

The Function Methodology of Islamic Study in Islamic Education

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Abstrak

Penelitian ini bertujuan untuk menjelaskan secara deskriptif bagaimana pentingnya metodologi studi Islam dalam Pendidikan Islam. Jenis Penelitian ini yang digunakan penulis adalah kualitatif deskriptif. Guna memperoleh hasil penelitian yang akurat dan dapat dipertanggungjawabkan, maka peneliti langsung merujuk kepada sumber-sumber rujukan terbaru dan dapat dipercaya. Adapun prosedur pengumpulan data yang dilaksanakan peneliti adalah tahapan library research, yaitu penelitian yang dilakukan dengan mengumpulkan, membaca dan menganalisa buku yang ada relevansinya dengan masalah yang dibahas. Selain itu dibutuhkan instrumen dokumentasi sebagai data tambahan Setelah data-data seluruhnya terkumpul, peneliti kemudian mengolah data-data tersebut dengan menggunakan teknik kualitatif, yakni bentuk analisis yang menginterpretasi data-data yang diperoleh. Hasil dari penelitian ini adalah bahwa metodologi studi Islam sangat penting dalam pendidikan Islam, supaya: a) dalam menyampaikan pendidikan Islam, para siswa memiliki pemikiran yang kritis sesuai dengan ajaran Islam yang menjadi pondasi dalam kehidupannya, b) membentuk pemikiran para siswa bahwa pentingnya ajaran agama Islam dalam sikap maupun tindakan, c) berbuat dan berinteraksi dengan siapapun dengan landasan iman dan berpegang kepada syariat Islam, d) melahirkan generasi-generasi yang percaya diri, berani berpendapat dan berani mempertahankan pendapatnya dengan komitmen terhadap ajaran Islam.

Kata Kunci: *Metodologi, Studi Islam, Pendidikan Islam.*

Abstract

This study aims to describe descriptively how important the Islamic studies methodology is in Islamic education. This type of research used by the author is descriptive qualitative. In order to obtain accurate and accountable research results, the researchers directly refer to the latest and reliable reference sources. The data collection procedure carried out by the researcher is the library research stage, namely research carried out by collecting, reading and analyzing books that have relevance to the problems discussed. In addition, documentation instruments are needed as additional data. After all the data is collected, the researcher then processes the data using qualitative techniques, namely a form of analysis that interprets the data obtained. The results of this study are that the methodology of Islamic studies is very important in Islamic education, so that: a) in delivering Islamic education, students have critical thinking in accordance with Islamic teachings which are the foundation in their lives, b) shape students' thoughts that the importance of religious teachings is important. Islam in attitude and action, c) act and interact with anyone on the basis of faith and adhere to Islamic law, d) give birth to generations who are confident, dare to argue and dare to defend their opinions with a commitment to Islamic teachings.

Keywords: *Methodology, Islamic Studies, Islamic Education.*

INTRODUCTION

Today, Islamic education throughout the world is facing very serious challenges along with globalization. In fact, it is undeniable that the influence of the West on the flow of the Muslims' journey is so great, especially in the field of education. Islamic education is currently living in the midst of the era of globalization, various global phenomena have been present in front of it. The emergence of various issues regarding the education crisis that is developing among the Islamic world and other problems that are very urgent to be solved require that education and all things related to the lives of Muslims always be renewed (Ulum, 2020).

Islamic education should be based on the Qur'an and hadith, forming a human being. Man was created by God in the best form. Man is a creature created by God, not a creature that exists because without a cause, he was created by God to be a caliph on earth and manage it, at its peak he was created to serve the Creator. In contrast to the secular view, humans are created because of natural processes and live for themselves, humans have a hedonistic nature that is one of the goals of life. Humans in the view of Islam are ideally called *insan kamil*. To become a *human* must go through an educational process. The point is that humans must go through an educational process that humanizes them. Through Islamic studies, Muslims are very decisive in the process of forming themselves as human beings (Saiin, 2021).

