

Philological Approach in Islamic Studies

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Abstract: Philological is one of the approaches used in the process of studying Islam and other religions. The philological approach uses text and text as the object of the approach they focus on, even though currently the philological approach is not too trendy to do, this approach plays a very important role in intellectual progress throughout the world because the term philology itself comes from Greek and is applied for the first time by western researchers. Islamic Studies is a study of how Islamic education is taught to students and knows about Islamic history.

Keywords: philological approach, islamic studies

INTRODUCTION

Clifford James Geertz once said that Islam brings rationalism and science and emphasizes a system of society based on individuals, justice, and forming a noble personality. The spirit of Islamic rationalism and intellectualism spread widely among the royal elite to the common people. All of this can be found in various philosophical and metaphysical texts written specifically for general use. Buddhist mystical practices, for example acquiring Arabic names such as suluk, Hindu kings undergoing title changes to become Islamic sultans, and common people calling some forest spirits jinn. As Geertz's statement above, consciously or not, heritage treasures in the form of manuscripts are an important part of studying a civilization or culture, including Islamic studies. Thousands of manuscripts produced by a culture is very unfortunate if it is not explored further as a source of study in studying the culture in question. This is because knowledge about a people (civilization) can be seen from the work produced by that people (Geertz, 1981).

As quoted by Nabilah Lubis, Baroroh Barried in his inauguration speech as Professor of Indonesian Language UGM said that the study of philology is the key to opening up the treasures of old culture which therefore needs to be introduced to society to foster people's interest in old culture (Baried, 1985). Clifford James Geertz is an American anthropologist who serves as professor emeritus in the School of Social Sciences at the Institute for Advanced Study. He also served as a visiting professor at Princeton University's Department of History from 1975 to 2000. Geertz is known for his research on Indonesia and Morocco in the fields of religion (especially Islam), economic development, traditional political structures, and village and family life (Geertz, 1981).

Philological studies that focus on examining and editing manuscripts to be able to understand their contents are very important to understand. Even though this branch of knowledge is not widely known by the wider community, especially among the Islamic community, the study of philology is very much needed. The wealth and intellectual heritage of Islam being neglected is one of the reasons for the importance of this study, even though the intellectual heritage is in the form of so many written works. In Indonesia alone, there are many relics of classic books written by Indonesian scholars. For example, Imam Nawawi al-Bantani, who has written no less than a hundred books in Arabic in various scientific fields. Another example is Sheikh Mahfudh at-Tarmasy who wrote up to 60 books including interpretations, qiraah, hadiths, and so on.

Therefore, the study of philology in Islamic studies is a form of introducing the branch of philology to the Islamic community so that the treasures of heritage in the form of ancient texts can be studied more optimally, which is also one of the main topics in this study.

METHODS

This study is related to the philological approach in Islamic studies. Scientists use subjective exploration techniques, both standardization and correlation with field realities. This approach is carried out by experts using a writing approach by considering the hypothesis and the salaries of experts. The material in this study was collected through documentation and recording concentrating on the utilization of document frameworks. In addition, it is studied with a scientific model, which implies that specialists seek to see its importance and shape it by providing a translation of the text which is the item to be described in terms of existence.

RESULTS AND DISCUSSIONS

In the Indonesian Dictionary, approach is a process of action, way of approaching, effort in the framework of research activities to make connections between methods to reach an understanding of the research problem approach is the same as methodology, namely the point of view or way of seeing and treating a problem being studied (Manan et al., 2006).

The philological approach is the point of view of a problem studied in the form of text or writing. The writing according to Az-Zamakhshari, as quoted by Nabilah Lubis, reveals philological activities as polar tahqiqal, which serves to provide corrections to a text, so that it will produce an analysis that can be accounted for. In language, tahqiq means tashhih (justify/correct) and ihkam (straighten). Meanwhile, in terminology, tahqiq means to make the text according to the expectations of the author, both the language and the meaning. From this definition, it can be understood that tahqiq aims to present a text that is free from errors and meets the expectations of the author.

Philology At first, the term "philology (philologia)" was born and developed in the region of the Greek kingdom, namely the city of Alexandria. At that time philology was defined as a skill needed to study heritage in the form of writings originating from hundreds of years earlier. One of the objectives of conducting a study of the text in the old manuscripts at that time was to find the original form of the text and to find out the intent of the author by eliminating the errors contained in it. Etymologically, philology comes from the Greek word philologia, which means "a fondness for conversation".

The philological meaning develops again into "love of words as an embodiment of thought, then becomes "concern for literature" and finally "study of literature" (Sutrisno, 1981). According to Saputra, the notion of "word" in "love of words" can be further expanded into language and further developed into "culture", so that the study of philology means the study of past cultures through texts and texts, in the Dictionary of Philological Terms, philology is defined as a science that investigates the spiritual development of a nation and its specialties or investigates culture based on its language and literature (Saputra, 2008).

