Philosophical Approaches In Islamic Studies

Mochamad Su'eb
Universitas Sunan Giri Surabaya
msueb@yahoo.com

ABSTRACT :

The aim for this article is to know about A philosophical approach and about a contemporary philosophy approach in Islamic studies. This study used literature review. The results showed that there are three types of modern philosophical approaches used in Islamic studies, namely: hermeneutics, philosophical approach, and Falsafi Tafsir approach.

Keyword : Philosophical Approaches, Islamic Studies, hermeneutics, Falsafi Tafsir approach

INTRODUCTION

The Islamic religion brought by the Prophet Muhammad Saw, is believed to be able to guarantee the realization of human life that is prosperous and inner. In it there are various clues to how the man should be addressing life and this life more meaningfully in the widest sense. As time changes and times evolve, religions are increasingly required to be actively involved in solving various problems faced by human beings. Religions can not merely be emblems of righteousness or cease merely in preaching, but conceptually demonstrate the most effective ways of solving problems.

Seeing this kind of fact, the reconstruction of religious thinking is required, especially with regard to various types of speech-approaches. Islam is like a ball floating on water, the surface that touches the water is only one tenth, we can not know the ball completely from one-tenth that floats on the water. Likewise with Islam, Islam is not monodimensional but multidimensional, if you want to understand it thoroughly even though one will never reach the finality of our faith, but the effort to understand it is more important, we need to understand Islam through Various dimensions and with various approaches. One of them is with a philosophical approach. Using philosophy in reviewing Islam as an analysis of the philosophy to dissect Islam deeply, integrally and comprehensively to give birth to understanding and thinking about Islam.

Philosophical approach

The approach of terminology is the viewpoint or paradigm found in a field of science that is subsequently used in understanding religion. From the explanation above, we can understand that the approach to the assessment object needs to be community in order to obtain scientific information along with the guidance of the time. Then one to review the study of Islam is by going through approaches. The meaning of this approach here is the point of view or Pradigma contained in a field of science that is then used in understanding religion. Philosophy as a form of methodology of scholarly approach, as well as other scholarly branches.

Philosophy is essentially a question over everything that "exists". Questions will arise of course by thinking, thinking definitely use reason. And philosophy can also be said as an attempt to explain the essence, nature or wisdom of things that exist by utilizing or empowering the full sense of the human being conferred by the one true God.

Philosophical thinking can then be used in understanding religious teachings, with the intention that the wisdom, nature or essence of religious teachings can be understood and understood carefully. Such a philosophical approach has actually been widely used by experts. For example, in a book called Hikmah Al-Tasyri ' wa Falsafatuhu written by Muhammad Al-Jurjawi, in the book he seeks to reveal the wisdom behind the teachings of Islam. Religious teachings in teaching to pray in congregation. The goal is to help one feel the wisdom of living side by hand with others. By doing fasting, for example, so that one can feel hungry and inflict compassion on each other's life-deprived neighbor, and many other examples (Abudin Nata, 2010).

Philosophy as a scholarly approach is at least characterized by three traits, including:

1. The study, study and philosophy studies are always directed towards the search or formulation of basic ideas or ideas of fundamental fundamentals (fundamental ideas) on the subject matter studied. Fundamental ideas or thoughts are usually translated by technical terms of conversion as "Al-Falsafatu al-Ula", substance, essence or essences. Fundamental thinking is usually general, fundamental and abstract.
2. The introduction, deepening of issues and fundamental issues can form a critical thinking (critical thought).
3. A study and a falsafati approach that is like the two things above, will be able to form a mentality, a way of thinking and a personality that prioritizes intellectual freedom, while having a tolerant attitude to various Different views and beliefs free of dogmatism and fanaticism.

To study Islam philosophically, it will make everything in the context of good social goodness, local wisdom, social impact, rationality and others (تكيف). It will also rely on human ratio analysis, which will be relative. Philosophical activities according to Louis O. Kattsoff are thought activities:

1. In depth: done in such a way that is sought to the limit of reason is no longer able.
2. Radical: up to its roots so no more is left.
3. Systematic: performed regularly using certain thinking methods.
4. Universal: not limited to only one particular group interest, but thorough. (Amin Abdullah, 2000)

Philosophy to know the various nature of everything, as well as when it is used in reviewing Islam, does not necessarily achieve maximum results, the most important is the effort (utilizing the results of the effort), which will make a change in the direction of Better yet progress. The benefits that can be gained when a person uses a philosophical approach in his or her study is to have the wisdom, essence or essence of religious teachings understandable and thoroughly understood.

