

Implementation Of Historical Approach And Philosophical Approach In Learning Al-Qur'an Hadith At MAS Al-Khairiyah

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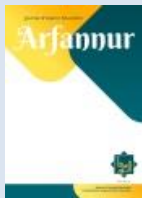
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ABSTRACT

This research aims to find out the historical and philosophical perspectives in learning Al-Qur'an Hadith. Learning the Qur'an and Hadith is a type of educational endeavor that includes studying the texts, as well as their philosophical and historical context. In everyday life, there are still many Muslims and Muslim women who do not know what is involved in the historical and philosophical approach to studying Al-Qur'an Hadith. This research method is qualitative research which includes field research, using descriptive information in the form of written or spoken words from people and attitudes that can be observed. This research was carried out at MAS Al-Khairiyah Citangkil. The results of this research can be concluded that the historical approach in studying the Al-Qur'an and other historical sources is a systematic study that collects knowledge about the past.

Keywords: Implementation, Historical Approach, Philosophical Approach, Al-Qur'an Hadith

ABSTRAK

Penelitian ini bertujuan untuk mengetahui pada perspektif historis dan filosofis dalam pembelajaran Al-Qur'an Hadits. Pembelajaran Al-Qur'an dan Hadits merupakan salah satu jenis usaha pendidikan yang mencakup mempelajari teks-teks, serta konteks filosofis dan sejarahnya. Dalam kehidupan sehari-hari masih banyak muslim dan muslimah yang belum mengetahui tentang apa saja yang ada dalam pendekatan historis dan filosofis pada pembelajaran Al-Qur'an Hadits. Metode penelitian ini ialah penelitian kualitatif yang meliputi riset lapangan, memakai informasi deskriptif berbentuk perkata tertulis ataupun lisan dari orang-orang serta sikap yang bisa diamati. Penelitian ini dilaksanakan di MAS Al-Khairiyah Citangkil. Hasil dari penelitian ini dapat disimpulkan bahwa pendekatan sejarah dalam mengkaji Al-Qur'an dan sumber-sumber sejarah lainnya adalah studi sistematis yang mengumpulkan pengetahuan tentang masa lalu.

Kata kunci: Implementasi, Pendekatan Historis, Pendekatan Filosofis, Al-Qur'an Hadits

A. INTRODUCTION

Studying the Qur'an and Hadith is one of the efforts to prepare students to learn from an early age in order to understand and apply the content of the Qur'an and Hadith. Depending on one's stage of development, applying, reading, interpreting, capturing, and connecting with the material, as well as memorising and explaining the meaning of the Qur'an and Hadith, are all tied to the topic association of the contents of the surah and the matan of the Hadith.

In line with previous research written by Khalijah, Al-Quran Hadith learning has the following objectives:

1. Development, which is to strengthen the commitment and faith of students to the truth of Islamic teachings that have been applied in the family and at the early education level
2. Correction, i.e. straightening out students' misconceptions towards their perception, understanding and practical application of Islamic principles.
3. Prevent or keep away harmful elements from the outside world or other cultures that can harm students and hinder their growth and development into Indonesian individuals who believe and obey Allah SWT. Habituation, or teaching students to use the principles contained in the Qur'an and Hadith as guidelines in everyday life (Khalijah, 2023).

Previous studies written by Festiawan explained that in the learning process, an approach is needed to achieve learning objectives. The learning approach is our starting point or point of view towards the learning process, which refers to the idea of the formation of a process that is still very universal in nature, in which it contains, inspires, stabilises, and becomes the background of learning methods with a certain theoretical scope (Festiawan).

Novelty statement, there are at least two approaches that need to be mastered at once professionally. The first is an approach related to the dimension of time or history (historical). The second approach is related to philosophical concepts and thoughts.

Through historical approaches and philosophical approaches from various sciences, it is hoped that the arrival of the Qur'an and Hadith can be functionally

experienced by adherents, on the contrary, without recognising various approaches to various sciences, it is impossible for religion to be difficult to understand by the community, not functional and the conclusion is that people are looking for solutions to problems in other religions, the arrival of the Qur'an and Hadith continues to be required to actively participate in dismantling various problems of Qur'an and Hadith descriptions faced by humans, so it is interesting to examine the various approaches that can be used in mastering the Qur'an and Hadith.

