

Jurnal Studi Ilmu-ilmu
Al-Qur'an dan Hadis

Nazariyah al-Qiyādah al-Hadīсах: Dirāsah Tafsīriyyah Muqāranah
baina al-Ayāt al-Qur'āniyyah wa al-Nazriyyāt al-Mu'āsirah

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Ideological Tendencies in the Six English Qur'an Translation on QS. Ar-Rum 41

Kecenderungan Ideologi dalam Enam Terjemahan Inggris Al-Qur'an pada QS. Ar-Rum 41

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Abstract

Lessons from Qur'an can be learned from its translation by those who do not understand Arabic, although the Qur'an does not state the meaning obviously. Still, some translators may interpret the Qur'an differently from each other depend on what ideology belongs to the translators. To know the ideology, this study employs Systemic Functional Linguistic (SFL) approach. The sources of data of this research are six English Qur'an translational texts. The research data are clause unites in the English Qur'an translation of the QS. Ar-Rum 41. They are divided into four clauses. The results showed that the translation of the Qur'an has a connection with the ideology embraced by translators. Saheeh International – Jeddah Qur'an translation bears the Aswaja ideology consistently; Maulawi Sher Ali – Islamabad Qur'an translation bears the Ahmadiyah ideology consistently; Dr. Muhammad Taqi-ud-Din Al-Hilali, and Dr. Muhammad Muhsin Khan – Madinah Al-Munawwarah Qur'an translation bears the Sunni ideology consistently. Edip Yuksel – US Qur'an translation bears the ideology of reformism combined with the ideology of Ahlul-sunnah, Ahmed Ali Qur'an translation bears the ideology of reformism combined with the ideology of tafsiriyah that makes it less stylish, and Aisha Bewley Qur'an translation bears the ideology of Liberal and stylistic. The variety of ideologies in the English Qur'an translation is due to the influence of religious understanding of the authors as well as their efforts to promote specific ideologies in the English Qur'an translation.

Keyword: English Qur'an translation, Translation ideology, Political orientation; Gender-specific; positive or negative connotation

Abstrak

Pelajaran dari Al-Qur'an dapat dipetik dari terjemahannya oleh mereka yang tidak mengerti bahasa Arab, meskipun Al-Qur'an tidak menyebutkan maknanya secara jelas. Namun, beberapa penerjemah mungkin menafsirkan Al-Qur'an secara berbeda satu sama lain tergantung pada perspektif apa yang dimiliki para penerjemah tersebut. Untuk mengetahui sudut pandang tersebut, peneliti menggunakan pendekatan *Systemic Functional Linguistic* (SFL). Sumber data dalam penelitian ini adalah enam teks terjemahan Al-Qur'an bahasa Inggris. Data penelitian ini adalah satuan klausa dalam terjemahan Al-Qur'an bahasa Inggris Surat Ar-Rum 41. Klausa tersebut dibagi dalam empat klausa. Hasil penelitian menunjukkan bahwa terjemahan Al-Qur'an memiliki keterkaitan dengan ideologi yang dianut oleh penerjemah. Terjemahan Al-Qur'an Saheeh International – Jeddah mengungkap sudut pandang Aswaja secara konsisten, terjemahan Al-Qur'an Maulawi Sher Ali – Islamabad mengungkap sudut pandang Ahmadiyah secara konsisten, Terjemahan Al-Qur'an Dr. Muhammad Taqi-ud-Din Al-Hilali dan Dr. Muhammad Muhsin Khan – Madinah Al-Munawwarah mengungkap sudut pandang Sunni secara



konsisten. Terjemahan Al-Qur'an Edip Yuksel - AS mengusung sudut pandang reformisme yang dipadukan dengan sudut pandang Ahlussunnah, terjemahan Al-Qur'an Ahmed Ali mengusung sudut pandang reformisme yang dipadukan dengan ideologi tafsiriyah yang membuatnya kurang stailis, dan terjemahan Al-Qur'an Aisha Bewley mengusung sudut pandang Liberal dan Stilistik. Ragam ideologi pada terjemahan al-Qur'an disebabkan karena pengaruh pemahaman keagamaan para penulis terjemah al-Qur'an serta adanya usaha mempromosikan ideologi tertentu dalam terjemah inggris Al-Qur'an

Kata Kunci: Terjemahan Inggris Al-Qur'an, Ideologi terjemahan, Orientasi politik, Spesifik gender, konotasi positif atau negatif

Introduction

The Qur'an is the word of Allah which became a miracle of the Prophet Muhammad SAW which contains guidelines for human life to be safe in the world and the hereafter. Unfortunately, not all people understand the warning in the Qur'an Surah Ar-Rum 41. One of the reasons is because it uses Arabic, and not all people speak the Arabic language. When the Qur'an is introduced to various areas in which the region has its language, even not only the official language of States, sometimes the region also has so many regional languages, while Arabic is not their mother tongue nor understood. The use of Arabic as the language of the Qur'an is legitimated by the God in the Qur'an QS. Yusuf (12): 2; ar-Ra'd (13): 37; an-Nahl (16): 103; Thaha (20): 113; ash-Shu'ara (26): 195; az-Zumar (39): 28; Fusilat (41): 3; ash-Shooraa (42): 7; az-Zukhruf (43): 3; and al-Ahqaaf (46): 12¹. However if the interests of the Arabic language are to be favored and put aside the main purpose of the Qur'an, namely as a guide, warning, and news for humans, it will be difficult for humans to make the Qur'an as a full guide of life, because not all Muslims understand Arabic language. Therefore, the polemic that emerged at the beginning of the history of translating the Qur'an was about the law of translating the Qur'an into other languages².

The Qur'an was revealed not only for the Arabs, but for all mankind throughout the world. To understand and explore the content and purpose of the Qur'an, translating into various languages are required. The need for translating the Qur'an is felt as an effort so that Muslims everywhere can understand and practice the teachings of the Qur'an. As the previous holy books which were revealed according to the language of the people at that time, the Qur'an was revealed using

1 Egi Sukma Baihaki, "Penerjemahan Al-Qur'an: Proses Penerjemahan Al-Qur'an Di Indonesia," *Jurnal Ushuluddin* 25, no. 1 (2017): 44, <https://doi.org/10.24014/jush.v25i1.2339>.

2 Johanna Pink, "Tradition and Ideology in Contemporary Sunnite Qur'anic Exegesis: Qur'anic Commentaries from the Arab World, Turkey and Indonesia and Their Interpretation of Q:5:51," *Welt Des Islams*, April 1, 2010, <https://doi.org/10.1163/157006010X489801>.

Arabic as the language of the people in the peninsula. Unlike the previous books, the Qur'an applies not only to Arab society when the time of the Prophet Muhammad SAW was alive, but also as a universal guide for mankind until the end of time. Then the sacredness of language arose that has an impact on the prohibition of translating the Qur'an and constrained readers to understand Arabic. Therefore, people who are unfamiliar with Arabic as the language of the Qur'an can understand Qur'an easily through the translation. So, translation is a means of conveying the contents of the Qur'an to mankind, both Muslim and non-Muslim³.

However the most common working language in the world and well-known international language, English is spoken in many nations as national and official language⁴. Translating the Qur'an into English is the key factor of gaining an access to majority global reader. Therefore the need for understanding the Qur'an from its English translation is becoming more important as a form of an effort to comprehend and practice the teachings of the Qur'an and to support the learning process for Muslims all over the world. The learning Qur'an from its translation is considered as a solution so that people from different social statuses can easily understand and obtain information available in the Qur'an through its translation, although this understanding is sometimes temporary.

There are many English Qur'an translations that available online. They are Saheeh International Qur'an translation published in Jeddah, the Qur'an translation by Dr. Mohsin Khan, the Qur'an translation by Maulawi Sher Ali published in Islamabad, the Qur'an translation by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan published in Madinah Al-Munawwarah, the Qur'an translation by Edip Yuksel published in the US, and the Qur'an translation by Aisha Bewley. The Qur'an translations either make many people easy to comprehend the Qur'an or give a different point of view toward the verses in the Qur'an. They enrich the comprehensive knowledge of the Qur'an by giving its translation from a different viewpoint.

This research is qualitative research type which employs content analysis method specifically semantic content analysis method and grammatical content analysis method. To find the Qur'an translation ideology, the researcher employs Systemic Functional Linguistic (SFL) approach. It is a sociosemiotic (socially-oriented) theory that studies language as a source for meaning-making i.e., meaning

3 Kadar M. Yusu, *Studi Al-Qur'an* (Jakarta: Amzah, 2012).

4 Afif Suaidi, "The Quality of the Bahasa Indonesia-English-Arabic Constitution of the Republic of Indonesia Multilingual Translational," *LingTera* 4, no. 2 (2017): 122-35, <https://doi.org/10.21831/lt.v4i2.6298>.

potential⁵. This research uses content analysis method qualitative approach. The research steps uses the Mayring's model as follows;⁶ 1) determining the object or focus of the research, 2) proposing research questions, 3) explaining or putting forward the definition of each categories studied based on the relevant theories, 4) creating categories or the parameters of each research of the sub-focus based on the theory, 5) doing encoding of the data in the form of discourse text that is collected based on sub-focus research, 6) revising the category while doing a formative check about the validity data, 7) analyzing research data while validating the data, and 8) integrating the results of research analysis.

This focuses on the Ideology in the real world and in the concrete aspect. The sources of data of this research are English Qur'an translational texts i.e., Saheeh International Qur'an translation published in Jeddah that represents *Aswaja's* teachings; the Qur'an translation by Dr. Mohsin Khan that represents *Shi'ah's* teachings; the Qur'an translation by Maulawi Sher Ali published in Islamabad that represents *Ahmadiyah's* teachings; the Qur'an translation by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan published in Madinah Al-Munawwarah that represents Sunni's teachings; the Qur'an translation by Edip Yuksel published in the US that represents Reformist's teachings; and the Qur'an translation by Aisha Bewley that represents Sufi's teachings. The data of this research are clause unites in the English Qur'an translation of the Surah Ar-Rum 41. They are divided into four clauses.

The Qur'an Translation

According to Catford, translation is a substitution of textual message in a particular language by equivalent textual message in another language⁷. It consists of rewriting in the target language as close, natural, and equivalent as possible to the source language message in terms of meaning and style⁸. Translation can be regarded as an activity that mainly deals with transference between two cultures rather than between two languages⁹. Translating the Qur'an means transferring the

5 Zaid Alamiri and Peter Mikan, "What Makes the Qur'anic Narratives Cohesive? Systemic Functional Linguistics-Based Analysis of Reference Role: Some Reflections," *Journal of Arabic and Islamic Studies* 16, no. 2016 (1970): 199–219, <https://doi.org/10.5617/jais.4747>.

6 Philipp Mayring, "Qualitative Content Analysis," *The SAGE Handbook of Qualitative Data Analysis*, 2014, 170–83, <https://doi.org/10.4135/9781446282243.n12>.

7 John Cunnison Catford, *A Linguistic Theory of Translation: An Essay in Applied Linguistics* (London: Oxford University Press, 1965).

8 Eugene Albert Nida and Charles Russell Taber, *The Theory and Practice of Translation* (Leiden: E. J. Brill, 1969).

9 Amineh Adelnia, "Translation as a Cross Cultural Study: An Analysis of Scent of a Woman," *International*

Qur'an to other language other than Arabic and printing this translation into several manuscripts so that it can be understood by people who do not speak Arabic so that they can understand the meaning of the book of Allah SWT through translation¹⁰.

There have been various translations of the Qur'an in various non-Arabic countries. Moreover, as previously explained, it was Europeans and some other non-Muslims who initiated the translation of the Qur'an into their various languages. Some scholars forbid the translation of the Qur'an because they think that translating the Qur'an into another language will reduce the miracles of the Qur'an. On the other hand, allowing that the message of the Qur'an can be conveyed to all mankind from every level of society. Those who allow the translation of the Qur'an into other languages also provide the criteria and conditions that must be met in the process of translating the Qur'an.

The decree of *haram* of *harfiyah* Qur'an translation into the language of 'Ajam (non Arabic), was also issued by the Council of 7 countries in the Middle East, namely Jami'ah Al-Azhar, Cairo, Fatwa Council of Saudi Arabian Ulema, Rabat University Morocco, Jami'ah Jordan, Jami'ah Palestine, Muhammad Adz-Dzahabi and Sheikh Ali Ash-Shabuni. All of them agreed to state "that the correct translation of the Koran is *tarjamah tafsiriyah*, while *tarjamah harfiyah* is prohibited or illegitimate"¹¹.

Abu Hanifah initially allowed the translation of the Qur'an because he did not consider the translation of the Qur'an to be the Qur'an, Imam Malik strongly opposed the translation of the Qur'an. Ash-Shafi'i said that translating the Qur'an into other language and the language can fulfill what is meant by Arabic in the Qur'an so that it is considered al-Qur'an is not possible. This view was also emphasized by Ibn Qutaibah. However, explaining the Qur'an to those who do not know Arabic so that they can know what the Qur'an means is permissible and possible to do. Hasbi Asshiddieqy said that copying the Qur'an into any national language with the intention that the nation would understand the contents of the Qur'an in Arabic based on the encouragement of nationalism could not be justified, because it eliminated the unifying tool between Muslims. That is why the Al-Azhar ulama issued a fatwa in 1936, which only allowed the translation of the meaning of the Qur'an, not the pronunciation¹².

Journal of Comparative Literature and Translation Studies 3, no. 1 (2015): 1–4, <https://doi.org/10.7575/aiac.ijclts.v3n.1p.24>.

10 Muhammad Ali Ash Shaabuunity, *Studi Ilmu Al-Qur'an. Trans. from Arabic by Aminuddin* (Bandung: Pustaka Setia, 1991).

11 Muhammad Thalib, *Koreksi Tarjamah Harfiyah Al-Qur'an Kemenag RI: Tinjauan Aqidah, Syariah, Mu'amalah, Iqtishadiyah* (Yogyakarta: Ma'had An-Nabawy, 2012).

12 Teungku M. Hasbi Ash-Shiddieqy, *Tafsir Al-Bayan: Tafsir Penjelas Al-Qur'anul Karim* (Semarang: Pustaka

If departing from the paradigm that the Qur'an is absolute in Arabic and cannot be translated, then there are only Arabs who will understand the contents of the Qur'an. It could even be that the superiority of language will be used as the argument for the superiority of a people. Indeed, Muslims are required to study Arabic because it is the language of the Qur'an, but that is not obligatory. However, in reality Arabic language is not an easy language to learn. There are so many other linguistic branches that are required as supporting study to acquire Arabic, and it takes a long time. Moreover, if Islam spreads to the periphery areas with marginalized community, does it have to force them to learn Arabic first and then practice its contents anyway? People practice the values of the Qur'an because they know the meaning of a verse at least through translation.

Translation is only to explain the meaning of the verses into the language of the people who do not understand Arabic, because the instructions of the Qur'an must be used immediately as a guide for life. Translations can have different sounds of words and sentences. Each translator has its own style of language, what needs to be taken care of is the meaning of the verse. The meaning of the verse must be clearly expressed in translation¹³.

The Qur'an Translation and the Tafseer (the Qur'anic Exegesis)

According to Jalaluddin al-Suyuthi (1951), the Tafseer means *al-Bayan* (explanation), *al-Kashf* (disclosure)¹⁴. Ibn Mandzur (2013) said that the Tafseer reveals the meaning of the verse from *lafadz* that is not clear enough. al-Jurjani (2012) argued that in terms of interpretation, it is explaining the meaning of the verse, its business, the story, and the reasons for it (*Asbab al-Nuzul*) with *lafadz*, which shows it clearly¹⁵.

There are five differences between translation and Tafseer; 1) Translation is *independent* of the rules of origin of the sentence (only enough to describe the origin of the word and so on), while the Tafseer is tied to the rules of language and in explaining the context, it is more broad in nature, 2) Translation is not allowed to omit sentences, in contrast to Tafseer there may be allowed to discard some sentences even sometimes it has to happen, 3) Translation must fulfill the meaning intended by the sentence, while the Tafseer only refers to an attempt to explain the meaning of the

Rizki Putra, 2012).

13 El Hassane Herrag, "The Ideological Factor in the Translation of Sensitive Issues from the Quran into English, Spanish and Catalan" (Mutiar, 2012).

14 Baihaki, "Penerjemahan Al-Qur'an: Proses Penerjemahan Al-Qur'an di Indonesia."

15 Ibid

sentence from the mufaseer's view point (interpreter's point of view), 4) Translation contains the original meaning (as it is according to the meaning of the text), while the Tafseer provides an explanation both general and comprehensive, and 5) The meaning that is meant by the translator is the original meaning, the Tafseer is not enough to stop at one meaning but then look for an explanation according to Al-Zarqani¹⁶.

Table 2. The Qur'an Translation and the Tafseer (the Qur'anic Exegesis)

The Qur'an Translation	The Tafseer
SL emphasis	TL emphasis
Harfiyah	Tafsiriyah
Textual	Contextual

The debate to determine whether the Qur'an translation is the same as Tafseer (exegesis) has become the debate after the issue of whether translating the Qur'an is permitted or not. The difference of the opinion came from different points of view regarding the definition of translation and Tafseer. The birth of the product of Tafseer, which has colored the Islamic thought, cannot immediately satisfy the thirst of Muslims toward understanding the Qur'an, especially those who are far from Arabic speaking countries and use their respective languages as the language of communication and source of knowledge. This limitation hinders the process of understanding the contents of the Qur'an.

The Qur'an Translation Method

Since the first century BC until before the nineteenth century, the translation method has always questioned whether to translate literally or freely. Then at the beginning of the nineteenth century, when the thought of cultural anthropology implied that the linguistic boundaries were insuperable and that language was entirely the result of culture, the opinion that translation was impossible gained some currency. If those strived at all, it must be more literal the better. This idea was popular in the statements of literalists' Walter Benjamin and Vladimir Nabokov¹⁷.

The argument was theoretical: the purpose of the translation, the nature of the readership, the type of text, was not discussed. Too often, writers, translators, and readers were implicitly identified with each other. Now the context has changed, but the fundamental problem remains. Newmark put it in the form of flattened V

¹⁶ Ibid.

¹⁷ Peter Newmark, *A Textbook of Translation* (New York: Prentice Hall, 1988).

diagram¹⁸:

Table 1. Newmark's flattened V diagram

SL emphasis	TL emphasis
Word-for-word translation	Adaptation
Literal translation	Free translation
Faithful translation	Idiomatic translation
Semantic translation	Communicative translation

It is more appropriate to associate the *tafseeriyah* Qur'an translation with the Tafseer itself because if it is translated generally, the meaning of the Qur'an could be different from the actual intended by the God so that it is different from Tafseer. However, if that is seen briefly, the translation is a brief description, while the Tafseer is a broad description. Determining whether translation includes Tafseer, in the end, gives birth to two forms of translation, namely *harfiyah* translation and *tafseeriyah* translation.

Basically, the translation of the Qur'an also involves the element of Tafseer, namely the understanding and Tafseer of the verses of the Qur'an, even though it is in a simple form, especially in which it is also accompanied by a footnote on the meaning of a verse. Translation also plays a strategic role in the understanding of Muslims in non-Arabic speaking countries towards the Qur'an because Arabic is not the mother tongue for the majority of people in the world. Therefore, the process of understanding the Qur'an by the majority of Muslims around the world was at first departs from the works of translating the Qur'an into their native languages¹⁹.

The Qur'an is translated according to the translator's ideology. Jan D. ten Thije noticed that the notion of ideology has attracted researchers to study more in linguistics.²⁰ He formulated three reasons for the call of ideology. The first, in these constantly changing environments, a vanishing point determines the aspects that are observed. This metaphor is transposed as an organizing principle to other cognitive domains and mental activities. The second, in shifting ideology from the writer to the character to the reader, from the speaker to the hearer to the audience and conversely is central to any treatment process. As soon as the interpretation goes beyond introspection, then the shifting of ideologys appears. The third, the notion

¹⁸ Ibid.

¹⁹ Taufikurrahman, "Kajian Tafsir Di Indonesia," *Mutawâtir: Jurnal Keilmuan Tafsir Hadis* Volume 2, no. Nomor 1 (2012): 1–26.

²⁰ Jan D. ten Thije, "The Notions of Perspective and Perspectivising in Intercultural Communication Research," ed. J.D. ten Thije (Eds.) (Amsterdam: Benjamins, 2006), 97–151, <https://doi.org/10.1075/pbns.144.05thi>.

of ideology has attracted linguists to study through structural linguistics for a long time as the clause in 'splendid' isolation.²¹

English Qur'an Translation Ideology of Surah Ar-Rum 41

The Translation ideology of Surah Ar-Rum 41 is represented in six different Qur'an English translation. The first is Aswaja (Saheeh International – Jeddah), the second is Ahmadiyah (Maulawi Sher Ali – Islamabad), the third is Sunni (Salafi) (Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan – Madinah Al-Munawwarah), the fourth is Reformist (Edip Yuksel – US), the fifth is TT5: Stylistic (Ahmed Ali), and the sixth is TT6: Sufis Aisha Bewley. The four clauses consist of some different meanings that must be investigated. Sub questions need to be purposed to gain the clear ideology of the Qur'an translation of Surah Ar-Rum 41. What is the political orientation (corruption, evil, pollution?), what is the gender (people as the general gender or men as the specific gender?), who is there (God or human?), and what is the connotation (positive or negative?).

In clause one, there are three different meanings found in the clause one mainly in the translating the concept "*fasadu*" i.e., corruption that means political act and natural decaying, evil that means bad humans' morality, and pollution that means bad effect on the nature. In clause two, there are four different meanings in interpreting "*kasabat aidinnasi*" i.e., people gained, specific gender) men did, (specific gender) men gained, people did and gained. In the clause three, there are four different meanings i.e., God makes men taste, men taste, God let people taste, God will makes people taste. In the clause four, there are three different meanings in interpreting concept "*yarjiun*" i.e., return to a positive conduct, men return from a negative conduct, men seek God's forgiveness, and the two of them translate it literally. Here is the table of analysis.

Clause One

The Sunni (Salafi) (Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan – Madinah Al-Munawwarah) Qur'an translation of Surah Ar-rum 41 translates "*fasadu*" as "Evil" (sins and disobedience to Allah) and it refers to human. This translation highlights the humans' morality from religious ideology. On the other hand Reformist (Edip Yuksel – US) Qur'an Translation translates "*fasadu*" as "pollution" and it refers to the nature that is caused by humans' deeds. The remaining six Qur'an translations of Surah Ar-Rum 41 cover both political act and natural decaying, because they agree to mean "*fasadu*" as "corruption". The four

²¹ Ibid.

of them are Aswaja (Saheeh International – Jeddah), Ahmadiyah (Maulawi Sher Ali – Islamabad), Stylistic (Ahmed Ali), Sufis Aisha Bewley.

TT1: Saheeh International – Jeddah²²

TT:1.1	Corruption	has appeared throughout the land and sea
	Topical	
	Theme	Rheme

TT2: Maulawi Sher Ali – Islamabad²³

TT:2.1	Corruption	has appeared on land and sea
	Topical	
	Theme	Rheme

TT3: Salafi) (Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah²⁴

TT:3.1	<i>Evil (sins and disobedience to Allah)</i>	<i>has appeared on land and sea</i>
	Topical	
	Theme	Rheme

TT4: Edip Yuksel – US²⁵

TT:4.1	<i>Pollution</i>	<i>has appeared in the land and the sea</i>
	Topical	
	Theme	Rheme

TT5: Ahmed Ali²⁶

TT:5.1	<i>Corruption</i>	<i>has spread over land and sea</i>
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22 Saheeh International, *The Qur'an English Meanings* (Jeddah: Al-Muntada Al-Islami, 2004).

23 Maulawi Sher Ali, *The Holy Qur'an — Arabic Text and English Translation* (Islamabad: Islam International Publications Ltd., 2004), <https://doi.org/10.1088/1612-202X/aa555d>.

24 Muhammad Taqi-ud-Din Al-Hilali and Muhsin Khan, *Translation of the Meanings of Qur'an the Noble in the English Language* (Madinah Al-Munawwarah: King Fahd Complex for the Printing of the Holy Qur'an, 1995).

25 Edip Yuksel, Layth Saleh Al-Shaiban, and Martha Schulte-Nafeh, *Quran: A Reformist Translation* (USA: Rainbow Press, 2007).

26 Ahmed Ali, *Al-Qur'an: A Contemporary Translation* (Massachusetts: Princeton University Press; Revised Edition, 2001).

Topical		
Theme	Rheme	
TT6: Aisha Bewley ²⁷		
TT:6.1	<i>Corruption</i>	<i>has appeared in both land and sea</i>
Topical		
Theme	Rheme	

Clause Two

Sunni (Salafi) (Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah) Qur'an translation of Surah Ar-rum 41 interprets "*kasabat*" as "earned (by oppression and evil deeds)" and it refers to a specific gender (men) who gain. On the other hand Sufis Aisha Bewley Qur'an translation of Surah Ar-rum 41 translates "*kasabat*" as "brought about" and it does not refer to a specific gender because she translates "*nas*" as "people" instead of "men" (as commonly masculine in Holy Scripture) regardless of the fact that the Qur'an translator is actually a woman. Aswaja (Saheeh International – Jeddah) and Reformist (Edip Yuksel – US) Qur'an translation of Surah Ar-rum 41 interpret "*kasabat*" as "people earned" and they do not refer to a specific gender. Ahmadiyah (Maulawi Sher Ali – Islamabad) and Stylistic (Ahmed Ali) Qur'an translation of Surah Ar-rum 41 interpret "*kasabat*" as "men did" and they refer to specific gender (men).

TT1: Saheeh International – Jeddah²⁸

TT:1.2	<i>by [reason of] what</i>	<i>the hands of people</i>	<i>have earned</i>
Textual		Topical	
Theme		Rheme	

TT2: Maulawi Sher Ali – Islamabad²⁹

TT:2.2	<i>because of what</i>	<i>men's hands</i>	<i>have wrought,</i>
Textual		Topical	
Theme		Rheme	

27 Aisha Bewley, *The Noble Qur'an: A New Rendering of Its Meaning in English* (USA: Bookwork, 1999).

28 Saheeh International, *The Qur'an English Meanings*.

29 'Ali, *The Holy Qur'an — Arabic Text and English Translation*.

TT3: Dr. Muhammad Taqi-ud-DIn Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah³⁰

TT:3.2	<i>because of what</i>	<i>the hands of men</i>	<i>have earned (by oppression and evil deeds),</i>
	Textual	Topical	
	Theme		Rheme

TT4: Edip Yuksel – US³¹

TT:4.2	<i>by</i>	<i>the hands of people for what they</i>	<i>earned.</i>
	Textual	Topical	
	Theme		Rheme

TT5: Ahmed Ali³²

TT:5.2	<i>from what</i>	<i>men</i>	<i>have done themselves</i>
	Textual	Topical	
	Theme		Rheme

TT6: Aisha Bewley³³

TT:6.2	<i>because of what</i>	<i>people's own hands</i>	<i>have brought about</i>
	Textual	Topical	
	Theme		Rheme

Clause Three

In the clause three, Sunni (Salafi) (Dr. Muhammad Taqi-ud-DIn Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah and Ahmadiyah (Maulawi Sher Ali – Islamabad) Qur'an translation interpret it as "God let men taste". Gender specific persons experience a cause of their deeds by God's permission. Stylistic (Ahmed Ali) and Sufis Aisha Bewley Qur'an translation interpret the clause three as "men taste" as if it happens by itself. Reformist (Edip Yuksel – US) Qur'an translation interprets it as "God will make people taste" which indicates that God

30 Al-Hilali and Khan, *Translation of the Meanings of Qur'an the Noble in the English Language*.

31 Yuksel, Al-Shaiban, and Schulte-Nafeh, *Quran: A Reformist Translation*.

32 Ali, *Al-Qur'an: A Contemporary Translation*.

33 Bewley, *The Noble Qur'an: A New Rendering of Its Meaning in English*.

is the most superpower to make something happen by implying that people will experience a cause of their deeds by the God's will. Aswaja (Saheeh International – Jeddah) Qur'an translation interprets this clause three as "God let people taste", and this translation seems moderate because people in general (no specific gender) experience a cause of their deeds by the God's permission.

TT1: Saheeh International – Jeddah³⁴

TT:1.3	<i>So</i>	<i>He [i.e., Allah]</i>	<i>may let them taste part of [the consequence of] what they have done</i>
	Textual	Topical	
	Theme		Rheme

TT2: Maulawi Sher Ali – Islamabad³⁵

TT:2.3	<i>that</i>	<i>He</i>	<i>may make them taste the fruit of some of their doings,</i>
	Textual	Topical	
	Theme		Rheme

TT3: Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan – Madinah Al-Munawwarah³⁶

TT:3.3	<i>that</i>	<i>He (Allah)</i>	<i>may make them taste a part of that which they have done,</i>
	Textual	Topical	
	Theme		Rheme

TT4: Edip Yuksel – US³⁷

TT:4.3	<i>He</i>	<i>will make them taste some of what they have done,</i>	
	Topical		
	Theme		
	Rheme		

34 Saheeh International, *The Qur'an English Meanings*.

35 'Ali, *The Holy Qur'an — Arabic Text and English Translation*.

36 Al-Hilali and Khan, *Translation of the Meanings of Qur'an the Noble in the English Language*.

37 Yuksel, Al-Shaiban, and Schulte-Nafeh, *Quran: A Reformist Translation*.

TT5: Ahmed Ali³⁸

TT:5.3	<i>that</i>	<i>they</i>	<i>may taste a little of what they have done:</i>
	Textual	Topical	
	Theme		Rheme

TT6: Aisha Bewley³⁹

TT:6.3	<i>so that</i>	<i>they</i>	<i>may taste something of what they have done</i>
	Textual	Topical	
	Theme		Rheme

Clause Four

Aswaja (Saheeh International – Jeddah) and Stylistic (Ahmed Ali) Qur'an translation interpret "*yarjiun*" little bit similar in the meaning of positive conduct as "turning back". The former means "to righteousness" and the later means "to the right path". The opposite connotation to the both translation is Ahmadiyah (Maulawi Sher Ali – Islamabad) Qur'an translation. It clearly translates "*yarjiun*" as "turning back from evil" that means men return from a negative conduct. Reformist (Edip Yuksel – US) and Sufis Aisha Bewley translate the clause four without any interpretation and explanation in bracket. Sunni (Salafi) (Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah) Qur'an translation interprets it from the ideology of spiritual conduct that means "men seek God's forgiveness".

TT1: Saheeh International – Jeddah⁴⁰

TT:1.4	<i>that</i>	<i>perhaps</i>	<i>they</i>	<i>will return [to righteousness]</i>
	Textual	Interpersonal	Topical	
	Theme			Rheme

38 Ali, *Al-Qur'an: A Contemporary Translation*.

39 Bewley, *The Noble Qur'an: A New Rendering of Its Meaning in English*.

40 Saheeh International, *The Qur'an English Meanings*.

TT2: Maulawi Sher Ali – Islamabad⁴¹

TT:2.4	<i>so that</i>	<i>they</i>	<i>may turn back from evil</i>
	Textual	Topical	
	Theme		
	Rheme		

TT3: Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan – Madinah Al-Munawwarah⁴²

TT:3.4	<i>in order that</i>	<i>they</i>	may return (by repenting to Allah, and begging His Pardon)
	Textual	Topical	
	Theme		Rheme

TT4: Edip Yuksel – US⁴³

TT:4.4	<i>perhaps</i>	<i>they</i>	<i>will revert</i>
	Interpersonal	Topical	
	Theme		Rheme

TT5: Ahmed Ali⁴⁴

TT:5.4	They	may haply come back (to the right path)
	Topical	
	Theme	
	Rheme	

41 'Ali, *The Holy Qur'an — Arabic Text and English Translation*.

42 Al-Hilali and Khan, *Translation of the Meanings of Qur'an the Noble in the English Language*.

43 Yuksel, Al-Shaiban, and Schulte-Nafeh, *Quran: A Reformist Translation*.

44 Ali, *Al-Qur'an: A Contemporary Translation*.

TT6: Aisha Bewley⁴⁵

TT:6.4	<i>so that</i>	<i>hopefully</i>	<i>they</i>	will turn back
	Textual	Interpersonal	Topical	
	Theme			Rheme

Many of English Qur'an translations use Biblical terms in their connotations, which are related to the Christian, Judaic, and not the Islamic semantic fields. If a translator does so, the faithfulness and preciseness of the Qur'an translation will be questioned. Moreover, the average readers will find it difficult to distinguish between the Islamic connotation and others within the same terms⁴⁶. In fact, a meaning shift is caused by such inaccuracy of selected vocabulary⁴⁷.

The Realization of the Ideology of English Qur'an Translation

All of the six Qur'an translations have different way in conveying the meaning of the Qur'an Surah Ar-Rum 41 and lead it to a particular ideology. The six Qur'an translation are Aswaja (Saheeh International – Jeddah), Ahmadiyah (Maulawi Sher Ali – Islamabad), Sunni (Salafi) (Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah), Reformist (Edip Yuksel – US), Stylistic (Ahmed Ali), and Sufis Aisha Bewley. Qur'an translators usually transfer the meaning based on what knowledge they get and what books they read⁴⁸.

The clear description of how the ideology works in the Qur'an translation, look at the table 3 Of The Ideology Realization in the Mode of Discourse. It shows the black line in the table 3 as the flow of meaning influenced by ideology across the four clauses. The Qur'an translational texts names are abbreviated as "TT" that means Translational Text to save the space. The following list is the explanation.

TT1: Saheeh International – Jeddah

TT2: Maulawi Sher Ali – Islamabad

TT3: Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin

⁴⁵ Bewley, *The Noble Qur'an: A New Rendering of Its Meaning in English*.

⁴⁶ Mohammed S A Jumei and Dawoud El-almi, "The Loss of Meaning in Translation : Its Types and Factors With Reference to Ten English Translations Meaning Qur'an the the of of Presented By : " (University of Wales-Lampeter, 2006

⁴⁷ Nouredin Mohamed Abdelaal and Sabariah Md Rashid, "Semantic Loss in the Holy Qur'an Translation with Special Reference to Surah Al-WaqiAAa (Chapter of the Event Inevitable)," *SAGE Open* 5, no. 4 (2015), <https://doi.org/10.1177/2158244015605880>.

⁴⁸ Herrag, "The Ideological Factor in the Translation of Sensitive Issues from the Quran into English, Spanish and Catalan."

Khan - Madinah Al-Munawwarah

TT4: Edip Yuksel – US

TT5: Ahmed Ali)

TT6: Aisha Bewley

Table 3. The Ideology Realization in the Mode of Discourse

Thematic Flows		English Qur'an Translation of Surah Ar-Rum 41			
		Clause 1	Clause 2	Clause 3	Clause 4
TT:1	Textual				<ul style="list-style-type: none"> so that in order that They
	Topical	<ul style="list-style-type: none"> Corruption Evil Pollution 	<ul style="list-style-type: none"> People Men 	<ul style="list-style-type: none"> He they 	<ul style="list-style-type: none"> perhaps hopefully
	Interpersonal				
TT:2	Textual				<ul style="list-style-type: none"> so that in order that They
	Topical	<ul style="list-style-type: none"> Corruption Evil Pollution 	<ul style="list-style-type: none"> people men 	<ul style="list-style-type: none"> He they 	<ul style="list-style-type: none"> perhaps hopefully
	Interpersonal				
TT:3	Textual				<ul style="list-style-type: none"> so that in order that They
	Topical	<ul style="list-style-type: none"> Corruption Evil Pollution 	<ul style="list-style-type: none"> people men 	<ul style="list-style-type: none"> He they 	<ul style="list-style-type: none"> perhaps hopefully
	Interpersonal				
TT:4	Textual				<ul style="list-style-type: none"> so that in order that They
	Topical	<ul style="list-style-type: none"> Corruption Evil Pollution 	<ul style="list-style-type: none"> people men 	<ul style="list-style-type: none"> He they 	<ul style="list-style-type: none"> perhaps hopefully
	Interpersonal				
TT:5	Textual				<ul style="list-style-type: none"> so that in order that They
	Topical	<ul style="list-style-type: none"> Corruption Evil Pollution 	<ul style="list-style-type: none"> people men 	<ul style="list-style-type: none"> He they 	<ul style="list-style-type: none"> perhaps hopefully
	Interpersonal				
TT:6	Textual				<ul style="list-style-type: none"> so that in order that They
	Topical	<ul style="list-style-type: none"> Corruption Evil Pollution 	<ul style="list-style-type: none"> people men 	<ul style="list-style-type: none"> He they 	<ul style="list-style-type: none"> perhaps hopefully
	Interpersonal				

does not imply a specific gender (people). It implies that human experience a cause of their deeds by the God's permission and has a positive connotation (return to righteousness).

Maulawi Sher Ali – Islamabad Qur'an translation interprets Surah Ar-Rum 41 with a moderate political orientation. Translation "*fasadu*" as a corruption may happen as a political act on the land and natural decaying in the sea. A bit radical ideology is also represented in this translation by implying a specific gender (men), and the ultimate God's will i.e., God makes men experience a cause of their deeds. It has a negative connotation (turn back from evil).

Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan – Madinah Al-Munawwarah Qur'an translation interprets Surah Ar-Rum 41 with a human morality political orientation that refers to religious conduct. This translates "*fasadu*" as an "evil". A bit radical ideology is also represented in this translation by implying a specific gender (men), and the ultimate God's will i.e., God makes men experience a cause of their deeds. It has a positive connotation (return by repenting to Allah, and begging His Pardon).

Edip Yuksel – US Qur'an translation interprets Surah Ar-Rum 41 with logical and illogical (religious) ideology. It seems to be not consistent with its ideology of reformation. A logical political orientation is represented in the translation of "*fasadu*" as a pollution that may happen only on the nature both in the land and the sea as if ignoring the evil as the human morality crisis. On the other hand this translation seems to be illogical (religious). It implies that human experience a cause of their deeds by the God's will as if humans do not have a right to avoid the cause of the pollution made by human. This translation both enriches broad knowledge and confusing ideology together in implying about material and spiritual. This translation does not imply a specific gender (people) and it has neither positive nor negative connotation because it translates the word "*yarjiun*" literally.

Ahmed Ali Qur'an translation interprets Surah Ar-Rum 41 with a moderate political orientation. Translation "*fasadu*" as a corruption may happen as a political act on the land and natural decaying in the sea. This translation implies a specific gender (men). It implies that human experience a cause of their deeds without implying the God's will, and has a positive connotation (come back to the right path).

Aisha Bewley Qur'an translation interprets Surah Ar-Rum 41 with liberal ideology domination. This translation does not imply a specific gender (people), and it implies that human experience a cause of their deeds without implying the God's will as if humans do not have a right to avoid it. Translating the word "*fasadu*" as a corruption may happen as a political act on the land and natural decaying in the sea

and it has neither positive nor negative connotation because it translates the word “yarjiun” literally.

Some of the Qur'an translations hold their ideology consistently and some others hold their ideology inconsistently. There are three Qur'an translations that hold their ideology consistently i.e., Aswaja (Saheeh International – Jeddah), Ahmadiyah (Maulawi Sher Ali – Islamabad), Sunni (Salafi) (Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah). There are three Qur'an translations that hold their ideology inconsistently i.e., Reformist (Edip Yuksel – US), Stylistic (Ahmed Ali), and Sufis Aisha Bewley.

Saheeh International – Jeddah Qur'an translation is consistent with its ideology of Aswaja. It conveys the meaning of the Qur'an translation into English with a moderate ideology both in gender specification and God's permission with a positive connotation. Maulawi Sher Ali – Islamabad Qur'an translation is consistent with its straight ideology of Ahmadiyah. A bit radical ideology is also represented in this translation with a negative connotation. Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah Qur'an translation is consistent with its straight ideology of Sunni (salafi). A bit radical ideology is also represented in this translation with a negative connotation.

Edip Yuksel – US Qur'an translation is not consistent with its ideology of reformation. Logical and illogical interpretation are combined that both enriches broad knowledge and confusing ideology together in implying about material and spiritual. This translation also seems to be literal with no interpretation (explanation in a bracket) about neither positive nor negative connotation. Ahmed Ali Qur'an translation is not consistent with its ideology of stylistics. The meaning seems to be superficial because it pays attention more on language formation to gain the style. However the language formation is not all stylistic because the last clause is interpreted by embedding a bracket that makes it less stylistic. Aisha Bewley Qur'an translation is not consistent with its ideology of Sufi. Liberal ideology dominates this translation, and stylistic ideology may influence the clause four of this translation. It is too superficial because this translation also renders a literal translation in the clause four and it opposites to the ideology of Sufism with its deep knowledge. Moreover, translating Qur'an without interpretation by explaining it using bracket is not acceptable in the work of sacred book translation.

Conclusion

This research shows that Saheeh International – Jeddah Qur'an translation bears the Aswaja ideology consistently, Maulawi Sher Ali – Islamabad Qur'an

translation bears the Ahmadiyah ideology consistently, Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah Qur'an translation bears the Sunni ideology consistently. Edip Yuksel – US Qur'an translation bears the ideology of reformism combined with the ideology of Ahlul-sunnah, Ahmed Ali Qur'an translation bears the ideology of reformism combined with the ideology of tafsiriyah that makes it less stylish, and Sufis Aisha Bewley Qur'an translation bears the ideology of Liberal and stylistic.

What should Muslims do knowing the fact that Qur'an translations must have ideology and they still unable to understand the Qur'an from the original Arabic version? The solution is find the Qur'an translations as many version as possible and understand their different. Reading one Qur'an translation only is not enough, because one verse may covers many meanings. Even one translational word cannot represent the original meaning from original Arabic Qur'an version.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references).

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Authors' contributions

All listed authors contribute to this article. A.S. wrote the original draft, reviewed and edited it, conceptualised the study and managed the project administration, responsible for the methodology and validation. M.N.A. wrote the formal analysis, compiled the resources, and visualisation and supervised the project.

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflicts of Interest

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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نظرية القيادة الحديثة: دراسة تفسيرية مقارنة بين الآيات القرآنية والنظريات المعاصرة

Contemporary Leadership Theory: Exegetic Comparative Study between The Meaning of Leadership in The Qur'an and Contemporary Studies

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Abstract

This study aims to deeply analyze modern leadership science from the perspective of Quranic verses and compare it with contemporary studies. This research follows the descriptive, analytical, and comparative approaches. This study's problem revolves around explaining the inability of Western studies to solve leadership issues due to its narrow view of the science of leadership and its various dimensions. Leadership is a purely institutional, local, and worldly issue. Unfortunately, it was noticed that some Muslims were impressed negatively by these studies. This study comes to refute those allegations and to show the Noble Qur'an has provided us with the principles of local and global leadership in its various surahs and verses through the personalities of the prophets, messengers, kings, and other people in different eras and regions. This study proved that contemporary studies, despite their abundance and diversity, did not bring anything new more than what the Holy Qur'an had brought about fourteen centuries ago. This study was divided into an introduction. This research conclude that the theories and approaches of modern leadership can be developed with an alternative Qur'anic perspective on the science of successful leadership.

Keywords: Leadership, Patterns, Al-Qur'an, Leadership Theories, an Exemplary Leader

ملخص

تهدف هذه الدراسة إلى تأصيل علم القيادة الحديثة من منظور الآيات القرآنية ومقارنتها بالدراسات المعاصرة. سلك الباحث في هذه الدراسة المنهج الوصفي التحليلي النقدي المقارن. إن إشكالية هذه الدراسة تدور حول بيان عجز الدراسات الغربية حل إشكالية القيادة بسبب نظرتها الضيقة إلى علم القيادة وأبعادها المختلفة. فهي عندهم مسألة محلية مؤسسية دنيوية بحتة! وللأسف الشديد لوحظ من المسلمين من انبهر بتلك الدراسات. تأتي هذه الدراسة لتفند لتلك المزاعم ولتبين لهم أن القرآن الكريم قد قدم لنا مبادئ وعلم القيادة المحلية والعالمية في مختلف سوره وآياته من خلال شخصيات الأنبياء والرسل والملوك وأناس آخرين مع أقوامهم في مختلف العصور والأمصار. أثبتت هذه الدراسة، أن الدراسات المعاصرة رغم كثرتها وتنوعها؛ لم تأت بشيء جديد أكثر مما جاء به القرآن الكريم منذ أربعة عشر قرناً. قسمت هذه الدراسة إلى مقدمة وفصلين وخاتمة. ذكرت في الفصل الأول نظريات ومدخل القيادة الحديثة ثم عقيبت في الفصل الثاني المنظور القرآني البديل لعلم القيادة الناجحة، مع



الخاتمة والتوصيات

الكلمات الدالة: القيادة، الأنماط، السمات، النظريات القيادية، القائد النموذجي

المقدمة وأهمية الدراسة

لقد أتى على تاريخ البشرية حين من الدهر شهد الناس فيه نماذج من القيادات الناجحة ونماذج من القيادات الفاشلة في كل المستويات، فذاق الناس ويلات تلك القيادات القمعية الفاشلة، كما سعد الطرف الآخر بسبب وجود قيادات ناجحة. لقد ذكر لنا القرآن الكريم ذينك الصنفين من القادة: الأول؛ يدعو إلى الخير ويمثل المنهج الإلهي، والآخر يدعو إلى الشر ولا يمضي على شرعه. وأما الصنف الأول في مثل قوله تعالى في سورة هود: ٩٥، ﴿وَأَمَّا الصَّنَفُ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ وَتِلْكَ عَادُ الثَّانِي فَقَدْ أَشَارَ الْقُرْآنُ الْكَرِيمُ إِلَيْهِ فِي مِثْلِ قَوْلِهِ تَعَالَى فِي سُورَةِ هُودٍ: ٦٩-٧٩، ﴿وَلَقَدْ أَرْسَلْنَا وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ هَذَا بَاختصار عن الصنفين من القادة اللذين جاء ذكرهما في القرآن الكريم.

وهنا ينبغي الإشارة إلى أمر مهم وهو أن الدراسات الحديثة في مجال ذكر أساليب القيادة، وسمات وخصائص القائد، فعند التدقيق والتحقيق وجدناها أنها لم تأت بأشياء مبتكرة أكثر مما جاء بها القرآن الكريم والسنة النبوية الصحيحة. لقد ركزت تلك الدراسات على الشعور بأهمية الرسالة التي يتحرك القائد من أجلها، والثقة بالقدرة على العمل والذهنية الفذة، والشخصية القوية، والإخلاص، والنضج الواعي، والقدرة على العمل، والقدرة الإدارية، والطاقة والنشاط، والحزم والتضحية، ومهارات الاتصال والتخاطب، إلى غير ذلك من المسائل المتعلقة بالقيادة، ونحن هنا لا نقصد التقليل من شأنها أو جهود أهلها، كلا، وإنما هدفنا هو إعجاز كتاب الله عز وجل وبيان ضرورة العودة إلى مرجعية القرآن والسنة النبوية الصحيحة لكي نكون على بينة من الأمر وهدى من الله ورسوله صلى الله عليه وسلم في أمورنا الدينية والدنيوية، لأن جميع تلك المسائل المتعلقة بالقيادة قد جاء ذكرها إما مجملًا أو مفصلاً في كتاب الله وسنة رسوله صلى الله عليه وسلم، وكل من لا ينطلق من هذا المنطلق فإنه معرض للقصور والخطأ في حق الرعية والأتباع. وإن نظرة فاحصة لآيات القرآن الكريم نجدها قد اشتملت على معالم وتوجيهات قيادية ربانية ينبغي أن تسطر بماء

الذهب، ومن خلال هذه المعالم تتضح لنا الضرورة القصوى للعودة إلى مرجعية الوحي (القرآن والسنة الصحيحة)، حتى لا يميل القائد إلى أهل الأهواء فيضل معهم. إن القائد الناجح من منظور القرآن يهدي إلى الحق ويدعو إليه، لأن هداية البشر جزء من مهامه وتكليفاته، كما قال تعالى في سورة الأنبياء: ٣٧، ﴿وَجَعَلْنَاهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا وَكَانُوا لَنَا عَابِدِينَ﴾، فالقائد المثالي من إِيَّهِمْ فَعَلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ منظور الإسلام ينطلق من واقع المسؤولية وواقع الواجب الشرعي وليس من واقع الطموح والرغبة في البروز والحضور، وكل من يقرأ سير الأنبياء والصالحين يرى هذه الحقيقة، والقائد حسب الوحي القرآني والنبوي يخضع للرقابة والمسؤولية الإلهية والمجتمعية، قال تعالى في سورة الصافات: ٤٢، ﴿وَقُفُّوهُمْ إِنْهُمْ مَسْئُولُونَ﴾، وكما جاء في الحديث الصحيح من حديث عبد الله بن عمر رضي الله عنهما قوله صلى الله عليه وسلم: [كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ؛ فالإمام رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَهِيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، قَالَ: فَسَمِعْتُ هَؤُلَاءِ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَحْسَبُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَالرَّجُلُ فِي مَالِ أَبِيهِ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ]. وقد جاء في حديث تميم الداري أن النبي صلى الله عليه وسلم قال: [إِنَّ الدِّينَ النَّصِيحَةُ، إِنَّ الدِّينَ النَّصِيحَةُ، إِنَّ الدِّينَ النَّصِيحَةُ. قَالُوا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: لِلَّهِ، وَكِتَابِهِ، وَرَسُولِهِ، وَأُمَّةٍ الْمُؤْمِنِينَ، وَعَامَّتِهِمْ، وَأُمَّةٍ الْمُسْلِمِينَ وَعَامَّتِهِمْ] ¹.

إشكالية الدراسة:

لقد كثر عدد المؤلفات والمؤلفين في المجال القيادي بشكل لافت للنظر في الوقت الراهن، قد تجاوزت العشرات؛ بل المئات من الكتب والرسائل، وهذا مؤشر قوي بأن هنالك ظاهرة صحية فكرية لدى المثقفين في العالم واتجاهاً نحو الأفضل بشكل عام. غير أن هذه الظاهرة الصحية الخارجية المتمثلة أمام أعيننا تخفي في صميمها أمراً مؤلماً وإشكالية كبيرة غير محلولة، ألا وهي: فقدان القدوة، أو فقدان القائد المثالي الصالح والسليم للاتباع. إن هذا الزخم الكبير من المؤلفات في مجال القيادة برهان ساطع على أن مسألة القيادة المثالية في المؤسسات العلمية والعسكرية والسياسية والأكاديمية لا تزال مفقودة في هذا الزمان - إلا ما

سنن أبي داود برقم ٤٤٩٤، وصحيح ابن حبان برقم ٥٧٥٤، وصحيح الترمذي برقم ٦٧٧١، وتخریج المسند برقم ٥٤٩٦١ من تحقیق الشيخ الحداد شعب الأرناؤوط رحمه الله، وقال صحيح على شرط صحيح الإمام مسلم.

رحم الله -، فلأجل ذلك كثرت الاجتهادات والمؤلفات البشرية بحثاً عن خصائص وسمات القائد المثالي المؤثر والمنقذ للشعوب من الأوضاع الاقتصادية والنفسية والتربوية المتردية في هذا الزمان والأزمة التي سبقتنا. إذن؛ هنالك حاجة ملحة لإيجاد قائد مثالي وقيادة ناجحة للناس، فلا غرابة مما نراه في زماننا هذا من الفوضى الخلافة بسبب فقدان تلك القيادة، وبطبيعة الحال هذه ستكون النتيجة الحتمية لكل الشعوب والمؤسسات عندما يترك الأمر للناس ويتم الاحتكام إلى آرائهم البشرية القاصرة، كل يجتهد وفق هواه، معرضين عن شهادة ومعيار المركز - **شهادة القرآن الكريم وشهادة السنة النبوية الصحيحة** - فإذا أعرضنا عن تلك الشهادة القرآنية والنبوية فإن الفوضى الفكرية والأخلاقية والاجتماعية والسياسية ستعم البلاد والعباد كما هو مشاهد وملموس في عصرنا الذي نعيش فيه.

أسباب اختيار الدراسة:

هنالك جملة من الأسباب والدوافع التي دفعتني إلى اختيار هذه الدراسة، منها:

ندرة الدراسات القيادية القرآنية والنبوية مقارنة بالدراسات المعاصرة.

معايشة الباحث لأزمة الضرر العلمي والأخلاقي والمهني الذي لحق بالطلاب والموظفين في بعض المؤسسات الدينية والأكاديمية والعسكرية بسبب عدم وجود قيادات واعية ومدرية.

أهداف الدراسة:

تطوير البرامج التدريبية في المجال القيادي وفق المنظور الإسلامي المعاصر.

خدمة المجتمع المدني والعسكري والأكاديمي من خلال المخرجات التعليمية وإحداث التأثير في سلوكهم بفاعلية وكفاءة.

بيان دور الإنسان الإيجابي من خلال تشكيل وعيه وتحسين علاقته مع خالقه والناس من حوله.

تأكيد السبق القرآني والنبوي في التأصيل العلمي في المجال القيادي.

منهجية الدراسة:

إن المنهج الذي سلكه الباحث في هذه الدراسة؛ هو المنهج الاستقرائي التحليلي

النقدي المقارن.

أسئلة الدراسة:

إلى أي مدى نجحت الدراسات المعاصرة في التأصيل العلمي لنظريات القيادة المعاصرة؟

إلى أي مدى كان اهتمام القرآن الكريم بتأصيل علم القيادة المعاصرة؟

ما مدى اهتمام المفسرين المعاصرين والمتقدمين بعلم القيادة القرآنية؟

الدراسات السابقة:

فيما يتعلق بالدراسات السابقة، فلا شك أن هنالك جهوداً مشكورة للباحثين عن القيادة من وجهة النظر الإسلامية بشكل خاص ومن وجهة النظر الإدارية والعسكرية المعاصرة بشكل عام. وكما لا يخفى على أولي الألباب أن بعضاً من تلك الدراسات لا تخلو من استطراد وغلط وغموض وبُعد عن التأصيل القرآني والنبوي المقارن بالدراسات المعاصرة. غير أننا نؤكد مجدداً شكرنا وامتناننا لأصحاب هذه الدراسات واستفادتنا منها في هذه الدراسة، ونود أن نؤكد للقارئ الكريم بأننا لسنا هنا بصدد تقييم تلك الدراسات بالتفصيل وبيان ما لها وما عليها، وإنما الأمانة العلمية والمنهجية تقتضي الإشارة إلى ذلك، ومن بينها نشير إلى ما يلي:

أبو بكر الصديق شخصيته وعصره، د. علي محمد الصلابي، دار التوزيع والنشر الإسلامية دليل التدريب القيادي، د. هشام الطالب، المعهد العالمي للفكر، - مصر، ٢٠٠٢م الرسول القائد، اللواء الركن، الإسلامي، 5991، الاتحاد الإسلامي للمنظمات الطلابية السلطان محمد، محمود شيت خطاب، طبعة دار الفكر، بيروت لبنان، ط 5، 4791م الفاتح وعوامل النهوض في عصره، علي محمد الصلابي، دار الإيمان - مصر، ١٠٠٢م سنة الرسول صلى الله عليه وسلم في القيادة وإدارة الحرب، محمد جمال الدين محفوظ، شخصية القائد في ضوء سورة، مجلة مركز بحوث السنة والسير - العدد ٣ - ٨٨٩١م. (ط.د)، الأحزاب، جهاد محمد فيصل النصيرات، مجلة الجامعة الإسلامية - السعودية. صناعة القائد، طارق السويدان، فيصل باسراويل، مكتبة جرير، (ت.د)، (م.د). عوائق النهضة الإسلامية - مجموعة مقالات، علي عزت بيغوفيتش، السعودية، ٣٠٠٢م

ترجمة حسن عمر سباهايتش، طباعة جمعية قطر الخيرية بالدوحة، 7991، ط 1
 فن القيادة في الإسلام، المقدم الركن أحمد عبد ربه مبارك بصبوص، ط 1، مكتبة،
 القيادة الإدارية ورفع الحالة المعنوية في الخطاب القرآني، المنار، الزرقاء، الأردن، 8891م
 القيادة العسكرية في ضوء القرآن الكريم، إبراهيم علي سالم عيللو، جامعة مصراتة، ليبيا.
 قسمت فيصل بن جعفر بالي، الملتقى القرآني بوزارة الدفاع السعودية، السعودية ٧٠٠٢م.
 الدراسة إلى مبحثين، وتحت كل مبحث مطالب عديدة، الخاتمة ومصادر الدراسة.

المبحث الأول: مداخل نظريات القيادة الحديثة

قبل أن نذكر الرؤية القرآنية عن القيادة، فإن المنهجية العلمية تقتضي أولاً أن نذكر أهم
 النظريات المعاصرة المتعلقة بالقيادة لكي يتم تشخيص الحالة، وبطبيعة الحال لا يمكن
 استيعابها في هذه المساحة المحددة من الدراسة، ثم القيام ثانياً بعرض الرؤية القرآنية البديلة
 عن القيادة المعاصرة بشكل مختصر نظراً لضيق المساحة المتاحة

يظهر لنا جلياً في كتابات الذين أرخوا للقيادة أنهم نظروا إليها على أنها مجموعة من
 الإجراءات والصفات والخصائص والسلوكيات والأخلاقيات الشخصية ينبغي توفرها عند
 القائد، كما أنها أداة سلطة وتحكم للأتباع للتأثير فيهم. ومن منظور بعض الآخرين؛ فإن
 القيادة إجراء تحويلي ودفع بالمؤسسة إلى إنجاز الأهداف فوق ما هو المتوقع. ورأى الآخرون
 أنها عبارة عن توفر جملة من المهارات الإدارية والمعرفية لدى القائد للتأثير في الآخرين،² إلى
 غير ذلك من النظريات. إذن، فالقيادة عندهم علم يبحث عما ينبغي توفرها عند القائد
 من الإجراءات، وسمات، وخصائص شخصية، وسلوكيات وأخلاقيات، ومهارات إدارية
 ومعرفية لكي يؤثر في الآخرين.³ هذه هي أهم مداخل نظريات القيادة الحديثة. ومن بين

2 Peter Northouse, *Leadership-Theory and Practice*, 7th Edition, (Sage Publications, Los Angeles, USA, 2015),
 5, See also: *Army Leadership, Be, Know, Do, Headquarters Department of the Army*, (Washington, DC, 1999),
 4; Robert Taylor & others, *Military Leadership: In Pursuit of Excellence*, 5th Ed., ed. Robert L Taylor and
 William E Rosenbach, *Military Leadership: In Pursuit of Excellence*, 5th Ed. (Boulder, CO, US: Westview
 Press, 2005).97

3 Hisyâm Al-Thâlib, *Dalîl al-Tadrib al-Qiyâdi*, (Virginia USA al-Ma'had al-'Ali lil Fikr al-Islami, 1995,) 52-53.

تلك المداخل والنظريات سيتم مناقشة أربعة مداخل لها علاقة مباشرة بحقيقة القيادة وهي كالآتي: المدخل السمائي، المدخل السلوكي، المدخل الموقفى ومدخل الاتجاهات الحديثة.

المطلب الأول: المدخل السمائي

المراد من المدخل السمائي هو شخصية القائد وسماته وخصائصه الجسمية والعقلية والنفسية والاجتماعية،^٤ وفقاً للدراسات والاختبارات التي أجريت على كثير من الناس في جامعات عالمية مختلفة على الذكور والإناث على حد سواء، عام ٨٤٩١، ٩٥٩١، ٤٧٩١. ومن بين تلك السمات والخصائص من منظور نظرية السمات هي الشعور بالمسؤولية، والنشاط وقوة العزيمة، والشجاعة والجدية في حل المشاكل، والمبادرات في القضايا الاجتماعية، الاعتزاز بالهوية والثقة بالنفس، والتحمل لنتائج القرارات والأفعال، والقدرة على تحمل الضغوط النفسية، والمرونة وعدم عرقلة الأمور. أما صفات القائد الناجح من منظور مدخل السمات عام ٤٠٠٢ ذكروا أن القائد ينبغي أن تكون لديه: معرفة تامة، ووعي تام، وتحكم في المشاعر، والدافعية والمراقبة الذاتية، والذكاء الاجتماعي، أو المعرفة بأحوال الناس، والعاطفة، والقدرة على حل الأزمات.

ونحن مبدئياً نتفق مع أصحاب هذه الدراسات في الصفات والمهارات التي أدخلوها في مضمون هذه النظرية، بل نؤكد عليها جملة وتفصيلاً، لأن القرآن الكريم والسنة النبوية حافظتان بها، ولا يسعنا المقام هنا لإيراد النصوص القرآنية والنبوية. فالشاهد في المسألة أن هذه النظرية الحديثة لم تأت بشيء جديد أكثر مما جاء به الإسلام (القرآن والسنة) في الصفات الواجبة توفرها عند القائد^٥. فالعلم، وفقه الواقع، والتأكد من المعلومة أو الخبر، والصبر والحلم، وضبط النفس، والمصارعة إلى الخير، ومحاسبة النفس، والرحمة بالمسؤولين، والثقة بالنفس، والقدرة على مواجهة وحل المشاكل، والعدالة... إلخ؛ القرآن والسنة والتاريخ إذن، لا جديد في هذه الدراسات المعاصرة الإسلامي والحضارة الإسلامية حافلة بها^٦. في هذه المسألة، والله أعلم.

