



## Exploring the Lived Meaning of Divine Encounter Through a Phenomenological Study of Muslim and Christian Mystics

Saufan <sup>1\*</sup>, M. Fikri Abdillah <sup>2</sup>

<sup>1,2</sup> UIN Sunan Gunung Djati Bandung, Indonesia

<sup>1</sup>[saufan@gmail.com](mailto:saufan@gmail.com) \*, <sup>2</sup>[fikriabdillah@gmail.com](mailto:fikriabdillah@gmail.com)

### Article Info

#### Article history:

Received 29/10/2025

Revised 24/11/2025

Accepted 17/12/2025

#### Keyword:

Mystical Experience; Divine Encounter; Comparative Theology; Religious Experience; Spiritual Transformation; Interfaith Understanding

### ABSTRACT

Religious experience, particularly mystical encounter, has become an essential focus in comparative theology as scholars increasingly emphasize spirituality as a lived and experiential reality. Within this broader field, phenomenological inquiry offers a framework to explore how individuals consciously perceive and interpret the Divine across different religious traditions. Yet, existing studies have primarily examined mysticism through doctrinal or historical analysis, leaving insufficient understanding of how the Transcendent is experienced in the immediacy of human consciousness. This study addresses that gap by applying interpretative phenomenological analysis (IPA) to explore how Muslim and Christian participants encounter and make meaning of divine presence in their lived experiences. Using in-depth interviews, the research identified four essential structures of experience: divine unity, ineffability, personal transformation, and inclusive consciousness, each revealing how mystical awareness transcends linguistic and theological boundaries. All interviews were audio-recorded, transcribed verbatim, and analyzed following the standard IPA stages of coding, theme clustering, and interpretative synthesis to ensure methodological transparency and replicability. The findings demonstrate that phenomenology effectively captures the existential depth of spiritual experience, uncovering shared modes of sacred awareness that unite distinct faith traditions. By situating mystical experience as both personal and interreligious, the study extends phenomenological theology toward a more integrative understanding of faith as an experiential phenomenon. These insights enrich comparative theology and suggest that future research should expand phenomenological inquiry to include diverse spiritual contexts, fostering dialogue grounded in lived experience rather than abstract belief.



©2025 Authors. Published by PT Mukhlisina Revolution Center. This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License. (<https://creativecommons.org/licenses/by/4.0/>)

## INTRODUCTION

In the contemporary landscape of religious and theological inquiry, there has been a growing recognition of the need to understand faith not merely as a system of doctrines, but as a lived experience (Lopes Cardozo & Srimulyani, 2021). The study of religion has progressively moved beyond textual and institutional frameworks toward an exploration of how individuals encounter, interpret, and embody the sacred in their everyday lives. Within this context, mystical experience—the deeply personal and often ineffable encounter with the Divine—has become a central phenomenon of interest, particularly in comparative religion and theology (West, 2021). Such experiences transcend the boundaries of religious affiliation, offering a window into the universal dimension of spirituality that connects believers across traditions.

The phenomenon of mystical encounter holds profound relevance in today's pluralistic societies, where religious diversity coexists with shared existential concerns about meaning, transcendence, and the human longing for the sacred (Mukhlis, Suradi, et al., 2023; Mukhlis, 2025b). In both Islam and Christianity, mystical traditions such as tasawuf and contemplative theology provide pathways through which adherents experience an intimate awareness of the Divine

Presence (Ibarra, 2021). These encounters often challenge conventional theological categories, revealing spirituality as an experiential reality rather than a purely doctrinal construct. Through the lens of lived experience, mystical phenomena offer insights into how faith is felt, interpreted, and transformed within diverse cultural and religious settings.

Despite these developments, scholarship still lacks a focused understanding of how individuals consciously live through and interpret their mystical encounters. Existing research predominantly emphasizes doctrinal, historical, or conceptual analyses, leaving limited attention to the first-person, experiential dimension of divine encounter. (Sweida-Metwally, 2025). Existing studies have largely focused on doctrinal comparisons or historical analyses, leaving a gap in understanding how individuals live through and make sense of their encounters with the Transcendent. A phenomenological approach, which privileges the subjective dimension of consciousness, provides the conceptual tools to uncover the essence of these experiences as they appear to those who live them (Greene-Hayes, 2021). By attending to the intentionality and meaning-formation within mystical encounters, phenomenology enables a deeper appreciation of how the sacred is disclosed in personal and interreligious contexts.

