

## Importance of Contextualizing Islamic Religious Education in Social Transformation Era

**Moh. Sobirin<sup>1</sup>, Dedi Djubaedi<sup>2</sup>**

<sup>1</sup>Institut Agama Islam Bakti Negara, Tegal

<sup>2</sup>Program Pascasarjana, UIN Siber Syekh Nurjati, Cirebon

Email: mohsobirin1979@gmail.com<sup>1</sup>, djubaedi.dedi@yahoo.co.id <sup>2</sup>

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### Abstract

This study seeks to contextualize Islamic Religious Education and its significance in addressing the era of social transition. This study employs a qualitative methodology utilizing library research. Data gathering methods involve sourcing information from notes, transcripts, books, scientific journals, articles, papers, websites, documents, and scholarly works pertinent to the topic of discussion. Data analysis techniques employ content analysis, a scientific method for examining and deriving conclusions from documents or texts. The study's results indicate that contextualization involves situating an element within its context, thereby enhancing comprehension beyond mere literal interpretations to encompass the impact of historical, cultural, psychological, and political circumstances surrounding the text's inception. Contextual comprehension is crucial in addressing issues that emerge from significant societal transformations in the contemporary day. This urgency is evident in the objectives and functions of contextualizing Islamic Religious Education. Contextualization seeks to foresee contemporary issues, forecast meanings deemed pertinent for the future, and establish the relationship between the text of the Qur'an and its applications. The purpose of contextual knowledge is to elucidate the meaning of religious writings foundational to Islamic Religious Education, safeguard against misinterpretations, facilitate novel interpretations, and provide solutions to navigate the complexities inherent in religious texts.

### Abstrak

Penelitian ini bertujuan untuk melakukan kontekstualisasi Pendidikan Agama Islam dan urgensinya dalam menghadapi era transformasi sosial. Penelitian ini menggunakan metode pendekatan kualitatif dengan jenis penelitian studi kepustakaan (*library research*). Teknik pengumpulan data dengan mencari data berupa catatan, transkrip, buku, jurnal ilmiah, artikel, makalah, website, dokumen, serta karya-karya ilmiah terkait pembahasan. Teknik analisis data menggunakan analisis isi yaitu, metode ilmiah untuk mempelajari dan menarik kesimpulan dengan memanfaatkan dokumen atau teks. Hasil penelitian menunjukkan bahwa kontekstualisasi dilakukan dengan menempatkan sesuatu dalam konteksnya, sehingga pemahaman

teks tidak lagi hanya menyandarkan pada makna-makna harfiah semata, melainkan juga mempertimbangkan pengaruh situasi historis, kultural, psikologis, politis dari kelahiran teks tersebut. Pemahaman kontekstual sangat penting dalam menghadapi problem-problem yang muncul dari perubahan masyarakat yang cukup drastis di era modern. Urgensi tersebut bisa dilihat dari apa yang menjadi tujuan dan fungsi kontekstualisasi Pendidikan Agama Islam. Kontekstualisasi memiliki tujuan mengantisipasi persoalan saat ini, memprediksikan makna yang dianggap relevan di kemudian hari; dan mendudukan keterkaitan antara teks Alquran dan terapannya. Adapun fungsi dari pemahaman kontekstual adalah membantu memahami maksud dari teks-teks keagamaan yang menjadi sumber PAI, memelihara dari pemahaman yang distortif, menemukan penafsiran baru dan menemukan solusi untuk keluar dari jebakan ambivalensi teks-teks keagamaan.