Webster's New International Dictionary provides limitations according to the meaning of the word philologia which is expanded with the meaning: linguistics and the study of the cultures of civilized nations as expressed mainly in language, literature and religion. Then Darusuprta added the notion of philology, namely a scientific discipline that bases its work on written materials and aims to express the meaning of the text in terms of its culture (Darusuprta, 1990).

In Arabic, philology is the science of *taḥqīq an-Nuṣūṣ*, in the book *Asās al-Balāghah* it is stated that *menaḥqīq* a text or *naṣ*, that is seeing how far the essence of the actual text, contained in the text, knows a news and becomes convinced of its truth. Therefore, what is meant by *taḥqīq* in language is: Real knowledge and also means knowing the essence of a writing (Lubis, 2007).

Philology has been known since the 3rd century BC by a group of experts in the city of Alexandria known as philologists. At that time they were trying to research old texts that came from Greek by finding their original form and free from writing errors and knowing the purpose of the author. They set aside the errors that exist in it if they encounter a large number of texts or more than one manuscript, then the manuscripts that show different readings (variants) they also examine to get the most original text, or the closest to the original.

Boeckh defines philology as "knowledge of the known", meaning that philology can also be defined as the science of everything that people have ever known. This opinion means that the study of the texts stored in the writings of the past can be called a gateway to reveal the treasures of the past (Wellek & Warren, 1956). Through the cultivation of philological texts, a philologist studies classical texts with the aim of knowing the text as perfectly as possible and then placing it in the historical context of a nation by studying the state of the text as it is, so that the text can be revealed perfectly.

Philological studies, especially Indonesian texts, aim to edit, discuss and analyze their contents, or both. In the early stages of the study of the manuscripts primarily for editing purposes (Baried, 1985). Whereas in Islam, the foundation of *taḥqīq* has actually existed since the time of the Prophet Muhammad and his companions. This can be seen from several indications: First, the Prophet Muhammad met with the Angel Gabriel every month of Ramadan to examine and correct the recitation of the Qur'an in front of Gabriel. Second, Zaid bin Ṣābit read and corrected or compared the revelations he wrote in the presence of the Prophet. Third, the accuracy carried out by the Companions in tracing and collecting the Qur'anic texts which were written in various materials at the early stages of Islam during the time of Abu Bakr until they could be collected in the Mushaf Uṣmani r.a is another proof of that thoroughness (Abdurrahman, 1989)

Taḥqīq is an endeavor to present this classic in a new and easy-to-understand form. Taḥqīq aims to edit and present a text that is considered close to the original text intended by the author (Abdurrahman, 1989; Al-Munajjad, 1987). In Arabic, all past handwritten literary works in the form of manuscripts as objects of taḥqīq or philological research are termed makhṭūṭāt for the plural, and makhṭūṭah for the singular. While the text in Arabic is: Nuṣūṣ for the plural form of naṣ in the singular, which means the content or contents of the manuscript which are the original words or writings of the author, this is to distinguish it from notes and comments written by other people or muḥaqqiq (Khalid, 2003). Because of this, the form of manuscript research in Arabic is known by the term: "Ilm taḥqīq an-nuṣūṣ or taḥqīq at-turās, namely the science that examines the works of classical heritage.

In its development, the study of philology focuses on the differences that exist in various texts as a creation and sees the differences as a positive alternative. It is in this connection that a text is seen as a (new) creation, because it reflects the active attention of its readers. Meanwhile, the various readings or variants that exist are interpreted as expressing creative activities to understand, interpret, and correct texts that are considered inappropriate. In the process of rectification this must be linked to the science of language, literature, culture, religion, and the political system that existed at the time. Taking the meaning of philology in the Big Indonesian Dictionary is the science of language, culture, institutions, and history of a nation as contained in the materials written material (Setiawan, 2010). So, what is meant by the term philology is an attempt to understand the text of a manuscript by paying attention to various studies, which are intended to purify it from errors in the process of copying. As a scientific discipline, philology was born due to several factors.

According to Baroroh, the factors that led to the birth of philology as a scientific discipline are as follows: 1) The emergence of information about the past in a number of written works; 2) The assumption that the values contained in the writings of the past are still relevant to today's life; 3) The physical condition and substance of the information material due to the long period of time; 4) Socio-cultural factors which are the background for the creation of written works of the past which no longer exist or are not the same as the socio-cultural background of today's readers; and 5) The need to obtain accurate understanding results.

