

Approaches to Education and Learning of the Quran and Al-Hadith

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ABSTRACT

In the face of the increasingly rapid development of the times, Islamic education is now faced with various challenges that require adjustment to the social, cultural, and technological dynamics that continue to develop. The influence of globalization and modernization has brought about major changes in people's way of thinking and expectations towards education, including Islamic education. Therefore, it is important to reconstruct Islamic educational thinking so that it remains relevant and effective in producing a generation that is able to compete in the modern era, without losing the fundamental values of Islamic teachings. This research aims to explore the challenges faced by Islamic education, as well as identify opportunities that can be used in the process of renewing their thinking. This study uses a qualitative approach with literature study as the main method to analyze existing problems and find solutions. It is hoped that the results of this research can contribute to developing the concept of Islamic education that is more flexible, inclusive, and able to respond to changes in the times quickly.

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INTRODUCTION

Al-Qur'an and Hadith education is an integral part of Islamic education which aims to form a strong religious understanding and improve the spiritual quality of students. This education not only aims to improve the skills of reading and memorizing the Qur'an, but also to understand and practice its teachings in daily life. In Islam, the Qur'an and Hadith are the two main sources that are the guidelines for living for Muslims. Therefore, Qur'an and Hadith education has an important role in shaping the character and morals of students to be in accordance with Islamic values. Allah SWT emphasizes the importance of Qur'an education in His words:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Read it by (saying) the name of your God who created." (QS. Al-'Alaq: 1)

This verse shows that reading and understanding the Qur'an is a direct command from Allah SWT. In addition, the Prophet PBUH also emphasized the importance of studying and teaching the Qur'an as he said:

عن عثمان بن عفان رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم
: « خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ » رواه البخاري

"It is best for you to study the Qur'an and teach it." (HR. Bukhari)

Various approaches have been developed in the education of the Qur'an and Hadith to achieve this

goal. Among the methods that are often used in learning the Qur'an are the tahfizh (memorization) method, tartil (reading correctly and beautifully), and the tafsir comprehension method. As for learning Hadith, the method of understanding sanad and matan as well as the contextual approach are important to ensure correct understanding.

According to Abdul Mujib in his book *Islamic Education*, Islamic education aims to form human beings who have a balance between spiritual, intellectual, and moral aspects (Mujib, 2017: 45). Therefore, the approach to learning the Qur'an and Hadith must be comprehensive, including cognitive, affective, and psychomotor aspects.

However, in practice, there are still various challenges faced in Al-Qur'an and Hadith education, such as the lack of competent educators, low interest in learning students, and limited learning facilities. Therefore, further studies are needed to identify the most effective approaches in learning the Qur'an and Hadith, so that Islamic education can run more optimally and have a positive impact on students and society at large.

By understanding the importance of Qur'an and Hadith education and the various challenges faced, it is hoped that this study can contribute to developing more effective learning methods and in accordance with the needs of students in the modern era.

METHOD

This study uses a library research method with a qualitative-descriptive approach. The primary data sources in this study are verses of the Qur'an and Hadith of the Prophet Muhammad PBUH which are relevant to the theme of education. In addition, secondary data is obtained from supporting literature, such as tafsir, hadith books, and books on Islamic education.

Data analysis is carried out by interpreting the verses of the Qur'an and Hadith in the context of education, then connecting them with contemporary educational theories.

RESULTS

Textual Approach in the Study of the Qur'an and Hadith

The textual approach to understanding the Qur'an and Hadith focuses on the literal meaning (zhahir) of the text by analyzing word-for-word, language structure, and other linguistic aspects. This approach emphasizes the importance of understanding the text directly as it is written in its original language, Arabic.

The textual approach is very important in the learning of tajweed, which is the science that discusses how to read the Qur'an correctly according to the rules that have been set. In the Qur'an, Allah SWT says:

اَوْرَتِلِ الْقُرْآنَ تَرْتِيْلًا

"And recite the Qur'an with tartil (slowly and correctly)." (QS. Al-Muzzammil: 4)

This verse shows the importance of reading the Qur'an correctly, which can only be achieved through a textual understanding of the laws of tajweed such as makharijul huruf (where the letters come from) and the properties of the letters.