4 Nawâf bin Safar bin Muflîj Al-Utaibi, *al-Anmâth al-Qiyâdiyyah wa Simât asy-Syahshiah li Mudiril Madâris wa 'Alâqatuhâ bi al-Rûh al-Ma'nâwiyah lil Mu'allimîn fi Muhâfadzati Thâif al-Ta'limiyah – Dirasah Maydaniyah Tablîiyah*, Thesis, Faculty of Education, 38.

5 Hisyâm Al-Thâlib, 64-75.

6 Al-Mawardi, *al-Ahkâm al-Sultâniyah wal Wilâyat al-Diniyah*, (Dar Ibnu Qutaybah, Kuwait 2014.) 6.

المطلب الثاني: المدخل السلوكي

يركز هذا المدخل على سلوكيات وتصرفات القائد مع المرؤوسين مركزاً على العمل الإنتاجي والعلاقات الاجتماعية في داخل المؤسسة. لقد أجريت دراسات مكثفة بهدف متابعة سلوك القادة والعاملين من خلال التركيز على الوظيفة وأداء التابعين، وتحسين سلوكياتهم، والتركيز على سلوك القادة وتأثرهم بالتابعين لهم. وانبثقت من هذه الدراسات نظريات فرعية عديدة⁷. جميعها تنصب على المعاني السابقة للقيادة

المطلب الثالث: المدخل الموقف

يرى أصحاب هذا المدخل أن القيادة لا علاقة لها بالسمات ولا بالسلوك التي يجب توفرها عند القائد، وإنما هي مسألة ديناميكية حركية متغيرة وهي كل يوم في شأن. فحسب هذا المدخل؛ فإن الظروف والمواقف المختلفة هي التي تتحكم في فكر القائد لصنع القرار وحل الأزمة، وأن لكل قائد ولكل موقف معين متطلبات خاصة. تشير هذه النظرية إلى أنه ليس هناك نمط واحد في القيادة يصلح لكل زمان ومكان، وبالتالي يجب على القائد أن يكيف نفسه مع طبيعة الموقف من خلال العوامل الآتية⁸:

أولاً، عوامل النظرية الظرفية لفيدلر، وهو العلاقة بين القائد والتابعين أي مدى تقبل التابعين للقائد، وهيكل المهام ووضوح الأهداف والواجبات الملقاة على التابعين ومعايير الأداء، وسلطة القائد الوظيفية الصلاحيات الممنوحة للقائد في منح المكافآت وإيقاع الجزاءات.

ثانياً، نظرية المسار والهدف لروبرت هاوس، فهذه النظرية تعتمد بشكل جزئي على فكرة التوقع والتحفيز، من خلال مساعدة التابعين على تحديد أهدافهم وإزالة العقبات التي قد تعترض طريقهم⁹. ولتحقيق هذا الهدف فإن القائد يحتاج أن يتوفر فيه السلوك المساند لتوفير المشورة والرعاية للعاملين، والسلوك الإنجازي الذي يظهر القائد ثقة عالية بالعاملين، والسلوك المشارك الذي يشارك القائد العاملين في وضع الحلول، والسلوك التوجيهي الذي

7 Nawâf bin Safar bin Muflij Al-Utaibi, 6-7.

8 Hisyâm Al-Thâlib, *Dalîl al-Tadrîb al-Qiyâdî, al-Ma'bad al-'Alî lil Fikr al-Islamî*, 10-30. Peter Northouse, *Leadership – Theory and Practice*, 115 – 137; *Army Leadership: Be, Know, Do, – Part Three: Organizational and Strategic Leadership*, 6-1,

9 Northouse, *Leadership: Theory and Practice*, 115-126.

يعرّف القائدُ العاملين بما هو منتظر منهم

وما قلنا قبل قليل عن المدخل السماوي يقال هنا أيضاً، فالنصوص الشرعية القرآنية والنبوية حافلة بمضامين هذه النظرية مثل التعاون على البر والتقوى والإتقان في العمل والاستشارة مع المؤمنين (أهل الحل والمعرفة)، وواجب البيان والهداية والنصيحة... إلخ، ونحن نتفق معهم في هذه المسائل، إذن لا جديد لدى هؤلاء

المطلب الرابع: مدخل الاتجاهات الحديثة

المراد من هذا المدخل أن القيادة عبارة عن عملية تفاعلية بين القائد والتابعين، وأنها عملية تحويلية من حال إلى حال، ومن الأسوأ إلى الأفضل. فالاتجاهات الحديثة في القيادة عبارة عن: القيادة الإجرائية أي التبادلية والتفاعلية، والقيادة التحويلية، والقيادة الرؤيوية، والقيادة الكاريزمية، وفيما يلي بيان المراد منها باختصار:

أولاً، القيادة الإجرائية، هي العلاقة التبادلية المادية بين القائد والعاملين بواسطة منح المكافآت والعقوبات حسب أداء العاملين^{١٠}، والقائد لا يتعدى أكثر من كونه^{١١} أداة تنفيذياً لقوانين المؤسسة^{١٢} من خلال ما عبروا عنه بالمكافآت المتفق عليها، أي أساليب التعزيز الإيجابي بين القائد والعاملين من خلال المكافآت، ثانياً: الإدارة بالاستثناء، عندما يصحح القائد الأمور الخاطئة من خلال الجزاءات والعقوبات.

وفيما يتعلق بمسألة القيادة الإجرائية فهناك تعليمات وتوجيهات قرآنية مهمة ينبغي مراعاتها مع الرؤوسين والأتباع -عرف قديماً بسياسة الراعي والرعية-^{١٣} في جميع المؤسسات، وأن الإداري والقيادي الناجح وفق القرآن الكريم ينبغي أن يتحلى بالصفات التالية مع الرؤوسين: التعاون معهم، حسن الظن بهم، والتثبت في الأخبار عنهم وعدم الأخذ بالشائعات، العدل بينهم من خلال التقييم النزيه في أداء أعمالهم الأكاديمية أو المهنية أو الإدارية، إشاعة جو الأخوة والصلح والمحبة بين الرؤوسين، بث روح التسامح والمرونة معهم، الصدق في القول والعمل معهم... إلخ، من الأخلاقيات الإسلامية.

10 Ibid 162, Nawāf bin Safar bin Muḥīh Al-Uṭāibī, *al-Anmāth al-Qiyādiyyah wa Simāt asy-Syahshiah li Mudīrīl Madāris wa Alāqatuhā bi al-Rūh al-Ma'nawīyah lil Mu'allimīn fi Muhāfadzati Thāif al-Ta'limiyah*, 65.

11 Hisyām Al-Thālib, 52.

12 Iblū, Ibrāhīm Alī Salīm, *al-Qiyādah al-Idāriyah wa Raf'ul Hālah al-Ma'nawiyah fl Khithāb al-Qur'ani*, Libya. 10-16.

13 Al-Mawardi, 40-43.

فكما هو معلوم فإن التعليمات القرآنية والنبوية في التعامل مع المرؤوسين في حل المشاكل، والتثبت في الأخبار عنهم وعدم الاعتماد على الشائعات، والعدل بينهم من خلال التقييم النزيه لأعمالهم، وإشاعة جو الأخوة والمحبة، والتسامح والمرونة مع المرؤوسين، والصلح فيما بينهم عند النزاع، والصدق في القول والعمل وعدم الغش، فإن تلك التعليمات والتوجيهات لها علاقة مباشرة بموضوع القيادة الناجحة، وأنها لا تتعارض مع النظريات الحديثة مطلقاً، بل إنها تنسجم معها تماماً.^{١٤}

وهو ذلك القائد الذي يشحذ همهم وإبداعات الأفراد من ثانياً، القيادة التحويلية، خلال استخدام الموهبة والجاذبية الشخصية لمساعدة المؤسسة والعاملين فيها على إحداث تغييرات إيجابية من أسوأ إلى أفضل^{١٥}، من خلال التأثير والجاذبية، والتشجيع الإبداعي، والدفع والإلهام، والاهتمام بالمشاعر. فكما هو واضح من عنوان هذه القيادة ومحتواها، فإن القائد التحويلي هو الذي يسعى بكل ما أوتي من طاقة علمية إلى تحسين حال الأتباع والمؤسسات في شتى المجالات^{١٦}، والله أعلم.

ثالثاً، القيادة الرؤيوية، وهي القيادة التي لديها القدرة على زرع وتوصيل رؤية حقيقية صادقة لمستقبل المؤسسة^{١٧}، وتكون أكبر وأكثر تطوراً من الحاضر، وذلك من خلال استنهاض الهمم والقدرات والإمكانات لتحقيق ذلك المستقبل المشرق^{١٨}، وكما هو واضح أن من خصائص القائد الرؤيوي تحديد الرؤية، وإيصال الرؤية للأتباع، ودفع الالتزام تجاه الرؤية، مع تطبيق الرؤية. ومما لا ريب فيه أن حسن التخطيط والاستعداد والتنبؤ للمستقبل أمر مشروع ومرغوب إليه، حث عليها الشرع الحنيف في الكتاب والسنة، فلا بد للقائد الناجح أن يعد خطة استراتيجية مستقبلية ورسم أهداف معينة يسعى لتحقيقها مع العاملين لمصلحة المؤسسة العسكرية أو الأكاديمية أو المدنية.

رابعاً، القيادة الكارزمية القائد الكارزمي، يُوصف على أنه شخص غير عادي،

14 Hisyâm Al-Thâlib, *Dalil al-Tadrib al-Qiyâdi*, 56-57.

15 Peter Northouse: *Leadership-Theory and Practice*, 5 and 161.

16 Jihâd Al-Tirbâni, *100 min 'Udzamâ' Ummah al-Islâm Ghayyarû Majrâ Tarikh*, (Dar al-Ta'qwa, Madinah, 2015) 82.

17 يمكن اعتبار تجربة ماليزيا وتركيا في هذا الزمان قدوة حسنة للمسلمين، والله الموفق والمهدي إلى ذلك.

18 Nawâf bin Safar bin Muflih Al-Utaibi, 64-83.

ولكن بالمعنى الإيجابي،^{١٩}، والقيادة الكارزمية توصف برؤية ثابتة وملهمة، فلدى القائد الكارزمي رؤية ثابتة وأهداف مثالية ومغامرة ومخاطرة وشعور بحاجات العاملين، فيسعى لإشباع الحاجات المشروعة باتباع أساليب مبتكرة من خلال تشجيع العاملين على الإبداع، والتأثير عليهم بالتفاؤل. ولا تعارض بين مفاهيم هذه القيادة الكارزمية وبين مفاهيم الشريعة الإسلامية عموماً، فالنصوص القرآنية والنبوية تؤيد ذلك من خلال حثها على تحقيق الأهداف العليا والنبيلة، والتوكل على الله بعد أخذ الأسباب والعزيمة وحسن الظن بالله، والسعي لمصالح الرعية والسير على الأرض.. إلخ، والله أعلم.

المطلب الخامس: مصادر قوة القيادة وصفات القائد الناجح

أولاً: إن موضوع مصادر قوة القائد في غاية الأهمية في مباحث علم القيادة. فقد ذكر العلماء أن قوة القيادة تنبع من قوة المصادر التي يعتمد عليها القائد، وهي التي تمنحه قوته الرسمية والقانونية من خلال قوة الحافز أو المكافأة وقدرة القائد على إعطاء العاملين الحوافز المادية والمعنوية. فقوة الجزاء أو العقاب تعني قدرة القائد على فرض جزاءات على العاملين في الوقت والموضع المناسب، وقوة السلطة تعطي للقائد سلطات واسعة على العاملين يجعلهم يستجيبون له، وقوة التجربة السابقة للقائد يفرض سيطرته على المرؤوسين من خلال خبراته، وقوة السمات الشخصية للقائد تجعله شخصية جذابة لدى الأفراد تجعلهم يذعنون له.

إن ما أشار إليها الباحثون المعاصرون في الدراسات الحديثة في مسألة مصادر قوة القائد، فإننا نجد لها حاضرة في ديننا الإسلامي. نجد ذلك في القرآن الكريم في مثل هذه الآيات

فمثلاً قوة الجزاء والعقوبة مستمدة من قوله تعالى في سورة النور: ٢، ﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۚ وَلَا يَأْخُذُ بِهِمَا جُنَاحٌ لِّمَا فَعَلُوا ۚ ذَٰلِكَ جَزَاءُ الَّذِينَ كَفَرُوا بِعَهْدِ اللَّهِ وَأَخَذُوا لَهْيًا ۚ﴾ ، وقوله تعالى في سورة المائدة: ٣، ﴿إِنَّمَا جَزَاءُ الَّذِينَ كَفَرُوا بِعَهْدِ اللَّهِ وَأَخَذُوا لَهْيًا أَن يُلَاقُوا اللَّهَ فِي سَعْيِهِمْ ۚ﴾ ، ﴿يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَن يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَٰلِكَ هُمُ الْخَائِفُونَ فِي الدُّنْيَا...﴾

وقوة الحافز والتشجيع مستمدة من قوله تعالى في سورة الأنبياء: ٤٩، ﴿فَمَنْ يَعْمَلْ مِثْرَ حَبْثِ نَجْمٍ يَجْعَلْ لَّهِ جُزْأً ۖ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لَّسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ﴾ .

وقوة السلطة مستمدة من قوله تعالى في سورة النساء: ٩٥، ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ

19 Ibid 49-100. Peter Northouse; *Leadership: Theory & Practice*, 189, 230

وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ»، فيها وجوب طاعة أولي الأمر من العلماء والأمراء²⁰.
وأما قوة النفوذ التي تعتمد على التجربة السابقة، وقوة السمات المستمدة من شخصية القائد؛ فالسنة النبوية حافلة بمواقف النبي صلى الله عليه وسلم في الغزوات ومواقف القضاء والإمامة والإفتاء.²¹ فما ذكرته الدراسات الحديثة في مسألة مصادر قوة القائد؛ قد ذكره القرآن الكريم بالتفصيل، بل وزاد عليها، ولكن للأسف الشديد كثير من الناس عن آيات²² الله وسنة رسوله صلى الله عليه وسلم عنها غافلون

ثانياً: وأما موضوع الصفات والمناقب²³ التي يجب عليه التحلي بها لكي يكون ناجحاً في قيادته فعند التدقيق والتحقيق نجد القرآن الكريم والسنة النبوية قد سبقهم إليها منذ قرون، ولكن أكثر الناس لا يعلمون. ومن هذه الصفات²⁴ المبادأة، أي القائد صاحب مقترحات في توضيح النظام ودعم خطط العمل، والعضوية، أي القائد زارع لروح التفاعل بين الأفراد داخل المؤسسة، والتمثيل، أي القائد متفان في الدفاع عن أفراد مجموعته، والتكامل، أي القائد راع للمصلحة العامة في المؤسسة، والتنظيم، فالقائد قادر على رسم خطة تحدد عمله وعمل أعضاء الفريق، والسيطرة الإيجابية أو الإدارة الحكيمة، فالقائد متسلط إيجابي على مجموعته لتحديد سلوكهم وسياسات العمل، والاتصال، أي قدرة القائد على إيصال المعلومات إلى أفراد مجموعته، والتقدير والتحسب، أي قدرة القائد على التعبير عن تقديره ورضاه لجهود أفراد مجموعته، والإنتاج المطلوب، أي المستوى المطلوب من الإنتاج الذي يأمل القائد من الأفراد بلوغه.

هذا باختصار ما ذكره الباحثون والعلماء عن القيادة الحديثة، وكما رأينا فإن نظرة الدراسات والنظريات الغربية قد ناقشت مواضيع القيادة من منظور بشري محلي ضيق، بخلاف ما سنرى في المبحث التالي عندما نذكر الرؤية القرآنية وأبعادها ودلالاتها في علم القيادة من

20 راجع تفسير الآيات في تفسير الإمام ابن كثير، والتفسير الكبير للإمام الفخر الرازي، في هذه المسألة.

21 Hamd Muhammad al-Nihâl Thâhir, *al-Qiyâdah wal Jundiyah fi Sunnah al-Nabarwiyah*, Thesis, Faculty of Ushuluddin. 83-100.

22 Al-Mutsanna Abdul Fattah Mahmud, *Fiqh al-Tagyir wa Binâ' al-Ummah*, 53-56.

23 *Tawalli al-Qiyâdah: Fan al-Qiyâdah al-Askariyah wa Ilmihâ; Lieutenant Colonel Samuel Haze & Lieutenant William Thomas*, translated by Sami Hasyim, (Muassasah al-'Arabiyyah, 1989.)

24 <https://www.youtube.com/watch?v=Zdv3ovIKEY8> استمع لهذه الحلقة المهمة حول صفات القائد الناجح للدكتور طارق السويدان، تم تصفح الموقع بتاريخ ١ أكتوبر ٢٠١٢، وانظر: طارق السويدان & فيصل با شراحيل: صناعة القائد، مكتبة جرير، المملكة العربية السعودية، ٣٠٠٢.

خلال عرض بعض النماذج القرآنية وآراء بعض المفسرين بإيجاز لكي نرى أن ما جاء به القرآن الكريم فيه الكفاية والغنية عما جاء به هؤلاء القوم في دراساتهم المعاصرة، فله الحمد أولاً وآخراً.

المبحث الثاني: السبق القرآني في تأصيل مباحث القائد والقيادة الناجحة

كان الهدف من عرض النظريات القيادية تشخيص الحالة ومعرفة ما لدى المعاصرين من آراء ومفاهيم عن القيادة الحديثة. ولتأصيل مسائل القيادة تأصيلاً قرآنياً نود في هذا المبحث أن نثبت من خلال العرض القرآني أن الدراسات والنظريات القيادية المعاصرة لم تأت بشيء جديد إطلاقاً أكثر مما جاء به القرآن الكريم منذ أربعة عشر قرناً. في هذا المبحث سنتطرق إلى بعض المقدمات عن الرؤية القرآنية لمسألة القيادة وأهميتها ودلالاتها وأبعادها لكي نتمكن من خلالها معرفة المسارات التجديدية المطلوبة حتى تتحقق حقيقة القيادة الأممية الراشدة، وحتى ينعم العالم والمسلمون في ظلها.

المطلب الأول: فلسفة القيادة وأبعادها الدينية والاجتماعية وخطوات تحقيق ذلك

إن نظرة القرآن الكريم إلى القيادة تختلف عن نظرة المؤلفين المعاصرين الغربيين الذين أرخوا عن القيادة. لقد نظر هؤلاء جميعاً إلى القيادة نظرة ضيقة عندما حصروها في إطار المكان والزمان، وفي قدرة القائد داخل المؤسسة! في حين كان نظرة القرآن الكريم إلى أبعاد القيادة نظرة أممية عالمية شاملة. يبدأ ذلك بإصلاح ما اندرس من علاقة أفرادها بربها عز وجل في المجال العقدي والأخلاقي والأسري والاجتماعي والسياسي والاقتصادي، وتجديد ما غاب من شعائر دينه وشرائعه. فقد جاء في الحديث الصحيح: ” إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ^{٢٥} مَنْ يُجَدِّدُ لَهَا دِينَهَا

فالتجديد مطلوب، ولكن^{٢٦} وفق ضوابط وشروط حتى يكون سائغاً شرعاً من خلال هذه

25 Sunan Abu Dawud, No. Hadis 4291. 599.

26 Ali 'Azat, *Awâiq al-Nahdbah al-Islâmiyah – Majmû' Maqâlât*, translated by Husein Umar, (Jam'iyah Qatar al-Khairiyah, Doha Qatar, 1996). 218-235.

المسارات المطلوبة: أولاً، **المسار الديني**، أي تهذيب المناهج الدينية والتربية التطبيقية للإسلام منذ الصغر. ثانياً، **المسار الاجتماعي**، أي تفعيل الأخلاق القرآنية على مستوى الفرد والأسرة والجماعة والمؤسسة. ثالثاً، **المسار القيادي**، أي وجود قيادة قوية تشرف على مدى التزام الأمة والمؤسسات بهذا التجديد لكي تنهض وتحمي أهله وتنصر جنده. رابعاً، **المسار التعليمي**، أي تنقيح المناهج التعليمية ابتداء من المرحلة الابتدائية إلى المرحلة الجامعية مستعينين بتجارب الدول الرائدة مثل اليابان وكوريا الجنوبية وماليزيا وتركيا، مع الحذر من الانصهار الأخلاقي أو العقدي.

إن شهادة الأمة الإسلامية على الناس وتميزها عنهم وقيادتهم لهم لا تتحقق إلا بتطبيق الشعائر والشرائع الإسلامية بطريقة مهنية ودقة عالية، بالجد والإخلاص، بالقول والعمل، وبالالتزام الشرعي شكلاً ومضموناً من خلال تلك المسارات السابقة، وهذا النهوض الشامل للأمة يتم من خلال التمكين للأمة الإسلامية وقيادتها الرشيدة، التي تقتضي إقامة شعائر الدين في إطار نظام عقدي وأخلاقي وأسري واجتماعي وتعليمي واقتصادي وسياسي متكامل فإذا تم تنزيل أحكام الشريعة والنظام الإسلامي على وجه الأرض بهذه الكيفية الشاملة المتكاملة؛ نكون قد حققنا القيام بواجبات ومقومات القيادة ومستلزمات التمكين؛ حينئذ نكون قد أصبحنا جاهزين لاستلام أمانة القيادة البشرية والتمكين في الأرض والسعادة بالاستخلاف الإلهي الموعود²⁷. ويمكن تلخيص أهمية القائد الناجح من منظور القرآن في المعالم التالية: من خلال كونه حلقة الوصل بين العاملين وبين خطط المؤسسة وتصوراتها المستقبلية، وداعماً للقوى الإيجابية في المؤسسة وتقليص الجوانب السلبية، وقادراً على السيطرة في مشكلات العمل وحلها، ودافعاً لتنمية الأفراد وتدريبهم ورعايتهم، ومدافعاً عن المظلومين ومحاسبة الظالمين، وقادراً على تنظيم حياة الجماعة بما يحقق مصالحهم، وواضعاً للخطط والاستراتيجيات الراشدة لتحريك الأفراد، والوصول إلى الهدف المنشود، ومنفذاً للحدود الإسلامية وتطبيق الأحكام الشرعية في كل المجالات.

أما خريطة الطريق لتحقيق الاستخلاف (القيادة) في الأرض ومناقشة التفاصيل المتعلقة بالقيادة الراشدة ومضامينها الفكرية والمنهجية بأبعادها المذكورة آنفاً لتحقيق وعد الله في هذه الدنيا ونيل رضاه في الآخرة، فيحسن بنا أن نعيش في ظلال تفسير الأستاذ المفسر

27 Al-Mutsanna Abdul Fattah, 53-56.

سيد قطب رحمه الله الذي أكد مراراً وتكراراً على أن وعد الله لا يمكن أن يُخلف، وإن تأخر فهذا لسبب ما؛ نحن المسلمون مسؤولون عن ذلك التأخير، فلا ينبغي أن يتسرب الشك في قلوبنا بسبب تأخير وعد الله، فألله لا يخلف وعده، قال رحمه الله

ذلك وعد الله للذين آمنوا وعملوا الصالحات من أمة محمد صلى الله عليه وسلم أن... « يستخلفهم في الأرض. وأن يمكن لهم دينهم الذي ارتضى لهم. وأن يبدلهم من بعد خوفهم أمناً.. ذلك وعد الله. ووعد الله حق. ووعد الله واقع. ولن يخلف الله وعده.. » فكما رأينا أن وعد الله حق، ووعد الله واقع لا محالة، والله لا يخلف الميعاد، وهكذا يتحقق التمكين في الأرض وتتحقق القيادة للمسلمين

إن برنامج الخطة العملية الشاملة لتحقيق الاستخلاف (القيادة) والتميز المنشود على الأرض حسب منظور الأستاذ سيد قطب يستغرق النشاط الإنساني كله، ويوجهه في صورة عمل وإنشاء وبناء ونشاط، كله لله ولوجه الله، من خلال الاستسلام المطلق لله في الصغائر والكبائر والظاهر والباطن في حياتنا العامة والخاصة بكل تفاصيلها، ليس كما حددتها الدراسات والنظريات الغربية، وإنما تبعاً لما جاء به الرسول من عند الله عز وجل. قال رحمه الله:

«... فما حقيقة ذلك الإيمان؟ وما حقيقة هذا الاستخلاف؟ - أي القيادة - إن حقيقة الإيمان التي يتحقق بها وعد الله حقيقة ضخمة تستغرق النشاط الإنساني كله؛ وتوجه النشاط الإنساني كله. فما تكاد تستقر في القلب حتى تعلن عن نفسها في صورة عمل ونشاط وبناء وإنشاء موجه كله إلى الله؛ لا يبتغي به صاحبه إلا وجه الله؛ وهي طاعة لله واستسلام لأمره في الصغيرة والكبيرة، لا يبقى معها هوى في النفس، ولا شهوة في القلب، ولا ميل في الفطرة إلا وهو تبع لما جاء به رسول الله صلى الله عليه وسلم من عند الله. فهو الإيمان الذي يستغرق الإنسان كله، بخواطر نفسه، وخلجات قلبه. وأشواق روحه، وميول فطرته، وحركات جسمه، ولفظات جوارحه، وسلوكه مع ربه في أهله ومع الناس جميعاً.. يتوجه بهذا كله إلى الله...».

ثم إن الأستاذ سيد قطب رحمه الله لفت أنظارنا إلى أمر مهم للغاية والذي غفل عنه المسلمون في هذا الزمان! ألا وهو الأخذ بالأسباب واعداد العدة لحمل الأمانة. إنه سنة الكون وسنة الحياة، قال رحمه الله:

«...ذلك الإيمان منهج حياة كامل، يتضمن كل ما أمر الله به، ويدخل فيما أمر الله به توفير الأسباب، وإعداد العُدّة، والأخذ بالوسائل، والتهيؤ لحمل الأمانة الكبرى في الأرض.. أمانة الاستخلاف...»

فالقيادة منهج حياة كامل يتضمن في كل ما أمر الله في توفير الأسباب في اعداد القوة للتهيؤ لحمل الأمانة الكبرى.. أمانة الاستخلاف والقيادة في الأرض. حقيقة القيادة والتمكين هو استخدام الحكم والملك والغلبة للإصلاح والتعمير والبناء والحضارة لتحقيق العدل والطمأنينة للارتفاع بالنفس البشرية إلى المستوى اللائق التي أكرمها الله لتحقيق المنهج المرسوم من عند الله.

لقد فهم كثير من القادة المستبدين مسألة القيادة والملك والقهر والحكم على أنها فرصة ذهبية لإشباع الغرائز وتحقيق المطامع الشخصية والأسرية والعبث بثروات الدولة وقدرات المواطنين وعدم القيام بالواجبات تجاه الرعية إلخ، جميع هذه المفاهيم باطلة من منظور الأستاذ سيد قطب الذي وقف متسائلاً ومجيباً:

«...فما حقيقة الاستخلاف – أي القيادة – في الأرض؟ إنها ليست مجرد الملك والقهر والغلبة والحكم.. إنما هي هذا كله على شرط استخدامه في الإصلاح والتعمير والبناء؛ وتحقيق المنهج الذي رسمه الله للبشرية كي تسير عليه؛ وتصل عن طريقه إلى مستوى الكمال المقدر لها في الأرض، اللائق بخلقها أكرمها الله. إن الاستخلاف – القيادة – في الأرض قدرة على العمارة والإصلاح، لا على الهدم والإفساد. وقدرة على تحقيق العدل والطمأنينة...»، فهؤلاء الذين وعدهم الله بالنصر والتمكين والقيادة الناجحة، «وعدهم الله أن يستخلفهم – أي يجعلهم قادة – في الأرض كما استخلف المؤمنين الصالحين قبلهم ليحققوا النهج الذي أراده الله؛ ويقرروا العدل الذي أراده الله؛ ويسيروا بالبشرية خطوات في طريق الكمال المقدر لها يوم أنشأها الله..»

ثم يواصل الأستاذ مبيناً أن القيادة ليست مجرد الحكم والقهر والغلبة، ولا الهدم ولا الإفساد ولا الظلم ولا القتل ولا البطش ولا الانحدار بالفرد والجماعة إلى مدارج الحيوان. فصفتات وسمات هؤلاء القادة المذكورين آنفاً لا تؤهلهم للقيادة والتمكين في الأرض! من منظور الأستاذ سيد قطب هؤلاء المذكورون مفسدون، قال رحمه الله

فأما الذين يملكون فيفسدون في الأرض، وينشرون فيها البغي والجور، وينحدرون بها إلى «مدارج الحيوان.. فهؤلاء ليسوا مستخلفين في الأرض. إنما هم مبتلون بما هم فيه، أو مبتلى بهم غيرهم، ممن يسلطون عليهم لحكمة يقدرها الله

لله درك يا أستاذ سيد، لقد نظرت إلى أوضاع العالم وإلى أوضاعنا الحالية قبل خمس وستين عاماً بنور الله، وكأنك حاضر في زماننا وترى ماذا حل بالمسلمين. لقد جاء وصفك هذا دقيقاً لا يخالطه شك فيما آلت إليه أمر المسلمين وأمر الدول والقيادات في هذا الزمان، ولا حول ولا قوة إلا بالله سبحانه وتعالى

وأما عن الخطوة التالية في كيفية اعداد القادة الناجحين والتمكين لهذا الدين وأهله وقياداته، فيرى الأستاذ أن الشرط الأول لهذا التمكين هو أن يتم تمكينه أولاً في القلوب والنفوس، لأن هذا هو الأساس، فإذا ثبت الإيمان في النفوس والقلوب؛ يتم تمكينه تلقائياً في الجوارح ومجالات الحياة بكل تفاصيلها، حيث عقب رحمه الله قائلاً

آية هذا الفهم لحقيقة الاستخلاف – القيادة – قوله تعالى بعده: ﴿وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ...﴾ الَّذِي ارْتَضَى لَهُمْ... وتمكين الدين يتم بتمكينه في القلوب، كما يتم بتمكينه في تصريف الحياة وتديرها... ودينهم يأمر بالإصلاح، ويأمر بالعدل، ويأمر بالاستعلاء على شهوات الأرض.. ويأمر بعمارة هذه الأرض، والانتفاع بكل ما أودعها الله من ثروة، ومن رصيد، 28 «...ومن طاقة، مع التوجه بكل نشاط فيها إلى الله

فكما رأينا في مسألة اعداد القادة الناجحين المباركين والتمكين لهؤلاء في الأرض؛ يتم من خلال تمكين الدين، أي الإيمان والإسلام الكامل بشقيه النظري والعملي، يتم تمكينه أولاً في القلوب، ثم بالاستعلاء على الشهوات، أي الإصلاح الأخلاقي، ثم بالانتفاع من ثروات الأرض، أي الإصلاح الزراعي والاقتصادي والاستفادة من الموارد الطبيعية، ثم بتطبيق عدالة الإسلام في مجالات الحياة كلها، أي نظام إسلامي شامل غير مجزأ، وهذه المنظومة العلمية والإيمانية والعملية بأكملها تكون متجهة إلى الله عز وجل

لقد رأينا فيما فلسفة وأبعاد قيادة البشرية في الأرض والذي عبر القرآن عنها بالاستخلاف أو التمكين. ثم رأينا الخطوات الموصلة إلى تحقيق تلك القيادة أو ذلك الاستخلاف، ورأينا

28 Quthub, Sayyid, *fi Dhilâl al-Quran*, (Darusyuruq, Kairo, 1991) 2484.

صفات القادة أو المستخلفين في الأرض، وهذا ما لم نراه في الدراسات المعاصرة ذات النطاق والمفهوم الديني الضيق لمفهوم القيادة، من تلك الآيات وتفسيرها

نماذج من القيادات الناجحة من منظور القرآن الكريم، القيادة المحمدية في المجال العسكري والاجتماعي، والقيادة اليوسفية في المجال المالي، والقيادة السليمانية والبلقيسية في المجال الأمني، القيادة ذي القرنينية في المجال الملكي والعسكري

المطلب الثاني: أمثلة من القيادات والشخصيات الناجحة في القرآن الكريم

أولاً: القيادة الراشدة في المجال العسكري والاجتماعي والديني في قيادة نبينا محمد صلى الله عليه وسلم. لقد زود الله عز وجل هذا النبي العظيم صلى الله عليه وسلم بصفات وسمات لم يزود بها أحداً من العالمين. فقد زينه بزينة الخلق العظيم قبل كل شيء حتى يكون للناس أسوة ، كما ملأ الله في كل شيء، كما قال تعالى في سورة القلم: ٤، ﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾ قلبه وروحه وكيانه صلى الله عليه وسلم بالشفقة والرحمة واللين، وبذلك استطاع صلى الله عليه وسلم أن يؤلف قلوبهم ويجمعهم من حوله. كما قال تعالى في سورة آل عمران: ٩٥١. فَأَعْفُ عَنْهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۖ ﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ﴾ ، فكان إنَّ الله يُحِبُّ الْمُتَوَكِّلِينَ ۖ ﴿وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾ صلى الله عليه وسلم يشاورهم ويأخذ بأرائهم في المسائل العسكرية والحربية بالحزم والقوة.

إن إيجاد قائد رباني مؤمن قوي واثق بوعد الله من أهم الأسباب المؤدية إلى تحقيق النصر والإنجاز المنشود لكل المؤسسات العسكرية والأكاديمية والمدنية والتربوية. إن الواجب على أهل الحل والعقد من علماء المسلمين وخبرائهم ومستشاريهم ومسؤوليهم والمؤسسات العلمية والعسكرية إيجاد هذا القائد واعداده وتدريبه تدريجاً لاثقاً لتحمل الأعباء الإدارية والنفسية والاجتماعية والحربية والوطنية. ومن يستقرئ السيرة النبوية وسير الخلفاء الراشدين والقادة المتميزين والعظماء عبر التاريخ يجد هذه الحقيقة ويرأى العين^{٢٩}. فالرسول صلى الله عليه وسلم في غزوة مؤتة درب القادة واحداً تلو الآخر، حيث جعل القيادة أولاً لزيد بن حارثة رضي الله، فإن قتل زيد يتولى القيادة جعفر بن أبي طالب، فإن قتل تولى القيادة عبد الله بن رواحة، وإن قتل هو أيضاً؛ عندئذ تكون القيادة فيمن يصطاح عليه المسلمون. كما

29 Jihād Al-Turbāni, 100 min 'Udzamā' Ummati al-Islām Ghayyarū Majrā Tarikh.

أن هذه القيادة المحمدية لم تر حرجاً في الاستفادة من تجارب الأمم الأخرى (بطبيعة الحال مع الحذر والتيقظ) في المجال العسكري في الدفاع عن الدولة وحفظ دماء المسلمين وغيرهم بشكل عام، كما فعل صلى الله عليه وسلم في غزوة الخندق عندما أخذ بمشورة الصحابي الجليل سلمان ٣٠ الفارسي رضي الله عنه، فأمر صلى الله عليه وسلم الجماعة المسلمة بفتح الخندق لحماية المدينة المنورة من هجمات المشركين واليهود وقبائل العرب المتحالفين ٣١.

فالنبي صلى الله عليه وسلم هو صاحب الخلق العظيم والشفقة والرحمة واللين على المسلمين والجنود خاصة والناس عامة. هذه الشفقة وهذا اللين كان سبباً في تأليف القلوب واجتماع الناس من حوله. وأما مجالات القيادة النبوية فيمكن ملاحظتها في التخطيط والتنظيم، وتبوء المؤمنين مقاعد للقتال في غزوة أحد أو بدر، والأخذ بمشورة سلمان في فتح الخندق لحماية المدينة في غزوة الأحزاب، واستشارة أبا بكر وعمر في شأن الأسرى في غزوة بدر، واستشارة زوجته أم سلمة في صلح الحديبية بخصوص الصلح مع المشركين للتحلل من الإحرام، فأشارت إليه أن ينحر هو الإبل ويحلق، واستشارة علياً وأسامة بخصوص زوجته عائشة في حادثة الإفك، أيفارقها أم لا، واستشارة سعد بن معاذ وسعد بن عباد يوم الخندق حين أراد أن يعطي لبني غطفان ثلث ثمار المدينة حتى يرجع هؤلاء عن حصار المسلمين، فكان جوابهما بالنفي، ولا نعطيهم إلا السيف.

ثانياً: القيادة الناجحة في المجال الاقتصادي والمالي ليوسف عليه السلام. ومما لفت انتباهي في هذه القيادة اليوسفية الناجحة في المجال الاقتصادي والمالي هو: الصدق في الأقوال والأفعال في حياته الخاصة والعامة ومع رفقائه وساقى السجن، حتى لُقّب بالصدّيق، كما قال تعالى في سورة يوسف: ٦٤، ﴿يُؤَسِّفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ حُضِرٍ وَأُخَرَ يَابِسَاتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ

، وحسن تدبير أمر العباد والبلاد ٣٢ كما قال تعالى سورة يوسف: ٥٥، ﴿قَالَ يَعْلَمُونَ﴾ ، وتولى أمر القيادة الاقتصادية بنفسه. وهنأنيّ حَفِيزٌ عَلِيمٌ ﴿ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ لا بد من الإشارة إلى أمر مهم ألا وهو أنه لا حرج في هذه الحالة من وجد في نفسه القدرة الكافية والمهارات اللازمة للإدارة المالية والاقتصادية؛ أقول لا حرج عليه في طلب الإمارة أو

30 Ibnu Hisyâm, *al-Sirah al-Nabawiyah*, Umar Abdussalam, (Dar al-Kitab al-'Arabi, Beirut, 1990) 165.

31 Muhammad Ahmad Al-Astal, *Al-Qiyâdah fi Dhawî al-Āyât al-Qur'aniyah*, 2012. 175-178.

32 Al-Qasimi, Muhammad Jamaluddin, *Mahâsin Tâ'wil*, 1957. 191.

المنصب، بل هذا من تمام الإدارة الحكيمة.

ومن أبرز معالم القيادة اليوسوفية؛ الحفظ والعلم والصدق في الأقوال والأفعال، وحسن تدبير أمر العباد والبلاد، المتابعة الشخصية لسير الأعمال في الميدان العملي، وطلبه من الملك تولى أمر القيادة الاقتصادية بنفسه فيه جواز للرجل الفاضل أن يعمل للرجل الفاجر والسلطان الكافر، كما فيه جواز أن يخطب الإنسان عملاً يكون له أهلاً.

ثالثاً: القيادة الملكية السليمانية والبلقيسية في المجال الأمني والعسكري. قد جاء

ذكر قيادة النبي والمُلك سليمان عليه السلام مع ملكة سبأ بلقيس رضي الله عنها مجتمعة في سورة النمل. لقد أشار العلماء في كتب التفاسير القديمة والمعاصرة إلى مجموعة من الصفات والمعالم³³، مثل: سمة اليقظة، والدقة، والحزم، والعدالة، والاستعلاء، والإشراف، والتفقد الشخصي لمجريات الدولة والجنود، وعدم القضاء أو اتخاذ القرار في حق الجندي المخالف قبل استماع الحجة منه، وضرورة اعطاء الحق للجندي المذنب في الدفاع عن نفسه وبيان حجته أمام المسؤول الكبير. ومن الصفات: الثبات على الحق وعدم التنازل عن المبادئ، وعدم التفاوض في العقيدة، والاهتمام بالصناعة لتخويف العدو، وفرض نظام صارم على الرعية والجنود حتى لا تشيع الفوضى، والاهتمام الكبير بالجانب الاستخباراتي كما لعب الهدهد دوره الاستخباراتي للقائد الملك سليمان عليه السلام، وأن ما أوتي القائد الملك والنبي سليمان هو شأن خاص وخارق للعادة ولمألوف البشر³⁴، هي هبة لُدنية من الله ولا علاقة له بالعلم الحديث والمحاولات العلمية والاجتهادات البشرية، وأن العلم الصحيح والمفيد لا يبعد القائد من الله ولا ينسيه، لأن العلم الفاسد يورث الشقاء والقلق والدمار، كما أن شكر القائد لله على النعم الكثيرة ولا سيما نعمة العلم؛ أمر ضروري لا ينبغي نسيانه.

وأما عن أبرز معالم القيادة البلقيسية، فبلقيس ملكة سبأ في اليمن، مشركة، تتلقى رسالة من الملك والنبي سليمان عليه السلام يدعوهما إلى الإسلام، بل ويهددها إن لم تستسلم، فهي تتأني في الأمر ولا تستعجل، وتطلع أهل الاختصاص على الأمور المستجدة

33 Sayyid Quthub, 2599. Abu Al-Fadhl Syihâbuddîn al-Sayyid Mahmûd al-Baghdâdi Al-Âlûsî, *Rûhul Ma'âni fî Tafîr al-Quran al-Adzim wa Subu'ul Matsâni*, (Beirut, Dar al-Fikr.) 197.

34 اعلم رحمك الله أنه ليس من الضروري أن تؤتي المعجزات وخوارق العادات حتى تكون قائداً ناجحاً وموفقاً مثل سليمان عليه السلام! فذلك فضل الله يؤتيه من يشاء، وجل الله واهب المن. فالقيادات القرآنية المذكورة في هذه الدراسة لم يكونوا جميعاً من الأنبياء والرسل قد أوتوا المعجزات وخوارق العادات، فبلقيس وذو القرنين وطالوت لم يكونوا من هؤلاء! حتى لا يقول قائل إننا لا يمكننا الوصول إلى مثل هذه القيادات كما وصل هؤلاء، فتأمل جعلك الله مثل هؤلاء القادة الناجحين.

تنصف ولا تستخف بمضمون الرسالة ومرسلها (جمال الرسالة والأسلوب وفخامة الورق) مع كونها ملكة وصاحبة السلطة والقرار؛ فإنها تستشير أهل الحل والعقد، ثم يتم تفويض الأمر إليها من قبل قادتها وجندها لأنهم تنازلوا عن إبداء رأيهم، ولا نتفق مع من قال إن هذا السكوت من هؤلاء المستشارين خيانة! فبلقيس لديها علم بطبائع البشر وأسلوب التعامل معهم، فأرادت اختبار سليمان من خلال الهدية المرسلّة إليه، فإن كان المرسل إليه نبياً لم يقبل الهدية، وإن كان ملكاً قبلها. ثم من الصفات والمعالم القيادية أنها جاءت بنفسها لكي تتأكد من صدق وعظمة سليمان عليه السلام، لكونها حريصة على سلامة رعيّتها وبلادها، والنتيجة كانت مبشرة: لقد استجابت للحق وأسلمت مع سليمان لله رب العالمين، ولم يمنعها عظمة سلطانتها وقوة أتباعها من رفض الشرك وقبول التوحيد، وإسلامها مع سليمان لله رب العالمين، وليس لسليمان، وإنما لله رب العالمين. لقد كانت عزيزة في نفسها ورفضت الخضوع لسليمان عليه السلام. كانت لديها الفطنة والذكاء، فهي لم تشر صراحة أنها تريد المصالحة مع سليمان، ولكنها أشارت بطريقة غير مباشرة وعلمت أن الملوك إذا دخلوا قرية أفسدوها وجعلوا أعزة أهلها أذلة³⁵.

رابعاً: أما القيادة الملكية والعسكرية والاجتماعية ذي القرنين. فلقد حكى القرآن الكريم لنا قصة الملك القائد ذي القرنين مفصلاً في سورة الكهف تتلى علينا إلى قيام الساعة. يقول الله عز وجل في القرآن الكريم: سورة الكهف: ٣٨ - ٩٩، ﴿وَيَسْأَلُونَكَ عَنِ ذِي الْفُلْكِ الْمُسَاكِينِ لَمْ نَذَرْ أَلْيَاتٍ. قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا...﴾ ٣٦

وأما عن المعالم والصفات القيادية المستفادة من قصة ذي القرنين في القرآن الكريم، فبعد البحث في كتب التفاسير القديمة والمعاصرة أقول؛ إنني لم أعر في كتب التفسير الشيء الذي كنت أتوقعه! اللهم إلا من بعض المفسرين المتقدمين مثل الإمام القرطبي في تفسيره الجامع لأحكام القرآن، وبعض المعاصرين مثل الإمام المفسر الشيخ عبد الرحمن السعدي والعلامة الطاهر بن عاشور والأستاذ سيد قطب رحمهم الله جميعاً³⁶.

فالمعالم القيادية المستخلصة من قصة ذي القرنين من منظور الإمام القرطبي رحمه الله هي: الرضى والثقة في النفس بما قسمه الله له من النعمة والصحة والعافية والملك، القيام بحماية

35 Al-Asthal, 149-152.

36 Al-Qurthubi, 60.

الخلق، وتوفير الأمن والأمان لهم القيام بحفظ أموالهم بالإتفاق على المحتاجين ومن يليهم، العدالة في توزيع الأموال والثروات على قدر منازلهم.

وأما المعالم القيادية المستخلصة من قصة ذي القرنين من منظور الأستاذ سيد قطب رحمه الله، فعند تفسيره للآيات: [الكهف: ٥٩-٩٩]: قال: «...وتبعاً للمنهج الصالح الذي أعلنه ذلك الحاكم الصالح من مقاومة الفساد في الأرض، فقد رد عليهم عرضهم الذي عرضوه من المال؛ وتطوع بإقامة السد؛ فطلب إلى أولئك القوم المتخلفين أن يعينوه بقوتهم المادية والعضلية، فجمعوا له قطع الحديد، وأصبح الركاب بمساواة القميتين بذلك التحم الحاجزان، وأغلق الطريق على يأجوج ومأجوج^{٣٧}، والمهم أن ذا القرنين أعلن دستوره في معاملة البلاد المفتوحة، التي دان له أهلها وسلطه الله عليها...، أعلن أن للمعتدين الظالمين عذابه الدنيوي وعقابه، وأنهم بعد ذلك يردون إلى ربهم فيعذبهم عذاباً فظيماً...»^{٣٨}. فالمعالم القيادية من منظور الأستاذ سيد قطب كما رأينا كان: محاربة الفساد المالي، والابتكار الصناعي، والتواضع والشكر لله، نشر العدالة ومساعدة المحتاجين، درء العدوان عن المظلومين دون مقابل، وإعلان الدستور والنظام.

وأما المعالم القيادية المستخلصة من قصة ذي القرنين من منظور الإمام الشيخ الطاهر بن عاشور في تفسيره التحرير والتنوير، فقد قال رحمه الله: « وهذه القصة القرآنية تعطي صفات – عن القائد والقيادة – لا محيد عنها أنه كان ملكاً صالحاً عادلاً، وأنه كان ملهماً من الله، أن ملوكه شمل أقطاراً شاسعة، أنه أقام سداً يحول بين يأجوج ومأجوج وبين قوم آخرين، وأنه كان معه قوم أهل صناعة متقنة في الحديد والبناء...»^{٣٩}.

أعتقد في نهاية هذا المبحث أن هذا القدر من البيان لمعالم القيادة ذي القرنينية حديث كاف ليكون مثلاً صالحاً للقائد الناجح الموفق القوي والمؤمن بالله العزيز الحميد الذي يُقنّدي به عبر العصور إلى قيام الساعة. وتبقى تلك الاجتهادات التفسيرية من حيث مكان وزمان وجود ذي القرنين عرضة للنقد والقبول أو الرفض لكون القرآن لم يصرح بها، ولم تكن مقصداً أساسياً الذي من أجله نزل القرآن، فلا ضير في ذلك، لأن القرآن الكريم لا يمنح جميع أسرارهِ وكنوزه العلمية لمفسر أو باحث أو متدبر في العصر الذي يعيش فيه، وإنما مجتهد

37 Sayyid Quthub, 2714.

38 Ibid., 2712-2713.

39 Ibnu 'Asyūr, Muhammad Tahir, *Tafsīr al-Tabrīr wa al-Tanwīr*, (Tunus, al-Dār al-Tūnīsiyah.) 25.

وباحث ومتدبر كل عصر ينفرد بشيء منها، ربما لم يكن قد فهمه أو أوتيه أسلافه السابقون من الباحثين، وهذه سنة الله مع عباده في هذه الدنيا لكي يتحقق ويستمر اعجاز القرآن الكريم إلى قيام الساعة.

إن أهم ما ينبغي أن يُلتفت إليه في هذا الباب تلك الحقائق والمبادئ القيادية القرآنية التي أشرنا إليها وجاءت صريحة في القرآن الكريم من كون القائد مؤمناً بالله ومحباً لرعيته ومتمنياً لهم الخير، عادلاً في حكمه، محارباً للفساد بكل أنواعه وأشكاله وغيرها من الصفات والمعالم التي أشرنا إليها آنفاً، وهذا هو البيت القصيد في هذه المسألة، وهكذا نكون وضحنا مرادنا من مفهوم القيادة العالمية الشاملة، خلافاً ما أشارت إليه الدراسات والنظريات المعاصرة في مفهوم القيادة المحلية والمؤسسية الضيقة، والله أعلم.

الخاتمة والتوصيات

وفي الختام لا يسعنا إلا أن نحمد الله عز وجل أن أعاننا لإكمال هذه الدراسة، وفقنا وهدانا إلى هذه النتائج والتوصيات، فأقول وبالله التوفيق: أثبتت الدراسة أهمية البحث المقارن في المجال القيادي وأهمية حاجة الناس عامة والمسلمين خاصة إلى تأصيل هذه المسألة من منظور الآيات القرآنية والأحاديث النبوية. وتمخضت من الدراسة حقيقة علمية مفادها أن الدراسات والنظريات الغربية تفتقد إلى نموذج "القائد القدوة، القائد النموذجي، القائد المثالي للاقتداء به والخضوع الكامل لأوامره. كما نتجت عن هذه الدراسة حقيقة علمية مفادها قلة وشح الدراسات والمؤلفات العربية الأصيلة غير مترجمة من اللغات الأخرى في المجال القيادي. إن أغلب الدراسات عن القيادة قد تم ترجمتها من لغات أخرى إلى اللغة العربية.

لقد بينت الدراسة أن الدراسات الغربية ركزت على دراسة إشكالية القيادة وأهميتها في المجال العسكري والمدني الديني فقط، ولا سيما القيادة في الشركات والمؤسسات المالية، ولم أقف على دراسة قد اهتمت بالجانب الأكاديمي أو العالمي أو الأممي العام، كما كانت رؤية القرآن الكريم. وأوضحت الدراسة أن حديث العلماء عن موضوعات الأنماط والأساليب القيادية والسمات المطلوبة في الشخصية القيادية، ومكونات الشخصية القيادية، والعوامل والقوى المؤثرة في الشخصية القيادية.. إلخ، عند التحقيق فيها نجد أنها هي الموضوعات ذاتها في المجال القيادي من وجهة النظر القرآنية والنبوية أيضاً، قد حفلت نصوص الكتاب

والسنة بذلك، ولكن بتعبيرات وسياقات مختلفة.

أكدت هذه الدراسة المقارنة أهمية علم القيادة من منظور قرآني من خلال تناولنا نماذج عديدة من القيادات القرآنية في مختلف المجالات: المجال العسكري والتحفيزي والسياسي والأمني والاقتصادي والاجتماعي أو المدني، وذلك من خلال الوقوف على التفسيرات القرآنية القديمة منها والحديثة، ورأينا أن أغلب المفسرين المتقدمين والمعاصرين لم يولوا اهتماماً كبيراً في تناول وتبسيط المسائل والمعالم القيادية المستنبطة من تلك الآيات والقصص القرآنية التي تناولت تلك الموضوعات القيادية. اللهم إلا ثلة قليلة من المفسرين المتقدمين والمعاصرين أشرنا إليها، رحم الله الجميع رحمة واسعة، ربما يرجع سبب ذلك إلى اختلاف الظروف والمشاكل السياسية والاجتماعية التي عايشها هؤلاء مما نحن عليها اليوم في القرن الحادي والعشرون.

لقد غابت عن الدراسات الغربية في علم القيادة البعد الإنساني والديني والأخلاقي والاجتماعي المتمثل في الرحمة بالرعية والعدالة بينهم والسعي إلى حفظ مصالحهم الدينية والدنيوية، بينما وجدنا علم القيادة الرشيدة ذات المعالم القرآنية والنبوية تحقق هذه المصالح لكافة الناس رغم اختلافاتهم الدينية والقومية والعرقية في ظل الإمامة الكبرى، الخليفة، الملك، الأمير، الرئيس... الراشد المهتدي.

وأكدت الدراسة أن القيادة الناجحة والرشيدة تكتسب بالتدريب والمراس والتعلم، مع مراعاة الجوانب والخصائص القيادية الفطرية الموهوبة والمكتسبة، وأن للقائد الناجح والموفق صفات وسمات عقدية، وخلقية، وشخصية، وإدارية ينبغي مراعاتها وعدم التنازل عنها. فعلى العلماء والمربين والمفسرين لكتاب الله أن يخصصوا مزيداً من أوقاتهم وجهودهم في تدبر وتفسير القرآن الكريم لاستنباط المعالم القيادية من آياته وسوره الأخرى لمواجهة التحديات التي نعيشها في كل عصر ومصر، حتى يظل اعجاز القرآن الكريم قائماً وتظل قدرة القرآن الكريم على مر العصور قادرة على حل مشاكلنا الدينية والدنيوية إلى قيام الساعة.

وأوصي العمداء والمدراء والرؤساء في المؤسسات الأكاديمية والمدنية والعسكرية والشرعية — بمختلف مراحلها — العمل على تطوير قدرات أفراد الرعية — التلاميذ والطلاب والمدنيين والعسكريين — من خلال صياغة مقررات مختلفة عن علم وفن القيادة الناجحة، كما أن على تلك المؤسسات التجاوب مع أفكار ومطالب هؤلاء التلاميذ والطلاب، ومعاملتهم بموضوعية واحترام وتشجيع لتصنع منهم جيلاً منتجاً واعداءً مبدعاً وقادراً على تسلم زمام

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Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references).

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Authors' contributions

Hajredin Hoxha is the sole author of this research article

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflict of interests

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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The Process of Rapid Eye Movement (REM) Sleep in the Qur'an: Neuroscience Perspective on the QS. Al-Kahfi 18.

Proses Tidur Gerak Mata Cepat (Rapid Eye Movement) dalam Al-Qur'an: Perpektif Neurosains terhadap QS. Al-Kahfi 18

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Abstract

This study aims to understand the scientific concept of sleep in the Qur'an by using data interpretation of QS. Al-Kahfi 18, which is collaborated with neuroscience. The phenomenon of sleep in the story of Ashabul Kahfi is found in QS Al-Kahfi 18. Classical scholars interpreted the verse especially in words *aiqazhan wa hum ruqud*, meaning that they slept even though many thought they were awake. This interpretation tends to be interpreted as a supernatural phenomenon, whereas in science, such events are paradoxical, which is a phenomenon of open eyes during sleep. This research is qualitative research by utilizing the interpretation of QS. Al-Kahfi 18 and has collaborated with neuroscience. The results of this study showed that the phenomenon of *aiqazhan wa hum ruqud* in QS Al-Kahfi 18 or between waking and sleeping in neuroscience perspective is a the process of REM (Rapid Eye Movement). Based on a neuroscience the word *aiqazhan* can be interpreted with the meaning of unsleeping in the phenomenon of rapid eye movement. That is loss of consciousness and control over the body so that it can move unnoticed. It is illustrated in the story of Ashabul Kahfi in QS. Al-Kahfi 18. They fall asleep hundreds of years in the cave, while their eyes open while asleep, and their bodies move to the right and the left. Anyone who sees it will think they are awake, whereas the phenomenon is the body's reaction to the rapid eye movement phase in the sleep cycle.

Keywords: Surah Al-Kafi 18, Tafseer, Sleep, Rapid Eye Movement. Neurosciences

Abstrak

Penelitian ini bertujuan untuk memahami konsep ilmiah tidur dalam Al-Qur'an dengan menggunakan data penafsiran terhadap QS. Al-Kahfi 18 yang dikomparasikan dengan ilmu neurosains. Fenomena tidur dalam kisah Ashabul Kahfi terdapat pada QS Al-Kahfi 18. Para ulama klasik menafsirkan surat tersebut khususnya pada lafadz *aiqazhan wa hum ruqud* dengan makna bahwa sebenarnya mereka tidur meskipun banyak yang mengira mereka bangun. Penafsiran seperti ini cenderung dimaknai sebagai fenomena supranatural padahal dalam ilmu sains kejadian seperti itu disebut paradoxial yaitu sebuah fenomena mata terbuka saat tidur. Penelitian ini merupakan penelitian kualitatif dengan memanfaatkan penafsiran terhadap QS. Al-Kahfi 18 dan dikomparasikan dengan ilmu Neurosains. Hasil penelitian ini menunjukkan bahwa fenomena *aiqazhan wa hum ruqud* pada QS. Al-Kahfi 18 atau antara bangun dan tidur dalam perspektif neurosains merupakan fenomena REM (Rapid Eye Movement). Berdasarkan ilmu Neurosains tafsir kata *aiqazhan* bisa diartikan dengan makna terjaga atau dalam fenomena rapid eye movement hilangnya kesadaran dan kontrol atas tubuh, sehingga tubuh bisa bergerak tanpa disadari. Hal ini terilustrasikan pada kisah Ashabul Kahfi dalam QS. Al-Kahfi 18. Mereka tertidur ratusan tahun di dalam goa, sedangkan mata mereka terbuka saat tertidur dan badan mereka bergerak ke kanan dan ke kiri. siapapun yang melihatnya akan mengira mereka



sedang terbangun padahal fenomena tersebut merupakan reaksi tubuh atas fase rapid eye movement dalam siklus tidur.

Kata Kunci : Surah Al-Kahf Ayat 18, Tafsir, Tidur, Gerak Mata Cepat. Neurosains

Introduction

Al-Kahf is the Surah of the Quran that tells a story of sleeping experienced by *Ashāb al-Kahf* that is often interpreted by some *mufasssirs* as a spiritual phenomenon. This is described by Quraish Shihab, in interpretation of words '*aiqadzun wa hum ruqud*' QS. Al-Kahf:18 as a deep sleep, "they are actually awake, as if their body is moved to make them undamaged and gets sunshine."¹ This interpretation is not able to answer the scientific question related to sleep phenomenon experienced by *Ashāb al-Kahf*. In fact, sleep phenomenon in science discourse has several terminologies and stages that might place the sleep phenomenon represented in Al-Kahf:18 as a stage of sleep terminology.

One of terminologies in sleep phenomena is REM (Rapid Eye Movement), a sleep phenomenon that makes people sleep with eyes open and moving body. Sleeping with eyes open is a phenomenon that might happen in human especially when someone is having a paradoxical phase. In this phase, the body has its similarities to wakefulness but actually sleeping. This can be seen through the pattern of EEG (Electroencephalogram) shown by people entering the paradoxical sleep. The EEG pattern shows that human entering the paradoxical sleep has similarities with the EEG patterns of wakefulness. The sleep pattern in paradoxical phase is signalized with a sudden reduction of muscle tone in the whole body. Muscles are experiencing total relaxation, except eye muscle. Therefore, paradoxical sleep is often called as Rapid Eye Movement (REM).²

The study about sleep phenomenon in Al-Kahf tends to be described as a supernatural phenomenon. Scientific perspective is ignored in the prior studies. Correspondingly, there are three patterns that can be mapped from the study regarding sleep phenomenon in Al-Kahf. First, the study attempts to explain and interpret Al-Kahf.³ Second, the study tried to present the concept of sleep in several

1 M. Quraish Shihab, *Tafsir Al-Mishbah : Pesan, Kesan, Dan Keserasian Al-Qur'an*, 1st ed. (Jakarta: Lentera Hati, 2002), 259.

2 Medical Youth Research Club, "Did You Know?? Tidur Dengan Mata Terbuka? Berikut Penjelasannya." (accessed in 10 March 2021 <https://med.unhas.ac.id/myrc/2018/12/21/did-you-know-tidur-dengan-mata-terbuka-berikut-penjasannya>).

3 Juan Hadi Yusuf, "Kisah Aṣḥāb al-Kahf Pada Al-Qur'an Surah Al-Kahf Ayat 9-26 : Studi Tafsir Muqaran Antara Tafsir Ilmi Karya Lajnah Pentashihan Mushaf Al-Qur'an Dan Tafsir Qur'an Karim Karya Mahmud Yunus Perspektif Human Hibernation" (June 9, 2021); Shihab, *Tafsir Al-Mishbah : Pesan, Kesan, Dan Keserasian Al-Qur'an*; Hilmah Latif, "Melacak Alur Pemaparan Dan Fragmen Kisah Ashab Al-Kahf Dalam Al-Qur'an" 4, no. 2 (December 14, 2016),

surah in Quran.⁴ Third, the study attempts to explain the phenomenon mentioned in science and Islam.⁵ From these three patterns, there is no study that focuses on science or specifically neuroscience to observe deeper the sleep phenomenon represented in Al-Kahf. In fact, sleep phenomenon in the story of *Ashāb al-Kahf* in Al-Kahf is part of scientific phenomenon that can be explained scientifically.