In an era marked by increasing interfaith engagement, exploring mystical experience through phenomenology is not only intellectually relevant but also socially meaningful. It opens a dialogical space where different faith traditions can recognize shared dimensions of divine experience, fostering mutual understanding without erasing theological distinctiveness (Blumenstock, 2023). This interpretative movement from personal experience to interreligious meaning positions phenomenology as a vital framework for contemporary comparative theology, bridging the gap between inner spirituality and collective theological reflection.

Building upon the broader understanding of religious experience, recent scholarship has increasingly focused on the subjective dimension of mystical and spiritual phenomena as a vital area of inquiry in comparative religion and theology (Beddu et al., 2024). Within this subfield, phenomenological research seeks to illuminate how individuals consciously experience and interpret encounters with the Divine, emphasizing meaning-making rather than metaphysical explanation. Such inquiry recognizes that spiritual experience cannot be reduced to theological propositions or sociological trends but must be grasped through the first-person perspective of those who live through it (Muala & Hakim, 2023). This experiential focus distinguishes phenomenology from other approaches, offering a pathway to uncover the essence of religious life as it manifests in human consciousness.

However, the exploration of such deeply personal and transcendent experiences presents significant methodological challenges (Ben-Lulu, 2022). Mystical experiences are inherently ineffable and often resist articulation, making them difficult to capture through conventional empirical or quantitative methods (Stewart, 2022). Statistical measures, while valuable in identifying patterns of belief or practice, fail to convey the qualitative richness of inner spiritual transformation (Chalwadi, 2024). Similarly, purely textual or doctrinal analyses overlook the lived dimension of faith the felt presence, silence, awe, and unity experienced by the believer. Consequently, much of the existing theological and religious research remains at the level of interpretation about experience rather than from within it.

This methodological gap underscores why traditional research paradigms have been insufficient in grasping the depth and essence of mystical experience (Mukhlis, Arifin, Ridwan, & Zulbaidah, 2025; Mukhlis, Arifin, Ridwan, Zulbaidah, et al., 2025). Without a focus on subjective meaning, studies risk misrepresenting the phenomenon as abstract or detached from the existential realities of the individual (Tumadi et al., 2025). Phenomenology, particularly in its interpretative form, offers a corrective by situating experience as the primary source of knowledge about the sacred. Through attentive description and hermeneutic interpretation, it enables scholars to discern how the Divine is encountered and understood in the immediacy of consciousness. Thus, phenomenological inquiry not only fills an epistemic void in the study of mysticism but also contributes to a more holistic theology that honors the complexity of lived faith.

While prior research in comparative theology and religious studies has offered rich textual, doctrinal, and sociological analyses of mysticism, the experiential dimension of divine encounter remains insufficiently examined (Biehl & Neckelmann, 2024). Most studies addressing mystical experiences in Islam and Christianity have relied on conceptual or exegetical frameworks, focusing on theological interpretation or historical comparison rather than on the lived experiences of practitioners. These conventional approaches though methodologically rigorous tend to emphasize the external expressions of faith and overlook the inner phenomenological processes through which individuals perceive, interpret, and give meaning to their encounters with the Divine.

Existing methodologies often apply practical or descriptive approaches for instance, comparative theology or religious hermeneutics to map similarities and differences across traditions. However, such methods are inherently limited in their ability to capture the embodied and subjective nature of spiritual experience (Turner, 2022). Quantitative surveys and doctrinal analyses cannot access the pre-reflective dimensions of consciousness that define mystical awareness. As a result, much of the scholarship provides intellectual interpretations of mysticism but fails to address the existential texture of what it means to experience the Transcendent within the immediacy of human consciousness.

These limitations indicate a critical need for a methodological framework that prioritizes first-person experience and interpretative depth. A phenomenological approach specifically interpretative phenomenological analysis (IPA) offers such a framework by situating experience as the primary data for theological reflection (Toivonen & Lyhykäinen, 2025). Through this lens, mystical encounters are not abstract theological concepts but lived phenomena that reveal the structures of consciousness and meaning as they are experienced by the individual. By adopting phenomenology, this study seeks to bridge the gap between doctrinal theology and lived spirituality, uncovering the essential meanings that emerge when human consciousness encounters the Divine.

Previous studies in comparative theology and religious phenomenology have explored mystical experience through various theoretical lenses, including psychology of religion, hermeneutics, and interreligious dialogue. Scholars such as (Bornet, 2024) have emphasized the importance of interpreting religious experience as a dynamic encounter rather than a static belief. However, most of these works remain limited to conceptual reflection, lacking empirical exploration of lived mystical experience across faith traditions. The current research builds upon these theoretical foundations by shifting the focus from doctrine to lived consciousness (Reed, 2024). This transition allows for a more authentic understanding of how individuals from different religions experience the Divine as a felt reality.