In addition to tajwid, the textual approach is also often used in basic tafsir or bil-lafzh tafsir, where the interpreter elaborates on the meaning of the verse based on the structure of words and sentences without paying much attention to the historical or philosophical context. Tafsir such as Tafsir Jalalain and Tafsir Ibn Katsir often use this approach before incorporating other contextual aspects. For example, in understanding God's words:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

"Indeed, prayer prevents from vile and unlawful deeds." (QS. Al-Ankabut: 45)

Textually, this verse shows a direct relationship between the implementation of prayer and the prevention of bad deeds. This meaning can be obtained by understanding the words tanha (prevent) and fahsyā' wa al-munkar (vile and unlawful deeds) literally.

In understanding the hadith, a textual approach is used to ascertain the original meaning contained in the words of the Prophet Muhammad ﷺ without first interpreting it contextually. For example, in the hadith:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِغُلَامٍ أَمْرٍ مَا نَوَىٰ

"Indeed, every charity depends on his intention, and everyone gets according to his intention." (HR. Bukhari & Muslim)

Textually, this hadith emphasizes that intention is the main factor in determining the value of a deed. This understanding is based on the analysis of the word *innama* (real) which indicates exclusivity, as well as the phrase *al-a'malu bi al-niyyat* which indicates a direct relationship between deeds and intentions.

The textual approach in understanding the Qur'an and Hadith is very important in the aspects of *tajweed*, basic interpretation, and understanding of hadith. This approach ensures that the text is understood literally before it is further interpreted with a contextual or historical approach. However, this approach also has limitations, namely the lack of exploration of a broader meaning if it is only fixated on the literal meaning without considering other factors such as the cause of the descent of the verse (*asbabun nuzul*) and the historical context. Therefore, in Islamic studies, the textual approach is often combined with other approaches to produce a more comprehensive understanding.

The contextual approach in understanding the Qur'an and Hadith focuses on understanding the text in a real-life context. This approach invites students to not only understand the literal meaning of the text, but also relate it to social, cultural, and daily life challenges.

This approach is based on the understanding that the Qur'an was revealed as a guide to life for humans in all times and places. Allah SWT said:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ ءَايَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَبِهَاتٌ

"He is the one who sent down the Book (Qur'an) to you. In it there are verses that are muhkamat (clear meaning), those are the main points of the Qur'an, and others mutasyabihat (vague meaning)..." (QS. Ali Imran: 7)

This verse shows that there are parts of the Qur'an that have a clear textual meaning, while other parts require a deeper understanding by looking at the context.

The contextual approach is often used in understanding legal passages and social ethics to be relevant to modern life. For example, in understanding the command of justice in the words of Allah SWT:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْإِسْءَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يُعْظِمُ لَكُمْ تَذَكَّرُونَ
"Indeed, Allah commands (you) to be just, to do good, and to give to your relatives, and to forbid from wickedness, wickedness, and enmity. He teaches you so that you can take lessons." (QS. An-Nahl: 90)

Conversely, this verse not only talks about justice in the courts, but also in everyday life, such as in *muamalah*, work, and treating others well.

The hadith of the Prophet صلى الله عليه وسلم also needs to be understood by considering its context so that it can be applied in modern life. One example is a hadith about cleanliness:

الطُّهُورُ شَطْرُ الْإِيمَانِ

"Cleanliness is part of faith." (HR. Muslim)

Contextually, this hadith not only teaches the importance of ablution before prayer, but can also be applied in maintaining the cleanliness of the environment, food, and health in general. This is increasingly relevant in the modern era, where hygiene plays a big role in preventing diseases and maintaining quality of life.

One of the methods in the contextual approach is to understand *asbabun nuzul* (the cause of the descent of the verse). For example, the verse that goes down about the prohibition of usury in QS. Al-Baqarah: 275:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

"Allah has legalized buying and selling and forbids usury."

If one only understands this verse textually, one may only avoid the practice of usury in the form mentioned in ancient times. However, with a contextual approach, we understand that *riba* in various forms, such as exploitative bank interest or high-interest lending practices, is also included in this prohibition.

In Islamic education, a contextual approach can help students relate Islamic teachings to real life. For example, in the moral aspect, the hadith about the prohibition of *ghibah* (gossiping) can be associated with the current social media phenomenon. In the economic field, the verse about *zakat* can be explained in the concept of modern sharia economics. Meanwhile, in Islamic law, the understanding of Islamic inheritance law can be contextualized in modern legal systems in various countries.