This research applied comparative analysis by using the data from a Quranic exegesis toward Al-Kahf:18 and neuroscience. The analytical method employed in this research is critical analysis. This method leads the researchers to find factual and accurate findings from the phenomenon or the relation of the phenomena being researched. This research discussed the meaning of *aiqazhan wa hum ruqud* in Al-Kahf:18 and Rapid Eye Movement (REM) as the sleeping phase. The descriptive analytical method can develop the wide, actual, and functional knowledge in daily lives. Therefore, this research also aims to expand the feature of *tafsir ilmi* that is based on the scientific phenomena.

This research shows that there is a harmony between Quran and science through neuroscience toward the interpretation of Al-Kahf:18. In neuroscience discourses, the phenomena of sleeping with eyes open are the sign that human is entering the paradoxical phase. This phase signalizes that human loses control over their body so that they move unconsciously. In the context of *Ashāb al-Kahf*'s story found in Al-Kahf:18, he experienced the paradoxical phase when that makes them move their body to the right and to the left even though they were asleep.

Sleep in the Neurosciences Perspective

Sleep is an active period in which a lot of important processing, restoration, and strengthening occurs. Exactly how this happens and why human bodies are programmed for such a long period of slumber is still somewhat of a mystery. But scientists do understand some of sleep's critical functions, and the reasons need it for optimal health and well being. One of the vital roles of sleep is to help us solidify and consolidate memories. As go about day, human brains take in an incredible amount of information. Rather than being directly logged and recorded, however, these facts

4 Syamsinar Syamsinar, "Pola Tidur Dalam Al-Qur'an (Sebuah Kajian Tafsir Tahlili QS.Al-Furqan/25: 47)" (Universitas Islam Negeri Alauddin Makassar, 2016); TIA NURMILAH LUBIS, "Tidur Dalam Al-Quran (Tinjauan Ilmu Kesehatan)" (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2017); Ahmed S. BaHammam and David Gozal, "Qur'anic Insights into Sleep," *Nature and Science of Sleep* 4 (2012): 81–87. keadaan berhenti badan dan kesadarannya (biasanya dengan memejamkan mata

5 Farahwahida Mohd Yusof et al., "Sleep Phenomena from the Perspectives of Islam and Science," *Jurnal Teknologi (Sciences and Engineering)* 67, no. 1 (March 2014): 105–110; Andrew B. Newberg and Bruce Y. Lee, "The Neuroscientific Study of Religious and Spiritual Phenomena: Or Why God Doesn't Use Biostatistics," *Zygon* 40, no. 2 (June 2005): 469–490,

and experiences first need to be processed and stored; and many of these steps happen while human sleep. Overnight, bits and pieces of information are transferred from more tentative, short-term memory a process called “consolidation”. Researchers have also shown that after people sleep, they tend to retain information and perform better on memory tasks. Human bodies all require long periods of sleep in order to restore and rejuvenate, to grow muscle, repair tissue, and synthesize hormones.⁶

Healthy sleep is critical for everyone, since all need to retain information and learn skills to thrive in life. But this is likely part of the reason children who acquire language, social, and motor skills at a breathtaking pace throughout their development need more sleep than adults. While adults need 7-9 hours of sleep per night, one year olds need roughly 11 to 14 hours, school age children between 8 and 10. During these critical periods of growth and learning, younger people need a heavy dose of slumber for optimal development and alertness.⁷

Sleep is an unconscious state in which individual perceptions and reactions to the environment decrease or disappear, and can be awakened again with sufficient senses or stimuli. Sleep is a state of relative unconsciousness that is full of activity inactivity which is a sequence of cycles that are repeated each representing a different phase of brain and bodily activity. Sleep is characterized by minimal physical activity, varying levels of consciousness, changes in the body's physiological processes and decreased response to external stimuli. visual, auditory, pain, and tactile sensory stimulation as well as emotional and thought processes.⁸

In essence, sleep can be classified into two categories, namely sleep with rapid eye movement (REM) or so-called paradox sleep, and sleep with slow eye movement (NREM) or known as slow wave sleep. NREM sleep NREM sleep is sleep that is comfortable and deep. In NREM sleep brain waves are slower than in people who are conscious or not sleeping. Signs of NREM sleep include: reduced dreams, a resting state, decreased blood pressure, decreased respiratory rate, decreased metabolism, and slow eyeball movement. NREM sleep has four stages as follows: (a) Stage 1, this stage I is a transitional stage where a person switches from conscious to sleep. At this stage, it is marked by a person who tends to relax, still aware of his environment. A person sleeping at this stage I can be easily awakened. Normally, this stage lasts a few minutes and constitutes 5% of total sleep. (b) Phase II, the individual enters

6 Andy R. Eugene and Jolanta Masiak, “The Neuroprotective Aspects of Sleep,” *MEDtube science* 3, no. 1 (March 2015): 35,

7 SleepFoundation.org, *Why Do We Need Sleep*. (<https://sleepfoundation.org>. Access in 29 November 2019).

8 K.A.Tri Widhiyanti, “Pemberian Back Massage Durasi 60 Menit Dan 30 Menit Meningkatkan Kualitas Tidur Padamahasiswa Vi A Penjaskesrek Fpok Ikip Pgri Bali Semester Genap Tahun 2016/2017,” *Jurnal Pendidikan Kesehatan Rekreasi* 3, no. 1 (2017): 10., Vol. 3, No.1, 2017. p. 10.

the sleep stage, but can still wake up easily. Muscles begin to relax. Normally, this stage lasts 10-20 minutes and constitutes 50% -55% of total sleep. (c) Stage III, is the beginning of the deep sleep stage. Deep sleep, complete muscle relaxation and the individual tends to be difficult to wake up. This stage lasts for 15-30 minutes and is 10% of total sleep. (d) Stage IV, stage IV is a stage of sleep where a person is in a deep sleep stage or delta sleep. A person becomes difficult to wake up so he needs a stimulus. Physiological changes occur, namely: EEG brain waves weaken, pulse and respiration decreases, blood pressure decreases, muscle tone decreases, metabolism slows down, body temperature decreases. This stage is 10% of total sleep⁹.

REM sleep REM sleep is sleep in an active or paradoxical state. REM sleep is characterized by: (a) usually accompanied by active dreams, (b) more difficult to wake up than during deep slow-wave sleep, (c) muscle tone during deep sleep is very depressed, slow waves, spinal projections of the activating reticular system, (d) The frequency of the heart and breathing becomes irregular, (e) In the peripheral muscles there are some irregular muscle movements, (f) The eyes quickly close and open, the pulse is fast and irregular, blood pressure increases or fluctuates, gastric secretion increases and metabolism increases, (g) Sleep is important for mental and emotional balance, it also plays a role in learning, memory and adaptation. The symptoms that can be seen when experiencing REM sleep loss are tend to be hyperactive, lack of self-control and emotions, increased appetite, confusion, and suspicion. REM sleep usually occurs every 90 minutes lasting 5-30 minutes. During REM sleep, the brain tends to be active and its metabolism increases by 20%.¹⁰

Sleep in the Islamic Perspective

The word sleep in Arabic is defined as a translation of the word نوم - ينام - نام - which means sleep, drowsiness or rest. The word sleep has synonyms with the word *al-Muntaji* (lying down), *al-Ruqud* (staying), *al-Sinah* and *al-Nu'as* (sleepy).¹¹ Al-Qur'an has mentioned several times about sleep. Sleeping in the Al-Qur'an is written through several words in arabic such as نوم. *Noum* is an Arabic word for sleep. The word of *Noum* and its derivatives are presented several times in the Al-Qur'an. In Al-Baqarah verses 155, Al-Furqaan verses 47, An Naba verses 9, Al-A'raaf verses 47, As Saffat verses 102, Al-Anfaal verses 43, Ar-Room verses 30, Az Zumar verses

9 Hirshkowitz M, "Normal Human Sleep: An Overview," *The Medical clinics of North America* 88, no. 3 (May 2004): 551-565,

10 Pierre-Hervé Luppi et al., "Brainstem Mechanisms of Paradoxical (REM) Sleep Generation," *Pflügers Archiv - European Journal of Physiology* 2011 463:1 463, no. 1 (November 15, 2011): 43-52,

11 Kemenag RI, *Tafsir Al-Qur'an Tematik: Kesehatan Dalam Perspektif Al-Qur'an* (Jakarta: PT. Sinergi Pustaka Indonesia, 2012), 285.

42. In the Al-Qur'an, several Arabic words were used to describe the sleep which may be compatible with modern science definition. Therefore, we can describe sleep stage as *Sinab* (سبات), *Nu'ass* (نعاس), and *Hojoo* (هجوو), *Ruqood* (رقود) and *Subaat* (سبات).¹²

In the al-Qur'an, the use of terms with word from *naama* (نام) any 9 verses. Surah al-Baqarah verses 255, al-Furqan verses 47, an-Naba' verses 9, al-A'raf verses 97, al-Qalam verses 19, as-Shaffat verses 102, al-Anfal verses 43, ar-Room verses 23, az-Zumar verses 42. And in the al-Qur'an word from *naama* repeated times, not all of these verses meaning sleep, but there is also a meaningful dream.¹³ The word (نعاس) is resting the body is sleepy and sometimes closes eyes to a short break.¹⁴ Imam al-Azhari argues in essence the word *nu'as* (نعاس) is drowsy, but not to sleep or close eyes when sitting. In the al-Qur'an the word *nu'as* (نعاس) is mentioned twice. In the al-Qur'an, the use of terms with word from *nu'as* any 2 verses. In Surah al-Anfal verses 11 and an-Naba' verses 9.¹⁵ *As-Sabt* means comfort, rest, calm and silence. The verb *sabata* means to rest. So, the meaning of the above verse is and We make your sleep a stop from moving and a rest for the body. *Subat* and sleep are not the same thing as was believed by earlier people. Sleep is not always accompanied by *subat*. *Subat* is different from sleep, both in terms of language, medical, scientific, as well as in terms of visible reality. Sleep functions for psychological rest, while *subat* functions for resting the body. Allah SWT. Pairing these two things, namely sleep and *subat* and making sleep as *subat*, which is for psychological rest and physical rest.

The word of *Hojoo* (هجوو), in the Arabic mean as little sleep. However, According to Adh-Dhariyat chapter verses 17, believers sleep very little and spend more hours of night asked forgiveness and worship. This word means night sleep. In the Al-An'am 60-61 Allah mentions the word death twice, namely the word "yatawaffakum" which is interpreted as the word 'sleep' in the above verse, also in the word "tawaffathu" which means "to be spared". This is about two kinds of death, which is temporary death and death forever. This is explained in verse az-Zumar verses 42. The word *al-Ruqud* means sleep in very long time. *Al-Ruqud* means sleep in In the al-Qur'an, the use of terms from *raqada* (رقد) repeated 2 times, namely from of *ruqud* (رقود) found in one place, namely Qs. Al-Kahf verses 18 and form *marqad* (مرقد) is also found in one place, namely in the Qs. Yasin verses 52.¹⁶

12 Mohammad Reza Heidari, Reza Norouzadeh, and Mohammad Abbasi, "Sleep in the Quran and Health Sciences," *Health, Spirituality and Medical Ethics* 1, no. 1 (2014): 30–36,

13 Muhammad Abd al-Baqi, *Al-Mu'djam Al-Muhfaras Li-Alfāz Al-Qur'ān Al-Karīm* (Cairo, 1987), 728.

14 Muhamad bin Mukrim Ibnu Mandzur, *Lisan Al-'Arab* (Bairut: Dar Shadir, 1999), 361.

15 al-Baqi, *Al-Mu'djam Al-Muhfaras Li-Alfāz Al-Qur'ān Al-Karīm*, 707.

16 Ibid., 323.

QS. Al-Kahfi 18 in the Qur'anic Exegesis

Thantawi Jawhari in his exegesis book entitled *Tafsir Al-Jawahir fi Tafsir Al-Karim* stated that *wa tahsabuhum aiqazhan* means "You see them as if they are awake because their eyes are open when sleeping," *wa nuqallibuhum dzaatal yamiini wa dzaata syimaal*, "and their body is move to the left and to the right to make the earth not damage their body."¹⁷ This interpretation is similar to what Ibnu Katshir has in his exegesis book. He also added the story of Ibnu Abbas that stated, "If they were not moved, they would be eaten by termite."¹⁸

Hamka in Al-Azhar exegesis book interpret *aiqazhan* with 'awake'. *Ashāb al-Kahf* in their sleep was guarded by Allah to avoid their body from damage. Hamka did not use the meaning 'awake' as other previous *mufasssirs* had done. He thinks it is impossible for human to get up and do the activities when they are falling asleep. The word 'wakefulness' can be interpreted as wake up after fainting or after sleeping, so it is in line with the word 'sleep' and 'wake up'. People who intentionally is not sleeping all night long is called 'awake'. As what Ibnu Abbas stated, their eyes are open, and from afar they look like awake, even though they are actually sleeping. We moved to the left and to the right so that the blood in their body flows well and has not blood clots in their veins and is not dissolved into the earth.¹⁹

The Story of *Ashāb al-Kahf* in Al-Kahf

Imam Fakhruddin al-Razi, in his exegesis book *Mafatihul Ghaib* in relation to the interpretation of Al-Kahf:18 which stated, "the *mufasssirs* have opinion about the pronunciation of "*fadhrabna ala adhanihim*" which means "We made them sleeping". Some Muslim scholarss said that the sentence means Allah SWT closed their hearing or created a blockage between sense of hearing and reality around them so they could not hear any sound that can wake them up."²⁰ This interpretation has strong a connection with phenomenon of *Ashāb al-Kahf* who had been sleeping for hundreds of years.

The story of *Ashāb al-Kahf* had been known widely among Muslims as an extraordinary event. This event is stated in Al-Kahf:9-26. *Ashāb al-Kahf* are the firm believers of monotheism teachings, a teaching that only believes in Allah SWT as a God that deserves to be worshipped. Besides, they also glorify Allah SWT as the ruler of sky and land. They hide in a cave because they run away from the cruelty

17 Thantawi Jauhari, *Al Jawahir Fi Tafsir Al-Qur'an Al Karim* (Beirut: Dar Al-Fikr, 1974), 125.

18 Muhammad Nasib Rifa'i, *Ringkasan Tafsir Ibnu Katsir*, 3rd ed. (Jakarta: Gema Insani, 2012), 187.

19 Hamka, *Tafsir Al-Azhar* (Jakarta: PT Citra Serumpun Padi, 2007), 178.

20 Fakhr al-Din Ar-Razi, *Mafatih Al-Ghaib* (Beirut: Dar al-Kutub al-Ilmiyah, 2015), Vol 21 74.

of King Dikyanus. During their hiding, they experience a unique phenomenon. Those seven religious youths had been sleeping for 309 Hijri years or 300 AD.²¹ This phenomenon, in several decades, is believed as a supernatural phenomenon. Whereas, this phenomenon can be explained in scientific way. There are some things that can be explained in scientific way from the story of *Ashāb al-Kahf* in Al-Kahf:18.

The first, in the sleeping process of *Ashāb al-Kahf*, they start with closing their ears. It can be seen in Al Kahf:11. The sense of hearing has a great impact in connection with sleep activity of living creatures. What it means by sense of hearing is the part of body organ that interacts with sound, then changes the sound into electrical vibration that can be caught by central of hearing nerve inside the brain. Blockage of hearing of *Ashāb al-Kahf* when sleeping allows their brain's work to be apart from sound impact that can wake them, so they can sleep for hundreds of years.

The second, it allows youths to sleep in a very long period because God deactivates reticular system in their brain tissue. This system is connected to hearing nerve tissue that has two functions, they are hearing system and balancing system, both inside and outside our body. When Allah SWT said, "so, we close their ears". It means that God closes both functions at once, hearing and balancing. Therefore, body balancing system which is found in inner part of ears can trigger the activity of all nerves and other body functions. Meanwhile, because God closes their ears, all of these functions cannot work so they can sleep profoundly as if they are separated from the world.

The third, what makes *Ashāb al-Kahf* can live in a very long sleep is because Allah SWT protects their body from destruction. Al-Kahf:18:

"And you would have thought them awake, whereas they were aslepp. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance {of the Cave in the space near to the entrance of the Cave (as a guard at the gate)}. Had you happened upon them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them."

The verse above is related to *Ashāb al-Kahf* who have been sleeping for hundreds of years and their bodies move from one side to another. It can be seen on "and we turned them on their right and on their left sides,". It proves that body reposition happens during their long sleep period. The change of body position and body movement has a great impact toward the protection of their body from destruction. Ibnu Abbas said: "if they do not turn over, the soil will eat them".²²

Modern scientists tried to expose sleeping phenomena which are identical

21 Khalid Abdul Mu'thi Khalif, *Nasihat Untuk Orang-Orang Lalai* (Jakarta: Gema Insani, 2005), 107.

22 Ibnu Katsir, *Tafsir Al Qur'an Al 'Adhim Al Musamma Tafsir Ibnu Katsir* (Libanon: Maktabah Al Rusydi,

with *Ashāb al-Kahf* phenomenon. In 1940, Ernest Kretschmer, Bryan Jennet, and also American scientist Fred Plum mentioned that phenomenon as a vegetative condition or comma. In medical world, comma is an unconscious condition where a person cannot respond external stimulus. In a very deep comma, respiratory system does not work so a patient has to be supported with mechanical respiratory instrument (artificial respiration) to breathe. Comma can continue for several days, or in very rare cases, for years. Usually, when a person has been in comma for a month, the situation will continue for years. The most severe comma is when patient's brain does not have electrical activity detected. Comma can be stated as dead-brain syndrome. Comma can happen because of the decline of metabolism activity in the brain, which may be caused by brain disorder, brain inflammation because of meningitis or encephalitis, medicine overdose, the lack of oxygen, or abnormal metabolism.²³

The Process of Rapid Eye Movement (REM) While Sleeping in Al-Kahfi:18

Studies related to phenomena of sleeping have increased in early 20th century. Especially, after the invention of electroencephalography (EEG) instrument by a German scientist, Hans Berger. The way this instrument works is by counting nerve system activities using electrical current, just like the way some instruments that are used to count the activity of heart, muscles, and other body parts. That is why, it is possible to determine nerve system activity in awake and sleeping condition by recording electrical current in brain, eyes, and muscles.²⁴

Electroencephalography (EEG) instrument reveals that when a person sleeps, alpha waves change and are recorded in the form of special ribbon graphic. They travel at a speed of 10 waves per second when awake. However, during sleeping period, the waves disappear and are replaced by smaller and faster waves. When they enter deeper phase, waves change into bigger but slower, waves. Through these waves, scientist can divide sleeping phase into five phases or stages. Recording of electrical wave movement gives us sleep information. EEG records and records the movement of electrical current wave in the brain. EOG records electrical current comes from their eye movement. Meanwhile, EMG records the current that shows muscle tension level.

2011).

23 A A Howsepian, "Philosophical Reflections on Coma," *The Review of Metaphysics* 47, no. 4 (August 4, 1994): 735–755, <http://www.jstor.org/stable/20129576>.

24 James L. Stone and John R. Hughes, "Early History of Electroencephalography and Establishment of the American Clinical Neurophysiology Society," *Journal of Clinical Neurophysiology* 30, no. 1 (February 2013): 28–44.

First stage of sleep is the transition of awake and sleep. Alpha waves disappear and are replaced by faster small waves. EEG records that there are unorganized waves which show that eye is still moving. Recording instrument also records fast waves that show muscle tension. Recording instrument records slightly bigger waves interspersed by some fast waves. Muscle tension decreased, except for people who do not change their position from one side to another. Meanwhile, eye movement fades for a moment and calm itself. When a person enters second stage, he/she enters the state of true sleep. Second stage of sleep is the longest because it needs more than a half of total sleep time. This is one of miracles of creation because at this stage, sleep changes position on bed. It gives the skin a chance to rest, and it does not have constant pressure on one side of the body for a long period of time. On the third stage of sleep, sleep becomes deeper and deeper. EEG instrument records wider, higher, and slower ribbons compared to all previous waves. It is called delta wave, that is 1 to 4 per second. This wave occupies less than a half wave. On the fourth stage of sleep, delta wave increases its quantity into more than half of the wave. If the amount of delta wave increases into more than half of the wave, it means that sleep has already entered the fourth stage. Meanwhile, on the fifth stage of sleep, muscle tension really disappears. EEG also records rapid eye movement. On normal human, this stage only happens in a short period, not more than several minutes. Subsequently, a person who sleeps will return to the second stage, then to the third stage, and the fourth stage. So, a sleep enters another new cycle. In one night, a person who sleeps can experience four or five cycles of sleep.

The process of rapid eye movement has caught the attention of scientists. Moreover, there are some scientists who have divided four stages of sleep into two sections. The first section consists of four early stages of sleep and they call it sleep without rapid eye movement. This section takes about ninety minutes. The second section is the fifth stage of sleep. They call it rapid eye movement. This section only takes several minutes.

It should be noted that the first four stages come with fluctuate muscle tension. That is why, body changes its position on bed. These are phases that proceed sequentially without certain separations in between. The fifth stage is the stage with rapid eye movement sleep, and muscle tension really disappears. In 1952, scientists observe slow wave that is recorded with electroencephalography (EEG) instrument and shows rotating eye movement in early sleep. It encourages scientists to use the data of eye movement when sleeping. Scientists are amazed when looking at the changes of eye movement that happens in each sleep and the phase increases into a deeper stage. They observe the stage of rapid eye movement sleep. Research shows

that when people who are sleeping in this stage get woken up, they will feel that all activities they have been done are a dream and that dream can control human body movement. However, some scientists believe that a dream happens outside the stage of rapid eye movement. It shows that the correlation between rapid eye movement and a dream sleep is strong enough.²⁵

Talking about rapid eye movement phenomenon, we return to the historical story of *Ashāb al-Kahf* who slept for hundreds of years inside a cave. The phenomenon experienced by *Ashāb al-Kahf* is the process of rapid eye movement sleep with long duration. It means that, even if they slept for a very long time inside a cave, their bodies are not consumed by the soil, because even when in sleeping position, human body can move according to what he/she had experienced in the stage of rapid eye movement sleep. It is in accordance with what has been described by Al-Kahf:18 that they are sleeping but looks like awaken because their eyes are open. Just like what Allah SWT said in that verse.

Meaning : “And you would have thought they were awake,¹ though they were asleep. We turned them over, to the right and left, while their dog stretched his forelegs at the entrance. Had you looked at them, you would have certainly fled away from them, filled with horror”.

In the explanation of this verse, Ibnu Katsir, Fakhrudin Ar-Razi and Tantawi Jauhari in their exegesis mentioned that the condition of *Ashāb al-Kahf* inside the cave is like they are awaken with the sign of open eyes and body movement to the right and to the left. As if they are awake, when in fact, they are sleeping.²⁶ This explanation is supported by Hamka's explanation in his exegesis book by interpreting the pronunciation of *aiqodzōn* with the meaning awake, not wake up.²⁷ With this meaning, it is possible that the condition of *Ashāb al-Kahf* who look like conscious but in fact sleeping, is an effort of Allah SWT to protect their bodies from destruction by moving their bodies from one side to another. Hamka does not use the word wake up, because the word “wake up” can mean wake from a sleep and then stand up. We also do not interpret it as conscious, because the word conscious can mean being conscious from unconscious condition.²⁸

Based on the interpretation by *mufasssirs* from classical period into modern period who stated that the words *aiqazhan wa hum ruqud* is interpreted as their

25 Ahmad Syauqi, *Kitab Rahasia Tidur Menurut Al-Quran, Sunnah Dan Sains Modern*, ed. Misbahul Ulum & Erik Erfinanto (Jakarta Selatan: Turos Khazanah Pustaka Islam, 2018), 97.

26 Jauhari, *Al Jawabir Fi Tafsir Al-Qur'an Al Karim*, 125.

27 Hamka, *Tafsir Al-Azhar*.

28 Ibid., 178.

eyes are still awake even if they are sleeping. The phenomenon of open eyes in a sleep is known as paradoxal sleep phenomenon and it is related with the cycle of rapid eye movement sleep. Rapid eye movement is not only a part of sleep cycles, in the context of *Ashāb al-Kahf*' story, rapid eye movement sleep becomes a scientific explanation related to their condition during their sleep, as explained in Al-Kahf:18. *Ashāb al-Kahf*, in reality, do not experience supernatural state but they experience sleep phenomenon in a stage of rapid eye movement. This stage allows *Ashāb al-Kahf* to be protected from body damage by moving their bodies while sleeping. It happens because in the stage of rapid eye movement, *Ashāb al-Kahf* lose control of their bodies, movements that they have done are more due to recorded memories in their awake condition. That is why, when they wake up from their long sleep, they feel that what they have experienced is a dream.

The word being used in this verse, Al-Kahf:18, is "Ruqud". This word is not commonly used when referring to normal sleep; Al-Qur'an tends to use the word "Na'um" when referring to normal sleep. The use of word "ruqud" shows that the condition experienced by *Ashāb al-Kahf* is not a phenomenon of normal sleep and in a long period of time biologically. Meanwhile, the relevance with neuroscience is the word "aiqazhan" as if they are awake even if their eyes are open, has interconnection with rapid eye movement.

Conclusion

Muslim scholars have agreed to interpret the pronunciation *aiqazhan wa hum ruqud* in Al-Kahf:18 about the story of *Ashāb al-Kahf* who slept for hundreds of years, that they think they are awake because their eyes are open even though they are sleeping. Since the classical era, scientific exegesis has shown their existence until it is developed into contemporary period. Basically, the exegesis above shows them the signs and verses in His creation. Therefore, in the 20th century, it is proven by neuroscience. Open eye in a sleep is called paradoxical and it has scientific purpose. That is, when the eyes open and you can see the eyes moving in a sleep, here is where the phenomenon of rapid eye movement happens in sleep cycle is mentioned. So, when a person is awake during this cycle, he/she will tell when he/she wakes up from a sleep that he/she has a dream.

Comparative method used in this research can find exegesis problematic behind the sleep phenomenon of *Ashāb al-Kahf*. *Ashāb al-Kahf* in Al-Kahf:18 do not experience supernatural condition, just like what is being explained by mufasssirs, but they experience sleep stage, which in neuroscience term is called as REM atau *rapid eye movement*. Sleep stage of REM allows a person to keep moving even in an

unconscious condition. It is described in the story of *Ashāb al-Kahf*, that their bodies move from right to left. As the result of the study, comparative method provided an alternative interpretation of the word *Aiqodhon* by giving the meaning of “awake” not “wake up” which has implications for scientific explanations based on neuroscience

Other aspects in this study, for example socio-political aspect in *Al-Kahf*, is basically a study that is rarely discussed by researchers. It gives a chance to other researchers to conduct deeper studies toward thematic study of *Al-Kahf*, so other aspects like social, cultural, and politic which are mentioned in this study are worth for in-depth study.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references).

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Authors' contributions

All listed authors contribute to this article. R.K.K. wrote the original draft, reviewed and edited it, conceptualised the study and managed the project administration. A.N. was responsible for the methodology and validation, wrote the formal analysis and compiled the resources. R.W. wrote the visualisation and supervised the project.

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflict of interests

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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Reformist Muslim Discourse in the Sundanese Commentary of the Qur'an: E. Abdurrahman's Commentary on QS. Al-Hujurat

Wacana Muslim Reformis dalam Tafsir Sunda: Penafsiran E. Abdurrahman pada QS. Al-Hujurat

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Abstract

This article focuses on reformist Muslim discourse in the Sundanese commentary of the Qur'an or tafsir, entitled *Sababaraha Naséhat Tina Qur'an Surat al-Hudjurot*, some advice of *sūrah Al-Hujurat* (1971). The book was written by E. Abdurrahman (1912-1983), an activist of a reformist Islamic organization, Islamic Union (Persatuan Islam or Persis). He has been a chairman of Persis from 1962-1983. They have a slogan "back to the Qur'an and Hadith" as well as to oppose the taqlid and heresy. E. Abdurrahman explained Q. 49 or *sūrah Al-Hujurat* in the frame of his ideology as an activist of Persis. Following his commentary of Q. 49:1, the prohibition against practicing Islam before find dalil or textual instructions of the Qur'an and Hadith. He also interpreted Q. 49:6 on recheck the news as a form of prohibition taqlid. Meanwhile, Q. 49:9-10 was interpreted by him to emphasize the strengthening of reformist followers. Using Fairclough's critical discourse analysis, this study confirms that E. Abdurrahman's commentary cannot be separated from his reformist ideology. He used Sundanese Quranic commentary to convey the reformist ideas against traditionalist Muslims in West Java.

Keywords: the Qur'an, qur'anic commentary, Sundanese, reformist

Abstrak

Artikel ini memfokuskan pada penafsiran Al-Qur'an berbahasa Sunda yang dibingkai dengan kepentingan Islam reformis. Objek kajiannya adalah tafsir Sunda berjudul *Sababaraha Naséhat Tina Qur'an Surat al-Hudjurot* (1971), beberapa Naséhat dari Al-Qur'an *surah al-Hujurat/49*, karya K.H.E. Abdurrahman (1912-1983). Ia merupakan aktivis organisasi Islam reformis sekaligus Ketua Umum PP. Persatuan Islam (PERSIS) Periode 1962-1983. Sebuah organisasi Islam yang dikenal memiliki slogan kembali pada Al-Qur'an dan hadis serta anti taklid dan bidah. E. Abdurrahman menafsirkan *surah Al-Hujurat* dalam bingkai kepentingan Islam reformis yang dianutnya. Melalui pendekatan analisis wacana kritis Fairclough, kajian ini menegaskan bahwa penafsiran E. Abdurrahman tidak dapat dilepaskan dari wacana di luar teks terkait dengan kepentingan ideologi reformisnya yang berhadapan dengan kalangan Islam tradisional di Jawa Barat.

Kata kunci: Persatuan Islam; E. Abdurrahman; tafsir Al-Qur'an bahasa Sunda; Muslim reformis

Introduction

This study focuses on the book of *Sababaraha Naséhat Tina Qur'an Surat al-Hudjurot* (some advices of *sūrah al-Hujurat*) (1971) which was written by



E. Abdurrahman (1912-1983).¹ This is a commentary of the Qur'ān or *tafsīr* in Sundanese that contains a discourse of reformist Muslim. E. Abdurrahman integrates the idea of religious purification into his Qur'anic commentary.² He is known as a scholar, teacher, lecturer, writer and reformist Muslim activist who has served as chairman of the Islamic Union (Persatuan Islam or Persis) in 1962-1983. Persis is known as one of the reformist Islamic organizations in Indonesia which was founded in 1923.³

The book *Sababaraha Naséhat* is one of E. Abdurrahman's works which was written in Sundanese. This is a work that has not been widely known by Muslim scholars in Indonesia. This work may be one and only E. Abdurrahman's book of Qur'anic interpretation. He was known as the second ideologist of Persis after A. Hassan (1887-1958), the main teacher of Persis and the author of *Tafsir Al-Furqan*. Many scholars who studied E. Abdurrahman's thoughts did not mention this book at all.⁴ Whereas some of E. Abdurrahman's friends call him a great Islamic scholar ('*ulamā*') in the field of ḥadīth and Qur'anic commentary.⁵ This paper will discuss the reformist commentary of the Qur'ān in Indonesia, a short biography of E. Abdurrahman and the characteristics of his Sundanese commentary of the Qur'ān and the discourse of reformist Muslim ideology in E. Abdurrahman's commentary of Q. 49 which analyzed using Fairclough's critical discourse analysis.⁶

The main argument of this paper is that the development of the reformist Islamic movement in the modern Indonesia cannot be separated from the use of Qur'anic commentary as a mean of conveying the reformist Muslim ideology. The idea of Islamic renewal in the 1970s in Indonesia did not only use magazines and newspapers, but also Islamic books including Qur'anic commentaries.⁷ E.

1 E. Abdurrahman, *Sababaraha Naséhat Tina Qur'an Surat Al-Hudjurot* (Bandung: Corps Muballigh Bandung, 1971).

2 Thoḥa Hamim, *Paham Keagamaan Kaum Reformis* (Yogyakarta: Tiara Wacana, 2000), ix.

3 Howard M. Federspiel, *Islam and Ideology in the Emerging Indonesian State: The Persatuan Islam (Persis) 1923 to 1957* (Leiden: Brill, 2001); Dadan Wildan, *Sejarah Perjuangan Persis 1923-1983* (Bandung: Gema Syahida, 1995); Dadan Wildan, *Pasang Surut Gerakan Pembaharuan Islam Di Indonesia: Potret Perjalanan Sejarah Persatuan Islam* (Bandung: Persis Press, 2000).

4 Fauzi Nur Wahid, 'K.H.E. Abdurrahman; Peranannya Dalam Organisasi Persatuan Islam' (IAIN Syarif Hidayatullah Jakarta, 1988); Dadan Wildan, *Yang Da'i Yang Politikus: Hayat Dan Perjuangan Lima Tokoh Persis* (Bandung: Rosda Karya, 1997); Nanang Sutisna, 'Persatuan Islam (PERSIS) Pada Masa K.H.E. Abdurrahman' (UIN Sunan Kalijaga Yogyakarta, 2008); Tiar Anwar Bachtiar, 'Sikap Intelektual Persatuan Islam Terhadap Kebijakan Politik Orde Baru' (Pascasarjana Universitas Indonesia, 2008).

5 Badri Khaeruman, *Persatuan Islam: Sejarah Pembaruan Pemikiran "Kembali Kepada Al-Qur'an Dan Al-Sunnah"* (Bandung: FAPPI & IRIS Press, 2010), 72.

6 Norman Fairclough, *Critical Discourse Analysis: The Critical Study of Language* (London: Longman Group Limited, 1995).

7 Deliar Noer, *Gerakan Moderen Islam Di Indonesia 1900-1942* (Jakarta: LP3ES, 1996), 8th edition, 103.

Abdurrahman, who is known as a prolific writer of religious books in Sundanese published his *Sababaraha Naséhat* in 1971. He used the book as a mean of disseminating the ideas of reformist Islam in West Java. Therefore, as Abu Zaid said, it is difficult for an interpreter to break away from his ideology. The commentary of the Qur'ān will fall into ideologization (*talwīn*) and easily get caught up in subjective tendentious readings (*al-qirā'ah al-mughbridah*).⁸

There are many scholars who generally focus on E. Abdurrahman's political response to the Indonesian government during his leadership as chairman of Persis in 1962-1983. Wildan, for instance, highlights the role of E. Abdurrahman in strengthening the Persis vision (*khittah*) as a defender of the Qur'ān and ḥadīth.⁹ Likewise with Bachtiar who highlights E. Abdurrahman's response as the second ideologist of Persis towards the New Order policy. E. Abdurrahman as a chairman of Persis as well as the leader of Pesantren Persis Pajagalan Bandung then withdrew from the political activity. He chose to focus on the fields of *da'wa* and Islamic education.¹⁰ Another scholar, Sutisna, stated that Persis under E. Abdurrahman's leadership was neutral in politics, making Persis an organization of cadre and focused on education and *da'wa*.¹¹ However, no one studied the position of E. Abdurrahman as a Sundanese commentator of the Qur'ān based on his work, *Sababaraha Naséhat*. Although there are another Qur'anic commentaries in Sundanese which propose an ideology of reformist Islam, such as the works of Romli and Hasim.¹²

The Qur'ān and reformist commentary in West Java

The reformist Muslims have dominated study of the Qur'ān in West Java since the early twentieth century. This is related to their encouragements in opening the *ijtihād*, directly refer to the Qur'ān and ḥadīth, and compose their own Qur'anic commentaries.¹³ This is different from the traditionalist Muslims who are deeply respect for the authority of *kiai*. They mostly refer to the Qur'anic commentary writings of '*ulamā*' although they also produced Qur'an commentaries. In a varying degree, although both traditionalist and reformist Muslims accept the use of medieval

8 Nasr Hamīd Abū Zaid, *Kritik Wacana Agama, Translation of Naqd Al-Khi āb Ad-Dīnī*, ed. by Khoiron Nahdliyyin (Yogyakarta: LKiS, 2003), 155-62.

9 Dadan Wildan, *Yang Da'i Yang Politikus*, 138.

10 Tiar Anwar Bachtiar, '*Sikap Intelektual Persatuan Islam*,' 94-108.

11 Nanang Sutisna, '*Persatuan Islam (PERSIS)*,' 74-5.

12 Jajang A Rohmana, 'Ideologisasi Tafsir Lokal Berbahasa Sunda: Kepentingan Islam-Modernis Dalam Tafsir Nurul-Bajan Dan Ayat Suci Lenyepaneun', *Journal of Qur'an and adith Studies*, 2.1 (2013), 125-54.

13 Jajang A Rohmana, *Sejarah Tafsir Al-Qur'an Di Tatar Sunda* (Bandung: Mujahid Press-Diktis Kementerian Agama RI, 2014), 42.

and modern *tafsīrs*, the traditionalist Muslims mostly use the Qur'anic commentary in stages, from the lower-level book of *tafsīr* such as al-Jalālain, to the higher-level ones, such as *tafsīr al-Munīr*, *al-Baidāwī*, *al-Qurṭubī*, *al-Kashshāf*. and others.

Some scholars previously explained that reformist Muslims in Indonesia was initially influenced by 'reformism-modernism' in Egypt since early twentieth century. They promote a synthesis between the concept of 'Islamic reformism' through the purification of Islamic beliefs and practices as formulated by the previous Muslim scholars in the seventeenth century with the concept of 'Islamic modernism' as formulated by modern educated Muslim intellectuals.¹⁴ The 'reformism-modernism' thoughts of Jamāluddīn al-Afghānī, Muḥammad 'Abduh and Muḥammad Rashīd Ridā' spreaded to Indonesian archipelago through *al-Manār* magazine.¹⁵ Their thoughts on Islamic reformism-modernism contributed to the increase of Islamic publication in Indonesia until post-independence era in 1970s. Muhammadiyah and Persis are two Islamic organizations in Indonesia which spread the idea of modernist Islam. Their followers do not only spread the idea through the establishment of Islamic schools, sermons, debates and distributing pamphlets and magazines, but also publish Islamic books.¹⁶ They use the national language of bahasa Indonesia as well as regional languages such as Javanese, Sundanese and others.¹⁷

Persis supporter do not only write Sundanese Islamic books in the field of *fiqh* or Islamic jurisprudence, but also Qur'anic commentary in Sundanese. There are three volumes of Sundanese translation of A. Hassan's *Tafsir Al-Furqan* published in 1928-1929. This is a Sundanese translation of *Tafsir Al-Furqan* in Malay which was published earlier. The first volume (Q.S. 2: 1-55, November 1928) and the second volume (Q.S. 2: 56-97, January 1929) were translated by Djoeragan Mh. Anwar Sanuci and Mh. Djoenaedi. Anwar Sanuci is a religious teacher in Garut as well as a Persis supporter. Meanwhile, Djoenaedi is a school teacher in Tasikmalaya.¹⁸ Meanwhile, the third volume (Q.S. 2: 98-177, April 1929) was translated by Achmad

14 Yudi Latif, *Intelegensia Muslim Dan Kuasa: Genealogi Intelegensia Muslim Indonesia Abad Ke-20* (Jakarta: Democracy Project, 2012), 214.

15 Jajat Burhanudin, 'Aspiring for Islamic Reform: Southeast Asian Requests for Fatwas in Al-Manar', *Islamic Law and Society*, 12.1 (2005), 9-26.

16 Howard M. Federspiel, 'Modernist Islam in Southeast Asia: A New Examination', *The Muslim World*, 92 (2002), p. 381; Julian Millie, *Hearing Allah's Call: Preaching and Performance in Indonesian Islam* (Ithaca and London: Cornell University Press, 2017), 15.

17 Deliar Noer, *Gerakan Modern Islam*, p. 103.

18 A. Hassan, *Al-Foerqan Tafsir Qoer'an Basa Soenda Bagian Ka Hidji*, ed. by Mh. Anwar Sanuci (Bandung: Persatoean Islam Bandoeng, 1928); A. Hassan, *Al-Foerqan Tafsir Qoer'an Basa Soenda Bagian Ka Doea*, ed. by Mh. Anwar Sanuci (Bandung: Persatoean Islam Bandoeng, 1929).

Bassach.¹⁹ He is known as Yuhana (d. 1930), a Sundanese literary figure who was active in the *Sarekat Pekerja* (Workers' Association), one of the organs of the Indonesian Communist Party (PKI).²⁰

In addition to the translation of A. Hassan's *Tafsir Al-Furqan*, the period of 1930s was also marked by the publication of Mh. Anwar Sanuci's *Gajatoel-Bajan*, another reformist Sundanese commentary of the Qur'an. With above mentioned, Anwar Sanuci was a translator of A. Hassan's works into Sundanese. He then compiled his own Qur'anic commentary, *Gajatoel-Bajan*. This *tafsir* is written in five volumes published by Madjlis Ahli Soennah Garoet. The first and second volumes contain short commentaries of *surah al-Fatihah* and several *surahs* of Juz 'Ammah. The first volume consists of *surah al-Fatihah*, *al-Dhuha* to *al-Takathur*. While the second volume consists *surah al-Ashr* to *al-Nas*. The third, fourth and fifth volumes consist the commentary of *surah al-Baqarah*: 1-180.²¹

Another reformist Muslim activist who published Qur'anic commentary work was Mhd. Romli. He is an activist of reformist Muslim group, Majlis Ahlus Sunnah Cilame (MASC) in Garut. Romli published *Tafsir Nurul-Bajan* in three volumes with H.N.S. Midjaja or known as Jaksa Neneng in 1960. This *tafsir* was published by the printing company "Perbu" (Perboe) or *Perusahaan Bumiputera* (Native Company).²² Romli then also published short Sundanese Qur'anic commentary in 1974, *Al-Kitabul Mubin*. Romli's *Tafsir Nurul-Bajan* and *Al-Kitabul Mubin* are partly reproductions of *Qoeran Tardjamah Soenda* which was previously published in 1950s. The latter is Romli's first work on Qur'anic translation in Sundanese published by "Poestaka Islam" Bandoeng in three volumes which each volume contains 10 *juz*.²³

In recent times, as previous Sundanese translation of A. Hassan's *Tafsir al-Furqan* in the 1930s, there is also Sundanese translation of H. Oemar Bakry's *Tafsir Rahmat* (Jakarta: Mutiara, 1983) entitle *Tafsir Rahmat Basa Sunda* (1986, 2002).²⁴ H. Oemar Bakry (1916-1985) is an activist of Muhammadiyah and Masyumi who was born in West Sumatera.²⁵ The translation of Bakry's *Tafsir Rahmat* into Sundanese

19 A. Hassan, *Al-Foerqan Tafsir Qoer'an Basa Soenda Bagian Ka Tiloe*, ed. by Achmad Bassach (Bandung: Persatoean Islam Bandoeng, 1929).

20 Tini Kartini, *Yuhana Sastrawan Sunda* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan Jakarta, 1979), 5.

21 Moehammad Anwar Sanuci, *Gajatoel-Bajan, Nerangkeun Harti, Maksoed Sareng Rasiab-Rasiab Qur'an Soetji, Bagian Ka Hidji* (Garut: "Madjlis Ahli Soennah" Garoet).

22 Mhd. Romli, *Tafsir Nurul-Bajan* (Bandung: N.V. Perboe, 1960).

23 Moh. Romli, *Qoeran Tardjamah Soenda Djoez 1-30* (Bandung: Poestaka Islam Bandoeng, Dirj. "KITA" Dk).

24 Oemar Bakry, *Tafsir Rahmat Basa Sunda* (Bandung: CV. Angkasa, 2002).

25 Muhammad Saifullah, 'Kritik Oemar Bakry Terhadap Terjemahan Puitis H.B. Jassin: Studi Atas Polemik Terjemahan Al-Qur'an Di Indonesia', *Subuf*, 12.2 (2019), 352.

was carried out by H.M. Soelaeman. It is a Sundanese translation which is a response to the Qur'ānic users who need a simple explanation in the study of the Qur'ān.²⁶

However, there is Sundanese *tafsir* considered the most complete, Moh. E. Hasim's *Ayat Suci Lenyepaneun* (the holy verses to be contemplated). He is an activist of Muhammadiyah in Bandung. Hasim published his 30 volumes of Qur'anic commentary in 1984. He uses his Qur'anic commentary to criticize the social realities such as political policies of the New Order. It is a reflection of the commentator's dialectic with his socio-political background. It is an effort of Hasim to resist against the hegemony of New Order and its discourse of knowledge who were considered oppressive.²⁷

Finally, Sundanese reformist commentary of the Qur'ān is Uu Suhendar's *Tafsir Al-Razi Juz 'Amma jeung Al-Fatihah, Kasaluyuan Surat, Ayat jeung Mufrodlat* (2010). Suhendar is known as a teacher of Pesantren Persis Tasikmalaya. He is an alumnus of Arabic Language Department, IAIN Sunan Gunung Djati Bandung.²⁸ Suhendar's *Tafsir al-Razi* was originally published in *Bina Da'wah* magazine known as serial *Rohangan Tafsir*. This reformist Muslim magazine has been published since 1978 by Dewan Dakwah Islamiyah Indonesia (DDII) branch of West Java. DDII is a private Islamic organization founded by a Masyumi figure, M. Natsir. DDII of West Java was founded by M. Rusyad Nurdin (1918–2002), a patriotist '*ulamā*' and Masyumi politician who was born in West Sumatra. The scripturalism ideology of *Bina Da'wah* is same as *Media Da'wah* magazine which is published in bahasa Indonesia by main office of DDII in Jakarta.²⁹

Above explanation is a highlight of the reformist Muslim commentaries of the Qur'ān in West Java. E. Abdurrahman's *Sababaraha Nasébat* seems to be in the same line of interests as above reformist Muslim commentaries. As I will explain, the Qur'anic commentary cannot be separated from the ideology of Islamic reformism. It can be seen to E. Abdurrahman's *tafsir* in his commentary of *surah al-Hujurat/49*.

26 Howard M. Federspiel, *Popular Indonesian Literature of the Qur'an* (Ithaca: Cornell University, 1994), 69.

27 Moh. E. Hasim, *Tafsir Ayat Suci Lenyepaneun* (Bandung: Pustaka, 1984); Ahmad Ali Nurdin and Jajang A Rohmana, 'Ayat Suci Lenyepaneun and Social Critiques: Moh. E. Hasim's Critiques of the Political Policy of the New Order', *Journal of Indonesian Islam*, 13.1 (2019), 141–76; Jajang A Rohmana, 'Tafsir Al-Qur'an Dari Dan Untuk Orang Sunda: Ayat Suci Lenyepaneun Karya Moh. E. Hasim (1916–2009)', *Journal of Qur'an and adith Studies*, 9.1 (2020), 1–24.

28 Uu Suhendar, *Tafsir Al-Razi Juz 'Amma Jeung Al-Fatihah, Kasaluyuan Surat, Ayat Jeung Mufrodlat* (Tasikmalaya: Pustaka Al-Razi, 2011).

29 R. William Liddle, 'Media Dakwah Scripturalism: One Form of Islamic Political Thought and Action in New Order Indonesia', in *Toward a New Paradigm: Recent Developments in Indonesian Islamic Thought*, ed. by Mark R. Woodward (Tempe: Arizona State University, 1996), pp. 323–56; Burhanuddin Muhtadi, 'The Conspiracy of Jews: The Quest for Anti-Semitism in Media Dakwah', *Graduate Journal of Asia Pacific Studies*, 5.2 (2007), 53–76.

E. Abdurrahman and his works

E. Abdurrahman or Endang Abdurrahman was born in Pasarean Village, Bojong Herang, Cianjur on June 12, 1912, which corresponds to 26 *Jumadil Akhir* 1330. He is the eldest son of 11 children. His father, Ghazali, is a tailor. His mother, Hafsah, is a batik craftsman.³⁰ At the age of 7-8 years, E. Abdurrahman has learned the Qur'ān. He then studied at Pesantren of Nahdlatul Ulama (NU) Al-I'ānah in Cianjur (1919-1926). This is a madrasa under the guidance of Muhammad Nuh bin Idris, the father of the famous Sundanese '*ulamā*' and prolific author, Abdullah bin Nuh (1905-1987).³¹ E. Abdurrahman studied Arabic and other traditional Islamic knowledge in the madrasa. He then went to Bandung at the request of Mr. Swarha or Hassan Wiratmana to teach at Madrasah Nahdlatul Ulama Al-I'ānah Bandung (1928-1930). Again at the request of Mr. Alkatiri, a man of wealth in Bandung, E. Abdurrahman then was asked to teach his children in 1930s. In addition, Mr. Alkatiri also founded the Islamic Elementary Education Council (*Majelis Pendidikan Diniyah Islam*, MPDI) in Kebonjati Bandung to educate Muslim children and their parents. E. Abdurrahman was given the task of managing MPDI institution with his friend, O. Qomaruddin Shaleh, an activist of reformist Muslim who also manages the Madrasa of Al-Hikmah in Rancabali Padalarang.

During his activity at MDPI with O. Qomaruddin Shaleh, E. Abdurrahman then interested in religious teaching of Persis which delivered by A. Hassan at Pangeran Sumedang Street in Bandung.³² E. Abdurrahman as a traditionalist *santri* initially surprised and offended by A. Hassan's teachings. He then made an intensive dialogue and debate with A. Hassan. Finally, E. Abdurrahman changed his opinion on Islam and *fiqh*. He then became a student of A. Hassan, joined the Persis movement and became the second main teacher in Persis after A. Hassan. He was even became loyal friend of A. Hassan accompanying him during pilgrimage in Mecca.³³ Finally, after his changing opinion on Islam, E. Abdurrahman was then put out by Mr. Alkatiri from his house. He was dismissed from MPDI as well as the preacher in Pakauman Bandung.

E. Abdurrahman's experience shows how Persis and NU members maintained their daily contacts and relationships in the first period of their establishment. Many

30 Wildan, *Yang Da'i Yang Politikus*, p. 121-38; Ajip Rosidi, *Ensiklopedi Sunda, Alam, Budaya, Dan Manusia* (Jakarta: Pustaka Jaya, 2000), 9.

31 Gausulfardi Hakim, 'K.H.R. Abdullah Bin Nuh Dan Karya-Karyanya' (Universitas Indonesia, 2009); Dadan Wildan et al, *Anatomi Gerakan Dakwah Persatuan Islam* (Ciputat: Amana, 2015), 239.

32 Akh. Minhaji, *Abmad Hassan and Islamic Legal Reform in Indonesia (1887-1958)* (Canada: Institute of Islamic Studies McGill University, 1997).

33 Badri Khaeruman, *Persatuan Islam*, 73.

Persis members come from NU background such as E. Abdurrahman, and that this is also case nowadays. E. Abdurrahman's student and the current Chairman of Persis, Ust Aceng Zakaria, who has a strong NU background.³⁴ E. Abdurrahman is regarded as greatly contributing to the institutionalism of Islamic education in the Persatuan Islam milieu.³⁵ He did not use the *Jalalayn* in his *tafsir* classes. Instead, he taught the *Tafsir Ibn Kathir*. There was an interesting development after E. Abdurrahman, the *Jalalayn* officially appeared as a prescribed textbook in the curriculum of Pesantren Persis in 2005.³⁶ This reception of the *Jalalayn* in the Pesantren Persis milieu indicated the value of plurality among Persis members, revealing the co-existence of various approaches to Islamic scholarship.³⁷

E. Abdurrahman then became a teacher at the institution of Islamic Education (*Pendidikan Islam, Pendis*) in Persis organization under the chairman of M. Natsir in 1934. He also taught at HIS, MULO and Kweekschool. He then taught and developed Pesantren Kecil, especially after A. Hassan moved to Bangil, East Java in 1940. During the period of revolution (1945-1949), Pesantren Persis under the leadership of E. Abdurrahman was evacuated to Gunung Cupu, Ciamis. Pesantren Persis was finally moved to Bandung after the period of Indonesia revolution and developed to the level of high school (*Mu'allimin*).

Since 1934, E. Abdurrahman was known as an active and loyal '*ulamā*' in Persis organization. His first position was chair of the Tabligh and Education Division (1952), General Secretary of Persis (1953) accompanied Isa Anshary as chairman of Persis. E. Abdurrahman was then elected as chairman of Persis after the Congress of Persis VII in 1962.

In 1957, E. Abdurrahman was elected as a member of the Constituent Assembly of the Republic of Indonesia from the Masyumi Party. He is a member number 246. Finally, the Constituent Assembly was dissolved by Sukarno and he then resigned from politics.³⁸ E. Abdurrahman as an '*ulamā*' performed the pilgrimage to Mecca twice. Firstly, he accompanied A. Hassan, Isa Anshary, Tamar Jaya and a group of Muslims 40 people in 1956. Secondly, E. Abdurrahman guided the Persis

34 Pepen Irpan Fauzan, *KH. Aceng Zakaria, Ulama Persatuan Islam* (Garut: LPPM STAI PERSIS, 2021), . 218-22.

35 Tiar Anwar Bachtiar, *Sejarah Pesantren PERSIS 1936-1983* (Jakarta: Pembela Islam Media, 2012).

36 Dedeng Rosyidin, *Konsep Pendidikan Formal Dalam Islam* (Bandung: Pustaka Nadwah, 2009).

37 Ervan Nurtawab, *Jalalayn Pedagogical Practice: Style of Qur'an and Tafsir Learning in Contemporary Indonesia* (Ph.D. Thesis: Monash University, 2018), p. 39-40; Ervan Nurtawab, 'The Decline of Traditional Learning Methods in Changing Indonesia: Trends of Bandongan-Kitāb Readings in Pesantrens', *Studia Islamika*, 26.2 (2019), 526.

38 Tiar Anwar Bachtiar and Pepen Irpan Fauzan, *Sejarah Pemikiran Dan Gerakan Politik Persis* (Bandung: Persis Pers, 2019), 114.

members 89 people in 1981.

The Persis organization faced difficulties during the leadership of E. Abdurrahman in the midst of political situation. The organization which supported by Masyumi members under the threat of dissolution after the dissolution of Masyumi by Sukarno. Persis members worried about that, because Persis did not integrate the ideology of Nasakom in the statutes of its organization. E. Abdurrahman's leadership in leading Persis is very strict in supervision. He prioritizes the quality of members over the quantity. There is a anxious that large numbers of the Persis members only add to the burden of the organization. This was also motivated by bad intention among some members of Persis who falsified their member identities after the case of communist uprising (G30S/PKI) in 1965. There was a decrease of number of Persis members during E. Abdurrahman's period. There is also disconnection between the center office of Persis in Bandung with its branches in Sumatra, Kalimantan and Sulawesi. It can be seen that there were 63 branches with a total membership of 7,173 in 1964. It then decreased to 56 branches with a total of 4,455 members in 1967 and it decreased again to 3,717 members in 1980.

E. Abdurrahman is known as a modest Islamic jurist. He does not want to be praised although widely known in outside Persis organization. He spent his time to read books, taught at *pesantren* and mosques, wrote books and articles in magazines. His education in madrasa did not prevent him to access broad insight. In addition to mastering Arabic, Sundanese and Malay, E. Abdurrahman then learned English and Dutch. It was encouraged by his closeness with A. Hassan. He also subscribed many newspapers in Malay and Sundanese such as *Sipatahoenan*, *Kompas*, and *Pikiran Rakyat*, as well as English newspaper, *The Indonesia Observer*. In addition, he always received Arabic magazines from Saudi Arabia and Egypt. He also has large book collections. His expertise as an '*ulamā*' covers many fields of Islamic knowledge such as *fiqh*, *uṣūl al-fiqh*, *kalām*, *tafsīr*, *ḥadīth*, astronomy, and others. One of his characteristics as a teacher at Pesantren Persis Pajagalan is wearing trousers, coat and tie. E. Abdurrahman was also become a lecturer at Bandung Islamic University (Unisba) in 1959 and IKIP Bandung in 1967.

E. Abdurrahman is also known as a prolific writer. His writings in Malay and Sundanese are widely published in magazines. He pioneered and managed some Persis magazines such as *At-Taqwaa* (with O. Qomaruddin Saleh) until 1941. He also wrote many Islamic books such as *Sababaraha Naséhat Tina Qur'an Surat al-Hudjurot* (Corps Muballigh Bandung, 1971); *Jihad dan Qital*; *Darul Islam*; *Ahlus Sunnah wal Jama'ah*; *Dirasah Ilmu Hadits*; *Perbandingan Madzhab* (Bandung: Sinar Baru, 1986); *Risalah Wanita* (Bandung: Sinar Baru, 1987); *Abkamusy Syar'i*; *Risalah*

Jum'at; Istifta: Tanya Jawab Masalah Agama (Bandung, TB. Al-Huda, 1991); *Recik-recik Dakwah* (Bandung: Sinar Baru, 1993); *Renungan Tarikh* (Bandung: Sinar Baru, 1993); *Sekitar Masalah Tarawih; Takbir dan Shalat 'Ed Dilengkapi Khutbah Iedul Fitri; Hukum Qurban; Aqiqah dan Sembelihan; Petunjuk Praktis Ibadah Haji; Mernahkeun Hukum dina Agama; Syiatu 'Ali*; and others.

He died on Thursday, April 21, 1983 at Hasan Sadikin Hospital due to asthma. E. Abdurrahman was buried in the cemetery of Karang Anyar, Bandung. One of his youngest sons, Deddy Rahman (d. 2018), is known as a popular '*ulamā*' in Bandung.

On Book Sababaraha Naséhat Tina Qur'an Surat Al-Hudjurot

In this section, I discuss about the authorship and methodology of Qur'anic commentary in E. Abdurrahman's book *Sababaraha Naséhat*. It is important to clarify behind the discourse practice of E. Abdurrahman in producing the Qur'anic commentary text. I argue that the reformist Islam discourse in his book of Qur'anic commentary cannot be separated from the ideology of reformist Islam that disseminated by him as a chairman of Persis in Bandung.

As already explained, there are no many scholars who studied E. Abdurrahman's book *Sababaraha Naséhat*. It is not only relate to limited information about that book, but also not easy to access this Sundanese *tafsir* book. E. Abdurrahman's book of the Qur'anic commentary is not listed in library catalog such as UB Leiden. It is also not listed in the online public access catalog (*opac*) of the Jakarta National Library (Perpusnas). Many scholars who previously studied on E. Abdurrahman also do not list the book. There are almost no members of Persis who know about the book when I asked them. I got a copy of the book from my close friend, Aldy Istanzia Wiguna, one of Persis youth activists. He got the book from a bookseller in Bandung.

It maybe another reason why the book *Sababaraha Naséhat* cannot be accessed easily. The book is published by a privat printing company "Corps Muballigh Bandung" in 1971. The Indonesian publishers and organizations mostly no to pay attention to the documentation as well as the distribution and quality of their book products.

In addition, many Qur'anic researchers in Indonesia believe that Qur'anic commentaries in regional language are generally less popular than the Malay-Indonesian commentaries. This view point related to the decline in number of native speakers of regional languages in Indonesia. The citizen of Indonesia mostly use their national language especially after Sumpah Pemuda (the Youth Pledge) in 1928. Federspiel, for instance, states that there are no many Qur'anic commentaries publications in regional language with not more than 5-10 books in each regional language. The format of commentary is also same as the Indonesian language

commentaries.³⁹ It is an assumption that is not entirely correct if we see that there are so many Qur'anic commentaries with various formats and peculiarities in regional languages including Sundanese.⁴⁰

There is not much information about why E. Abdurrahman wrote his book *Sababaraha Naséhat*. He did not explain it. We can see the title, author, publisher (Corps Muballigh Bandung) and year of publishing (1971) on the front cover. The book also mentions Farida Bandung as the stencil printing company on the back cover. This book consists of 41 pages. There are two references that mentioned by E. Abdurrahman on the last page, namely *Tafsir Al-Marāghī* and *Tafsir Aḥmad Muẓhir A'zhamah* (sic!) or 'Uẓhmah.

Tafsir Al-Marāghī or *Tafsir Al-Qur'ān al-'Aẓīm* is written by Aḥmad Mustafā al-Marāghī (1883-1952). He is an 'ulamā' of Egypt and a lecturer at Al-Azhar University and Darul 'Ulum University. Al-Marāghī was a student of Muḥammad 'Abduh. His older brother, Muḥammad Mustafā al-Marāghī, was a rector of Al-Azhar University in the period 1928-1930 and 1935-1945.⁴¹ Meanwhile, Aḥmad Muẓhir 'Uẓmah (1909-1982) was a writer, poet and politician from Damascus who had sat in a representative assembly and has become a minister. One of his books on Qur'anic commentary is *Tafsir Ajzā' min al-Qur'ān al-Karīm*.

The influence of *Tafsir Al-Marāghī* on E. Abdurrahman's *Sababaraha Naséhat* is very clear. He cites al-Marāghī's Qur'anic commentary in several places of his book. Following commentary is an example of E. Abdurrahman's citation of *Tafsir Al-Marāghī* on Q.S. Al-Hujurat/49: 2. He borrows word-by-word commentary of *Tafsir Al-Marāghī*.