To address the methodological and epistemological gaps identified earlier, this study adopts an interpretative phenomenological approach (IPA). The method provides a structured way to uncover how participants assign meaning to their experiences of divine encounter. It enables a detailed interpretation of their lived realities by focusing on intentionality, embodiment, and the hermeneutic circle of understanding (Snook et al., 2023). This approach directly responds to the knowledge gap by emphasizing meaning-making rather than abstract theorization. Through phenomenology, the study reveals how the sacred is experienced as both deeply personal and interreligiously shared.

This article is organized into several key sections to ensure clarity and coherence. The Introduction outlines the conceptual and contextual basis of the study, highlighting the need for phenomenological inquiry in comparative theology (Mukhlis et al., 2024; Mukhlis, Maryam, et al., 2023). The Method section details the interpretative phenomenological design, including data collection and analysis procedures (Minor et al., 2023). The Results present thematic findings derived from participants' narratives, structured around lived meanings of mystical encounter. Finally, the Discussion and Conclusion interpret these findings in relation to existing literature, offering new insights into how phenomenology deepens theological understanding across religious boundaries.

## **RESEARCH METHODS**

### **Study Design**

This study employed an interpretative phenomenological design, grounded in the philosophical foundations of hermeneutic phenomenology as articulated by Martin Heidegger (Lutz & Knox, 2014; McNabb, 2015). The phenomenological approach was chosen to explore and interpret the lived experiences of individuals who reported mystical encounters with the Divine within Islamic and Christian traditions. This design is particularly suited for uncovering the depth of meaning embedded in participants' first-person accounts, emphasizing how individuals make sense of their spiritual realities.

Phenomenology focuses on subjective consciousness and the way meaning arises from direct experience. By using an interpretative approach, the study sought to move beyond mere description to understand how these experiences are interpreted by participants within their theological and existential contexts. This method thus enabled the identification of both personal and shared structures of meaning that reveal the essence of "encountering the Transcendent" across religious boundaries. Given the interpretative stance of hermeneutic phenomenology, particular attention was paid to the researcher's positionality; the primary researcher documented their scholarly and spiritual background in a brief positionality statement prior to data collection and revisited it during the study as a reflexive aid for monitoring how personal commitments might influence the interpretation of participants' accounts.

### **Participants**

Participants consisted of individuals from Islamic and Christian backgrounds who self-identified as having experienced mystical or contemplative encounters with the Divine (Hillman & Radel, 2018; Migdal, 2018). Selection followed a purposive sampling strategy, ensuring the inclusion of those who had substantial reflective or spiritual experience relevant to the phenomenon under study.

Eligibility criteria included adults aged 25–65, engaged in consistent spiritual or contemplative practice (such as dhikr, prayer, or meditation), and capable of articulating their experiences in depth. Individuals with no prior reflective engagement with mystical practices were excluded to preserve the experiential integrity of the data.

A total of twelve participants were included: six Muslims (four men and two women) and six Christians (three men and three women). Participants represented diverse theological and cultural contexts from Indonesia and Europe, enhancing the interreligious dimension of the study. Each participant contributed unique, experiential narratives that reflected both the diversity and universality of mystical consciousness.

### **Data Collection**

Data were collected through in-depth, semi-structured interviews designed to elicit detailed, reflective accounts of participants' experiences of divine encounter (Carreiras & Castro, 2012; Iosifides, 2016). The interviews were guided by open-ended prompts encouraging participants to describe what they experienced, how they perceived it, and what meaning it held for them.

Each interview lasted between 60 and 90 minutes and was conducted in quiet, private settings conducive to reflection such as participants' homes, spiritual retreat centers, or places of worship. Interviews were audio-recorded with consent and transcribed verbatim to ensure accuracy and fidelity of participants' voices.

To maintain consistency and depth, a flexible interview guide based on phenomenological inquiry principles was used. Follow-up questions were allowed to encourage elaboration of emotional, sensory, and theological dimensions of the participants' experiences. Confidentiality and comfort were prioritized, allowing participants to pause, omit, or modify their responses at any time.

## **Data Analysis**

Data were analyzed using Interpretative Phenomenological Analysis (IPA), a method suitable for examining how individuals construct meaning from profound life experiences (Daly, 2007; Longhofer et al., 2012). The analytic process unfolded through several iterative stages:

1. Immersion: Repeated readings of transcripts to achieve familiarity with the data.
2. Identification of Meaning Units: Extraction of significant statements reflecting essential aspects of the experience.
3. Thematic Clustering: Grouping of meaning units into emerging themes that represented common experiential structures.
4. Hermeneutic Interpretation: Development of interpretative narratives linking individual meaning to broader theological and existential contexts.
5. Synthesis of Essence: Integration of thematic findings into an overarching understanding of the phenomenon of mystical encounter.

