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## Comparative Analysis of Textual (*Nashiyah*) and Contextual (*Siyaqiyah*) Approaches in Islamic Education

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### Abstract

**Objective:** This study aims to compare textual (*nashiyah*) and contextual (*siyaqiyah*) approaches in Islamic education, both in terms of basic principles, methods of application, and their implications on the development of students' values and character. **Theoretical framework:** This study is based on the theoretical framework of Islamic interpretation, which distinguishes between text-based approaches (literal texts) and context-based approaches. Leading figures such as Azyumardi Azra, Fazlur Rahman (with the theory of double movement), and Amina Wadud provide an important foundation in understanding both approaches in the context of education and social religion. **Literature review:** Previous studies have shown that the textual approach emphasizes the literal and normative meanings of the Qur'an and Hadith, as affirmed by classical scholars such as Ibn Taymiyyah and Al-Ghazali. Meanwhile, the contextual approach considers the social, cultural, and historical background of the revelation of the text, as developed by Fazlur Rahman and Amina Wadud. **Methods:** This study uses a qualitative approach with an analytical descriptive method. Data were collected through a literature study that involved the analysis of various scientific literature, books, and articles relevant to the theme of textual and contextual approaches in Islamic education. The analysis is carried out systematically to identify the advantages, disadvantages, similarities, and differences between the two approaches. **Results:** The results of the study show that the textual approach is effective in maintaining the purity of Islamic teachings and providing legal certainty, but it is less adaptive to social changes. In contrast, contextual approaches are more flexible in dealing with the dynamics of the times and relevant to contemporary issues, but are prone to interpretations that deviate from the literal meaning. Both approaches have their respective relevance and effectiveness, and complement each other in Islamic educational practices. **Implications:** This study encourages proportional integration between textual and contextual approaches in Islamic education to remain normative and responsive to social dynamics. **Novelty:** This study makes a new contribution by discussing the theoretical and practical comparison of the two approaches in Islamic education and emphasizing the importance of integrating the two as adaptive models in the contemporary era.

**Keywords:** islamic education, textual approach, contextual approach, religious understanding, interpretation of the qur'an and hadith.

## INTRODUCTION

Islamic education as an effort to form good character and morals is closely related to the Qur'an and Sunnah [1]. However, teachers and scholars often adopt different perspectives when understanding and interpreting these sacred texts. The two methods that are often used are the nashiyah method (text-based) and the siyaqiyah method (context-based). Textual and contextual approaches are the two main methods used to understand and study Islamic teachings in various dimensions of life [2].

The nashiyah approach focuses on a clear and direct understanding of the words in the text. In the context of education, this approach emphasizes teaching about the laws, values, and teachings contained in the Nash (text), without paying much attention to the social and historical situation [3]. According to Azyumardi Azra, the textual approach (nashiyah) focuses on the literal analysis of the text, emphasizing the importance of the meaning of words in the original language as well as their grammatical structure. This approach aims to preserve the originality of the messages contained in the text and is often used in interpretations oriented to Islamic law [4].

The siyaqiyah approach seeks to explore the meaning of the text by paying attention to the context (siyaq), both in terms of verse, asbabun nuzul, and the conditions of society at that time. This approach tends to be more adaptive to the changing times [5]. According to Fazlur Rahman, the contextual approach (siyaqiyah) offers a more dynamic perspective by considering the historical, social, and cultural background of the text. This approach seeks to bridge the teachings of Islam with the needs and realities of modern society. For example, issues such as gender equality, human rights, and the environment often require a contextual approach so that religious messages can be adapted without losing their essence [6].

At a time when the progress of civilization and the era is increasingly complex and very rapidly changing, it is certainly a challenge for the Islamic education system, especially in terms of transforming Islamic values in the education system. So to answer the problem of today's education, between the two approaches, the nashiyah approach and the siyaqiyah approach each have their characteristics and roles [7].

The comparison between these two approaches is crucial to find a balance in understanding Islamic teachings comprehensively, and can be applied in the field of education. Although some scholars argue that textual and contextual approaches should not be separated, they rather complement each other to produce a comprehensive interpretation [8]. In addition, this analysis can also support teaching staff, decision-makers, and Islamic education actors in knowing effective ways to convey religious teachings to students, while maintaining the authenticity and purity of the teachings and their relevance to the conditions of the times [9].

