

PENDEKATAN FILOLOGI DALAM STUDI NASKAH ISLAM (Suatu Kajian Terhadap Syarat-syarat Seorang Filolog/Muhaqqiq)

Kasriadi¹⁾, Hamzah Harun²⁾, Indo Santalia³⁾

^{1,2,3} UIN Alauddin Makassar

^{1,2,3} Makassar, Gowa

E-mail: kasriadijaib@gmail.com ¹⁾, hamzahharun@gmail.com ²⁾, indosantalia@uin-alauddin.ac.id ³⁾

Abstrak:

Filologi merupakan salah satu pendekatan yang dapat digunakan dalam studi agama-agama. Hal ini sangat relevan mengingat kajian terhadap setiap agama selalu ada kaitannya dengan teks-teks suci, maupun manuskrip. Penelitian ini berfokus untuk mengetahui pengetahuan filologi, urgensi filologi/tahqiq dalam kajian studi agama-agama dan studi Islam, serta syarat-syarat seorang filolog/muhaqqiq. Penelitian ini menggunakan metode pendekatan deskriptif kuantitatif dengan jenis studi pustaka (library research), yakni penelitian yang menggunakan teknik pengumpulan data dengan cara menganalisis literatur, buku, dokumen, dan berbagai laporan yang tersedia secara digital maupun cetak yang berkaitan dengan tema penelitian. Hasil penelitian menunjukkan bahwa filologi/Studi Naskah adalah suatu kajian dalam melakukan penelaahan dengan mengadakan kritik teks. Dalam pengertian ini, Filologi dikenal sebagai studi tentang seluk-beluk teks. Urgensi Pendekatan Filologi/Studi Naskah saat ini dianggap penting untuk ditelaah lebih dalam lagi termasuk kepada dua objek kajian. Pertama terhadap kajian studi agama-agama, hal ini dimaksudkan agar dapat menjadi tambahan pendekatan dalam menganalisis, meneliti suatu teks atau naskah keagamaan. Kedua, kepada kajian studi pemikiran Islam. Urgensinya filologi ini dalam objek kajian keislaman dapat dilihat dari tiga persoalan yang objek kajiannya seputar al-Qur'an, al-Hadis dan pendekatan filologi terhadap teks, naskah dan kitab-kitab (heurmeneutika). Syarat-syarat seorang Muhaqqiq dikelompokkan menjadi dua, Pertama syarat umum, maksudnya adalah setiap orang yang ingin bergelut dalam kajian filologi harus punya dasar pada syarat pertama. Sedangkan syarat yang kedua memuat syarat tambahan sebagai nilai tambah bagi seorang filolog/Muhaqqiq.

Kata Kunci: Filologi, Muhaqqiq

Abstract:

Philology is one approach that can be used in the study of religions. This is very relevant considering that the study of every religion always has something to do with sacred texts, as well as manuscripts. This research focuses on knowing the meaning of philology, the urgency of philology/tahqiq in the study of religions and Islamic studies, as well as the requirements of a philologist/muhaqqiq. This research uses a quantitative descriptive approach with a type of library research, namely research that uses data collection techniques by analyzing literature, books, documents, and various reports available digitally and in print related to the research theme. The results of the research show that philology/text study is a study in conducting a study by conducting text criticism. In this sense, Philology is known as the study of the intricacies of texts. The Urgency of the Philology/ Manuscript Study Approach is currently considered important to be studied more deeply, including the two objects of study. The first is

towards the study of the study of religions, this is intended to be an additional approach in analyzing, researching a text or religious texts. Second, to the study of the study of Islamic thought. The importance of this philology in the object of Islamic study can be seen from three issues whose object of study is the Qur'an, al-Hadith and the philological approach to texts, manuscripts and books (heuristics). The requirements for a Muhaqqiq are grouped into two. First, general requirements, meaning that everyone who wants to engage in philological studies must have a basis for the first requirement. While the second condition contains additional conditions as added value for a philologist/Muhaqqiq.