39 Howard M. Federspiel, *Popular Indonesian Literature*, p. 137.

40 Jajang A Rohmana, *Sejarah Tafsir Al-Qur'an*, p. 7-8.

41 Lukmanul Hakim, 'Analisis Tentang Aspek Munasabah Dalam Kitab 'Tafsir Al-Maraghi' (Pascasarjana UIN Syarif Hidayatullah Jakarta, 2006), p. 178-82; 'Adil Nuwaihīd, *Mu'jam Al-Mufasssirin Min Sadr Al-Islam Hatta Al-'asr Al-Hadīr Vol. 1* (Beirut: Muassasah al-Nuwaihīd al-Saqafiyah, 1988), p. 80.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ ۖ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ (الحجرات: ٢)

ولما نزلت هذه الآية تخلف ثابت بن قيس عن مجلس رسول الله صلى الله عليه وسلم فدعاه اليه صلى الله عليه وسلم، فقال يا رسول الله: لقد أنزلت هذه الآية واني رجل جهير الصوت، فأخاف أن يكون عملي قد حبط، فقال عليه الصلاة والسلام: لست هناك، انك تعيش بخير وتموت بخير، وانك في أهل الجنة، فقال: رضيت ببشري رسول الله صلى الله عليه وسلم، لا أرفع صوتي على رسول الله صلى الله عليه وسلم أبد.¹

Tafsir Al-Maraghi

Tsabit bin Qais, hidji djalmi nu teu tiasa njarios kendor. Mungkin bakatna atawa kitu biasana. Nalika nguping turun ajat nu ieu, andjeunna nangis teras-terasan. Sarta andjeunna nerangkeun ka Adi bin 'Adjlan, jen pangna tjeurik bae teh, njaeta rempan ajat ieu keunana ka dirina pribadi, sabab rumasa teu biasa sarta teu bisa ngomong kendor. Ku 'Ashim diwartoskeun ka Rasulullah. Saladjengna Rasulullah ngabeberah, saurna: "Naha andjeun teu sugema hirup terpudji, maot sjahid sarta abus ka surga?. Tsabit ngawaler: "Abdi ridlo, sarta moal deui2 narikkeun sora ngaluhuran soanten Nabi".²

E. Abdurrahman's Sababaraha Naséhat

Thabit bin Qais cannot speak softly. It maybe his innate or habit. When he heard this Qur'anic verse (Q.49:2) come down, he kept crying. He explained to Adi bin 'Ajlan that he was crying. He was afraid this Qur'anic verse was related to him, because he felt unusual and could not speak softly. 'Asim then told the Messenger of Allah (Rasulullah). He (Rasulullah) comforted him by saying: "Are you not happy to live laudably, then die as a martyr and go to heaven?" Tsabit replied: "I am happy and will no longer speak in a loud voice above the voice of the Prophet."

Translation

Therefore, the table shows that Qur'anic commentary of *Sababaraha Naséhat* follows *Tafsir al-Marāghī* in the commentary of Qur'anic verses by giving the commentary of each one or two verses. E. Abdurrahman divides the interpretation

of *sūrah Al-Hujurāt/49* into seven sub-headings of the discussion, almost all sub-headings contain prohibition sentences: 1) *ulah kokolot begog* (don't feel like a wiseacre as well as an old man); 2) *ulah songong belengong* (don't be often speak without manners); 3) *garawak-gorowok* (don't scream); 4) *ulah taklid tapi kudu taliti* (don't be *taqlid* but must be careful); 5) *ulah babantu burung sosoroh gelo* (don't help "crazy people" and ask him for work); 6) *panjakit nu marwa berewit* (the illness brings misery); 7) *iman kudu djeung prakna* (faith must be accompanied by deeds).⁴²

E. Abdurrahman's commentary method is a *tahlili* or analytical interpretation. It is the explanation of the verses sequentially in broad discussion.⁴³ There is the subtitles first, then displayed the Arabic Qur'anic script, translated into Sundanese and finally interpreted by him. However, E. Abdurrahman also emphasizes the unity of *surah Al-Hujurat* which is integrated into the general theme of Islamic social ethics. He calls it *surah al-muaddibah* or education verses which contains education, teaching, advice and reminders. He states in the introduction:

*Ku para shahabat, surat Al-Hudjurot sok disebut atanapi dilandi surat "Al-Muaddibah", hartosna "Pendidikan"; tegesna nu ngadidik, nu pinuh ku piwuruk, piwedjang, pepeling sareng poko papakem agama. Ku margi eta, katjida lajakna djadi babatsan sareng bahan utama para Muballigh sareng Muballighat.*⁴⁴

Translation: *Surah al-Hujurat* was called or given a nickname *surah al-mu'addibah* by the companions. Its meaning is education, learning; admonition, advice, reminders and principles of religious rules. Therefore, it is very worthy of being the main studies and source material of preacher (*muballigh* and *muballighat*).

It is important to note that the purpose of E. Abdurrahman's commentary of *surah al-hujurat* to educate, learn and advice, as well as the main source for the preachers or religious speakers. Therefore, the discussion of Qur'anic commentary of the *surah* is divided by E. Abdurrahman into seven sub-headings as already mentioned. It is making easier for the preachers to explain one by one the verses that will be delivered when they delivered religious speech. This is understandable, because E. Abdurrahman was aware of the needs of the preachers in the Persis organization. They needed many source materials of speech to spread the teachings of reformist Islam which at that time was more dominated by religious speeches and sermons.

Meanwhile, the methodology of Qur'anic commentary in the book *Sababaraha Naséhat* is dominated by citation of *ḥadith*, the opinion of companions, *tabi'in* and

42 E. Abdurrahman, *Sababaraha Nasehat*, 2.

43 'Abd al- ayy Al-Farmāwī, *Al-Bidayah Fi Al-Tafsir Al-Maudu'i* (Mesir: Matba'ah al-Hadarah al-'Arabiyah, 1977), 24.

44 E. Abdurrahman, *Sababaraha Nasehat*, 3.

'ulamā' of the Qur'ān and *tafsīr*. One of preeminents of this *tafsīr* is the use of the *asbāb al-nuzūl*. E. Abdurrahman always begins his commentary with *asbāb al-nuzūl* entitle "*kadjadian anu patali djeung turunna ieu ajat*" (events related to the descent of this verse). He, for instance, explains *asbāb al-nuzūl* of Q.S. Al-Hujurat/49: 1 before his commentary which is given the subtitle *ulah kokolot begog* (do not be a wiseacre like an old man).

Abdu 'llah bin azZubair njaurkeun kieu: "Parantos dongkap ka Rasulullah 'llah hidji rombongan ti Bani Tamim, saladjengna Abu Bakar njaurkeun: "Alqa'qa bin Mabad angkat djadi pamingpin (Amir)!" Ladjeng Umar njaurkeun: "Al Agra' bin Habis angkat djadi pamingpin!". Abu Bakar ngawaler: "Andjeun mah teu mikarep anging sangkan teu saluju!" Saur Umar: "Teu pisan-pisan!" saladjengna djadi adu renjom, sarta sorana patarik-tarik".⁴⁵

Translation: 'Abdullah bin az-Zubair says this: "there is a group of Bani Tamim who come to Rasulullah. Abu Bakr then said: "Al-Qa'qa bin Mabad who will go to be a leader (amir)!." Umar then said: "Al-Agra' bin Habis who went to be a leader!." Abu Bakr then replied: "You don't really want it, other than to disagree (on my opinion)!" Umar said: "Not at all!." They then become arguing with each other with loud voices each other."

Above explanation shows that E. Abdurrahman started in his Qur'anic commentary with *asbāb al-nuzūl* and then sometimes used opinions of companions and 'ulamā' of the Qur'ān and *tafsīr*, and the commentary of E. Abdurrahman himself. Therefore, E. Abdurrahman at the end of his commentary explain the Qur'anic verse based on his reason or *tafsīr bi al-ra'y*. His Sundanese tends to be rhythmic (*murwakanti*) in some places of his *tafsīr* and also uses Sundanese proverbs. In addition, his commentaries, as will be explained, also influenced by social and religious issues (*al-ijtimā'i*). He responses some issues based on his ideology as a reformist Islamic activist with remains focuse to commentary the verse.

Reformist Islam Commentary of QS. Al-Hujurāt

This section will explain the message of reformist Islamic ideology in Qur'anic commentary of E. Abdurrahman's *Sababaraha Nasébat*. This is important to clarify the context of socio-cultural practice that is outside the text. According to Fairclough, text discourse analysis is not only related to linguistic aspects, but also discourse practice in the production and consumption of texts as well as sociocultural practices that are

⁴⁵ E. Abdurrahman, *Sababaraha Nasebat*, 5.

outside the text.⁴⁶ The socio-cultural practices of E. Abdurrahman as the Chairman of Persis, his activities as preacher, and teacher of pesantren then influenced him in producing discourses of reformist Islamic ideology in his *tafsir*.

In other words, E. Abdurrahman's position as Persis activist makes his commentary of the Qur'an was influenced by ideology reformist Islam, even though the verses related to social ethical issues in *sūrah Al-Hujurat*. It can be seen to the issues in his Qur'anic commentary such as opposing *taqlid* and heresy. Following explanation shows some examples of Qur'anic reformist commentary of E. Abdurrahman in his book *Sababaraha Naséhat*.

Practicing Islam based on the textual instructions

E. Abdurrahman, for instance, explains that Muslims must perform the religious practice of Islam based on proposition derived from of the Qur'an and ḥadīth. It can be seen to his commentary when explain Q.S. Al-Hujurat/49: 1. He interprets it as a prohibition on practicing Islam if there are no *dalil* or textual instructions of the Qur'an and ḥadīth.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقَدِّمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَهِيدٌ عَلِيمٌ
(الحجرات: ١)

"La tuqaddimu baina jadaji 'ILahi waRasulihi", maksud-na ulah njajahoanan, padahal lain wewenang maneh, lain tugas maneh... Dina sjarah AzZamachsari (T.538) : "la ta'malu 'amalan duna an tatabajjanu hukma'ILahi wa Rasulihi". Poma maneh rek migawe hidji 'amal tanpa nalungtik neangan dalil djeung katerangan hukum Allah djeung RasulNa". Saur Ibnu 'Abbas: "La taqulu chilafa 'lKitabi wa'sSunnati". "Poma maneh rek njaritakeun anu teu mokprok djeung Qur'an sarta Sunnah Nabi".... Tjindekna deui, teu tjukup ku ngaku iman, tapi kudu djeung bukti tha'at, hartina nurut parentah, sarta naon hartina tha'at lamun migawe bari parentahna teu aja. Anu kitu dina urusan 'ibadah mah lain tha'at, tapi bid'ah, njajahoanan, majun, migawe perkara luar wewenang.³

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46 Norman Fairclough, *Critical Discourse Analysis*, 87.

<p><Lā tuqaddimū bain yadaillāh wa rasūlih> “put not yourselves forward before Allah and His messenger” means that do not be wiseacre if it is not your authority, not your duty ... Az-Zamakhsyari (T.538) said in his shara: Do not do a deed without find textual instructions and evidence of the law of Allah and His Messenger.” Ibn ‘Abbas said: “Lā taqūlū khilāf al-kitāb wa al-sunnah. Do not tell what is not in accordance (in line) with the Qur’ān and the Sunna.” Therefore, it is not enough claim to be a believer, but you must give evidence with obedient. It means that you are obeying orders. What it means to obey if you do good deeds but there is no orders? That is not obedience of worship, but heresy, wiseacre, getting ahead, doing things outside the authority.</p>	Translation
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Above explanation of E. Abdurrahman shows that Q.S. Al-Hujurat/49: 1 which forbids “to put not yourselves forward before Allah and His Messenger” was driven by him into the idea of reformist Islam on prohibition against practicing Islam if there are no *dalil* or the textual instructions of the Qur’ān and ḥadīth. He emphasized that it is supposed to practice Islam in accordance with the Qur’ān and ḥadīth. Therefore, practicing Islam means having to wait for orders, because it is not being obedient to do good deed without any orders. E. Abdurrahman called it a heresy, wiseacre, going ahead and doing good deed outside of the authority. E. Abdurrahman said *ulah kokolot begog* (don’t be wiseacre like an old man).

According to reformist Muslims, Allah and the Prophet Muhammad have sent down completely rules through the textual instructions of the Qur’ān and ḥadīth. Therefore, all Islamic practices should not deviate from the textual instructions. If you make a new instructions of worship outside of the Qur’ān and ḥadīth, you were regarded deviate and wrong.⁴⁷ Reformist Muslims believe that the Qur’ān and Sunna are absolutes, and contain within themselves the answers for the challenges of modernity. The answers can be identified literally. Literalism is linguistic and historical and directly defines law, ethics and political philosophy for all eras of Islam, including one’s own. All Muslims, in particular the ‘*ulama*’, have a duty to show a will to action in identifying answers⁴⁸.

47 Howard M. Federspiel, *Islam and Ideology*, 129.

48 M.B. Hooker, *Indonesian Islam: Social Change through Contemporary Fatawa* (Honolulu: University of Hawai’i Press, 2003), 29.

Therefore, it can be understandable if E. Abdurrahman also proposed this matter, even though his commentary on *asbāb al-nuzūl* was not directly related to the issue of obedience to the Qur'ān and ḥadīth. The verse of Q. 49:1 was related to the argument between Abu Bakr and Umar in the matter of who deserves to be the leader of the Banu Tamim clan.

Do not Taqlid

In addition to the prohibition of wiseacre in practicing Islam before find the textual instructions, E. Abdurrahman also interpreted Q. 49:6 that giving order to clarify and recheck a piece of news. He draws his commentary into the prohibition of *taqlid*. It is a term used in Muslim jurisprudence for uncritically accepting legal and theological fatwa of an ulama. E. Abdurrahman's Qur'anic commentary was influenced by his reformist Islamic ideology as a Persis activist. He emphasizes to clarify the textual instructions directly into the Qur'ān and ḥadīth before accepting and practicing Islamic jurisprudence. It is not just following *fatwa* of religious teachers or '*ulamā*.'

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ
مَا فَعَلْتُمْ نَادِمِينَ (الحجرات: ٦)

Pikeun nu boga iman, wadajib taliti ulah gantjang pertjaja, saperti ulah gantjang ngabohongkeun, tapi pariksa heula mun agama tanjakeun Qur'anna djeung Haditsna, mun kabar biasa, talungtik sarta udji bebeneranana. Ulah mangtaun-taun mibentji djelema, sihareng eta teh pembela utama. Rasulu'llah parantos pupus, tapi urang teu kaleungiteun adjaranana. Tetep urang katablegan ku Rasulu'llah. Andjeunna parantos ngawaritskeun Qur'an djeung Hadits Shahih, anu djadi djaminan moal sasar, dina sagala lapangan, boh dina agama, ibadah, dagang, tani, kuli, rumah tangga atawa sosobatan. Mun kaputusan agama teu sarua djeung kahajang nafsu, maka kudu jakin lain kahajang anu kudu ngelehkeun agama tapi karep kahajang anu kudu disalaraskeun djeung agama. Sabab, teu aja hukum agama anu bangga, mun kaidahna, ngarobah kahajang sina sapagodos djeung adjakan agama, -

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sarta sakabeh masalah agama, djadi sulit djadi rumit rumpil, mun mikir-mikir kumaha ngusad-ngised hukum sangkan nga-deukeutan kana kahajang nafsu. ⁴	E. Abdurrahman's Sababaraha Naséhat
For those who have faith, you must be careful, don't be quick to believe (news), like don't be quick to assume (it) a lie, but check it first. If it is religious (doctrine), ask (teachers) on the Qur'an and Hadith (instructions) first. If it is regular or not religious news, you must doing the research and test the truth (of news). Do not hating someone years, he turns out to be the main defender (of Islam). Rasulullah has died, but we have not lost his teachings. He preached us. He has inherited the Qur'an and authentic Hadiths which guarantee that we will not go astray, in all fields (of life), whether religion, worship, trade, farming, labor, household or friendship. If religion instructions are not appropriate with our lust, we believe that it is not our lust must defeat the religion but our lust must be harmonized with the religion. There is no difficult in religious law, because its rule can change our lust to conform the religious demands. Religious matters will be difficult and complicated, if you think about how to shift the religious law drew near our lust.	Translation

E. Abdurrahman's explanation shows that he draws a common thread between the Qur'anic verses on filtering the news and the prohibition of *taqlid*. According to him, the believers must be careful, do not easily believe, check first. If it is a matter of religion, ask the textual instructions of the Qur'an and ḥadīth. This is an opinion which confirms the importance of *ittibā'* or opposite *taqlid*. It is a term used in Muslim jurisprudence for critically accepting legal and theological decisions of a teacher with directly confirm to the Qur'an and ḥadīth. E. Abdurrahman says that Q.S. Al-Hujurat/49: 6 is important to be connected with the reformist Islamic ideas on prohibition of *taqlid* and encourage to looking for textual instructions of the Qur'an and ḥadīth. This is different from the traditionalist Muslims who allow laities or non expert Muslims to follow the opinion of their religious teachers, rather than studying textual instructions of the Qur'an and ḥadīth that are impossible for everyone to do.

Helping those who are following textual instructions of the Qur'an and ḥadīth

The last thing of the reformist Islam ideology in E. Abdurrahman's Qur'anic commentary is his prohibition to help Muslims who do not follow "the path of truth" (*ulah babantu burung sosoroh gelo* in the sub-title), on the contrary helping anyone who is on "the path of truth." According to E. Abdurrahman, Muslims who are follow "the path of truth" are those who exclusively follow the Qur'an and ḥadīth. It means that Muslims are the adherents of reformist Islamic ideology only. It is not traditionalist Muslims who uncritically follow their teacher learnings or *taqlid*. We believe that E. Abdurrahman's commentary in his *Sababaraha Nasehat* published privately inside of Persis members. It is difficult to look for clarification why E. Abdurrahman is very unfriendly to people whose ideologies are not the same as his. E. Abdurrahman, for instance, emphasized his argument when interprets Q.S. Al-Hujurat/49: 9-10 on the order to uphold peace and believers brotherhood.

وَأَنْ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى
فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ
اللَّهَ يُحِبُّ الْمُقْسِطِينَ (٩) إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُرحَمُونَ (١٠) (الحجرات: ٩-١٠)

Ulah Babantu Burung Sosoroh Gelo

E. Abdur-
rahman's
Sababaraha
Naséhat

Ieu ajat marentahkeun sangkan salilana djadi pembantu pikeun anu bener, anu memang kabeneranana geus diudji. Tegesna lain dasarna dedengean, sabab hese beresna lamun geus aja tjampur tangan fihak luar, anu bertindak djadi DORNA... Ari pangna bisa dibereskeun, sabab mu'min mah dulur, puguh indung bapana. Sarta dulur dina Islam puguh Qur'an-Hadits-na, anu tangtu kadinja pitundukeun turutna ("Muntasikun ila ashlin wahidin"). ... Teu aja djalma-djalma anu beriman, anging pasti dulur. Tjindekna kaduluran anu hakiki mah ngan duduluran anu beriman djeung anu beriman deui, anu sa Qur'an sarta sa Hadits... Djalma anu beriman dina enggoning hirupna, kudu berdasarkan Qur'an djeung Hadits. Poma rek njanjahan. Supaja adjaran Rasul katarima sarta njerep, maka kudu aja rasa hormat ka anu ngadjar, kudu aja kasopanan, diatur ti mimiti lentong basana,

nepi kana rengkuhna. Sarta supaja ulah kapalsu, dina agama sing taliti. Poma ulah nurutan anu teu ngarti kana harga pangadjen Rasul, harga pangadjen agama. Djadikeun agama alat pangrapih. Tinangtu gampang beresna lamun rasa djadi dulur anu katalian iman di palihara. ⁵	E. Abdurrahman's Sababaraha Naséhat
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Do not help Muslims who do not follow the path of truth.	Translation
<p>This verse commands to be a helper for the truth forever. The truth has been verified. It is not basically just listening in truth, because it is difficult to finished if there is an intervention from outsiders people who act as Dorna (a figure known as a instigator) ... It must be finished, because the believers are a brother who clear their mothers and fathers. The believers are brothers and sisters in Islam who clearly make reference to the Qur'ān and Hadith. They bent in submission and follow (hold on to one principle) ... There are no believers, but surely brothers. The real brotherhood is only the brotherhood of the believers who have common references of the Qur'ān and Hadith ... The believers must be based on the Qur'ān and Hadith in their lives. So do not "wiseacre." You must be respect for those who teach in order the teaching of the Messenger to be accepted and permeated by you. There is must be courtesy and it must be arranged from the way of speak to the manners. This is important in order not to be deceived by the false. You must be careful in practicing the religion. Do not follow people who do not understand the value of appreciating the Messenger and appreciating the religion. Make the religion as a tool for your improvement. It is so easy to finished if the sense of brotherhood in faith is preserved.</p>	

Above explanation shows that E. Abdurrahman emphasized to help those who follow the truth. They are believers who clearly make references to the Qur'ān and ḥadīth or who have common references of the Qur'ān and ḥadīth. He argues that the truth belongs only to those who are clearly make references to the Qur'ān and ḥadīth. This argument aims at the reformist Muslims where E. Abdurrahman belong to Persis organization. The reformist Muslims are known to be the most active in

promoting the slogan “back to the Qur’ān and ḥadīth.” E. Abdurrahman then advised in order not to be deceived by the false and must be careful in practicing the religion. He said that do not follow people who do not understand the value of appreciating the Messenger and appreciating the religion. His view point clearly narrows the Qur’anic commentary on the brotherhood among believers into the reformist Muslim community who have common references of the Qur’ān and ḥadīth. This is interesting that there is an ideologization of Qur’anic meaning on brotherhood which was originally a brotherhood of all believers has become a brotherhood of the reformist Muslim. He has limited the meaning of brotherhood into the reformist Muslims as the owner of the truth according to himself. They were regarded as the owner of the truth, because their references to the textual instructions of the Qur’ān and ḥadīth.

This is different from the view point of traditionalist Muslims who do not directly make references to the Qur’ān and ḥadīth. They encourage the importance of respecting the ‘*ulamā*’ and the Islamic traditions as the first step to practising Islam before they refer to the Qur’ān and ḥadīth. According to traditionalist Muslims, both the Qur’ān and ḥadīth are considered the primary sources. However, referring directly to both the Qur’ān and ḥadīth without going through the ‘*ulamā*’ and Islamic traditions is too reckless. The ‘*ulamās*’ as the inheritors of the Prophets are believed to be the most authoritative in exploring the teachings of the Qur’ān and ḥadīth. Therefore, it is important for the believers to respect them and maintain their traditions. This is one thing that distinguishes the ideology of traditionalists Muslims from reformist Muslims.

Therefore, E. Abdurrahman’s *Sababaraha Nasébat* shows the thought of reformist Muslim activist on *sūrah Al-Ḥujurāt*. This *surah* contains etiquette and norms to be observed in the Muslim community, including the proper conduct towards the Islamic prophet, an injunction against acting on news without verification, a call for peace and reconciliation, as well injunctions against defamation, suspicion, and backbiting. However, according to the reformist Muslim commentator, the meaning of the *surah* was drawn into the important of textual instructions of the Qur’ān and ḥadīth in practising Islam, the prohibition of *taqlid*, and strengthening of reformist Muslims who making references to the Qur’ān and ḥadīth. This is what Fairclough calls a discourse in a text that cannot be separated from discourse practice in producing the text, the consumption of text, and sociocultural practice that is outside the text.⁴⁹ The discourse in the text of *Sababaraha Nasébat* is determined by E. Abdurrahman’s position as a reformist Muslim activist as well as a chairman of

49 Norman Fairclough, *Critical Discourse Analysis*, 87.

Persis. He very interested in strengthening and disseminating the idea of reformist Islam that is not only for Persis followers, who are mostly Sundanese, but also other Sundanese people especially traditionalist Muslim in West Java.

E. Abdurrahman realized that the idea of Persis on Islamic purification conflict with the culture of traditionalist Muslim of NU. He believes that Qur'anic commentary works can be one of channels in disseminating the reformist Islam idea. E. Abdurrahman who has been studied at Madrasah Al-T'annah Cianjur which affiliated with NU, he mastered various knowledge of traditionalist Muslim such as Qur'anic commentary, ḥadīth, *fiqh*, Islamic theology and others. According to Yunus, the curricula of Indonesian Islamic school inserted Qur'an teaching in the early education of Indonesian Muslims.⁵⁰ It can be understood that E. Abdurrahman's skills in Qur'anic interpretation comes from his early educational background in Cianjur.

He realized that Qur'anic commentary became one of the fields which can be used to disseminate the idea of reformist Islam. Meanwhile, the use of Sundanese language relates to his awareness as a Muslim of Priangan. He know that Sundanese Muslims who lived in Priangan villages were mostly still use Sundanese language. Therefore, the use of Sundanese is an effective channel in distributing the ideas of reformist Islam of Persis. Therefore, E. Abdurrahman hoped that his work is not only can be read by Persis followers who are generally Sundanese, but also Sundanese readers of traditional Islam followers.

Conclusion

This article argues that the Qur'anic commentary in Indonesia cannot be separated from its socio-religious context. E. Abdurrahman's *Sababaraha Naséhat* was used as a means of conveying the reformist ideas against traditionalist Muslims in West Java. E. Abdurrahman as the second ideologist of Persis after A. Hassan has an interest in order to encourage the formation of a reformist Muslims discourse in his religious publications. E. Abdurrahman was a chairman of Persis in the period 1962-1983. He is regarded as greatly contributing to the institutionalism of Islamic education in the Persatuan Islam milieu. He did not use the *Jalalayn* in his *tafsir* classes. Instead, he taught the *Tafsir Ibn Kathir*. He was known as one of the main activist of Persis who supported mission to purifies Islam back to the Qur'an and ḥadīth and prohibition *taqlid* and heresy although he accepted classical *tafsir*. E. Abdurrahman then integrates the ideological messages of reformist Muslims into his Qur'anic commentary of *sūrah Al-Hujurāt*. This can be seen in the interpretation of Q.S. 49: 1

50 Mahmud Yunus, *Sejarah Pendidikan Islam Di Indonesia* (Jakarta: Hidakarya Agung, 1984), 24.

which is understood as a prohibition against practicing Islam if there are no textual instructions or *dalil* of the Qur'ān and ḥadīth. He also interpreted the Q.S. 49: 6 on recheck the news which was understood as a form of prohibition against *taqlid*. Finally, he interprets Q.S. 49: 9-10 which emphasizes the strengthening of followers of the Qur'ān and ḥadīth. Using Faiclough's critical discourse analysis, this study shows that the text discourse is a product of discourse practices, discourse consumption and socio-cultural practices outside the text. So that it can be understandable if the ideological discourse of the reformist Muslims permeates into E. Abdurrahman's *Sababaraha Nasehat*. We believe that E. Abdurrahman's commentary in his *Sababaraha Nasehat* published privately inside of Persis members. It is difficult to look for clarification why E. Abdurrahman is very unfriendly to people whose ideologies are not the same as his. His exclusive commentary to the Muslim traditionalist is different with Persis organization that considered progressive. There is always a possibility that a Chairman of an organisation wrote something, but it never be used by his followers for certain reasons. The ideologization of Qur'anic commentary generally emerged in the commentary works of theology, mysticism, philosophy, and sciences in the Middle East. However, the ideologization of Qur'anic commentary in Indonesia emerge from the competition between two ideologies, reformist and traditionalist Islam. The works of E. Abdurrahman represent how a reformist Muslim integrates his reformist ideology into his commentary.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references).

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Authors' contributions

All listed authors contribute to this article. R.N. wrote the original draft, reviewed and edited it, conceptualised the study and managed the project administration, responsible for the methodology and validation. J.A.R. wrote the formal analysis and compiled the resources, wrote the visualisation and supervised the project.

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflict of interests

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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An Analysis of Al-Qur'an Language as a Mediator for Politicization of Religion in Indonesia

Analisa Bahasa Al-Qur'an sebagai Mediator Politisasi Agama di Indonesia

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Abstract

This study is conducted to comprehend the politicization of religion typology based on the use of Al-Qur'an language on the narrative of the power struggle in Indonesia. The politicization of religion is a widespread phenomenon among Indonesian people. Some political events in Indonesia cannot be separated from religious symbols, for example, conveying Al-Qur'an theorems to spread political agendas. Al-Qur'an, its communicative language characteristics, is frequently used as a mediator to spread particular narratives for power. This study uses a qualitative approach by gathering contents or narratives related to Al-Qur'an verses for a political power struggle in Indonesia. This study uses the linguistic method to see how the discourses of Al-Qur'an as a language of religion become a tool to build a social identity related to politics. The result of this study shows that Al-Qur'an can be a mediator in the spread of political narratives. Besides, the characteristics of the Al-Qur'an language, which tend to have communicative feel, can potentially be used as a political communication tool. This study has a contribution toward the development of politicization of religion typology through the Al-Qur'an language. Al-Qur'an and its user have a connection with various discourses and debates in particular contexts. Therefore, to comprehend an interpretation, it is essential to see the context and society's need when analyzing a text.

Keywords: Al-Qur'an language, language, and power, linguistic, politicization of religion

Abstrak

Penelitian ini bertujuan untuk memahami tipologi politisasi agama berdasarkan penggunaan bahasa Al-Qur'an dalam narasi perebutan kekuasaan di Indonesia. Politisasi agama merupakan fenomena yang sedang populer di kalangan masyarakat Indonesia. Hal ini dapat dilihat pada beberapa perhelatan politik Indonesia yang tidak lepas dari penggunaan simbol agama seperti penyampaian dalil Al-Qur'an untuk meluncurkan agenda politik. Al-Qur'an dengan karakteristik bahasanya yang komunikatif tidak jarang digunakan sebagai mediator untuk menyebarkan narasi-narasi tertentu dengan tujuan kekuasaan. Penelitian ini menggunakan pendekatan kualitatif dengan mengumpulkan konteks-konten atau narasi terkait dengan penggunaan ayat Al-Qur'an dalam perebutan kekuasaan di Indonesia. Penelitian ini menggunakan metode linguistik untuk melihat bagaimana wacana Al-Qur'an sebagai bahasa agama dijadikan sebagai alat untuk membangun sebuah identitas sosial yang berhubungan dengan politik. Hasil penelitian ini menunjukkan bahwa Al-Qur'an mampu menjadi mediator dalam menyebarkan narasi-narasi politik. hal ini terlihat pada bentuk-bentuk penggunaan ayat-ayat Al-Qur'an dalam perebutan kekuasaan di Indonesia. disamping itu karakteristik bahasa Al-Qur'an yang cenderung memiliki nuansa komunikatif juga berpotensi untuk digunakan sebagai alat komunikasi politik. Penelitian ini memiliki kontribusi terhadap pengembangan tipologi politisasi agama melalui



Bahasa Al-Qur'an. Al-Qur'an dan penggunaannya memiliki keterkaitan dengan berbagai wacana dan perdebatan dalam konteks tertentu. Sehingga dalam memahami penafsiran penting untuk melihat konteks dan kebutuhan masyarakat ketika menganalisa teks.

Kata kunci: bahasa Al-Qur'an, bahasa dan kekuasaan, linguistik, politisasi agama

Introduction

Al-Qur'an language is one of Al-Qur'an miracles. Al-Qur'an language is considered to have dialectical characteristic, communicative, has unique style of language, fluency, and has incredible beauty. There are some opinions from Muslim cleric about Al-Qur'an's miracle, but most clerics think that Al-Qur'an miracles exist in the orderliness and interpretation validity, as well as the language aspect ¹. The abundance of Al-Qur'an miracles both in language and interpretation aspect, makes Al-Qur'an relevant in various places and times. However, that relevancy is used by some people and they use Al-Qur'an verses and language for particular purposes, one of them is to raise electoral during election times in our country. That moment sometimes happens in General Election of The House of Representatives, Presidential Election, Local Leader Election, and even in Village Head Election.

This phenomenon is commonly known as politicization of religion. It has been happened since many times ago until now. During new order period, the campaign leader of a political party did black campaign so people will not choose another political party by using a part of Al-Qur'an verse. The verse being used in the campaign is verse 35 of Al-Baqarah.

Do not approach this tree, for then you will be of the wrong-doers
(the unjust, the transgressors).

That verse is used by a campaign leader so people will not come closer or choose a political party with tree symbol, because when people come closer, they will be categorized as *unjust*.

A phenomenon about politicization of religion which is widely spoken in Indonesia is the case of a local leader candidate, a non-Muslim who commented on the use of verse 51 of Al-Maidah in general election event. This case brought responses and reactions both from common society and particular society, started from responses with scientific approach in the form of interpretation from original source, made of interpretation works by well-known scholars, and also reactions with non-scientific approach in the form of blasphemy and swearing, and the event is specifically named *Al-Maidah 51 Case* ².

1 Muhammad bin Alawiyy al-Malikiy al-Makkiy, *Zubdat Al-Itqan Fi 'Ulum Al-Qur'an* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1971), 151.

2 <http://news.detik.com/berita/d-3315203/soal-al-maidah-51-ahok-saya-tak-berniat->

To this date, studies about politicization of religion is limited to the variety of religion ideology used in the process of power struggle. Discussions about the variety of ideology in politics are discussed from historical aspect to the implementation on political phenomena in Indonesia, so politicization of religion is considered as a phenomenon that needs to be watched out. Role of religion character through Al-Qur'an language in building the phenomenon of politicization of religion tends to be ignored in previous studies. In line with this, there are three patterns that can be mapped in studies about politicization of religion. Firstly, studies about the history of politicization of religion which is specifically related to the use of religious elements in politics happened in classic era ³. Secondly, studies that look at politicization of religion on ideology aspect, so the movement of politicization of religion needs to be watched out ⁴. Thirdly, studies that explain various phenomena of politicization of religion happened in Indonesia ⁵. From those three trends, there is no study that emphasizes Al-Qur'an language for its function as a mediator which can change the purpose of interpreting Al-Qur'an to be narrative tools of power struggle.

This essay is intended to fill in the deficiency of previous studies, by analyzing the use of Al-Qur'an as narratives of power struggle in Indonesia. In line with that, this essay shows the proofs of mediation function that lies inside Al-Qur'an language in spreading the narratives of power struggle. It can be seen from various use of Al-Qur'an language done by politicians in an effort of narratives about power struggle.

[melecehkan-ayat-suci-alquran](#) dan Durie, Mark (November 2016). "Violent Protests in Indonesia Blow an Ill Will for Religious Tolerance". New English Review. Diakses tanggal 18 November 2016. Dan McBeth, John (8 November 2016). "Blasphemy probe rocks Indonesia's secular foundations". The National. Diakses tanggal 18 November 2016. Dan <https://www.cnnindonesia.com/nasional/20170607190758-20-220158/penjara-ahok-dan-aliran-sampai-jauh-pemburu-penista-agama>

- 3 Sumanto Al Qurtuby, "Sejarah Politik Politisasi Agama Dan Dampaknya Di Indonesia," *MAARIF*, 2018, <https://doi.org/10.47651/mrf.v13i2.21>; Zakiya Darajat, "Probematika Agama Dan Negara: Perspektif Sejarah," *Buletin Al-Turas*, 2019, <https://doi.org/10.15408/bat.v25i1.8682>; Tamyizul Ibad, "Sisi Kelam Sejarah (Politik) Islam," *Millah*, 2010, <https://doi.org/10.20885/millah.ed.khus.art13>.
- 4 Mohammad Shofan, "Politisasi Agama Di Ruang Publik: Ideologis Atau Politis?," *MAARIF*, 2018, <https://doi.org/10.47651/mrf.v13i2.17>; Ilyse R. Morgenstein Fuerst, "Making Moderate Islam : Sufism , Service , and the ' Ground Zero Mosque '," *Journal of the American Academy of Religion*, 2018; Siti Faridah and Jerico Mathias, "Politisasi Agama Pemecah Keutuhan Bangsa Dalam Pemilu," *Seminar Nasional Hukum Universitas Negeri Semarang*, 2018; Abdillah Halim, "Fatwa Dan Politisasi Agama (Analisis Wacana Penggunaan Fatwa Pada Pilkada DKI Jakarta)," *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya & Sosial*, 2018; Mukhtar Mukhtar, "Politisasi Agama Versus Sekularisasi Politik Perdebatan Perjumpaan Agama Dengan Negara," *JISH: Jurnal Ilmu Syariah Dan Hukum*, 2021, <https://doi.org/10.36915/jish.v3i1.15>; Akh. Muzakki, "Islamisme Dan Politisasi Agama Model PKS Dalam Pilpres 2009," *ISLAMICA: Jurnal Studi Keislaman*, 2014, <https://doi.org/10.15642/islamica.2010.5.1.61-76>.
- 5 Laksmi Rachmaria, "Melacak Keberadaan Ideologi Pada Film Cahaya Dari Timur: Beta Maluku," *ProTVF*, 2020, <https://doi.org/10.24198/ptvf.v4i2.26283>; Siti. dan heryanto Murti, "Politik Identitas Agama (Studi Kasus Politisasi Agama Pada Pemilihan Bupati Morotai 2011)," *Jurnal Ilmiah Wabana Pendidikan* <https://jurnal.unibrah.ac.id/index.php/JIWP>, 2020.

Language factor of Al-Qur'an that has communicative characteristic is often used as a political language. According to that argument, the writer is intended to describe comprehensively about Al-Qur'an language in electoral escalation and power struggle in Indonesia. This essay elaborates the discourse of Al-Qur'an language and various perspectives from public in utilizing Al-Qur'an language for the sake of electoral escalation and to seize power in various levels of election event in Indonesia.

Politicization of Religion through Al-Qur'an

Politicization of religion is a condition where political discourse is referenced from religious values such as material value, economy, natural resources, and non-material. This phenomenon must be understood as a part of wide social and religious context about changes in society in the form of globalization, migration, the emergence of religious diversity, and the change of religion and nation ⁶. Generally, globalization has a big contribution toward the emergence of politicization of religion. This issue emerges because globalization makes identity negotiation happens and changes religion into political problem. The use of religion in politic can be facilitated by a process exempted by religion and advanced industrial society ⁷. The quick shifting of people becomes an influence in politicization of religion. Even the politicization of particular religion can bring up religious privatization as a part of major religion, like what happened in Europe toward Islam as minority religion ⁸. Even in many cases of compound society/nation, group orientation on their religion is bigger than the orientation toward national insight, so the process of politicization of religion cannot be separated from the purpose to support their dreams ⁹.

Politicization of religion has a deep connection with the use religious symbols in political phenomenon. Religious symbols which are commonly used are Al-Qur'an Interpretations. Al-Qur'an Interpretations that are used for political purposes is a formalization of interpretation. Formalization is something official and appropriate with existing regulations, and most of them are being connected with government structure and politics ¹⁰. Meanwhile, interpretation is defined as a coercion toward

6 Lise Eriksson, "Intersections between Biopolitics and Religion: Cases of Politicisation of Religion in Finland and Norway," *Nordic Journal of Religion and Society*, 2019, <https://doi.org/10.18261/issn.1890-7008-2019-01-03>.

7 Jonas Lindberg, "Politicisation of Religion in Scandinavian Parliamentary Debates 1988–2009," *Politics, Religion and Ideology*, 2014, <https://doi.org/10.1080/21567689.2014.965693>.

8 Julia Mourão Permoser, "Austrian MEPs: Between Privatisation and Politicisation of Religion," *Religion, State and Society*, 2014, <https://doi.org/10.1080/09637494.2014.941616>.

9 Masykuri Abdillah, "Hubungan Agama Dan Negara Dalam Konteks Modernisasi Politik Di Era Reformasi," *AHKAM : Jurnal Ilmu Syariah*, 2013, <https://doi.org/10.15408/ajis.v13i2.937>.

10 Shova Thapa Karki, Mirela Xheneti, and Adrian Madden, "To Formalize or Not to Formalize: Women

text which is strongly needed to understand a concept and an idea involving process of translating words from the source language into corresponding words in target language ¹¹. That is why, formalization of interpretation is defined as a process done toward something so it can be based on existing interpretation structure ¹². In Indonesia, interpretation has broad spaces in the development of Islamic thinking, including the field of Qur'an interpretation. Even some Qur'an interpretation then being formalized into the nation's laws and regulations ¹³ so it can be appropriate with particular political interest.

A of formalization from interpretation products is on verse 30 of Al-Baqarah which emphasized the word *khalifah* as an obligation to delegate a leader based on Islamic regulations and sharia. One of the requirements is the chosen khalifah must be a Muslim. This case is categorized as a narrow interpretation but is strongly believed by many Muslims in Indonesia ¹⁴. This formalization of interpretation then becomes a formalization of Islamic sharia, where it is caused by interpretation of discourse or text and the result of social interaction by particular groups commonly known as Islamic organizations ¹⁵. Interpretation of politic and nation can be done when the nation acts neutral toward sharia inside the interpretation and does not force it to become an official policy or a constitution of the nation. That is why, it is important to remember about the separation of Islam and country, in the same time, we have to emphasize the inevitability to take a good care of the bond between Islam and politic ¹⁶.

Language Characteristics of Al-Qur'an as a Communication Media

Al-Qur'an language has special characteristics, it is different from other languages. It is because Al-Qur'an characteristics has a function as a communication

Entrepreneurs' Sensemaking of Business Registration in the Context of Nepal," *Journal of Business Ethics*, 2020, <https://doi.org/10.1007/s10551-020-04541-1>.

11 YU Chen-chen and LIANG Jin-zhu, "The Functions of Componential Analysis to the Translation of Cultural Animal Images in The Classic of Mountains and Seas," *Sino-US English Teaching*, 2016, <https://doi.org/10.17265/1539-8072/2016.09.007>.

12 Aziz, 2018

13 Gusmian, 2015

14 Lufaei Lufaei, "Rekonstruksi Jargon Formalisasi Syariat: Upaya Menjaga Persatuan dalam Bingkai Keberagaman," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat*, 2017, <https://doi.org/10.22515/ajpif.v14i1.805>.

15 Mahmuddin, "Formalisme Agama dalam Perspektif Gerakan Sosial: Prospek Dan Tantangan Di Masa Depan," *Jurnal Diskursus Islam*, 2015.

16 Mahathir Muhammad Iqbal, "Dinamika Wacana Formalisasi Syariat dalam Politik: Ikhtiar Menemukan Relevansi Relasi Agama dan Negara Perspektif Indonesia," *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 2014, <https://doi.org/10.21580/ws.2014.22.1.260>.

media between Allah and his creations. AL-Qur'an language does not only refer to physical world, but also across the border of time and space, referring to divinity dimension which is metaphysical.¹⁷ Arabic which is chosen as Al-Qur'an language, has some characteristics that distinguish it from other languages, they are: 1) mental connection of subject-predicator, declarative sentence structure in Arabic without the need of facilitating words to connect subject and predicator; 2) the presence of individuals, all verbs in Arabic cannot be separated from individuals; 3) parallel rhetoric; 4) the superiority of meaning; 5) the presence of I'rab; 6) vocabulary richness; 7) two-word integration; 8) qiyas; 9) dynamism and power.¹⁸

Al-Qur'an language also has characteristic in certain words that have various meaning. This discussion often comes with *al-wujuh wa al-nazair*. *Al-wujuh* is words with many meaning, meanwhile *al-nazair* are words with similar meaning even if they are used in any place within Al-Qur'an.¹⁹ For example, the word *ummah* is mentioned in Al-Qur'an for 52 times with various meaning being used, it means pilgrims or a group of people, it has religious meaning, a religion believer, time, one group, and many more. Similar to al-Huda in Al-Qur'an which has seventeen meanings,²⁰ they are: 1) it means firm or still; 2) explanation; 3) religion; 4) faith; 5) to invite or to call out; 6) the Apostles, Holy Books and Knowing; 7) Prophet; 8) Al-Qur'an; 9) al-Taurah; 10) asking for protection; 11) reason or argument, 12) monotheism or the teaching of oneness; 13) behavior guidelines; 14) justification; 15) inspiration; 16) repentance; and 17) guidance.

Al-Qur'an language has the characteristic of metaphoric language and analogy that can be a connector among human ratio with limitation, compared to *Ilahiyah* (divine) dimension and metaphysical dimension which are unlimited. Metaphoric language or symbol language which are more common among literature critics and classic Muslim scholars, are mentioned with terms *majaz*, *tasybib*, or *kinayah*. A language style famous among Arabian litterateurs and often being included in literatures made to relieve anxiety and tiredness of life, to find joy and happiness even if it only happens in imaginary world.²¹ The impact of *Ilmu Bayan* existence is the capability of a meaning to be delivered with various language style and different

17 Akhmad Muzakki, "Dialektika Gaya Bahasa Al-Quran Dan Budaya Arab Pra-Islam: Sebuah Kajian Sosiologi Bahasa," *ISLAMICA: Jurnal Studi Keislaman* 2, no. 1 (2007): 55–70.

18 Acep Hermawan, *Metodologi Pembelajaran Bahasa Arab* (Remaja Rosdakarya, 2011), 58–71.

19 Wahyudi Wahyudi, "Al-Wujuh Wa Al-Nazhair Dalam Alquran Perspektif Historis," *AL QUDS: Jurnal Studi Alquran Dan Hadis*, 2019, <https://doi.org/10.29240/alquds.v3i1.575>.

20 Jalaluddin As-Suyuthi, *Al Itqan Fi Ulumil Quran* (Beirut: Dar Al Kutub Al Ilmiyah, n.d.), 302.

21 Marzuki Mustamar, "Memahami Karakteristik Bahasa Al-Qur'an Dalam Perspektif Balaghiyah," *LiNGUA: Jurnal Ilmu Bahasa Dan Sastra* 3, no. 2 (2008).

methods, in beautiful form through *isti'arah*, *majaz*, *tasybih*, *atau kinayah*.²² Many expressions in Al-Qur'an use those styles to ease the comprehension of a meaning.

Language characteristic of Al-Qur'an is also visible in *al-'am* and *al-khas* study. The interpretation in this study is categorized into three kinds, *nas*, *zahir* and *mu'awwal*, *zahir* interpretation for example, is an interpretation which seems understandable by a person at a glance, but when it is being observed, it can lead to various interpretations, for example *نرطى* word, which at a glance can have a holy interpretation, but it includes purification by ablution, purification by full ablution bath, the stoppage of menstruation blood.²³ Likewise in the concept of pronouns in Al-Qur'an, there are pronouns that can shorten many words without changing their essential meaning and without repeating those words as well, for example in the following verse of Al-Ahzab: *لَم* word in that verse can replace the previous twenty words without reducing their essential meaning.²⁴ In *al-'am* and *al-khas* study, there is also uniqueness of words inside Al-Qur'an, there are words in specific form and they can have general meaning.²⁵ It can be unique because one word can have general and wide scope of meaning.

Language as a Political Mediator

Language can be used as a tool to obtain power. Language including mechanism to seize and defend power, domination, and hegemony. Language is a material with ideology as its nature. Language is a complex connection of communication; it is consisted of the exchange between linguistic material and relationship of authority from speaker symbol toward interlocutor. Language is never empty of value. Language message recipient will understand the meaning differently. Each language and expression contain antagonist threat which is shown with methods understandable by the sender and the recipient of the message. In each process of conversation, there will be the one who dominate.²⁶ Fairclough confirmed that language and discourse have roles to create, to maintain, and to change social relation.²⁷ Language has such a big role, so it is common that a person who wants a power or to maintain a power will use language as an instrument to affect the interlocutor or a particular society.

Power can spread not only from production tools including bureaucracy, but

22 Mustafa al-Jarim, Ali . Amin, *Al-Balaghah Al-Wadibah* (Dar a-Ma'arif, n.d.), 133.

23 Manna` Qattan, *Mababith Fi `ulum Al-Qur'an* (Bayrut: Mu'assasat al-Risalah, 2009), 250–51.

24 Ibid, 197.

25 Ibid, 223.

26 Piere Bourdieu, *Language and Symbolic Power* (Cambridge: Polity Press, 1991), 38.

27 Norman Fairclough, *Language and Power* (London-New York: Longman, 1989), 74.

also from language. Language used by politicians most often reflects a structure and a process of dominant power. Adopting Habermas' thinking, as a figure of critical theory and postmodernism, language is an interest. The interest of anyone who uses it. They who have power also master a language, a language that brings their interest of power.²⁸

Language can be defined in linguistic way as a sound symbol system with meaning and articulation (produced by steam tools) with arbitrary and conventional in nature, used as communication tools by some groups of people to bring up the feeling and thought.²⁹ Political symbols, subtly and without any awareness, can be included into language narration. That is why, symbolic manipulation will always be included in every program of power because the authority will not be forever in his position if he loses control of symbol world. Symbols that are not supervised or controlled can threaten the power.³⁰

The tremendous power of language is used as a media to obtain political power including executive, legislative, and judicative. A person will play language to affect the society and gain high electability. Those who are blinded with power will use any language for that purpose, including using Al-Qur'an language.

Language in modern society is developing not only to be a control media and social power, but also to explain the domination of other people by other people.³¹ It is affected by extralinguistic factor, something that comes from the outside of a language, consisted of the collective strength and power from the speaker.

Power often exists outside language and in various forms, including power which has been established in various social-politic-culture institution of the speaker's community, both modern and traditional. This tremendous power then affect language, so language can have strength to follow the power and capital of the speaker's group.³²

Various Narratives of Al-Qur'an in The Context of Power Struggle in Indonesia

The use of Al-Qur'an language in political practice can be found in various

28 Mudjia Rahardjo, *Hermeneutika Gadamerian Kuasa Bahasa Dalam Wacana Gus Dur* (Malang: UIN Malang Press, 2007), 48.

29 M Syahrin Effendi, "Linguistik Sebagai Ilmu Bahasa," *Jurnal Perspektif Pendidikan*, 2012.

30 Rahardjo, *Hermeneutika Gadamerian Kuasa Bahasa Dalam Wacana Gus Dur*, 51.

31 Fairclough, *Language and Power*, 3.

32 Ni Wayan Sumitri, "Kekuatan Dan Kekuasaan (Dalam) Bahasa: Potret Tradisi Ritual Etnik Rongga, Di Manggarai Timur," *Mozaic Humaniora* 19, no. 2 (2019): 205–2015.

electoral events and competitions to obtain powers that are available in Indonesia. Religion leaders will be approached more often by politicians and government officials. Their purpose beside their own interest is also to gain support from the influence of religion elites inside the society. From that process, various languages will emerge, in the various form of language both the one that literally uses Al-Qur'an language and the one that implies, closely related and identical with AL-Qur'an language. As stated by Nasaruddin Umar that the closer general election event is, the stronger the upheaval between political language and religious language.³³

Presidential Election in 2019 could not avoid the language narratives of Al-Qur'an. In one of national media, there is a news titled "Presidential Election Debate is Suggested to Have English Test and Al-Quran Recitation Test".³⁴ The news comes from suggestion given by each campaign team based on ideas from supporters and netizens in various social media. It is suggested so a candidate can get more support and sympathy from Muslim societies. On the other hand, Al-Qur'an recitation test will be used by political opponent to beat other candidates who are not good enough in Al-Qur'an recitation.

The use of Al-Qur'an recitation test in a sentence, if it is seen from symbolic system theory, is used as an instrument of domination. Functionalism tradition explains the connection of symbols production with the interest of dominant class, an ideology of certain group that is shared to society extensively. Dominant culture not only forms integration among groups or dominant class, but also pseudo-integration of society, fake awareness, and legitimation of rules that have been established. Dominant culture makes hierarchy difference and legitimates this difference. In this kind of pattern, monopoly appears from professional communities who have the competence to be symbolic capitals. Their competence is speech skill, initiation, and mastery of practical things. Production of ideas about social world will lose to the logic of power.³⁵

This phenomenon also happened in Presidential Election in 2004. Female candidate for the election got strong attack from various sides because she is a female. A society organization conveyed a statement about prohibition for a female to be a president in a press release. That statement is based on Al-Qur'an and hadith as well as argument from clerics. The press release was conveyed with various theorems and

33 Nasaruddin Umar, "Antara Kekuatan Bahasa Politik dan Bahasa Agama" accessed March 7, 2021, <https://mediaindonesia.com/indonesia-2018/136167/antara-kekuatan-bahasa-politik-dan-bahasa-agama>

34 Jawa Pos "Debat Pilpres Diusulkan Gunakan Bahasa Inggris dan Tes Baca Alquran" Accessed March 7, 2021, <https://www.jawapos.com/nasional/politik/14/09/2018/debat-pilpres-diusulkan-gunakan-bahasa-inggris-dan-tes-baca-alquran/>

35 Bourdieu, *Language and Symbolic Power*, 166.

arguments.³⁶ Nasaruddin Umar thinks that the blocking of Megawati as a presidential candidate by her political opponent through religious groups to state that a female cannot be a leader, is really effective and troublesome.³⁷

This study does not discuss about whether a female president is allowed or not, but to study about using Al-Qur'an language for politics in Indonesia. That the language is used both to obtain power or to block a power. It is in line with what Mudjia Raharjo stated in an essay, that in a political practice, power is spreading not only from production tools including bureaucracy, but also through a language. The language used by politicians more often reflects structure and process of dominant power, adopting Habermas thinking, as a figure of critical theory and post-modernism, that language is an interest. An interest from anyone who uses it. They who have power also master a language, a language that bring an interest of their power.³⁸

There was also a similar phenomenon in local leader election, The Governor Election of DKI Jakarta has a phenomenon of politicization of religion using Al-Qur'an. Supporters of a candidate used Al-Qur'an language or Al-Qur'an verse to degrade the other candidates. Because of that, on September 27, 2016, a local leader candidate opposed that campaign in a speech during a visit to Kepulauan Seribu in Jakarta by giving a comment about using verse 51 of Al-Maidah. That event made new polemics with various event of rally.³⁹

This phenomenon can be approached with contextual theory. Contextual theory stated that an event can only be understood by knowing the background of user and how the user uses a language. The meaning cannot be comprehended unless it is structured or it is placed on different contexts. The unit of meaning mostly stand side by side one to another, that unit of meaning cannot be understood without paying attention to another unit of meaning that follows.⁴⁰ As the word "mother" in mother of the country and mother of the city that have a really different meaning because it is showed by a context where the structure of words being formed. The phenomenon of an expression by a local leader candidate in Jakarta is really affected by a context that the expression is delivered, "do not get fooled by the use of verse 51 of Al-Maidah" expression is delivered before local leader election event, the speaker is

36 Fauzan Al-Anshari, "MMI Keluarkan Fatwa Haram Presiden Wanita" Accessed March 7, 2021 <https://nasional.tempo.co/read/43322/mmi-keluarkan-fatwa-haram-presiden-wanita>

37 Nasaruddin Umar, "Antara Kekuatan Bahasa Politik dan Bahasa Agama" accessed March 7, 2021, <https://mediaindonesia.com/indonesia-2018/136167/antara-kekuatan-bahasa-politik-dan-bahasa-agama>

38 Rahardjo, *Hermeneutika Gadamerian Kuasa Bahasa Dalam Wacana Gus Dur*, 48.

39 Rangkaian peristiwa tersebut dapat dilihat pada berita yang ditulis oleh BBC News Indonesia "Pidato di Kepulauan Seribu dan hari-hari hingga Ahok menjadi tersangka" Accessed March 7, 2021, <https://www.bbc.com/indonesia/indonesia-37996601>

40 Mukhtar Umar, *Ilmu Al- Dilalah* (Cairo: Alam al-Kutub, 1998), 68.

a candidate who also competes in the election and the expression is delivered in his visit to one of his electoral constituent areas. Therefore, the expression has political meaning.

However, if that phenomenon uses Speech Act approach, which is consisted of three categories namely locution act, illocution act, and perlocution act. Locution act is a basic meaning and reference of an act, illocution act means the power caused by the speaker as an order, mockery, complaint, praise, and many more. Meanwhile, perlocution act means impact toward the listener. In other words, locution act is related to speech meaning like what was written in the speech itself, illocution act is related to doing something with certain purposes, for example question, offer, promise, order, request, and so on; perlocution act is related to impact caused by the speech toward interlocutor or even the speaker himself.⁴¹ The expression “do not get fooled by the use of verse 51 of Al-Maidah” by a candidate of Governor of Jakarta in the event, when it is seen from the basic meaning of reference/locution, it shows “prohibition”. And from the illocution act or the purpose of that speech act, it shows “request” which brings impact for that speech to the speaker so he can get chosen in local leader election, however the impact toward interlocutors (not all of them) may show “blasphemy” toward Al-Qur'an, it might be because the speaker is not a Muslim and he has various political variables with him. The impact of that speech event then made various actions, movements, and interpretations.

Illocution speech act based on its criteria can be classified into five: *firstly*, assertive, that is illocution speech act that bind the speaker into the righteousness of preposition being spoken, *secondly*, directive, that is illocution speech act being desired to get an action impact from interlocutor, *thirdly*, commissive, that is illocutive speech act that brings impact of an action toward speaker in the future, *fourthly*, expressive, that is illocution speech act which expresses psychological attitude toward a certain condition, *fifthly*, illocution speech act which performance affects the relationship of preposition content and reality, either it is appropriate or not.⁴² If it is watched closely, the expression “do not get fooled by the use of verse 51 of Al-Maidah” is in directive illocution category because it contains suggestion and request, or can also be interpreted as a prohibition, but on different aspect, that expression can also be categorized as expressive illocution, where the speaker express his feeling to “blame” another expression. That is why, that expression got various strong responses and made the speaker reported to authorities and got punished according to the law.

Local leader election in Aceh province brings up a unique tradition. The

41 Imam Ainin, Moh. Asrori, *Semantik Bahasa Arab* (Surabaya: Hilal Pustaka, 2008), 148.

42 Leonie Chaer, Abdul . Agustina, *Sosiolinguistik: Perkenalan Awal* (Jakarta: Rineka Cipta, 2004), 53-54.

governor and vice-governor candidate are tested to recite Al-Qur'an in front of the public. Requirement about the ability to recite Al-Qur'an is included in local leader election in Aceh.⁴³ Not only for local leader candidate, the Independent Commission of Election in Aceh province also apply Al-Quran recitation test for legislative candidates (House of Representatives of Aceh) as what has been regulated by Qanun Aceh number 3, year 2008 about Local Political Parties as Participants in General Election for Members of House of Representatives of Aceh.⁴⁴

That event then brought up various responses, such as from Oky Spinola Idroos, Husni Jalil and Mahdi who wrote in a scientific article titled Al-Qur'an Recitation Test for Candidates of House of Representatives of Aceh and House of Representatives of Regency/City from National Parties, and one of the conclusions is Al-Qur'an recitation test as a requirement for a candidate of House of Representatives in Aceh should be established and included into Fixed Candidate List for House of Representatives. The establishment of Al-Qur'an Recitation Test for candidates from National Parties is not appropriate with legislation.⁴⁵

The phenomenon mentioned previously can be reviewed by using pragmatism prejudice theory, that is early assumption appeared in the mind of communication doers when listening to speech, prejudice is a requirement needed on right or wrong an expression is, whether it can be supported with fact or not.⁴⁶ This issue is quite different from *Kalam Khabariy* in *Ilmu Ma'aniy*. *Kalam Khabariy* is an expression which speaker can be considered as being honest or lying, depends on the fact.⁴⁷ Therefore, the event about Al-Qur'an recitation test is corresponding with the fact. Implicature of that expression is a must for everyone who wants to be a legislative candidate in Aceh province, those who cannot meet the requirement, cannot be a legislative candidate.

Village head election in a village in Bogor regency also uses Al-Qur'an as a campaign demonstration tool, a village head candidate put a picture of him and his wife on Al-Qur'an covers then distribute them to villagers with hope to get sympathy from villagers.⁴⁸ This phenomenon can be analyzed using semiotic theory

43 Komisi Independen Pemilihan Provinsi Aceh "Calon Kepala Daerah Perlihatkan Kemampuan Baca Alquran" Accessed March 7, 2021, <https://kip.acehprov.go.id/calon-kepala-daerah-perlihatkan-kemampuan-baca-alquran/>

44 Qanun Aceh nomor 3 tahun 2008

45 Oky Spinola Idroos, Husni A Jalil, and Mahdi Syahbandir, "Uji Mampu Baca Al-Quran bagi Bakal Calon Anggota Dewan Perwakilan Rakyat Aceh dan Dewan Perwakilan Rakyat Kabupaten/Kota dari Partai Nasional," *Jurnal Ilmu Hukum* 3, no. 3 (2015).

46 Moch. Syarif Hidayatullah, *Cakrawala Linguistik Arab* (Tangerang Selatan: Alkitabiah, 2012), Hlm.133

47 al-Jarim, Ali . Amin, *Al-Balaghah Al-Wadiah*, 139.

48 Berita ini terdapat dalam media IDN Times dengan judul "Calon Kades di Bogor Jadikan Al-Qur'an Alat

by identifying sign, signal, and symbol.⁴⁹ A *Sign* is a substitution for other things. That is why, sign needs interpretation. A picture of village head candidate is a *sign* that needs interpretation, because there is a replacement stimulus or it can be named as *signal*. A replacement stimulus in that phenomenon is someone who wants to join an event of village head election. Therefore, there comes a *symbol*, symbol is a *sign* made by an interpreter about a signal and act as a replacement for that signal. That action is synonymous with *signal* being interpreted.⁵⁰ *Symbol* obtained from that phenomenon is by putting a picture of a village head candidate and it is done when village head election is approaching, is a symbol to invite all Muslims in his area to choose him in the village head election. *Symbol* of Al-Qur'an recitation test in the regulation gives an interpretation of compulsion and it can make someone who does not have that requirement is not be able to continue the process to be a candidate in general election.