Talking about Islamic studies means discussing something related to Islam. For academics, one of the problems that must be resolved is the methodology of Islamic studies. This is due to two things. *First*, the weakness among Muslims in understanding Islam comprehensively so that they do not understand the methodology. This weakness has a significant impact on Muslims, especially in Indonesia, because their thoughts related to Islamic studies still adopt western thinkers. So, the weakness of Muslims is not only against mastery but is not accustomed to interpreting it in depth the purpose of Islamic studies itself. *Second*, there is an assumption among scientists that Islamic studies will be included in other sciences. For example, philology, religious dialogue, anthropology, archeology. Therefore, the method of Islamic studies must be mastered properly and well as a researcher in Islamic studies (Abdullah, 2000).

In this era of globalization, Islam must have a big role, as is the religion that gives guidance, (*hudan*) and enforces '*amar makruf*' and forbids what is *munkar*. With the foundation of its faith, Islam must be able to provide a fortress, an antidote to the influence of free culture which is now a concern for religious leaders and at the same time be able to *screen* and support and develop a library culture that is in accordance with Islamic teachings. The concept of right and wrong cannot be completely separated from the Islamic framework, with the capital of the methodology of Islamic studies as already mentioned, Islam will be able to not only survive in the face of globalization, but also provide direction or spirit for this era.

Therefore, according to the researcher, writing scientific papers is important because it can be one of the influences on the development of students, especially in terms of the practice of worship in daily life. In addition, it can be used as study material and reading about the functioning of the Islamic study methodology in studying and practicing Islamic education.

METHOD

This type of research used by the author is descriptive qualitative, namely sources of reading material or book references that are directly related to the methodology of Islamic studies and Islamic education (Arikunto, 2004). In order to obtain accurate and accountable research results, the researcher immediately refers to the latest and reliable reference sources, of course, which have something to do with the problem being discussed (Narbuko & Achmadi, 2004).

The data collection procedure carried out by the researcher is the library research stage, namely research carried out by collecting, reading and analyzing books that have relevance to the problems discussed (Masyuri & Zainuddin, 2009). The techniques used in this research library are as follows: a) Direct quotation, which is quoting a material from the opinion of the character without changing the editorial, b) Indirect quotation, citing material or opinion of the character by changing the editorial and using endeavors and reviews as far as possible. does not reduce the meaning of the opinion, but only quotes part of the outline so that it is different from the original (Mardalis, 2009).

In addition, documentation instruments are needed as additional data, researchers collect data through written materials in the form of books, magazines, important journals contained in libraries or other places related to the methodology of Islamic studies and Islamic education (Hadi, 2003). After all the data has been collected, the researcher then processes the data using qualitative techniques, namely a form of analysis that interprets the data obtained (Moleong, 2010).

RESULTS AND DISCUSSION

1. Definition of Islamic Education

In simple terms, Islamic education is education based on the values of the Qur'an and Hadith, as well as the *ijtihad* of Muslim thinkers (Nata, 1999). The term Islamic education can be interpreted as a human effort to foster his personality in accordance with the values contained in society and the nation. In the process of Islamic education, appropriate education is education that contains values that are in line with the subject matter and functionally can be used to realize the ideal values contained in the goals of Islamic education. Thus, Islamic education can be interpreted as a human effort to foster his personality in accordance with Islamic teachings (Djumransyah & Amrullah, 2007).

Islamic education as a system is an activity that includes aspects of objectives, curriculum, teachers, methods, approaches, infrastructure, environment, administration, and so on which are interrelated and form an integrated system. In the process of Islamic education, approaches and methods have a very significant position to achieve goals. Even through approaches and methods as art, it can transfer knowledge / subject matter to students which is considered more significant than the material itself (Arief, 2002).

Before the term Islamic education appeared, the first thing that appeared was the term education. In the context of Islam, the notion of education refers to the terms commonly used, namely *ta'lim*, *tarbiyah*, and *ta'dib*. Of the three terms that are often used is *tarbiyah*. This can be proven by the existence of various books, institutions and others related to education that have existed so far, such as *al-Tarbiyah al-Islamiyah*, *Kulliyah al-Tarbiyah* and *Qaumus al-Tarbiyah* (Badaruddin, 2009). Besides *tarbiyah* there is the term *ta'lim* which is also often used in Islamic education. According to Ahmad Munjin Nasih, the word *ta'lim* usually implies the process of transferring a set of knowledge to students, whose emphasis is on the cognitive domain. So that the cognitive domain is more dominant than the psychomotor and affective domains (Nasih & Kholidah, 2013).