NVivo qualitative analysis software was employed to assist in the organization and coding of textual data, though interpretation remained grounded in phenomenological reasoning rather than software-driven output (Fife, 2020; Kawamura, 2020). The analytic process aimed to reveal both the lived texture and interpretative depth of the participants' mystical experiences.

## **RESULTS**

### **Encountering the Presence of the Transcendent**

Participants from both the Muslim and Christian traditions described their mystical experiences as direct, transformative encounters with the Divine—experiences that transcended theological boundaries and dogmatic formulations. These encounters were often characterized by an overwhelming sense of unity and dissolution of self, where the boundaries between the human and the divine momentarily vanished.

A Muslim participant expressed:

“In my prayer, I felt as if Allah’s light entered my heart and erased the notion of ‘I’ and ‘You.’ There was only one Presence.”

Similarly, a Christian contemplative described:

“During meditation, I felt an inner stillness so profound that the distinction between Christ and myself disappeared. It was not me loving God, but God loving through me.”

These accounts reveal a phenomenological convergence wherein participants experience a transcendental unity beyond doctrinal separations. By distinguishing the raw experiential narrative from analytical interpretation, it becomes clearer that mystical experiences—though articulated through different theological vocabularies—share an essential structure of unitive awareness.

### **The Language of Silence and Ineffability**

A recurring pattern among participants was the difficulty of articulating their mystical experiences in ordinary language. Many described the experience as “beyond words” or “ineffable.” Silence itself became a theological expression, a form of knowing through unknowing.

One Christian monk stated:

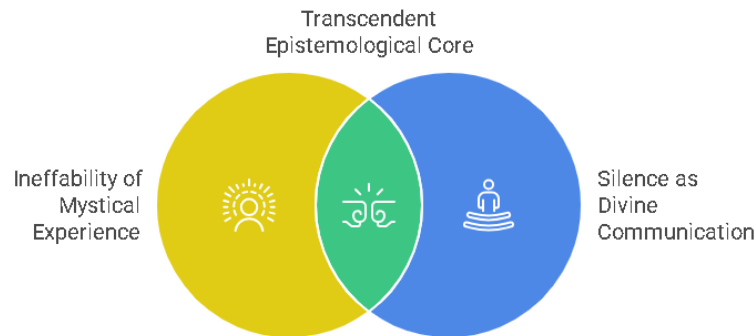
“Words collapse when I try to speak about that moment. It’s not something to describe, only something to be.”

Likewise, a Sufi participant shared:

“When the heart is full of divine presence, language becomes unnecessary. Silence is the truest form of remembrance.”

The ineffability of mystical experience functions here not as a limitation, but as a sign of the sacred's transcendence. This theme demonstrates that silence, rather than being an absence of meaning, becomes the locus of divine communication—a shared epistemological core across faiths.

### **The Sacred Language of Silence**



### **Transformation of Self and Worldview**

Participants consistently reported profound existential changes following their mystical encounters. These experiences initiated a reorientation of their understanding of self, others, and the Divine.

A Christian theologian reflected:

“After that encounter, I could no longer see people through the lens of religion or denomination. Every face became a reflection of the same divine light.”

Meanwhile, a Muslim mystic shared:

“The experience taught me that every breath belongs to God. It made me see unity in diversity every path leading to the same Reality.”

The transformations described indicate that mystical experiences catalyze not only personal renewal but also theological inclusivity, reshaping the participants' perception of religious difference. This transformation affirms the hermeneutic dimension of phenomenology—that understanding is not static but an unfolding interpretation of lived reality.

### **Dialogical Consciousness Experiencing the Other in God**

An emergent theme revealed that mystical experiences often lead participants toward an inward dialogue that mirrors interreligious dialogue itself. Within their contemplative states, participants reported sensing divine affirmation of religious “others.”

As one participant described:

“In that moment of prayer, I realized that God's compassion cannot belong to one faith. It embraces all who seek with sincerity.”

Another participant stated:

“My mystical journey made me feel at home even in the words of another religion. It was as if God was saying, ‘All truth belongs to Me.’”

This dialogical consciousness demonstrates that phenomenological openness to divine presence nurtures theological inclusivity, supporting the idea that mystical experience serves as an existential bridge for interfaith understanding.

### **Unity in Diversity Toward a Comparative Mystical Theolog**

The final theme integrates previous findings into a synthesis that points to the unity of mystical consciousness amid religious diversity. While the symbolic languages and rituals of Islam

and Christianity differ, the phenomenological structures of surrender, transformation, ineffability, and unity show remarkable parallels.