**Keywords:** Contextualization of the Qur'an, Islamic Religious Education, text, Hadith

## INTRODUCTION

The era of social transformation, especially in the context of the change from the industrial era 4.0 to society 5.0, is a period in which society experiences significant evolution in various aspects of life, especially in the fields of technology and information (Ifadah & Utomo, 2019; Priatmoko, 2018). This transformation is influenced by the development of increasingly complex technology and affects various dimensions of life, including education (Faulinda, 2020). The era of rapid transformation and the complexity of its problems require science to align itself with the conditions of society. Efforts to struggle for knowledge in solving this problem are a form of scientific responsibility. This scientific contribution then leads to increasing human dignity and dignity, in addition to being an offer of problem solving (Serdyukov, 2017). Therefore, the existence of religion is required to be actively involved in solving various problems faced by humanity (Suharti & Kurniallah, 2016). Religion is not only used as an identity of one's beliefs, but religion is also required to be able to answer increasingly complex human problems. This is emphasized by Rahman's statement that Islam that cannot solve humanitarian problems will only be a threat in the future (Anggraini et al., 2022). It is known that science consists of two large parts, namely natural sciences, which are commonly referred to as exact sciences and social sciences and humanities as forms of science that discuss human interactions with others (Klein, 2014). These two forms of science cannot stand alone in solving the problems that humans have and plague their lives. It is not certain that each is able to stand alone in this effort (Tolppanen et al., 2022). Both need each other, working together, in facing the complexity of human life. If the two

forms of science are unable to realize cooperation, it will give rise to new problems in the scientific arena, namely the existence of narrow-mindedness as the embodiment of particular fanaticism of scientific disciplines (Abdullah, 2012). This is reinforced by the theory of discourse analysis review put forward by Fairclough (Fairclough, 1995). He stated that science is inherently a part that is influenced by social structure and is produced in social interaction (Munawan, 2018).

Islamic Religious Education as a form of humanities discipline in the scientific level can be understood through various dimensions. Islamic Religious Education is no longer textual or normative, which focuses on the study and analysis of interpretation, hadith, *fiqh*, *kalâm* or *tasawuf* which are derivatives of the study of teaching sources, namely the Qur'an and hadith. Contemporary Islamic Religious Education studies are more anthropocentric, with the use of various approaches taken from the social sciences and humanities, ranging from comparative historical approaches, contextual, to hermeneutic-philosophical approaches. So that now, the development of science is required to be more solution-oriented to the various complexities of the problems of community life and more adaptive to the development of human civilization (Syaifuddin, 2016).

Nowadays, there is a difference and debate between textualization or contextualization of the Qur'an (Husaini, 2007). In Islamic religious education, the Qur'an as the main source of Islamic law is the main guideline in solving all human problems. The textualist group invites Muslims to return to using the method of the companions and *tabi'in* in drawing legal conclusions by only referring to the Qur'an and hadith, textually (normatively). Therefore, the role of reason in developing texts contextually is strictly prohibited. Meanwhile, the contextualist group argues that the existence of context cannot be denied its role in managing the contents of the Qur'an, in the terms of Quraish Syihab is so that the Qur'an can be down to earth and not just skyward. According to contextualists, context which is interpreted as socio-historical reality is an important element in determining a law.

With knowledge of the reality behind a legal decision, readers can know the nature of the origin of the formation of the law. This is also emphasized by Muhammad Syahrur who argues that a person in studying the Qur'an is very dependent on the socio-cultural context. He also considers it necessary to reinterpret the texts of the Qur'an so that there is synchronization of the texts with the reality of society (Adinugraha et al., 2018).

For Muslims who lived in the early days of the Qur'an being revealed, their understanding of the Qur'an correctly was not a problem. The seriousness of the companions in reading, memorizing and digesting the Qur'an became a dynamic that was safe from all misunderstandings. In addition, the existence of the Prophet Muhammad as the main source of explanation of the Qur'an is a guarantee of maintaining the originality of

the verses of the Qur'an and their meanings. However, problems have arisen since the Prophet died, the understanding that is considered the most correct of the Qur'an has become a problem that has become debatable until it reached its peak in the Battle of Shiffin. Since then, debates have arisen about the basis and methods of taking Islamic law.

Until now, the Qur'an and the Prophet's hadith are understood by Muslims in various ways. The diversity of the pattern of understanding of Muslims towards the Qur'an and hadith is greatly influenced by the way of understanding the text, context, socio-historical, and so on (Raharjo, 2013). In general, the way of understanding religious texts can be categorized into two ways, namely textual and contextual. Textual can be interpreted as understanding the text according to normativeness and written symbols (book oriented). As for contextual, it is understanding the text not as a text alone because implicitly and explicitly the contextual meaning is attached to the text. Therefore, cultural, social, political and other significant aspects are related to the text. Based on the description of the background above, religion as a belief system in human life can be studied through various approaches. Among the approaches that can be developed for the study of Islam is the contextual approach.