In addition to these two terms, there is also the term *ta'dib* in the world of Islamic education. In language *ta'dib* is a masdar form of the word *addaba* (Arabic language) which means adab, educates. Meanwhile, according to Ahmad Munjin Nasih, the term *ta'dib* usually refers to the process of forming the personality of students. The orientation of *ta'dib* is more focused on the formation of a Muslim person with noble character. Therefore, the scope of *ta'dib* is more in the affective domain than the cognitive and psychomotor domains. In the Indonesian dictionary, the meaning of *ta'dib* is in accordance with the word *adab* which means fine character, good character, manners, and politeness. So that *ta'dib* has the meaning: (1) having decency or character, (2) having advanced level of life, both morally and materially (Tim Penyusun Kamus Pusat Bahasa, 2008).

If we look at the use of *tarbiyah*, *ta'lim*, and *ta'dib* in the educational process, the difference lies in the emphasis. *Tarbiyah* emphasizes the guidance process so that the potential or original nature (*fitrah*) possessed by students can grow and develop perfectly, *Ta'lim* emphasizes the delivery of correct knowledge to a person or subject of study, while *Ta'dib* emphasizes the use of knowledge. that is right in a person so that it causes good deeds and behavior (Djumransyah & Amrullah, 2007). The description shows that the three words support and complement each other. Thus *tarbiyah*, *ta'lim*, and *ta'dib* mean the process of growing and developing the potential (physical, intellectual, social, aesthetic, and spiritual) contained in students, so that they can grow and be nurtured optimally by maintaining, nurturing, maintain, repair and manage it in a planned, systematic and sustainable manner.

Islamic education considers religious values that can become moral values for students. Ramayulis is of the view that in developing Islamic education one must refer to two sources, namely the Qur'an and Hadith. Hadith also has two functions, namely to explain the meaning of Islamic education which is not clear in the Qur'an and to see how the method of education used by Rasulullah in everyday life, as well as the way he instilled the values of faith in his followers (Ramayulis, 2004). Islamic education from one period to another faces various challenges, currently the challenges are increasing in the era of globalization.

Education is an important part of human life. But Islamic education with its various features is much more important, because it is oriented to provide provisions for humans to achieve happiness in the hereafter. In essence, Islamic education is a process of change towards a positive direction, which is identified with *da'wah* activities which are usually understood as an effort to convey Islamic teachings to the community. Meanwhile, Al-Abrasy in M. Bashori describes the five objectives of Islamic education, namely: a) Helping the

formation of noble character, b) Preparing for the life of the world and the hereafter, c) Forming a whole person, physically and mentally healthy, d) Growing the spirit. scientific research, thus enabling students to study science solely for the sake of science itself, e) Preparing students to have certain professions so that they can carry out worldly tasks well or in short preparation to achieve sustenance (Muchsini, 2010).

From the description above, it can be concluded that the purpose of Islamic education is very important to be applied on the basis of sincerity solely because of Allah SWT and is achieved gradually starting from the simplest goals to the highest goals, then directed at the development of all human talents and potentials in accordance with the values the values of Islamic teachings, so that they can carry out their functions as caliphs on earth in the context of their devotion to God. Thus, the concept of Islamic education is expected to provide a new breath in the world of education.

2. Methodology and Approaches in Islamic Studies

In The current era of globalization, religion is no longer understood as the ancients understood it. Where, in the past, religion was only understood to be limited to regulating in life to know the almighty or how to get closer to the Creator, but religion is not limited to things like that, but historical-cultural issues which are a mere human necessity. One scientist Charles J. Adams offered his thoughts on understanding such matters. (1) how to define Islam and religion. (2) relevant approaches in the process of Islamic studies. (3), field of study in Islamic research and study. From there, it is hoped that a comprehensive understanding of how Islamic religious studies should be carried out is expected (Permata, 2000).

