

ISLAMIC STUDIES WITH A TRADITIONAL APPROACH

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Abstract. In understanding Islam there are various approaches to Islamic studies, including: sociological, empirical, historical, traditional and so on. This research will describe the study of Islam with tradition. The importance of raising the issue of tradition in Islamic studies. The word "tradition" comes from the Latin word, *traditio*, a noun formed from the verb *traderere* or *trader* which means "to transmit, convey and secure". As a noun, the word *traditio* means a habit passed on from one generation to the next for quite a long time, so that the habit becomes part of the social life of the community. The research was conducted using a qualitative approach with descriptive methods. Data collection was carried out by means of literature study and literature search related to Islamic studies with a traditional approach. The results of the study show that the Islamic study approach with tradition provides external aspects of Islam in the form of social and historical aspects that can be studied by the community, so that they can be explored so that hidden aspects and real aspects in the phenomenon of diversity can be understood.

Keywords: Islamic Studies, Methods, Traditions.

INTRODUCTION

As it has nurtured civilization and technology, Islam is no longer understood as a divine doctrine used as a formal guide for an individual living a life (divine law), but Islam has become a system of world development. Therefore, Islam is an interesting study for many. The study of Islam began a few centuries ago, it is clear that the first Islamic study was done by intellectual Muslims (insider) on its development by non-Muslim intellectuals (outsiders). Outsiders often don't start out as Muslims do the insider. However, outsiders view Islam simply as pure science aside. In the study of Islam, one of the most pressing issues to address immediately is methodology. This is because of two things, first, the weakness among Muslims in the comprehensive assessment of Islam is not mastering methodology.

The weakness of Muslims is not at all to the lack of material mastery but to the manner of controlled material presentation. Second, it has been suggested that Islamic studies among scientists have crept into areas, such as the study of Islam, anthropology, philosophy, history, religious dialogue, sociology, and so on. With the anthropological approach, the mesh of religion with cultural realities is possible because religion is not in the vacuum of reality. To deny religious adherence to cultural realities is to deny the religious realities associated with man, which are surely circled by culture. It also gives meaning, that the development of religion in society both in its discourse and social practice shows there are human constructs.

Surely this statement does not mean, that religion is not merely a human creation, but an inescapable link between the construction of the Lord as in the scriptures and the construction of translations of man and the interpretation of sacred religious values as represented in human interpretation of religious teachings, they are influenced by the primordial cultural environment that is inherent in him. However this can explain the interpretation of religious teachings will vary from one society to another (M. Dimiyati Huda, 2016: 139–62). In the historical approach, Islam is also discussed in comprehensive terms. The centers for islamic studies as revealed by ahmad amin, the contemporary islamic historian, that the study of Islam in hijaz was centered in makkah and medina; As for Iraq, there is basrah and kufah and Damascus. Each region is represented by a well-known friend. In the golden age of Islam, the study of Islam was centered in Baghdad, the al-temple. Whereas in Egypt centers at the university of al-azhar founded by the fathimiyah dynasty of the shi 'ah (Mokh. Fatkhur Rokhzi, 2015: 85–94).

Existing islamic methods of study in history, in general, can be divided into two. First, the comparative method is a way of understanding religion by comparing all aspects of Islam with other religions. In this way it will result in a comprehensive and comprehensive understanding of Islam. The two methods of synthesis, a way of understanding Islam, combine scientific, objective, critical, and theological methods normatitic. This scientific method is used to understand Islam as seen in historical, empirical, and sociological realities. The normative theological method can be used to understand Islam as contained in the holy scriptures (Abudin Nata, 1998). The history of a science in which events are covered by noting elements of the place, time, object, background, and perpetrator of the event. When following the history of all events can be traced and paved by seeing when an event occurred, where, and why, then where, and why, then what was involved in the event (Taufik Abdullah, 1990). In this, kuntowijoyo has done a deep study of Islam, with the historical approach. Kuntowijoyo studied the qur 'an to the conclusion that the content of the qur 'an was split into two halves. First, it contains about concepts, as for the second part, historical stories and parables.