Keywords: *Philology, Muhaqqiq*

BACKGROUND

Religion cannot be separated from aspects of language, because humans are creatures of language while religious doctrine is understood, internalized and socialized through language. Through language, humans and other creatures can communicate with each other. Islam was born as an oral phenomenon and practice without writing, but not long after that written texts were formed which became the main basis in the formulation of teachings. In fact, in both cases, the role of language is very large and this has been realized by the thinkers who formulated Islamic teachings, as evidenced in the many studies of Arabic that have been produced by scholars. Grammar and morphology in Arabic were among the first sciences to be developed.¹

One of the disciplines that discusses the scope of language is philology. Some religious texts are in the form of books or books which in the course of time have not been cared for carefully, resulting in a lot of damage. So that to read and understand these religious texts experiencing considerable obstacles.

Philology is one approach that can be used in the study of religions. This is very relevant considering that the study of every religion always has something to do with sacred texts, as well as manuscripts. The lack of attention to manuscripts in the archipelago is a concern for this still scarce land.² In Islamic studies, approaches that can be used to study religious texts or books (fiqh, tafsir, tasawuf). Philology in the Islamic world is known as Tahqiq. A person who studies philology is called a philologist, or muhaqqiq. Philology/Tahqiq is used to study religious texts or books

¹ H. M. Arsyad Almakki, "Filologi (Sebuah Pendekatan Mengkaji Kitab Keagamaan)", *Al Qalam* 11, no. 23 (Juni 2017): h. 87. Lihat juga Machasin, "Penelitian Bahasa dan Sastra Dalam Kajian Keislaman" dalam Ahmad Pattiroy (ed.), *Filsafat dan Bahasa Dalam Studi Islam*, (Yogyakarta: Lembaga Penelitian UIN Sunan Kalijaga, 2006), hal. 77.

² Agus Iswanto, "Filologi, Islam Indonesia dan Polemik Keagamaan", *Jumatara* 5, no. 1 (2014): h. 170-171.

that have been damaged by time and purify the text by conducting criticism so as to produce a text that is closest to the original.³

The development of this philology will have a very significant impact on the study of manuscript studies, especially in the study of Islamic texts, and other sciences in general. However, it should also be understood that something that is good and useful will turn out to be bad, useless and will eventually face (criminal) law if a philologist/muhaqqia is not responsible for what he examines. Therefore, this article contains general and specific requirements for a philologist/muhaqqiq.

RESEARCH METHOD

This research uses a quantitative descriptive approach to the type of library research (library research). Various types of quantitative research methods such as descriptive aim to systematically describe facts or characteristics of certain populations factually and accurately.⁴ According to Sukmadinata, the purpose of descriptive research is to describe or explain a phenomenon, both original and artificial.⁵ This research is library research, namely research that uses data collection techniques by analyzing literature, books, documents, and various reports available digitally and in print related to the research theme.⁶ This research try to explore the requirements of a philologist/muhaqqiq, the relationship between Islamic studies and the philological approach.

RESULT AND DISCUSSION

A. Definition of Philology/Tahqiq

Philology comes from the Greek words "Philos" which means "love" and "logos" which means "word". In the word Philology, the two words form the meaning of "love words" or "love to speak". This meaning then develops into "happy to learn" or "love culture".⁷ In Arabic, Philology is the science of "Tahqiq al Nushus" Al-Zamakhshariy, mentions in the book "Asas al-Balaghah" by expressing the following:

³ H. M. Arsyad Almakki, "Filologi (Sebuah Pendekatan Mengkaji Kitab Keagamaan)", *Al Qalam* 11, no. 23 (Juni 2017): h. 87.

⁴ Saadah dan Fuad Fansuri, "Pendekatan Filologi dalam Studi Islam" *Risalah* 8, no. 2 (Juli 2022): h. 578-560.

⁵ Sukmadinata, *Metode Penelitian Pendidikan*, (Bandung: Remaja Rosdakarya, 2015), h.72.