Simply put, a methodology is the quickest and most precise way of doing things. in this case the science of how to study Islam. Methodology is a study with description, explanation and justification. Based on Kaflani's opinion, the methodology contains elements of study, (2) description, (3) explanation and finally justification. While study means to study or study, which means a scientific study of Islam, both Islam as a source of teachings, understanding, and practice (Suparlan, 2019). Islamic studies are literally the study of matters relating to Islam. However, the meaning of Islam here is still general so that the terminology understanding of Islamic studies requires a more detailed and systematic explanation. In other words, Islamic studies are defined as a conscious and systematic effort to know and understand and discuss in depth about matters related to the Islamic religion, both related to history, teachings, and practical implementation in everyday life (Anwar, 2009).

The methodology of Islamic studies is a procedure that is taken scientifically, quickly and precisely in studying Islam widely in various aspects, both in terms of the source of teachings, understanding of the source of the teachings and its history. In the methodology of Islamic studies there is a scientific procedure, as its main feature, which distinguishes it from other Islamic studies without a methodology (Suparlan, 2019).

Then there are several things that must be considered in carrying out the Islamic study method. Abuddin Nata is of the view, *first*, that Islamic education is to simplify, not complicate, its implementation with a simple method, humans are very happy with the simple and not long-winded. *Second*, there is continuity, sequins and systematic, from one understanding to the next and flexible and dynamic (Nata, 2003). In addition, Islamic studies can be interpreted as Islamic studies, which for the process of studying Islamic studies, one must understand the meaning of Islam in more detail. Meanwhile, the process of interpreting "Islamic studies" cannot be equated between one person and another. Apart from the fact that Islamic studies themselves have a fairly broad meaning. An interpreter also has his own opinion which may differ from others. This is usually influenced by differences in experience, educational background, science, and others (Nata, 2003).

Today there are many views on whether there are methods of religious research and religious research. The other side doesn't recognize the difference, and argues there shouldn't be any. So, if a researcher intends to conduct a study of religion, he can use methodologies such as social methodologies. to study and see how far the differences of opinion or views are. For research in Islamic studies whose target is religion as a social phenomenon, there is no need to make existing social research methodologies. Indeed, the possibility of the birth of a science is never closed, but the purpose of its elimination is so that a science is not created artificially because of excessive enthusiasm. When someone conducts a research, it is necessary to see and understand which methodology will be used in conducting the research, so the carefulness and caution of a researcher is needed (Mudhar, 2004).

From the Western educational literature, it can be seen that there are many educational methods that have developed in general, such as the lecture method, question and answer, discussion, socio drama, role

playing, assignment, recitation, and so on. Educational methods developed in the West can be taken or used to enrich the theory of Islamic educational methods. According to education experts, there are many educational methods used in the world of education. This is inseparable from the goals to be achieved in the world of education, namely shaping students to be better than before (Rianie, 2019).

There are several types of methods in Islamic education, both in general and in particular, such as the Inductive or Conclusion Method. This method aims to guide students to find out the facts and general laws through the way of conclusion. This method begins by discussing small parts to arrive at general laws. This method can be used in various sciences that are the focus of attention for Islamic education. For example, *nahwu*, *saraf*, *fiqh*, calculation, engineering, physics, chemistry and in various other sciences. And this method has been used by Islamic educators and scholars. It was the Muslims who first used and established this method before the emergence of Roger Bacon, and after that Francis Bacon who is always considered by people as the creator of the method (Rianie, 2019).

Next Comparison Method. This method is different from the inductive method, where the transfer according to this method from the general to the particular, from the whole to the small parts, where the general principle is mentioned first, then given examples and details that explain the general principles. The comparative method can be used in the teaching of science and subjects containing general principles, laws, and facts, including sections and branch problems. It can also be used in teaching language, whether literature or *nahwu*, history, *saraf* and others. Islamic educators and scholars have used many comparative methods in teaching, discussing and in trying to prove the truth of their thoughts and beliefs in their works. Especially after they deal with Aristotelian logic, the first of which is comparative logic (Rianie, 2019).