Conclusion

Language has a function as a communication tool among society both written and spoken, but language also has a role to create, maintain, and change social relation. Language is a complex communication, which can exchange linguistic material with relationship of symbolic power so it can be used to seize and maintain power, it is used for domination and hegemony, because power is not only produced through political instrument only, but also through a language with strength. In this case, the use of Al-Qur'an language for politic in Indonesia still happens frequently, either by quoting Al-Qur'an verse or absorption of Al-Qur'an language. That use of Al-Qur'an language has complex interpretation for the interlocutor, because to understand the text, it can be done by using various linguistic approaches with extralinguistic factors on them, so reaction can appear both from attitude and action in many ways.

Even so, this study only makes Al-Qur'an language as a material object by emphasizing on its use in power struggle narratives. The variety of elements inside Al-Qur'an that make it able to interact with society's condition are not being researched in this essay. The function of other elements in Al-Qur'an significantly creates comparison with the result of this study. That is why, a further study is needed to find the role of other element in Al-Qur'an as an effort to spread narratives of power.

Supplementary Materials

Peraga Kampanye" Accessed March 7, 2021, <https://www.idntimes.com/news/indonesia/rubiakto/calon-kades-di-bogor-jadikan-al-quran-alat-peraga-kampanye/2>

49 J.D. Parera, *Teori Semantik Edisi Kedua* (Jakarta: Erlangga, 2004), 9.

50 Ibid, 10.

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references).

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Authors' contributions

Mohammad Makinuddin is the sole author of this research article

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflict of interests

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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Living Hadith in the *Bari'an* Ritual of Sidodadi Society

Living Hadis dalam Ritual Bari'an pada Masyarakat Sidodadi

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Abstract

This research is conducted to comprehend the typology of living Hadith in Indonesia based on the ritual-based Hadith in Sidodadi's society. The ritual-based Hadith called Bari'an ritual. The Sidodadi's people have been trying to preserve the Bari'an ritual. This ritual is related to a major change in the history of the Dudak village, which is now called Sidodadi. This study focuses on how the views of the Sidodadi's people on the Bari'an ritual, the ritual forms of Bari'an in Sidodadi, the meanings of the present Bari'an rituals, and its relevance to the values of the Hadith. This is a socio-cultural study with a phenomenological analysis approach. The problem is answered based on qualitative data with the technique of interpretation of emic and ethics. With such emic and ethical interpretation techniques, it can be seen that the forms of the Bari'an ritual in Sidodadi historically have shifted including its motive, meaning, as well as values. The shift is caused by a transformation of the beliefs of Sidodadi's people from Islam 'Kejawen' (Javanese Islam) filled with myths, superstition, and sesaji, turned into Popular Islam filled with values of Hadith.

Keywords: Emic and Ethic, Living Hadith, Islam Kejawen, Bari'an

Abstrak

Penelitian ini dilakukan untuk memahami tipologi Hadis hidup di Indonesia berdasarkan Hadis berbasis ritual di masyarakat Sidodadi. Hadis berbasis ritual itu menyebut Bari'an sebagai ritual. Orang-orang Sidodadi telah berusaha untuk melestarikan ritual Bari'an. Secara historis, tradisi ini terkait dengan perubahan besar dalam sejarah kampung Dudak yang sekarang disebut Sidodadi, menjadi kampung 'perdikan' (yang bebas pajak pada saat itu). Artikel ini mengkaji beberapa persoalan diantaranya: bagaimana pandangan masyarakat Sidodadi terhadap tradisi ritual Bari'an, bentuk-bentuk ritual Bari'an di Sidodadi, makna ritual Bari'an sekarang dan relevansinya dengan nilai-nilai dalam Hadis. Penelitian ini merupakan studi sosial-budaya dengan pendekatan analisis fenomenologi. Masalah tersebut dijawab berdasarkan data kualitatif dengan teknik interpretasi emik dan etik. Dengan teknik interpretasi emik dan etik tersebut dapat diketahui bahwa bentuk-bentuk ritual dalam tradisi Bari'an di Sidodadi secara historis mengalami transformasi baik motif dan bentuk ritualnya, juga makna dan nilai-nilainya. Hal ini disebabkan bergesernya keyakinan masyarakat 'Sidodadi' dari Islam 'Kejawen' yang dipenuhi mitos, takhayul, dan menggunakan 'sesaji', berubah menjadi ritual 'Islam Populer' yang dipenuhi dengan nilai-nilai Hadis.

Kata kunci: Emik dan Etik, Living Hadis, Islam Kejawen, Bari'an



Introduction

The advent of Islam in Java, in a cultural context, cannot be separated from the acculturation of Islamic teachings with Javanese culture. Islam came when the Hindu-Buddhist traditions and teachings had already existed, developed, and rooted in Nusantara (Archipelago).¹ Therefore, creative efforts were made at that time in order that the Javanese people could accept Islamic teachings. The acculturation can be found in various forms such as art, architecture, tombstones, and the celebration of Muslim feast days.² The fact is that there are still many Javanese Muslims who inherit and practice various local traditions of their ancestors from generation to generation based on their locality.³ Therefore, the term *Islam Kejawen* (Javanese Islam) emerged. *Islam Kejawen* was the result of the preaching (*da'wah*) carried out by the Walisongo in calling and Islamizing Javanese people around the 15th century.⁴ Until now, the majority of Javanese Muslim societies still carry out various kinds of rituals with Javanese values, including the cycle of a person's pregnancy, birth, marriage, and death. They do not want to abandon their culture as these rituals are not contrary to the norms and teachings of Islam.

One of rituals still carried out until today is *Bari'an* ritual. This ritual is important to study as it is related to the history of the origins of the Sidodadi village, Jatibarang, Semarang City. Unfortunately, the history of *Bari'an* ritual among the younger generation and some of the people of Sidodadi considered having become a legend because no one has written it yet. Moreover, some people consider it as *bid'ah* (innovation) and even *shirk* as it is not found in the Qur'an or Hadith. Meanwhile, people who practice this ritual consider that what they practice has a noble value based on the Qur'an and Hadith.

The *Bari'an* ritual traditions are also carried out in other areas with different historical backgrounds and motifs. According to Mudjahirin Thohir, in his work entitled *Understanding Culture: Theory of Methodology and Application*, one of the sub-chapters of the book talks about the myth of Gebangsewu. In this book, the writer wants to take a picture of the development of people's understanding of the Gebangsewu myth and its influence and consequences, including myth politics. It

1 Heddy Shri Ahimsa, "The Living Al-Qur'an: Beberapa Perspektif Antropologi," *Jurnal Walisongo*, Vol. 20, No. 1 (2012), 235.

2 Musyriifah Sunanto, *Sejarah Peradaban Islam Indonesia* (Jakarta: Grafindo Persada, 2005), 43.

3 Thiyas Tono Taufiq, "Kearifan Lokal Berbasis Spiritualitas (Studi Etnoekologi pada Komunitas Nelayan di Pesisir Banyutowo Dukuhseti Pati)," *Esoterik: Jurnal Akhlak Tasawuf*, Vol. 4, No. 1 (2018): 71.

4 Heddy Shri Ahimsa, "The Living Al-Qur'an: Beberapa Perspektif Antropologi," *Jurnal Walisongo*, Vol. 20, No. 1, (2012), 235, Sebagaimana yang diikuti oleh Aunillah Reza Pratama, "Ideologi Puritan dalam Tafsir Jawa Pesisir: Kajian terhadap Penafsiran Misbah Mustofa", *Mutawatir: Jurnal Keilmuan Tafsir Hadith*, Vol 9, No. 2 (2019), 215.

is stated that the 'Bari'an Ritual' is practiced in Gebangsewu, Bantengmati Village, Mijen, Demak Regency. From the local history, the Gebangsewu used to be the place for the activities of Sunan Kalijaga. To maintain the area, Sunan Kalijaga stuck a wooden stick as the boundary. It is said that the wooden stick then grew into a large and lush tree. The tree eventually became a sacred place by the local community, under the name *Punden Sepat*. That is why Punden Sepat is used as the *Bari'an* ritual, such as ceremonies for safety and *tablilan* (reciting prayers for those who already died) every year. It has been held from July to August on Friday nights for seven consecutive times.⁵

Another important work to mention dealing with Javanese culture is Clifford Geertz's work on *Abangan*, *Santri*, and *Priyayi*. This work has inspired various writings on Javanese rituals. Many scholars are later interested in the study of Javanese society.⁶ This is where syncretic Islam appears, namely Islam which can synergize local traditions that then give birth to religious characteristics that have traditional and local nuances.⁷ According to Geertz, it is a kind of relationship between Islam and local wisdom that is syncretic in style, for example, Beatty (1994, 1999). This syncretism can be seen in various ceremonies held by the Banyuwangi people, especially the *Slametan* tradition.⁸ For him, *Selametan* is a form of *agreeing to differ*, because even though they come from different socio-religious-cultural variations, they attend the ritual. Then, the study conducted by Nur Syam entitled "Islamic Communities in the Middle of Change of Maintaining Local Traditions among Purification Efforts in the Coastal Islamic Community of Tuban, East Java." In his study, Nur Syam succeeded in categorizing the traditions of the Javanese people into three important sacred places, which become the cultural spheres, i.e., *mosques*, *tombs*, and *wells*.⁹

With different approach, this study of *Bari'an* ritual is a case study to prove that religion and tradition, especially Javanese tradition, do not always confront each other. Religion and tradition can be compatible and coexist. It can be proven with

5 See also Mudjahirin Thohir, *Memahami Kebudayaan: Teori Metodologi dan Aplikasi* (Semarang: Fasindo Press, 2007), 133-142.

6 Nasruddin, "Kebudayaan dan Agama Jawa dalam Perspektif Clifford Geertz," *Religio: Jurnal Studi Agama-Agama*, Vol.1, No. 1 (2011), 34.

7 Aunillah Reza Pratama, "Ideologi Puritan dalam Tafsir Jawa Pesisir: Kajian terhadap Penafsiran Misbah Mustofa," *Mutawatir: Jurnal Keilmuan Tafsir Hadith*, Vol. 9, No. 2 (2019), 215-216.

8 Andrew Beatty, "Adam and Vishnu: Syncretism in The Javanese Slametan," *The Journal of The Royal Anthropological Institute* 2, no. 2 (1996): 48., as stated by Nur Syam, *Islam Pesisir* (Yogyakarta: LKiS, 2005), 20-21.

9 See Nur Syam, *Komunitas Islam di Tengah Perubahan Mempertahankan Tradisi Lokal di Antara Usaha Purifikasi pada Komunitas Islam Pesisir Tuban Jawa Timur* (Jakarta: Balitbang Depag RI, 2011).

living hadith approach. This study is field research of the socio-cultural ritual of the Sidodadi village, namely *Bari'an* ritual tradition. Sidodadi is a hamlet that is part of the Jatibarang village, Mijen, Semarang City. This study focuses on the meanings of the *Bari'an* ritual tradition and their relationship to values in hadith in daily life (*living hadith*) using a phenomenological approach. The authors are interested in studying the *Bari'an* ritual because it is an important part of the history of the birth of Sidodadi. The data were derived from an interview with local people and then observed with emic and ethical interpretation techniques. Besides, literature studies are also applied to support the factual data.

History, Legend, and The Origin of Sidodadi

Sidodadi village, before the separation of the region, administratively belonged to the Kendal Regency. In the past, Sidodadi was known as the village of Bedudak/Dudak because the people's behavior was difficult to regulate. Also, people related this story with the act of a young man named Bagus Tejo Lelono when he was at the Tayuban arena. To save the pretty female dancer teased by "Tayuban" visitors, he did a trick that caused all the visitors to get angry with him.

It is said that around four hundred years ago, 1700 AD, there was a handsome and tall young man named Bagus Tejo Lelono, whose real name was Suryo Kusumo. The young man left his village and wandered. Bagus Tejo Lelono came from the Southern part of Kedu. Tejo Lelono's wandering was driven by his desire to learn a martial art and look for supernatural powers to become a strong and powerful person, as the Javanese saying *tosing balung, wuleting kulit, bisa manjing ajur-ajer* (hard bone, strong skin, can merge with nature). To get what he wanted, he went to several *wiku* (teachers) and Pandito Brahmana. After he succeeded in getting the knowledge, then Tejo Lelono continued his wanderings to put his knowledge into practice. He was prepared and robust in facing all difficulties and obstacles. He went up and down the mountain, went down the cliff, and finally arrived at the hilly lowlands located on the Northern slopes of Mount Ungaran. Concisely, Tejo Lelono felt at home in that area. Not long after, he founded a simple hermitage as a stopover.

One day, Tejo Lelono heard the news that in his home village, *Kedu Dudak*, an earth alms ceremony would be held, animated by a Tayuban (dance and music performance). Tejo Lelono wanted to attend the event. Finally, he went there. In the pavilion of the kademangan where the Tayuban performance was located, he took part in dancing. There was the prettiest dancer who was teased by the men who joined the dancing. Seeing this incident, Tejo Lelono felt sad for a female dancer as she was pulled here and there roughly. He wanted to secure the girl. An idea came across his

mind to trick the men who were dancing and the audience. He then stabbed his stick in the middle of the Tayuban arena as a substitute for the beautiful female dancer teased by the men who were dancing. Usually, in every Tayuban show, the visitors were treated with *tuak* (intoxicating liquor), so it might make them unconscious and unaware of Tejo Lelono's trick.

When dawn arose, all the visitors were shocked because the prettiest female dancer was not there, and what was left was Tejo's stick. Because they felt cheated by him, they became angry with him. Most of them swore at him by saying: "you lump," and they scolded him. They call him "lump" because they knew that Tejo Lelono's right hand was lump little bit. So people called him "Ki Degol/lump." Then the nickname "Degol" became famous until now. Not only was he called "lump" because of his tricks, but also he was named a "bedudak" person. The word has a negative connotation as an expression of their disappointment with Tejo Lelono's behaviors and tricks. Bedudak is a metaphorical word that means: like an animal, it likes to give birth anywhere and always causes trouble. Therefore, the village where Tejo Lelono lived was called 'Bedudak' village, which gradually became the village of 'Dudak'.¹⁰

Finally, the beautiful dancer saved by Tejo Lelono got married to him. Then from his marriage, both were blessed with two beautiful daughters. The first daughter was named Nini Darsimah, while the second one was named Dewi Antari. Shortly, 'Mbah Degol' or Tejo Lelono's family lived happily. In 1976, when Mbah Moelyani was still the *Pamong Desa* (village's caretaker) along with Mbah Bekel and Mbah Modin, these three figures proposed that the name 'Dudak' be changed to 'Sidodadi.' This name comes from the words "Sido" = "came" and "Dadi" = "wis podo dadi" or "wis kelakon dadi" (already realized). The name implies what the Sidodadi community aspires to have come true, be it development, harmony, or religion. It also contains another purpose: his children and grandchildren do not follow Mbah Degol's bad habits (many wives). Besides, some interpret what becomes people's goals will come true.¹¹

Bari'an Ritual in Sidodadi

As time goes by, people's beliefs and environmental conditions have changed in Sidodadi, from *Islam Kejawen* to *popular Islam* such as Nahdlatul Ulama (NU). Sidodadi's environment has also changed, originally a forest and dark area, but now it has become a busy residential area. Electricity is provided throughout Sidodadi.

10 Interview on Tuesday, October 10, 2017 with Elders and the initiator of the name Bedudak village to be replaced by Sidodadi. The elder is Moelyani, 76 years old.

11 The results of an interview with the religious leader, Mr Rois on Sunday, September 17, 2017.

Therefore, based on the behavior analysis in the Bari'an ritual, Sidodadi needs to consider the cognitive context of its community.

Cognitively, according to Alo Liliweri, this is related to what the Sidodadi's people know about the object (the Bari'an ritual), how their experience regarding the Bari'an ritual, and what the Sidodadi's people think about the Bari'an ritual. The cognitive aspect relates to one's beliefs, theories, expectations, causes and effects of beliefs, and relative perceptions of the Bari'an ritual objects.¹²

According to Berger, society is an objective reality in which an institutionalization process is built through *habitualization*, namely actions that are always repeated so that the patterns become clearer and are continuously reproduced in action. Then, if *habitualization* continues, sedimentation and tradition are created. All human experiences are kept and saved in their consciousness so that the individual understands himself and his actions in the social context of his life. Then that experience is also transformed to the next generation.¹³ In transforming experience, an instrument is needed and one of which is language. Humans use language to objectify their experiences to others. It requires a role in the institutional structure, including those related to the process of *traditionalization* and the *transformation* of experiences. Based on this theory, it can be concluded that the transformation process of the Bari'an ritual with *kejawen* nuance as exemplified by Mbah Wonoyudo to the Popular Model of Bari'an ritual, as practiced by Nahdlatul Ulama, is caused by the changing beliefs, awareness, and religious experiences of the people of Sidodadi.

In the beginning, the Bari'an ritual was held in the village of Bedudak/Dudak that now is called Sidodadi. Based on the story, at that time, the Kendal Regent held a contest; whoever was capable to catch the "kecu" (bandits) alive or dead, will be rewarded a prize. The News about the contest then reached the ears of "Ki Degol".¹⁴ He knew and believed in his son-in-law's abilities. So, Ki Degol asked him, Amat Ngali, to participate in the competition. 'Amat Ngali' agreed with his request to take part in the 'contest.' In short, Amat Ngali succeeded in arresting the bandit and then beheaded. The bandit had a magical power that made him so strong. When his head was being hung in the town square of Kendal, the head that had been separated from its body still could smile and the eyes stared here and there. However, with the help of Allah, Amat Ngali was able to defeat him. It proved the strength of Amat Ngali.

The Regent of Kendal then invited Amat Ngali to receive the prize. The Regent asked him to choose the prize he had prepared. However, Amat Ngali did

12 Alo Liliweri, *Komunikasi Serba Ada Serba Makna* (Jakarta: Kencana, 2011), 166.

13 Nur Syam, *Islam Pesisir* (Yogyakarta: LKiS, 2005), 39.

14 Interview with the elders of Sidodadi Mr Moelyani and Mr. Rois on Tuesday, October 10, 2017.

not select any of the gifts provided; he only demanded Kendal Regent exempted Bedudak village and its surrounding areas free from taxes (tax-free area) at that time. The Regent of Kendal then granted his request. The Regent also gave Amat Ngali' the nickname 'Ki Wonoyudo.' Wono means *forest* and Yudo means *war*. So, Wonoyudo means 'hero of the forest', because the Bedudak village was still a forest at that time.

Then, Amat Ngali returned to his village, Bedudak. He then held the *Bari'an* ritual ceremony to express his gratitude to Allah for his victory in the contest. The ritual was then called *Bari'an* as it hoped a blessing for the victory that has been achieved. *Bari'an* is held by sharing and giving meals eaten together to celebrate the victory, which is commonly referred to as 'selametan'. In the *Bari'an* ritual, Mbah Wonoyudo (Amat Ngali) served "kupat" and "lepet".¹⁵ These meals were chosen as a *Bari'an* dish because they would not spoil quickly. It is said that Mbah Wonoyudo's pets also have the same food as him, "ketupat" and "lepet". In the *Bari'an* ritual, Amat Ngali also announced to the people the title he obtained from the Regent of Kendal, *Ki Wonoyudo*. It is said that the *Bari'an* function held by Amat Ngali coincided on Thursday night, Wage, or in the month of *Jumadil Akhir*. That is why until now, the *Bari'an* ritual is held every *Jumadil Akhir* on Thursday night, Wage.¹⁶ In every *Bari'an* ritual, Mbah Wonoyudo also made 'sesajen' (a dish usually served to the spirit) for his pet that had magic power. It is said that Mbah Wonoyudo took care of a pet, Macan Seto (tiger), that could help the "Bedudak / Dudak" community to protect their crops in the fields from any interference.

Sesajen is usually placed in a *kuwu* (steamer), made of bamboo in a triangle shape, and used for cooking rice. The *kuwu*, which was filled with *kupat* and *lepet*, was then hung on the *dadah* (bamboo fence) which was located at a crossroads in the village of Dudak. Mbah Wonoyudo's tiger is not a tiger with a physical appearance that can be seen with the eyes but in a spiritual form. So, the *kupat* and *lepet* served on the *kuwu* were not eaten. So, pet's communication and relationship with humans in the real world is in the form of feelings and beliefs. When Mbah Degol died, his son-in-law, Mbah Wonoyudo, also held a *Bari'an* ritual to respect and pray for Mbah Degol. After that, Mbah Wonoyudo annually held the *Bari'an* ritual, usually by placing the *kupat* and *lepet* on the *kuwu* hung on the bamboo fence at the crossroad of Dudak village. The dishes were then eaten by Mbah Wonoyudo's pet. When eating *kupat* or *lepet*, the pet is not like a human. The pet is full just by smelling the dishes. The people were happy when they found out that Mbah Wonoyudo's pet had eaten

15 A dish made of rice wrapped with young coconut leaf.

16 If in a certain year in the month of *Jumadil Akhir*, there is no Thursday Kliwon, then the day for ritual organization is changed according to the agreement of religious and community leaders in Sidodadi. The most important thing is the *Bari'an* ritual traditions must be conducted every year.

the *kupat* and *lepet*.

When Mbah Wonoyudo was still alive, his children and grandchildren who did not follow the *Bari'an* ritual would be visited by Mbah Wonoyudo's pet "tiger". Therefore, this ritual was then continued and preserved by them and the entire Sidodadi community until now. It is said that before the *Bari'an* ritual ceremony, Mbah Wonoyudo's pet, a dove, was already on stage; they believed that it was to remind the community of 'Dudak (Sidodadi).'

The Symbolic Meaning of the *Bari'an* Ritual

The *Bari'an* ritual tradition is a series of rituals which include: 1) Manaqib recitation ritual, 2) Grave cleaning ritual, 3) Qur'anic recitation ritual, 4) *Bari'an* core ritual: 'Metoni' (giving alms) *kupat*, *lepet*, and vegetables to distribute to people passing the 'Sidodadi' crossroads on Thursday Wage afternoons when the *Bari'an* ritual takes place, 5) *Bari'an's* religious learning forum, and 6) ends with reciting *tablil* at the graves of Mbah Wonoyudo and Mbah Degol on Thursday night of Kliwon. To examine and find out how participants give meaning to symbols in a series of *Bari'an* rituals, the authors use Charles Sander Pierce's semiotic theory.¹⁷ In this theory, the process of interpreting symbols (signs) includes four main components, namely: relation, process, typology, and function. The four components are as follows scheme 1.¹⁸

Scheme 1. The four components of the process of interpreting the *Bari'an* ritual symbols

Relation	Process	Typology	Function
The relationship between humans (as participants of the <i>Bari'an</i> ritual) and Allah.	Culture is seen as a cognitive system that is constituted in the mind of everybody.	Psychologically, the influence of <i>Bari'an</i> ritual on individuals.	<ul style="list-style-type: none"> • Believe in Allah • prayer • intercession • blessing • uninterrupted fortune

17 Yasraf Amir Piliang, *Semiotika dan Hiper Semiotika; Kode, Gaya dan Matinya Makna* (Bandung: Matahari, 2012), 314.

18 Mudjahirin hohir, *Memahami Kebudayaan: Teori Metodologi dan Aplikasi*, 249.

Relation	Process	Typology	Function
The relationship between humans and other humans and the environment	Culture is seen as a system that is shared in a society.	Socially, the influence of the <i>Bari'an</i> ritual on the social life of the community.	<ul style="list-style-type: none"> • Alms • Silaturrahim • creating harmony • share happiness • historical education • appreciation for services • thankfulness

Whereas in the *Bari'an* ritual, the institutions used are religious and social because based on the empirical reality that the *Bari'an* ritual is a kind of expression of faith in the *Unseen* (Allah) and social expression to create a harmonious relationship within the Sidodadi community and with neighboring communities around Sidodadi. Ritual is a limited ceremonial category, but symbolically its effect is more complex as it involves more profound social and psychological matters. Ritual refers to the nature and purpose of the mystical world.¹⁹ A mystic cannot be understood, explained, and reasoned in any way.²⁰

The current phenomenon of *Bari'an* rituals carried out by the people of Sidodadi has different motives and meanings from that practiced by Mbah Wonoyudo and Mbah Degol. Now, the people's religious awareness of Sidodadi seems to have experienced a transformation from *Javanese Islamic* belief that is full of myths and superstitions to the Popular Islam model of Nahdlatul Ulama (NU) that continues to carry out local traditions based on Islamic values. Therefore, the *Bari'an* ritual tradition is no longer to give "sesajen" to Mbah Wonoyudo's pet but is meant for Haul²¹ Mbah Degol and Mbah Wonoyudo. As an expression of gratitude, the ritual is made by giving charity such as *kupat*, *lepet*, and vegetables during the *Bari'an* ritual, cleaning the tombs of Mbah Wonoyudo and Mbah Degol, *tablil* and Manaqib recitation of Syekh Abdul Qadir al-Jaelani, Qur'anic recitation, and Religious learning forum. Therefore, the institutions that underlie the present ritual tradition are the Islamic religious institutions and social institutions.

19 See Abdul Ghoffir Muhaimin, *Islam dan Bingkai Budaya Lokal Potret dari Cirebon* (Jakarta: Logos, 2001).

20 Annemmarie Schimmel, *Dimensi Mistik dalam Islam* (Jakarta: Pustaka Firdaus, 2000), 12.

21 Haul is an annual tradition of commemorating a person's death

Scheme 2. Meaning & Institution of *Bari'an* Ritual

Institution	Ritual forms	Functional characteristics	Interest and Norms
People's Islamic Religion (Nahdlatul Ulama)	Manaqib recitation	<ul style="list-style-type: none"> • Belief & devotion to Allah. • Open a blessing. 	Intercession
Islamic religion Social	Grave cleaning	<ul style="list-style-type: none"> • Concentrated in prayer 	<ul style="list-style-type: none"> • Cleaning the graves of Mbah Degol & Mbah Wonoyudo. • Community service work
Islamic religion Islam	Qur'an recitation	<ul style="list-style-type: none"> • Belief and devotion to Allah. • The reward is doubled 	Prayer Quranic recitation
Islamic religion -Social	Almsgiving kupa, lepet, and vegetables	<ul style="list-style-type: none"> • Belief & devotion to Allah • Prayer • Harmony 	<ul style="list-style-type: none"> • Alms • Resisting distress • Share with others
Islamic religion Social	Bari'an's Religious learning forum	<ul style="list-style-type: none"> • Prayer • Islamic solidarity • Thankfulness • Exemplary 	<ul style="list-style-type: none"> • Haul • Silaturahmi • Thanksgiving • Readings of the history of Bari'an & Sidodadi.
Islamic religion Nahdlatul Ulama	Tahlil recitation	<ul style="list-style-type: none"> • The reward is awarded to Mbah Degol, Mbah Wonoyudo & ancestors • The reward for the people of Sidodadi. 	<ul style="list-style-type: none"> • Prayer • Intercession

The Relevance of the Meaning of *Bari'an* Ritual with Hadith Values

In the beginning, the phenomenon of the *Bari'an* ritual was a representation of the local Javanese (*kejawen*) tradition with characteristics: the existence of myths, superstitions, and *sesajen*. However, the *Bari'an* ritual is now different and has changed. It is now colored by Islamic values, whether seen from psychological, social, or protective phenomena. This is caused by several factors: 1) mind and spirituality, due to changes in people's way of thinking from superstition and myth to rational thinking, as well as increased knowledge, awareness, and religious experience of the Sidodadi community; 2) socio-psychological, due to the change of the forest area in Dudak village (Sidodadi) into a crowded place, close to industries and housing, and the widespread of electricity. Therefore, the myth and superstition about "Tiger" are lost; and 3) values or worldview, the current way of thinking of human beings, including the people of Sidodadi, tends to be rational.

The inclusion of Islamic religious values into the *Bari'an* ritual i.e. the Quranic values and Hadith can become a strong legitimation of this ritual in people's lives. Therefore, the *Bari'an* ritual still exists now as an annual tradition in Sidodadi. It is affirmed by Berger's analysis of the historical reality of ancient legitimacy in human life, in the form of institutional arrangements that reflect the divine structure of the cosmos involving the relationship between the microcosm and the macrocosm. What is "here" is always related to what is "there."²²

Society as a subjective reality (internal reality) requires socialization to maintain and transform this subjective reality. Socialization always takes place in the context of a particular social structure, not only in content but also in the level of success. Thus, the micro-social or social psychology of the internalization phenomenon must always be motivated by a macro-social understanding of the aspects of structuralization. This integration occurs simultaneously in the process of *externalization*, *objectification*, and *internalization*.

The *Bari'an* ritual in Sidodadi is a communal ritual performed by all residents of Sidodadi. This ritual is carried out as a form of appreciation from the people of Sidodadi for the founding fathers of the village, Mbah Wonoyudo and Mbah Degol, who has contributed to open the unoccupied area as a place to live in Bedudak, which is now called Sidodadi village.

Initially, all inhabitants of the Sidodadi followed this ritual because of myths and superstitions. They made *kupat* and *lepet* to serve Mbah Wonoyudo's pet, tiger. But now, the psychological, sociological, and social conditions have changed so

²² Peter L. Berger, *Langit Suci: Agama Sebagai Realitas Sosial* (Jakarta: LP3ES, 1991), 41.

that the fear of myths and superstitions about the tiger disappeared. The fade of these myths and superstitions did not prevent the *Bari'an* ritual. All members of the Sidodadi community in every month of *Jumadil Akhir*, which coincides on Thursday night Kliwon, always holds the *Bari'an* ritual to appreciate and remember the services of Mbah Wonoyudo and Mbah Degol for the Sidodadi community. Rasulullah saw teaches us to be grateful and thankful for the goodness that other people have given us.

من لا يشكر الناس لا يشكر الله

Meaning: *"A person who does not want to be grateful to humans, it means he is not thankful to Allah."*

The essence of the *Bari'an* ritual is giving food, especially *kupat*, *lepet*, and vegetables. According to one of the local religious leaders named Pak Rois and other residents, the purpose (motive) of distributing *kupat*, *lepet* and vegetables to people passing the Sidodadi crossroad during the *Bari'an* ritual is to get blessings in life. People believe that by increasing alms, their lives will be protected from harm. This is in accordance with the hadith:

الصدقة تدفع البلاء

Meaning: *"Alms avoids danger and misfortune."*

People believe that alms can dispel misfortunes. The essence of the *Bari'an* ritual is all residents of Sidodadi provide *ketupat*, *lepet*, and vegetables for *metoni* that is by bringing a minimum of three plastic packages containing *kupat*, *lepet*, and vegetables, and then collected at the Sidodadi crossroad (as the center of *Bari'an* ritual) during the ritual. The alms are also distributed to families and distant relatives outside the Sidodadi. They thought that this tradition is only found in the Sidodadi community so that distant relatives could enjoy happiness and be able to make friendships with their relatives.

When the people have gathered at the location of the *Bari'an* ritual (Sidodadi crossroad), they did a prayer together led by a religious leader. After that, the *kupat*, *lepet* and vegetables were distributed to people crossing the Sidodadi's road. All passersby who ride motorbikes, cars, and pedestrians would get one package in a plastic bag containing *kupat*, *lepet* and vegetables. To thank Mbah Wonoyudo and Mbah Degol, who have passed away, in every *Bari'an* ritual, a *tahlil* is now recited to appreciate them in the form of prayer because they both have a lot of services to the

Bedudak / Dudak village. People think that those who have died don't need food or other materials but need prayers from those who still alive.

A series of *Bari'an* rituals carried out by the Sidodadi's people are full of local wisdom values and religious teaching values, especially the value of *silaturrahim* to maintain unity among the citizens of Sidodadi, as well as with neighbors and brothers outside Sidodadi. Even in every *Bari'an* ritual ceremony, the government, in this case, the Head of the village, Head of Sub-District, and sector police chief, and guests can also interact and observe the condition of their citizens directly. What the people of Sidodadi did was in accordance with what was expressed and implied in the Prophet's Hadith as follows:

من كان ان ييسط له في رزقه وان ينسأله في أثره فليصل رحمه

Meaning: "Whoever is pleased to have his provision expanded and his life span extended, let him keep good relations with his family."

In the *Bari'an* ritual, a religious sermon forum (*pengajian*) was also held on Thursday night of Kliwon, *Jumadil Akhir*. It is aimed to commemorate (*haul*) Mbah Degol and Mbah Wonoyudo. There are several purposes for organizing this, including praying for Mbah Degol, Mbah Wonoyudo, and the ancestors of the Sidodadi's people, reading the history of Sidodadi to commemorate their services and struggles so that the younger generation will emulate and continue their struggle. Besides, the agenda is also carried out in the context of *silaturrahim* and fostering unity among Sidodadi's people.

واما بنعمة ربك فحدث

Meaning: "And proclaim the blessings of your Lord." (QS. Adh-Dhuhaa: 11)

The *Bari'an* ritual ceremony was opened by reading *Manaqib* Syeh Abdul Qadir al-Jaelani. It is an expression of Sidodadi people's belief in Allah and their effort to approach Allah with total sincerity. The reading of *Manaqib* is intended as *ta'wassul* (intercession) by praying pious person with the hope that their reward will be overflowing in the people of Sidodadi, and that Allah will open His blessings to them. The people of Sidodadi believe in *Wasilah* as stated in the Quran:

يأيتها الذين آمنوا اتقوا الله وابتغوا إليه الوسيلة وجاهدوا في سبيله لعلكم
تفلحون

Meaning: "O you believe (who wish to reach Allah and to submit to Him) Have piety towards Allah and seek the means that will make you reach Him. And strive hard in His way that you may have salvation." (QS. Al-Maidah: 35).

Conclusion

The people of Sidodadi carry out the *Bari'an* ritual as it is formerly conducted by Mbah Wonoyudo because of a major change in the history of Bedudak/Dudak village which is now called Sidodadi. Administratively, Sidodadi belongs to the Jatibarang area, Semarang City. As children and grandchildren and residents of Sidodadi who believe in Allah, they should appreciate the service of Mbah Wonoyudo and Mbah Degol by preserving the *Bari'an* ritual.

The forms of *Bari'an* ritual in Sidodadi historically have transformed along with the transformation of beliefs of the people of Sidodadi. Formerly, they practice *Javanese (kejawen)* Islam but now turn into "Popular Islam" of Nahdlatul Ulama. The ritual is an expression of individual religious beliefs. Therefore, the motives and meanings and values of the *Bari'an* ritual also changed according to the way of thinking and awareness of the people of Sidodadi from time to time. The *Bari'an* ritual includes 1) Ritual of reading Manaqib Syeh Abdul Qodir al-Jaelani, 2) Ritual of cleaning the grave, 3) Qur'anic recitation, 4) *Bari'an* main ritual that is *Metoni* by giving alms such as *kupat*, *lepet*, and vegetables to be distributed to people passing the Sidodadi's crossroad on Thursday Wage afternoon during the *Bari'an* ritual. 5) Religious sermon forum (*pengajian*) aims to commemorate (*khaul*) Mbah Wonoyudo and Mbah Degol, and 6) Close with the *tablil* recitation at the graves of Mbah Wonoyudo and Mbah Degol on Thursday night of Kliwon.

Supplementary Materials

Restrictions apply to the availability of these data. Data were obtained from [third party] and are available [from the authors] with the permission of [third party].

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Authors' contributions

All listed authors contribute to this article. S.P. wrote the original draft, reviewed and edited it, conceptualised the study and managed the project administration. T.T.T. was responsible for the methodology and validation, wrote the formal analysis and compiled the resources. M.F. wrote the visualisation and supervised the project.

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflict of interests

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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Feminist Exegesis in Hamka's Tafsir Al-Azhar

Penafsiran Feminis dalam Tafsir Al-Azhar Karya Hamka

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Abstract

This research aims to understand the typology of contemporary interpretation in Indonesia, especially concerning the issue of women based on the interpretation narrative in Hamka's Tafsir Al-Azhar. This interpretation arose in modern thought and was born from Indonesian society that the Dutch were colonizing. Therefore, this interpretation represents an idea with a modern background and colonial issues. One of the interesting issues in Al-Azhar's notion is the interpretation of verses related to women. This study uses a qualitative approach by collecting interpretations related to women in Tafsir Al-Azhar. This research used Hans-George Gadamer's philosophical hermeneutic method. The study results prove that the context of the colonial era made Hamka choose to reinterpret the verses of the Qur'an related to women's creation. The purpose of the interpretation is to harmonize between religious values and social conditions. According to Hamka, he interpreted the female verse that said women created from Adam's ribs. Also, he explained controversially that the interpretation of women's creation from Adam's ribs is merely a metaphor. He explained that both men and women could build a fair social system. As well as the issue of women's education rights, Hamka tries to explain that men and women have the opportunity to obtain information and education in an equal position. The latter issue is women's social activities in public areas. In this context, it is not only men who can rule women; on the contrary, women can regulate men's domestic affairs. Therefore, it is the inevitability of the existing potential.

Keywords: Tafsir, Hamka, Women, Equal, Contextual Interpretation.

Abstrak

Penelitian ini bertujuan untuk memahami tipologi tafsir kontemporer di Indonesia khususnya berkaitan dengan isu perempuan berdasarkan narasi tafsir pada Tafsir Al-Azhar karya Hamka. Tafsir ini muncul tidak hanya dalam konteks pemikiran modern tapi juga lahir dari kondisi masyarakat Indonesia yang sedang terjajah oleh Belanda. Oleh sebab itu, tafsir ini merepresentasikan sebuah gagasan dengan latar belakang modern dan isu penjajahan. Salah satu isu yang menarik dalam tafsir Al-Azhar adalah isu tentang penafsiran terhadap ayat-ayat yang berkaitan dengan perempuan. Penelitian ini menggunakan pendekatan kualitatif dengan mengumpulkan penafsiran-penafsiran yang berkaitan dengan perempuan pada tafsir Al-Azhar. Penelitian ini menggunakan metode hermeneutika filosofis Hans-George Gadamer. Hasil penelitian ini membuktikan bahwa konteks era penjajahan menjadikan Hamka memilih untuk melakukan reinterpretasi terhadap ayat-ayat Al-Qur'an yang berkaitan dengan perempuan. Tujuan dari penafsiran tersebut adalah untuk menyelaraskan antara nilai-nilai agama dan kondisi sosial masyarakat yang sedang terjadi. Diantara penafsiran Hamka terhadap ayat-ayat perempuan adalah terkait dengan penciptaan perempuan. Hamka menolak perempuan diciptakan



dari tulang rusuk Adam. Penafsiran semacam ini hanyalah sebuah metafora atau perumpamaan. Ia menjelaskan bahwa baik laki-laki dan perempuan dapat membangun sistem sosial yang berkeadilan. Begitu juga dengan isu tentang hak pendidikan perempuan, Hamka mencoba menjelaskan bahwa laki-laki dan perempuan memiliki kesempatan memperoleh informasi dan pendidikan dalam posisi yang setara. Isu yang terakhir adalah aktifitas sosial perempuan di wilayah publik. Dalam konteks ini, tidak hanya laki-laki yang bisa memerintah perempuan; sebaliknya, perempuan bisa mengatur laki-laki dalam urusan domestik, ini merupakan keniscayaan dari potensi yang ada.

Kata Kunci: Tafsir, Hamka, Perempuan, Seimbang, Kontekstual.

Introduction

Al-Quran revealed a holy book that is sacred¹ for humans, serves as a guide for humans² and provides an explanation for everything³. Because the Al-Quran is the core source and inspiration for Muslims in their lives⁴. One of the objectives of the Al-Quran was to bring messages that emphasized the equality in various verses.⁵ Which means that has been evident that women in the Al-Quran are raised, discussed, and honored with problems that exist in society. Furthermore, Islam posits women in two inseparable positions, namely *first* as servants of Allah, who has the same obligations as men in carrying out Allah's duties and commands, *secondly*, as *caliph*, along with men in maintaining the matters of the world, peace in life. All of that is because men and women are equipped with intelligence and knowledge that continues to develop for humans.

However, not all of these understandings can be accepted and understood well, probably the problem is the cultural and social factors that shape the system and the different "perspectives" between men and women. In addition, the factor of interpretation of the verses depends on the condition of the interpreter, the time/age and the capacity of his knowledge. That is normal, because the Al-Quran does sometimes explain universally/generally, and sometimes specifically, Therefore, it is evident that all this time that the Al-Quran has been studied with various methods and taught in various ways⁶, so that can produce textual and some are contextual interpretations.

Abdullah Saeed expressed the criteria of textualist or contextualist interpreter which used as a reference in assessing. According to him, what is meant by a *textual*

1 Al-Waqi'ah (56); 77-79.

2 Al-Baqarah (2); 185.

3 An-Nahl (16); 89.

4 Abdullah Saeed, Ed., *Approaches to the Qur'an in Contemporary Indonesia* (London: Oxford Univeristy Press, 2005), 1.

5 At-Taubah (9); 71, Al-Imran (3);195, An-Nisa (4); 24, 32, 124, An-Nahl (16); 97, al-Mujadalah (58);11.

6 Ayatullah Sayyid Kamal Faghih Imani, *Nur al-Qur'an: An Enlightening Commentary Into The Ligh Of The Holy Qur'an* (Iran: Imam Ali Public Library, 1998), 16.

approach is a method that strictly refers to the Quranic text which principally focus on literal-oriented. In addition, textual understanding has the assumption that what is in the Al-Quran is universal, and can be applied permanently without admitting broader meanings of the revelation factors. Meanwhile, what is meant by a *contextual* approach is a method in understanding the text by referring to and emphasizing the socio-historical meaning of the Al-Quran and its subsequent understanding. This approach seeks to understand the Al-Quran from the political, social, historical, cultural, and economic context in which the text was derived, interpreted and applied.⁷

In the context of such understanding and methodology, the writer argues that he examines Hamka's thoughts and interpretations of women, especially in his work on Tafsir Al-Azhar. Because *first*, culturally, Indonesia is distant from the Middle East, especially from Mecca and Medina, the place where Islam rooted, allowing differences in culture, politics, and society to make various distinct interpretations. *Second*, in addition, it is interesting that Hamka experienced in two conditions, encompassed the colonial and the post-colonialism periods in Indonesia. The author believed which the interpretation appeared to have different characteristics at that time from the interpretations already existed in Indonesia. *Third*, in understanding the verses of the Al-Quran, to the extent of which Hamka refers to the linguistic aspects of interpreting the verses of the Al-Quran. Likewise, to what extent Hamka pays attention to the socio-historical context of the Qur'an revealed, as well as the context in contemporary era.

Therefore, this study uses the hermeneutical method. This means explaining the condition of Indonesian society when Hamka lived and made the tafsir. Then explain Hamka's interpretations, especially the verses relating to women's problems, including theological problems and social problems. Among them are female creating, education, and women careers in society or women's social activities. Thus, it is hoped that we can find general conclusions about thoughts, and Hamka's interpretations, especially regarding women's theme in various letters (*surah*) and verses in the al-Qur'an. It is mainly related to the condition of Muslims in Indonesia.

Women in the History of Indonesia

In Indonesia's history, the attention and participation of the public domain of women in Indonesia have started from Aceh in the 14th century. It is recorded that Acehnese women such as Nahrasyiah Ra-Bakhsya Khadiyu, Safi Atuddin, Naqiatuddin, Zakiatuddin, and Kamalat, were recorded as Sultanah of the Aceh

⁷ Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (New York: Routledge, 2006), . 3.

Sultanate.⁸ Then this continued until the time of Indonesian independence. The Indonesian women's movement was part of an effort to achieve Indonesian independence from colonialism. This began when women were included in the form of political parties and organizations. It started in 1928 when the first Women's Congress realized in Yogyakarta. Because women are the first teachers for children, it has an essential role in realizing the nation's ideals.⁹ There were seven forms of public participation carried out by Indonesian women, both individually and in movements, before and after independence, 1) Fighting for independence 2) Fighting for Education for Women 3) Criticizing and Opposing Arbitrary Polygamy 4) Marriage 5) Against Feminism and Criticizing the West 6) Fighting for the Economy 7) Combating Women Trafficking.

The style of the women's movement associations in the pre-independence era focused on improving women's position so that it developed to increase the right to education for women.¹⁰ Many modern Islamic educational institutions have adopted the learning system from Europe and Egypt, including "Dinijah School Putri, Adabijah School, Sumatra Thawalib, Madras School, and Normal Islam School. Moreover, the first Islamic school for women in Indonesia is Diniyyah Puteri in West Sumatra-Indonesia, founded by Rahmah El-Yunusiyyah on 1 November 1923. Such conditions of community in general likewise influenced Hamka's thinking. He understood this condition. Because in 1925, Hamka entered politics at the age of 17. This was proven in 1949 Hamka wrote a work about women, namely "Tjemburu (Ghirah)". Besides, he wrote a work on "Ajahku, Kedudukan Perempuan dalam Islam (*The Position of Women in Islam*), Dari Pembendaharaan Lama (*From the Old Treasury*), Adat Minangkabau Menghadapi Revolusi (Minangkabau Traditions Facing the Revolution)", which touched on the problems of women with the initial conditions of independence in Indonesia.

Discourse of Women in the Al-Qur'an

Islam talks about women in various verses that regulate all life aspects, including the rights and obligations and privileges of women figures in the history of religion or humanity. Al-Qur'an emphasizes equality in all human rights, religion and

8 Asma' Muhammad Ziyadah, *Peran Politik Wanita dalam Sejarah Islam* (Jakarta: Pustaka Al-Kautsar, 2000), . 71.

9 Kowani, *Sejarah Setengah Abad Pergerakan Wanita Indonesia* (Jakarta: Balai Pustaka, 1978). 17.

10 Restu Diniyanti, "Potret Gerakan Perempuan Pada Abad Ke 20 Di Batavia: Poetri Mardika 1912", *Historia Journal*, 3, (2020), 136

civilization while considering human weakness, and masculine/feminine character.¹¹ However, it is essential to note that some contemporary commentators, such as Prof. Amina Wadud and Prof. Dr. Nasaruddin Umar, explained that the clear argument (*qat'i*), which states the equality and position between men and women, is evident in the al-Qur'an;

"I did not create jinn and humans except to worship". (Adh-Dhariyat: 51/ 56). "O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may know one another. Surely the most noble of you in the sight of Allah is the most righteous among you". (Al-Hujurat: 49/ 13).

Somewhile, particular characteristics are reserved for men,

"...Although men have a degree 'of responsibility' above them (women)..." (Al-Baqarah: 2/ 228),

be an effective witness;

"...Call upon two of your men to witness. If two men cannot be found, then one man and two women of your choice will witness, so if one of the women forget the other may remind her. The witnesses must not refuse when they are summoned..." (al-Baqarah: 2/ 282).

Men protector or caretakers of women;

"Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially..." (An-Nisa: 4/ 34),

get more inheritance;

"Allah commands you regarding your children: the share of the male will be twice that of the female. If you leave only two 'or more' females, their share is two-thirds of the estate. But if there is only one female, her share will be one-half..." (An-Nisa: 4/ 11)),

justify polygamy for those who meet the requirements (An-Nisa: 4/ 3).

However, in essence, these verses are not guaranteed to cause men to become the primary being. This privilege is accorded to men by their efforts as members of society.

Allah created man and woman "servants of Allah" (*'abd*) as well as caliph (*khalifa*) on earth;

"He is the One Who has placed you as successors on earth and elevated some of you in rank over others, so He may test you with what He has given you..." (Al-An'am: 6/ 165) and "Remember' when your Lord said to the angels, "I am going to place a successive 'human' authority on earth..." (al-Baqarah: 2/ 30).

Men and women received the original covenant (primordial) with Allah.

11 Wahbah az-Zuhaili, *al-Kur'ân al-Karim Al-Bunyatul Tasyri'iyyah wa al-Hasa'sul Hadariyyah*, (Beirut: Dar Fikr Mu'asir, 1993), 140-148.

Every child who is born must accept the covenant with his God;

"And 'remember' when your Lord brought forth from the loins of the children of Adam their descendants and had them testify regarding themselves. 'Allah asked, 'Am I not your Lord?' They replied, 'Yes, You are! We testify...' (al-Araf: 7/ 172).

And Allah glorifies all the descendants of Adam;

"Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures." (Al-Isra: 17/ 70).

According to Islamic tradition, women are not considered inferior to men. However, adult women can make various agreements,¹² oaths, and vows, both among humans and God.

The al-Qur'an narrated that Adam and Eve (Male and Female) were "both active" (cosmic drama) in the story they ate Khuldi fruit in heaven. So, they fell to earth. This is clearly stated in the Qur'an This is clearly stated in the Al-Quran; a). Allah created Adam and Eve in heaven, and they got the facilities and convenience of living in heaven;

"We cautioned, 'O Adam! Live with your wife in Paradise and eat as freely as you please, but do not approach this tree, or else you will be wrongdoers.'" (al-Baqarah: 2/ 35). b).

Then Adam and Eve were tempted by Satan,

"Then Satan tempted them in order to expose what was hidden of their nakedness. He said, 'Your Lord has forbidden this tree to you only to prevent you from becoming angels or immortals.'" (al-Araf: 7/ 20). c).

The Adam and Eve ate the fruit of the Khuldi and received the consequences of being down to earth,

"So he brought about their fall through deception. And when they tasted of the tree, their nakedness was exposed to them, prompting them to cover themselves with leaves from Paradise. Then their Lord called out to them, 'Did I not forbid you from that tree and 'did I not' tell you that Satan is your sworn enemy?' (al-Araf: 7/ 22) d).

Adam and Eve both asked Allah for forgiveness, and Allah accepted the forgiveness of the sins they had both committed,

"They replied, 'Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be losers.'" (al-Araf: 7/ 23). e).

12 For example, one time, a group of women came to the Prophet Muhammad to express political support (*bai'at* / agreement). This incident led to the revelation of the verse al-Qur'an surah Al-Mumtahanah (60); 12, "O Prophet! When the believing women come to you, pledging to you that they will neither associate anything with Allah in worship, nor steal, nor fornicate, nor kill their children, nor falsely attribute illegitimate children to their husbands, nor disobey you in what is right, then accept their pledge, and ask Allah to forgive them. Surely Allah is All-Forgiving, Most Merciful"

After being on earth, Adam-Eve developed and had offspring. So that they complement and need each other,

"And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect." (Ar-Rum: 30/21).

Men and women have the potential for achievement. Each of them has the ability and intellect to have an achievement,

"But those who do good—whether male or female—and have faith will enter Paradise and will never be wronged 'even as much as' the speck on a date stone." (An-Nisa: 4/ 124), (Al-Imran: 3/ 195), (An-Nahl: 16/ 97), and (Ghafir 40/ 40).¹³

Based on the above verses, even though women have the same rights and obligations as men, this does not mean that they can do anything beyond the ability or nature of women as "female." Men and women have different abilities so that the job duties and capacities can also be different. So, there is a division of tasks between women and men, always supporting each other and complementing each other.¹⁴

Overview of Hamka's Tafsir Al-Azhar

After Hamka received an honorary Doctorate from Egypt, Hamka was appointed as the Grand Imam of the Great Mosque of Kebayoran Baru, South Jakarta. Then the name of this mosque became the Al-Azhar Kebayoran Baru mosque. The name of the Al-Azhar mosque itself is a gift from Sheikh Mahmoud Shaltut, the chancellor of Al-Azhar University who came to Indonesia in December 1960. Accordingly, Sheikh Mahmoud Shaltut wished there will be Al-Azhar in Indonesia similar to Al-Azhar in Cairo-Egypt. Besides, Hamka also taught *Tafsir* lesson after the Fajr prayer at the Al-Azhar Grand Mosque in Jakarta, which was heard throughout Indonesia via radio. Likewise, plentiful communities wish that the recitation should also be published in the "Gema Islam" magazine. On behalf of the magazine management's recommendation at that time, all the tafsir lesson resumes were also published in the magazine, and the compilation was named Tafsir Al-Azhar.¹⁵ The name Tafsir al-Azhar derived from Hamka's gratitude toward Al-Azhar University which awarding him the Honoris Causa Doctor title. He named it after the well-known university in Islamic society in order to duplicate the contemporary spirit of Al-Azhar Cairo university, but does not mean as the voice of Al-Azhar

13 Nasaruddin Umar, *Argumen Kesetaraan Gender Perspektif al-Qur'an* (Jakarta: Paramadina, 2001), 247-268.

14 Hamka, *Kedudukan Perempuan Dalam Islam* (Jakarta: Pustaka Panjimas, 1996), 15.

15 Hamka, *Tafsir Al-Azhar*, I (Jakarta: Gema Insani, 2015), 45-46.

University. Besides, Hamka hopes before he dies, he can leave a heritage that is valuable for future generations, specifically Indonesian Muslims.

During early Indonesian's independence, Indonesia's political conditions were instable, Hamka was persecuted and detained for three years (1954-1966) due to his criticism. While in prison, he continued to write Tafsir Al-Azhar.¹⁶ Hamka specifically wrote this tafsir in the Indonesian (Melayu) language. Because Indonesian language was just formulated as the official national language at the "Indonesian Language Congress" in 1954, which resulted in an agreement between linguists and Indonesians that the Indonesian language originated and is based on the Malay language.¹⁷ Historically, Malay is the language commonly used by Indonesians, even in Malaysia, Singapore, Brunei Darussalam, and the southern part of Thailand since the 7th century.

The purpose of Hamka in writing this commentary consisted of four factors; *First*. Translating and interpreting the al-Qur'an verses into Indonesian is a continuation of previous scholars' efforts, such as Sheikh Abdurrauf bin Ali Fansuri in 17th century Aceh. *Second*. Hamka aims to give enthusiasm and faith to the youth generation of Indonesian Muslims, especially those who cannot speak Arabic but want to understand and learn the al-Qur'an. It was made easier for Indonesian Muslims from various circles who want to study religion and know the miracles of the al-Qur'an. *Third*. Facilitate the understanding of preachers and scholars. *Fourth*. Hamka wants to leave a worthwhile legacy to the Indonesian nation and Muslims.

The first publication of *Tafsir Al-Azhar* was carried out by the *Pembimbing Masa* Publisher in 1966, administered by Haji Mahmud. The first printing by the *Pembimbing Masa* completed the publication of juz (chapter) 1 to juz 4 in 1968. Then juz 30 and juz 15 to juz 29 were also published by *Pustaka Islam Surabaya* in 1973. Eventually, juz 5 to juz 14 were published by *Nurul Islam Foundation* Jakarta in 1975¹⁸ and finished the entire 30 juz publication at the first time when he was 73 years old. Finally, the Tafsir al-Azhar was collected to be more compact into nine volumes; Gema Insani published 30 chapters of Tafsir Al-Azhar in August 2015, Jakarta. The writing duration took about 16 years (starting from 1962-1978). Even though his Tafsir has been published, Hamka continuously made corrections and revisions until 1979.

¹⁶ Ibid, 50-53.

¹⁷ Ibid., 3.

¹⁸ Ibid., 45-46

Social and Political Background of Hamka

Abdul Malik Karim Amrullah or better known by Hamka, which is an abbreviation of his name, was born in Sungai Batang, Agam Regency, West Sumatra, Indonesia, February 16, 1908.¹⁹ Hamka comes from a family of religious scholars (Ulama) who are well-known in Indonesia, especially the Islamic reform movement in Indonesia.²⁰ In 1920, at the age of 12, Hamka's family was not in good term. His mother and father divorced. This made him neglected the school.²¹ However, his hobby of self-taught learning and reading made Hamka continue to learn various religious lessons, such as Arabic, Tafsir, Hadith, and Fiqh.²² Besides, in 1924 he likewise studied under popular figures from the Islamic movement in Indonesia, HOS Cokroaminoto (Leader of Islamic Syarikat), Sutan Mansur, and Haji Fachruddin (Muhammadiyah figure) and studied tafsir, especially Tafsir Baidawi from Ki Bagus Hadikusumo. These teachers and figures from the Indonesian reform movement, influenced Hamka in distinctive life values, Islam and socialism, sociology.²³

Subsequently in 1927, at the age of 19, he went to the holy land of Makkah to perform the pilgrimage, and meanwhile continue the study. He read many books, studied, and researched a lot of things. Hamka studied books on philosophy, literature, history of sociology, and politics. Thus, fluent in Arabic, Hamka studied Middle Eastern writers such as Zaki Mubarak, Abbas al-Aqqad, Husein Haikal, and Mustafa al-Manfaluti.²⁴ He often read and researched Western intellectuals such as Karl Marx, William James, Sigmund Freud, Satre, and Pierre Loti.²⁵ Therefore, from his studies and a combination of religious and social sciences, it is not surprising that he has social sensitivity, particularly within the Indonesian Muslim community. This

19 Hamka, *Kenang-Kenangan Hidup* (Jakarta: Balai Pustaka, 2015), hlm. 157. The "HAMKA" name is an acronym for his full name, namely Haji Abdul Malik bin Abdul Karim Amrullah. Hamka, "Nama Saya: Hamka," in Nasir Tamara (ed.), *Hamka di Mata Hati Umat* (Jakarta: Sinar Harapan 1983), hlm. 51. West Sumatra is a province of Indonesia and Padang is its capital. The majority of people who live there are Minangkabau people. The majority of Minangkabau people are Muslims. In another side, Minangkabau people have a strong local wisdom in running their living system. Murni Djamal, Dr. H. Abdul Karim Amrullah His Influence in the Islamic Reform Movement in Minangkabau in the Early Twentieth Century (Tesis McGill University, Institute of Islamic Studies, 1975), 5-6.

20 Mafri Amir, Lilik Ummi Kultsum, *Literatur Tafsir Indonesia* (Ciputat: Lembaga Penelitian UIN Syarif Hidayatullah Jakarta, 2011), hlm. 156-157. and Deliar Noer, *Gerakan Modern di Indonesia 1900-1942* (Jakarta: LP3ES, 1981), 124.

21 This condition factor forms the pattern and way of thinking of Hamka in criticizing the relationship between adat and Islamic understanding. this writer explains in the analysis section.

22 Yunan Yusuf, *Corak Pemikiran Kalam Tafsir al-Azhar*, 3rd (Jakarta: Penamadani, 2004), 42.

23 Hamka, *Kenang*, 90.

24 Hamka translated the book written by al-Manfaluti into Indonesian with the title "Mati Mengandung Malu (Dead Contains Shame)" (1934).

25 Rusydi Hamka, *Pribadi dan Martabat Buya* (Jakarta: Panjimas, 1981), 26.

can be seen in the social activities of Hamka in providing an understanding of Islam which is moderate and contextual.

In his social activities, Hamka led the magazine “Guidelines for the Society” published in the city of Medan, especially for the prominent Islamic organization which part of reform movement in Indonesia, namely “Muhammadiyah” in 1936. Hamka has also pursued his career as an employee of the Ministry of Religion during the time of KH Wahid Hasyim and was assigned to give lectures in several Islamic Universities, including; PTAIN Yogyakarta, Jakarta Islamic University, Faculty of Law and Philosophy at the Muhammadiyah University of Padang Panjang, the Indonesian Muslim University (UMI) in Makassar, and the Islamic University of North Sumatra (UISU) in Medan.²⁶

In the political field, in 1955, Hamka became a constituent member of the Republic of Indonesia.²⁷ In 1958, Hamka appointed as the Indonesian delegation for the Islamic symposium in Lahore-Pakistan and then go to Egypt. On this occasion, he delivered a promotional speech to get an Honoris Causa Doctorate from Al-Azhar University in Cairo. His speech, entitled “The Influence of Muhammad Abduh in Indonesia,” describes the rise of Islamic movements in Indonesia. Such as Sumatra Thawalib, Muhammadiyah, Al-Irsyad and Islamic Unity. He also obtained the Honoris Causa title from the National University of Malaysia in 1974. On that occasion, Tun Abdul Razak, the prime minister of Malaysia, said, “Hamka does not only belong to the Indonesian people but also the pride of the Southeast Asian nations.”²⁸

Besides, Hamka is also an active figure in the field of mass media. He was a journalist in several medias such as “Pelita Andalas, Seruan Islam, Bintang Islam, and Seruan Muhammadiyah”. In 1928, Hamka was the editor of the “Kemajuan Masyarakat (Community Progress Magazine)”. Moreover, in 1932, he became editor and published “al-Mahdi Magazine” in Makassar city-Indonesia. He was also the editor of magazines such as “Pedoman Masyarakat, Panji Masyarakat, and Gema Islam.”²⁹

Hamka was arrested as a political prisoner for two years (1964-1966) on charges of killing attempts to President Sukarno and several ministers. In the custody of the “Orde Lama (Old Order), he completed Tafsir Al-Azhar (30 chapters). He came out of custody after the Old Order collapsed. In 1975, when the Indonesian

26 Dewan Redaksi, *Ensiklopedi Islam*, Jilid II (Jakarta: PT Cipta Ichtiar Baru Van Hoeve, 1994), 76.

27 Departemen Pendidikan RI, *Ensiklopedi Nasional Jilid I*, 2rd (Jakarta: PT. Cipta Adi Pustaka, 1990), 393.

28`Dewam Redaksi, *Ensiklopedi Islam*. . 77.