B. METHOD

This research method is qualitative research which includes field research, using descriptive information in the form of written or oral words from people and attitudes that can be observed. The research report presents the results of the interview script and field notes on the Implementation of Historical Approaches and Philosophical Approaches to Hadith Qur'an Learning at MAS Al-Khairiyah Citangkil.

Based on the purpose of this study, the following methods of information collection were used: 1) interview, 2) observation, and 3) documentation. The author conducted interviews about the focus of this research, namely the implementation of the Historical Approach and Philosophical Approach to Hadith Qur'an Learning. Field observations were carried out by collecting data on the approach taken by the teacher in the Hadith Al-Qur'an

subject. Documents collected to support information in this study are school profile documents, student profile documents, and pictures of school activities.

C. RESULT AND DISCUSSION

1. Profile of MAS Al-Khairiyah Citangkil

MAS AL-KHAIRIYAH CITANGKIL is one of the education units with MA level in Citangkil District, Cilegon City, Banten. In carrying out its activities, MAS AL-KHAIRIYAH CITANGKIL is supervised by the Ministry of Religion MAS AL-KHAIRIYAH CITANGKIL is located at JL. H. ENGGUS ARJA NO. 1.-. Citangkil District, Cilegon City, Banten. MAS AL-KHAIRIYAH CITANGKIL has accreditation B, based on certificate 100/BAP-S/M-SK/XI/2016. MAS Al-Khairiyah Citangkil is led by the Head of the madrasah, Mrs Nurdina Fitri. MAS Al-Khairiyah Citangkil has two departments, namely Social Sciences (IPS) and Mathematics and Natural Sciences (MIPA).

2. Historical Approach to Qur'an Hadith Learning

The Arabic word for tree is the origin of the expression history. Words that relate to reality, which relate to history: examples are syajarat al-nasab and the prohibition of branching genealogies in family history. Alternatively, the word

syajara implies occurrence, arising, and growth. Studying history reveals that it is related to other languages such as Tarikh (Arabic), Istorá (Greek), history, or geschichte (German), all of which allude to events leading up to the downfall of mankind in ancient times. Scholars can interpret historical records from different angles. Edward Freeman, for example, once said that history is the politics of the past. Ernst Bernheim, on the other hand, defines history as an understanding of

how social beings such as humans interact with each other over time. From the several perspectives presented above, a unifying theme emerges: history is a record of human experience in the past, compiled scientifically, within a certain period of time, and critically analysed and interpreted for easy understanding. (Haryanto, 2017).

An approach to learning is an attempt to connect a topic or methodology in order to understand the challenges of learning (Topik Pirdaus, 2014). History is a science in its own right; it examines events by focusing on factors such as location, time, object, background and actors. The historical approach is a strategy that uses analytical techniques or the science of history as a scalpel to evaluate data and solve research problems. The historical approach is very important in studying the Qur'an, according to Mana' al-Qaththan who states that in order to understand the text, one must study the Qur'an accurately. The term *asbab al-nuzul* refers to the history of the revelation of Qur'anic verses. *Asbab al-nuzul* is intended to prevent people from misinterpreting the law by helping them understand the knowledge related to a particular law contained in a verse. (Dr. Ulya, 2017).

Given the importance of this historical approach, it is hoped that it can inspire a scientific mindset to investigate a number of related events in more detail, especially in Islamic studies in various scientific fields. The findings are expected to open the curtain on the dynamism of applying this pure message in everyday life. This is because the historical approach has its own method of organising the present and the future through historical studies, so that it is more in line with the provisions of sharia (Kartini, 2023).

This historical approach is needed in understanding religion, because religion descends in a concrete situation even with regard to the social situation of society. In this regard, Kuntowijoyo has conducted an in-depth study of religion, especially Islam. When he studied the Qur'an, he drew the conclusion that basically the content of the Qur'an was contained in two parts. The first, contains concepts. The second part contains historical stories and parables (Nata, 2023).