In addition, there is also the Lecture Method. The lecture method is a method which states that the teacher prepares the lesson and the lecture, notes down the important things he wants to talk about. He started his lecture by telling in passing about the important things he wanted to talk about. Then he explained in detail about the things he concluded at the beginning of his lecture. Students follow by listening and recording what is understood from the lecture, to be studied once again in their own way. Islamic educators are familiar with this method, as well as they are familiar with the two previous methods. They use it in teaching, guidance, and da'wah in the way of Allah. They have laid the foundations, principles and conditions that ensure its success as a method of teaching da'wah (Rianie, 2019).

Next method of dialogue and discussion. Dialogue method is a method based on dialogue, discussion through question and answer to arrive at facts that cannot be doubted, criticized and refuted. Islamic education experts have recognized the method of dialogue which is considered by modern educators to come from the Greek philosopher Socrates, then they develop it according to their religious and moral character. And on that basis the method of debate is really one of the characteristics of Islamic education. There is also the Circle Method. In this method, which has been continuously used in educational foundations in the Islamic world since the beginning of Islamic da'wah. Students surround their teachers in a half circle to listen to his *syarah*. If the teacher sits down, he sits leaning on a pillar in the mosque facing the *Qiblah*. Some scholars specialize in certain pillars which are used as *majlis* for the rest of their lives. If a teacher has chosen a certain place for his teaching, he usually gets the priority to occupy that place. Teachers who enter the *halaqah* lessons must have performed ablution and smell good and in the form of good clothing and with *khusu'* to Allah, especially in the lessons of interpretation and hadith. The teacher starts the lesson by reading Bismillah, by praising Allah and saying *shalawat* to the Prophet SAW. Only then did he begin his lesson. So that when he finished, he closed by reading *al-Fatihah* then his students were told to read the upcoming lesson (Rianie, 2019).

Next Method History. This method is considered one of the basic methods used by Islamic educators. Hadith, Arabic language and literature including Islamic sciences, and aspects of Islamic thought that use this method the most. Regarding the hadith of the Prophet, the companions of the Prophet PBUH narrated what they heard from him about the laws of guidance, or the works and circumstances witnessed and carried out. Then the Listening Method. This method is done by listening to something. This method was widely used in the first century of Islamic da'wah, because at that time writing and reading were not yet widespread in the community. And also, because the scholars of that century did not like to write what he narrated because they were afraid that the writing would be similar to the Koran. After that the Reading Method. This method is a tool used in teaching and narrating scientific work which is usually not the work of the teacher himself.

According to this method the student reads what he has memorized to his teacher or someone else reads it while he is listening. This method spread after the door of *ijtihad* in the Islamic world had been closed, and teaching was limited to following certain books that ranged from there to there, not to exceed it. All efforts are only focused on reading, memorizing and repeating the words of the ancients (Rianie, 2019).

There is also a method called the *Imla'* Method. The *Imla'* method is a method of noting what he hears. For example, a teacher reads a script and then the students write down every word they hear. This method was used when giving *imla'* in the hadith as was done by Al-Sayuti in 873 H. and this method was also used in Arabic lessons. Likewise with the Memorization Method. The memorization method is a method that focuses on memorization. Many earlier scholars used this method to memorize the Qur'an and Hadith. Because at that time very few understood about writing. This memorization method is still used today, because it is proven to improve thinking (Rianie, 2019).

There is another Comprehension Method. The method of understanding is to understand a discourse that is being studied. This method is very important in Islamic education, because by understanding an article we can understand the meaning behind it. Many of us who only read a book find it difficult to understand. Because this method requires more thought than the other methods. Likewise with the Visit Method for Studying Knowledge. The method of visit is to visit a place to seek knowledge or commonly referred to as a comparative study. At this time comparative studies are widely practiced in the educational environment from kindergarten, elementary, junior high, high school, university, even government and private agencies. This is based on the benefits derived from this method. With this method we will have many friends, gain knowledge, and gain experience that we did not previously get where we studied. Many of our scholars in ancient times used this method to seek knowledge, to spread Islam (Rianie, 2019).

