

Adinugraha Thought: Textual and Contextual Approaches in Understanding Islamic Studies to Deal with Life Problems

Muhammad Maskur Musa

State Islamic University of K.H. Abdurrahman Wahid Pekalongan, Jawa Tengah

muhammadmaskurmusa@mhs.uingusdur.ac.id



Riwayat Artikel

Diterima pada 19 Desember 2022

Revisi 1 pada 20 Desember 2022

Revisi 2 pada 09 Januari 2023

Disetujui pada 10 Januari 2023

Abstract

The life of society, along with the development of the times, makes the problems that occur in life also develop. The development of complex problems makes science necessary to adapt to the conditions that occur in society.

Purpose: The purpose of this study is to explain Adinugraha's thoughts: textual and contextual approaches to understanding Islamic studies to deal with life's problems.

Methodology: The method used in this research is library research with a descriptive qualitative approach. The type of research used is character studies that examine Adinugraha's thoughts. This data collection technique takes sources from Adinugraha's journals and other journals that are relevant to this research.

Results: The results of his research explain that Islamic studies are used as a guide in everyday life in society and in dealing with problems. To comprehend Islamic studies, an approach is required, among which are textual and contextual approaches. In essence, the textualist group is more concerned with the outward meaning of the text, while the contextualist group develops reasoning about the context of the text. It should produce a comprehensive interpretation in Islamic studies by using textual and contextual approaches to interpreting revelation. Based on this explanation, textual and contextual approaches can be used to understand Islamic teachings. Therefore, ideally, a comprehensive interpretation must be carried out using a combination of two approaches at once, namely the textual and contextual approaches.

Keywords: Adinugraha Thought, Islamic Studies, Life Problems, Textual and Contextual Approaches

How To Cite: Musa, M.M. (2022). Adinugraha Thought: Textual and Contextual Approaches in Understanding Islamic Studies to Deal with Life Problems. *Jurnal Studi Ilmu Sosial dan Politik*, 2(2), 93-99.

1. Introduction

The life of society, along with the development of the times, makes the problems that occur in life also develop. The development of complex problems makes science necessary to adapt to the conditions that occur in society (Jalasi & Ambad, 2020). Knowledge as an effort to fight problems that occur is one of the responsibilities of science. Furthermore, the contribution made by scientists is directed at increasing human dignity; besides that, it is also offered as a solution to problems (Anadza, 2021). As a result, the existence of religion is required to directly involve itself in the resolution of all problems that occur in all humans. Religion is not only used to define one's beliefs; it is also needed to solve increasingly complex human problems. Rahman's statement confirmed this, stating that Islam, which is unable to solve humanitarian problems, will only become a threat in the future (Pitois & Yebra, 2022). The sciences are known to be divided into two major sections: the natural sciences, also known as exact sciences, and the social sciences and humanities, which are forms of knowledge that deal with human interactions with other people. These two types of knowledge cannot solve human problems or have an impact on human life on their own. Not everyone can be successful on

their own in this industry (Jarkawi, 2022). Both need each other and collaborate in dealing with the complexities of human life. If the two types of science are not able to collaborate, then a new problem will arise in the scientific arena, namely the existence of shortsightedness as the embodiment of particular fanaticism in scientific disciplines. This is supported by a review of Fairclough's theory of discourse analysis, which contends that knowledge is inherently influenced by social structure and produced in social interaction (Voskresenko & Sergeeva, 2021).

Previously, this research was carried out by Abdullah Taufiqulbiri and Muqowim in their article entitled "Application of Contextual Learning Models in Increasing PMI Student Understanding in Introductory Islamic Studies Courses." The results of his research explain that students' thinking in understanding contextual hadith is quite advanced, and moreover, the demands of students to think more advanced illustrate how critical their understanding is in analyzing a hadith, let alone understanding contextual hadith, which describes hadith not only from the side of the text but from the situation and condition of the hadith. era, so it can develop. However, it should be noted that while students' thinking in contextual hadith develops, it cannot be separated from the basic Islamic thoughts contained in the Al-Qur'an (Abdullah Taufiqulbiri, 2022).