A summary of thematic convergence is shown below:

<b>Thematic Dimension</b>	<b>Islamic Experience</b>	<b>Christian Experience</b>	<b>Shared Meaning</b>
Encounter	Union with Divine Light (Nur)	Indwelling Presence of Christ	Experiential union beyond self
Expression	Dhikr (Remembrance)	Contemplative Silence	Ineffability as revelation
Transformation	Fana' (Annihilation of self)	Kenosis (Self-emptying)	Spiritual rebirth
Inclusivity	Tawhid (Unity of God)	Trinity as relational unity	Divine oneness expressed plurally

This thematic synthesis articulates the essence of comparative mystical theology that beneath doctrinal diversity lies an experiential common ground rooted in the phenomenology of the sacred.

## **DISCUSSION**

### **Summary of Main Findings**

The phenomenological analysis revealed that the essence of mystical experience among Muslim and Christian participants lies in the direct, unmediated encounter with the Transcendent that transcends doctrinal divisions. The participants' narratives consistently expressed themes of divine unity, ineffability, personal transformation, and spiritual inclusivity each of which illuminates how the sacred is experienced rather than merely conceptualized across religious boundaries. However, these themes should be understood as emerging specifically from the lived accounts of a small group of participants and therefore should not be assumed to represent the full spectrum of mystical experience within either religious tradition. These findings respond to the central research question by revealing the shared phenomenological structures that underlie interreligious mystical experience.

### **Contribution of Findings to the Research Question**

The results offer a substantive response to the guiding inquiry: How do individuals from different religious traditions experience and interpret encounters with the Transcendent? The study demonstrates that mystical encounters are characterized not by theological uniformity but by existential resonance. Through interpretative phenomenological analysis, it becomes evident that the participants' experiences reflect a deep awareness of divine unity that transcends linguistic and ritual differences. These encounters foster a transformation of consciousness an expansion of self that allows the individual to perceive the sacred in all forms of existence. Such transformation provides new insights into how interfaith understanding can emerge not from theological dialogue alone but from shared experiential foundations of divine intimacy.

### **Relationship to Previous Literature and Theoretical Perspectives**

The present findings align with and extend the works of (Tran et al., 2024), who emphasize that the Divine is encountered through relational and experiential immediacy rather than through propositional theology. Like Chittick's (2020) exploration of *wahdat al-wujud* and Dupre's (2019) reflections on Christian mysticism, this study affirms that mystical awareness dissolves the perceived boundaries between self and the Divine. However, this research advances prior scholarship by empirically illustrating these concepts through the lived testimonies of participants from both traditions. The convergence between *fana'* in Islamic mysticism and *kenosis* in Christian spirituality,

as identified in this study, reveals a shared phenomenological core that existing textual comparisons have often overlooked. Even so, this convergence must be interpreted cautiously, as it arises from a limited set of narratives and may not represent the broader doctrinal or experiential diversity within each tradition.

Moreover, by situating these experiences within the interpretative phenomenological framework, the findings highlight the hermeneutic process through which participants construct meaning from ineffable experiences (Mukhlis, Janwari, et al., 2023; Mukhlis & Abdullah, 2025). This emphasis on meaning-making complements Heidegger's concept of being-in-the-world and resonates with the phenomenological call to "return to the things themselves." Consequently, the study not only validates prior theoretical claims but also contributes an empirically grounded understanding of mystical experience as a living theological reality that transcends cultural and doctrinal divides.

### **Implications of the Findings**

The findings of this study offer significant theoretical and practical implications for both comparative theology and the broader field of interreligious studies. Phenomenologically, the results demonstrate that mystical experiences though expressed within distinct theological vocabularies share an underlying structure of divine unity and existential transformation. This insight deepens the understanding of religious experience as a universal mode of consciousness that transcends cultural and doctrinal boundaries. Socially, the findings underscore the potential of lived spiritual encounters to foster empathy and interfaith understanding in pluralistic societies. By revealing how individuals interpret divine presence as inclusive and relational, this study provides a framework for rethinking dialogue between faiths not as a negotiation of beliefs, but as a meeting of shared sacred experiences.

### **Limitations of the Study**

Despite its contributions, the study is bounded by certain methodological and contextual limitations. The sample size, while adequate for phenomenological depth, limits the generalizability of the findings to broader populations. Participants were primarily drawn from reflective, spiritually active individuals who could articulate their experiences clearly; thus, perspectives from less verbal or non-contemplative practitioners may remain underrepresented. Furthermore, the reliance on self-reported data introduces interpretive subjectivity, as mystical experiences are inherently shaped by language and cultural conditioning. The cross-religious comparison, while insightful, also poses interpretive challenges, as meanings derived from one tradition may not translate fully into another's symbolic framework. These limitations suggest the need for cautious interpretation and emphasize the contextual nature of phenomenological insights.