⁶ Riyan Haqi Khoerul Anwar dan Dedi Supriyadi, "Sejarah Perkembangan Filologi di Timur Tengah dan Pengaruhnya dalam Penyebaran Islam", *Defenisi* 1, no. 2 (2020): h. 96.

⁷ Ahmad zaidun, *Filologi Buku Perkuliahan Program S1 Program Studi Bahasa dan Sastra Adab Fakultas Adab dan Humaniora UIN Sunan Ampel Surabaya*, (Surabaya: UIN Sunan Ampel Surabaya, 2013), h. 5.

حققت الأمر وأحققه : كنت على يقين منه. وحققت الخير فأنا أحققه وقفت على حقيقته ويقول الرجل لأصحابه إذا بلغهم خبر ولم يستيقنوه : أنا أحقق لكم هذا الخبر، أي أعلمه لكم وأعرف حقيقته.

Meaning: tahqiq of a text or nas is to see the extent of its true nature so that its truth can be believed. Tahqiq news is tracking the truth. If a group of people gets news that they don't believe in, one of them says to them: I will compile this news for all of you, that is, I will track it down and then tell you the true nature.⁸

Some philologists who hold tahqiq on a text do not call themselves muhaqqiq, who tahqiq the text. The current term is called tahqiq which means haqqaqahu or tahqiq Fulan which means researched by Fulan. People who do tahqiq are called muhaqqiq/محقق.⁹

According to the term, philology has many meanings. First, knowledge about everything that people have ever known from various aspects of past life with various activities can be known explicitly through texts. On this basis, Philology is seen as a gateway that is able to reveal the treasures of the past.¹⁰ Second, Philology is also used as a term to refer to the study of language and linguistics (Linguistics). Philology in the sense of text study is a study that conducts a study by conducting text criticism. In this sense, Philology is known as the study of the intricacies of texts.¹¹

Based on the description above, it can be concluded that philological study/textual study is an approach that can be taken in religious studies that focuses on religious texts or sources in order to know the culture and spirituality of the religion. According to philologists, aspects of the life and piety of a religion can be known through impressions in texts or literature.

B. The Urgency of a Philological/Text Study Approach

Islamic manuscripts abound both in the archipelago and internationally, which always long for the hands of philologists, especially those who speak Arabic, Sanskrit, Hebrew, Greek and regional languages. In Indonesia, most of these manuscripts

⁸ Nabilah Lubis, *Naskah, Teks dan Metode Penelitian Filologi* (Jakarta:Yayasan Media Alo Indonesia, 2007), h.17.

⁹ Oman Faturrahman, *Filologi Indonesia Teori dan Metode*, (Cet I; Jakarta: Kencana, 2015) h. 13.

¹⁰ Ahmad zaidun, *Filologi Buku Perkuliahan Program S1 Program Studi Bahasa dan Sastra Adab Fakultas Adab dan Humaniora UIN Sunan Ampel Surabaya*, (Surabaya: UIN Sunan Ampel Surabaya, 2013), h. 9.

¹¹ Ahmad zaidun, *Filologi Buku Perkuliahan Program S1 Program Studi Bahasa dan Sastra Adab Fakultas Adab dan Humaniora UIN Sunan Ampel Surabaya*, (Surabaya: UIN Sunan Ampel Surabaya, 2013), h. 10.

contain text in Arabic or in regional languages using Arabic letters. A scholar in the field of language and literature will not be able to carry out philological research only with the provision of mastery of language and literature without mastering the disciplines of philology. In the following, the author briefly describes the two urgencies in studying the philological/tahqiq approach to the study of religions and the study of Islamic thought.