This study aims to compare the nashiyah and siyaqiyah approaches in Islamic education, both in terms of principles, application, and implications for the development of students' values and character.

## LITERATURE REVIEW

The study of approaches in Islamic studies, especially in Islamic education, has developed along with the challenges of an increasingly complex era. The two main approaches that are often used in understanding Islamic teachings are the textual approach, or nashiyah, and the contextual approach, or siyaqiyah. Both approaches have strong roots in the Islamic intellectual tradition and have been the subject of important discussion among scholars and academics in responding to social dynamics and changes in people's lives [10].

The textual approach, as explained by Azyumardi Azra and Fazlur Rahman, emphasizes the literal understanding of sacred texts such as the Qur'an and Hadith. This approach aims to maintain the purity of Islamic teachings and maintain the original meaning as revealed. Figures such as Ibn Taymiyyah and Al-Ghazali emphasized the importance of this approach

to avoid the distortion of meaning. The advantage of the textual approach lies in its ability to provide legal certainty and maintain the integrity of Islamic teachings. Nevertheless, this approach is often criticized for tending to be rigid and less adaptive to evolving social changes [11].

On the other hand, the contextual approach, further developed by Fazlur Rahman through the theory of double movement, offers a dynamic and adaptive perspective. This approach not only examines the text in terms of language and structure, but also considers the historical, social, and cultural background in which the text was derived. Amina Wadud, in her studies, applies this approach in discussing contemporary issues such as gender equality and human rights. With a contextual approach, Islamic teachings can be actualized so that they remain relevant and applicable in facing current problems [12].

In the context of Islamic education, these two approaches have complementary contributions. Some literature, such as the thoughts of Yusuf Qardhawi and Hasan Langgulung, emphasizes that Islamic education is not enough to focus only on the transfer of knowledge, which is textual knowledge. Education must also be able to instill Islamic values that apply to the social reality of the community. Islamic education ideally forms a whole human being, namely individuals who not only understand religious teachings textually but are also able to apply them in a daily life context [13].

Previous studies, such as those conducted by Agus Kenedi and Muhammad Iqbal, and Dinda Nur Khadijah, show that the use of one approach exclusively can lead to a narrow understanding of Islamic teachings. Therefore, the synergy between textual and contextual approaches is very important to produce a complete and thorough understanding. The textual approach provides a strong normative basis, while the contextual approach opens up space for *ijtihad* so that Islamic teachings can continue to be relevant in various conditions of the times [14].

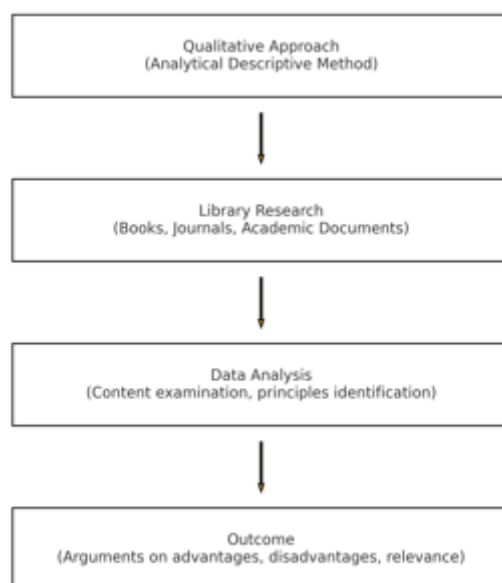
Thus, this literature review shows that both the *nashiyah* and *siyaqiyah* approaches have an important role in Islamic education. Islamic educators need to understand and apply these two approaches in a balanced manner in the learning process to be able to create students who have a deep, critical, and consistent understanding of religion.

## **METHODOLOGY**

This study uses a qualitative approach with an analytical descriptive method. This approach was chosen to provide a comprehensive picture and conduct an in-depth analysis of the phenomenon studied. The main goal of this approach is to describe the comparison between textual and contextual approaches in Islamic education in a systematic, structured, and meaningful way [15].

Data collection is carried out through library research. Data sources were obtained from various relevant literature, such as books, scientific journal articles, and academic documents that discuss textual and contextual approaches in the context of Islamic education. Researchers study and interpret data from these sources to then critically analyze to gain a complete and in-depth understanding [16].