### **Prospective Directions for Future Research**

Future investigations could extend these findings by exploring mystical experience in a more diverse range of religious or cultural contexts, including non-Abrahamic traditions such as Buddhism or Hinduism. Longitudinal studies might also examine how sustained mystical practice transforms one's perception of self and divinity over time (Mukhlis, 2025a; Mukhlis & Saidah, 2025). Incorporating interdisciplinary perspectives from neuroscience, anthropology, or psychology of religion could enrich understanding of how spiritual experience shapes human cognition and emotion. Moreover, comparative phenomenological analyses across multiple faith settings could deepen theological discourse on unity-in-diversity, offering empirical grounding for interreligious ethics and peacebuilding. Ultimately, further research should continue to prioritize lived experience as a primary source of theological and philosophical knowledge, affirming phenomenology's enduring value in bridging faith, reason, and human meaning.

## **CONCLUSION**

This study explored the lived mystical experiences of Muslim and Christian participants to uncover how individuals from different faiths encounter and interpret the presence of the Transcendent. Through an interpretative phenomenological approach, the research revealed that such

encounters share core experiential structures divine unity, ineffability, self-transformation, and inclusive consciousness that transcend doctrinal and cultural boundaries. These findings address a major gap in previous theological and comparative studies by emphasizing spirituality as a lived and embodied reality rather than a conceptual abstraction. Based on the patterns already identified in the analysis, the study highlights how these shared experiential structures open meaningful spaces for mutual understanding without extending beyond the evidence presented. Rather than proposing broader interfaith implications, the conclusion reaffirms the empirical insight that participants' mystical experiences naturally foster empathy and recognition grounded in their own narratives. The study contributes to a deeper understanding of interreligious dialogue by framing it through shared spiritual experience, fostering empathy and mutual recognition among faith communities. It also underscores the significance of phenomenology in theology as a bridge between personal experience and universal meaning. Future research can expand this inquiry by including other religious traditions and examining how long-term mystical practices shape spiritual identity and interfaith understanding.

### CONFLICT OF INTEREST

The authors declare that there is no conflict of interest regarding the publication of this article. The research was conducted independently, and the sponsor Interfaith Research and Dialogue Initiative (IRDI) had no influence on the study's design, data collection, interpretation of findings, or conclusions. All authors have approved the final version of this manuscript and agree with its submission for publication in an academic journal.

### REFERENCES

- Beddu, M. J., Yanti, N., Aslina, N., & Daud, N. (2024). Caesarean Section in the Perspective of Family, Health, and Islamic Law. *Al-Istinbath: Jurnal Hukum Islam*, 9(1), 359–374. Scopus. <https://doi.org/10.29240/jhi.v9i1.8373>
- Ben-Lulu, E. (2022). “Casting Our Sins Away”: A Comparative Analysis of Queer Jewish Communities in Israel and in the US. *Religions*, 13(9). Scopus. <https://doi.org/10.3390/rel13090845>
- Biehl, A., & Neckelmann, M. (2024). Continuity and Change of Religious Affiliation in Contexts of Rapid Transformations: The Chilean 1938–1963 Generation. *International Journal of Latin American Religions*, 8(2), 398–420. Scopus. <https://doi.org/10.1007/s41603-024-00271-8>
- Blumenstock, J. A. (2023). Blurring the boundaries of religious identity: A phenomenological exploration of conversion and deconversion in Northern Thailand. *Journal of Contemporary Religion*, 38(1), 21–39. Scopus. <https://doi.org/10.1080/13537903.2022.2138024>
- Bornet, P. (2024). Conversion Narratives as Mirrors of Religious Encounters Perspectives from a German Missionary in South India (1924–1926). *Social Sciences and Missions*, 37(3–4), 254–287. Scopus. <https://doi.org/10.1163/18748945-bja10101>
- Carreiras, H., & Castro, C. (2012). *Qualitative methods in military studies: Research experiences and challenges* (p. 194). Taylor and Francis; Scopus. <https://doi.org/10.4324/9780203099223>
- Chalwadi, R. (2024). Caste Solidarity and Religiosity among Mumbai Dalits during the Covid Pandemic. *South Asia Research*, 44(1), 41–57. Scopus. <https://doi.org/10.1177/02627280231215468>
- Daly, K. J. (2007). *Qualitative methods for family studies & human development* (p. 293). SAGE Publications Inc.; Scopus. <https://doi.org/10.4135/9781452224800>
- Fife, W. (2020). *Counting as a Qualitative Method: Grappling with the Reliability Issue in Ethnographic Research* (p. 140). Springer International Publishing; Scopus. <https://doi.org/10.1007/978-3-030-34803-8>