The sociological approach in the study of Islam is equally important. Such an approach could understand the social phenomenon of worship and muamization. This is because religion is understandable because so many teachings relate to social problems. Jalaludin mercy has shown that Islam is sensitive to social matters, with five of the following reasons. First, in the qur 'an and on the book of hadis, it becomes the greatest source of islamic law concerning your own affairs. Second, that the problem of religious or social in Islam is that there is a fact that when matters of worship are concurrent with other matters, worship may be shortened or suspended, but still be done as it should be.

Third, public worship will be rewarded more than just individual worship. Fourth, in Islam the requirements are that when worship is conducted in an imperfect or aborted way, in violation of a specific taboo, it is aimed ata course that deals with social issues. Fifth, in Islam there is the doctrine of good charity in the field of community, which will receive greater rewards than sunnah worship (Maulana Ira, 2022, 89–98). In Islam, traditions grow very fertile. The tahlilan traditions, the readings of manaqib, the maulid al-barzanji, maulid ad-diba 'i, and the traditions of pilgrimage make up a very good color and feature of the pilgrimage. In that case, the paper will discuss the traditional approach in the islamic studies.

RESEARCH METHOD

The study applies a qualitative approach using a descriptive method. According to Sugiyono, descriptive research is research That are done to study the independent variables, and not compare them with other variables. A descriptive method is used to describe it clearly the function of tradition approaches in the studies of Islam. (Sugiyono, 2012).

In the meantime, collections are carried out through library studies and The search for literature associated with the approach to islamic studies in general and peculiarities tradition. The study of the literature of this study serves to identify the author's research position among previous relevant studies.

RESULT AND ANALYSIS

1.1. Understanding Tradition And Tradition Approach In The Study Of Islam

1.1.1. Islamic Studies

Islam has thus far been a study that has attracted many keen readers and researchers. The keispag study continued to grow. Islam is not only understood in its historical and doctrinal sense alone, but it has become a very complex phenomenon. Islam has become a system of cultural dynamics, civilization, political communities, economics as well as a legitimate part of world development. When it is to examine, examine and approach Islam, no longer just from one aspect, there is therefore great need for an interdisciplinary method and approach (Ali Masrur, 237.).

Islamic studies can be understood as a study on Islam. In the intellectual traditions of classical Islam, the study of Islam is linked to the quest to understand islamic teachings. Traditional islamic sciences, such as fiqh, hadith, and hadith, interpretation, and interpretation, tasawuf, and ushul al-din (theology) form a basic framework of traditional islamic sciences, in addition to Arabic, as their instrument tools (Syamsuddin Arif 2014: 1–22). Therefore, the term islamic science will easily be associated with the discourse of traditional islamic sciences. Such studies among Muslim communities, including Muslim communities in Indonesia, have been institutionalized in islamic institutions, ranging from boarding schools to islamic religious colleges (PTAI).

It must be understood, that traditional islamic sciences depart from paradigms built on the authority of the text, that is, the qur "an and the sunnah. The world view upon this method is that the Lord, as maker of laws and rules, declares his will by the demands of his word (khitab) (Sulthan Syahrir, 2019, 339–50). Therefore, in an effort to understand the Lord's will, it must begin with the analysis of the structure of the Lord's word. That paradigm by al-jabiri is called the bayani paradigm. The bayani paradigm is a pattern of understanding of the islamic (islamic) religion based on Arabic logic world that emphasize empirical studies.

These sciences are oriented towards understanding social facts and interpreting social reality and the values of social facts.

In Islamic studies, one of the most urgent problems to be solved is the problem of methodology. This is due to two. First, the weakness of the Muslim community when studying Islam as a whole is that they do not master the methodology (Miftahul Ulum, 2020: 1–21). So, the urgency of the weakness of Muslims basically lies not in the lack of mastery of the material, but rather in the ways of presenting the material that is mastered. Second, there is an assumption that Islamic studies among scientists have spread to various areas, among other things, Islamic studies are included in the study of philosophy, religious dialogue, anthropology, archeology. Thus an appropriate method or approach is a must that should be mastered by researchers (Benny Kurniawan, 2017: 49–60).