## **METHODS**

This study employs a qualitative methodology utilizing library research. Library study encompasses a sequence of tasks pertaining to library data gathering techniques, as well as the reading, recording, and processing of research resources (Zed, 2008). This study employs documentation as its data gathering technique, sourcing information from notes, transcripts, books, scientific journals, articles, papers, websites, documents, and scholarly works pertinent to the Contextualization of Islamic Religious Education. The employed data analysis approach is content analysis, a scientific method for examining and deriving conclusions from documents or texts (Eriyanto, 2011: 10).

## **RESULTS AND DISCUSSION**

The word contextual in English; "contextual" from "context" which in detail contains two meanings. First, a part of a description or sentence that can support or add clarity to the meaning. Second, a situation that is related to an event. In terms of Arabic, this word has several terms including *'alaqah*, *qarînah*, and *siyâq al-kalâm*. Contextualization in the Indonesian Dictionary is stated as a derivation of the word context which contains the meaning of a description or sentence that supports or adds clarity to the meaning and situation that is related to an event or its surroundings. This approach states that it does not base the understanding of the text only on

literal meanings, but also considers the influence of the historical, cultural, and political situations of the birth of the text (Mulia, 2004).

This definition convinces that in principle almost all interpreters use textual and contextual approaches in drawing meanings and messages from the Qur'an or in their efforts to establish laws from religious texts, the only difference is the intensity of the use of the two approaches. There are scholars whose intensity of use of the textual approach is more than others, and vice versa (Tasbih, 2017). Among the contextual meanings is the understanding that believes the hadith as the second source of Islamic teachings, but by looking at the relationship between the era and situation when this hadith occurred by looking at its relationship with the present. Departing from that, there are at least three contextual meanings. First, contextual is interpreted as an effort to interpret in response to current problems that are generally urgent so that the contextual meaning is the same as situational. Second, contextual meaning is equated with the relationship between the past, present and future. Something will be seen as a historical meaning first, the functional meaning now and predicting or anticipating the meaning in the future. Third, contextual meaning means placing the relationship between the central (Quran) and the peripheral (applied). From the explanation above, it can be concluded that contextualization is an effort to place something in its context. To be more precise, understanding the contextualization of Islamic Religious Education is a necessity, especially in the contemporary era like today, which is based on the truth and justice of Allah which can be applied and emerge in concrete historical situations.

#### *Characteristics of Contextual Understanding*

In the discourse of the study of *'Ulum al-Hadith*, a branch of scientific discipline emerged that specifically studies matters related to the birth of a hadith. The scientific discipline in question is the science of *asbâb al-wurûd al-hadith*. This scientific discipline is believed to help reveal the meaning or content of a hadith. That is why, the hadith which is something that comes from the Prophet Muhammad, contains instructions whose understanding needs to be linked to the role of the Prophet Muhammad, when the hadith was uttered, namely the atmosphere and events faced by and occurred during the time of the Prophet Muhammad and his companions. The atmosphere during the time of the Prophet Muhammad was likely different from the atmosphere faced by Muslims after he died. Likewise, the conditions faced by Arab society during the time of the Prophet Muhammad, would be different from the conditions of Arab society after he died, especially for the conditions of non-Arab society including Indonesia.

