evening prayers, and sunnah prayers such as tahajud and witr. In fact, good deeds such as prayer as mentioned above, zakat, almsgiving, dhikr, *istigfar*, and other acts of worship can erase mistakes and small sins that have been committed, because these actions are not easily avoided. As for major sins, they must be accompanied by sincere repentance. That is a very useful warning for people who are ready to accept it and always remember Allah. And apart from praying, also be patient in facing trials and difficulties when carrying out Allah's commands, because without patience, acts of worship will feel difficult, especially in terms of performing *istimamah*. Indeed, Allah does not waste any of the rewards given to people who do good deeds. The command to be patient in this verse includes being patient in carrying out God's commands, and being patient in avoiding immoral acts and being patient in facing tests or trials.

The second sacred rite in Islam is fasting. Fasting in Arabic is called as-saum or as-siyam which means restraint. This means refraining from eating and drinking as well as actions that break the fast from sunrise to sunset. Muslims are also required to refrain from uttering dirty words, gossiping about other people, and so on. This is found in QS: Al-Baqarah: 183, namely:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

The obligation to fast is certain days in the month of Ramadan. So, whoever among you is sick and unable to fast, or is on a journey and does not fast, then he is obliged to replace the fast for the number of days he did not fast with other days. And for people who have difficulty carrying it out because they are seriously ill and have no hope of recovery or because they are very old, they are obliged to pay *fidyah* or compensation, namely giving food to a poor person for the day they are not fasting. But whoever willingly does good deeds and feeds more than one poor person for one day without fasting, it is better for him. And you all continue to fast, then the choice to continue fasting is better for you than giving *fidyah*, if you know the virtues of fasting according to Allah.

The next sacred rite in Islam is Zakat. Zakat shows certain uniqueness within the framework of Islamic law when compared with other forms of worship. Not only does it have a narrow dimension of *mahdalah* worship, zakat is also full of socio-economic worship content. Its urgency in the context of Islamic law is clearly manifested in the Qur'an (Iqbal, 2019). The command to pay zakat is repeated simultaneously with the command to perform prayers, which is mentioned at least 28 times in the Qur'an. Therefore, the position of zakat can be considered comparable to the importance of upholding prayer. Apart from that, zakat is also the third of the five pillars of Islam. One of the commands for zakat in the Koran is in QS: Al-Baqarah: 43:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَرْكَعُوا مَعَ الرُّكَّعِينَ

By paying zakat, a person gives rights to the poor and other people in need. This not only impacts zakat recipients, but also creates a cycle of blessing and growth. The practice of zakat creates a circulation of money in society. By giving a share of assets to those in need, the money changes hands and is reused for social purposes. This can help in reducing social disparities and supporting the economic development of society (Bastiar & Bahri, 2019).

Zakat is considered as one way to maintain the function of money in the economic life of society. By giving zakat, money is not only earned and retained by a few people, but also flows to various levels of society, supporting broader economic activity. Zakat is also connected with the purity and order of property. By cleansing a person's property through paying zakat, the individual is expected to gain purity in life and support moral values in society. Thus, paying zakat is not only considered a religious obligation, but also as an action that can bring blessings, economic growth, and purity in one's life and society as a whole.

In Islam, sacred rites also include the pilgrimage for those who can afford it. The original meaning of the word hajj etymologically comes from "qashdu" which refers to aim or intention, while the word umrah means pilgrimage. In terminology, Hajj is a form of deliberate purpose or intention to go to Baitullah, carried out in a predetermined manner and at a predetermined time. From this definition, it can be understood that both Hajj and Umrah are efforts to carry out the obligation to make a pilgrimage to Baitullah as a form of devotion to Allah (Istianah, 2017). Thus, performing Hajj for those who can is found in QS: Ali Imran: 97 below:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ
اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

Among the obligations of humans towards Allah is to carry out the pilgrimage to Baitullah, namely for Muslims who have reached puberty who are able to travel there, have sufficient provisions for themselves and their families left behind, physical abilities, have means of transportation and are safe on the journey. Whoever denies the obligation of Hajj is an infidel, because he does not believe in the teachings of Islam. Know that Allah is rich (does not need anything) from all of nature, whether those who are obedient and perform the Hajj, those who are disobedient, or those who disbelieve. After clear arguments and explanations were given to the people of the book for their lies, but they still denied it, then Allah ordered the prophet Muhammad, say, O people of the book! why do you deny the verses of Allah, deny the Qur'an and deny my apostleship, even though Allah is witness to what you do? There is no lie and your actions are obscure to Allah even though you try to hide them. He will repay your bad deeds on the Day of Judgment.