1. *The Urgency of the Philological Approach to the Study of Religions*

Comparative Study of Religion is the name given by Mukti Ali from the field of study of Religions, namely Comparative Study of Religion. The Science of Comparative Religion is built on three foundations, namely philosophy, theology, and the scientific method. Religious studies is a systematic and methodological study of existing religions as an open and neutral study. Religious studies examines both in terms of the origins of its existence as a system of beliefs and beliefs in the context of interreligious relations.¹²

Developments in the field of religious studies around 1859 to 1869 were marked by the publication of Darwin's book "The Origin of Species". After 1869 the term "Comparative Religion" (comparative religion) emerged, as the equivalent word for the term "Religious Studies" (the science of religion). However, as a scientific discipline, religious studies began to receive extensive attention and were seriously pioneered since the 60s and 70s, as a scientific discipline gradually strengthened and expanded its status as "scientific knowledge" or "science" since At the beginning of its appearance, the object of the study of religion is all religions, both past religions and present religions, however, for the continuation of a science of religious studies, several methodologies are also needed to understand a religion.¹³

Every adherent of religion in this world has an attitude of defending his belief using the arguments of the holy book and with an attitude of rationalism towards his religion. In Indonesia The spirit of Islamic rationalism and intellectualism spread widely among the royal elite and the common people. All of this can be found in various philosophical and metaphysical texts written specifically for general use. Buddhist mystical practices, for example acquiring Arabic names such as suluk, Hindu kings undergoing title changes to become Islamic sultans, and common people calling some forest spirits jinn. As Geertz's statement above,

¹² Adang Muchtar Gazali, *"Konstruksi Studi Agama-agama perspektif Ilmu Perbandingan Agama,"*(Makalah yang persentasekan di UIN Sunan Gunung Djati, Bandung, 3 September 2013), h. 4-6.

¹³ Ahmad Zarkasi, "Metodologi Studi Agama-agama", *Al-Adyan* 9, no. 1 (Juni 2016): 1-2.

consciously or not, heritage treasures in the form of manuscripts are an important part of studying a civilization or culture, including Islamic studies. Thousands of manuscripts produced by a culture is very unfortunate if it is not explored further as a source of study in studying the culture in question. This is because knowledge about a people (civilization) can be seen from the work produced by that people.¹⁴

The presence of philology in the study of religions is expected to be able to provide new insights that so far philological studies tend to always be used in linguistics. The role of philology in building national character is by exploring moral values and national character through research or work on texts, both those that have been researched and those that have not been analyzed by philologists.

2. *The Urgency of the Philological Approach to the Study of Islamic Thought*

Over the centuries science has experienced many changes and developments. The rapid development of the times has made media users increase. It has been centuries since the Indonesian people embraced Islam. A religion that has a very extraordinary civilization. One of the civilizations that was inherited was in the form of manuscripts (ancient texts) which contained valuable Islamic texts. With the progress of this era, many manuscripts were forgotten. The difficulty of finding references is also one of the obstacles to studying ancient texts or manuscripts. To follow up on this, adequate references are needed and a philological approach is needed.

Philology is a study whose task is to examine and examine a previous text. This branch of science is not very familiar among the public. Many ancient writings were neglected as a result of a lack of knowledge among the public, especially the Islamic community. Therefore, in-depth knowledge of philological studies is needed so that it can be a starting point for studying ancient works more optimally.¹⁵

Borrowing Islamic legal terminology, thinking of philology is like fardu kifayah, namely an obligation that does not have to be borne by every individual or institution, but when no individual or institution thinks about it, the consequences will impact the interests of everyone, because philology deals with the preservation cultural heritage in the form of handwritten manuscripts, which basically belong to all citizens of the nation. Achadiati once emphasized that studying old manuscripts

¹⁴ Ferdian dan Wiwik Indriani, "Pendekatan Filologis dalam Studi Islam", *Yasin* 1, no. 1 (Oktober 2021): h. 139-141.

¹⁵ Anwar Khoironi Abdul Wahab, "Pendekatan Filologi dalam Studi Islam", *Academia.edu*. h. 2-3.

is urgently needed to enrich socio-cultural knowledge, which in turn provides enlightenment for identifying national identity.¹⁶

Religious research using a philological approach can be divided into three approaches. the three approaches are a philological approach to the Qur'an, a philological approach to hadith, a philological approach to texts, manuscripts and books (heurmeneutics). The philological approach to the Qur'an is a method of interpretation which is the oldest method in studying religion. As the name implies, interpretation means explaining, understanding, detailing the scriptures so that the contents of the messages of the scriptures can be understood as God wills.