Furthermore, Ifa Dotus Salimah and Abd Haris conducted research on understanding the meaning of the hadith of the Prophet Muhammad SAW, both textually and contextually. The results of his research explain that, of course, every hadith of Rasulullah SAW contains meaning or religious messages that he wants to convey to his people. To understand these messages, it is necessary to examine the meaning of the hadith not only in terms of the editorial text of the hadith, but also contextually by taking into account the background, situation, and conditions in which the hadith was delivered (Salimah & Haris, 2022). Esti Oktavya et al. also conducted research on the dialectical concept of interpretation of the Koran: textual, contextual, and deradicalization. In his research, he explained that the dialectical concept of Al-Qur'an interpretation is the understanding or argumentation of some individuals regarding knowledge related to the Al-Qur'an and its contents, which are not understood and have ambiguous meanings for the needs of Muslims. According to the findings of this study, the Institute for Al-Qur'an Studies and Tafsir should develop a methodology for dialectical interpretation of the Al-Qur'an (Esti Oktavya, Fatira Wahidah, Muh. Ikhsan, 2022).

The three studies above focus more on textual and contextual understanding of the Qur'an and Hadith. In contrast to the previous research above, this study explains Adinugraha's thinking: textual and contextual approaches in understanding Islamic studies to deal with life's problems. The research focus looks at how textual and contextual understanding of Islamic studies accords with Adinugraha's thinking and sees how understanding Islamic studies textually and contextually accords with Adinugraha's thinking in dealing with life's problems. Islamic studies, as a scientifically-based humanities discipline, can be understood in various ways. Islamic studies are no longer textual or normative in nature, instead focusing on interpretation, hadith, fiqh, kalam, or tasawuf, all of which are derived from the study of teaching sources, namely the Koran and hadith. Contemporary Islamic studies are more anthropocentric, using various approaches taken from the social sciences and humanities, ranging from comparative and contextual historical approaches to hermeneutic-philosophical approaches. As a result, current scientific advances are required to provide more solutions to complex problems in people's lives and to be more adaptive to the progress of human civilization (Taufiqurrahman et al., 2021).

There is now disagreement and debate about whether the Koran should be textualized or contextualized. Al-Qur'an, as the main source of Islamic law, is the main guideline in solving all human problems in Islamic studies. The textualist movement encourages Muslims to return to the way of friends and tabi'in in drawing legal conclusions based solely on the Qur'an and hadith (normative). As a result, the use of reason in the development of contextual texts is strictly prohibited. Meanwhile, contextualists argue that the existence of context cannot be denied because of its role in parsing the contents of the Koran, which, in the words of Quraish Shihab, allows the Koran to be down to earth rather than inflated. Context, which is defined as a socio-historical reality by contextualists, is an

important factor in determining a law. By comprehending the reality behind a legal decision, readers can comprehend the nature of the origin of law. This was also confirmed by Muhammad Syahrur, who argued that in studying the Koran, one's sociocultural context is very important. He also believes that the text of the Koran must be reinterpreted so that it is in sync with the realities of society (Ramle & Huda, 2022).

Until now, Muslims have interpreted the Koran and the Prophet's traditions in various ways. The variety of Muslim interpretations of the Qur'an and hadith is greatly influenced by how the text is understood, its socio-historical context, and so on. In general, there are two approaches to understanding religious texts: textual and contextual. Text can be interpreted to understand the text by using normativity and written symbols (book oriented). Contextual understanding understands text better than just text because contextual meaning is attached to text either implicitly or explicitly. As a result, the text is related to significant cultural, social, political, and other aspects (Kusnadi et al., 2021). Based on the background above, the researcher intends to examine research on Adinugraha's thoughts: textual and contextual approaches to understanding Islamic studies to deal with life's problems.

2. Methodology

Researchers in this study used a qualitative descriptive approach. A qualitative descriptive approach is a research procedure that produces data in the form of written or spoken words from the observed actors. The type in this study uses character study research by taking thoughts from Hendri Hermawan Adinugraha as a thinking concept and using it as an analytical knife. Then combine literature studies by reading Adinugraha's works on Islamic studies as the main source of books and other Islamic studies as secondary sources. The content analysis method was used for data processing, which is a technique for making repeatable inferences and ensuring data accuracy by taking context into account. to find out Adinugraha's thoughts and ideas about Islamic studies policies. The texts were then grouped and analyzed to find out the relevance of textually and contextually understanding Islamic studies in dealing with life's problems.