According to Abdurrahman Saleh Abdullah, there are several other educational methods, namely: *first*, the story and lecture method, which is a method that is carried out by conveying the notions of learning materials to students by way of explanation or oral narrative accompanied by stories about events, historical events. in the Qur'an. The goal to be achieved from this method is to provide psychological encouragement to students. *Second*, the Discussion Method, which is a learning system carried out by means of discussion. In this method the question posed contains a problem and cannot be solved with only one answer. Answers that consist of various possibilities, require mutually supportive thinking from the discussion participants, to arrive at the final answer that is approved as the most correct or best answer. *Third*, the question-and-answer method and dialogue, namely the delivery of learning with the teacher asking questions and students answering or having a dialogue by exchanging ideas. This method is not purely started with a lecture, but students have previously been given an assignment, reading certain subject matter from a book. This technique will lead to the withdrawal of deductions. In education, deduction is a very useful method of logical thinking. The formulation of a general method outside the facts turns out to be more useful because students will be able to compare and arrange concepts. *Fourth*, the method of punishment and reward, which is a method carried out by giving punishment to students. Punishment is the worst method of all, but under certain conditions it must be used. While the reward shows what a person does in life in this world or in the hereafter because of good deeds. Things that need to be considered in this method are: Punishment is a curative method meaning that the purpose of punishment is to improve students and not for revenge, punishment is only used if other methods do not work, before being sentenced students should be given the opportunity to improve themselves, the punishment imposed on students should be understood by students, so that they are aware of their mistakes.

In understanding the methodology of Islamic studies, an approach is needed. Approach is a perspective or result of someone's thinking that is used by a reviewer in analyzing and understanding Islam in depth by using certain sciences or theories. Certain sciences or theories are basically used to analyze problems related to religion with the aim of simplifying the scope of the study. Studies in religion can be in the form of dimensions of its teachings and dimensions of reality (Sirozi, 2008).

Charles is of the opinion, as quoted by Amin Abdullah, that there are at least two kinds of religious researchers. *First*, those who are committed to their religion. *Second*, researchers who only aim to satisfy their curiosity. From these two categories, various approaches can be developed in the methodology of Islamic studies, namely (Abdullah, 1996):

- a. Normative (religious) approach, namely the study in this approach is more about motivation or interests than each of these religions, besides the basic principles of this religious approach are how to understand texts written in the holy books of each religion.
- b. Philological and historical approaches, this approach has long been used. The philological approach is very important to use in Islamic studies, especially in understanding ancient texts left by previous writers. Once the importance of this approach is very much needed in the study of Islam. Without this approach, manuscripts of ancient writings left by the previous scholars will be difficult to understand. Furthermore, the texts that have been translated into German, European, Arabic and other languages are distributed throughout the world to be utilized or used in daily life for the advancement of Islamic civilization. The philological approach in Islamic studies is very vital, because with the study of philology, the wealth of Islam in the form of texts or manuscripts written by previous Muslim scholars or scientists can be understood both in meaning and practiced in today's life. As a well-known scientist, Charles said, the study of philology must be continued in the study, because many manuscripts which include history, legal theology, mysticism and others, have not been translated into European languages and have not been studied by Islamic countries. Based on the foregoing, the philological approach in Islamic studies has its own treasures in spreading the insights of the thoughts of previous scholars through their writings in the form of manuscripts whose authenticity until now. Then the results of the study were disseminated to Islamic countries throughout the world with the aim of advancing the treasures of Islam and restoring the past glory of Islam that had faded. Through this approach, Islam used to restore its former glory.
- c. Historical approach, namely historical approach. The historical approach uses an analysis of past events to formulate general principles. This method can be used, for example, in studying Islamic society in terms of practice, which is called "Muslim society" or "Muslim culture". This method should be combined with the *comparative*. The historical approach is an approach used to understand events in the past accurately and structured, both from the beginning of the incident to the end of the incident. usefulness to understand the culture, language, in a particular society or country. The historical approach is very important in Islamic research or study, because with this approach researchers can find out the changes and developments of an event, law, or even history that occurred in the past in detail and accurately.
- d. Social science approach, which is an Islamic study related to one human being with another human being, or it could be between one organization and another, or one party with another party with the aim of strengthening friendship and getting to know each other better. The object of this approach is society, which is empirical, theoretical, and cumulative. And this is also in accordance with the sociological theory that says "any explanation and a certain set of factual information, or the relationship of information and its development that is specific must be grouped in a more comprehensive framework of human behavior".
- e. The phenomenological approach is an approach based on the philosophy of phenomenology. That is, it teaches the importance of seeing the visible symptoms of an entity in order to interpret the realm of thought that develops within that entity. If phenomenology is used in studying Islam, it means that a researcher understands and analyzes Islam not on the basis of the values contained in normative texts, but how a researcher understands and analyzes Islam based on what is understood and practiced by its people. The phenomenological approach has several characteristics of its own with other approaches, among the characteristics of this approach are: First, as an effort to understand other religions by trying to enter a religious community by releasing its attributes. Second, the phenomenological approach is seen as an approach that tries to classify the basic structure of religious phenomena by crossing the boundaries of religious and linguistic communities.