Based on some of the opinions above, it can be concluded that philology is a scientific discipline or expertise that examines and studies cultural products in a broad sense (language, history, literature, and culture) stored in written relics of the past with the aim of expressing cultural treasures. as well as the spiritual development of a nation in terms of its culture in a broad sense. Therefore, philology can be classified as a discipline of human sciences which aims to reveal the results of human culture in the past which are contained in old manuscripts and texts. Philology talks about how an ancient manuscript that is valuable or has great meaning for human life is studied in a thorough way and with high precision. When we want to carry out the process of manuscript research, we as researchers (philologists) will carry out a number of standard steps that have been used and agreed upon by experts to search for or edit an ancient manuscript so that it can then be published to the wider community. The various notions of knowledge in the history of its development include:

1) Philology as a science of knowledge that ever existed.

Information about the past of a society, which includes aspects of life, can be known by today's society through good remains in the form of written works. Writing works generally contain past news content that is able to provide information in a more disaggregated manner.

2) Philology as a science of language.

As a result of past culture, written heritage needs to be understood in the context of the society that gave birth to knowledge of it as a living convention in the society behind which it was created. It has a big role for past written works in the form of language.

3) Philology as a high literary science.

In its development, works of past writings were approached by philology in the form of works that have high value in society, these works are generally seen as works of 'fair uhung' literature, for example the work of Homer. The development of this work target then gave birth to an understanding of the term philology as a literary study or literary science.

4) Philology as a text study.

Philology is also used to welcome knowledge related to the study of texts, namely studies conducted in order to express the cultural results stored in them. This aims to reveal the results of past culture as it was revealed in the original text. Research Objects of Philology Every study of science has a research object.

Aspects of language (philology), because humans are creatures of language while religious doctrine is understood, internalized and socialized through language. Religious research using a philological approach can be divided into three approaches. It should be emphasized here that the three approaches are not meant to be separated in extremes, the approaches can be over lapping, complementary or even in certain perspectives the same. The three approaches are:

a. Philological approach to the Al-Qur'an

The philological approach to the Al-Qur'an is a method of interpretation which is the oldest method in the study of religion. As the name implies, interpretation means explaining, understanding, detailing the holy book so that the contents of the message of the holy book can be understood as desired by God. The methods of interpretation that developed in the Islamic intellectual tradition and are quite popular are: 1) Method of Tafsir Tahlil. That is a method of interpreting the Al-Qur'an by explaining in detail word for word, verse by verse, letter by letter from beginning to end; 2) Ijmali Interpretation Method That is interpreting the verses in the holy book by showing the content of the meaning of the holy book globally and the explanation is usually global too; 3) Muqaran Tafsir Method That is by comparing the verses of the Qur'an with other verses that have similar editorials in both the same and different cases or it can also be like the Qur'an with hadiths, hadiths with hadiths or with the opinion of interpreter scholars; 4) The Mawdzu Tafsir Method, which is also called thematic interpretation, interpreting by collecting verses of the Qur'an from various letters related to previously determined issues or topics or by raising the basic ideas of the Qur'an which responds to the themes an enduring theme that has concerned humanity throughout history.

b. Philological approach to hadith

As with the Qur'an, the hadith has also been studied by many experts, it can even be said that more research on hadith is carried out compared to the al-Qur'an. Understanding a hadith as one of the most important sources of Islamic teachings after the Qur'an definitely requires a critical, complete and comprehensive study. So the study will focus on the matan, sanad, and narrators of the hadith.

c. The philological approach to texts, manuscripts and books (heuristics)

At first this approach was only understood as a method for interpreting texts contained in literary works, holy books, but later the use of heuristics as a method of interpretation became wider and more developed, both in the way of analysis and in the object of study. In an effort to review old manuscripts, adequate knowledge and adequacy of references are needed. Therefore, it is hoped that the government and educational institutions in particular will further develop the study of philology and increase the number of reference sources related to philology. This approach has not been widely used, even by users of classical books themselves, such as Islamic boarding schools in Indonesia. Therefore, it is necessary and socialization and awareness of the importance of the philological approach in Islamic studies.

CONCLUSION

The philological approach is an attempt to understand the text of a manuscript by paying attention to various studies, which are intended to purify it from errors in the copying process, and is useful as a very valuable information for the general public and can be used by other branches of knowledge, such as history, law, religion, language, culture, and others. The philological approach is used in the study of Islamic studies in order to obtain information from a text through research on various existing Islamic texts. Given the many Islamic intellectual treasures, of course it takes a lot of time to conduct research on these various traditions. The philological approach becomes as important as the content of the text itself. The development of the field of Islamic studies and its approach is in line with the development of science itself, the emphasis on certain fields and approaches is intended, in order to be able to understand Islamic teachings more fully and complexly as well. This development is a natural thing and should happen, because if not, it is a sign that religion is getting less and less attention.

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