3. Results and Discussion

3.1 Biography of Hendri Hermawan Adinugraha

Hendri Hermawan Adinugraha, or as he is often called, "Mr. Hendri," is a civil servant and lecturer at the K.H. State Islamic University. Abdurrahman Wahid Pekalongan. He joined the K.H. State Islamic University. Abdurrahman Wahid Pekalongan in 2019, which previously had the status of IAIN Pekalongan. Published in the CNN Indonesia mass media, on Tuesday evening, September 27, 2022, Minister of Religion Yaqut Cholil Qoumas inaugurated the Pekalongan State Islamic Institute (IAIN) campus, which changed its name to K.H. State Islamic University. Abdurrahman Wahid Pekalongan. The Minister of Religion pressed the siren button, along with Inayah Wulandari Wahid, a representative of the Gus Dur family, and a number of officials, including the Chancellor of UIN Gus Dur, Mr. Prof. Dr. H. Zaenal Mustaqim, M. "Gus Dur is humanism itself." "Educate the students here as humanists," said Yaqut in his speech at the UIN Gus Dur campus. "Teach students compassion so they are able to humanize other human beings with compassion," he continued. Previously, Zaenal Mustakim, the chancellor, said that the name change proposal was initially proposed by Yaqut. He explained that there was no internal opposition to the proposal.

The man who is usually called Hendri was born in Serang on March 11, 1987. He started his teaching career after graduating from the Masters in Islamic Studies (concentration in Islamic Economics) at UII Yogyakarta by becoming a Permanent Lecturer at UDINUS Semarang (2012–2019). His Doctoral Education (S3) at UIN Walisongo Semarang (2017-2020) included a concentration in Halal Management. Apart from working as a lecturer, he is also active in writing books and articles for national and international scientific journals on the theme of Islamic economics and Islamic studies. This is evidenced by the many scientific papers he wrote, especially on the track record of the online internet world, namely Google Scholar. And now, Dr. Hendri Hermawan Adinugraha S.E.I., M.S.I., is

still actively teaching and devoting himself to his role as a lecturer at UIN K.H. Abdurrahman Wahid Pekalongan at the Faculty of Islamic Economics and Business.

3.2 Textual and Contextual Approach to Islamic Studies

Textual and Contextual Approach to Islamic Studies Various approaches are needed when studying religion to understand the substance of religion. What is meant by "approach" in this context is a scientific perspective or paradigm that is then used to understand religion. This paradigmatic approach can be used to understand various human approaches to religion. Everyone can come to religion using this approach. It can be seen here that religion is not solely the domain of theologians and normalists, but that religion can be understood by anyone, regardless of approach or ability. As a result, religion is divine guidance given to humans (Kenedi, 2021).

The textual approach is one approach to understanding Islamic studies. Textual comes from the English noun "text," which refers to the content, sounds, and pictures in a book. While the word "text" is referred to as "nash" in Arabic, the term has been used in classical Islamic scholarly discourse (Islamic law). Nash is interpreted as lifting or ending something in Mu'jam Maqayis al-Lughah. Among Ushul Fiqh scholars, "text" refers to a pronunciation that has only one meaning and cannot be transferred to another meaning. Text is the essence of language in terms of terminology (terms). Text is a vocabulary and sentence structure type. Text, according to the Big Indonesian Dictionary, is text in the form of the author's original words or quotations from the holy book that are used as the basis of teachings or reasoning. Textual comprehension is comprehension that is focused on the text itself. Textual interpretation, on the other hand, only understands the meaning and intent of the Koran and hadith as sources of Islamic law through their external editorials. As a result, regardless of sociohistorical background, revelation is understood through a textual approach, regardless of when and where it was revealed (Adinugraha & Ulama'i, 2020).