The following are some examples of the implementation of the historical approach that can be applied when studying Al-Qur'an Hadith at MAS AI- Khairiyah Citangkil:

a. The phenomenon of people praying while drunk. There is a normative basis in the

Quran Surah An-Nisa verse 43

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرُبُوا ۖ الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ

"do not approach prayer while you are drunk".prayer while you are drunk". The verse implies that if a person is drunk, he should not pray until he is sober. But it also suggests that it is permissible to be drunk outside of prayer. Clearly wrong. The verse must be understood through the historical approach of its asbabun nuzul. The above verse was revealed after it was declared that wine was haram. The verse was revealed in the context of an incident when a man drank khamr then stood up to lead the prayer, according to Imam Qurtubi's tafsir He became drunk because of the khamr he consumed, and it turned out that his recitation was inaccurate. This verse contains several warnings against khamr. It was first believed to cause more harm than good. The above verse then confirms that it is not permissible to pray while drunk, and ends with the verse forbidding khamr. This verse is.

b. closely related to the sabab an-nuzul prohibition against drinking khamr.

The Companions continued to drink khamr after this verse was revealed, but they drank it for a shorter period of time so as not to get drunk during prayer. Since drunkenness can be recovered before the Dhuhr prayer, one can continue to consume khamr after the Fajr prayer. Similarly, following the Maghrib prayer, as they Rasulullah SAW, on the ether hand, has given guidance on the thoughts, attitudes, and perspectives of people, especially in modern times, through a hadith:

إن قومي ليشربون الخمر ۖ ويسمونها بغير أسمائها

"Indeed the people of my Ummah will drink wine and they will call it by other names. (HR. Ahmad dan Abu Dawud dari Abi Malik alAsy'ary)" (Safria Andy, 2022). So, with the historical approach of the verse, there will be no misinterpretation of meaning in understanding a verse.

c. History of Hadith writing. The Book of Allah is the oldest book written by Muslims.

They were initially apprehensive about compiling it. The reason they wrote down the words of Allah was because of the rampant killing of Quran memorisers during the wars of Riddah (war against apostasy) and the struggle against false prophets. Therefore, there was a fear that the book of God would be lost to time and forgotten. When the time came to write down the traditions of the Prophet, more questions arose. The Prophet's

hadith were not recorded for fear of confusion with the Quran. Abu Bakr had asked people not to tell any stories about the Prophet on this day. Then Umar continued Abu Bakr's custom. The writing down of these traditions started only in the middle of the 2nd century Hijri or the middle of the 8th century AD.

d. To properly 'understand a verse in the Qur'an, one must study the revelation of the Qur'an or the events that preceded the revelation.

This is known as the Science of Asbab al-Nuzul (Science of the Causes of the Decline of the Quran) which is essentially the history of the revelation of the verses of the Quran. The characteristics of the historical approach are related to the object of research. Historical experts make the object defined in humans (man), time (time) and space or place. Therefore, what is used as a target in the historical approach is all human efforts at a certain time and in a certain place.

In connection with such historical objects, there are at least 7 categories of life discussed in historical science:

1. Family/sexuality.
2. Physical,
3. Economy.
4. Politics.
5. Science/learning.
6. Arts,
7. Religion.

These seven objects of history in the study of the human aspect can be tried individually and collectively, whereas in terms of place it can be sourced to the boundaries of the country, region, region, and so on. Restrictions on objects sourced in space are also commonly referred to as historical units. There are also restrictions on these objects in terms of time to be associated with historical periodisation. The expedition of a historical unit is always facing ups and downs, so studying it will face difficulties if it is not broken down into stages that have special characteristics and are a roundness for a period of time. Historical periodisation is a term used to describe the sequence of historical periods that form one such framework. (Syarifuddin, 2015).