Data analysis is carried out by examining the content of these sources, identifying the main principles of each approach, and examining how the approach is applied and has an impact on Islamic education. The results of the analysis were used to develop arguments about the advantages, disadvantages, and relevance and effectiveness of textual and contextual approaches in supporting the development of students' values and character [17].



**Figure 1. Research Methodology Framework**

The diagram illustrates a structured qualitative research process using an analytical descriptive method. The first stage highlights the use of a qualitative approach designed to provide a comprehensive and detailed understanding of the phenomenon under study. The second stage shows data collection through library research, drawing from books, journal articles, and academic documents relevant to textual and contextual approaches in Islamic education. The third stage represents the data analysis process, which involves examining content, identifying key principles, and interpreting how each approach functions within Islamic education. The final stage presents the outcome, where the researcher formulates arguments regarding the advantages, disadvantages, relevance, and effectiveness of both approaches. This framework ensures a systematic, coherent, and meaningful exploration of the research topic.

## **RESULTS AND DISCUSSION**

### **Islamic Education**

Education is defined as the reciprocal process of each human being in his or her adjustment to nature, to friends, and the universe [18]. Islamic education in general can be defined as a process or effort that is carried out consciously to foster, direct, and develop optimally human nature or potential in all aspects, both physical and spiritual, based on the values of Islamic teachings to obtain happiness in life in this world and the hereafter by acting in its function as Abdullah and Khalifatullah [19].

According to Yusuf Qardawi, Islamic education is the education of the whole human being, his intellect and heart, his body and spirituality, his morals and skills [20]. Meanwhile, according to Hasan Langgulung, Islamic education is a process of preparing the younger generation to fill roles, transfer Islamic knowledge and values that are aligned with the function of humans to do good deeds in this world and reap the results in the hereafter [21]. He further explained that Islamic education in the above sense is a process of individual formation based on the teachings of Islam revealed by Allah to Muhammad through a process through which individuals are formed to reach a high degree, to be able to fulfill their duties as caliphs on earth, which, in the framework, further realize happiness in this world

and the hereafter. Education as an effort to build and develop human personality from spiritual and physical aspects should also take place gradually [22].

Based on the above understanding, it can be described that Islamic education is a process and effort made to prepare the young generation to achieve a high degree, so that they can carry out their duties as caliphs on earth. Islamic education is an effort to form individuals based on the Qur'an and As Sunnah.

### **Textual Approach (Nashiyah)**

Studying religion requires a wide variety of approaches. This aims to make the substance of religion easy to understand. Various human approaches to understanding religion can be through this paradigm approach [23]. With this approach, everyone can come to religion. Here it can be seen that religion is not only a monopoly of theologians and normalists, but religion can be understood by everyone according to their approach and ability. Therefore, religion is the guidance given by Allah to humans [24].

The textual approach is one of the ways used in understanding Islamic studies. Etymologically (lughawi), textual comes from the English noun "text", which means the content, sounds, and images in a book. While in Arabic the word text is called the term nash, the term has been used in classical Islamic scientific discourse (Islamic law). In Mu'jam Maqayis al-Lughah, nash is interpreted as lifting or the limit of something [25].

According to Fazlur Rahman, the textual approach is an analysis method that focuses on the text as the main object of research. In Islamic studies, this approach is often applied to the holy books of the Qur'an and hadith, with an emphasis on the literal and grammatical meanings of the texts. For example, the analysis of Qur'anic verses using nahwu (Arabic grammar) and balaghah (rhetoric) is an integral part of the textual approach [26].

The textual approach aims to maintain the purity of Islamic teachings as written in the Qur'an and Hadith. Figures such as Ibn Taymiyyah emphasized the importance of a literal understanding of religious texts to avoid deviations. According to Al Ghazali, the textual approach also supports the purity of Islamic doctrine, although it is limited to a specific context [27].

According to Nasr, the textual approach focuses on the literal and explicit understanding of religious texts without considering historical and social factors. In this approach, the meaning of the text is considered fixed and unaffected by context. The advantage of this approach is to maintain the originality and purity of the text. For example, the laws of fiqh taken directly from the Qur'an and Hadith can maintain their authenticity. The downside of this approach is that it tends to ignore evolving social dynamics. For example, literal interpretations of slavery in classical Islamic texts may be less relevant in the modern era [28].