The contextual approach helps to understand the Qur'an and Hadith in a more applicative and relevant way to daily life. By considering social, cultural, and modern factors, Islamic teachings can be easier to understand and practice by the community.

The integrative approach is a method of understanding the Qur'an and Hadith that combines various disciplines, such as interpretation, sociology, psychology, and other modern sciences. This approach aims to

ensure that Islamic teachings are not only understood textually and contextually, but also in relation to scientific, social, and cultural developments.

This approach is in line with the concept that Islam is a perfect religion and encompasses all aspects of life. Allah SWT said:

مَا فَرَقْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

"We have left nothing in this Book." (QS. Al-An'am: 38)

This verse shows that the Qur'an contains basic principles of life that can be studied with various disciplines. The integrative approach is also supported by the concept of *ulul albab*, which is people who use their intellect to understand the signs of Allah's greatness.

إِنْ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

"Indeed, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs (of Allah's greatness) for those who are wise." (QS. Ali Imran: 190)

In its integration with the science of tafsir, this approach uses various methods of interpretation, such as tafsir *bil ma'tsur* (based on authentic history), tafsir *bil ra'yi* (reasoning), and tafsir *ilmi* (scientific interpretation). For example, in understanding the process of human creation, Muslim scientists relate the verse:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ ۖ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ

"And indeed, We have created man from the essence of the soil. Then We made the essence of the essence of semen stored in a solid place (womb)." (QS. Al-Mu'minun: 12-13)

In embryological studies, this verse is associated with the stages of fetal development that have been proven by modern medical science.

This approach is also used in understanding social law in Islam. For example, in the study of Islamic sociology, the concept of social justice taught in Islam can be studied by looking at how Islam regulates the distribution of wealth, zakat, and social welfare:

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

"So that the treasure does not only circulate among the rich among you." (QS. Al-Hashir (7)

This verse shows that the Islamic economic system is designed to prevent social inequality, which in modern economic studies can be associated with the concept of income redistribution and fiscal policy.

In the study of Islamic psychology, an integrative approach helps to understand how the Qur'an and Hadith talk about mental health. For example, in the hadith of the Prophet صلى الله عليه وسلم:

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، وَلَكِنَّ الشَّدِيدَ مَنْ يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

"A strong person is not one who is good at wrestling, but one who is able to control himself when he is angry." (HR. Bukhari & Muslim)

This hadith teaches the concept of *self-control* which in modern psychology is associated with the theory of emotional intelligence and cognitive therapy to control emotions.

This approach also connects the verses of the Qur'an with the findings of natural science and technology. For example, in the study of Islamic astronomy, there are many verses that discuss the creation of the sky and the movement of celestial bodies:

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدِينَا وَإِنَّا لَمُوسِعُونَ

"And the heavens We built with (Us) power, and indeed We actually enlarged them." (QS. Adz-Dzariyat: 47)

This verse is often associated with the Big Bang theory and the expansion of the universe that has been proven in modern cosmology.

In Islamic learning, an integrative approach helps students understand the relationship between Islamic teachings and modern science. Some examples of its application in the Islamic education curriculum include, in health sciences, the verse about halal food and *tayyib* can be linked to the principles of nutrition and health. In environmental science, the verse about the creation of the earth is associated with the concepts of ecology and nature conservation. Meanwhile, in economics, the principles of Islamic finance can be used in modern banking practices.

The integrative approach provides a broader and deeper understanding of the Qur'an and Hadith by relating them to various disciplines. This helps students see that Islamic teachings do not contradict modern science, but rather strengthen and provide a foundation for various scientific fields.

The thematic approach (*maudhu'i*) in the study of the Qur'an and Hadith is a method used to understand Islamic teachings by grouping verses or hadiths based on certain themes, such as morals, worship, and muamalah. This approach aims to enable students to understand Islam in a more systematic and structured way. The basic principle of the thematic approach is based on the understanding that the Qur'an and Hadith contain a wide range of themes that cover all aspects of human life. Therefore, this method groups postulates that discuss a single topic to make it easier to understand. This is in accordance with the words of Allah SWT in QS. An-Nahl: 89 which states that the Qur'an is a guide and an explanation for everything.