29 Badiatul Razikin (dkk.), *101 Jejak Tokoh Islam* (Yogyakarta: e-Nusantara, 2009), 189-190.

Ulema Council (MUI) was established, Hamka was elected as the first general chairman and was re-elected for the second term of office in 1980. Until July 24, 1981, Hamka passed away.

Many Muslim intellectuals in Indonesia say they are known as scholars, politicians, writers, and historians during the journey of life. Not surprisingly, scholars such as James Rush, Gerard Moussay, and Karel A. Stenbrink dubbed Hamka as a historian, anthropologist, writer, political scientist, journalist, and Islamologist.³⁰ According to Abdurrahman Wahid, Hamka was an intellectual who blessed with knowledges, both religious and general knowledge.³¹ Hamka is also a pioneer of Islamic modernization in Indonesia.³² Hamka is a typology of a rational scholar, even though his study's object is on religious texts or doctrines. His extensive knowledge led him to understand religion based on social theories. This is proven by Hamka's concern for the condition of women in Indonesia. Because he realized that there was a mismatch between tradition and Islamic teachings against tafsir. This attention is expressed in Hamka's various interpretations in his book of commentaries, and also in several of his works explicitly discussing women's existence, namely "Agama dan Perempuan (Religion and Women) - 1939, Hak Azasi Manusia Dipandang dari Segi Islam (Human Rights in an Islamic Perspective) - 1968, Keadilan Sosial dalam Islam (Social Justice in Islam) - 1950, Kedudukan Perempuan dalam Islam (the Position of Women in Islam) - 1970, Buya Hamka Berbicara Tentang Perempuan (Buya Hamka Talks About Women) - 2014, (revised edition).

Hamka's Interpretation on Certain Types of Women

The Creation of Women (An-Nisa: 3/1)

Hamka explained the verse does not explain that Eve was created from the rib of Prophet Adam, but some interpreters explain the verse related to Eve's creation from the rib of Prophet Adam.³³ The tafsir of "*ribs*" in the interpretation of Surah An-Nisa; 3/1 is not correct. In accordance with verse explains the origin of human creation, which came from the *nafsin wahidatin*, namely from "one soul". This means that humans have the same characteristics, have the similar mind, both (man and

30 The total number of his works is approximately 103 book titles, some have been published to date, and some are not. Most of his works are collected from lectures, articles in newspapers and magazines published in Indonesia and sometimes in Malaysia.

31 Abdurrahman Wahid, "Benarkah Buya Hamka Seorang Ulama Besar?", in Preface Nasir Tamara, *Hamka di Mata Hati Umat* (Jakarta: Sinar Harapan, 1984), 30.

32 Fachry Ali, "Hamka dan Masyarakat Islam Indonesia: Catatan Pendahuluan Riwayat dan Perjuangannya", in *Majalah Prisma*, Februari, 1983, 23.

33 Hamka, *Membahas Soal-Soal Islam* (Jakarta: Pustaka Panjimas, 1983), 193.

women) want good things and conditions. Therefore, every time we see other people, we have to look at ourselves first. From oneself subsequently develops into men and women. Then from a partner/mate to continue the human generation. Hamka explains this because it is emphasized in the next verse An-Nisa: 3/1; "...and through both, He spread countless men and women...". In this continuation, the verse explains human reproduction in the world. Initially, humans are one in humanity, one in offspring. Then, humans developed into various types, races, and tribes in various countries.³⁴ More broadly, this verse further explains the basis of life in awakening a godly and humanitarian society; the first basis is to believe in Allah and have faith in Him. This verse also becomes the basis for implying the next verse, which explains about caring for orphans, polygamy, dowry, marriage, divorce, household, even to matters of war and peace, and all of this is based on the first verse, namely *taqwa* (devotion) to Allah and *the womb* of fellow human kind.

To complete this interpretation, Hamka explains the hadith relating to the creation of women. Hamka confirms that the hadith which says Eve was created from Adam's rib is true (*sahih*).³⁵ He explains further, the true meaning of the hadith is only figurative (metaphor/*mecaz*). It has a broader meaning as "a husband (man) must understand the nature, character, behaviour of women, and be able to guide, treat and teach his (woman) wife well. This means that Hamka indirectly refuses the meaning of the hadith "women were created from Adam's ribs." To strengthen this metaphorical interpretation, Hamka quoted two other hadith. The first is Bukhari and Muslim history from Abu Hurairah, "Narrated Abu Hurairah, Rasulullah said, *"The woman is like a rib, if you try to straighten her, she will break. So, if you want to get benefit from her, do so while she still has some crookedness"*. Moreover, the second narration is Muslim from Abu Hurairah.³⁶ There is no mention of Eve being created from Adam's rib in the hadith, but merely saying "from the rib." Even if there is a hadith which tells of, "When Adam woke up beside him there was a sitting woman who was created by Allah from her rib." According to Hamka, this narration is not from the Prophet but the explanation of Abdullah ibn Mas'ud and Abdullah ibn

34 Al-Hujarat: (49); 13.

35 Al-Tabari narrated this hadith from Qatada, al-sadi, and Ibn Ishaq about the process of creating Eve from Adam, namely when Adam was sleeping, Allah took one of his ribs to be his wife. Al-Thabari, Jami' al-Bayan 'An Ta'wil Ayi Al-Qur'an, IV (Beirut: Dar al-Fikr, 1988), hlm. 224-225. Zamakhsyari, al-Kasyaf, I (Beirut: Dar al-Fikr, 1977), hlm. 492. Ibn Katsir, Tafsir Ibnu Katsir (Riyadh: Maktabah Maarif, 1989), 646. Ibn Hajar al Asqalani commented on the hadith:

... قِيلَ فِيهِ إِشَارَةٌ إِلَى أَنَّ حَوَاءَ خُلِقَتْ مِنْ ضِلْعِ آدَمَ الْأَيْسَرِ وَقِيلَ مَنْ ضَلَعِهِ الْقَصِيرُ أَخْرَجَهُ بَنُ إِسْحَاقَ...

"It is stated that the hadith is a sign that Allah created Eve from Adam's left rib, and some say that the rib is short, as noted by Ibn Ishaq". Ibnu Hajar al-Asqalani. Fathul Bari, VI (Beirut: Darul Ma'rifah), 368.

36 Bukhari, *Sahih al-Bukhari*, III (Beirut: Dar Ibn Kathir, 2002), 375.

Abbas. Because the hadith comes from Jewish story in Medina,³⁷ Hamka added that those who believe about Eve originated from the Prophet Adam's ribs are the Hebrews in general and the Jews. Their basis is the book of Genesis, which they believe is one of the Torah's five books.³⁸

From the above interpretation, Hamka does not firmly express his opinion about "women made from ribs." Because he realizes that there is controversy among the commentators in this matter, and he tries to put himself in a neutral position, neither accepting nor rejecting it. According to him, these traditions about the creation of Eve from Adam's rib cannot be interpreted textually but must be interpreted metaphorically (*mecaz*). The hadiths speak of a woman's soul, which is assumed as a bent rib. Men should be wise in dealing with women with different traits, characters, and tendencies from men.³⁹ If this is not considered, it could cause them to act rude and unusual towards women. Men will not be able to change the nature and behaviour of women forcefully. If he forced it, the consequences will be fatal for the relationship between man and woman.

Educational Rights Issues

According to Hamka, the meaning of Islamic education is the formation of a person with morals (*ethics*) to achieve national advancement and morals.⁴⁰ Then, education and teaching are ways to achieve the nation's glory and progress, and both must be balanced. If the two does not work, subsequently the result will not be intellectuality and spirituality. It can even produce knowledgeable people but have flawed character and hurt society. Therefore, education aims to form productive morals of human, protect society's interests, and maintain the courtesy desired by living together because it is the basis for establishing a civilized society.⁴¹

With this premise and interpretation of Nisâ; 1 above, Hamka tries to explain that men and women have the opportunity to gain knowledge in an equal position. The problem of the creation of women in the al-Quran affects women's position in the social structure of society. One of the problems is getting an education. Islam equally respects women and men in education. Islam places great importance on knowledge and makes knowledge and learning very important.⁴² Furthermore, according to him,

37 Hamka, *Tafsir Al-Azhar*, I, 140.

38 Hamka, *Tafsir Al-Azhar*, II, 45.

39 Ibid, 46.

40 Hamka, *Lembaga Hidup*, XI (Jakarta: Pustaka Panjimas, 1997), . 257

41 Ibid, 258.

42 Mujadalah (58); 11. Mazharuddin Siddiki, *Islam Dunyasinda Modernist Dusunce*, trans. Murat Firat-

men and women are also awarded equal potential and responsibility in education. The verses of the al-Qur'an, which were first revealed (Al-'Alaq; 1-5), also remind men and women of biological origins' equality. According to Hamka, these verses describe the creation of humans, both male and female. Everything comes from a clot of blood from sperm but is then glorified by Allah with knowledge and knowledge through education. With Allah's glory, He taught various sciences to humans, and there is no difference between men and women.

In Islamic teachings, there is no educational discrimination between men and women. Both of them are obliged to study according to their principles (*fitrah*),⁴³ develop their potential. In his interpretation, Hamka mentioned human potential with the word impulse (*ghazirah*). In the context of education, human *fitrah* is defined as the basic potential or ability that encourages humans to carry out a series of activities as a tool that supports the implementation of the Caliphate's function on earth. These tools are the potential of the soul (*al-qalb*), body (*al-jism*), and reason (*al-aql*).⁴⁴ The three of them are one unit that is interrelated in order to support human existence. This potential is owned by every human being, both male and female, and must be cultivated and developed through the educational process. According to Hamka, the dominant factor affecting the growth of *fitrah* is the environment.⁴⁵ This shows that, in his view, education is the main factor that most influences the development of the human soul, both male and female.

Regarding the method of Islamic education, by referring to An-Nahl; 125,⁴⁶ Hamka stated three main educational methods that can be used as a reference and are always relevant throughout the ages. The three main methods of Islamic education are *al-hikmah* (wisdom), *al-manizhah al-hasanah* (good education and teaching), and *mujâdalah bi allatî hiya absan* (discussion). Then this method applies to both male and female science claimants.⁴⁷ Based on data and analysis of Hamka's educational thoughts, it is clear that in his view, there are no differences in rights and obligations

Goksel Korkmaz (Istanbul: Dergah Yayınları, 1990), 219.

43 The word *fitrah* in QS. al Rûm (30): 30, Hamka interprets it as a *pure genuine taste* that resides in the soul of every human being that has not been influenced by other factors, namely the soul that acknowledges the existence of God who has the highest power in the universe, Almighty, and the Supreme in all things. Since reason grows as a human being, the recognition of the existence of the Creator is *fitrah*, it grows with reason, it can even be said that it is part of what grows the mind. Hamka, *Tafsir Al-Azhar*, V, 78.

44 Hamka, *Lembaga Hidup*, 40-47.

45 Hamka, *Tafsir Al-Azhar*, III, 97.

46 ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ
 "Invite all to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord alone knows best who has strayed from His Way and who is rightly guided."

47 Hamka, *Tafsir Al-Azhar*, V, 235-236.

and treatment between men and women in educational matters. All the things that are the rights and duties of men automatically become the rights and obligations of women likewise. Women can also do part of the work that men do. Besides that, what men achieve and aspire to, women can also get it. Men and women are both creatures made by Allah with reason and mind. What distinguishes a person from another is the level of *taqwa* and belief in one Allah. So, a person's "*Tawhid*" (oneness) and "*Taqwa*" (devotion) are the differentiators of a person's level with Allah because a person who is noble in the sight of Allah is one who has strong faith and piety.⁴⁸

Hamka's views and concerns on women's position about education, among others, can also be seen from his concern regarding the condition of women's education in the early twentieth century. According to Hamka, the reform movement at the beginning of the twentieth century⁴⁹ paid considerable attention to women's education. Even so, the condition of women at that time was still inferior. Their position in education is still not adequately treated. According to him, this condition causes the souls of women to become depressed and suffer.⁵⁰ Because according to the author, this is normal. Due to Islamic reform in Indonesia at the beginning of the twentieth century, not all information, news, and access to education were obtained for all Indonesian people. Due to political factors (Dutch colonialism) and an unstable economy at that time. So that the classical understanding of religion still exists in society.

Regarding the ultimate goal of this education, Hamka put forward the words of Allah surah Adh-Dhariyat: 51/56 in interpreting the verse, "*I did not create jinn and humans except to worship Me*". Hamka argued that this verse is very relevant to the purpose of Islamic education, which is the same as the goal of human creation itself, namely to serve and worship Allah. He said that worship is "acknowledging oneself as a slave or servant of Allah, submitting to his will, either voluntarily or compulsively."

Women's Social Activities and Careers

For Hamka, An-Nisa: 4/34 explain men's leadership over women, but essentially there are equal rights and obligations for men and women.⁵¹ Hamka

48 Hamka, *Pelajaran Agama Islam*, VI (Jakarta: Bulan Bintang, 1978), . 41.

49 The reforms in Indonesia in education began in 1907, such as the Adabiyah school in West Sumatra, by integrating general and religious curricula, and modern education. In terms of organization, the Muhammadiyah Islamic Organization was founded in 1912 by KH. Ahmad Dahlan in Yogyakarta-Indonesia, etc. Buhanuddin Daya. 1995. *Gerakan Pembaharuan Pemikiran Islam (Kasus Sumatera Thawalib)* (Yogyakarta: Tiara Wacana Yogya, 1995), hlm. 82. And Samsul Munir Amin, *Sejarah Peradaban Islam* (Jakarta: Amzah, 2009), 423.

50 Hamka, *Lembaga Hidup*, 175.

51 An-Nisa (4); 34.

explained that male leadership over women had become a tradition in Islam. And do not appoint women as leaders (kings). If the situation requires a woman to be appointed king, and the woman can carry out her role as a leader, then that is permissible. Hamka views male leadership over women as a necessity. However, on the other hand, he criticizes the unfair male leadership of women. He is limiting the space for movement, social work, and women's political participation in society. Therefore, it can be said, Hamka's views that male leadership over women is not a factor that causes injustice towards women. The leadership of men in the household must always be within the limits of women's rights.

Hamka then explained that the verses that discuss women do not automatically state that women are in second place. Women have the choice and potential to be active socially, just like men. Hamka stated that Islam places men and women in an equal position. Not only do men have to lead women, but women can also lead men in some issues, such as household matters.⁵² This is based on several arguments from the al-Qur'an.⁵³ Therefore men and women both have the potential to increase their deeds of worship to Allah and their social life.

Furthermore, the never-ending discussion about women is the norm of a woman becoming a leader in society. There are many opinions on this issue. Some said that it was not a problem if the woman had the ability (skills and leadership) to become a leader, on the condition that she obeyed Islamic Sharia law as stated in the Al-Quran, in sura Al-Tawbah / 9: 71.⁵⁴

In Al-Sya'rawi's interpretation, the word "*auliya*" means that: In society, believers must help each other and advise one another so that Muslims' faith can be good and perfect. For example, in cooperation, assistance, and control. Meanwhile, to do good (*ma'ruf*) and prevent bad (*munkar*)," means, when a Muslim does bad deeds, other Muslims prevent him. And when a Muslim does not commit virtue, other Muslims remind him. Finally, every Muslim commanded and ordered to commit virtue and forbid to conduct mischief. So, it means that fellow believers, both men, and women, must remind each other which there is a possibility of them being the ruling or being the ruled.⁵⁵

Hamka assumes this verse "If we look at this verse from all its aspects, it will undoubtedly be seen that the position of women is highly guaranteed and holy. They

52 Hamka, *Kedudukan Perempuan*, 8.

53 An-Nisa 4/ 124, 19.

54 "And the believing men and the believing women, they are friends of each other. They enjoin Al-Ma'ruf and forbid from Al-Munkar and keep up the prayer and give alms (the Zakât) and obey Allah and His Messenger. These, Allah will show mercy to them. Surely Allah is All-Mighty, All-Wise."

55 Mutawali asy-Sya'rawi, *Tafsir Al-Sha'rawi*, IX (Cairo: n.p, 2017), 287-289.

have the same duties as men. Men and women both share the obligations and get the same rights; the duty of religion is equally given. Also, men and women are to believe have the same duties preach for the good and forbids the bad. In terms of worship, zakat, or hajj is the same for men and women. To the extent of women importance in Islam that Hamka mentioned women are the pillars of the state. Adage Indonesia says, "If a woman has a good character, then the country is also good. If the woman is bad moral, the country will be damaged." Because they are leaders among (men and women) themselves (ضُعْبُ عِبَائِلَؤَامُضْعِب; *both men and women, are guardians of one another, at-Taubah 9/71*), some of them cover, defend and encourage each other so that it is not only male believers who can raise the dignity of their souls in faith, but the female can do the same so that they are both equal in their respective fields.⁵⁶

Hamka said that a safe and peaceful household is a combination of firm attitude, strong men and subtle women. Men as seeker necessities of life, and women as arranger. It is also stated that the household is like a ship which is sailing on the ocean; the waves keep crashing at the stern, the ropes stretch, the sails are shaking left and right. For this reason, one of the men or women in household must drive upright, and the other one must stand on the bow. If both of them are smart, both of them are safe until the destination. Yet if both are not wise and cannot control the ship, the ship will sink and not reach its destination. This shows that men and women must commit to each tasks and work together.⁵⁷

Many verses of the al-Qur'an support the equality of the male and female elements of creation. as Allah says in Al-Imran: 3/ 195, "*So their Lord responded to them: "I will never deny any of you—male or female—the reward of your deeds. Both are equal in reward."*" The word "*Both are equal in reward*" in the sense that some of you (male and female) come from a mixture of female eggs (ovum) and male sperm, and there is no difference or advantages between them regarding the origin of their human creation. According to Hamka, the content of this verse is a significant decision for women. This paragraph stipulates that women have rights and obligations, just as men have rights and obligations. This means that men and women get assignments (*taklif*) from Allah SWT in faith and good deeds, worship, courtesy (*muamalah*), and education.⁵⁸ In a society or the family, women have the right to be respected, have rights to their property as they are entitled to themselves. Prioritizing the mention of their rights over their obligations is an affirmation of these rights and shows how important the right be considered.

56 Hamka, *Tafsir Al-Azhar*, VI, 15-16.

57 Hamka, *Tafsir Al-Azhar*,

58 Hamka, *Tafsir Al-Azhar*, II, 209.

Accommodating Feminist Exegesis in the Tafsir Al-Azhar

Women in Islam have a noble place and recognize women's rights in general.⁵⁹ They are started from the process of creating the same man and woman. This basis have shown equality and balance from Allah, which was taught to humans before social society made different life rules,⁶⁰ and also, the rules regarding the rights and obligations of women in family life. The advantages that exist in men, such as reason, physical strength, must be able to innovate and cooperate so that men (husbands) must provide a livelihood for women, look after and lead them.⁶¹ Furthermore, women's rights are also included in outside/public. Because women are also members of society, as citizens who have the right to economy and politics, Allah created both men and women to carry out their work activities which are part of good deeds. From each of these pious deeds (including work), an equal reward will be given because Allah guarantees that he will not waste all the good deeds of his creatures from men and women.

Hamka also emphasized the privilege of women. Allah mentions women in the Al-Qur'an by the name of a letter, namely An-Nisa. According to Hamka, the initial verse in Surah An-Nisa has two significant meanings: first, Allah is the creator of Nature and humans. Second, the relationship of love (*arham*) between Allah's creatures, because humans cannot deliver themselves into this world, must be a marriage between a man and a woman. Although the partners are of different origins, tribes and nations are essentially descendants of Adam and Eve. This verse's meaning shows the side of sincerity, compassion, which is taught to men and women. Differently, this letter's features are also contained in it explaining the rights in the fields of courtesy (*muamalah*), politics, marriage, inheritance, education, and social society related to the relationship between men and women. Distinctively, the Al-Quran also glorifies women from the stories raised in the Al-Quran about women, such as Maryam, the mother of the prophet Isa (surah Maryam), the wife of Pharaoh Aisyiyah (At-Tahrim), Ratu Balqis (An-Naml), women of faith (Al-Mujadilah and Al-Mumtahanah), the attitudes or politeness of women (Al-Ahzab), etc.⁶²

59 Al-Baqarah: (2); 228, An-Nisa (4); 124

60 Saira Bano Orakzai, "The Rights Of Women In Islam: The Question Of 'Public' And 'Private' Spheres For Women's Rights And Empowerment In Muslim Societies," *Journal of Human Rights in the Commonwealth • Volume 2 Issue 1 (Spring 2014)*, University of London, 46.

61 Rashid Redha, *Tafsir Al-MAnâr*, 4 (Beirut: Dar al-Fikr, n.d), 330.

62 Hamka, *Buya Hamka Berbincang Tentang Perempuan* (Depok; Gema Insani, 2014), 4-7.

Hamka's thoughts during his life (1908-1981) in Indonesia were a reflection of Indonesian society's condition at that time. Mainly where Hamka lived as a child (West Sumatera). Within the scope of his family, his father had more than one wife. Therefore, made Hamka's psychological condition as a child was resisting and rebellious. Then Hamka saw that unjust polygamy was against Islam (An-Nisa: 3/4). On the other hand, the public's views and treatment of women were generally negative and underestimating. Many household problems were detrimental and marginal to women, such as violence towards wives, divorce etc. Women were only required to be obedient to their husbands. Meanwhile, women were not allowed to ask or demand a lot from their husbands. Hamka criticized this point of view and conditions in many of his literatures and in Tafsir Al-Azhar, especially about women.

Besides, where Indonesia had just declared independence from the Dutch colonialists. The problems of women in Indonesia at that time were also closely related to the Islamic reform movement that took place in the early 20th century. In Indonesia's education field, 1911 Rohana Kudus established a school for "Kerajinan Perempuan (Women's Crafts)," which teaches Arabic reading and writing, the Al-Quran, and other skills. In 1912 the women's newspaper "Soenting Melayu" was published. In 1923 a particular school for girls was also established, "Diniyyah Puteri," and has a library, and when Hamka was a child, he often spent time reading books and studying there. Many women's organizations were also founded from 1912-1926. Therefore, a large Indonesian women's congress was held in 1928, and it continues today.⁶³

There has a principal reason why Hamka has different and advanced interpretive thoughts at that time. First, two factors can be seen as the factor of religion, namely the arguments from the Al-Quran, hadith, and other scholars' opinions in the field of the Quran. These are the main bases for Hamka to build, create and criticize new meanings, understandings, and interpretations of women. *Second*, because of the intellectual-social factors of society. As explained above, the conditions around Hamka began to have a lot of thoughts and women's movements. It all influenced and shaped Hamka's way of thinking and understanding of Islam, especially the Al-Quran. Besides, likewise because of family factors. Namely, the phenomenon of marriage-divorce, polygamy from family, many of his relatives, so that Hamka saw that women were not given enough psychological attention and were underestimated in the social system.

These two factors convinced the research that Hamka interpret the verses about women somewhat differently from the Indonesian interpreters in his age. Apparently,

63 I Wayan Badrika, *Sejarah Nasional Indonesia dan Umum* (Jakarta, Erlangga, 2002), 39.

it was a significant contribution for the following interpreters to develop and continue Hamka's interpretations of women with the concept of fairness, fabulous, and useful. Because Muslim scholars in the field of al-Qur'an tafsir nowadays are required to make interpretations following the times⁶⁴ and social scientists, then, in the end, it shows different forms of interpretation that are various and colourful.

Conclusion

Tafsir Al-Azhar by Hamka was written in Indonesia when it had just gained independence from the Dutch. Social and religious conditions can sometimes coming along or sometimes conflicting. From the political side, Indonesia has begun to form a stable government system, especially for women, and from a literature aspect also influences Hamka's interpretation. Because Hamka was born in a religious and cultural family that is strong in holding Islamic traditions, especially in women, at that time, women's rights were not adequately considered, and there were female subordination and marginalization. Therefore, Tafsir al-Azhar has a "*tablili*" approach and social interpretation method by explaining the conditions' interpretation.

Several examples of cases that author found, including the creation of women from men which mentioned in the hadith from the ribs, Hamka explained that initially men and women were created of the same type, and the hadith for men from ribs means metaphor. This means that husbands (men) must understand the nature, character, and behavior of women and guide, treat and teach their wives (women) well. With this basic understanding, the interpretation of the verses on this problem will provide small solutions to family problems, which may have an impact on society's stability.

Regarding the right to education and social/career activities for Hamka, women have the intellect, ability, potential, and obligation to acquire knowledge, both general and religious science. Because one part of maintaining household harmony starts with the education that the mother (woman) have in raising children, husband-wife relationships, and managing the household. The role of women in the social community is very influential, and male partners/ couples maintain peace, social welfare, and the country. Therefore, Hamka suggests for men to not go against women, because they both have their advantages and disadvantages. They must help each other, and if a man has the privilege of a woman, it means that he is superior in certain parts to a woman, and vice versa. Women have privileges that men do not have. Hamka's tafsir of women's rights at that time within Indonesian condition

64 Abdullah Saeed, *The Qur'an: An Introduction* (New York: Routledge, 2008), 209.

was one step ahead and progressive. Subsequently, it provides opportunities for the mufassir afterward to develop the tafsir with the current conditions of Indonesian society.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references).

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Authors' contributions

Zulfikri Zulkarnain is the sole author of this research article

Data availability

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflict of interests

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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Counter Discourse on the Idea of Islamic State and Formalization of Religion in the Qur'anic Exegesis of KH. Abdurrahman Wahid

Kontra Wacana terhadap Gagasan Negara Islam dan Formalisasi Agama dalam Tafsir KH Abdurrahman Wahid

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Abstract

This research discusses KH Abdurrahman Wahid's Qur'anic interpretation written in his articles around the 2002–2003 period. Initial studies of the text show that Gus Dur was only active in elaborating the Qur'anic verses in his articles after he stepped down from the president and Chairman of the PBNU. This initial observation then raised questions regarding his lack of interpretation during Orde Baru (New Order), primarily when he served as Chairman of PBNU. Thus, what context finally made Gus Dur want to include the interpretation of the Qur'an in his article? This paper answers these questions using a descriptive-interpretive method. The theory used is the critical discourse analysis by Teun A. Van Dijk, which contains three steps, namely text analysis, personal and social cognition, and context. Furthermore, the results reveal that: (1) there is a discourse contest in the democratic transition period between those who are pro with an Islamic state and those against it; (2) Gus Dur positioned himself as a party against the idea of an Islamic state. It happened when Gus Dur used the verses of the Qur'an to strengthen his argument; (3) Gus Dur's interpretation which prioritizes the principle of humanity and can reach a wider audience, has implications indirectly for the development of the interpretation of the Qur'an in Indonesia.

Keywords: Gus Dur; tafsir; article; discourse analysis; Islamic state

Abstrak

Penelitian ini membahas penafsiran KH. Abdurrahman Wahid yang tertuang di dalam artikel-artikel yang ia tulis dalam rentang waktu 2002–2003. Studi awal atas teks menunjukkan bahwa Gus Dur baru aktif mengelaborasi ayat al-Qur'an setelah ia tak lagi menjabat sebagai presiden dan Ketua Umum PBNU. Pengamatan awal tersebut kemudian memunculkan pertanyaan terkait ketiadaan penafsirannya semasa Orde Baru, khususnya ketika ia menjabat sebagai Ketua Umum PBNU. Dengan demikian, konteks apa yang akhirnya membuat Gus Dur ingin memasukkan penafsiran al-Qur'an di dalam artikelnya? Tulisan ini menjawab pertanyaan tersebut menggunakan metode deskriptif-interpretatif. Teori yang dipakai adalah analisis wacana kritis Teun A. Van Dijk, yang terdiri dari tiga langkah, yakni analisis teks, kognisi personal dan sosial serta konteks. Hasil penelitian ini mengungkapkan bahwa: (1) terdapat pertarungan wacana di masa transisi demokrasi, antara yang pro dengan negara Islam dengan yang kontra terhadapnya; (2) Gus Dur memosisikan diri sebagai pihak yang kontra terhadap gagasan negara Islam. Di sinilah Gus Dur menggunakan ayat al-Qur'an sebagai penguat argumennya; (3) penafsiran Gus Dur yang lebih mengedepankan prinsip kemanusiaan serta mampu menggapai pembaca yang lebih luas, secara tidak langsung memberi implikasi bagi perkembangan tafsir al-Qur'an di Indonesia.

Kata kunci: Gus Dur; tafsir; artikel; analisis wacana; negara islam



Introduction

Abdurrahman Wahid, commonly called Gus Dur (this paper will use this designation), is a religious, humanist, thinker, and pro-democracy figure who has carried out religious experiments to realize the fundamental values of religion in the social sphere.¹ To date, Gus Dur's writings and speeches have been studied seriously by young people along with the works of other progressive thinkers, such as Nurcholish Madjid and Djohan Effendi.² The productivity of Gus Dur in expressing his ideas and thoughts is why this paper chooses Gus Dur as the object of research. The second reason is the lack of interest of researchers, particularly in the field of Qur'anic studies, in examining Gus Dur's thoughts on the Qur'an and his commentary.

There are several reasons why this aspect is 'invisible.' Firstly, Gus Dur is commonly known as a thinker, political and democracy activist, and humanist. Consequently, Gus Dur's thoughts and commentary on the Qur'an were drowned out by conventional researches. Meanwhile, other figures such as Nurcholish Madjid, who does not have an academic background in Qur'anic studies, have been examined his main ideas on the Qur'an by several scholars. Among these, the most comprehensive are those written by AH. Johns and Abdullah Saeed. They demonstrated how the contextualization of the Qur'an by Cak Nur was heavily influenced by his teacher, Fazlur Rahman.³

Secondly, Gus Dur never wrote a complete book of commentary. Nevertheless, Gus Dur employs many verses of the Qur'an that he interprets to support the arguments in his article. Therefore, what Gus Dur did is an interesting phenomenon to be researched further. In addition, because the material object in this study is a collection of articles containing the commentary of the Qur'an, this paper will return the concept of interpretation to its base meaning in Arabic. Namely, *al-idah wa al-tabyin*. Linguistically, it is rooted in the word *al-fasr* (*fa sa ra*), which explains and reveals.⁴ In *Lisan al-'Arab*, the word *al-fasru* means revealing something closed, while the word *al-tafsir* means revealing the meaning of an abstruse expression.⁵ This perspective assumes that any attempt to explain or interpret the Qur'an can be

1 Ahmad Salehudin, *Abdurrahman Wahid* (Yogyakarta: Basabasi, 2019), p. 33.

2 G Barton, *Biografi Gus Dur: The Authorized Biography of Abdurrahman Wahid*, trans. Lie Hua (LKis Pelangi Aksara, 2002), p. 183.

3 AH. Johns and Abdullah Saeed, 'Nurcholish Majid and the Interpretation of the Qur'an: Religious Pluralism and Tolerance', in *Modern Muslim Intellectuals and the Qur'an*, ed. by Suha Taji-Farouki (Oxford: Oxford University Press, 2010), p. 79.

4 Muhammad Husain al-Zahabi, *Al-Tafsir Wa Al-Mufasssirun*, vol. 1 (Kairo: Maktabah Wahbah, 2000), p. 12.

5 Imam ibn Manzur, *Lisan Al-'Arab*, vol. 6 (Kerajaan Arab Saudi: Kementerian Urusan Islam, Wakaf, Dakwah dan Penyuluhan, n.d), p. 361.

called an interpretation.⁶

According to Andreas Gorke (2014), this perspective is an alternative tool for studying tafsir, which is still dominated by commentaries formally printed, written by Arab Muslim intellectuals, so that it only shows part of the various exegetical activity of Muslims.⁷ Gorke presented several typologies, namely: (1) oral tafsir; (2) partial tafsir; (3) lay exegesis; and (4) regional tafsir written in various regional languages. Islah Gusmian has studied these four typologies. Unfortunately, when constructing a new direction of the methodology for studying the interpretation of the Qur'an, Islah Gusmian was still framed by the traditional concept of formal interpretation,⁸ thereby limiting the scope of the observed exegetical activity, something that Gorke still questions.

Furthermore, Johanna Pink (2010) said that studying the periodization of tafsir from classical to modern could not help analyze the phenomena of interpretation in contemporary times.⁹ Pink then made three types of interpretation of the Qur'an, taking into account the authorship, origin, target group, and style of commentaries, namely: (1) scholar's commentaries; (2) institutional commentaries; and (3) popularizing commentaries that use mass media such as newspapers, magazines, and television as the medium.¹⁰ This analysis from Pink was then used by Fadhli Lukman when he observed exegetical activity on social media. Fadhli Lukman (2018) concluded that the existence of social media had brought tafsir from an exclusive affair into a personal and private sphere, in which the interpretation of the Qur'an is not only a matter for the elite but also all social media users.¹¹ Lukman's research provided a new perspective on the study of interpretation and the possibility to examine every attempt at exegesis in various media, not just those formally printed.

One commentary resulting from its relationship with the mass media is commentary included in Gus Dur's articles. Interestingly, Gus Dur's articles

6 and Johanna Pink Görke, Andreas, 'Introduction', in *Tafsir and Islamic Intellectual History: Exploring the Boundaries of a Genre*, ed. by Andreas Görke and Johanna Pink (Oxford: Oxford University Press, 2014), p. 3.

7 Andreas Görke, 'Redefining the Borders of Tafsir: Oral Exegesis, Lay Exegesis and Regional Particularities', in *Tafsir and Islamic Intellectual History: Exploring the Boundaries of a Genre*, ed. by Andreas Görke and Johanna Pink (Oxford: Oxford University Press, 2014), p. 373.

8 Islah Gusmian, *Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi* (Yogyakarta: LKiS, 2013), p. 120.

9 Johanna Pink, 'Tradition, Authority and Innovation in Contemporary Sunni Tafsir: Towards a Typology of Qur'an Commentaries from the Arab World, Indonesia and Turkey', *Journal of Qur'anic Studies*, 1 (2010), p. 56, <https://doi.org/https://doi.org/10.3366/E1465359110000963>.

10 Pink, p. 61-62.

11 Fadhli Lukman, 'Digital Hermeneutics and a New Face of the Qur'an Commentary: The Qur'an in Indonesian's Facebook', *Al-Jami'ah*, 56.1 (2018), p. 115, <https://doi.org/10.14421/ajis.2018.561.95-120>.

containing his commentary of the Qur'an were not found when he was active in the religious-based community organization, Nahdhatul Ulama. Moreover, the policies of the New Order regime, which frequently conflicted with the interests and mission of Muslims,¹² did not make Gus Dur explore the verses of the Qur'an, as was done by most intellectuals at that time.¹³ Gus Dur's interest in elaborating the verses of the Qur'an appeared when he stepped down as chairman of the PBNU.

This paper analyzes Gus Dur's commentary in the articles he wrote in the 2002-2003 period from the description above. The existence of Gus Dur's commentary in the mass media after his descent as chairman of the PBNU and president raises academic questions regarding the hidden agenda behind the use of the verses of the Qur'an. Hence, to answer this question, this paper uses a descriptive-interpretative method with the Critical Discourse Analysis theory offered by Teun A. Van Dijk. According to Islah Gusmian, this analysis emphasizes the constellation of forces that occur while producing and reproducing meaning. The central character in Critical Discourse Analysis, as pointed out by Teun A. Van Dijk, is that discourse represents: (1) action; (2) specific context or situation; (3) history, namely the social context that accompanies the discourse; (4) power—every text does not arise naturally, but as a result of a power struggle; and (5) ideology—text is a reflection of a certain ideology.¹⁴

Furthermore, a discourse has three dimensions, namely text, social cognition, and context. These three dimensions are in one unit of analysis. The text focuses on the structure and discourse strategies used to emphasize a specific theme. Social cognition examines the process of text induction which involves the author's cognitions. The social context aspect explains the discourse that develops in society.¹⁵ By looking at the political situation that occurred at that time, the dialectic between the interpretation of the Qur'an and the life of the KH. Abdurahman Wahid will be seen. The primary research resources are Gus Dur's articles summarized in *Islamku, Islam Anda, Islam Kita* (My Islam, Your Islam, and Our Islam). Additionally, the secondary sources are all the articles written by Gus Dur, books that discuss his thoughts, and related journals.

12 Syamsul Wathani, 'Tafsir Alquran Dan Kekuasaan Politik Di Indonesia (Perspektif Analisis Wacana Dan Dialektika)', *Nun*, 2.1 (2016), p. 185 <https://doi.org/10.32459/nun.v2i1.6>.

13 Islah Gusmian, 'Tafsir al-Qur'an dan Kekuasaan (Menelusuri Jejak Dialektika Tafsir Al-Qur'an Dan Praktik Politik Rezim Orde Baru)', *Annur: Journal Study of The Science of Al-Quran and It's Interpretation*, 1.1 (Desember 2017), p. 38.

14 Islah Gusmian, 'Paradigma Penelitian Tafsir Al-Qur'an Di Indonesia', *Empirisma*, 24.1 (2016), p. 5, <https://doi.org/10.30762/empirisma.v24i1.1>.

15 Umar. Fauzan, 'Analisis Wacana Kritis Dari Model Fairclough Hingga Mills', *Pendidik*, 6.1 (2014), p. 11.

Macro Context of Religious Movements in Post-New Order Indonesia

The Islamism movement, silenced by the *Orde Baru* (New Order) regime for a long time, reappeared after the reform era. KAMMI as a representative of contemporary Tarbiyah, even participated in initiating Suharto's fall from the presidency.¹⁶ According to Azyumardi Azra, after the fall of the New Order regime, there was a phenomenon of the rise of Islamic mass organizations with radical, militant, and even fundamentalist orientations. Because while leading, the New Order regime depoliticized Islamic ideology that caused disappointment for Indonesian Muslims. That disappointment emerged and was expressed through movements generally called 'fundamentalist,' 'militant,' 'radical,' or 'split' that appeared in various regions throughout the 1970s to 1980s.¹⁷

In addition, along with the freedom of the Habibie era, Islamic organizations increasingly found their momentum to fight for Islamic aspirations with radical movements. *Ahlussunnah Wal Jamaah* Communication Forum (FKASW), *Ikhwanul Muslimin*, HAMAS, *Hizbut Tahrir*, and *Majelis Mujahidin* followed other Islamic organizations that appeared in the New Order period, such as Islamic Defenders Front (FPI), Indonesian Committee for Islamic World Solidarity (KISDI) and Indonesian Muslim Workers Association (PPMI). These Islamic organizations showed their exclusive, symbolic, literalist, and radical religious attitudes, which would carry out any activity without compromising their spirit of jihad.¹⁸

These activists considered their community authentic Muslims who have a noble duty to apply Islamic law and establish Islamic political authority. Generally, in the social sphere, these groups carried out four types of actions: explosion in the churches or buildings often visited by Europeans; campaign for war against prostitution, pornography, narcotics, alcohol, and gambling; doing a mass march and street protest.¹⁹ These actions will never be allowed by the New Order regime if they happened in their period. The post-New Order government did not take any action in facing the phenomenon of reappeared radical movements in Indonesia. Therefore, the rise of Islamic politics after the Reformation was marked by a rise of

16 Rendy Adiwilaga, 'Gerakan Islam Politik Dan Proyek Historis Penegakan Islamisme Di Indonesia', *Jurnal Wacana Politik*, 2.1 (2017), p. 5, <https://doi.org/10.24198/jwp.v2i1.11373>.

17 Abdurrahman Wahid, *Tuhan Tidak Perlu Dibela* (Yogyakarta: LKiS, 1999), p. xxix.

18 Khamami Zada, *Islam Radikal: Pergulatan Ormas-Ormas Islam Garis Keras Di Indonesia* (Jakarta: Teraju, 2002), p. 77.

19 Eric Hiariej, 'Aksi Dan Identitas Kolektif Gerakan Islam Radikal Di Indonesia', *Jurnal Ilmu Sosial Dan Ilmu Politik*, 14.2 (2010), p. 160, <https://doi.org/10.22146/jsp.10934>.

Islamic organizations with radical and militant orientations.²⁰ Moreover, HTI was more daring to voice *Islam kaffah* as a formal system. Furthermore, the entire elite of the FPI agreed at a large meeting in 2002 that FPI had an attitude to demand that Islamic law should be included in Article 29 of the 1945 Constitution by adding “the obligation to carry out Islamic Law for its adherents.”²¹

The emergence of demands for applying Islamic law formally is based on the view that Islam is a perfect religion, which encompasses all ways of life in total. Accordingly, Islam must be applied as the only reference in solving various problems of the nation. Furthermore, there is a strong desire to show the specific Islamic identity amid mixed identities in globalization. In addition, corruption factor, no guarantee of legal certainty, the judiciary that is not independent and even frequently used as a tool of power also gives these groups the reason in offering legal alternatives.²² Suparman Syukur notes that attempts to change the state’s basis or ideology with the concept of Islam formal, in the democratic transition period, is a hijacking activity of democracy. The momentum of freedom provides convenience to fundamentalist groups to go out to the public to voice their ideological-political aspirations.²³ From the explanation above, it is clear that the democratic transition period harms religious life in Indonesia. The formalization of religion is the outcome of the literal reading of religious texts and is very dangerous, both for the religion itself, its adherents, and adherents of others. Scriptural messages are reduced to the ideological interest level; monolithic meanings will lead to the uniformity of religious adherents so that other religions’ adherents will be marginalized. Since these groups take religious texts literally and ignore verses and hadith that do not support their interests,²⁴ Gus Dur criticized them. Gus Dur emphasized that the transformation of religion into the reality of life, both through actions and interpretations of scripture texts, must be based on the interests of humans and humanity instead of defending God.²⁵

The formalization of religion, including the desire to establish an Islamic state, is called by Syafi’i Anwar, rooted in the legal-exclusive paradigm. This paradigm shows attention to an orientation that supports imagined forms of Islamic political society, such as realizing an ‘Islamic political system,’ the emergence of

20 Zada, p. 77.

21 Adiwilaga, p. 5.

22 *Ilusi Negara Islam: Ekspansi Gerakan Islam Transnasional Di Indonesia*, ed. by Abdurrahman Wahid (Jakarta: Wahid Institute, 2009), p. 130-31.

23 Suparman Syukur, ‘Islam Radikal Vs Islam Rahmah Kasus Indonesia’, *Jurnal Theologia*, 23.1 (2017), p. 90, <https://doi.org/10.21580/teo.2012.23.1.1761>.

24 Wahid, *Ilusi Negara Islam: Ekspansi Gerakan Islam Transnasional Di Indonesia*, p. 103-4.

25 Wahid, *Tuhan Tidak Perlu Dibela*, p. xxxv.

Islamic parties, symbolic expressions, and idioms of politics, society, Islamic culture, and experimentation with the Islamic state administration. In the Indonesian context, advocates of the legal-exclusive paradigm accentuate ideological nation and politicization of religion, leading to religious symbolism.²⁶ This phenomenon demonstrates the significant differences among Muslims regarding the relationship between Islam and state ideology. From the explanation above, it is clear where Gus Dur's position is in terms of the relationship between Islam and state ideology. Further explanation will be explained in the following sections.

Gus Dur and His Thoughts on the Qur'an

Gus Dur was born in Denanyar, Jombang in his maternal grandfather's boarding school, Kiai Bisri Syansuri. Gus Dur has two versions of his birth date. First, Gus Dur was born on the 4th of August, 1940, which is always celebrated, and the second is the actual date of his birth, which is the fourth day of the eighth month or 4 *Sya'ban* 1940, which coincides with the 7th of September. Gus Dur began his formal education at the KRIS Primary School, Central Jakarta. Then, he moved to Matraman Putra Perwari Primary School that is closer to his family home.²⁷ He graduated from primary school in 1953. Then, he continued his education at the Yogyakarta Junior High School of Economics (SMEP) and graduated in 1956. At that school, Gus Dur had mastered English and began readings *Das Kapital* by Karl Marx and the romances of Jean-Paul Sartre, in between his busy reading of the Religious books.²⁸

To complete his education, Gus Dur used the time to learn Arabic with KH. Ali Ma'shum at the al-Munawwir Boarding School. When he graduated from SMEP in 1957, Gus Dur attended lessons at the Tegalrejo Boarding School full with Kiai Khudori until mid-1959. In 1959 he moved to Jombang to continue his education at Tambakberas Boarding School under the enlightenment of Kiai Wahab Chasbullah until 1963.²⁹ In the following year, Gus Dur left for Al-Azhar Kairo and then moved to Baghdad. In the middle of 1970, Gus Dur completed four years of study at the University of Baghdad and then moved to Europe until he returned to Indonesia in mid-1971.³⁰ Gus Dur's diverse educational background shapes his specific views

26 M. Syafi'i Anwar, 'Membingkai Potret Pemikiran Politik KH Abdurrahman Wahid', in *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi* (Jakarta: Wahid Institute, 2006), xxii.

27 Barton, p. 25-40.

28 RMI, *Kiai Menggugat, Gus Dur Menjawab* (Yogyakarta: IRCiSoD, 2020), p. 16-17.

29 Barton, p. 49-50.

30 Barton, p. 83-107.

on the Qur'an, although he does not have an academic background in the field of Quranic studies.

Gus Dur's thoughts on the Qur'an are contained in his speech when he was "judged" by approximately 200s Kiai at the Dar al-Tauhid Boarding School, West Java. At that moment, Gus Dur explained his controversial statement about the neighborhood Association and emphasized the importance of developing the social theory resting on the Qur'an for Muslims. Gus Dur believed that the development could be reached if Muslims gave top priority to the principle of the Qur'an, namely: equality(*al-musawah*), deliberation(*al-syura*), and justice(*al-'adalah*). According to Gus Dur, the Islamic social theory has never been designed because what has been used so far is only Islamic insight. Insight is a view (*ra'yu*), while theory results from a unanimous and complete thought. Gus Dur gave an example that Muslims have never formulated the relationship between citizens and the state in detail.³¹

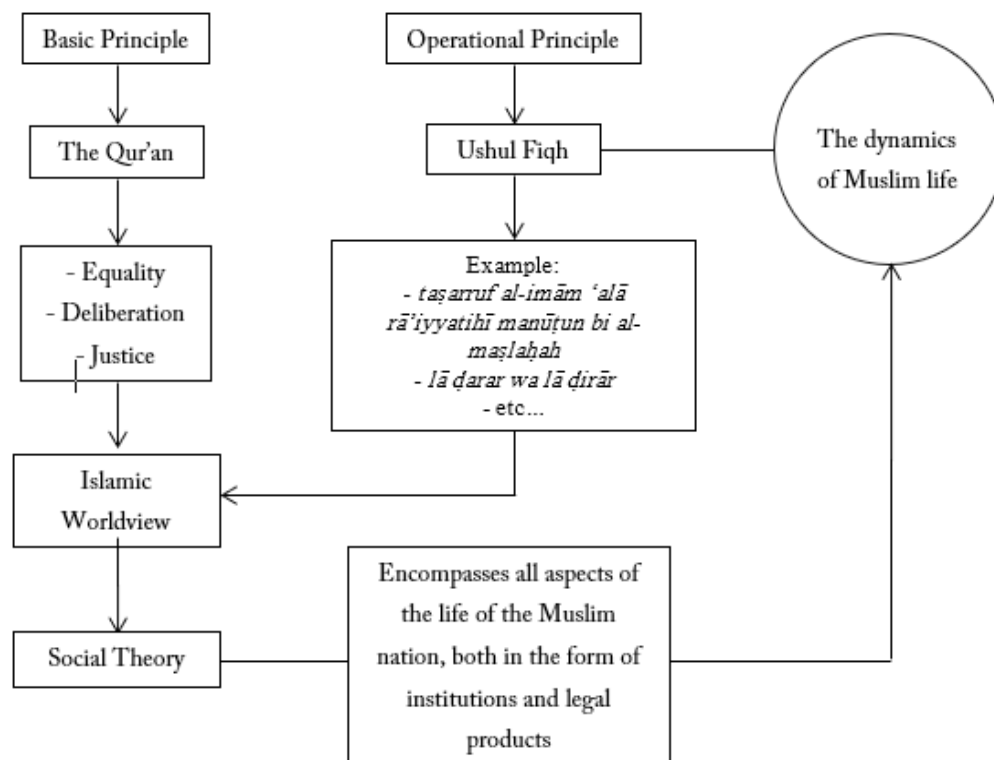


Figure I. The relationship between the basic principles of the Qur'an and Usul Fiqh that form the Islamic worldview

31 RMI, p. 44.

Gus Dur insists that Islam has several teachings, values, and regulations required to increase the standard of human life. In addition, Gus Dur argues that Islam places humans in high status of creation and gives them natural abilities, intelligence, and spiritual perception to keep the individual's rights in balance with the people's interests in collective life.³² In other words, Gus Dur seeks a social change to a better level based on the Qur'an. Gus Dur's thoughts commence from the context, then goes to the text to find answers. This approach is also similar to the principles in the hermeneutics of acceptance.

In contemporary hermeneutics, it is synonymous with text functionalism which emphasizes that the existence of a sacred text lies in its functional and pragmatic dimensions.³³ In addition, Gus Dur seems to be much inspired by Hasan Hanafi, although he did not explicitly mention it. In his monumental essay, *madha ya'ni al-yasar al-Islami*,³⁴ Hassan Hanafi offered a form of perspective interpretation (*al-syu'uri*) so that the Qur'an be able to describe humans, their relationships with other humans, their duties in the world, their position in history, building social and political systems. Accepting the valid Qur'an and Sunnah, according to him, means accepting the principles of benefit.³⁵ The principles and values initiated by Hassan Hanafi in the *Islamic Left* have similarities with the universalistic spirit built by Gus Dur.

Gus Dur's Interpretation of the Qur'an: General Review

As mentioned above, this paper discusses Gus Dur's commentary in his articles compiled into a book entitled *Islamku, Islam Anda, Islam Kita*. This book is a collection of Gus Dur's articles that have been published in several newspapers, such as: *Kedaulatan Rakyat*, *Duta Masyarakat*, *Kompas*, *Suara Pembaruan*, *Memorandum*, *Sinar Harapan*, *Media Indonesia*, *Majalah Tempo* and *The Jakarta Post*. Gus Dur wrote these articles after he stepped down from the president, namely between 2002-2003. The book was published on the initiative of Gus Dur himself, as seen when he asked M. Syafi'i Anwar to edit and give an introduction to his book.³⁶ It looks as though this book is the only one that collects Gus Dur's articles containing his commentary

32 Abdurrahman Wahid, 'Al-Qur'an Dalam Pengembangan Pemahaman Melalui Konteks Kehidupan Sosial Baru', in *Islam Kosmopolitan: Nilai-Nilai Indonesia & Transformasi Kebudayaan* (Jakarta: Wahid Institute, 2007), p. 29.

33 Farid Esack, *Membebaskan Yang Tertindas: Al-Qur'an, Liberalisme Dan Pluralisme*, ed. by Watung A. Budiman (Bandung: Mizan, 2000), p. 84.

34 This essay was published in the journal *Kiri Islam* which was published only once in Cairo, in January 1981.

35 Kazuo Shimogaki, *Kiri Islam: Antara Modernisme Dan Posmodernisme*, trans. by M. Imam Aziz and M. Jadul Maula (Yogyakarta: LKiS, 2007), p. 132.

36 Anwar, p. xi.

on the Qur'an.

There are three patterns of presenting the commentary of the Qur'an in Gus Dur's article. Firstly, there are times when he puts it at the beginning of the article. For example, in the article entitled "*Adakah Sistem Islami?* (Is there an Islamic system?)" Gus Dur began quoting Q. 2:208.³⁷ Secondly, sometimes the verse is placed in the middle of the article, such as in the article entitled "*Kemiskinan, Kaum Muslimin dan Partai Politik*. (Poverty, Muslims and Political Parties)" In this article, Gus Dur began with a personal experience story. Then, from the story's narrative at the beginning, Gus Dur continued by analyzing the American people of the 19th century AD who chose Andrew Jackson as president because he wanted to empower people to take care of themselves so that they were free from poverty. After that, Gus Dur included a verse from the Qur'an:

"For the Muslims, that objective is really an absolute obligation. The Holy Qur'an states: "Made for the Muslims humiliation and poverty (*wa duribat a'lahim al-dhillatu wa al-maskanah*)" (Q. 2:61), meaning Islam rejects poverty as something permanent, Islam considers both things changeable according to the structure of society. Thus, it is up to humans to eliminate or perpetuate poverty. God or destiny has nothing to do with it, completely left to humans. This includes the structure of society that eliminates or perpetuates poverty itself."³⁸

Furthermore, there is a third pattern, in which Gus Dur places a verse from the Qur'an at the end of the article, such as in the title "*Arabisasi, Samakah dengan Islamisasi?* (Arabization, is equal to Islamization?)" In this article, Gus Dur began by narrating a personal experience in which the Prime Minister of Pakistan asked him to order all NU residents to read al-Fatihah for the safety of the Pakistani Nation because the country has been led by Benazir Bhutto, who was a female. After finishing his story, Gus Dur analyzed this phenomenon as an example of Arabization, which has developed into Islamization that raised an attitude of puritanism and can lead to the formalization of religion due to a sense of defeat against the secular Western civilization. At the end of the article, Gus Dur then relates it to the verse of the Qur'an:

"This is the implementation of the adage "difference of opinion from the leaders is a blessing for the people (*ikhtilaf al-a'immah rahmat al-ummah*)." The adage is rooted in the provisions of the Holy Qur'an: "I have made you into nations and tribes so that you may know each other

37 Abdurrahman Wahid, 'Adakah Sistem Islami?', in *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi* (Jakarta: Wahid Institute, 2006), p. 3.

38 Abdurrahman Wahid, 'Kemiskinan, Kaum Muslimin Dan Partai Politik', in *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi* (Jakarta: Wahid Institute, 2006), p. 213-16.

(*wa ja'alnakum syu'uban wa qaba'ila li ta'arafu*)" (Q.49:13). Therefore, the best way for both parties, both traditionalists and reformers in Islam, is to acknowledge the plurality brought by Islam."³⁹

It is clear from the three patterns above that Gus Dur put the verses of the Qur'an based on his logical analysis when he wrote the articles. He did not demonstrate the literal meaning or pay attention to the historical circumstances of the quoted verses. In other words, there is no internal study of the text (*ma fi al-nas*) and external study of the text (*ma > h}aula al-nas*). Nevertheless, that does not mean that Gus Dur did not know those analyses as important knowledge to understand the meaning of the Qur'an. In the article entitled "*Bersumber dari Pendangkalan*", Gus Dur states that he had been criticized by Yusril Ihza Mahendra because he has been close to Jewish and Christians. Yusril argued that the true Muslim is someone who "use force on unbelievers and become soft with fellow Muslims (*asyidda'u 'ala alkuffar ruhama'u baynahum*)" (Q. 48:29). Gus Dur responded to his argument by stating "that the meaning of the word unbeliever or unbelievers in the Qur'an is polytheist which appeared in Mecca at that time."⁴⁰ This article demonstrates that Gus Dur indirectly applies a contextual analysis.

In addition, there are times when Gus Dur puts one verse for several articles that discuss the different themes. For example is Q. 4:135 placed in three different articles, namely: "*Islam, Negara dan Rasa Keadilan*", "*Pentingnya Sebuah Arti*" and "*Kita dan Perdamaian*". In the first article, the context is about people-oriented interests that the state must hold.⁴¹ In the second article, Gus Dur redefined the concept of globalization. The objective of his idea is to keep the developing states in balance with the developed states.⁴² The third article was his writings on good government when UNESCO invited him in 2003. Gus Dur emphasized two essential things in international relations, namely the rule of law and justice.⁴³

This paper will only examine articles related to the theme of Islamic ideology to retain the focus of the study. As Syafi'i Anwar pointed out, this theme is the

39 Abdurrahman Wahid, 'Arabisasi, Samakah Dengan Islamisasi', in *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi* (Jakarta: Wahid Institute, 2006), p. 243-47.

40 Abdurrahman Wahid, 'Bersumber Dari Pendangkalan', in *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi* (Jakarta: Wahid Institute, 2006), p. 299.

41 Abdurrahman Wahid, 'Islam, Negara Dan Keadilan', in *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi* (Jakarta: Wahid Institute, 2006), p. 92.

42 Abdurrahman Wahid, 'Pentingnya Sebuah Arti', in *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi* (Jakarta: Wahid Institute, 2006), p. 253.

43 Abdurrahman Wahid, 'Kita Dan Perdamaian', in *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi* (Jakarta: Wahid Institute, 2006), p. 357.

essence of Gus Dur's thoughts in the book. Syafi'i Anwar concluded that Gus Dur rejected the idea of formalization, an ideological nation, and shariatization of Islam because the glory of Islam lies in its ability to develop culturally. In other words, the formalization of Islam is not a requirement for someone to be predicated as a pious Muslim. Gus Dur asserted that a true Muslim is "someone who recognizes the principles of faith, practices the pillars of Islam, helps those who need help, uphold professionalism and be patient when facing trials and tests."⁴⁴ Accordingly, through the articles in this book, Gus Dur seeks to ground Islamic values culturally.

At least, there are seven verses of the Qur'an quoted by Gus Dur in 16 articles that discuss the theme of the ideologicalization of Islam. The seven verses are: 1.) Q. 2:208 in "*Adakah Sistem Islam?*", "*Islam: Pokok dan Rincian*", "*Islam dan Orientasi Bangsa*", "*NU dan Negara Islam (1)*"; 2.) Q. 2:256 in "*Islam: Pokok dan Rincian*"; 3.) Q. 5:3 in "*Islam: Pokok dan Rincian*", "*Islam dan Orientasi Bangsa*", "*NU dan Negara Islam (1)*", "*NU dan Terorisme Berkedok Islam*"; 4.) Q. 5:44 in "*NU dan Negara Islam (1)*", "*NU dan Negara Islam (2)*"; 5.) Q. 21:107 in "*Islam dan Orientasi Bangsa*", "*Islam: Perjuangan Etis atau Ideologis?*"; 6.) Q. 33:21 in "*Islam dan Formalisme Ajarannya*"; 7.) Q. 59:7 in "*Islam: Sebuah Ajaran Kemasyarakatan*", "*Islam: Perjuangan Etis atau Ideologis?*".

Text, Context, and Ideology in Gus Dur's Commentary

As explained above, genealogically, Gus Dur's commentary was rooted in Muhammad 'Abduh's *Tafsir al-Manar*, both in terms of the style of interpretation and the interpretation itself. For example, when interpreting Q. 2:208, 'Abduh demonstrated the phenomena among Muslims, such as Sunni who killed Syi'ah, Syi'ah who ruined 'Ibadiyya, Syafi'i scholars who called the Hanafi scholars as *Tar-Tar* and Hanafi scholars who called the Syafi'i scholars as *kafir zimmi*. They are groups obedient to their respective schools so that Muslims are divided, hostile to each other, and contradicting each other.⁴⁵ The style of interpretation explaining the phenomena is followed by Gus Dur commentary, although the phenomena changed based on the context that emerged during writing.

In the article entitled "*Islam: Pokok dan Rincian*", Gus Dur directly criticized the proponents of an Islamic state who always used Q. 2:208 as the basis of argument. He did not talk about the conflict of Schools but about an Islamic state conflict. Gus Dur prohibited the exclusive attitudes carried out by the proponents of an Islamic state by stating: "Islam also rejects the attitude of separating a group of people from

⁴⁴ Anwar, p. xvii.

⁴⁵ Rida, p. 207.

other groups.”What is demonstrated by Gus Dur’s commentary is the refreshment of past interpretation by facing it with the phenomena which happen nowadays. Gus Dur’s endeavor in combining text, context, and spirit of humanity adapted to the popular language typical of mass media contributes to the Quranic studies. Gus Dur seems to be paving the way so that the product of interpretation can reach a wider audience. Accordingly, tafsir can have a direct role in responding to social phenomena happening in his community. Gus Dur’s thought on the Qur’an, as mentioned above, can be the significant basis for the exegetical activity in Indonesia.

Gus Dur’s Commentary in the Theme of Ideologicalization of Islam

Commenting on Q. 2:208, Gus Dur writes that the meaning of *al-silmi* is peace. Gus Dur rejects the interpretation that the word *al-silmi* means Islam because it implies that there must be a formal Islamic entity and thus urges to create an Islamic system. Gus Dur gives no other meaning for this term, which he explains as peaceful, referring to a universal entity that does not need to be described by a particular system, including the Islamic system.⁴⁶ Gus Dur furthermore identifies that this verse is frequently used as a basis of thought for those who encourage the establishment of an Islamic state. Gus Dur views that this idea is incompatible with the values of the Qur’an. Gus Dur says that:

”Islam also rejects the attitude of separating a group of people from other groups. In this case, they can be said to be “affected” by God’s words in the Holy Book: “Each group is very proud of what it has (*kullu hizbin bima ladaihim farihun*)” (Q. 23:53). By focusing on ‘their own,’ they forget God’s other words: “And I have not sent you, O Muhammad, except as a bearer of brotherhood for mankind (*wa ma arsalnaka illa rahmatan li al-‘alamin*)” (Q. 21:107). This is a noble principle, but the Muslims pay very little attention to it.”