In Indonesia, the majority of the population is Muslim, but not many of them understand and appreciate the study of Islamic studies properly. Moreover, the current generation actually requires methods related to Islamic studies in the midst of advances in technology and knowledge that are increasingly developing. What is needed by the current generation in Islamic studies is the methodology and approach of Islamic studies in Islamic education.

The progress of a country is very dependent on the progress of its education (including Islamic education), and in education it is closely related to the use of approaches and methods used during the teaching and learning process. Approaches and methods should be mastered by a teacher in order to achieve the goals that have been set. The use of appropriate approaches and methods in accordance with the subject matter as well as the existing situations and conditions will lead students to master the expected content of the lesson. The selection of approaches and methods must also be correct and appropriate in accordance with the character and nature of the material to be presented, so that it will not be a barrier to the smooth running of the teaching and learning process. Therefore, both the approach and the method used by educators can be said to be successful if with these approaches and methods the expected goals can be achieved (Mahmud & Priatna, 2008).

3. The Importance Methodology of Islamic Studies in Islamic Education

Understanding of Islamic studies from various fields of study varies greatly. Of these differences, the most important and concern is about the importance of the methodology of Islamic studies that must be known in Islamic education. In essence, Islamic education is a process of change towards a positive direction, which is identified with da'wah activities which are usually understood as an effort to convey Islamic teachings to the community. Therefore, the essence of Islamic education essentially lies in the criteria of faith and its commitment to the teachings of Islam (Roqib, 2009). In this explanation, it can be understood that the methodology of Islamic studies is very important in Islamic education, so that: a) in delivering Islamic education, students have critical thinking in accordance with Islamic teachings which are the foundation in their lives, b) shape students' thoughts that the importance of teaching is important. Islam in attitudes and actions, c) act and interact with anyone on the basis of faith and adhere to Islamic law, d) give birth to generations who are confident, dare to have opinions and dare to defend their opinions with a commitment to Islamic teachings.

In the process of Islamic education, the method is appropriate if it contains intrinsic and extrinsic values in line with the subject matter and functionally can be used to realize the ideal values contained in the goals of Islamic education. As one of the operational components of Islamic science, the method must be directed at the subject matter to the educational goals to be achieved through a step-by-step process, both in formal, non-formal and informal institutions. Thus, according to the science of Islamic education, a good method if it has a character and relevance that is in line with the goals of Islamic education.

Islamic education today and in the future is not sufficient anymore, it only has the spirit to maintain and defend *divine* related to human life, but also restores a long-lost spirit, namely developing these values in an applicable form, especially with regard to the instruments of life that shape human civilization today. Human life is now so advanced and sophisticated as a result of advances in science and technology, Muslims still have time to play a role so that it is not enough just as consumers of science and technology but trying to become producers of both (Indra, 2017).