Right Action

As has been understood, all religions expect their followers to behave correctly, morally, and in accordance with the principles of goodness. Therefore, correct action is always the basic demand of every religious teaching. Although it is important to emphasize that carrying out correct actions must be focused on religious means, the essence of religious practice is that it encompasses all human activities (Setiyani, 2018). This holistic approach to right action encourages adherents to integrate their religious beliefs and values into all aspects of their lives, from personal conduct to social engagement.

Right action refers to an emphasis that is vertical, namely on God and horizontal, namely on others. Here the emphasis is on how we live with each other and God. So how do we bring all kinds of rituals to life in our own 'real' life. So, the emphasis is on behavior as a religious person. In Islam, this method is also applied (read: right actions), with an attitude of piety, establishing good relationships with God and humans (*habluminallah wa habluminannas*). The right actions in Islam are shown in QS: An-Nisa 36 that:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

After God ordered both parties -husband and wife- to get along well, then God ordered them to do good deeds. God begins this command with the command to obey Him with love, submission, and sincerity; God forbids polytheism, because He has absolute power in managing this universe, without any allies to help Him. Then God juxtaposes this commandment with the commandment to be devoted to both parents; This is an argument that shows the great rights of both of them over their children and the duty of devotion to both of them. This emphasis on obedience to God and devotion to parents reflects the holistic nature of religious teachings, which seek to guide adherents in their relationships with the divine as well as with their fellow human beings.

Then Allah ordered to do good to every Muslim who has relatives such as brothers, uncles, and others; and do good to orphans who have lost their fathers since childhood, to poor people who are unable to meet their needs, to close neighbors and distant neighbors, to people who are always with us, be they wives, guests or friends. on the way, as well as to travelers who are stopping by. Then Allah commanded us to do good to everything we have, whether it be slaves or pets. This emphasis on doing good to a wide range of people, from family members to strangers, reflects the comprehensive nature of Islamic teachings on social responsibility and compassion. Additionally, the directive to treat even slaves and animals with kindness underscores the religion's concern for the welfare of all sentient beings.

Overall, Islam provides clear guidance on right conduct, which includes not only religious ritual aspects, but also social and moral obligations. Right actions in Islam are a reflection of devotion and love for Allah, as well as a commitment to living a life full of virtuous values. This holistic approach to morality and ethics encourages Muslims to integrate their faith into all aspects of their lives, from their personal behavior to their interactions with others. By striving to uphold these principles of righteousness, Muslims seek to please God and contribute to the betterment of society as a whole.

Devotion

As is known, religion is a system of rules that regulate religious practices. Therefore, the method of religion that is most closely related to religious rules is through Devotion, where Devotion reflects Devotion to religious regulations. In the context of the way of Devotion,

Devotion is considered the main path to achieving unity with absolute reality. Individuals who adopt this method of Devotion will be busy improving certain attitudes in order to be more intensely in touch with absolute reality (Cannon, 1998).

Devotion can be carried out in a group form, such as in a community that has a common goal. Nevertheless, the tendency towards personal self-introspection, so as to become worthy of a closer connection with absolute reality, takes precedence. Because the focus of Devotion is to place absolute reality as the center of personal life. The drive underlying Devotion often stems from experiences that threaten the individual. Devotion refers to the attitude of religious followers to praise God with a sincere heart. So, there is an attitude of religious adherents who are very big in obeying the absolute reality, namely sincerity and love and obeying everything that is commanded and avoiding all prohibitions.

In Islam, this concept is usually called Takwa. Takwa comes from the words *waqa*, *yaqi* and *wiqayah* which mean fear, guard, nurture and protect. So, piety can be interpreted as an attitude of maintaining faith which is manifested in the experience of Islamic teachings. Taqwa literally means guarding, protecting humans from things that are frightening and worrying. Therefore, a pious person is a person who fears Allah based on awareness by carrying out His commands for fear of falling into sin (Lita & Hasanah, 2021). The term piety is found in QS: Ali Imron 102:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

Scholars of Tafsir have various opinions when explaining surah Ali Imran verse 102. Paying attention to the redaction of true piety to Him impressed that the piety that is demanded is what is in line with the greatness, majesty and grace of Allah. on the other hand, *sunnatullah* and moral law show and demand people to give as much as they take.