Like the Al-Qur'an, many hadiths have been studied by experts, it can even be said that more research on hadiths has been carried out compared to the Al-Qur'an. Understanding a hadith as one of the most important sources of Islamic teachings after the Qur'an definitely requires a critical, complete and comprehensive study. So the study will focus on the matan, sanad, and narrators of the hadith. At first this approach was only understood as a method for interpreting texts contained in literary works, holy books, but later the use of heurmeneutics as a method of interpretation became increasingly widespread and developed, both in the way of analysis and in the object of study.¹⁷

C. Requirements for a Philologist/Muhaqqiq

The requirements for a Muhaqqiq or manuscript researcher must have the following requirements:

1. General Terms¹⁸

- a. Intelligent. A Muhaqqiq/philologist must be intelligent in the sense that he has the characteristics of accuracy of observation, maturity of ways of thinking and sharp and distant views. A Muhaqqiq/philologist must be able to explain the manuscript, edit and translate according to the needs and conditions of the manuscript. The translation can be done if the text faced by the philologist is in the local language. Of course in this case must have multi language skills.¹⁹

¹⁶ Nanda Fitriana Lukya dan Muhammad Syaifullah. "Pendekatan Filologi dalam Studi Islam", *Al-Munqidz* 10, no. 2 (Mei 2022): h. 127-128.

¹⁷ Nanda Fitriana Lukya dan Muhammad Syaifullah. "Pendekatan Filologi dalam Studi Islam", *Al-Munqidz* 10, no. 2 (Mei 2022): h. 131.

¹⁸ Nabilah Lubis, *Naskah Teks dan Metode Penelitian Filologi*, (Cet. IV, Jakarta: Puslitbang Lektur Keagamaan Badan Litbang dan Diklat Departemen Agama RI, 2007): h. 36.

¹⁹ Sangidu, *Tugas Filolog: Teori dan Aplikasinya dalam Naskah-naskah Melayu*, (Yogyakarta: Gadjah Mada University Press, 2019), h. 14-15.

- b. Have a sincere intention/desire in researching. A Muhaqqiq/philologist must be serious in his research, may not work part-time, let alone be forced.
- c. objective. A muhaqqiq may not take sides with a particular opinion, and ignore other opinions with consideration of personal interests. A muhaqqiq must side with the existing data and facts as they are, without engineering. A philologist must read the work as though it were the author's eyes. A philologist tries to understand every word, metaphor, and every line of poetry as consciously chosen by the author. As a reader, by looking at the manuscript, a philologist must try to understand how complicated and time-consuming the process of composition in question is. He must also make an equal effort by exploring the language used by the author in order to understand why the author chose those particular expressions.²⁰
- d. Honest. A muhaqqiq is highly demanded to be honest, not to make things up, not to hide facts, manipulate data, and matters related to identity abuse. He must return an opinion to its owner.
- e. Be patient. A muhaqqiq must be calm and patient, not to be hasty in making decisions. The patience of a muhaqqiq is expected to produce decisions that he is able to account for the truth of. This will be difficult if a researcher is temperamental, so he will have difficulty making decisions.
- f. Having background knowledge of Arabic, starting from the level of phonetics, syntax, morphology, semantics and knowing dialects, Arabic stylistics, difficult words and knowing Arabic script along with its development history. A philologist is required to deal with sick texts. This means that the manuscript is in a bad condition and must be able to restore or make it healthier first.²¹ For this reason, knowledge of the language of war is important in editing the text.
- g. Have knowledge of catalogs of Arabic/Indonesian manuscripts as well as lists of Arabic/Indonesian books both printed and unprinted or have a good relationship with institutions engaged in manuscript management.
- h. Have sufficient knowledge of philological methods. Starting from the basics, the steps, and the rules.²²

²⁰ Sudibyo, "Kembali ke Filologi Indonesia dan Tradisi Orientalisme". *Humaniora*, 19, no. 2 (Juni 2007): h. 110

²¹ Sangidu, *Tugas Filolog: Teori dan Aplikasinya dalam Naskah-naskah Melayu*, (Yogyakarta: Gadjah Mada University Press, 2019), h. 33.