As one of the operational components of Islamic science, the methodology of Islamic studies must be directed towards the educational goals to be achieved through a step-by-step process, both in formal, non-formal and informal institutions. Thus, according to the science of Islamic education, a methodology of Islamic studies is good if it has a character and relevance that is in line with the objectives of Islamic education. There are three aspects contained in the goals of Islamic education to be realized through methods that contain the character and relevance: a) Forming students to become servants of Allah who serve Him alone, b) Educational value which refers to the instructions of the Qur'an, c) Relating to motivation and discipline in accordance with the teachings of the Qur'an called reward and punishment (Ni'mah et al., 2016).

With the Islamic study methodology, Islamic Education recognizes the truth of the existence of fitrah as a basic ability given by Allah SWT in every human being. The belief in Islamic education about the potential for nature encourages teachers to try their best by choosing effective and efficient educational methods. Islamic education encourages teachers to strive to avoid negative influences on the development of nature through educational activity programs that aim at Islamic ideals. Islamic education seeks to create models of the teaching and learning process that are flexible to the demands of the life needs of students. Islamic education in all its endeavours always adheres to the pattern of developing human life that is oriented to the potential of faith and knowledge that strengthens each other in the personal life of Muslim (Arifin, 2011).

Through the methodology of Islamic studies, Islamic education can prepare students to face the competition of life. Islamic education is directed to maximize and optimize the function of reason, taste and psychomotor. This institution can provide its maximum role both in science and the formation of students' character for nation building. However, Islamic education must balance this life, because humans are still in their lives in the world where most of the time they make efforts, and their efforts are worth worship for them.

Islamic education in general can form pious children who are understood to only obey worship, avoid Allah's prohibitions, respect parents. But furthermore, with the methodology of Islamic studies, it is understood that Islamic education can form intelligent and creative students / *fathanah*, trustworthy, behave honestly, disciplined, responsible, independent, have an *entrepreneurship* that is often found in the people of developed countries. If Islamic education does not apply the methodology of Islamic studies, then most of the products of Islamic education cannot provide a maximum role for the nation, and will even become spectators in the development of this nation in the future (Arifin, 2011).

Muslims should colour this life while it is a form of devotion to God and reward him too. Submission, sincerity and others will definitely be owned when he has made efforts in his life. The values of surrender, looking for the easy, lazy, unmotivated, are things that are inherent in every human being, but the methodology of Islamic studies must be continuously pumped because it requires continuous injection

CONCLUSION

Building and caring for Islamic education is very necessary. Islamic education not only instills ritualistic Islamic teachings, but requires mastery of science and technology as well as skills. The methodology of Islamic studies is also very important in the process of Islamic education. The Qur'an and hadith which are the guidelines in the process of Islamic education place humans in a place of honour and must also be treated with respect. Departing from that philosophy, the methodology of Islamic studies must be applied. Methods that humanize humans, methods that make students psychologically comfortable when receiving lessons. Through this process, the desired educational goals will be achieved.

Approaches and methods are one of the important components in the Islamic education system. No matter how good the teaching materials that have been prepared or planned, without good and appropriate approaches and methods, the learning process can reap failure in achieving goals. Therefore, the ability of educators to choose and apply approaches and methods is crucial. Once the importance of approaches and methods in education, educators are required to be professional in developing these approaches and methods. Educators must know the advantages and disadvantages of each approach and method to be used and determine the most appropriate choice so that students are more active and critical in the learning process. And the most important thing is that with this approach and method, students arrive at the desired goals.

Methodology of Islamic studies in Islamic education has a very important role in achieving educational goals. No matter how good the material that we will convey without being accompanied by the right method in achieving it, it is feared that the essence of the material will not reach and be not understood by students. What must be done now is to improve the methodology in the Islamic field and awareness to get through the emergence of various improvements to these studies in the field of Islam. Europe and America in this case the discipline of religious scientific studies. This type often mentions the history of religion. The ultimate goal of Islamic education lies in the realization of an attitude of complete surrender to Allah, both individually, in society, and as a human being as a whole.

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