Among the methods of studying Islam in general, as well as learning al-qur'an hadith in particular that had been found in history, is broadly divided into two. first, the comparative method, is a method of mastering religion by equating all aspects contained in Islam with other religions. With such a method, an objective and complete description of Islam will be produced. Second, the method of synthesis, is a method of mastering Islam that combines the scientific method with all its rational, objective, critical, and so on characteristics with normative theological methods. scientific methods are used to master Islamic learning seen in historical, empirical, and sociological realities. On the other hand, normative theological procedures are used to master Islamic learning contained in the Qur'an and hadith (Nata A. , 1998).

3. Philosophical Approach to Qur'an Hadith

Learning The word philosophy comes from the Greek word philosophia, which consists of the terms shopia (wisdom, knowledge, skill, practical experience, intelligence) and philos (love), also known as philia (friendship, attraction). Hence, philosophy denotes

love etymologically. Plato called Socrates a philosopher, or philosopher, which is a term for love of wisdom. Philosophy is defined as "knowledge and investigation with the intellect regarding the nature of everything that exists, the causes of its origin, and its laws" in the Big Indonesian Dictionary (Kurniawan, 2015).

As for Philosophy in Terminology, philosophers have differences regarding the meaning of philosophy, including:

- a. Plato, argues that philosophy is knowledge that tries to achieve knowledge of the original truth because the truth is absolutely in the hands of God, the expert on wisdom. Plato said philosophy is the passion and willingness to gain sublime knowledge (Hasani, 2012)
- b. Aristoteles, thought that philosophy is the science (knowledge) that encompasses the truths contained in the sciences of metaphysics, logic, rhetoric, ethics, and aesthetics. Aristotle argued that philosophy investigates the causes and principles of all things. (Pransiska, 2017)
- c. Fuad Hasan defines philosophy as a human endeavour to understand the various manifestations of reality through systematic, critical and radical thinking efforts that start from a root problem, so as to reach universal conclusions. (Sulaiman, 2016)

Sidi Gazalba defines philosophy as a process of thinking deeply, methodically, radically, and generally in order to find the reality, essence, or nature of everything that exists. According to Nasution, the essence of philosophy is to apply rules (logic) freely and deeply in solving problems to arrive at a solution. Based on some of these interpretations, we can conclude that studying philosophy means pursuing an understanding of wisdom, fundamentals, and principles to achieve truth through the application of reason or a way of thinking that sees everything as its goal. But as the source of all knowledge, you must understand that there is only one ultimate truth, which is God (Rusman, 2020).

Some people call philosophy the mother of all knowledge because it is the source of stability for all disciplines and the praxis benefits for human existence come from its capacity to address problems (Kurniawan, 2015).

There are two categories within the field of philosophical studies:

- a. The material object of philosophy is all that exists, which includes, existing in reality, existing in the mind, and existing in possibility.
- b. The nature of things exists and is the formal object of philosophy.

As for its relationship with Islam, Islamic Philosophy recognises the observation method as a scientific method, as used exclusively in modern science. It also recognises the burhani method used to study abstract entities, the irfani method used to make spiritual assumptions by directly witnessing (musyahadah) spiritual entities that can only be analysed intellectually, and the bayani method used to interpret sacred texts such as the Quran and Hadith. Islamic philosophy recognises the legitimacy of revelation (dalil naqli), logical thinking, sensory observation, and intuitive experience as valid and significant sources for science

In Islamic philosophy, there are three kinds of thinking methodologies: Bayani, Irfani, and Borhani. Bayani methodology is a reading-based methodological framework for thinking, Irfani methodology is a way of thinking about religious spiritual reality that is based on a direct experience approach. Burhani methodology, on the other hand, is a methodological framework of thinking based on logical coherence rather than text and experience (Ainiy, 2022)

A philosophical approach is a method of problem solving that involves a careful and thorough unravelling of the problem in order to produce a solution. The philosophical approach discusses topics in great detail, carried out until the origin of the problem is reached and cannot be reached any further. Then, one can apply the philosophical approach to understand religious teachings (Rosinah, 2022).