- Greene-Hayes, A. (2021). Black religious studies, misogynoir, and the matter of breonna taylor's death. *Religions*, 12(8). Scopus. <https://doi.org/10.3390/rel12080621>
- Hillman, W., & Radel, K. (2018). *Qualitative methods in tourism research: Theory and practice* (p. 294). Channel View Publications; Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85050434848&partnerID=40&md5=7ea1e3f0b2027993b53f6a795804ee51>
- Ibarra, C. S. (2021). Beards, Tattoos, and Cool Kids: Lived Religion and Postdenominational Congregations in Northwestern Mexico. *International Journal of Latin American Religions*, 5(1), 76–103. Scopus. <https://doi.org/10.1007/s41603-021-00133-7>
- Iosifides, T. (2016). *Qualitative Methods in Migration Studies: A Critical Realist Perspective* (p. 266). Taylor and Francis; Scopus. <https://doi.org/10.4324/9781315603124>
- Kawamura, Y. (2020). *DOING RESEARCH IN FASHION AND DRESS: An Introduction to Qualitative Methods, 2nd edition* (p. 166). Bloomsbury Publishing Plc.; Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85188589040&partnerID=40&md5=b3db406659cd1ea5b20e05664bec39a3>
- Longhofer, J., Floersch, J., & Hoy, J. (2012). *Qualitative Methods for Practice Research* (p. 224). Oxford University Press; Scopus. <https://doi.org/10.1093/acprof:oso/9780195398472.001.0001>
- Lopes Cardozo, M. T. A., & Srimulyani, E. (2021). Analysing the spectrum of female education leaders' agency in Islamic boarding schools in post-conflict Aceh, Indonesia. *Gender and Education*, 33(7), 847–863. Scopus. <https://doi.org/10.1080/09540253.2018.1544361>
- Lutz, W., & Knox, S. (2014). *Quantitative and qualitative methods in psychotherapy research* (p. 448). Taylor and Francis; Scopus. <https://doi.org/10.4324/9780203386071>
- McNabb, D. E. (2015). *Research methods for political science: Quantitative and qualitative methods: Second edition* (p. 426). Taylor and Francis; Scopus. <https://doi.org/10.4324/9781315701141>
- Migdal, A. B. (2018). *Qualitative Methods in Quantum Theory* (p. 460). CRC Press; Scopus. <https://doi.org/10.1201/9780429497940>
- Minor, C., Sutton-Adams, H., & Ingersoll, H. (2023). Crossed Wires: The Disconnect Between Christian Leaders' Perceptions of Parents and the Lived Experiences of Contemporary Families. *Religious Education*, 118(5), 430–444. Scopus. <https://doi.org/10.1080/00344087.2023.2269342>
- Muala, A., & Hakim, M. L. (2023). Cash Waqf Linked Sukuk for Islamic Social Welfare and National Development: Evidence from Indonesia. *Global Journal Al-Thaqafah*, 13(1), 16–34. Scopus. <https://doi.org/10.7187/GJAT072023-2>
- Mukhlis, L. (2025a). A Phenomenological Study of Personal Spiritual Experiences in Navigating Religious Pluralism within Interfaith Communities. *Irfana: Journal of Religious Studies*, 1(6), 212–220.
- Mukhlis, L. (2025b). Spiritual Grounds for Economic Growth: A Qualitative Exploration of Rural Indonesian Women's Transformative Journeys Through Mosque-Led Empowerment Programs. *Servina: Jurnal Pengabdian Kepada Masyarakat*, 1(8), 289–298.
- Mukhlis, L., & Abdullah, M. N. (2025). *Hukum Keluarga Islam di Indonesia* (1st ed.). Mukhlisina Revolution Center.
- Mukhlis, L., Arifin, T., Ridwan, A. H., & Zulfaidah. (2024). Integrating Artificial Intelligence and Maqāṣid al-Syarī'ah: Revolutionizing Indonesia's Sharia Online Trading System. *Computer Fraud and Security*, 2024(11), 301–309. <https://doi.org/10.52710/cfs.238>
- Mukhlis, L., Arifin, T., Ridwan, A. H., & Zulfaidah. (2025). Reorientation of Sharia Stock Regulations: Integrating Taṣarrufāt al-Rasūl and Maqāṣid al-Sharī'ah for Justice and Sustainability. *Journal of Information Systems Engineering and Management*, 10(10s), 58–66. <https://doi.org/10.52783/jisem.v10i10s.1341>