Things that need to be considered in interpreting a hadith must be contextual and able to be a solution to the problems faced by Muslim society (Mustaqim, 2010). This method actually emphasizes the meaning behind the text of a hadith. Context is the main concern for practicing a

hadith of the Prophet. Meanwhile, not all authentic hadiths must be practiced today. Changes in context greatly influence the understanding of a hadith text. Hamzah Harun al-Rasyid and Abd. Rauf Amin emphasized that regarding the issue of contextualization, awareness is needed in oneself that the Prophet Muhammad SAW still has human characteristics (Al-Rasyid & Amin, 2015). So that not all of his words and actions were born from being a Prophet, but sometimes he functioned as a leader, mufti, or even an ordinary human being. More broadly, the view of Sheikh Sa'du al-Din Al-Ustmani is that he found accurate evidence of the importance of the contextualization approach to hadith both in the traditions of the Prophet and his companions (Shihab, 2004). In the end, reading the hadith contextually is the right choice in responding to all the problems that exist in society today. Rigidity and inability to understand the message behind the text (sayings), as well as the lack of wisdom in understanding the position of the Prophet in his sayings and actions often trouble the people in practicing Islam.

Perhaps the foundation of the methodology that should be our starting point in the issue of contextualization of hadith is the need for a reader of hadith to build a deep awareness of the human character inherent in the Prophet and that character, according to the Prophet's own admission, often plays a role when the Prophet speaks and acts or behaves which is then called hadith or sunnah. That is why we can say that the spirit that should always be present in the ideas of contextualization of hadith is the emphasis on the need to question or verify the Prophet's position first when a reader (hadith) wants to construct an understanding from it.

It turns out that the words or deeds of the Prophet (actions) do not always come from the Prophet as an Apostle, but the Prophet himself admitted that many of his actions came from himself as a ruler, judge, mufti and ordinary human being. Each position of the Prophet has a different legal content. Consequently, if a Prophet's action comes from a Prophet ruler, then it is certain that the action is a policy that can be revised as is the case with every decision of another ruler whose policies receive criticism and changes both from himself and the rulers who come to power after him. Thus, we should treat the behavior of other Prophets that do not reflect the divine message.

#### *Elements of a Contextual Approach*

Starting from this last rule, an attempt to reformulate the intent and purpose of the shari'a (Allah or the Messenger) from his words emerged, requiring someone to consider the context, both in the form of language context (*siyâq lafzi*) and social context (*siyâq hali*), namely: First, language context (internal context), namely considering everything that is related to the words that include a word and its structure in the text or *nash*. Internal contexts such as containing figurative language, metaphors and symbols. Second, social context (external context), namely including several indicators or clues related to what factors underlie the Prophet's actions

and the culture of the people being spoken to, both individual and communal, social conditions and everything related to that which can influence the meaning of words and can help in understanding the intent and purpose of the Prophet Muhammad's speech. External contexts such as the conditions of the audience in terms of culture, social, and *asbâb al-wurûd* (Al-Rasyid & Amin, 2015).

It can be seen that ushul experts from the beginning already had a deep awareness of the importance of the position of the context in understanding and positioning the sunnah correctly. Perhaps the first ushul scholar to realize this was Imam Syafi'i who named the context with the term condition or situation (*al-hâl*) (Rahman, 2002).

#### *Contextual Understanding According to Scholars*

Muslim scholars have various views on the contextualization of the Qur'an. First, Fazlur Rahman said that the effort to adjust with and from the hadith is to obtain a true, original and intelligent view of the development or reality faced with the development of the times (Rahman, 2009). This means that contextualization is not carried out to adjust developments with the text of the hadith or vice versa, but is carried out by holding a dialogue or filling each other between the two. Because adjusting developments with texts becomes a closing doctrine that ignores history. On the contrary, adjusting texts with developments becomes a rape that does not respect the transcendent values that emanate from it. The steps taken by Fazlur Rahman can be said to be quite progressive and prospective. This is expected to give birth to creative and productive readings so that the universal normative teachings of the Qur'an or hadith can be contextualized with the development of the times (Rahman, 2020).

Second, M. Syuhudi Ismail views the contextualization of the mindset that sees and understands the Prophet's hadith and then differentiates between local temporal hadith and universal Islamic teachings which are linked to the Prophet's function, so he is of the opinion that the content of the hadith was expressed by the Prophet in his capacity as head of state or leader of society (Ismail, 1995). The indication (*qarinah*) which is the basis for consideration is the primordial decree of the Prophet which really prioritized the Quraish tribe. According to him, the priority for the Quraysh in the form of giving authority in leadership was not the basic teachings of the Islamic religion brought by the Prophet, but rather basic teachings that were temporal in nature (Ismail, 1994).