The philosophical approach in learning al-qur'an hadis seeks to arrive at universal conclusions by examining the root of the problem, this approach discusses everything in relation to the essence or character of something, which makes it important radically and holistically. The philosophical approach is likened to an analytical knife to dissect the Qur'anic hadith deeply, integrally and

comprehensively to give birth to an understanding and thought about Islam that is always relevant at any time and space or *shalih fi kulli zaman wal makan*. If the instructions in Islamic teachings about prayer, for example, are interpreted philosophically, namely by praying in congregation, then perhaps the wisdom contained in it can be felt when living side by side with others. The purpose of fasting is to make one feel hungry and compassionate towards other living beings who are in dire need. Similarly, the spiritual value of the Hajj reflects the teachings of Islam (Kartini, 2023). Worship in Mecca is one type of worship (*manasik*) like any other, suitable for those who have a broad outlook on life and feel kinship with Muslims around the world. To complete the Tawaf requires continuous support throughout life, however.

In learning al-qur'an hadith, students of MAS Al-Khairiyah Citangkil have tafsir material. In this philosophical approach can be implemented in falsafi interpretation. Philosophical interpretation is an investigation that takes a philosophical knife to the verses of the Qur'an in order to explore or understand them thoroughly and determine their meaning. The philosophical view of the concealment of scripture, especially the Qur'an, is known as *tafsir falsafi* (philosophy). Philosophical exegesis is the process of deciphering the meaning and lessons of scripture by applying philosophical ideas and techniques. This kind of exegesis is based on the idea that scriptures, such as the Qur'an, have an intellectual depth that goes beyond their literal interpretation. The aim of philosophical interpretation is to investigate the abstract, universal and philosophical meanings of sacred texts. Gaining a better understanding of reality, human existence, and the nature of God is the ultimate goal. (Kartini, 2023)

The scriptures are analysed using various philosophical techniques and traditions in philosophical exegesis. Existentialism, Aristotelianism, and Neoplatonism are some of the philosophical traditions often used in philosophical interpretation. Concepts such as ontology (knowledge of the nature of existence), epistemology (knowledge of the source of knowledge), and ethics (knowledge of good and wrong behaviour) are also often included in philosophical interpretation.

For example, in philosophical interpretation, one can understand metaphysical ideas in the Quran by using the philosophy of Neoplatonism. They might use ideas such as soul cleansing procedures, hierarchical entities, and universal ideals to capture them. This method seeks deeper and subtler meanings by going beyond our understanding of religious texts. Philosophical analyses also consider social, historical, and other aspects of Islamic interpretation, including literal interpretation, historical interpretation, and linguistic interpretation (Kartini, 2023).

There are several benefits that can be obtained when one uses a philosophical

approach in the study of al-qur'an hadith, including:

- a. So that the wisdom, essence and core of religious teachings can be thoroughly understood and comprehended:
- b. Each person can give meaning to everything he encounters and take lessons so that when performing worship or anything else, he does not face spiritual degradation that causes boredom:
- c. Form a person who always thinks critically (critical thought);
- d. The existence of intellectual freedom; and
- e. forming a person who is always tolerant and wise in addressing a life problem (Ainiy, 2022).

A philosophical approach to Qur'anic and Hadith learning involves critical, reflective and analytical thinking to explore the deep meanings of sacred texts. This approach aims not only to understand the literal content of the texts but also to explore the philosophical values that can be implemented in life.

D. CONCLUSION

The historical approach in learning Al-Qur'an Hadith in it describes material about how learning Al-Qur'an Hadith uses a historical approach, while the philosophical approach in it describes material about how learning Al-Qur'an Hadith uses its philosophical approach.

Learning the Qur'an and Hadith can be defined as an endeavour to acquire knowledge about topics related to the text. In other words, learning the Qur'an and Hadith requires a deliberate and methodical effort to master all aspects of the text, including its history, teachings, and practical application in daily life by understanding the following hadith and Qur'anic literature: The historical approach in studying the Qur'an and hadith is a deliberate and methodical effort to know, understand, and examine in detail historical sources and other sources that provide knowledge about the past.

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