1.1.2. Field of Study of Islamic Studies

According to Charles Adams, the fields of study in Islamic studies consist of eight fields, namely pre-Islamic Arabic, the study of the Prophet Muhammad, the study of the Koran, the study of Hadith, kalam, Sufism, Islamic teachings, especially Shia, and popular religion. The division of

fields of study which are the main topics of Islamic studies as above will be influenced by the definition expressed by Adams regarding Islam and Religion (Syahrir).

Although Adams is pessimistic that he will be able to find general agreement on the definition of Islam itself. However, in the end he said, that Islam does not only consist of one thing (one thing), but Islam has many things (many things) that will always change and will develop according to historical conditions. Whatever the definition of scientists related to Islam, according to Adams, Islam can still be used as an object of study as part of history.

Pre Islamic Arabic

Pre-Islamic Arabic, is an Arab social condition before Islam and is the initial interaction of Islam with the culture at that time, namely jahiliyah. Of course, there is continuity or connection between Islam and the religions of the Semitic peoples. Adams defines the definition of pre-Islamic Arabs as Arabs before the emergence of Islam. It is important to underline, that according to Adams, what is important is the continuity of the experience of Islam with the great Near Eastern religious traditions, having such a close relationship between the two.

Muhammad

Studies of the life of the Prophet Muhammad have sprung up in the years since the advent of World War II. Adams gives an example of some of the writing and research in this field. One of them is Montgomery Watt which displays social and economic dimensions along with the background of Muhammad's prophetic activities. Watt's work emphasizes the moral dimension of the Prophet Muhammad and so far has not explained the meaning of religion from the perspective of Muslims during the time of the Prophet Muhammad. According to Adams, one area of study that deserves attention and can be developed is an exploration of the activities of Muslim religious life during the time of the Prophet Muhammad.

According to Adams' view, this study can refer to the role of the Prophet Muhammad in Islamic piety, religious functions for society and the position of prophecy in Islamic understanding. For Adams, the actual position of the Prophet Muhammad in the perspectives and thoughts of Muslims is more important than merely being a biographical study and personality development. Historical and critical studies should not stop at religious perceptions of the Prophet Muhammad as a prophet, but instead should be directed at empirical exploration of how Muslims think about the Prophet Muhammad.

Al-Qur'an

Critical studies of the Koran by Western scholars revolve around the form of the text of the Koran, the chronology of the revelation of the Koran, the history of the text, variations of readings, the relationship of the Koran to previous books, and several other issues. other important. Toshihiko Izutsu conducts studies of the Qur'an using sophisticated methods and semantic analysis and develops the deep meaning of key words and shows the structural relationships between these concepts in the Qur'an as a whole.

Hadis

Research on hadith by Western scientists cannot be separated from the following names: Ignaz Goldziher (1910), Joseph Schacht (1945), Nabia Abbot (1967). Apart from this name, he is also an Islamic thinker, namely Fazlur Rahman in Islamic Methodology and History (1965).

Kalam

As for the Kalam study, there are four important elements that need to be considered as the focus of the study: first, the model for updating the Kalam study by Western scientists, especially Montgomery Watt. Regarding this matter, Adams gave a note, that Watt was so subjective and biased in studying Kalam in the early days. Second, efforts to renew studies on conservative

theology carried out by the second generation such as al-Juwaini, al-Ghazali, al-Baqillani, Abu Hudhayl al-Allaf, etc. Third, a study of the initial thoughts specifically for theological studies. Like the figures Asy'ari and al-Maturidi. Fourth, focus on the study of the Mu'tazilah theological movement.

Sufisme

According to Adams, the focus of the study of Sufism which is still relevant today includes: first, the history of Sufism which continues to be debated and is an important element in the study of Sufism. Second, studies on the works of Muslim writers and thinkers, especially in the form of literary works, both poetry and prose as symbolic expressions of obedience and closeness to Allah SWT. Third, the study of the mystical brotherhood (sufi/tarekat organization) which is a manifestation of the teachings of Sufism.

Syi'ah

As for the Shi'ah study area (especially) it can be focused on three things; first, the history of shi'ah and its relationship with sunni. Second, the study of the history of the emergence of shi'ah sab'iyah (seventh shi'ah). Third, the study of history and currents in shi'ah ithna'ashariyah.