This temporal understanding of the content of the hadith was also adopted by Ibn Taimiyah (d. 728 H/1328 AD) who rejected this Quraish requirement, as contrary to the egalitarian spirit taught by Islam. Furthermore, he said that this doctrine only applies to the *khulafa'al-rasyidin* phase. However, the last opinion put forward by Ibn Taimiyah is weak, because in the *matan* hadith there is no *qarinah* (indication) that mentions the temporality of this hadith only up to the *khulafa'al-rasyidin*

phase. Likewise, the textual meaning of the hadith is not only limited to the khulafa'al-rasyidin phase, even until the destruction of Baghdad by Hulagu Khan, the Mamalik dynasty and several other small dynasties still recognized the authority of the Quraysh, as evidenced by the relationship between the Abbasid kingdom and several small kingdoms that existed at that time, placing the Abbasid caliphate as a spiritual power to legitimize their existence based on the legality of sharia (sharia justification). This sharia justification is based on the belief in the textual meaning of the hadith about the authority of the Quraysh leadership.

Third, the view of Muhammad Al-Ghazali. Contextual understanding requires an approach that is in accordance with the meaning of the hadith. In seeking an approach to the meaning of the hadith, it is very dependent on the content of the hadith text itself. And it is possible that a hadith is approached sufficiently in one approach, it is possible that more than two approaches or perhaps a multidimensional approach if the content of the hadith has more than one main theme (Al-Ghazali, 1986). Efforts to understand the hadith using several approaches that are relevant to the life of the Prophet are very much needed so that the hadith is not understood partially. The use of contextual understanding of the hadith using several approaches is intended so that the hadith is not interpreted narrowly and rigidly (Mukhtar, 2011). In this regard, Muhammad Al-Ghazali tried to explain the differences in understanding regarding the many Sunnah of the Prophet Muhammad, then positioned the problem either by explaining the meaning of the sunnah or rejecting its validity through his writing; "al-sunnah al-nabawiyah baina ahl al-fiqh wa ahl al-hadith". From the above description, especially the rejection of the sunnah which he considered contradictory to the verses of the Qur'an, has caused pros and cons. Some even accused him of being a denier of the sunnah, while he himself considered that what he did was actually a form of his defense of the sunnah of the Prophet Muhammad (al-Ghazālī, 1967).

Based on the contextual understanding according to these scholars, contextual understanding means understanding the hadith based on the events and situations when the hadith was uttered and to whom the hadith was addressed. This means that the hadith of the Prophet is understood through its external wording and contextual aspects. Although here it seems that the historical context is the most important aspect in a contextual approach, the wording context cannot be ignored either. The last aspect is no less important in order to limit and capture a broader meaning (philosophical meaning), so that the hadith remains communicative.

Meanwhile, it can be seen that understanding the teachings of Islam (the Qur'an and hadith) becomes the answer and solution to existing problems, not part of the problem itself. Because of the challenges to the reactualization of Islamic understanding that is born from the holy texts of Islam, it is demanded to be able to enlighten the thoughts of Muslims. To



enlighten that thought, it requires serious efforts from many experts in teaching and presenting the face of Islam intelligently, so that many perspectives from contemporary science are needed that need to be considered for integration.

### *Urgency of Contextualization of Islamic Religious Education*

The diversity of interpretations in understanding religious texts is inevitable and that is what is meant by the hadith of the Prophet Muhammad, which reads; "*ikhtilâfu 'ummati rahmatun*" (differences among my people are actually a blessing). Wisdom, accuracy, and a democratic attitude are needed in reading religious texts, including religious texts that discuss Islamic Religious Education. Therefore, understanding with a contextual approach is very urgent to be applied, especially in the contemporary era like today where many life problems emerge. The importance of this can be understood from the goals and functions of contextualization of Islamic religious education. There are at least three goals that we can conclude from the definition of contextualization explained earlier (Solahudin, 2016), namely:

First, understanding the meaning of something that is very important in anticipating problems that often arise today. Contextual understanding has the main goal of being able to understand the meaning of a particular situation or condition. This is done in order to anticipate and overcome problems that usually arise in that context. With a deeper understanding of the context, one can more easily find the right solution and take effective steps in dealing with various problems that arise.