Furthermore, Gus Dur also identifies that Q. 5:3⁴⁷ is frequently used as the basis for the idea of an Islamic state. This verse is imagined that Islam has a perfect living system that can only be realized in a religious state system. In other words, without the state, Islam cannot be realized perfectly.⁴⁸ This verse is interpreted in reverse by Gus Dur. According to him, this verse demonstrates that Islam is not

46 Wahid, ‘Adakah Sistem Islami?’, p. 3.

47 *Al-yauma akmalu lakum dinakum wa atmamtu ‘alaikum ni‘mati wa raditu lakum al-Islama dinan.*

48 Abdurrahman Wahid, ‘Islam: Pokok Dan Rincian’, in *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi* (Jakarta: Wahid Institute, 2006), p. 12.

merely establishing a religious state. Islam teaches humanity in general, which is not at all coercive. Muslims' obligatory is to uphold the teachings of life, while those that are perfected are Islamic principles. Gus Dur's view implies that Islam can be adapted to any place and time as long as it does not violate Islamic principles.⁴⁹ Not surprisingly then, in another article, Gus Dur emphasizes that Islam does not need to be defended by any action, except by implementing the Islamic way of life itself.⁵⁰

Q. 5:44⁵¹ is also frequently used as a reference by proponents of the idea of an Islamic state. Gus Dur states that the politicization of this verse can be refuted with logical arguments. Regarding this verse, Gus Dur emphasizes that Islamic law does not depend on the state's existence. Muslims can enforce religious laws without being incorporated into state law. Muslims who morally hold on to Islam and establish Islamic law no longer need the presence of a religious state.⁵² Gus Dur uses Q. 59:7⁵³ to emphasize that Islam does not recommend establishing a religious state. Gus Dur's commentary regarding this verse demonstrates that Islam is more concerned with helping the poor and discriminated people and does not pay special attention to the form of the religious state.⁵⁴ This verse also demonstrates that the Qur'an recognizes the economic system of the state but not the form of the state. Thus, as Gus Dur mentioned, "this textual evidence [without applying contextual analysis] shows that Islam does not have an attention to the form of the state."⁵⁵

Gus Dur's commentary above has similarities with Muhammad 'Abduh interpretation, particularly on. 2:208. 'Abduh explained that the meanings of *al-silmi* are peace, obedience, reconciliation, and also Islam. Furthermore, 'Abduh argued that the term has other meanings, namely harmony and mutual peace among the believers. This verse ordered Muslims to avoid dissension, enmity, and strife by strengthening unity and brotherhood. This is in accordance with word of God: *wa' tasimu bi habli Allah jami'an wala tafarraqu* (Q. 3:103) and *wa la tanaza'u fatafsyalu* (Q. 8:46).⁵⁶

49 Abdurrahman Wahid, 'NU Dan Negara Islam (1)', in *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi* (Jakarta: Wahid Institute, 2006), p. 102-103.

50 Abdurrahman Wahid, 'NU Dan Terorisme Berkedok Islam', in *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi* (Jakarta: Wahid Institute, 2006), p. 309.

51 *Wa man lam yah}kum bima> anzala Alla>h fa 'ula>'ika hum al-ka>firu>n.*

52 Wahid, 'NU Dan Negara Islam (1)', p. 103.

53 *Ma afa'a Allahu 'ala rasulih min ahli al-Qura fa lillahi wa li al-rasuli wa lizi al-qurba wa al-yatama wa al-masakini wa ibni al-sabil, kai la yakuna dulatan baina al-agniya'i minkum.*

54 Abdurrahman Wahid, 'Islam: Sebuah Ajaran Kemasyarakatan', in *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi* (Jakarta: Wahid Institute, 2006), p. 32.

55 Abdurrahman Wahid, 'Islam: Perjuangan Etis Ataukah Ideologis?', in *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi* (Jakarta: Wahid Institute, 2006), p. 112.

56 Muhammad Rasyid Rida, *Tafsir Al-Manar* (Mesir: Al-Hai'ah al-Misriyyah al-'Ammah lil Kitab, 1990), p.

'Abduh pointed out that this verse prohibits Muslims from becoming divided, which is clarified by Q. 3:103 and Q. 8:46. Gus Dur in several articles strengthen his arguments in disputing the ideologicalization of Islam. As in the article "*NU dan Negara Islam*", Gus Dur explains that the verse shows the differences among Muslims but prohibits dissension.⁵⁷

Counter-Discourse against the Idea of an Islamic State in the KH. Abdurahman Wahid's Commentary

The discourse to establish an Islamic state that re-emerged during the democratic transition period became the historical context that caused Gus Dur to interpret *al-silmi* as peace. The formalization, syari'atization and ideologicalization movement is why Gus Dur's commentary emerged in his articles. From the descriptions explained above, it can be seen that Gus Dur's commentary has two agendas, that is generally and particularly. Firstly, the general agenda is related to the context of Indonesia. This part has two points: Gus Dur's commentary wants to establish the Islamic worldview he campaigned for and a cosmopolite civilization.

Gus Dur believes that the cosmopolite of Islamic civilization has several elements, such as the strength of cultural plurality, loss of ethnic boundaries, and heterogeneity of politics. These characters will be in the best stage, when there is a balance between Muslims normative tendencies and the freedom of speech for all people, including non-muslim.⁵⁸ It is related to his commentary on the Q. 49:13 about the brotherhood of all humankind. Gus Dur stated that this verse demonstrates the difference between man and woman and between nations and cultures which will always exist. Therefore, the differences are something recognized by Islam, while something prohibited by Islam is dissension and separation (*tafarruq*). Those several beliefs do not have to be generalized in total because everyone has their own beliefs considered correct.⁵⁹ Gus Dur's thought and commentary of this verse are relevant to the Indonesian context, which has ethnic, religious, and cultural differences.

The particular agenda is related to the historical context that accompanied the published articles throughout 2002-2003. The emergence of the religious formalization movement, which offered an Islamic state is one of the external factors that led Gus Dur to the exegetical activity in his articles. Through his commentary,

205-206.

57 Wahid, 'NU Dan Negara Islam (1)', p. 102.

58 Abdurrahman Wahid, 'Universalisme Islam Dan Kosmopolitanisme Peradaban Islam', in *Islam Kosmopolitan: Nilai-Nilai Indonesia & Transformasi Kebudayaan* (Jakarta: Wahid Institute, 2007), p. 11.

59 Abdurrahman Wahid, 'Islam Dan Dialog Antar Agama', in *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi* (Yogyakarta: Wahid Institute, 2006), p. 134.

Gus Dur placed himself as a party against the idea of an Islamic state. Several arguments from the textual analysis can strengthen this conclusion, namely that his Qur'anic commentary is more focused on the theme related to the idea of the ideologicalization of Islam. Furthermore, Gus Dur even wrote his disagreement with the concept of the Islamic state and religious formalization. He used several phrases, such as "for those who become accustomed to formalization..."; "the proponents of an Islamic state always use two verses of the Holy Qur'an"; and "a large number of leaders of Islamic political parties...".

This conclusion also answers the absence of Gus Dur's commentary during the New Order regime. As mentioned above, Soeharto's regime implemented depoliticalization and de-ideologicalization, which weaken of the potential of Islamic politics. This project was based on the assumption that the political power of Islam will inhibit the modernization process. Slowly but surely, the New Order succeeded in "subduing" Islam politically, ideologically, and intellectually.⁶⁰ At that time, Gus Dur did not do counter-discourse against the ideological nation of Islam because it was hard to develop. Nevertheless, Gus Dur continued to criticize fundamentalist groups in terms of their attitude, not ideology.

Some of them can be found in articles entitled "*Umat Islam Seyogyanya Hindari Eksklusifisme*"⁶¹, "*Perihal Gerakan Sempalan Islam*"⁶², "*Mengapa Mereka Marah*"⁶³; "*Intelektual di Tengah Eksklusifisme*"⁶⁴; and "*Massa Islam dalam Kehidupan Bernegara dan Berbangsa*".⁶⁵ Gus Dur's criticism of the exclusive groups during the New Order was only at the level of attitudes and activities, not the ideological realm. Gus Dur's criticism of the ideology of exclusive groups only emerged when the New Order regime fell, and the discourse of an Islamic state resurfaced. At that time, Gus Dur interpreted many verses of the Qur'an in his articles as reinforcement of the arguments he built.

⁶⁰ Zada, p. 31.

⁶¹ Abdurrahman Wahid, 'Umat Islam Hendaknya Hindari Eksklusifisme', in *Ergulatan Negara, Agama, Dan Kebudayaan* (Depok: Desantara, 2001), p. 89. This article was published in 1983.

⁶² Abdurrahman Wahid, 'Perihal Gerakan Sempalan Islam', in *Tuban Tidak Perlu Dibela* (Yogyakarta: LKiS, 1999), p. 47. This article was published in 1981.

⁶³ Abdurrahman Wahid, 'Mengapa Mereka Marah', in *Tuban Tidak Perlu Dibela* (Yogyakarta: LKiS, 1999), p. 113. This article was published in 1981.

⁶⁴ Abdurrahman Wahid, 'Intelektual Di Tengah Eksklusifisme', in *Prisma Pemikiran Gus Dur* (Yogyakarta: LKiS, 1999), p. 195. This article was published in 1982.

⁶⁵ Abdurrahman Wahid, 'Massa Islam Dalam Kehidupan Bernegara Dan Berbangsa', in *Prisma Pemikiran Gus Dur* (Yogyakarta: LKiS, 1999), p. 203. This article was published in 1984.

Conclusion

From the discussion above, it could be concluded that Gus Dur emphasizes the form of interpretation of the Qur'an, which should pay attention to the interests of humans and humanity itself. In addition, Gus Dur also emphasizes the importance of the Qur'an as a principle for establishing a social theory that is in line with the Islamic worldview. Gus Dur frequently carried out the exegetical activity to strengthen the arguments he built in a book entitled *Islamku, Islam Anda, Islam Kita*. During the democratic transition period, the formalization and ideologicalization movement of religion grew stronger. Furthermore, the discourse to establish an Islamic state voiced by the exclusive groups has also found its momentum again. In that bitter fight, Gus Dur positioned himself as a figure against the idea of an Islamic state. This aspect can be seen from the phrases in the article referring to other entities.

In addition, Gus Dur also carried out more interpretations of verses that were often used as references by groups supporting the Islamic state. In conclusion, Gus Dur's commentary cannot be separated from the discourse contestation about the Islamic state, which developed during the democratic transition period. It can also be seen that during the New Order, Gus Dur only criticized the exclusive groups from an ethical point of view, without including his ideological criticism. There are still many gaps to examine Gus Dur's commentary. The hope is that there will be more studies on Gus Dur's commentary to fill the gaps that have not been filled. Criticisms and suggestions from this research are highly appreciated.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references).

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Authors' contributions

Ahmad Ahnaf Rafif is the sole author of this research article

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflict of interests

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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Cadar and Women's *Awrat* In Indonesian Qur'an Literature

Cadar dan Aurat Perempuan dalam Literatur Al-Qur'an di Indonesia

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Abstract

The use of *cadar* becomes a controversial discussion in Indonesia. However, the majority of scholars consider the *cadar* is not an obligation in religion. Bearing in mind, there are differences in the limits of women's genitalia or *awrat*. It shows in the Quranic interpretation of literature in Indonesia that *cadar's* views lie in the different scholars in interpreting and determining the limits of women's genitalia. This paper uses a comparative method to compare the interpretations of Hasbi Ash-Shiddieqy and Quraish Shihab in understanding verses about the *cadar* and the limits of women's *Awrat* (genitalia) in both interpretations. This research method is qualitative and library research. Hasbi Asy-Syiddieqy, in his interpretation of An-Nur, explains that women are obliged to cover their jewelry, while Quraish Shihab considers the *cadar* is not an obligation in religion because, for him, the face is not part of the *awrat* (genitalia) that must be covered. The difference can be seen from their educational and scientific backgrounds. Hasbi Asy-Syiddieqy has a background in Islamic law (*Fiqh*), so the style of interpretation in the book of An-Nur is more nuanced in *fiqh*. However, Quraish Shihab highlights the nuances of interpretation in the book of Al-Misbah, which tends to imitate the model or style of interpretation of Muhammad Abduh and Rashid Rida. This *cadar* is part of the need for *tahsin* (Luxuries). The need for *tahsin* is a need which if not fulfilled, does not threaten the existence of one of the *maqashid ash-shariah* (objectives of sharia) and does not cause difficulties.

Keywords: *Cadar*, *Awrat*, Woman, Tafsir, Tafsir al-Misbah, Tafsir an-Nur

Abstrak

Penggunaan *cadar* menjadi pembahasan yang menimbulkan kontroversi di kalangan intelektual Indonesia. Namun, mayoritas ulama menilai *cadar* bukan sebuah kewajiban dalam agama. Mengingat, terdapat perbedaan dalam batasan aurat perempuan. Perbedaan penafsiran ini juga terdapat dalam literatur tafsir Al-Qur'an di Indonesia. Letak perbedaan pandangan tentang penggunaan *cadar* ini ada pada berbedanya para ulama dalam menafsirkan dan menentukan batasan aurat perempuan. Tulisan ini akan meneliti dengan metode perbandingan (komparasi), yaitu membandingkan penafsiran Hasbi Ash-Shiddieqy dan Quraish Shihab dalam menafsirkan ayat tentang *cadar* dan batasan aurat perempuan dalam karya tafsir keduanya. Metode penelitian ini adalah penelitian kualitatif, dengan jenis penelitian studi pustaka (library research). Hasbi Asy-Syiddieqy dalam tafsir An-Nur-nya menjelaskan bahwa perempuan wajib menutup perhiasannya, sedangkan Quraish Shihab menganggap *cadar* bukan sebagai kewajiban dalam agama, karena baginya wajah bukan bagian aurat yang wajib ditutupi. Perbedaan terlihat dari latar belakang pendidikan dan keilmuan keduanya. Hasbi Asy-Syiddieqy berlatar belakang hukum Islam (*Fiqh*), maka corak penafsiran dalam kitab An-Nur lebih kental nuansa *fiqh*. Berbeda dengan nuansa penafsiran dalam kitab Al-Misbah, yang cenderung



meniru model atau corak penafsirannya Muhammad Abduh dan Rasyid Ridha. *cadar* ini termasuk dari kebutuhan tahsiniyat. Kebutuhan tahsiniyat adalah kebutuhan yang jika tidak terpenuhi tidak mengancam eksistensi salah satu dari maqashid asy-syariah dan tidak menimbulkan kesulitan.

Kata kunci: *Cadar*, Aurat, Perempuan, Tafsir, Tafsir Al-Misbah, Tafsir An-Nur

Introduction

Based on *Chancellor's letter* No. B-1301/Un02/R/AK.00.3/ 02/2018 concerning the development of wearing *cadar* of female students by UIN Sunan Kalijaga Yogyakarta, has led to pros and cons in society. The argue of pro groups that *cadar* is a reflection of the decline of Muslims and if it is allowed to grow the seeds of radicalism. Those who contra argue that the ban of *cadar* is a form of coercion of will and thoughts and violates women's rights in the practice of belief. *Ulama Tafsir* differ in their view of the law of *cadar*. In Classic of *Ulama Tafsir*, especially among salafist, *cadar* is mandatory. Meanwhile, for Contemporary of *Ulama Tafsir*, especially among modernist of *ulama*, the law of *cadar* is not mandatory.

This difference in interpretation can also be found in Indonesian *tafsir* of al-Qur'an, like *Tafsir al-Qur'anul Majid an-Nur* by M. Hasbi Ash-Shiddieqy and *Tafsir al-Misbah* by M. Quraish Shihab. Social factors, historically, until the political was allegedly affecting the practice of *tafsir*. In *al-Qur'anul Majid an-Nur's Tafsir*, ash-Shiddieqy did not explicitly mention the law of *cadar*. When interpreting Surah al-Ahzab: 59, ash-Shiddieqy argues that the general law shown in the verse is required for women to abstain from anything that can cause slander/*fitnah*. One way is to dress appropriately and politely.¹ From this statement, He want says that if *cadar* can prevent women from slander, so *cadar* is required. ash-Shiddieqy strengthened this statement by saying that referrend of the *cadar* is covers the head to the chest.²

M. Quraish Shihab argues that wearing closed clothes for Muslim women, including *cadar*, is not a monopoly of Arab society, nor is it a part of their culture.³ However, this tradition has existed since pre-Arab culture. He does not support the opinion that obliges women to cover up their body on the basis that the entire woman's body is *awrat*.⁴ He also said that the *cadar* in the early days of Islam was more due to the slander received by women at that time. In addition, the *cadar* that has been outlined in the Qur'an is intended so that women are not distrubed and

1 M. Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur* (Semarang: Pustaka Rizki Putra, 2016), 46.

2 Ibid, 193.

3 M. Quraish Shihab, *Jilbab Pakaian Wanita Muslimah* (Jakarta: Lentera Hat, 2018), 37.

4 U Sidiq, "Diskursus Makna Jilbab Dalam Surat Al-Ahzab Ayat 59: Menurut Ibnu Kathir Dan M. Quraish Shihab," *Kodifikasi* 6, no. 1 (2012): 178.

have an identity as Muslimah.⁵ Shihab emphasized that the way to wear the *cadar* varies according to the different circumstances of women and their customs. Shihab interpreted the behavior of jilbab as a rule that was in effect at the time of the Prophet, where at that time there was a lot of slavery and as a differentiator between free and non-free women.⁶

This difference in interpretation has implications for the understanding of some Muslims in practicing of *cadar*. Some of them consider *cadar* as a commandment from Allah SWT that has been listed in the al-Qur'an. Some others think that *cadar* is a culture and it is not a religious order to cover *awrat*. Therefore, this paper will analyze the different interpretations of *cadar*. In addition, the two interpretations of the *Nusantara* were written at different times. Thus, it can be seen the response of *mufasir* to the phenomenon of *cadar* and *awrat* of women in their time.

Cadar: Between Culture and Religious Doctrine

Awrat (awrat) is something that is open from the body, so religion orders to cover it. *Awrat* as something that is covered because of shame or inferiority complex. Normatively, the standard legal rules regarding the order to dress and cover the *awrat* along with the limitations are explicitly revealed in Qur'an. Closing one's private parts is required for every mature and intelligent Muslim, both male and female.

When men and already baligh, they are obliged to cover their *awrat*. *Ulama of Fiqh* have determined the limits of male and female *awrat*. *Ulama* agree on the limitations of male *awrat* between the navel and the knees. However, *Ulama of Fiqh* have different opinions regarding the limits of female *awrat*. The difference has implications for the parts of a woman's body that must be covered. It's because the majority of *Ulama fiqh* argue that the face and the palms of the hands are not part of a female *awrat*. Therefore, wearing a *cadar* is not required in the context of covering one's *awrat*.

Jilbab and *hijab* that were known for hundreds of years before the arrival of Islam. It has many forms. Hijab for Greek society has different characteristics from Roman society. Its also was the case with the hijab in pre-Islamic Arab societies. The three societies had experienced a golden age in civilization long before the arrival of Islam. This at the same time breaks the notion that the hijab is only known in the Islamic tradition and is only worn by Muslim women. In Greek society, has become

5 M. Quraish Shihab, "Wawasan Al-Qur'an, Bandung: PT," *Mizan Pustaka*, 2007, 172.

6 Atik Wartini, "Nalar Ijtihad Jilbab Dalam Pandangan M. Quraish Shihab: Kajian Metodologi," *Musāwā Jurnal Studi Gender Dan Islam* 13, no. 1 (2014): 35.

a tradition for the women to cover her face with the tip of her shawl, or using special *hijab* made of certain materials, thin and very well shape.⁷

The phenomenon of *cadar* is a continuation of the phenomenon of widespread use of *cadar* is tight. Regardless of the pros and cons, *cadar* was born from the socio-geographical conditions of a group of people. The face covering model existed before Islam was born. *Cadar* is also used by various religious communities, and is not a distinctive sign of a *Muslimah*. Asghar Ali Engineer said, the understanding of Muslims towards *cadar* is still different.⁸ Some consider it a commandment of Allah. Islam that has an orthodox-textual perspective considers that *cadar* as an absolute woman's need. However, the majority consider that *cadar* for women to be an oddity and have no relevance at all to modern times.

Cultural Anthropology of King Fahd University of Petroleum and Minerals Dhahran Saudi Arabia, Sumanto al-Qurtuby explained that the ban on *cadar* at UIN Sunan Kalijaga is a sensible and practical reason for security. He continued, UIN Sunan Kalijaga Yogyakarta wanted to show the world that the morality, spirituality, and maturity of a Muslim woman's faith, did not depend on whether she gets *cadar* or not. On the other hand, wearing *cadar* can build a negative paradigm like about that behind *cadar* are violence and radicalism.⁹

The use *cadar* is mostly worn by Middle Eastern women. It can be understood that geographic factors and hot weather climates require them to wear it. In Indonesia, the factor wearing *cadar* is from religious motivations that influence her, both from family, friends, and organizations. Before the arrival of Islam, women in the *Jazirah Arab* used to wear clothes that attracted the admiration of men. They are also accustomed to wearing a headscarf, but the *cadar* is simply put on the head and usually stretches backwards. Hence, the chest and necklaces that adorn their necks are clearly visible.¹⁰

Murtadha Mutahhari revealed that *cadar* is including the hijab, had been known among ancient nations long before the arrival of Islam. Some even argue, the Arabs imitated the Persians who followed the Zardasht religion. There are also those who consider women to be impure, so women are required to cover their mouths and noses with something so that their breath does not pollute the holy fire

7 Muhammad Farid Wajdi, *Dairat Al-Ma'arif al-Qarn al-Isyryn* (Beirut: Dar al Ma'rifah, 1991), 335.

8 Asghar Ali Engineer, *Pembebasan Perempuan*, Terj. Agus Nuryatno (Yogyakarta: Elks, 1999), 83.

9 Lisa Aisiyah Rasyid and Rosdalina Bukido, "Poblematika Hukum Cadar Dalam Islam: Sebuah Tinjauan Normatif-Historis," *Jurnal Ilmiah Al-Syir'ah* 16, no. 1 (2018): 77.

10 Hasan 'Audah, *Al-Mar'ah Al-Arabiyah Fi Ad-Din Wa Al-Mujtama'* (Beirut: Al-Ahaly, 2000), 101-2.

which is the worship of the ancient Persians.¹¹ In Saudi Arabia, if women who leave without wearing *cadar* can be severely punished. In Iran, women also have to wear a *chador*. The clothes that are long and loose to cover the head and *slings* that cut off the upper body, or at least the scarf used to cover the head.¹²

In several other Arab countries, various types of *cadar* are worn by local-traditional women. This means that women who are in the village or away from the contemplation of modern life are usually strict in wearing *cadar*. Engineers said that some of *cadar* models are cover the entire face and head, except eyes.¹³ Other models, it cover the head and nose but some parts of face and eyes are exposed. Therefore, there is no similarity in the practice of wearing *cadar* in Middle Eastern countries such as Egypt, Tunisia, Algeria, Morocco, and Iraq. Therefore, the practice of wearing *cadar* in various modern countries cannot be enforced

In the Islamic countries of Southeast Asia, especially in the *Nusantara*, the situation is very different with Middle East. *Nusantaran* women have played an important role in the economic sector. Many women in Southeast Asia are accustomed to doing activities in public life. Therefore, traditionally there are no local Muslim women who wear *cadar*. With this, Engineer concluded, wearing *cadar* is more of a socio-cultural practice than purely religious.¹⁴ This opinion was followed by moderate Muslim scholars including the expert of Indonesian *tafsir*, M. Quraish Shihab. They see *cadar* phenomenon as broader and more comprehensive and are not trapped in the formalization of religion.

After Islam came, the wearing *cadar* for Muslim women was neither ordered nor prohibited. Islam recognizes *cadar* and allows it to provide space for a group of believing women who make it their fashion. On the other hand, *cadar* does not interfere with the interests of religious teachings, religious practices, or the interests of others.¹⁵

Subsequent developments, *cadar* turned into a symbol in three historical moments. In 1979, *cadar* was a symbol of resistance to Shia. Finally, during the construction of the Islamic Republic, the imposition of *cadar* was a symbol of progress from the Islamic side and a setback for others. At other times, wearing or not wearing *caadar* is a matter of personal choice, whether for reasons of religion or poverty, habits,

11 Murtadha Muththahari, *Gaya Hidup Wanita Islam, Terj* (Bandung: Mizan, 1990), 34.

12 Engineer, *Pembebasan Perempuan, Terj. Agus Nuryatno*, 83–84.

13 Ibid., 84.

14 Ibid., 85.

15 Abu Syuqqah and Abdul Halim, "Kebebasan Wanita, Terj. As' Ad Yasin" (Jakarta: Gema Insani Press, 1997), 290.

suitability, etc. (Asghar Ali Engineer, 2003: 45).¹⁶

The negative stigma about women with *cadar* started when the suicide bombing occurred. The incident occurred on October 12, 2002 in the Legian area of Bali. The mass media at that time not only reported about the perpetrators of the Bali bombing, but also featured the figures of their wives who were all wearing *cadar* (Liputan6.com on 07/05/2017 at 22.59 WIB). After this news, the public was again shocked by other news related to acts of terrorism, and also reported that the wives of the suspects, all of whom wearing *cadar*.³¹ These incidents have led to public opinion that *cadar* is identical with radicalism.

Mufasir and his Tafsir Book

Hasbi ash-Shiddieqy in Tafsir an-Nur

Muhammad Hasbi ash-Shiddieqy was born in Lokseumawe on March 10, 1904. His real name is Muhammad Hasbi ash-Shiddieqy. The word *ash-Shiddieqy* attributed his name to a companion of the Prophet named Abu Bakr as-Shiddieqy. Hasbi has a lineage relationship with the Prophet's most important friend through his father, Teuku Kadi Sri Maharaja Mangkubumi Husein ibn Mas'uf. His mother was named Teuku Amrah bint Teuku Sri Maharaja Mangkubumi Abdul Aziz. He is a *Ulama* and scholar muslim, expert in *fiqih*, *hadist*, *tafsir*, and the science of *kalam*. Besides that, he is a productive writer, it can be seen from the many works of his papers.¹⁷

Hasbi received his first education at an Islamic Boarding School (*Pesantren*) which was led by his own father until he was 12 years old. Then, he studied at several other Islamic Boarding Schools (*Pesantren*) in Aceh until he met a *Ulama* Muhammad bin Salim al-Kalali. From this *ulama*, he received a lot of guidance in studying *Kitab Kuning*. In 1926, he went to Surabaya to study at the al-Irsyad Islamic Boarding School (*Pesantren al-Irsyad*) led by KH Umar Hubeisy. With the knowledge he has acquired in Aceh, in only one year he has been able to complete his studies at the *pesantren*.

In 1928, he had led the al-Irsyad School in Lhokseumawe. Two years later, he was appointed head of the al-Huda School in Kruengmane, Aceh Utara, while teaching at HIS (Hollandsch Inlandsche School, SD level) and MULO (Meer Uitgebreid Lager Onderwijs, SMP level) Muhammadiyah. His career as an educator later he devoted himself as Director of Darul Mu'allimin Muhammadiyah in Kutaraja

16 Asghar Ali Engineer, *Pembebasan Perempuan* (Yogyakarta: PT LKiS Pelangi Aksara, 2003), 45.

17 D Sirojudin, *Ensiklopedia* (Jakarta: PT Ichtiar Baru Van Hoeve, 1993), 94.

(now Banda Aceh) from 1940-1942. In addition, he also opened an Arabic Language Academy. As a thinker who exerted a lot of his thoughts in the field of Islamic law, during the Japanese era he was appointed a member of the Highest Religious Court in Aceh (*Pengadilan Agama Tertinggi di Aceh*).¹⁸

He wrote many books and scientific works related to various fields of science such as interpretation, hadith, kalam and fiqh. In the field of Tafsir, Hasbi has written an interpretation (*tafsir*) most complete first interpretation in Indonesian, namely *Tafsir an-Nur* (1952).¹⁹ His other works in this field include *Tafsir al-Bayan*, *Sejarah dan Pengantar Ilmu al-Qur'an/Tafsir*, dan *Pokok-Pokok Ilmu al-Qur'an*. From his expertise in this field, he was elected as deputy chairman of the Institute for Translation and Interpretation of al-Qur'an, Ministry of Indonesian Religion Republic. And in the field of Hadist, he wrote *Sejarah dan Pengantar Ilmu Hadist*, *Sejarah Perkembangan Hadist*, *Problematika Hadist*, *Mutiara Hadist*, *Pokok Pokok Ilmu Dirayah Hadist*, dan *Koleksi Hadist-Hadist Hukum*. In this last book, he plan published in eleven volumes, because he death the book can only be published in six volumes.

One of Hasbi's works in the field of *tafsir* is *Tafsir an-Nur*. In the preface to *Tafsir an-Nur*, he said:

"Indonesia needs the development of *tafsir* in the unified Indonesian language. Its to reproduce Islamic literature in Indonesian society and to create a simple *tafsir* that guides the readers to understand the verses by means of the verses themselves. As Allah has explained; that the Qur'an interprets the half of it, which includes the interpretation of a reasonable interpretation based on the representation of science and knowledge, which makes the essence of the opinions of experts in

18 In the midst of this busy life, Hasbi used to take the time to write. Usually, he wrote the finished Shalat Isya in his private library. In this place he read, analyzed, and put his thoughts on paper, so that dozens book published. With this diligence, he was awarded the mark of appreciation as one of the ten leading Islamic writers in Indonesia in 1957-1958. Read, Sirojudin, 94-95.

19 His scientific career in the field of jurisprudence can be seen from the results of his many works, including *Pengantar Hukum Islam*, *Pengantar Ilmu Fiqih*, *Hukum-hukum Fiqih Islam*, *Fakta dan Keagungan Syari'at Islam*, *Dinamika dan Elastisitas Hukum Islam*, dan *Pokok-pokok Pegangan Iman Madzhab dalam Membina Hukum Islam*. For him, the current Fiqh shows its figure as Fiqh Hedjaz, Egypt, Iraq, and others, because it is formed from the urf (habits) of the people in that area. Therefore, Indonesian fuqaha is expected to be able to compile a Fiqh with an Indonesian personality. In the field of Hadist, he wrote *Sejarah dan Pengantar Ilmu Hadist*, *Sejarah Perkembangan Hadist*, *Problematika Hadist*, *Mutiara Hadist*, *Pokok Pokok Ilmu Dirayah Hadist*, dan *Koleksi Hadist-hadist Hukum*. In this last book, he plan published in eleven volumes, because he death the book can only be published in six volumes. In the field of Kalam Science, He wrote the book *Sejarah dan Pengantar Ilmu Tauhid/Kalam*, *Al-Islam*, *Sendi-sendi Aqidah Islam*, and etc. On March 22, 1975, the Islamic University of Bandung (UNISBA) awarded him the honorary title of Doctor Honoris Causa for thanks to his expertise in the field of Sharia (Syariah). Prof. Dr. Teuku Muhammad Hasbi ash-Shiddieqy died at the age of 71 and was buried at the cemetery of IAIN (UIN) Syarif Hidayatullah Ciputat. Read, M Nurdin Zuhdi and Sahiron Syamsuddin, "The Contemporary Qur'anic Exegesis: Tracking Trends in The Interpretation of The Qur'an in Indonesia 2000-2010," *Jarwi* 1, no. 1 (2018); M Nurdin Zuhdi, *Pasaraya Tafsir Indonesia: Dari Kontestasi Metodologi Hingga Kontekstualisasi* (Yogyakarta: Kaukaba, 2014), 68-69.

various branches of science as hinted at by the Qur'an in brief. With the hope that *taufiq* and *inayah* are most generous and most merciful, then by referring to the *mu'tabar* interpretation books, the mu'tamad books of hadist, the famous sirah books. I compiled this commentary book with the name *an-Nur*".

Seeing this expression, it can be seen that Hasbi ash-Shiddieqy's motivation is very noble, namely to fulfill the needs of Muslims in Indonesia in obtaining a complete, simple, and easy to understand *tafsir* in Indonesian. The sources that he used in compiling *an-Nur*'s interpretations were; 1) *Verse of the Qur'an*; 2) *Sahih Hadith*; 3) *History of friends or tabi'in*; 4) *Theory of science and practice of its application*; and 5) *Opinions of previous mufasir compiled in tafsir mu'tabarah*. Based on the sources used, it can be seen that the method used by Hasbi ash-Shiddieqy in compiling *tafsir an-Nur*'s is a mixed-method between the *bil ro'yi* method and the *tafsir bil ma'tsur method*. *Tafsir an-Nur*'s does not have a style and orientation towards certain fields of knowledge, such as *bahasa*, law (*fiqh*), sufi (*'isyari*), philosophy (*falsafi*), etc. He had opinions, if we focused discuss on certain field, it will make readers leave *tafsir*.

M. Quraish Shihab and Tafsir Al-Misbah

Muhammad Quraish Shihab was born on February 16 in Si Dendeng Rampang, South Sulawesi, about 190 km from the town of Ujung Pandang.¹⁰ He is of learned Arab descent. Shihab is his family name (his father) as is commonly used in the East (the Indian subcontinent, including Indonesia). Shihab was raised in a devout Muslim family. At nine years old, he was usually to following his father to teaching. His father, Abdurrahman Shihab (1905-1986) is a figure who shaped many of his personalities and even his future knowledge. He completed his education at Jam'iyah al-Khair Jakarta, which is the oldest Islamic educational institution in Indonesia. His father is a professor in the field of *tafsir* and has served as rector of IAIN Alaudin Ujung Pandang, also as the founder of the Indonesian Muslim University (UMI) Ujung Pandang.²⁰

Muhammad Quraish Shihab started his education in Ujung Pandang. He continued his secondary education in Malang at the Pondok Pesantren Dar al-Hadist al-Fiqhiyyah (Shihab, 2003: 14). Then in 1958, he went to Cairo Egypt to continue his education at al-Azhar and was accepted in class of Tsanawiyyah II. Furthermore, in 1967 he earned the title Lc. (S1) at the Faculty of Ushuludin, Department of Hadith Interpretation, Al-Azhar University. Then he continued his education at the same faculty, and in 1969 he get an MA degree for a specialist Tafsir al-Qur'an with

20 Alwi Shihab, *Islam Inklusif: Menuju Terbuka Dalam Beragama*, Bandung: Mizan, 1999, v.

title *al-I'jāz al-Tasyri' li al-Qur'ān al-Karīm*.²¹

In 1980, M. Quraish Shihab continued his education at the University of al-Azhar, and wrote a dissertation entitled *Naẓm al-Durar li al-Baqā'i Tahqīq wa Dirāsah*. From this, he gets doctorate in scientific studies knowledge of the Qur'an with the Summa Cumlaude judicium in 1982. He also gets award level 1 (*Mumtaz Ma'a Martabat al-syaraf al-Ula*). Thus, he was listed as the first person from Southeast Asia to win the title.²²

After returning to Indonesia, in 1984, M. Quraish Shihab was assigned to the Ushuluddin Faculty and the IAIN Syarif Hidayatullah Jakarta Postgraduate Program. In 1995, he was trusted to be the Rector of IAIN Syarif Hidayatullah Jakarta.²³ He has held other positions outside the campus, including: Chairman of the Central Indonesian Ulema Council (MUI) since 1984, member of the Lajnah Pentashih al-Qur-an Ministry of Religion since 1989.²⁴ In 1998, at the end of the New Order government, he was trusted as Minister of Religion by President Suharto, then on 17 February 1999, he received the mandate as Indonesian Ambassador to Egypt. Even though busyness, He remains active in writing activities in various mass media in order to answer problems related to religious issues.²⁵

As a *musafir* contemporary and prolific writer, M. Quraish Shihab has produced many published and published works. One of the highlights of *tafsir* contemporary is the *tafsir* of al-Misbah. M. Quraish Shihab saw that the Indonesian Muslim community loved and admired the Qur'an very much. It's just that some of them are just amazed at the reading and chanting using melodious voices. This fact seems to indicate that the Qur'an is only for reading.²⁶

21 M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat* (Bandung: Mizan, 2003), 6.

22 Ibid., 5.

23 This position provides an opportunity to realize his ideas. One of them is interpreting by using a multidisciplinary approach, an approach that involves scientists from different fields of specialization. According to him, this is more successful in expressing the instructions from the Qur'an to the fullest. Read, Kasmanoni, "Lafadz Kalam Dalam Tafsir Al-Misbah Quraish Shihab Studi Analisa Semantik" (UIN Sunan Kalijaga Yogyakarta, 2008), 31.

24 Besides that he has been involved in various professional organizations, such as administrators of al-Quran Syari'ah scientific associations, Management of the Consortium of Religious Sciences at the Ministry of Education and Culture, and Assistant to the General Chair of the Indonesian Muslim Intellectuals Association. Read, Shihab, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*, 6.

25 Ghafur, *Profil Para Mufassir Al-Qur'an*, 238.

26 Among the works, especially those relating to the study the Qur'an are: *Tafsir Al-Manar: Keistimewaan dan Kelemahannya* (1984), *Filsafat Hukum Islam* (1987), *Mahkota Tuntunan Illahi: Tafsir Surat AlFatihah* (1988), *Membumikan Al-Qur'an: Fungsi dan Peranan Wahyu dalam Kehidupan Masyarakat* (1994), *Studi Kritik Tafsir al-Manar* (1994), *Lentera Hati: Kisah dan Hikmah Kehidupan* (1994), *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Berbagai Persoalan Umat* (1996), *Hidangan Ayat-Ayat Tahlil* (1997), *Tafsir Al-Qur'an*

M. Quraish Shihab explains why he wrote *Tafsir al-Misbah*. *First*, it provides easy steps for Muslims in understanding the content and content of the verses of the Qur'an by explaining in detail the messages brought by the Qur'an and explaining themes related to the development of human life. *Second*, there is an error by Muslims in interpreting the function of Qur'an. *Third*, this error has not only reached the level of the general public towards religious knowledge but also in educated people who are involved in the study of Qur'an. Moreover, if they compare it with scientific works, many of them do not know that the systematics of writing Qur'an has a very touching educational aspect. *Fourth*, there was encouragement from Indonesian Muslims who inspired and made M. Quraish Shihab's determination to write *tafsir*.²⁷ The normative demands provided motivation for the Quraish to present a work of interpretation which was able to present the messages of the Qur'an well. This motivation was manifested by Quraish by continuing to study various methods of *Tafsir* and the Qur'an, and applying them with evaluating them from various criticisms and responses from readers.²⁸

Some of the principles at the *Tafsir al-Misbah* is style is an inseparable unit. *In Tafsir al-Misbah*, he never escapes the discussion of the science of *munāsabah* which are reflected in six things. *First*, word for word harmony in each chapter. *Second*, the harmony between the content of the verse and the closing of the verse. *Third*, the compatibility of the verse with the previous verse or afterward. *Fourth*, the compatibility of the description of the *muqaddimah* of one letter with its closing. *Fifth*, the compatibility of the closing of the surah with the *muqaddimah* of the surah afterward. *Sixth*, the compatibility of the theme of the surah with the name of the surah.²⁹

Mufasir's Perspective on *Cadar* and Its Implications in the Indonesian Context

Cadar phenomenon has become a controversy among *ulama* and society. Although, some small groups of Indonesian people consider *cadar* to be a religious commandment, it is a new phenomenon in Indonesian culture. However, wearing *cadar* has more consequences for rejection than *jilbab*. Some examples are

Al-Karim: *Tafsir Surat-surat Pendek Berdasarkan Urutan Turunya Wahyu* (1997), *Mukjizat Al-Qur'an Ditinjau dari Berbagai Aspek Kebahasaan, Isyarat Ilmiah dan Pemberitaan Ghaib* (1997), *Sahur Bersama M. Quraish Shihab di RCTI* (1997), *Menyingkap Ta'bir Illahi: al-Asma' al-Husna dalam Prespektif Al-Qur'an* (1998), *Fatwa-Fatwa Seputar Al-Qur'an dan Hadist* (1999), etc. Read, M. Quraish Shihab, *Pesan Kesan, Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002).

27 Ibid., x.

28 Wartini, "Nalar Ijtihad Jilbab Dalam Pandangan M. Quraish Shihab: Kajian Metodologi," 119.

29 Shihab, *Pesan Kesan, Dan Keserasian Al-Qur'an*, xx-xxi.

stigma for women, in fundamental Islamic beliefs, closely related to terrorism. *Cadar* also faced technical resistance especially with regard to public service.³⁰ M. Quraish Shihab stated that wearing covered clothes is not a monopoly and doesn't come from the Arab culture (Shihab, 2014: 48). Shihab admits that *cadar* was born from outside of Arabian, let alone from religious orders. Therefore, Shihab does not recognize that *cadar* as part of religion.

In development of Indonesian Muslim, Muslim women had not historically found the use of the *cadar*. The use of the *jilbab* is a new trend and lately. In the past, the majority of Indonesian Muslim women wore a *kerudung* rather than a *jilbab*. *Kerudung* is a shawl that covers most or all of the top of a woman's head and hair. The use of *kerudung* is looser fit because only close to the top of the head. After the Iranian revolution, *jilbab* was introduced to Indonesian Muslim women.³¹ Therefore, it is more popular nowadays for Indonesian Muslim women to wear *jilbab* than *kerudung*.

Jilbab (headscarf) is a fashion phenomenon in a rich and meaningful Muslim society. *Jilbab* as a language that conveys social and cultural messages. In fact, each religion has a specific interpretation of the wearing of *jilbab*. Headscarf for Christians has become a fundamental symbol which has ideological meaning. As for Catholics, the headscarf is part of the view of womanhood and piety.³² So, if you pay attention to the nuns wearing the headscarf. Although, it has a different shape from the Muslim headscarf.

Unlike *jilbab* which can enter Indonesian local culture and even penetrate the mass media, *cadar* experiences the opposite. The public's understands *cadar* by giving distance to local culture. *Cadar* has not been fully accepted by Indonesian public. Even the media in Indonesia has presented *cadar* as part of an indicator of the identity of terrorist wives and this view has actually dominated.³³

According to the Engineer, there are two verses of the Qur'an that relate to the current practice of wearing *cadar*. Surah an-Nur verse 31 :

Meaning:

Say to the women who believe: "Let them hold their gaze, and their *awrat*, and they shall not reveal their jewellery, except what is (usually) visible on it. And let them cover their *cadars*, and do not reveal their jewels except to their husbands, or their fathers. , or the father of their

30 Lintang Ratri, "Cadar, Media, Dan Identitas Perempuan Muslim," in *Forum*, vol. 39, 2011, 29.

31 Ahmad Shidqi and Gilang Desti Parahita, *Sepotong Kebenaran Milik Alifa* (Yogyakarta: Kanisius, 2008), 22.

32 Ahmad Suhendra, "Kontestasi Identitas Melalui Pergeseran Interpretasi Hijab Dan Abstrak Jilbab Dalam Al Qur'an," *Palastren Jurnal Studi Gender* 6, no. 1 (2016): 5.

33 Rasyid and Bukido, "Poblematika Hukum Cadar Dalam Islam: Sebuah Tinjauan Normatif-Historis," 82.

husband, or their sons, or the sons of their husband, or their brothers, or the sons of their brothers, or the sons of their sisters, or Muslim women, or slaves they have, or male servants who have no desire (for women) or children who do not understand women's *awrat*, And do not strike their feet so that it is known the jewels they are hiding. And all of you repent to Allah, O you who believe, so that you will be lucky.. (QS. an-Nur: 31)

The above verse contains a message for believing women to cover their body parts. In *Tafsir al-Misbah* explained, the verse that describes the command to hold one's gaze, maintain *awrat*. In addition, women were also ordered not to show their ornaments (*furujahunna*). The Quraish Shihab interpreted *furujahunna* as the part of the female body that stimulated men.³⁴ He makes the exception of the covered limbs, namely the face and palms. Qur'an excludes both parts of the body from being covered, because they are parts of the body that are usually visible or exposed.

The content of this verse gives right understanding, in first birth of Islam the women wearing not close the *awrat*. The women has to show their jewellery to others (not their mahram) in a state that is open to the place of wearing jewellery and in parts that can arouse lust. For Hasbi ash-Shiddieqy, Qur'an prohibits such things, and instructs them to cover her jewellery places with the tip of a *cadar*.³⁵

The word *juyub* in Surah an-Nur verse 31 can be interpreted as chest. The implication is that the verse that is ordered to close is the breast area, which is one of the *adultery* (jewellery) of women. Covering the chest can be done by lowering the edge of the *cadar* or by wearing clothes that cover the chest. ash-Shiddieqy explained that in this verse there is no firmness that women have to cover their necks. According to him, it was obvious that what was ordered was to lower the tip of the *cadar* over the chest, because the ancient Arab women wore clothes with the neck wide open, so that the chest could be seen.³⁶ The same opinion was conveyed by Quraish Shihab. According to him, one of the main decorations for women is the breast, so this verse commands the closure of it. Other parts of the body that are prohibited from being exposed are the beauty of their bodies (*wa la yubdina zinatahunna*). Women are ordered to cover the beauty of their bodies from sight other

34 M. Quraish Shihab, *Jilbab, Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu Dan Cendekiawan Kontemporer*, vol. 1 (Jakarta: Lentera Hati Group, 2012), 326.

35 Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, 212-13.

36 Ibid., 214.

than their *mabram*.³⁷ According to Shihab, women have always worn a head covering called *khimar*.³⁸ However, some women do not use it to cover their jewellery, but leave it wrapped around their back. Therefore, this man ordered the women of that time to cover their chests with this long *cadar*. So, the *cadar* was placed on the head, then stretched down so that it covered her chest.

In a history it is explained that in the past Arab women, especially the Muhajirin had not covered their heads. However, after coming down a verse that instructs them to cover their head to their chest, they tear off part of their blanket (*azra*) to be worn over their head, neck, and chest (Suhendra, 2013: 10). Therefore, the emphasis of Surah an-Nur verse 31 is actually an order to cover the breasts that become women's jewellery (*zinatabunn*). Because women at that time were already wearing a head covering. Even though they wore a head covering or a robe, at that time women were still used to showing their jewellery.

Ulama tafsir differ in their opinion in explaining *illa ma zhara minha* (except what usually appears from him). It has implications for the status of women's *awrat* in the public sphere. Muhammad Jarir ath-Tabari gave eight different interpretations of the sentence *illa ma zhara minha*, by quoting the prominent companions of the Prophet. Some *Sahabat* feel that only their outer clothing can be exposed, while others should be covered, including face and hands. Another opinion, women can show eyes, ring, bracelet, and face. Imam Fakhruddin ar-Razi also argued that women who believe can show their face and two palms of their hands.³⁹

Shihab interpreted *illa ma zhara minha* meant was the face and two palms.⁴⁰ It is based on a hadith narrated by Abu Dawud which explains that menstruating women must cover all parts of their body except the face and hands up to the wrists. The narration comes from Yakub bin Ka'ab al-Anthaki and Muammal bin al-Fadl bin al-Harani both said, has reported to us Walid from Said bin Bashir from Qatada from Khalid bin Duraik from Aisyah . The editorial is as follows :

Meaning:

From Aisyah that Asma 'bint Abi Bakr met the Messenger of Allah with wearing thin clothes. So the Messenger of Allah turned away from him and said: "O Asma, actually a woman, if she has had menstruation, does not deserve to be seen from her except this and this ", He pointed to his face and his palms." [HR. Abu Dawud]

37 Shihab, *Jilbab, Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu Dan Cendikiawan Kontemporer*, 1:327.

38 Ibid,, 1:328.

39 Engineer, *Pembebasan Perempuan*, Terj. Agus Nuryatno, 86.

40 Shihab, *Jilbab, Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu Dan Cendikiawan Kontemporer*, 1:329-30.

In another narration it is stated :

Meaning:

Has told us Ibn Basyar, has told us Abu Dawud, has told us Hisham from Qatada that the Messenger of Allah said: Surely a woman if she has menstruation, does not deserve to be seen from her except her face and her hands (palms) up to her wrist bones hand (joint).“ [HR. Abu Dawud]

The two hadiths above state that women in the early days of Islam were not obliged to wear the *cadar* by Rasulallah. In fact, Rasulallah saw made the face and both wrists into parts of the body that could be opened. Therefore, the use of *cadar* as a religious commandment is irrelevant and inconsistent with the Qur'an and hadith.

Hasbi ash-Shiddieqy also gave the same explanation as Quraish Shihab in interpreting Surah an-Nur verse 31. His argue, that it is also not forbidden to see women in a state of completely closed *awrat* (*awrah*).⁴¹ The face and palms of the hands are not part of the *awrat*. Therefore, it is not haram to see the face and two palms open, unless it causes evils. Thus, for Quraish Shihab and Hasbi ash-Shiddieqy the use of the *cadar* was not mandatory for adult Muslim women.

Ash- Shiddieqy only emphasized that women should cover their *awrat* and/ or parts of their *awrat* as they maintain from intimacy.⁴² Women should not show their own jewellery which is worn on the body that is forbidden to open. Strictly speaking, they should not reveal the parts of the body where the jewellery is placed, such as the place for wearing necklaces, except for the commonly seen jewellery, the jewellery on the face and the palms of the hands.

The *adultery* (jewellery) which must be covered is divided by the ulama into two kinds. Some are *khilqiyyah* (physically) and are *muktasabah* (can be pursued). By quoting Ibn 'Asyur and Ibn al-'Arabi, Shihab explained that the *khilqiyyah* 's characteristics are that most of the bodies of women, especially the face, palms and half of the hands, breasts, both calves and hair. The nature of *muktasabah* is a jewelry that is commonly used as decoration for women such as beautiful clothes, jewellery, eye shadow, and *henna*.⁴³

Khilqiyyah jewellery that can be tolerated are decorations which when closed cause difficulties for women. The part of the *khilqiyyah* that can be tolerated is the

41 Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, 210.

42 Ibid., 212.

43 Shihab, *Jilbab, Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu Dan Cendikiawan Kontemporer*, 1:330.

face, the palms of the hands, and the feet. An expert on *tafsir* of al-Qurthubi, Sa'id ibn Jubair, 'Atha and other *ulama* argue that what can be seen is only the face of a woman, the palms of her hands, and the clothes she wears. In fact, some of the Prophet's companions, such as Ibn 'Abbas, Qatada, and Miswar, tolerated or may be seen including eye shadow, bracelets, half of the hands which in Arabic women's customs were decorated with henna, earrings, rings and the like.⁴⁴ The *khilqiyah* jewellery that are tolerated to open are the face, the palms of the hands, and the feet. If the three limbs are covered, it will cause difficulties for women. In fact, Islam does not give difficulties to its adherents. Islamic teachings actually make it easier for its adherents.

This is in line with the opinion of the expert on the legal interpretation of Sheikh 'Ali as-Sais . By leaning on Abu Hanifah, as-Sais argued that the two feet were not female *awrat*. Because closing the feet will be very difficult for women compared to the recommendation to cover their hands. Likewise al-Qurthubi, in interpreting *illa ma zbara minha* it is understood as except for the face and the two palms which are usually visible.

When looking at the explanation described by the Quraish Shihab in his interpretation, He agrees more or tends to think that faces are not included in the category of female *awrat*, the implication is not obliged to be covered. Thus, *cadar* for Shihab is not a religious command to practice. The opinion of Hasbi ash-Shiddieqy is not different from the Quraish Shihab which states that the face and both wrists are not part of a woman's *awrat*.

Another verse that is often used to legitimize the use of *cadar* is surat al-Ahzab 59 .

Meaning:

O Prophet, say to your wives, daughters, and wives of believers, "Let them stretch out their *cadars* all over their bodies". That is so that they are easier to recognize, because of that they are not disturbed. And Allah is Most Forgiving, Most Merciful. (QS. al-Ahzab: 59)

Many *ulama* of the above verse argue that a woman is required to cover her face or wear *cadar*. The existence of this recommendation, according to Engineer, was because at that time there were free women (*al-hurrah*) and female slaves (*amat*) in Arabia at that time who were accustomed to going into prostitution, because of that many men teased them.⁴⁷ For this reason the Qu'ran requires women of faith to cover their faces with a headscarf, so that they can be recognized as free women (*hurrah*) and not be harassed. But in the current context, there are no more slaves, all

44 Ibid., 1:331.

women are free. So that according to Shaykh ar-Razi, the use of *cadar* here is only as an identity and a differentiator between hurray or *amat*, and not because their faces cannot be opened and they are not treated as part of *satr* (the part that must be hidden).

Ash-Shiddieqy explain *ulama* who forbid women open face and hands are like Imam an- Nawawi and partially class ash-Syafi'iyah tight.⁴⁵ They confirmed the use of *cadar* on the grounds because they were afraid of slander. Slander is something that comes later, is not the subject of matter and does not apply permanently. If you pay attention, the obligation to cover one's face by Imam an-Nawawi and some strict syafi'iyah groups is not because the face is *awrat*, but the obligation to cover it is more about avoiding slander.

According to Husein Shahab, the Arab Jahiliyyah did not recognize the *cadar*, until Islam first brought and taught it.⁴⁶ On the other hand, non-Arab nations, such as Persians, Jews, and a few others, practiced the custom of being *cadared* strictly. In fact, they are more strict than Islam. They oblige the women to cover their faces and palms, then they are confined by force in the house. After they embraced Islam, the practice was strictly maintained. Outside of Islam, the *cadar* is even more stringent, so it must cover everything, including the face. However, this tradition in the next period was considered to be the teachings of Islam, even for some people this model was one of the most syar'i clothing models.⁴⁷

For Mansour Fakih, the tradition of securing in house and wearing *cadar* is actually a form of injustice for women. He analyzed that there were many manifestations of injustice that befell women.⁴⁸ *First*, there was marginalization (economic impoverishment) of women. *Second*, subordination to one gender. *Third*, negative labeling (*stereotypes*) against certain genders. *Fourth*, hardness (*violence*) against certain genders. *Fifth*, the gender role of women is managing the household. However, Maududi argued that the order to cover one's face had been carried out by early Muslim women.⁴⁹ Women who lived during the time of Rasulallah saw used to wear a *cadar*, which is known as the *niqab*. On the other hand, Mawdudi admits that the *cadar* is not explicitly disclosed in the Qu'ran and the hadith. Then the niqab in the context at that time was a garment that was worn from head to toe.

45 Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, 213.

46 Husein Shahab, *Jilbab Menurut Al-Qur'an Dan as-Sunnah* (Bandung: Mizan, 2004), 74.

47 Suhendra, "Kontestasi Identitas Melalui Pergeseran Interpretasi Hijab Dan Abstrak Jilbab Dalam Al Qur'an," 7.

48 Mansour Fakih, *Membincang Feminisme: Diskursus Gender Perspektif Islam* (Surabaya: Risalah Gusti, 2000), 46-48.

49 Maududi, *Jilbab: Wanita Dalam Masyarakat Islam*, Terj. Mufid Ridho (Bandung: Marja, 2005), 213.

History shows that non-Arab nations felt that covering the face was required. Thus, the habit of covering one's face that is currently happening is not the habit of the Prophet. Meanwhile, women's clothing in Islamic law, according to Musda Mulia, embodies two purposes. *First*, cover the *awrat* (*awrah*) and keep form *fitnah*/slander. *Second*, a kind of distinction and respect. At least the views can be grouped into three patterns. *First*, the view that requires adult women to cover their entire body, including the face and hands. *Second*, the view that requires adult women to cover their entire body, except for the face and hands. *Third*, the view that requires adult women to cover their bodies, apart from their faces and hands, only when performing prayers/*sholat* and tawaf.⁵⁰

The majority of *ulama* see the face and palms of the hands are not part of adult female *awrat/awrah*. Both can be opened and seen by the opposite sex. Therefore, the use of *cadar* is not a religious order that must be carried out, although a small number of *ulama* ordered to close it.

Conclusions

Cadar is not clearly instructed in the Qur'an or the hadith. Given that *ulama* have different opinions (*ikhtilaf*) in determining the boundaries of women's *awrat* (*awrah*). Likewise the tafsir *ukama* in interpreting surah An-nur verse 31, *mufasir* have different opinions in determining the allowance of open limbs. However, the majority *ulama* of fiqh and tafsir state that the face and both wrists are not part of women's *awrat* (*awrah*). Therefore, the use of *cadar* is a *khilafiah*. Hasbi Asy-Syiddieqy in his *An-Nur* commentary explains that women are obliged to cover their jewelery. He did not insist that women should wear *cadar*. Quraish Shihab considers that *cadar* is not an obligation in religion, because for him the face is not part of the *awrat* (*awrah*) that must be covered.

Likewise, the views of Quraish Shihab and Hasbi Ash-Shidiqi, both of which did not specifically require women to wear *cadar*. Both also argue that the face and wrists are not part of a woman's *awrat*. Therefore, the *cadar* is not mandatory for women to wear. Thus, *cadar* is included in the necessity of *tahsinijat*. The need for *tahsinijat* is a need that if not fulfilled does not threaten the existence of one of the *maqashid ash-sharia* and does not cause difficulties. Seeing the scientific background that both of them have, there are differences. If Hasbi Asy-Syiddieqy has a background in Islamic law (Fiqh), then the style of interpretation in the book of An-Nur is thicker with fiqh nuances. In contrast with interpretation in Al-Misbah,

50 Suhendra, "Kontestasi Identitas Melalui Pergeseran Interpretasi Hijab Dan Abstrak Jilbab Dalam Al Qur'an," 17.

which tends to imitate Muhammad Abduh and Rasyid Ridha's model or style of interpretation.

This research can be developed, so that the understanding of the women's arrival and women's attachment in qur'an literature is more comprehensive. Because there are many *kitab tafsir*, so the primary sources studied can be replaced with other *kitab tafsir*. For example, comparing the concept of the women's arrival and women's attachment in the Indonesian scholars's *kitab tafsir* with the work of middle eastern scholars or western scholars.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references).

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Authors' contributions

All listed authors contribute to this article. I.A. wrote the original draft, reviewed and edited it, conceptualised the study and managed the project administration. N.Z. was responsible for the methodology and validation. I.S. wrote the formal analysis and compiled the resources. A.S. wrote the visualisation and supervised the project.

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflict of interests

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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Living Qur'an: Its Texts and Practices in the Functions of the Scripture

Living Quran: Teks Dan Praktik Dalam Fungsi Kitab Suci

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Abstract¹

Since firstly appeared in an informal conversation among the faculty members at the Qur'anic and hadith studies program at the Faculty of Ushuluddin, Religious Studies, and Islamic Thought of IAIN Sunan Kalijaga Yogyakarta in 2005, scholars have ventured to develop the concept of Living Qur'an, pursuing to determine its proper or best formats, scopes, methods, and approaches. It is my contention that Living Qur'an is yet to find its epistemological and methodological infrastructures. It is in this context this paper aims to contribute. It firstly offers my construction of the term along with its conceptual consequence. Then, I propose the mapping of the relationship between scripture and its community, built on the relational concept of scripture. Finally, this article elaborates on the transmission and transformation patterns through which knowledge, practices, and discourse forming the Qur'anic reception between its community. It is hoped that with these three subjects, this paper would emulate further discussion about Living Qur'an at the epistemological and methodological level.

Keywords: Living Qur'an; Informative Function; Performative Function; Transmission-Transformation

Abstrak

Sejak muncul pertama kali dalam percakapan informal di antara para dosen di jurusan Tafsir Hadis, Fakultas Ushuluddin, Studi Agama, dan Pemikiran Islam, IAIN Sunan Kalijaga Yogyakarta pada tahun 2005, para sarjana terus mengembangkan konsep Living Qur'an, dalam rangka menemukan format, ruang lingkup, metodologi, dan pendekatan yang terbaik untuk sub-disiplin ini. Hemat saya, Living Qur'an masih belum menemukan infrastruktur epistemologis dan metodologisnya. Dalam konteks ini lah artikel ini ingin berkontribusi. Pertama sekali, artikel ini menampilkan tawaran saya atas terminology Living Qur'an dan konsekuensi konseptualnya. Kemudian, saya menawarkan pemetaan hubungan antara kitab suci dan khalayaknya, yang terbangun atas konsepsi relational atas kitab suci. Akhirnya, artikel ini akan menjelaskan pola-pola transmisi dan transformasi yang melaluinya ilmu, praktik, dan diskursus yang membentuk resepsi Al-Qur'an di tengah khalayaknya. Diharapkan artikel ini bisa memantik diskusi lebih panjang mengenai Living Qur'an pada level epistemologis dan metodologis.

Kata Kunci: Living Qur'an; Fungsi Informatif; Fungsi Performatif; Transmisi-Transformasi



Introduction

Issues around the reception of the Qur'an and the interactions between humans and the Qur'an had relatively been an understudied field, especially in Indonesia up until the 2000s. Accordingly, there was yet to be a grounding and thought-provoking abstraction about the connection between the phenomena of texts and the phenomena of readers in the reception of the Qur'an. Through various discussions among Indonesian scholars in the field of Qur'anic studies appears the terminology "Living Qur'an," pointing to a new sub-field within Qur'anic studies that focuses on the Qur'anic reception in society. Among the first attempts to discuss Living Qur'an are a newspaper article by Hamam Faizin, "Living Qur'an: Sebuah Tawaran" (2005) and an edited volume by Sahiron Syamsuddin, *Metodologi Penelitian Living Qur'an dan Hadis* (2007).¹ Even though neither the article nor the edited volume explores the research format of Living Qur'an, both accounts display the discursive construction of the history of interpreting the relationship between humans on the one hand and Qur'an-based knowledge and practices on the other.