Based on the explanation above, it can be described that the textual approach is an analytical method that focuses on sharia texts (nash), namely the Qur'an and Hadith, which aims to maintain the purity of Islamic teachings as written in the Qur'an and Hadith.

### **Contextual Approach (Siyaqiyah)**

The contextual approach in deducing a law from the Qur'an itself was begun by the Prophet in the case of the prisoner of war of Badr. It is the ijihad of the Prophet about the release of the prisoners of the Battle of Badr. At that time, the Prophet's army won the war by successfully killing 70 enemies and taking the same number of prisoners [29]. The Prophet himself then asked his companions about the prisoners of war. Umar bin Khattab replied, "Prisoners of war should be killed". Another companion, Abu Bakr as-Siddiq, stated that the prisoner should be released on the condition of paying fidyah (fine). The Prophet himself then took the same decision as that proposed by Abu Bakr as-Siddiq. This decision was the ijihad of the Prophet, even though it was discussed first with his companions [30].

The word contextual is taken from English, which is contextual, and then absorbed into Indonesian to become contextual. Contextual has the meaning of relating to the context or in context. Context means circumstances, situations, and events. In general, contextual means: First, relevant; there is a direct relationship or relevance, according to the context. Second, it carries meaning, meaning, and importance [31].

Based on the meaning contained in the contextual word, a contextual rule is formed. Contextual rules are rules that are formed based on contextual intentions themselves. In learning, it can bring students to achieve learning goals (mastery of learning materials) that are relevant or relevant to them and meaningful in their lives [32].

According to Fazlur Rahman, the contextual approach focuses on the historical, social, and cultural background of the text. In Islamic studies, this approach aims to understand the moral and universal messages contained in the text according to the needs of the times. For example, developing a "double movement" method that connects the context of revelation with the contemporary context [33].

The contextual approach, according to Wadud, is also applied in contemporary fiqh, such as the discussion of human rights and gender issues. For example, Amina Wadud in her book "Qur'an and Woman" reviews the verses related to women in the Qur'an by paying attention to the socio-cultural context of the time of revelation [34]. The advantage of this approach is its ability to make texts relevant to modern reality. However, this approach is often criticized because it is considered to obscure the literal meaning of the text [35].

Based on the explanation above, the contextual approach can be described as an approach that considers the historical, social, and cultural context when a text is revealed or delivered, to understand the moral and universal message contained in the text according to the needs of the times [36].

### Comparison of Textual (Nashiyah) and Contextual (Siyaqiyah) Approaches

The textual approach and the contextual approach are both necessary methods in Islamic education. If the two approaches are discussed, it turns out that each has advantages and disadvantages. The following describes the advantages and disadvantages of both approaches [37].

**Table 1. Advantages and Disadvantages of the Textual Approach and with Contextual Approach**

Textual Approach		Contextual Approach	
Excess	Deficiency	Excess	Deficiency
This approach is easier for Muslims to understand	Less responsive to social change	Flexibility in understanding religious texts	Opening up opportunities for interpretation so that it can deviate from the text
Maintain the originality and purity of the text.	Tends to ignore social dynamics	Emphasis on social, cultural, and historical background analysis	Not all Islamic events or texts can be known with certainty in their historical context.
Provide clarity and legal certainty.	This approach is difficult to adapt to the changing times	Bridging classical Islamic values with modern challenges	Sometimes it causes a clash of values and approaches with traditional Islamic epistemology.

A comparison of the two approaches also found similarities and differences. The similarities between the textual approach and the contextual approach are:

- a) Both aim to understand religious texts (Qur'an and Hadith)
- b) Both recognize the Qur'an and hadith as the main source of law and guidelines.
- c) Both are used in the study of fiqh, tafsir, and other fields of Islam.
- d) Both require systematic study methods [38].

In addition to the similarities between textual and contextual approaches, there are also differences between textual and contextual approaches. The following is a description of the differences between the two approaches.