1.1.3. Traditional Approach in Islamic Studies

Approach is a perspective contained in a field of science that is used in understanding religion. In this case, Jalaluddin Rahmat said that religion can be studied using various existing paradigms. However, what needs to be considered is that the religious reality expressed has the reality of truth in accordance with the paradigm framework.

Any religion in the world, including Islam, has a tradition aspect, namely an external aspect of religion, a social and historical aspect that can be observed in society, and an aspect of faith, which is an internal aspect, unspeakable, transcendent orientation, and personal religious life. With a conceptual understanding like this, of course the purpose of religious studies is to understand and understand one's personal experience and real behavior. Religious studies must strive to have the best ability to explore both hidden and real aspects of the phenomenon of diversity. Because the two aspects in this diversity (tradition and faith, inward experience and outward behavior, hidden and manifest aspects) cannot be separated from one another (Ida Zahara Adibah, 2017, 1–20.).

In general, tradition comes from the word "traditium" which also means heritage from the past, traditions can be in the form of creations, works, or something created by humans, whether the object is material or objects, beliefs, or stories, legends and myths. There are still many traditions that exist in the community, this results in a bond that must exist and be carried out by the community in order to form a harmonious atmosphere for the sake of creating peace in the community. Tradition, directly or indirectly, will always be monitored by the values and norms that apply in the community, the existence of a tradition in society must always be used as a guide for thinking and acting, this is what makes traditional attitudes in community groups (Akhmad Kholil, 2008).

It can be said, that tradition is every action in solving problems based on tradition. Traditional society can be clearly interpreted as a broad group of people whose lives still adhere to the old customs that they have, still adhere to the basic rules that cover all cultural concepts in which there are also rules for human behavior and actions in living life.

Parson mentions several characteristics of traditional society, namely: 1) Affectivity, is the connectedness of feelings and affection, loyalty to the community, as a concrete manifestation of action is the existence of an attitude of mutual help, mutual assistance, tepo seliro, and having a sense of empathy towards problems faced by other people; 2) Collective orientation, is a feeling of togetherness and prioritizing the interests of many people, not showing off and being selfish; 3) Particularism, is everything that has to do with what specifically applies to a certain area, has to do with subjective feelings and a sense of togetherness; 4) Ascription, is a characteristic that is

specifically owned and obtained from inheritance from one generation to the next, is not an intentional effort; 5) Diffuseness, is a society that tends not to be explicit in expressing something and does not dare to be frank, usually people use sign language, or indirect language to indicate something (Bungaran Antonius Simanjuntak, 2016).

Traditional customs are usually associated with previous teachings and beliefs, some of which may have been swayed by human ignorance or that of a society. When the presence of a Prophet aims to correct what is lost. With that, traditional customs as a whole are not something to be opposed. In this case, the Koran does mention that praising and adoring parents is the practice of ignorant people before they embrace Islam. After that, Islam will teach them to replace it with various practices to praise and worship Allah SWT. This is as stated in the word of Allah SWT in Surah Al-Baqarah verse 200.

As follows: As in the letter Al-Baqarah (2: 200) which means: "Then when you have finished doing your pilgrimage practice, then you should mention and remember Allah (by raising Him) as you used to praise grandparents you, even with more names. Meanwhile, there are people who (pray) say: "O our Lord! grant us good in the world". (these people have been given good in this world) and there will be no good for him in the hereafter. Al-Ṭabarī and Ibn Kathīr in their commentary, explain that the practice of the Jahiliyah community during wuquf during the pilgrimage season is to mention their fathers and mothers like children who yearn for their parents (Achmad Mulyadi, 2016: 45–62).

Some of them kept on mentioning that their father was eating, carrying things, cutting hair, slaughtering animals and so on. Then this verse was revealed as an order so that they remember Allah even more than remembering their parents. Based on this verse, it can be explained that the practice that became a habit for humans before embracing Islam, namely praising their parents after completing the pilgrimage, was suggested by Allah SWT. so that it is changed to praise Allah SWT. Seeing this fact, of course, shows that the practices of human habits (adat) do not need to be completely abandoned, on the contrary, these habits need to be adapted to the will of Islamic teachings (Abidin Nurdin, 2016: 45–62).