Textualists believe that the meaning of a word is contained in and attached to the intended object. Even though this model of referring to meaning only applies to certain words and is very limited, such as names and physical objects, For textualists, the meaning of an object should be preserved. As a result, Abdullah Saeed offers recognition of the uncertainty and complexity of meaning, the urgency of context in linguistic, socio-historical, and cultural contexts, as well as the legitimacy of the diversity of interpretations as something that is very important in interpreting revelation. to avoid misunderstandings in understanding the meaning contained in a text. In Islamic textuality, the wise way is to determine and limit the relationship between the universal (revelation; holy) and the particular (limited human understanding of the contextualization of discourse on God). This is especially true for interpretations of the Koran and frameworks that use historical Islamic reasoning. Here, two perspectives on this relationship, conservative and critical, will be investigated to examine the methods of interpretation produced by both and the impact of these methods on the interpretation of the Qur'an (Jafar & Fitria, 2021). Apart from attempts to find the meaning of the text through various ways and means, the basic tendency of the textualists is the lack of empirical analysis of the method of finding Islamic law, which remains unresolved. The tendency of textualists to exaggerate this method of law discovery, in turn, exacerbates the difficulty and inability of Islamic law to respond to and welcome waves of social change (as it seems rigid and inflexible) (Adib, 2022).

While contextual means referring to something related or dependent on context. So, contextual understanding is an understanding that is not only based on a linguistic approach, but also on the context and circumstances in which the text appears. According to this interpretation, the "contextual paradigm" in general can be interpreted as the tendency of a point of view to refer to context. According to Abuddin Nata, "contextual understanding" is an effort to understand the verses of the Koran in accordance with the context and historical aspects of the verse, so that ideas or true intentions emerge from everything that is stated by the Koran. In this case, contextual has three main meanings: (1) an effort to interpret in order to anticipate actual problems that are generally urgent, so that contextual meaning is synonymous with situational; (2) meaning that sees past, present, and future relationships; where something will be seen from the perspective of historical meaning first,

current functional meaning second, and predictive meaning (which is considered relevant) in the future; and (3) placing a link between historical meaning and current functional meaning (Rodliyah et al., 2021).

In essence, the textualist group is more concerned with the outward meaning of the text. while the contextualist group develops reasoning about the context of the text. It should produce a comprehensive interpretation in Islamic studies by using textual and contextual approaches to interpreting revelation. Based on this explanation, textual and contextual approaches can be used to understand Islamic teachings. Therefore, ideally, a comprehensive interpretation must be carried out using a combination of two approaches at once, namely the textual and contextual approaches (Mardhiah et al., 2021).

3.3 Islamic Studies in Facing the Problems of Community Life

Threats and challenges in people's lives cannot be avoided. Moreover, the development of an increasingly advanced era, or what is commonly called "globalization," is not an enemy or friend of Islamic education, according to Abdurahman Assegaf, but rather a dynamic for a machine called Islamic education. If Islamic education is anti-global, it will not be stationary or stagnant, and it will experience intellectual closure. Conversely, Islamic education will be destroyed if it is dragged down by global currents and loses its Islamic identity. Therefore, the various problems that are a challenge to Islamic education in the era of globalization demand that managers of educational institutions, especially Islamic educational institutions, carry out nazhar, or contemplation, and re-examine what must be done in anticipation of this phenomenon and what educational models need to be offered in the future, if they are to prevent or overcome the problem (Rosmalina, 2022).

Education must be designed in such a way that students can develop their potential naturally and creatively in a free, social, and responsible environment. Furthermore, education must produce graduates who understand their society and all the factors that can support or hinder success in social life. One alternative that can be done is to develop education with a global perspective. The orientation of Islamic education must be developed in accordance with the times and the needs of society. The following are the orientations: (1) Islamic education as an awareness process. Islamic education should focus on developing a "critical awareness" society. As a result of this critical awareness, you will be able to analyze the relationships among social factors and then find a way out of them. (2) Islamic education as a humanization process efforts to develop humans as living beings capable of growing and developing with all of their potential (traits). Humans can be enhanced (physical potential) and empowered (spiritual potential) to become independent and able to meet their basic needs. (3) Development of Al-Karimah Morals through Islamic Education Islamic education must be returned to its original purpose, namely to develop al-karimah morals without neglecting other critical dimensions that must be developed in educational institutions, both formal and informal as well as non-formal (Najah et al., 2022).

In addition, Islamic education must be holistic and integralistic, that is, oriented toward the formation of the whole human being. Therefore, Islamic education materials include physical-spiritual education units aimed at honing intellectual, emotional, and spiritual intelligence; theoretical and practical education units; individual-social education units; religious synthesis (diyah); philosophy; ethics education materials; and aesthetics (morals). Islamic education is also evaluated in the context of the unity of knowledge, attitudes, and behavior. Therefore, Islamic studies are one of the keys to solving or providing solutions to problems that occur in people's lives, and Islamic studies are also used as a guide for society in facing life's problems (Subaidi, 2020).