**Table 2. Differences between Textual Approaches and Contextual Approaches**

Difference	
Textual Approach	Contextual Approach
Focus on the text (pronunciation, structure, and literal meaning)	Focus on the context (historical, cultural, social, political when the verse/hadith comes down.
Capturing the original/literal meaning of the text	Capturing relevant and applicable meaning in the present
Dominate the nash (al-Qur'an & Hadith) without much consideration of social realities.	Involve social, cultural, and political conditions in interpretation.
Be stiff and careful not to deviate from the pronunciation	Flexible and open to new contextual meanings

### **The Relevance and Effectiveness of Textual and Contextual Approaches in Islamic Education**

The textual approach emphasizes understanding the teachings of Islam based on sacred texts such as the Qur'an and Hadith literally and literally. In the context of Islamic education, this approach is very necessary to instill a strong authority of Islamic sources in students, maintaining the originality and purity of Islamic teachings, especially in terms of worship, creed, and fixed laws [39]. Then this approach also provides a normative basis before moving on to a broader understanding. Likewise, the contextual approach is also very relevant because this approach will be able to answer the dynamics and challenges of modern times, such as human rights, gender, pluralism, and technology issues. This approach can also help students relate Islamic values to the realities of their daily lives. This approach can encourage critical and creative thinking, by the spirit of *ijtihad* and *tajdid* in Islam [40].

In addition, the textual approach is also effective in Islamic education because it can build a solid religious foundation in children and beginners, improving memorization and perseverance, especially in the study of *tahfiz*, *fiqh*, and *hadith*. In the context of Islamic education, the Contextual approach is very effective in integrating Islamic values in modern life, including in the fields of science, politics, and culture. A contextual approach can improve students' ability to interpret Islamic teachings in a relevant, not just normative way [41].

### **CONCLUSION**

Textual and contextual approaches in Islamic studies each have advantages and disadvantages. 1) The advantages of the textual approach are that this approach is easier for Muslims to understand, the originality and purity of the text are maintained, and it provides legal explanations and certainties. The advantage of the contextual approach is that it is flexible in understanding religious texts. The emphasis of analysis lies on social, cultural, and historical backgrounds. This approach can bridge classical Islamic values with modern challenges. 2) The disadvantages of textual approaches are that they are less responsive to social change, tend to ignore social dynamics, and find it difficult to adapt to the changing

times. While the lack of context is that it opens up opportunities for interpretation, so that it can deviate from the text, not all Islamic events or texts can be known with certainty in their historical context, sometimes causing a clash of values and approaches with traditional Islamic epistemology. 3). The similarity between the textual approach and the contextual approach is that both aim to understand religious texts (the Qur'an and Hadith, both recognize the Qur'an and hadith as the main sources of law and guidelines, both are used in the study of fiqh, tafsir, and other fields of Islam, and both require systematic methods of study. 4). The difference between the textual approach and the contextual approach is that the textual approach focuses on the text (utterance, structure, and literal meaning), captures the original/literal meaning of the text, is dominant in the nash (Qur'an & Hadith) without much consideration of social realities and is rigid and careful not to deviate from the utterance. While the contextual approach focuses on the context (historical, cultural, social, political when the verse/hadith descends, it captures relevant and applicable meanings in the present, involves social, cultural, and political conditions in interpretation, and is flexible and open to new meanings according to the context. 5) Textual and contextual approaches in Islamic education have complementary relevance and effectiveness. A textual approach is important to maintain the purity of Islamic teachings based on primary sources such as the Qur'an and Hadith literally. It is effective in forming a basic understanding and submission to religious texts. The contextual approach is very relevant in dealing with the challenges of modern times. He considers the social, cultural, and scientific realities, so that he is more flexible and adaptive in applying Islamic values in a dynamic society. This approach is effective in forming an understanding that is applicable and responsive to contemporary problems.

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### **Author Contribution**

All authors contributed equally to the conceptualization, literature review, analysis, and manuscript preparation. Joint discussions shaped the theoretical framework, while collective evaluations strengthened the comparative assessment of textual (nashiyah) and contextual (siyaqiyah) approaches. Both authors reviewed and approved the final version, ensuring academic rigor and alignment with the objectives of Islamic education research.

### **Conflicts of Interest**

The authors declare no conflicts of interest regarding the research, authorship, or publication of this article. All analyses were conducted independently, without influence from any institution or external funding source. The study's findings genuinely reflect scholarly interpretation and objective evaluation of textual and contextual approaches in Islamic education.

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