This is in line with the views of H.O.K Rahmat and 'Uthman el-Muhammady who explained the possibility of similarities in practice, namely the practice of praising Allah, which is also suggested by Islam in a different way, namely praising Allah SWT instead of our parents. Al-Shahrastānī also explained that the traditions and some of the official customs of the Jahiliyah Arabs had been recognized by Islam. Among these traditions is not marrying their mothers, daughters, mother's mother's sibling and father's sibling's mother. So they divorced three divorces separately. They also perform Hajj in Baitullah, perform umrah, berihram, perform tawaf seven times, sweep the Black Stone, perform sa'ie between Safa and Marwah, recite (but some of them say talbiah with words that contain shirk), perform ablution, slaughter sacrifices, throw Jamrah and forbid the sacred months.

They do not like to commit tyranny in the Haram Land. For the practice of talbiah which is tainted with elements of shirk, it is also accepted by Islam by changing it to call on Allah SWT without any association or shirk. Md. Saleh Haji Ahmad. (Zunly Nadia, 2011: 367–84). According to him, when Islam arrived, Arab society had various customs, then they treated which customs were in accordance with and in harmony with Islamic principles, and would be rejected customs that were not in harmony with the Shari'a. Customs that are not in accordance, then corrected several 'urf so that they are in line with Islamic principles. 'Urf must also be taken into account in the legal process, because a custom that is recognized and lived by the community has become part of their needs besides being in harmony with their interests.

Bennabi also realized the importance of community-inspired self-defense mechanisms to protect social relations from harm or harm. With that, all teachings and sacred values that cover the life of a society, even though primitive society is a different manifestation of the defense mechanism for the life of the same society. Therefore, all laws, whether they come through God's revelation or those made by humans, are essentially a defensive measure to maintain a series of

social relations. Without it, human life will not find progress and will not be able to achieve progress in civilization from a moral or material standpoint.

With that, Bennabi emphasized the role of religion in the process of changing society through changes in individuals. The role of religion intended by Bennabi is the religion of Islam, the social changes that apply also include abandoning some of the traditional beliefs and customs that are contrary to Islamic teachings (Indah Riadi Putri dkk, 2017: 199–218). This is because according to him, to revive culture in Islamic countries, customs, inheritance, moral systems and social systems should be purged of matters that are sophisticated with Islamic teachings. When there is a process of change through individuals, according to him, it will be effective with the help of other factors, such as an emphasis on aspects of moral education.

Besides that, according to Bennabi, customs and traditions are included in the cultural environment of a society that shape the way of life and individual behavior in it with special characteristics. Based on his understanding of the values that exist in different cultures between one society and another, Bennabi proposes the need for the foundation of Islamic sociology or sociology typical of Islamic society. This is because modern sociology was born and developed in Western society which is very different from Islamic society.

With that in mind, the definition or concept of syncretism and how to respond to it in Islamic society according to an Islamic perspective needs to be considered as a response to the use of this terminology in Islamic society using a Western framework. In the context of society in Malaysia too, Mahmood Zuhdi Hj. Ab. Majid explained that the arrival of Islam to the archipelago had changed the structure of the local culture, but not all of the old values had been completely replaced. As a flexible and universal religion, Islam has no basis for abolishing or suppressing the local culture in which it exists, which may still conflict with the principles of monotheism.

At the same time, Islam attaches great importance to the purity and authenticity of its teachings rather than being polluted by syncretic elements inherited from pre-Islamic cultures. With that in mind, it is important to give a clear interpretation of syncretism in society and how to respond to it so that the purity and sincerity of Islam is maintained. Based on the views of Islamic scholars on traditional customs, it can be concluded that traditional customs have the power to guide society and may be continued as long as they do not conflict with Islamic teachings. In this case, they do not agree with some of the actions of reformists who want to abolish traditional customs which are said to be heresy

CONCLUSION

Islamic Studies can be understood as the study of Islam. In the classical Islamic intellectual tradition, the study of Islam is related to efforts to understand Islamic teachings. Traditional Islamic sciences, such as fiqh, hadith, and the science of hadith, interpretation, and the science of exegesis, the science of tasawuf, and ushul al-din (theology) form the basic framework of the traditional Islamic sciences, in addition to the science of Arabic language, as an instrument. . Therefore, the term Islamic religious knowledge will easily be associated with these traditional Islamic sciences.

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