3.4 Characteristics of Thought of Textual and Contextual Approaches to Islamic Studies Hendri Hermawan Adinugraha

According to the characteristics of Hendri Hermawan Adinugraha's thought, the textual and contextual approach to Islamic studies states that religion, as the foundation of humans, is required to answer all the complex problems they face on this earth, along with changes and developments in an

increasingly modern era. The Qur'an, as the word of God and the theological and practical foundation for Muslims, must not only be read literally but always be meditated on so that it is grounded and so that the Qur'an truly functions as a guide for life. However, the format of the Koran as a normative text invites various interpretations from its readers (Adinugraha & Ulama'i, 2020). a situation resulted in the emergence of textualist and contextualist groups in the scientific treasury of Islamic studies today. This textual and contextual mindset/logic dichotomy is always present when looking at the relationship between the text (the Koran) and social reality in Islamic literature, especially in Islamic legal thought. The textualist school seeks to purify Qur'anic practice through the meanings and meanings contained in the Qur'an itself, without involving comprehension or reasoning about reality, whereas the contextualist school seeks to dialogue the Qur'anic text with dynamic social dynamics and reality.

A comprehensive interpretation should ideally be carried out using a combination of two approaches at once, namely the textual and contextual approaches. So that the contents of the Koran really become "shlihun li kulli zamn wa makn," a comprehensive, actual, and factual study of Islam (relevant to the facts and phenomena that occurred at that time).

4. Conclusion

Based on the results and discussion, it can be concluded that Islamic studies are used as a guide in living life in society and dealing with problems. To comprehend Islamic studies, an approach is required, among which are textual and contextual approaches. In essence, the textualist group is more concerned with the outward meaning of the text, while the contextualist group develops reasoning about the context of the text. It should produce a comprehensive interpretation in Islamic studies by using textual and contextual approaches to interpreting revelation. Based on this explanation, textual and contextual approaches can be used to understand Islamic teachings. Therefore, ideally, a comprehensive interpretation must be carried out using a combination of two approaches at once, namely the textual and contextual approaches.

By understanding Islamic studies using two understandings, both textually and contextually, one can get a complete understanding, not just a half-understanding, of Islamic studies. so that the understanding obtained is not one-sided, which can have a negative impact on him and the environment. One example of a negative impact is blaming others' understanding that differs from his own. However, if one's understanding of Islamic studies is intact, then it can be useful for living daily life, especially when faced with problems or problems in life, so that they can be resolved properly and in accordance with the understanding of Islamic studies obtained.

Reference

- Abdullah Taufiqulbiri, M. (2022). Penerapan Model Pembelajaran Kontekstual Dalam Meningkatkan Pemahaman Mahasiswa Pmi Pada Mata Kuliah Pengantar Studi Islam. *Vox Edukasi:Jurnal Ilmiah Ilmu Pendidikan*, 13(1), 149–158.
- Adib, M. A. (2022). Pendekatan Normatif Dan Historis Dalam Studi Islam : Konsep Integrasi-Interkoneksi Amin Abdullah. *Jurnal Al Tarbawi Al-Hadist*, 7(2), 1–11.
- Adinugraha, H. H., & Ulama'i, A. H. A. (2020). Understanding Of Islamic Studies Through Textual And Contextual Approaches. *Farabi*, 17(1), 26–48. <https://doi.org/10.30603/Jf.V17i1.1281>
- Anadza, H., & Pasopati, R. U. (2021). Globalization, Islam Nusantara, and contemporary character empowerment. *Journal of Social, Humanity, and Education*, 1(2), 79-89. [doi:https://doi.org/10.35912/jshe.v1i2.372](https://doi.org/10.35912/jshe.v1i2.372)
- Esti Oktavya, Fatira Wahidah, Muh. Ikhsan, N. (2022). Konsep Dialektika Penafsiran Al-Qur'an: Tekstual, Kontekstual, Dan Deradikalisasi Esti. *Gunung Djati Conference Series*, 9, 110–120.
- Jafar, T. M., & Fitria, A. (2021). Understanding Multiple Interpretations On The Hadith That Husbands Allow Wives To Have Outdoor Activities: A Study Of Islamic Law Perspectives. *Samarah*, 5(1). <https://doi.org/10.22373/Sjhk.V5i1.9106>
- Jalasi, A. B., & Ambad, S. N. A. (2020). Religiosity and Muslims' intention to visit homestays: the mediating role of attitude. *Journal of Social, Humanity, and Education*, 1(1), 53-65.