The meaning of piety is the implementation of acts of obedience to Allah as a sign of faith, with the hope of getting a reward from Allah for following His commands and avoiding His prohibitions. This includes the act of obeying all of Allah's commands as a manifestation of faith, and means abandoning everything that He has forbidden. Because, obedience to His prohibitions reflects fear of threats that might be received because of the violation.

Reasoned Inquiry

Reasoning inquiry pays more attention to the efforts of followers of Islam to seek the truth through an intellectual or rational approach. As the name suggests, this rational research in religion motivates them to always seek answers to all their curiosity, to seek answers to their lack of understanding and intellectual dissatisfaction (Setiyani, 2018). This approach reflects the Islamic tradition's emphasis on the importance of knowledge and learning, as well as the belief that faith and reason are not incompatible but rather complementary. By engaging in this process of rational inquiry, Muslims can deepen their understanding of their religion and its teachings, and find ways to reconcile their faith with the demands of the modern world.

If in most situations, religious practices are often associated with certain religious actions or rites, this reason-focused approach to religion emphasizes that individuals who follow these teachings have an internal drive to find their own truth. This approach encourages us to pursue understanding of things we don't know and to feel dissatisfied with a lack of knowledge (Cannon, 1998). Rather than blindly accepting religious dogma, adherents of this rational inquiry are motivated to critically examine their beliefs and engage in a process of continuous learning and discovery. This intellectual engagement with religious teachings is seen as a way to deepen one's faith and develop a more nuanced and sophisticated understanding of the divine. Additionally, the emphasis on individual truth-seeking aligns with the Islamic principle of personal responsibility in matters of belief and practice.

The marker of this search for reason is the use of ratios. Muslims who choose this method continually use reason to understand the teachings of their religion. The search for reason also pursues clues to understand and solve life's problems through rational arguments and a comprehensive and systematic worldview. The process of searching for answers is directed at rational understanding, and the answers found not only make sense, but also add to those who previously understood and were satisfied with previous answers. As a result, this approach can be considered as a method that complements other ways of religion, where individuals will explore and study religious aspects with a higher level of seriousness.

Evidence that Islamic communities value reason as a gift is contained in QS: Al-Baqarah 164:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ
النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ
وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

The verse above encourages humans to use their minds with full attention to natural phenomena as a means of gaining knowledge. To achieve this, it is necessary to activate the function of reason. In the activation process, there are terms such as "*yatafakkarun*" which describes deep thinking, then "*yatadabbarun*" which indicates an effort to reflect, and "*yatazakkharun*" and the like. All of this refers to the effort required to utilize reason to gain knowledge and wisdom, even to reach a level of wisdom that makes an individual recognized as *Ulul Albab* or *ar-Rasikhun fi al-Ilm* (a person who is solid in his knowledge). The text not only highlights the importance of using reason, but also criticizes those who do not use it to seek knowledge and wisdom.

Besides that, Alquran highlights the need to avoid everything that can hinder the function of the mind, so that the mind can think more sharply and better actions can be realized. Criticism of the act of following ancestral traditions without a basis in knowledge is an example emphasized by this holy book regarding the importance of using reason. Although Muslims are expected to have beliefs, these beliefs must be supported by knowledge and strengthened by a clean heart, not just beliefs based on the actions and practices of ancestral traditions (Amin, 2018).

Mystical Quest

Mystical quest is the effort of followers of Islam who are always anxious about goodness that is not real and not substantial, therefore they are not sure about absolute reality as told or explained rationally by other parties. Followers of Islam who choose this type of religion want to explore absolute reality through direct experience, mystical experience, intuitive experience, ascetic and meditative disciplines (Setiyani, 2018). In the process of searching for this mystical experience, they need a spiritual companion, Wal Qutub, teacher, murshid who faithfully accompanies this search.

From the perspective of the study of religions, there are religious phenomena that encourage the cultivation of religious spiritual values and belief in something that is Most Unseen, which aims to carry out spiritual exercises and practices by controlling the body and soul so that the practitioner is able to achieve spiritual purity and wisdom. People with

this religious method can be called mystics, they achieve their goals by abandoning and eliminating influences that distort and interfere with their pursuit (Setiyani 2018). What they need are facilities that support them, such as basic things, namely freedom from distractions, so that they don't have time to do secondary things that don't affect their pursuits. Islam implements a mystical quest through the concept of Sufism, or in the religious concept better known as asceticism contained in QS: Al-Hadid: 20:

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وَاٰلِهٖ وَسَلَّمَ وَتَفَاخُرُ بَيْنَكُمْ وَتَكَاتُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ
الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا ۖ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ
وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ۗ