²² Siti Baroroh Baried, dkk. *Pengantar Teori Filologi*, (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, 1985): h. 67-69.

- i. Have sufficient knowledge of the methodology of writing scientific papers. This is important because the purpose of philology/text study is to produce correct scientific writing.

2. *Special Terms*²³

In addition to the general requirements above, a muhaqqiq must also meet the following specific requirements:

- a. Have adequate knowledge about the field of science being researched, if the book being taught relates to Sufism, muhaqqiq must have basic knowledge of Sufism. If the book or manuscript you want to research is a fiqh book, then the muhaqqiq must have knowledge of fiqh, and so on. The text as an object of study in Nusantara Islamic philology is assumed to have undergone changes in its transmission so that it needs to be returned to its original state. Text changes occur because there is an efficient copying which in turn occurs variations of the text. In philological principles, this variation of the text is considered as an error that must be cleaned up.²⁴
- b. Have adequate background in general science disciplines. That is, a manuscript that discusses Sufism, for example, but not infrequently contains content from other disciplines, such as economics, medicine, politics, history, literature, and others. Muhaqqiq may appoint assistants or consultants if needed who are truly experts in these disciplines. The position of philology with other sciences is a reciprocal relationship and mutual need. Sometimes philology needs other sciences, but conversely, other sciences also need philology.²⁵ Since the beginning of its development until now, philology is closely related and requires auxiliary sciences that are closely related to language, society, the culture that gave birth to texts, and literature. Therefore, philology requires other sciences. Such as linguistics, knowledge of languages, literature, religion, cultural history, anthropology, and paleography.

CONCLUSION

Philology comes from the Greek words "Philos" which means "love" and "logos" which means "word". In the word Philology, the two words form the meaning

²³ Nabilah Lubis, *Naskah Teks dan Metode Penelitian Filologi*, (Cet. IV, Jakarta: Puslitbang Lektur Keagamaan Badan Litbang dan Diklat Departemen Agama RI, 2007): h. 37-38.

²⁴ Khabibi Muhammad Luthfi, "Kontekstualisasi Filologi dalam Teks-teks Islam Nusantara", *Ibda*, 14, no. 1 (Juni 2016): h. 120.

²⁵ Nanda Fitriana Lukya dan Muhammad Syaifullah. "Pendekatan Filologi dalam Studi Islam", *Al-Munqidz* 10, no. 2 (Mei 2022): h. 132.

of "love of words" or "love to speak". In the study of Arabic literature, philology is also called *tahqiq*, *haqqaquhu*, or *tahqiq fulan*, which means that people who do *tahqiq* are called *muhaqqiq*. In terms of philology/ Manuscript Studies is a study in conducting a study by conducting text criticism. In this sense, Philology is known as the study of the intricacies of texts.

The Urgency of the Philology/ Manuscript Study Approach at this time is considered important to be studied more deeply, including the two objects of study. The first is towards the study of the study of religions, this is intended to be an additional approach in analyzing, researching a text or religious texts. Second, to the study of the study of Islamic thought. The importance of this philology in the object of Islamic study can be seen from the three issues whose object of study is the Al-Qur'an, al-Hadith and the philological approach to texts, manuscripts and books (heurmeneutics).

The conditions for a *Muhaqqiq* are grouped into two. The first is a general requirement, meaning that everyone who wants to engage in philological studies must have a basis for the first condition. While the second condition contains additional conditions as added value for a philologist/*Muhaqqiq*.

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