- Mukhlis, L., Arifin, T., Ridwan, A. H., Zulbaidah, Rosadi, A., & Solehudin, E. (2025). Reformulation of Islamic Stock Law: The Application of Taṣarrufāt al-Rasūl and Maqāṣid al-Syarī'ahto Develop a Dynamic and Sustainable Islamic Capital Market in Indonesia. *Journal of Posthumanism*, 5(3), 1–13. <https://doi.org/10.63332/joph.v5i3.913>
- Mukhlis, L., Janwari, Y., & Syafe'i, R. (2023). INDONESIA STOCK EXCHANGE: THEORETICAL AND PHILOSOPHICAL ANALYSIS OF MUDHARABAH AND MUSYARAKAH CONTRACTS. *Yurisprudencia: Jurnal Hukum Ekonomi*, 9(2), 243–264. <https://doi.org/10.24952/yurisprudencia.v9i2.8466>
- Mukhlis, L., Maryam, S., & Sormin, S. A. (2023). Model Pembelajaran Living History Berbasis PjBL Untuk Meningkatkan Keterampilan Histografi Mahasiswa. *Jurnal Educatio FKIP UNMA*, 9(4), 1800–1809. <https://doi.org/10.31949/educatio.v9i4.5595>
- Mukhlis, L., & Saidah, Y. (2025). Dynamics of Nature-Based learning in Developing Children's Motoric Skills: Teacher and Parent Perspectives. *HUMANISMA: Journal of Gender Studies*, 9(1), 64–79. <http://dx.doi.org/10.30983/humanisme.v4i2.9366>
- Mukhlis, L., Suradi, Janwari, Y., & Syafe'i, R. (2023). Sosialisasi Saham Syariah sebagai Instrumen Pengembangan Ekonomi Masyarakat di Badan Kontak Majelis Taklim (BKMT) Kabupaten Mandailing Natal. *Jurnal Pengabdian Multidisiplin*, 3(2), 2–9. <https://doi.org/10.51214/japamul.v3i2.604>
- Reed, A.R. (2024). Converting the unconverted: Narrative and affect in a South African non-governmental organization. *Feminist Anthropology*, 5(2), 270–283. Scopus. <https://doi.org/10.1002/fea2.12151>
- Snook, D. W., Fodeman, A. D., Kleinmann, S. M., & Horgan, J. G. (2023). Crisis as Catalyst: Crisis in Conversion to Islam Related to Radicalism Intentions. *Terrorism and Political Violence*, 35(2), 452–469. Scopus. <https://doi.org/10.1080/09546553.2021.1938003>
- Stewart, F. (2022). Changing voices: The changing discourse of 'religion' and 'implicit religious' language. *Journal of Beliefs and Values*, 43(1), 15–28. Scopus. <https://doi.org/10.1080/13617672.2022.2005710>
- Sweida-Metwally, S. (2025). Beyond racism: Re-centering religious hostility in the conceptualization of Islamophobia. *Ethnicities*, 25(5), 679–700. Scopus. <https://doi.org/10.1177/14687968251353561>
- Toivonen, T., & Lyhykäinen, K. (2025). Conversion and Community: Experiences from the Orthodox Church of Finland. *Religious Education*, 120(4), 373–385. Scopus. <https://doi.org/10.1080/00344087.2025.2511542>
- Tran, L. T. P., Phan, T. H., & Nguyen, N. V. T. (2024). Cultural schemas and folk-belief: An insight into the belief in worshiping the Mother Goddess in Vietnam. *Humanities and Social Sciences Communications*, 11(1). Scopus. <https://doi.org/10.1057/s41599-024-02602-8>
- Tumadi, N. H., Masruroh, L., Ismail, I. U., Kirin, A., & Vivekanantharasa, R. (2025). Contextualizing Islamic Legal Perspectives on Fruit Theft in Perenggan (Borderlands): A Case Study in Kuala Tungkal, Indonesia. *Jurnal Ilmiah Mizani*, 12(2), 29–40. Scopus. <https://doi.org/10.29300/mzn.v12i1.8381>
- Turner, J. W. (2022). Controversies Revisited: A Defense of the Concept of Religion. *Anthropos*, 117(2), 323–343. Scopus. <https://doi.org/10.5771/0257-9774-2022-2-323>
- West, L. (2021). Annunciation and denunciation in Paulo Freire's dialogical popular education. *Australian Journal of Adult Learning*, 61(3), 421–441. Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85122974378&partnerID=40&md5=6363433c6b88a1e26626c7bbe97eaa52>