According to Dale Cannon, asceticism can be categorized as a form of religion that focuses on conscious efforts to achieve absolute reality using meditative disciplines. This kind of approach can be identified in the doctrines of every religion. In the Islamic context, the concept of asceticism can be found in the teachings of "zuhud," which emerged from the legacy of the Sufism tradition (Cannon, 2002). This ascetic tradition within Islam emphasizes the importance of spiritual purification, self-discipline, and detachment from worldly attachments as a means of drawing closer to the divine. Through practices such as fasting, prayer, and meditation, adherents of *zuhud* seek to transcend the material realm and attain a deeper level of spiritual enlightenment.

The journey towards God is the true way to understand Him spiritually. Humans have limited knowledge about God's creation until they undertake a spiritual journey towards Him, even though they have faith and belief. Therefore, Sufism is considered a spiritual path that allows humans to unite with the Infinite. In this context, the teachings of Sufism adhere to the principle of asceticism, which is defined as an attitude of living simply and avoiding worldly luxuries, while humans always strive to remain close to Allah in every aspect of their lives.

The essence of Sufism is seeking closeness to Allah, the Creator. For prospective Sufis who want to get closer to Allah SWT, the first step that must be taken is to undergo a process of self-purification. Self-purification in this context refers to efforts to get closer to God, which some Sufis describe in various levels or stations. At each level or *maqamat*, prospective Sufis will try hard to cleanse themselves so they can continue their spiritual journey to a higher level.

That is the life journey of Sufis, where each stage requires effort to reach a level of purity and closeness to God (Hamali, 2015).

Shamanic Mediation

The term mediation refers to efforts to mediate, reconcile, or mediate, especially in resolving conflicts between disputing parties. A person whose job is to carry out mediation is called a mediator. The concept of mediator in this context refers to individuals who function as intermediaries between Absolute Reality and humans, as well as bridges or mediators between humans and entities that are considered to have supernatural powers. The shamanic mediation method can be said to be a spiritual technology that uses supernatural sources as material to solve worldly problems. This *samanic* mediation method will work based on belief in "supernatural" or spiritual sources to deal with challenges that really exist (Setiyani, 2018). In this case, people believe in the existence of —supernatural sources that can be used to fulfill their needs through certain practices that are connected to the spiritual and ordinary worlds.

In this way a person will have access to the spirit world through deep imagination and altered consciousness, which is generally unknown to most people. The initial stage in this method is to enter worldly unconsciousness and then reach consciousness in the spiritual world. In this way, it is done with the intention of getting divine guidance so that we can solve worldly problems. So, it is not uncommon for this method to be used to face difficult challenges. Meanwhile, the serious challenges in question can be caused by serious illness or injury, great danger, or lack of food supplies (Cannon, 2002).

Shamanic mediation is carried out by followers of the Islamic religion through dhikr/remembrance. Surah Ali Imron, verse 41 shows an effort to bridge the intervention of spiritual reality, with the hope that the source of divine power can be realized in life so that it can solve worldly problems.

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۗ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا ۗ وَتَذَكَّرَ رَبَّكَ كَثِيرًا وَسَبِّحْ
بِالْعَشِيِّ وَالْإِبْرَةِ

Mediation can mean two things first, the upward direction of humans to Absolute Reality; the two downward or horizontal directions are the Absolute Reality for humans. So

Absolute Reality can also mediate with revelation from Him to humans through His angels or even through humans themselves. Usually, these people are devoted to sacred things and have a higher religious status than others.

CONCLUSION

Human religious manifestations are reflected in various aspects of life. Involvement in religious activities is not limited to the implementation of worship rituals alone, but also includes various other activities that are based on transcendent powers. This is not only related to actions that can be seen physically, but also involves activities that are mental and occur in a person's heart. Regarding the six ways of religion, the Islamic perspective states that these religious practices can be understood and interpreted through concepts in the Islamic tradition. Dale Cannon stated that asceticism, religiousness, mysticism, dogmatism, fundamentalism, and secularism can be examined within the framework of Islamic teachings. Islam teaches the values of spiritual cleanliness, obedience to Allah, the search for deep meaning, and balance between belief and action. Therefore, the Islamic perspective on the six ways of religion highlights the importance of understanding and practicing the values of spirituality, obedience, and the search for meaning in the context of religious life. In this case, it emphasizes that every method of religion can be seen from an Islamic lens which reflects the fundamental values and principles upheld in this religion.

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