Philosophical approach in Islamic studies.

Islamic religion gives a high appreciation to the mind, not a few verses Al Quran that make and encourage people to think more and use the Akalnya. All forms of the verses contain the recommendation, the urge to even instruct the adherents to have philosophy.

Man is a thought creature, which in every activity his life is all the lead to seek the truth about something. For example in seeking answers about life, it means he sought the truth about life. So human beings are thus seekers of truth, in the process of seeking this truth man using three instruments, namely by religion, philosophy and with science. Between the three have an equal point, and a tangent point.

His attitude requires his followers to understand two things: the normative aspect (the revelation) and the historical aspects (how the revelation is present) IF they WANT a perfect religion. Unilateral understanding is not possible because it will make its efficacy extreme. The normative aspect requires and is closely related to the historicity, because its presence relates to time, place and the target that all of it is historical. While the historical aspect is unlikely to leave Wahyu especially when it comes to the religious behavior of its adherents. One of the main elements that serves as a liaison between the two is a philosophical approach in understanding and study Religious (Solihin, 2008).

Bringing a philosophical approach to the landscape of our application can not be separated from the notion of a philosophical approach that is profound, radical,

systematic and universal. Because of the knowledge source philosophical approach ratio, then to conduct a study with this approach sense has a very significant role.

The word Fate (Taqdir) taken from the word Qaddara comes from the root of the word qadara that berbarti measure, give, rate or size. If it is said that God has destine something, it must be understood in the meaning of God has set the size, the rate, a certain extent to something it. Fate can also be translated as God's ruling system for the realm or in short is referred to as the law of nature. As a "natural law" there are no natural symptoms that are independent of him, including the charity of Human deeds. This sense can be seen in the word of God which means, and he was created all according to, so it is made the law of the determination as surely as it is. The same impression can also be noted in the following verses:

Meaning: And the sun is circulating on the place of circulation. Thus the fate (Taqdir) that has been determined by Allah Almighty all knowing. (QS. Yasiin: 38). The Divine destiny is essentially the divine law that applies to the entire universe. It can be concluded that fate in humans means moral freedom, a quality or a personal attitude that does not depend on and is determined outside of him. With the explanation above, it is obvious that fate means provision, determination, limitation, and size. In nature, the size and determination are certain, while in humans it means the universal laws of God. 4

Djohan Effendi distinguishes fate into two namely the Divine Destiny with regard to nature (non-human beings) and destiny that applies to human beings. The Divine destiny that applies to nature, is uncertain and in the form of compulsion, while in humans is not the case. In the Qur'an, the words of destiny are used in reference to natural (non-human) objects that mean content, size and boundaries. The sun is circulating on its axis, this is the size or rate for the sun so that it cannot get out of that size. Fire has been set in size to burn dry objects, this is the boundary or destiny of fire. Water flows from a high place to a low place and cannot be otherwise. This is the size and limitation of water.

As for human beings, fate is not a mandatory shackle that determines a person's profit or a person, distinguishes mankind as a good person or a bad man in moral and religious sense, but rather to divine law or order That bind and govern the lives of men, temporal and spiritual, both as individual beings and social beings. For example, no man on the face of the earth has been appointed by God to be evil or good, so that he will only live through him as a robot. If in the end he becomes evil or good, it is his own decision, and the cause is the things that are in him and not outside of him.

Jamali Sahrodi mentioned that there are three types of modern philosophical approaches used in Islamic studies, namely: hermeneutics, philosophical approach, and Falsafi Tafsir approach.

Approach of Hermeneutik

Hermeneutics can be defined as three things: (1). Reveal one's mind in words, translate and act as interpreters. (2). Effort to divert from foreign language which means Dark is not known into other language that the reader can understand, and (3). The less obvious removal of the mind is transformed into a clearer form of expression.