- Jarkawi, J. (2022). Manajemen Pendidikan Kearifan Lokal Syekh Muhammad Arsyad Al Banjari Kalimantan Selatan Indonesia sebagai Sumber Kekayaan Pendidikan. *Jurnal Humaniora Dan Ilmu Pendidikan*, 2(1), 1-11.
- Kenedi, A. (2021). Memahami Studi Islam Dengan Pendekatan Tekstual. *Jurnal An-Nur: Kajian Pendidikan Dan Ilmu Keislaman*, 7(2), 213–228.
- Kusnadi, Awaluddin, & Annur, Z. (2021). Principles Of Islamic Communication In The Al-Qur'an. *Retorika : Jurnal Kajian Komunikasi Dan Penyiaran Islam*, 3(1). <https://doi.org/10.47435/Retorika.V2i2.592>
- Mardhiah, I., Amaliyah, Hakam, A., & Hadiyanto, A. (2021). Developing Environmental Care Attitudes Among College Students Through Islamic Education (Ire) Learning With A Humanist-Contextual Approach. *Iop Conference Series: Earth And Environmental Science*, 743(1). <https://doi.org/10.1088/1755-1315/743/1/012004>
- Najah, Z., Lindasari, L. M., & Najah. (2022). Pendidikan Islam : Wajah Baru Menghadapi Tantangan Globalisasi Islamic Education : A New Face In Facing The Challenges Of Globalization Kepribadian Sebagai Suatu Proses Yang Melatih Sistem Kependidikan Islam Adalah Suatu Sebagaimana Pengertian Pendidikan. *Ensiklopedia: Jurnal Pendidikan Dan Inovasi Pembelajaran Saburai*, 02(01), 9–18.
- Pitois, S., & Yebra, L. (2022). Contribution Of Marine Zooplankton Time Series To The United Nations Decade Of Ocean Science For Sustainable Development. *Ices Journal Of Marine Science*, 79(3). <https://doi.org/10.1093/icesjms/fsac048>
- Ramle, M. R., & Huda, M. (2022). Between Text And Context: Understanding Ḥadīth Through Asbab Al Wurud. *Religions*, 13(2). <https://doi.org/10.3390/rel13020092>
- Rodliyah, S., Djamhuri, A., & Prihatiningtias, Y. W. (2021). Revealing The Accountability Of Nurul Haromain Islamic Boarding Schools: A Phenomenological Study. *Jurnal Ilmiah Akuntansi Dan Bisnis*, 16(2). <https://doi.org/10.24843/Jiab.2021.V16.I02.P12>
- Rosmalina, A. (2022). Alternative Feminist Islamic Therapy In Handling Victims Of Domestic Violence. *International Journal Of Multicultural And Multireligious Understanding*, 9(1).
- Salimah, I. D., & Haris, A. (2022). Memahami Makna Hadis Nabi Muhammad Saw Secara Tekstual Dan Kontekstual. *Ahsana Media : Jurnal Pemikiran, Pendidikan, Dan Penelitian Keislaman*, 8(1), 48–60.
- Subaidi. (2020). Strengthening Character Education In Indonesia: Implementing Values From Moderate Islam And The Pancasila. *Journal Of Social Studies Education Research*, 11(2).
- Taufiqurrahman, Hidayat, A. T., Efrinaldi, Sudarman, & Lukmanulhakim. (2021). The Existence Of The Manuscript In Minangkabau Indonesia And Its Field In Islamic Studies. *Journal Of Al-Tamaddun*, 16(1). <https://doi.org/10.22452/Jat.Vol16no1.9>
- Voskresenko, O. A., & Sergeeva, S. V. (2021). Department As A Training And Scientific Division Of A University And Factor Of Professional Training Of Students. *Modern High Technologies*, №10 2021. <https://doi.org/10.17513/Snt.38865>