Contextual understanding is very important in dealing with problems that arise today because it helps one to see the various factors that influence the situation. With a good understanding of the context, one can more quickly grasp the root of the problem and find the right solution. Thus, contextual understanding can help one anticipate problems that may arise and take the necessary preventive steps.

Second, understanding the meaning that sees the relevance of the past, present, and future so that its functional meaning is found at this time, as well as predictions of relevant meanings in the future. In understanding the meaning that sees the relevance of the past, present, and future, we refer to the concept that states that something can be understood by looking at its historical point, its current functional meaning, and predictions of relevant meanings in the future. In this way, we can learn from the past, understand the importance of the current context, and plan the right steps for the future. This allows us to gain comprehensive and comprehensive insight into the things that happen around us.

Third, it shows the connection between the center and the periphery in the sense that the central one is the text of the Qur'an and the peripheral one is its application. In that sense, it shows the importance of the Qur'an as the main source of Islamic Religious Education and its application in

daily life. The Qur'an as the center directs Muslims in understanding their religious teachings, while its application on the periphery guides them in living their daily lives according to the values contained in the Qur'an. The connection between the center and the periphery confirms that Islamic teachings are not only spiritual guidelines, but also practical guidelines.

There are several functions that can be played by the contextualization approach, including (a) maintaining from distorted understanding caused by differences in intellectual levels and the influence of socio-cultural and socio-historical backgrounds of humans who interpret them. (b) Helping to understand the texts of the Qur'an and Sunnah which contain literal and symbolic meanings (Mulia, 2004). (c) Finding new interpretations of religious texts that urge to rediscover universal religious moral messages, such as the values of equality, brotherhood, freedom, justice, and peace. (d) Finding new patterns that are needed when major changes occur along with the progress of science and technology, the success of the education process and the development of the community itself. In relation to Islamic law, change is possible, isn't it known in the science of fiqh the principle of *taghayyur al-ahkâm bi taghayyur al-azmân wa al-amkân wa al-ahwâl*. (e) Finding solutions to escape the trap of ambivalence of hadith texts between one and another. Imam Syafi'I in several places in his writings; "Ikhtilaf al-hadith". He explained that the inability to understand the contexts of the hadith in question will give rise to the assumption of ambivalence in the hadiths of the Prophet, and thus sufficient knowledge of the context in question is a pillar or main requirement for obtaining a correct understanding of the Prophet's sunnah (Al-Rasyid & Amin, 2015).

## CONCLUSION

Contextualization is situating a text within its context, so enhancing comprehension beyond just literal interpretations to include the impact of historical, cultural, psychological, and political circumstances surrounding its creation. Contextual comprehension is crucial in addressing issues stemming from significant societal transformations in the contemporary day. This urgency is evident in the objectives and functions of contextualizing Islamic Religious Education. Contextualization aims to (1) anticipate contemporary issues that are typically urgent, ensuring that contextual meaning aligns with situational meaning; (2) establish a connection among the past, present, and future, wherein an entity is evaluated through the lens of historical significance, current functionality, and relevant future implications; and (3) delineate the relationship between the text of the Qur'an and its practical application. The contextual understanding approach aims to elucidate the meanings of the Qur'an and Sunnah, safeguard against misinterpretations, uncover novel interpretations of religious texts, and provide solutions to navigate the ambiguities within these texts.

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### **CONFLICT OF INTERESTS**

There is no conflict of interest, according to the writers. We confirm that no other publication is currently reviewing the work and that it is completely original.

### **ETHICAL CONSIDERATIONS**

All of the publications, research papers, and proceedings from scientific forums that were used as sources for this study did not infringe on anyone's copyright.

### **DISCLAIMER**

This article's claims and opinions are solely those of the author and do not represent the views or policies of any organization with whom the author is associated in any way.

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