In its application, the thematic approach is carried out through several steps, namely determining the main theme to be studied, collecting verses and hadiths related to the theme, analyzing the meaning and

context, and then drawing conclusions from the entire postulate that has been studied. For example, in the theme of morality in Islam, students will learn various verses and hadiths that emphasize the importance of noble morals, such as QS. Al-Qalam: 4 which states that the Prophet Muhammad ﷺ had great morals, as well as a hadith that confirms that he was sent to perfect human morals. This study covers morals towards God, fellow humans, and in social life.

In the theme of worship, this approach allows for a deeper understanding of the main obligations in Islam, such as prayer, fasting, zakat, and hajj. For example, QS. Al-Ankabut: 45 explains that prayer can prevent heinous and unlawful deeds, as well as the hadith of the Prophet ﷺ which states that the boundary between a person with sharia and disbelief is to abandon prayer. In this way, students can understand worship not only as a ritual, but also as a means of character building and improving the quality of life.

Meanwhile, in the study of muamalah, the thematic approach helps to understand Islamic principles in the economic and social fields, such as honesty in trade and the prohibition of taking property in vain, as mentioned in QS. An-Nisa: 29. The hadith of the Prophet ﷺ also emphasizes that honest and trustworthy traders will get a noble position in the hereafter. Thematic studies in muamalah show that Islam regulates the principles of a fair and responsible economy, so that it can be applied in daily life.

The thematic approach has several advantages, including making it easier to understand because the material is presented systematically, increasing analytical power by connecting various postulates in one theme, and relevant to daily life because it discusses problems that are directly related to Muslims. Thus, the thematic approach in the study of the Qur'an and Hadith is an effective method to obtain a more comprehensive and applicable understanding of Islamic teachings.

CONCLUSION

Approaches in learning the Qur'an and Hadith play an important role in building a deep and applicable understanding for students. The Qur'an and Hadith as the main source of Islamic teachings have a depth of meaning that must not only be understood textually, but also in the context of social, cultural, and scientific development. Therefore, choosing the right approach in learning is very crucial so that the teachings contained in it can be applied in daily life.

The use of various approaches in learning, such as textual, contextual, integrative, and thematic approaches, can increase the effectiveness of students' understanding. The textual approach emphasizes a direct understanding of the text of the Qur'an and Hadith through the study of language, grammatical, and literal meaning. This approach is important in providing students with a solid foundation for understanding the message contained in the source of Islamic teachings. However, if you only use this approach without considering other aspects, comprehension can become rigid and less applicable in real life.

Meanwhile, the contextual approach focuses on understanding the teachings of the Qur'an and Hadith by considering the socio-cultural situation and conditions in which the learner is located. This approach is very relevant to improve a more applicable understanding, because students are invited to relate Islamic teachings to the reality of life. For example, in understanding verses about social justice, students not only memorize verses, but also learn how to apply them in the life of modern society.

In addition, an integrative approach allows students to understand the Qur'an and Hadith by connecting them to various other disciplines, such as social sciences, psychology, science, and technology. With this approach, Islamic teachings are not understood separately from the development of science, but rather become an integral part of that development. For example, when discussing verses related to the creation of human beings, the integrative approach allows learners to understand how these concepts are also discussed in biology and embryology.

Then, the thematic approach is one of the effective methods to understand the Qur'an and Hadith by grouping verses and hadiths based on certain themes, such as morals, worship, muamalah, or education. With this method, students can understand a concept more thoroughly and systematically. For example, when discussing the theme of honesty, all verses and hadiths related to these values are collected and studied, so that students can see how Islam emphasizes the importance of honesty in various aspects of life.

In its implementation, educators need to understand the characteristics of students to determine the most appropriate approach so that learning goals can be achieved optimally. Each student has a different background, thinking ability, and learning style, so the choice of approach must be flexible and adaptive. In addition, a combination of various approaches in learning can also be an effective strategy to provide a richer and more meaningful learning experience for students.

Thus, learning the Qur'an and Hadith not only aims to increase students' knowledge, but also to shape their character and attitude in accordance with Islamic values. The application of the right approach in learning will help students understand and internalize the teachings of Islam in their daily lives, so that they not only become knowledgeable individuals, but also have noble character and are able to make a positive contribution to society.

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