The function of hermeneutics is to know the meaning in Word, sentence and text. Hermeneutika also functions to find instructions of the symbol. One important study of hermeneutics is how to formulate a fitting relationship between the Nash (text), author or author, and reader in the dynamics of the struggle of interpretation/thought Nash is included in the religious elements in Islam. The term hermeneutics in this regard is intended as an activity to understand the holy books of the Religans.

Theological approach

Islamic studies with the use of a theological approach began from the emergence of rational understanding among the Nadwatul (kalam) among Muslims, namely Mu'tazilah sect. The emergence of the Mu'tazila movement is the most important stage in the history of intellectual development of Mu'tazilah, a concept of theology (Kalam) based on methodologies and epistemology. The existence of this rational theological sect seeks to provide answers with a philosophical approach to the principal doctrines of Tauhid which at that time was the subject of debate in the Islamic thought music.

Interpretation of Falsafi

Al-Dhahabi, as quoted by Jamali Sahrodi, explains that the interpretation of Falsafi is the interpretation of the Qur'anic verses based on philosophical approaches, both of which seek to conduct synthesis and syncretization between theories Philosophy with the verses of the Qur'an as well as those seeking to reject the theories of philosophy that are deemed contrary to the verses of the Qur'an. The emergence of this type of interpretation is not separated from the introduction of Muslims with the later philosophy of Hellenism Stimulate them to shake it up and make it a tool to analyse the teachings of Islam, especially the Qur'an. The interpretation of Filsafi is also interpreted as a philosophical interpretation.

In addition to the three models of philosophical approaches in the Islamic studies that have been mentioned above, Sufism Falsafi can also be referred to as a philosophical study discipline. Sufism Falsafi, also known as Sufism, is a Sufism that

combines the vision of a mission and a rational vision as a stewardship. Sufism Falsafi uses philosophical terminology in its disclosure. The philosophical terminology is derived from the various philosophical teachings that have influenced his characters.

CONCLUSION

Philosophical thinking can then be used in understanding religious teachings, with the intention that the wisdom, nature or essence of religious teachings can be understood and understood carefully. Philosophy as a scholarly approach is at least characterized by three traits, including: study, Introduction, study and a falsafati approach. Bringing a philosophical approach to the landscape of our application can not be separated from the notion of a philosophical approach that is profound, radical, systematic and universal. Because of the knowledge source philosophical approach ratio, then to conduct a study with this approach sense has a very significant role.

There are three types of modern philosophical approaches used in Islamic studies, namely hermeneutics, philosophical approach, and Falsafi Tafsir approach. In addition to the three models of philosophical approaches in the Islamic studies that have been mentioned above, Sufism Falsafi can also be referred to as a philosophical study discipline. Sufism Falsafi, also known as Sufism, is a Sufism that combines the vision of a mission and a rational vision as a stewardship. Sufism Falsafi uses philosophical terminology in its disclosure. The philosophical terminology is derived from the various philosophical teachings that have influenced his characters.

REFERENCES

- Abdullah, M. Amin. 2000. *Antologi Studi Islam: Teori & Metodologi*. Yogyakarta
Al-Syaibani, Omar Mohammad AL-Toumy. 1979. *Filsafah Pendidikan Islam*. (terj.)
Langgulang dari judul asli falsafah al-tarbiyah al-islamiyah. Cet. I; Jakarta:
Bulan Bintang
- Hassan Shadily. 1991. *Sosiologi untuk Masyarakat Indonesia*. Jakarta: Bina Aksara.
- J.S Poerwadarminta. 1991. *Kamus Umum Bahasa Indonesia* . Cet. XII; Jakarta: Balai
Pustaka.
- Nata, Abudin . 2010. *Metodologi Studi islam*. Jakarta: Rajawali Pers
- Sunan Kalijaga Press. Nata, abudin. 2010. *Metodologi Studi islam*. Jakarta: Rajawali
Pers.
- Sholikhin, Muhammad. 2008. *Filsafat Dan Metafisika Dalam Islam*.
Yogyakarta: Narasi.
- Soerjono Soekanti. *Sosiologi Suatu Pengantar* . Jakarta: CV Rajawali. 1982.