Against this backdrop, the present article elaborates on three primary issues. The first is concerned with the conceptual signification of the term "Living Qur'an" and its practical use. The second issue deals with mapping the functions and the relationships between humans and scriptures from the perspective of their data and interpretations. At this point, in addition to seeing scripture as a textual form and structure carrying meanings, this article posits that studies on the function of a text as sacred scripture among its interlocutors can help understand the reception process of the Qur'an as a socio-cultural phenomenon. As for the final issue, this article explores the patterns of transmissions and transformations of various modes of interpretations that are resulted from the variations of the audiences, contexts, and the times of the reception of the text. These variations of interpretations and receptions are, for example, widely available in Islamic literatures, such as *tafsīr*, *ḥādīth*, *sīrah/tārikh*, the merits (*faḍā'il*) of the Qur'an, and Islamic medicine. With these three issues, this article is expected to ground the epistemological framework of the term Living Qur'an whose use has accelerated for at least a decade.

In general, this article attempts to provide a narrative encompassing the development of Living Qur'an studies. It argues that Living Qur'an as a growing sub-field within Qur'anic studies requires epistemological and methodological

1 Hamam Faizin, "Living Qur'an: Sebuah Tawaran [The Living Qur'an: A Proposal]", Jawa Post, 2005; Sahiron Syamsuddin ed. *Metodologi Penelitian Living Qur'an dan Hadis* [Research Methodology on the Living Qur'an and Hadith], Yogyakarta: Teras, 2007. Among the latest account, see Muhammad Ali, "Kajian Naskah dan Kajian Living Qur'an dan Hadith [Manuscript Studies, and Living Qur'an and Hadith Studies]", *Journal of Qur'an and Hadith Studies*, Vol. 4, No. 2 (2015). Ali Mabrouk titles his book *Nuṣūṣ awl al-Qur'ān: fi al-Sa'y warā' al-Qur'ān al-Hayy*, (Casablanca: al-Markaz al-Saqafi al-'Arabi, 2015).

infrastructures. The study of the Qur'an as scripture—which has a relational characteristic with its audiences, either as the recipient or the forming element of practices—should be placed in a grounded discursive tradition, that is, through the analysis upon the 'living' Qur'an, which establishes a reciprocal system of knowledge, practices, and ideality between itself and its audiences.

On the Terminology of Living Qur'an

After firstly appeared in an informal conversation among the faculty members at the Qur'anic and hadith studies program at the Faculty of Ushuluddin, Religious Studies, and Islamic Thought of IAIN Sunan Kalijaga Yogyakarta in 2005, the terminology Living Qur'an has widely been used in the Indonesian academia. Since its impetus, scholars have ventured to determine its proper or best formats, scopes, methods, and approaches. In fact, the very concept of Living Qur'an itself is still under discussion, and here I aim to offer my construction of the term. The word "living" in Living Qur'an is intended to clarify the "Qur'an." The primary idea of the term is that the Qur'an is living or is enlivened by its community, either through its exegesis/interpretation or through particular practices. In Indonesian, living Qur'an simply means the Qur'an that lives, which in Arabic, relatively corresponds to *al-qur'ān al-ḥayy*.

From the English structure point of view, the idea of 'something that lives' can be expressed through three possible terms, whose meanings are closely related and intersecting. It can be "living the Qur'an"—living as gerund, "the lived Qur'an"—lived as past participle, or "the living Qur'an"—living as present participle. The first construction, living as gerund, refers to an act of a subject who makes the Qur'an alive or who enlivens the Qur'an. In this context, there is a subject, namely humans, who actively makes the Qur'an, the object, alive through their understanding or through their practices. The Qur'an assumes the position as the object of an act, from which it becomes a living text, or a text made alive through the action of the subjects.² The second formula, the lived Qur'an, using past participle as an adjective, has a related meaning to the first one. However, it gives more emphasis on the Qur'an as an object, which receives an act that makes it alive, instead of the Qur'an as a subject. In this context, the living character of the Qur'an comes from a subject external to the Qur'an, not from the Qur'an itself. As for the third expression, it puts the Qur'an as a noun explained with an active adjective, living. Unlike in the second expression,

2 For example, see Imam Muhammad Aslim Shaw, "Living the Quran in Our Daily Lives" on <https://aaail.org/text/articles/others/livingqurandailyives.shtml>, accessed on Feb. 2, 2020. This article refers to the concept of "living Qur'an" as a way to make the Qur'an alive based on what one deems as the correct interpretation of its text.

here, the Qur'an is not only regarded as a passive object that is made alive through its communities' understanding or practices, but also as an active subject, which partakes in defining meanings and shaping practices.

Previous literature on Living Qur'an has touched upon different dimensions of each three possible terms above. "Living the Qur'an" could have a theological connotation, speaking about Muslims' attempt to enliven the Qur'an through observing its teaching. The methodological concern of this approach starts with an exploration of Qur'anic meanings, better known as *tafsir*. Followingly, its *tafsir* becomes the basis for particular practices. From the theological perspective, these practices are to be determined whether they are right or wrong in light of what one deems to be the correct interpretation. Forms and variations of practices are defined through the extent to which *tafsir*—with all its epistemological instruments—allows them. Further explanation on this issue is widely available in the rich literature of *tafsir* and *'ulūm al-Qur'an*. Rather contrary to "living the Qur'an," the other two expressions, "the lived Qur'an" and the "the living Qur'an," concern with humanistic aspects of the scripture, namely the Qur'an, rather than theological. So, it is not of what Muslims believe in the Qur'an, but how Muslims believe in the Qur'an. From this point of view, *tafsir* is not considered as the sole defining element that makes the Qur'an alive. Rather, *tafsir* is situated as one among the overall human actions, either as an individual or in a community. It is the totality of these actions or practices that make the Qur'an alive.

Based on this humanistic assumption, William Graham contends that the very nature of scriptures, including the Qur'an, is "relational." This nature underlines that a text becomes a scripture not in and through itself. A text becomes a scripture when people relate themselves to a text they consider sacred in various ways: accepting, reciting, reading, interpreting, treating, or using it for various purposes. It should be noted, however, that the said relational character of scriptures cannot be formed by individuals unconnected to one another. In other words, these individuals need to be socially connected, in which they produce collective actions or practices, a feature called by Graham as "the community of faith." This community loves, celebrates, as well as lives with, for, and inside the scripture.³

Without meaning to undermine the theological stance of a community of faith towards their scripture, including Muslims' faith in the sacredness of the Qur'an, in the humanistic discourse, the relational character of scriptures marks the transition of the text's sacredness from passive to active. It is passive for it openly receives its believers' various forms of interaction that make it a sacred text. Once being a

3 See William Graham, "Scripture as a Spoken Word", in Miriam Levering ed. *Rethinking Scripture: Essays*

scripture, the text becomes independent and offers new meanings in the context of its being sacred. Take the Qur'an as an example. Believed as a revelation from God, the Qur'an was delivered by the Prophet Muhammad in various contexts, interacting with the Prophet's companions or other people addressed by its verses. These verses were memorized by the companions as the revelation from God, containing messages that addressed specific issues, questions, or conditions that they were facing. Later on, however, the Qur'an was memorized not merely to preserve its messages—in fact, these messages might not be preserved in a detailed manner—but to preserve the divine revelation. Eventually, this revelation has historically been transformed into scripture, to be recited, chanted, written, and printed, without necessarily being connected every time to its historical messages at the time of its revelation. The construction of beliefs—that it is a divine revelation—that accompanies its messages makes the Qur'an also take part in how humans relate themselves with it. In other words, the Qur'an is also an active agent through its oral or written preserved structure of the text in this relation.

Dus, the Qur'an is a sacred text whose very character is relational: it receives and forms practices at once. It is both passive and active at the same time. This dual position can be described with the concept of “implied reader” introduced by Wolfgang Iser. He suggests that readers carry out dual function towards texts. First, readers catch the meaning, impression, and imagination from the structure of the text. This textual structure—either the sound of the Qur'an when recited, its word composition, and its verse order—determines the construction of meaning that is understood by its community, both semantically and pragmatically. This first function gives more emphasis on the textual structure that defines meaning, even though in the process of such construction, humans play their part.⁴ Second, the text receives readers' acts, whose acts are shaped and structured by the readers' knowledge and experience. This concept is called implied reader, so Iser suggests, because, on the one hand, the structure of the text partly contributes to shaping the way readers

from a *Comparative Perspective* (Albany: SUNY Press, 1989); Graham firstly explained the relational concept of scripture in 1987 when writing the first edition of *Beyond the Written Word*. See William Graham, *Beyond the Written Word: The History of the Scripture in the History of Religion* (Cambridge University Press, 1993). Graham's concept is parallel to that of Wilfred C. Smith, which was first published in 1993. See Wilfred C. Smith, *What is Scripture? A Comparative Perspective* (Massachusetts: Fortress Press, 1994).

- 4 In the case of the Qur'an, the form of humans' involvement that almost everyone agrees on is the use of Arabic, which is the daily language of the Prophet and his Companions as the first recipients of the scripture. This paper will not delve into a classical debate in the discipline of *kalam* (scholastic theology) about the limits of human involvement in the process of the formation of the Qur'an—the debate that leads to the discourse on the Qur'an's createdness. Ali Mabrouk discusses this issue, yet not in the context of *Kalam*, but rather in the historical context of the various ways Muslims encounter the Qur'an through which the Qur'an is alive. See Ali Mabrouk, *Nuṣūṣ awl al-Qur'ān: fi al-Sa'y warā' al-Qur'ān al-Ḥayy*, (Casablanca: al-Markaz al-Saqafi al-'Arabi, 2015).

should accept the text.⁵ On the other hand, at the same time, the reading process also involves readers' horizons—to use Gadamer's terminology—of knowledge and experience outside of the text structure that they consciously and unconsciously bring in when reading the text.

I have concluded that the Qur'an is not only a passive text that receives a set of practices, but also an active text offering meaning. Thus, among the three expressions mentioned previously, I suggest that it is the term "Living Qur'an" that is able to contain the above character of the Qur'an as a subject and an object at the same time.⁶ Keeping in mind the Qur'an's active and passive nature, Living Qur'an refers to the social and cultural phenomena where humans accept and interact with the Qur'an. In other words, Living Qur'an connects the phenomena of texts and the phenomena of readers in the reception process of the Qur'an. These phenomena can be approached in various ways, of course with the limit each approach may have. To understand the Qur'an as a phenomenon in the discourse of the study of scriptures, Living Qur'an is not concerned merely with the Qur'an's textual forms and structures that carry meanings, but also with its function as a scripture in its community.⁷

Informative and Performative Functions of the Qur'an as Scripture

In this section, I propose two functions of the Qur'an that I develop from Sam D. Gill's thesis on the basic functions of scriptures.⁸ Gill divides scriptures' functions into two dimensions: data and interpretation. The data is the scriptural data that include texts and practices. The notion of text here covers both oral and written texts. These texts are perceived as scripture from generation to generation. The texts can be with an explicit association to a central figure that is considered as the messenger or founder of a religion. For example, texts in the world's major religions are associated with these central figures deemed as such: Moses and the Torah for the Jews, Jesus and the Bible for the Christians, and Muhammad and the Qur'an for

5 Wolfgang Iser, *The Act of Reading: Theory of Aesthetic Response* (Baltimore: Johns Hopkins University Press, 1978), 27-34. See also Ahmad Rafiq, "The Reception of the Qur'an in Indonesia: The Place of the Qur'an in a Non-Arabic Speaking Community", Ph.D. Dissertation, Temple University, 2014, 145-146.

6 Even though 'lived' and 'living' emphasize the relationship between the subject and object in different ways, they can be used interchangeably in the study of scripture because both refer to the same phenomenon in the socio-anthropological discourse. In this paper, the phrase Living Qur'an is used instead of the Living Qur'an, as the former is the normalized expression used among Indonesian scholars of Qur'an studies. This phrase still uses the definition from the original language of the term, which is English.

7 Frederick Denny divides areas of the study of scriptures into three: origin, form, and function. See more on this in Frederick M. Denny, "Introduction" in Frederick Denny and Rodney Taylor, *The Holy Book in the Comparative Perspective* (Columbia: South Carolina Press, 1993).

8 Sam D. Gill, "Non-Literate Tradition and Holy Books", in Frederick M. Denny and Rodney Taylor, *The Holy Book*.

Muslims. Such text can be composed of linguistic structures, such as sound, words, sentences until they form meanings, or of formulaic sound based on the memories of its believers, who believe this text as scripture.⁹

The data aspect of scripture also includes practices of a community towards a text or an abstract form they believe as scripture. These practices can be personal or communal rituals, or temporary practices that involve scripture. These practices are more often than not performed for pragmatic purposes. Such purposes include, for example, self-protection, negotiation towards a certain condition, or an abstract expression of hope manifested in concrete practices. For the followers of religions having canonized written scripture, these practices may and may not connect to the linguistic structure of the text. Moreover, for non-literate people the scripture is in their practices.

The second dimension is the interpretation which is the interpretation of the data—either in the form of texts or practices as mentioned earlier. In this dimension, subjects' comprehension of the scripture may be informative or performative, two categories that lead to the dual function of scripture, i.e. informative and performative. From the informative function point of view, scripture is read as a source of information either as statements or understandings. Both data in the forms of texts and practices can be interpreted as carrying informative functions. When data take form as texts, their informative function can be observed in the meanings of the texts. In the discourse of written scripture, this function manifests in exegesis tradition. Whereas, when data take form as practices, their informative function assumes these practices as texts that deliver messages. This perspective is equivalent to that in the hermeneutics of social sciences, which places social practices as equal to written tradition. In this context, actors or performers of practices are compatible to authors in the written tradition. Therefore, similar to the context in the written tradition, each practice is perceived as composing a set of messages to be interpreted by "readers."¹⁰

In the context of the performative function, the interpretation of texts does not manifest itself as statements or messages but rather as a source of practices. Statements mentioned in the scripture are not merely perceived as a medium carrying messages, but rather as commands, guidance, or a stimulus to act. Here, the meanings of text do not manifest as statements but rather as actions and practices. At this point,

9 Walter J. Ong discusses examples of scriptures that are preserved through the formulaic sounds. See Walter J. Ong, *Orality and Literacy: The Technologizing of the Word* (New York: Methuen, 1982).

10 See Paul Ricoeur, *Hermeneutika Ilmu Sosial* [Hermeneutics of the Social Sciences], trans. into Bahasa by Muhammad Syukri (Yogyakarta: Kreasi Wacana, 2006). The book is an Indonesian translation of John B. Thomson's *Hermeneutics and the Human Sciences: Essay on Language, Essays and Interpretation*, which contains a collection of Ricoeur's essays. It was first published in 1981 by Cambridge University Press.

we can see the overlap between the performative function and the data dimension of scripture in the form of practices, not texts. Performative interpretation, in this context, can also mean the transmission of old practices as data into new practices as interpretation.

To put it simply, the relationship between the scriptural data as texts or practices and its interpretation leads to four models of human-scripture relationships. The first model is the informative reception of texts. In the context of the Qur'an, this model of relationship is represented by the *tafsir* tradition. In this tradition, the Prophet Muhammad is considered the first *mufassir* (interpreter). The next generations continue this informative reception through developing a *tafsir* tradition with its ever-evolving theories, methods, and approaches.¹¹

The second model is the informative reception of practices. For example, there is a hadith about the prominence of al-Fātiḥah, the first chapter of the Qur'an, as a medium for healing physical illness. This hadith, narrated by Abū Sa'īd al-Khudrī, reports that one of the companions recited al-Fātiḥah towards an ill person with the hope that the recitation of the *sūrah* would facilitate healing. Al-Bukhārī locates this hadith in the chapter of "the permission to receive payment from the Qur'an." This means that al-Bukhārī saw an informative message from this practice, not the performative one. To him, this hadith carries *information* about the lawfulness of receiving payments from Qur'anic related activities.¹² As I will explain later, al-Bukhārī's approach to this hadith is dissimilar to that of Abū 'Ubaid al-Qāsim bin Sallām in his *Faḍā'il al-Qur'ān*, or al-Imām al-Nawāwī in his *Kitāb al-Tibyan fī Adāb Ḥamalāt al-Qur'ān*, who cites the hadith to invoke its performative function, meaning this hadith is taken as a stimulus of a certain action, that is reciting al-Fātiḥah in the case of illness.

The third model is the performative reception of texts. Reciting *al-mu'awwidhatayn* (the *sūrahs* of al-Falaq and al-Nās) with an intention of self-protection from supernatural disturbance represents an example of this model. The context and content of the *sūrahs* refer to self protection from the evil of *jinn* and other humans.¹³ Nevertheless, in some contexts, they are recited for a practical motivation

11 Encyclopedic descriptions of this tradition can be found in the accounts that compile and sometimes conduct an indepth analysis of the commentaries of the Qur'an and their methods, such as Husain Muḥammad Al-Zahabi in *al-Tafsir wa al-Mufasssirūn* and Muḥammad Hādī Ma'rifah, *al-Tafsir wa al-Mufasssirūn fī al-Ṣaubih al-Qashib*.

12 See Muḥammad bin Ismā'il al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, (n.p.: Dār Iḥyā al-Turāṣ al-Islāmi, n.d), chapters VI, 23; see also Ahmad Rafiq, "Pengantar (Introduction)" in Muhammad Barir, *Tradisi Al-Qur'an di Pesisir: Jaringan Kiai dalam Tradisi Al-Qur'an di Gerbang Islam Tanah Jawa* [Qur'anic Tradition on the Coast: Network of Kiai in the Qur'anic Tradition at the Gate of Islam in Java] (Yogyakarta: Nurhamera, 2017).

13 See Abū 'Ubaid al-Qāsim bin Sallām, *Kitāb Faḍā'il al-Qur'ān*, (Dimasyq: Dār Ibn Kasir, n.d., 270-273; As-Sayyid Muhammad Haqqī al-Nazilī, *Khazīnatul-Asrār Jalīlatul Azkār*, (Semarang: Karya Thoha

of self-protection without the reciter necessarily referring to or being aware of their interpretation or content. This is what I call the performative reception of the *surahs*. We should be aware, however, that there might be an overlapping area between the informative and performative reception. *Al-Mu'awwidhatayn* case shows just that, because, again, the historical context of their revelation and the meanings contained in the *surahs* are indeed related to self-protection.

While *al-mu'awwidhatayn* may indicate the existence of a semantical connection between the informative and performative receptions, performative receptions of the Qur'an, especially in non-Arabic communities, may take a different form in which such a semantical connection is absent. For example, in Banjar, South Borneo, *surah* al-Takāthūr is recited for women in labor, with the hope for their smooth delivery. In Banjar, smooth delivery is described with the expression “*mendusur*,”¹⁴ which is phonetically close to *takāthur*. In other words, the Banjarese recites this *surah* during a process of delivery on the basis of phonetical, not semantical, connection between the *surah* and what the recitation is aimed for.¹⁵

Finally, the fourth model is the performative reception of practices. Let see the case of reciting al-Fātiḥah in the context of physical illness again. Unlike al-Bukhārī who underlines the informative message from this particular practice, al-Nawāwī in his *Al-Tibyān fī Adāb Ḥamalat al-Qur'ān* places this hadith in a chapter entitled “prayers for visiting sick people” without giving a textual explanation of the *sūrah*.¹⁶ Thus, not only does al-Nawāwī perceive the hadith as a specific historical practice performed during the life of the Prophet Muhammad, he extends the relevance of the practice to any other sick people in another time. This is what I mean by the performative reception of scripture. Al-Nazili even, for example, develops more the merit dan performative function of al-Fātiḥah from the abovementioned data of the practices by detailing “how to do it” in comprehending, perceiving, reciting, writing, and using the chapter fully or in parts of its verses for varying specific purposes.¹⁷

Transmission and Transformation

The reception models in the previous section emphasize the various forms of relational relationship between scripture and its community, whose variation is

Putra, n.d.) 177; Al-Syaikh Ahmad al-Dairābī, *Mujarrabat al-Dairābī al-Kubra*, (Singapore-Jeddah: Al-Haramain, n.d.), 44-45.

14 A banjarese local word meaning passing easily and smoothly.

15 More on this, see Ahmad Rafiq, “The Reception of the Qur'an in Indonesia”, 82.

16 in Arabic, *fī mā yuḡra'u 'ind al-marīḍ*. See Abū Zakariya Muḥyiddīn Yahya bin Syaraf al-Nawāwī, *al-Tibyān fī Adāb hamalat al-Qur'ān*, ed. Muḥammad al-Hajjār (Beirut: Dār Ibn azm, 1994) 4th edition, 163.

17 See As-Sayyid Muhammad Haqqī al-Nazilī, *Khazīnatul-Asrār Jalīlatul Azkār*, 95-123.

determined by the variety of receivers, and the context and time of its reception. In this section, I will discuss other aspects that these models demonstrate: transmission and transformation of knowledge and practices.

The different models of receptions by al-Bukhārī (informative) and al-Nawāwī (performative) above, for example, demonstrate this dual aspect. It all started with a report narrating a companion reciting al-Fātiḥah when he was asked to cure an ill person. After some time, during the canonization of hadith, al-Bukhārī (d. 256/870) received and interpreted this narration as carrying a legal information. Some centuries later, al-Nawāwī (d. 676/1277) referred to the similar hadith and used it as a basis for new religious practices around the Qur'an. Al-Nazili (d. 1300/1884) who came later develops some unprecedented reception and practices of the chapter by referring to al-Bukhari and al-Nawawi and some other sources. The different ways of perceiving and interpreting the identical report reflected by al-Bukhārī, al-Nawāwī, and Al-Nazili are typical and are widely available in the various genres of Islamic literature, from *tafsīr*, hadith, to *history*, or in other specific genres like *faḍā'il al-Qur'ān* (the merits of the Qur'an) and Islamic medicine.¹⁸

The above interrelated pieces of information around one specific practice points to the transmission of knowledge and practice from the early Islamic period to the later generations. An example above is just one of the significantly rich and varied practices from which one may trace the transmission pattern. There are at least three transmission patterns that can be deduced from the Islamic texts and tradition. First, the transmission pattern in the form of citation or reference to an earlier literature. For example, al-Bukhārī includes the hadith narrated by Abū Sa'īd Al Khudri in his *Saḥīḥ*, but al-Nawāwī cites the same hadith without specifically mentioning his source. Despite his silence about his source, it is highly possible that he cites the hadith from al-Bukhārī's *Saḥīḥ* or other sources contemporary to al-Bukhārī. Later on, al-Nazili recalls the hadith by stating the source of transmission in the companion level, but not al-Bukhari or his contemporaries.

Second, the transmission pattern created through teacher-disciple relationship and is materialized in a chain of transmission called *sanad*. This pattern is best reflected by the case of hadith *musalsal*.¹⁹ In the case of the Qur'an, Ingrid Mattson calls this transmission as sacred pedigree. She illustrates this with a story of a student who memorizes the Qur'an in the process of obtaining a *sanad* or an authorization of her

18 Elsewhere, I wrote a preliminary account on the development of these texts. See Ahmad Rafiq, "Sejarah Al-Qur'an: Dari Pewahyuan ke Resepsi" [History of the Qur'an: From Revelation to Reception], in Sahiron Syamsuddin ed., *Islam, Tradisi, dan Peradaban* (Islam, Tradition, and Civilization) (Yogyakarta: Bina Mulia Press, 2012).

19 In the context of oral transmission of hadith, Garret A. Davidson highlights the role of *musalsal* as he

recitation and memorization. In order to do that, she had to fly all the way from the United States to Syria and recite the Qur'an by heart and in person before a teacher. This way, the teacher could determine whether her recitation and memorization are sound. This teacher should be the one who has an authority over a particular reading (*qirā'ah*), whose authority he obtained from his/her teacher, who previously obtained his/her authority from his/her teacher, and so on up to the Prophet Muhammad, the angel Gabriel, and God. After the teacher had listened to the student's reading and approved it, he gave her his authorization, from which the genealogy of the transmission of such reading extends to the student. During the authorization process, the teacher usually performs certain practices or read certain authorization formulas believed to have been transmitted along generations as well.²⁰

The third pattern of transmission is in the form of discursive tradition,²¹ in the case that certain practices are observed from one generation to another in a society. It is to be noted, however, that in this case, the process of transmission is not necessarily through a direct replication of certain previous practices. The process of transmission is also constructed by the living discourse in the society, involving various elements such as texts, religious narrative, authoritative subjects, or the already established practices in the society. Because later generation does not receive only the form of a practice, but also its discourse—a rather abstract conception—that makes it legitimate, a certain later practice would not necessarily be identical with its originator.

Let see the widely performed practices in our society: *khataman al-Qur'an* and Qur'anic recitation during particular moments, such as pregnancy, birth, or death. These practices are observed and preserved in a society not through the first and second transmission patterns, but through discursive tradition. In this case, religious texts as reference or *sanad* as a basis for legitimation have transformed in the society into the discourse of the merits of the Qur'an, the recitation or the act of reciting the Qur'an, paying tribute to ancestors, respecting teachers, or social ties, each of which contributes to establishing the norm of the practice and how to perform it.²²

calls it *musalsalāt* in the plural form, as a main vehicle of constructing ritual practices in Islamic tradition through imitating the teacher. See Garret A. Davidson, *Carrying on the Tradition: A Social and Intellectual History of Hadith Transmission across a Thousand Years*, (Leiden and Boston: Brill, 2020), 91-95.

20 See Ingrid Mattson, *The Story of the Qur'an: Its History and Place in Muslim Life*, ed. (West Sussex: Wiley-Balckwell, 2013), 79-85.

21 Talal Asad further discusses the concept of discourse and discursive tradition, which mark the distinctive features of an anthropology of Islam. See Talal Asad, *The Idea of Anthropology of Islam*, (Washington DC: Center for Contemporary Arab Studies, Georgetown University, 1986) and Talal Asad, "Thinking about Tradition, Religion, and Politics in Egypt Today", *Critical Inquiry*, Vol. 42, No. 1 (Autumn 2015), 166-214.

22 See for example some rituals of the Qur'an among Indonesian Muslim life cycle in Ahmad Rafiq, "The Reception of the Qur'an in Indonesia".

All mentioned transmission patterns necessitate some forms of transformation. Certain knowledge and practices around the Qur'an are not just transmitted from one generation to another, but along this process of transmission, transformation happens. In the case of al-Fātiḥah recitation above, an event in the past is transmitted as a memory. In other words, a particular event around the Qur'an in the past is not only taken as history, but also as a memory, with which the later generations construct a variety of new knowledge and practices through the above three transmission patterns: reference, *sanad*, or discursive tradition. Every time this memory is narrated, it in reality is naturally and perpetually being reconstructed by different agents carrying different interests. It is this process of retelling memory that gives birth to transformation.

On the one hand, the genealogy or network of memory preserves religion and religious traditions, so that they continue to exist.²³ On the other hand, memory is the reason why history is never a stationary affair; it develops and grows following the growth of a community of faith.²⁴ In other words, history, which stands as the source of legitimation or the basis of knowledge and practices, is not only narrative, but also interpretative.²⁵

Conclusion

The discussion of Living Qur'an starts from an assumption that the Qur'an is a text that is not only a passive recipient of practices but also an active agent producing meanings, a set of knowledge, and practices. Along this line, I have argued for the plausibility of the term Living Qur'an precisely because this term best carries an idea of the Qur'an as subject and object at once. Keeping in mind the notion of the Qur'an being passive and active at the same time, Living Qur'an refers to socio-cultural phenomena in which society perceives and interacts with the Qur'an. In other words, Living Qur'an brings together the phenomena of text and the phe-

23 Hervieu-Leger proposes a thesis on the function of the chains of traditions in maintaining the continuity of a community. The stronger the network of the chains of tradition, the stronger a socio-religious group or a religious institution will be. On the other hand, the looser the chains of tradition, or if there is a missing chain, the more vulnerable the socio-religious group or religious institution becomes, which may lead to disunity or even disappearance. See Daniele Hervieu-Leger, *Religion as a Chain of Memory*, (Rutgers University Press, 2000).

24 Asma Afsaruddin describes how the early generation of Muslims are reconstructed in the history and recollection of the contemporary generation, resulting in various contemporary Islamic movements. See Asma Afsaruddin, *The First Muslim: History and Memory*, (London: Oneworld Publications, 2007).

25 On the historical account of the contemporary narrative or interpretation, see, for example, Allan Megill, who reconstructs the classical debates of Herodotus and Thucydides that gave birth to two schools of narrative and interpretive history. See Allan Megill, *Historical Knowledge, Historical Error: A Contemporary Guide to Practice*, (Chicago and London: University of Chicago Press, 2007).

nomena of the reader in the process of reception. Living Qur'an is not limited to studying the form and structure of the text, but more importantly, it elaborates on the function of the text as scripture in its community.

Finally, the phenomena of Living Qur'an, one way or another, deal with the Qur'anic text. Nevertheless, the notion of text from this perspective is not limited to the written linguistic composition that is subject to philological and linguistic comprehension. More than that, the text is perceived as an entity that contain information about its construction as a scripture, which gives birth to a system of knowledge and practices. This knowledge system and practices develop over time and transforms into an ever-increasing variety of forms as recorded in Islamic literature or as present in Islamic society today.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references).

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Authors' contributions

Ahmad Rafiq is the sole author of this research article

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Conflict of interests

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Reinterpretation of the Term *Al-Nas* (QS. Al-Hujurat [49]: 13) in Relation to the Social Aspects of Human and Homo Sapien

Reinterpretasi Istilah Al-Nas (Qs. Al-Hujurat [49]: 13) dalam Kaitannya Pada Aspek Sosial Manusia dan Homo Sapien

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Abstract

The interpretation of QS. Al-Hujurat [49]:13 revolves as the creation of human which refers to Adam and Eve. In fact, human terminology in contemporary discourse refers to the definition of human as a *homo sapien*. *Homo sapien* refers to humans not only as biological but also social. By using the method of *Tafsir Maqashidi*, this article develops an understanding of *Tafseer*. Here, the *Tafsir Maqashidi* will be used as a method of reinterpreting the term *al-Nas* in QS. Al-Hujurat [49]: 13. The results of this article indicate that QS. Al-Hujurat [49]: 13 does not refer to Adam and Hawa, but it discusses the creation of humans that previously had other parties. The other party here starts from God, parents, family, society, living and dead beings, and the universe. Apart from that, this article also shows that the social aspect of the verse includes not only fellow Muslims, fellow humans, but also all God's creatures. These two understandings explain the similarities of *Al-Nas* and *homo sapien* in the context of humans as one of the species of living things on this earth. From here, humans are required to *hifdzh Al-Aql*, *hifdzh Al-Din*, *hifdzh Al-Nashl*, *hifdzh Al-Mal*, *hifdzh Al-Nafs*, *hifdzh Al-Bi'ah* and *hifdzh Al-Daulah* as *maqashidi* QS. Al-Hujurat [49]: 13 which can be widely felt in human life.

Keywords: QS. Al-Hujurat [49]: 13, *Al-Nas*, *Homo Sapien*, Human, and Method of *Tafsir Maqashidi*.

Abstrak

Kata *Al-Nas* (QS. Al-Hujurat [49]: 13) dalam kitab-kitab tafsir ditafsiri sebagai penciptaan manusia yang merujuk kepada Adam dan Hawa. Padahal, terminologi manusia dalam diskursus kontemporer merujuk pada definisi manusia sebagai *homo sapien*. *Homo sapien* menempatkan manusia tidak hanya sebagai makhluk biologis akan tetapi juga makhluk sosial. Dengan menggunakan metode tafsir *maqashidi*, artikel ini mengembangkan pemahaman dari kitab-kitab tafsir tersebut terhadap istilah *Al-Nas* dalam QS. Al-Hujurat [49]: 13. Hasil artikel ini menunjukkan bahwa QS. Al-Hujurat [49]: 13 tidak merujuk kepada Adam dan Hawa, tetapi membahas tentang penciptaan manusia yang sebelumnya telah ada pihak lain (baik manusia maupun makhluk hidup lainnya). Adapun pihak lain di sini dimulai dari Tuhan, orang tua, keluarga, masyarakat, makhluk hidup dan mati, dan alam semesta. Selain itu, artikel ini juga menunjukkan bahwa aspek sosial dalam ayat tersebut tidak hanya meliputi sesama umat Islam, sesama manusia, tetapi kepada seluruh makhluk ciptaan Tuhan. Dua pemahaman tersebut menjelaskan kesamaan *Al-Nas* dan *homo sapien* dalam konteks manusia sebagai salah satu spesies makhluk hidup di bumi ini. Dari sini, manusia dituntut untuk *hifdzh Al-Aql*, *hifdzh Al-Din*, *hifdzh Al-Nashl*, *hifdzh Al-Mal*, *hifdzh Al-Nafs*, *hifdzh Al-Bi'ah* dan *hifdzh Al-Daulah* sebagai *maqashidi* QS. Al-Hujurat [49]: 13 yang dapat dirasakan oleh secara luas dalam kehidupan manusia.

Kata Kunci: QS. Al-Hujurat [49]: 13, *Al-Nas*, *Homo Sapien*, Manusia, dan Metode *Tafsir Maqashidi*.



Introduction

Bint Syathi separates the phrase *Al-Qur'an*, which refers to the meaning of human being, into *Al-Basyar*, *Al-Ins*, *Al-Insan*, and *Al-Nas* in his book *Maqal fi Al-Insan: Dirasah Qur'aniyyah*¹, each term containing meaning. Bint Syathi interprets *Al-Basyar* as a biological being, *Al-Ins* as a gentle creature – the polar opposite of *Al-Jin*, which means savagery,² *Al-Insan* as a creature specifically tasked with being the caliph on earth, and *Al-Nas* as a creature that refers to Adam's descendants, thus *Al-Nas* is understood as one of the species. Bint Syathi, on the other hand, did not. Throughout fact, the term *Al-Nas* is used so frequently in the *Qur'an* that it is even used as one of the surah names: *Surah Al-Nas*.³ Bint Syathi, on the other hand, juxtaposes *Al-Nas*'s discussion with the content of QS. *Al-Hujurat* [49]: 13.⁴

Bint Syathi's explanation of the terminology that pertain to human meaning creates an in-depth discussion on the position of understanding the term *Al-Nas* in the *Qur'an*, particularly those found in the world as a humans, like *Al-Nas* in the surah, are viewed as social beings in Islamic interpretation. According to M. Quraish Shihab, QS. *Al-Hujurat* [49]: 13 is a verse that contains the fundamental concepts of human connections.⁵ M. Quraish Shihab, as well as other interpreters such as Al-Tabari⁶, Al-Qurtubi⁷, and others, did not elaborate on *Al-Nas* in the verse. Indeed, the mention of people as *Al-Nas* has its own significance. As a result, the QS *Al-Hujurat* [49]: 13 will be reinterpreted in this article. This essay will expand on the understanding of the passage by discussing homo sapien in order to carry out this reinterpretation. This contradicts the premise that the verse's understanding of social ties is also a description of homo sapien. According to Yuval Noah Harari's book *Sapien*, there have been animals quite similar to humans encountered in the current age for roughly 2.5 million years. Yuval continues⁸,

1 Aisyah Abdurrahman Bint Al-Syathi, *Maqal Fi Al-Insan: Dirasah Qur'aniyyah* (Mesir: Darul Ma'arif, 1969).

2 Ibn Faris ibn Zakariyyah Al-Razi said that *Al-Ins* includes words derived from *Alif*, *Nun*, dan *Sin*, which always have the meaning of docile, harmonious, and clearly visible. See Ibn Faris Ibn Zakariyya Al- Razi, *Mu'jam Maqayis Al-Lughah* (Bairut: Dar Al-Kutub Al-Ilmiyah, 1999), 78.

3 Muhammad Alwi HS dan Iin Parninsih, "Menyoal Konsistensi Metode Penafsiran Bint Syathi Tentang Manusia (Studi Kitab Maqal Fi Al-Insan: Dirasah Qur'aniyyah)," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 3, no. 2 (2019).

4 Al-Syathi, *Maqal Fi Al-Insan: Dirasah Qur'aniyyah*, 10.

5 M. Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2002), 615.

6 Abu Ja'far Muhammad ibn Jarir Al-Thabari, *Jami' Al-Bayan 'an Ta'wil Al-Qur'an* (Beirut: Dar Al-Kutub Al-Ilmiyah, 1992), 767.

7 Abu Abdillah Muhammad ibn Ahmad ibn Abu Bakar Al-Qurthubi, *Al-Jami' Li Abkam Al Qur'an* (Beirut: Muassasah Al-Risalah, 2006), 401-2.

8 Yuval Noah Harari, *Sapiens: Sejarah Ringkas Umat Manusia Dari Zaman Batu Hingga Perkiraan*

(2 million years ago, at high altitudes in East Africa, you might have found a collection of the usual human figures: restless mothers cradling their babies and carefree chirping of children playing in the mud; temperamental youths who resented the rules of society and elders who were tired of asking to be left in a calm atmosphere; thumping chests of thugs trying to lure the local beauties and hostesses).

There is room for similarities between the terms *Al-Nas* and *homo sapien* in the following explanation, where the explanation is not disclosed in the interpretation of the QS. *Al-Hujurat* [49]: 13 in the commentaries. Similarly, research on QS. *Al-Hujurat* [49]: 13 has not yet touched on the specifics of *Al-Nas*' discourse, let alone anything connected to *homo sapien*. Mirham Am (2015)⁹, Hayati Nufus, Nur Khozin and La Diman (2018)¹⁰, Daimah (2018)¹¹, and others have undertaken earlier studies. As a result, employing Abdul Mustaqim's¹² *Tafsir Maqashidi* technique, the reinterpretation of QS. *Al-Hujurat* [49]: 13 seeks for the relationship between understanding *Al-Nas* and *homo sapien*. There are three key reasons to use *Tafsir Maqashidi* in this case: For starters, *Tafsir Maqashidi* is often regarded as the most up-to-date interpretation of the Qur'an, particularly in Indonesia.¹³ Second, the *Tafsir Maqashidi* approach can be utilized to explain a variety of passages, including legal, social, scientific, theological, and other topics.¹⁴

The third reason for using *Tafsir Maqashidi* in this article is to support Abdul Mustaqim's method: (1) *Tafsir Maqashidi* is the biological child of Islamic civilization, (2) *Tafsir Maqashidi* has a sophisticated set of methods, and (3) *Tafsir Maqashidi* does not only understand *Al-Maqashidi*. The Qur'an not only contextualizes our understanding of the Qur'an, but also integrates and connects it with other sciences, such as science and social science. (3) *Tafsir Maqashidi* can evolve into

Kepunahannya (Tangerang: Pustaka AlvabetPustaka Alvabet, 2017), 4.

9 Mirham AM, "Refleksi Penciptaan Manusia Berbangsa-Bangsa Dan Bersuku-Suku (Telaah Surah *Al-Hujurat* Ayat 13)," *Jurnal Studia Insania* 3, no. 1 (2015).

10 Hayati Nufus, dkk, "Nilai Pendidikan Multicultural (Kajian Tafsir *Al-Qur'an* Surah *Al-Hujurat* Ayat 9-13)," *Jurnal Al-Iltizam* 3, no. 2 (2018).

11 Daimah, "Pendidikan Inklusif Perspektif QS. *Al-Hujurat* Ayat 10-13 Sebagai Solusi Eksklusifisme Ajaran Di Sekolah" *Jurnal Al-Thariqah* 3, no. 1 (2018).

12 Abdul Mustaqim, *Al-Tafsir Al-Maqashidi* (Yogyakarta: Idea Press, 2019); Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam", Naskah Pidato Pengukuhan Guru Besar Dalam Bidang Ulumul Qur'an, (UIN Sunan Kalijaga Yogyakarta, 2019).

13 Throughout the author's investigation, Adi Fadilah mentions that *Ma'na-cum-Maghza* the most contemporary model of *Al-Qur'an* interpretation in Indonesia, see Adi Fadilah, "Ma'na-Cum-Maghza Sebagai Pendekatan Kontekstual Dalam Perkembangan Wacana Hermeneutika *Al-Qur'an* Di Indonesia," *Journal of Qur'an and Hadits Studies* 8, no. 1 (2019). Meanwhile, there are two models of interpretation that emerged after *Ma'na-cum-Maghza*, namely *Tafsir Maqashidi* dan *Verbalisasi Al-Qur'an*.

14 Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam", 41.

tafsir philosophy, which serves to dynamize Qur'an interpretation and condemn goods that ignore the component of *maqashid* Qur'an. (4) Because *Tafsir Maqashidi* has a close association with sharia *maqashid*, which is familiar and even becomes the biological child of Muslim civilisation, it can arbitrate between traditional and liberal groupings.¹⁵ *Al-Nas* and *homo sapien* will be discussed using the *Tafsir Maqashidi* method. This article will provide a fair grasp of *Al-Nas*, a term used in the Qur'an, and *homo sapien*, a term used in science.

Al-Nas' major source is taken directly from the Qur'an in QS. Al-Hujurat [49]: 13, while *homo sapien* is drawn from Yuval Noah Harari's book *Sapiens*¹⁶. While this article's secondary sources will include classical dictionaries, commentaries, and other literature on the subject. In terms of defining and analyzing *Al-Nas* and *homo sapien*, the purpose of this article is to re-explain why the Qur'an employs the term *Al-Nas* to describe man's creation in QS. Al-Hujurat [49]: 13? What are the ramifications of this for human life as a species and as a social entity in the verse? This essay aims to give not only a fresh interpretation, but also to establish the Qur'an as a holy book that is *shalih li kulli zaman wa makan*, including in relation to the advancement of science, based on these two questions. What is intended here for the editor of QS. Al-Hujurat [49]: 13 is:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Homo Sapien as Social Beings

Yuval Noah Harari claims in his book *Sapiens* that *homo sapien*, which literally means "human thinking," is a member of the family, just like the cat family (lion, cheetah, and pet cat), and the dog family (wolf, fox, dog). The elephant family (elephant, mammoth, and mastodon), as well as other families.¹⁷ Aside from *homo sapien*, there have been many other *homos* who have lived on this planet. They are *homo neanderthalensis* (humans from the Neander Valley), *homo erectus* (human upright), *homo soloensis* (humans from the Solo Valley, Indonesia), *homo floresiensis* (humans from Flores, Indonesia), *homo denisova* (humans from Denisova Cave,

¹⁵ Ibid, 17-8.

¹⁶ Yuval Noah Harari, *Sapiens: A Brief History of Humankind* (London: Vintage, 2011). This book has been translated into various languages around the world, including Indonesia under the title *Sapiens: Riwayat Singkat Umat Manusia*. This book received rave reviews from Barack Obama, Bill Gates, Mark Zuckerberg, and other world figures

¹⁷ Yuval Noah Harari, *Sapiens: Sejarah Ringkas Umat Manusia Dari Zaman Batu Hingga Perkiraan Kepunahannya*, 5.

Siberia), homo rudolfensis (man from Lake Rudolf), homo ergaster (man from Lake Rudolf), homo er (man at work).¹⁸

The various forms of homo demonstrate that humans are not all the same. Some people have a misunderstanding about homo sapien' life journey (including some Muslims). Yuval Noah Harari, in this sense, stated:¹⁹

(When we imagine the species in a straight lineage, with ergaster representing erectus, erectus representing Neanderthal, and Neanderthal representing us, we make a mistake. This linear model offers the erroneous impression that there was only one type of human on Earth at any given time, and that all past species were just older copies of us. The truth is that this planet was home to numerous human species at the same time from roughly 2 million years ago until about 10,000 years ago).

In his book *Keragaman dan Perbedaan*, Al Makin, a current Indonesian Islamic scholar, expresses this viewpoint, particularly while addressing the age of humanity in this planet. According to Al Makin, Homo sapien first came in east Africa 200.000 years ago. Homo sapien is the only type of homo that has been able to survive and adapt to the present day. This desire to survive goes hand in hand with Homo sapien' ability to reason and employ technology in order to hunt animals and harvest nourishment in the form of fruits. As a result, homo sapien can adapt and live in the face of a variety of environmental problems that other species cannot.²⁰

Human (*sapien*) are supposed to have created communities, towns, cities, and kingdoms around 10,000 years ago. This is based on the discovery of relic evidence, such as fossils, building ruins, archaeological excavation sites, and stories written down later. Furthermore, Al Makin asserted, using Andrew Marr's research *A History of the World*, that Catalhuyuk in Anatolia, Turkey, is the oldest site where humans have resided, socialized, and performed rituals. Humans (*sapien*) first settled with animals some 10.000 years ago, most likely as the first towns.²¹ When it comes to humans as social beings, Ibn Khaldun believes that forming a social group is a necessary.²² As a result, this excursion clearly demonstrates the position of homo sapien as social beings. Living organisms, after all, can naturally form social groupings. Homo sapien, coupled with the sophistication of their reasoning, constitute the social group.

18 Ibid., 6-8.

19 Ibid, 8.

20 Al Makin, *Keragaman Dan Perbedaan, Budaya Dan Agama Dalam Lintas Sejarah Manusia* (Yogyakarta: SUKA Press, 2016), 102.

21 Al Makin, p. 25-7. See Marr Andrew, *A History of the World*, (London: Pan Books, 2013), 25-7.

22 Ibnu Khaldun, *Muqaddimah Ibnu Khaldun* (Jakarta: Pustaka Firdaus, 2000), 71.

The Meaning of *Al-Nas* (QS. Al-Hujurat [49]: 13) in the Qur'anic Exegesis

Before doing reinterpretation of QS. Al-Hujurat [49]: 13 by using the *Tafsir Maqashidi* method, it is important to explain the understanding of the verse in interpretation kitab's terms. There are two main reasons why it is important to present these interpretations. First, this section wants to show that the understanding of QS. Al-Hujurat [49]: 13 is not singular, but it achieves diversity and development. This is because understanding the verses of the Qur'an will continue in human life along with the time (*zaman*) and place (*makana*). Second, this section will also show that in this diversity and development, an interpretation shows the 'far-close' distance between one understanding and another understanding. From here, reinterpretation in this article will be more understandable after understanding the various interpretations of the QS. Al-Hujurat [49]: 13.

In his commentary, Ibn Abbas (d. 647 AD) suggests *asbabun nuzul* of QS. Al-Hujurat [49]: 13 related to the case of Tsabit ibn Qais, another narration says that the verse was related to the case of Bilal. Furthermore, the meaning of *Al-Dzakar* refers to Adam, and *'Untsa* refers to Hawa, from both of them that produce various qabilah or tribes. Ibn Abbas understands that the glory in the sight of Allah SWT in this verse occurs at the end of the apocalypse. In his commentary, Ibn Abbas did not explain the use of the term *Al-Nas* in the verse.²³ The only understanding of human identity that is explained by Ibn Abbas is the position of Adam and Hawa which is the origin of human birth. Imam Al-Shafi'i (d. 783 AD) in his commentary, *Tafsir Imam Shafi'i*, said that the creation of man from male and female is a necessity that happened to every human being, both before and after the time of Prophet Muhammad SAW, which everything comes from Adam and Hawa.²⁴ Imam Al-Shafi'i's interpretation is in line with the interpretation of Ibn Abbas.

Al-Thabari (d. 889 AD) interprets QS. Al-Hujurat [49]: 13 by saying that man was actually created from the semen of a man and a woman. The part which is usually translated as "And made you into nations and tribes" means that Allah SWT made humans into one lineage, which consists of distant or near lineages. People who are far away are citizens of one nation, while people who are close are members of the same tribe.²⁵ Furthermore, Al-Thabari in the verse also says that humans, both near and far, were created to know each other. There is nothing that distinguishes

23 Abdullah bin Abbas, *Tafsir Ibn Abbas* (Beirut: Dar Al-Kutub Al-Ilmiyah, 1992), 549-50.

24 Abu Abdillah Muhammad ibn Idris Al-Syafi'i, *Tafsir Imam Syafi'i* (Al-Riyadh: Dar Al-Tadmuriyyah, 2006) 1279-80.

25 Abu Ja'far Muhammad ibn Jarir Al-Thabari, *Jami' Al-Bayan 'an Ta'wil Al-Qur'an*, 767.

the position of man except because of his piety to Allah SWT.²⁶ Al-Tabari also did not discuss the specifics of the term *Al-Nas* in the verse.

Al-Zamakhshari (d. 1162 AD) also does not mention the understanding of the term Al-Nas in the QS. Al-Hujurat [49]: 13. However, he explained at length about the meaning of Dzakar and 'Untsa, which he referred to Adam and Hawa from whom fathers and mothers were born who continued to give birth to offspring scattered across the earth. From here, various lineages, tribes, and so on emerged. Al-Zamakhshari then emphasized that piety is more noble than titles, lineages, wealth and others, in the sight of Allah SWT.²⁷ Al-Qurthubi (d. 1220 AD) in his interpretation focuses more on the rules of marriage. In this case, he said that his consideration and concern was equality (*kufu'*) in terms of his religion.²⁸ The lineage is sometimes taken into consideration in marriage. People who are pious and have faith are better than disobedient people whose lineage is good. If they are both pious, then at that time the person with the best lineage among them should take precedence.²⁹ Here, Al-Qurthubi also does not explain the meaning of Al-Nas in the verse.

Ibn Kathir (d. 1353 AD) in his kitab, *Tafsir Al-Qur'an al-'Azim*, also does not mention the use of Al-Nas in QS. Al-Hujurat [49]: 13. In his commentary, Ibn Kathir said that humans were created from male and female, which then spread to form various tribes. The purpose of this diversity is for *lita'arafu*, which is mutual understanding between humans.³⁰ Likewise, Al-Maraghi did not explain the meaning of *Al-Nas*. Whereas in his kitab of commentaries, Al-Maraghi is an interpreter who pays special attention to the meaning of the mufradat of the verses he interprets. Al-Maraghi only explains the meaning of the expression *min dzakari wa untsa*, namely Adam and Hawa, and the expression *syu'uban*, namely nations, which is the plural form of *syabun*.³¹ Furthermore, Al-Maraghi understands the verse by saying that in fact various human descendants came from Adam and Hawa. Thus, the nature of human beings from various nations or tribes are brothers.³²

Sayyid Qutb (d. 1966 AD) also did not explain the meaning of *Al-Nas* in the QS. Al-Hujurat [49]: 13. He understands this verse as a prohibition for humans not

26 Ibid, 773.

27 Mahmud bin 'Umar bin Muhammad bin Ahmad Al-Zamakhshari, *Al-Kasysyaf'an Haqaiq Tanzil* (Riyadh: Maktabah al-'Abikan, 1998), 585-6.

28 Abu Abdillah Muhammad ibn Ahmad ibn Abu Bakar Al-Qurthubi, *Al-Jami' Li Ahkam Al Qur'an*, 401-2.

29 Abu Abdillah Muhammad ibn Ahmad ibn Abu Bakar Al-Qurthubi, p. 402.

30 Abu al-Fida Isma'il bin 'Umar bin Katsir Al-Qurasyi, *Tafsir Al-Qur'an Al-'Azhim* (Riyadh: Dar Thayyibah li Al-Nasyr wa Al-Tawzi', 1999), 385.

31 Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi* (Mesir: Muassasatu Al-Maktabah, 1946), 141-2.

32 Ibid, 143.

to be hostile and to be separated because of a difference. According to him, this verse teaches harmony and getting to know each other. Differences in language and skin color, differences in morals, talents and potentials are diversity that does not need to cause conflicts and disputes. Sayyid Qutb further states that the sentence “*ya ayyuha al-nas inna kholagnakum min dzakar wa untsa*” shows the meaning of Adam and Hawa. In addition, this verse also explains that Allah SWT created humans in pairs, namely male and female.³³ Adam and Hawa’s understanding to explain the expression *min dzakar wa untsa* also occurs in the interpretation of Wahbah Al-Zuhaili. He said that all humans are born from one lineage, from the same mother and father, so it is not appropriate for humans to be proud of their lineage and criticize others who are not of the same line with them. The most honorable person in the sight of Allah is the one who is pious.³⁴

Hamka (d. 1981 AD) interprets QS. Al-Hujurat [49]: 13 by saying that man was created from a man and a woman, namely the Prophets Adam and Hawa. They were the first humans created in this world. Simply put, until now no human being is born without a man and a woman. Humans are created because of a mixture of men and women.³⁵ M. Quraish Shihab in his Tafsir Al-Misbah said that the meaning of *dzakar* and *untsa* refers to a man (sperm) and a woman (ovum).³⁶ From here, the verse contains the value of the similarity of human origins. So, it is not natural for someone to think that he is better than others, not only between ethnic groups, skin colors or others but also between their genders. This verse emphasizes the existence of knowing each other between them. The intended introduction is to draw lessons from each other and the experiences of others in order to increase piety to Allah swt which will create peace and prosperity in life in this world and happiness in the hereafter.³⁷

So far, above the diversity in the interpretation of the QS. Al-Hujurat [49]:13, there are two broad lines of understanding: (1) related to the creation of humans, and (2) related to the purpose of difference in human life. The majority of the interpreters above understand the expression *min dzakai wa untsa* as Adam and Hawa. Meanwhile, in terms of the purpose of differences due to nation and tribe or others, the emphasis is on the expression *lita’arafu*, namely to get to know each other. However, unfortunately the various interpretations described above do not explain

33 Sayyid Quthb, *Fi Zbilali Al-Qur’an Fi Al-Mizan* (Jeddah: Dar Al-Mannarah, 1986), 421-2.

34 Wahbah Al-Zuhaili, *Al-Tafsir Al-Wajiz* (Damaskus: Dar Al-Fikr, n.d.), 518; Wahbah Al-Zuhaili, *Al-Tafsir Al-Munir* (Beirut: Dar al-Mu’atsir, n.d.), 250.

35 Hamka, *Tafsir Al-Azhar* (Jakarta: Gema Insani, 2015), 59.

36 Shihab, *Tafsir Al-Misbah*, 260.

37 Shihab, 261.

the meaning of the term *Al-Nas* in the verse. This reinforces the initial assumption of this article described in the introduction that the interpreters ignore the meaning of *Al-Nas*. In fact, the use of the term *Al-Nas* in the verse has its own purpose, and it is the use of other terms such as *Al-Basyar*, *Al-Ins*, *Al-Insan*, and *Khalifah* to refer to human meaning. Therefore, the discussion that follows will be analyzed further on the understanding of *Al-Nas* in QS. Al-Hujurat [49]: 13 as an attempt to reinterpret the existing understanding. This reinterpretation is carried out using the Abdul Mustaqim version of the *Tafsir maqashidi* method.

***Tafsir Maqashidi* and The Meaning of *Al-Nas* in the QS. Al-Hujurat [49]: 13**

*Tafsir Maqashidi*³⁸ developed by Abdul Mustaqim³⁹ is a method that has existed long before, both in substance and in term.⁴⁰ However, the various *maqashidi* interpretations that already exist, as well as Abdul Mustaqim's anxiety, have two shortcomings. First, the *maqashidi* interpretation tends to be dominated by the discussion of *maqashidi shari'ah*. Second, the scope studied by the *Tafsir Maqashidi* still revolves around *fiqh*. Thus, Abdul Mustaqim reconstructed the *Tafsir Maqashidi*.⁴¹ Among the words of Abdul Mustaqim that make his *Tafsir Maqashidi* method unique is that the method is not limited to legal verses (*fiqh*), but also other verses such as social, scientific, theological and others.⁴² Thus, it can be said that Abdul Mustaqim's version of *Tafsir Maqashidi* includes a comprehensive and mature enough method to be applied in understanding the Qur'an compared to its predecessor *Tafsir Maqashidi*.⁴³

38 The term *Maqashidi* itself is actually inseparable from the discussion of *Maqashid Syari'ah* which has been popular among ulama. There have been very many ulama who have focused on the discussion of *Maqashid Syari'ah*, such as Abu Ishaq Ibrahim ibn Musa ibn Muhammad Al-Lakhmi Al-Syathibi, *Al-Muwafaqat fi Ushul Al-Syari'ah*, (Mesir: Al-Matkabah Al-Tujariyah, 1920); Muhammad Al-Thahir Ibn Asyur, *Maqashid Al-Syariah Al-Islamiyah*, (Cairo: Dar Al-Salam, 2016); Jaser Auda, *Maqashid Al-Syari'ah as Philosophy of Islamic Law a System Approach*, (London: the International of Islamic Thought, 2008); etc.

39 Abdul Mustaqim, born on 4th December 1972, is a Professor of Ulum Al-Qur'an at UIN Sunan Kalijaga Yogyakarta. He has held several important positions such as chairman of the Qur'an and Tafsir progra, IIQ An-Nur (2005-2010), secretary of the Aqidah and Philosophy Postgraduate program at UIN Sunan Kalijaga (2008-2011), head of The Qur'an and Tafsir program faculty of Ushuluddin and Islamic Thought UIN Sunan Kalijaga Yogyakarta (2015-2020), and the caretaker of Pesantren Mahasiswa Lingkar Studi Qur'an (LSQ) Al-Rahmah Yogyakarta (2012-present), etc.

40 See further Umayyah, "Tafsir maqashidi: Metode Alternatif dalam Penafsiran Al-Qur'an", dalam jurnal *Diya Afkar*, Vol. 04, No. 01, 2016, p. 42-43; Zaenal Hamam dan A. Halil Thahir, "Menakar Sejarah Tafsir Maqasidi", dalam jurnal *Qaf*, Vol. 2 Nomor 1 Januari 2018.

41 See Abdul Mustaqim, "Argumentasi Keniscayaan *Tafsir Maqashidi* sebagai Basis Moderasi Islam", 10-11.

42 Abdul Mustaqim, "Argumentasi Keniscayaan *Tafsir Maqashidi* sebagai Basis Moderasi Islam", 41.

43 After Abdul Mustaqim, there were also other *Tafsir Maqashidi* Methods written by Wasfi 'Asyur Abu Zayd, but the way the method worked was different from that offered by Abdul Mustaqim. See Wasfi 'Asyur Abu

The principles of implementing *Tafsir Maqashidi* can be simplified into four: (1) Seeking and applying benefits. (2) Analysis of the text of the Qur'an by paying attention to thematic studies. (3) Context analysis which includes the context of revelation (micro and macro) and the current context. (4) Paying attention to the social-humanities and science disciplines.⁴⁴ Applying benefit by looking at as mentioned by Imam al-Juwaini called it the term *Al-'Ismah* (guarding) which is carried out on five things, namely *hifdz aql* (preservation of reason), *hifdz nasl* (preservation of offspring), *hifdz ad-din* (preservation of religion), *hifdz mal* (preservation of hara), and *hifdz nafs* (preservation of life) and perfected by Abdul Mustaqim, with two hif namely *hifdz bi'ah* and *hifdz al-daulah*.⁴⁵

As the steps, the *Tafsir Maqashidi* method begins with analyzing the text of the Qur'an by paying attention to thematic studies. Here, although specifically this study focuses on the term *Al-Nas* in QS. Al-Hujurat [49]: 13 to achieve a complete understanding of *Al-Nas*, other terms in the QS. Al-Hujurat [49]: 13 is also important to be associated with. This is because the Qur'an, including the QS. Al-Hujurat [49]: 13, always uses the right editorial and has a relationship to achieve unity of meaning.⁴⁶ Here, the term *Al-Nas* in the Qur'an is found 243 times spread over 54 suras.⁴⁷ Ibn Mandzur understands the term *Al-Nas* as a living being that has the potential to have the characters of *Al-Ins* (tenderness) and *Al-Jin* (savage).⁴⁸ Ibn Mandzur's understanding is in line with the understanding of the meaning of the term *Al-Nas* described in the introduction, namely *Al-Nas* as one of the species of living things in Bint Syathi's study of *Al-Nas* in the Qur'an. Thus, the use of *Al-Nas* in the verse shows that the QS. Al-Hujurat [49]: 13 is not only addressed to Muslims, but also to all humans.

The word *khalaq* has the meaning of a creation that undergoes a perfect process.⁴⁹ The use of the pronoun (*dhamir*) *nahnu* in *khalaqnakum* shows that there are parties other than Allah SWT in the creation of humans. The words *dzakar* and

Zayd, Metode *Tafsir Maqashidi* (Memahami Pendekatan Baru Penafsiran Al-Qur'an), (Jakarta: Qafmedia, 2020).

44 Some of these points author extracts from the ten principles offered by Abdul Mustaqim. See further Abdul Mustaqim, "Argumentasi Keniscayaan *Tafsir maqashidi* sebagai Basis Moderasi Islam", 40-41.

45 Abdul Mustaqim, "Argumentasi Keniscayaan *Tafsir maqashidi* sebagai Basis Moderasi Islam", 40

46 For more please read Amir Faidhol Fath, *The Unity of Al-Qur'an*, terj. Nasiruddin Abbas, (Jakarta: Pustaka Al-Kautsar, 2010).

47 Muhammad Fuad Abd Baqi, *Mu'jam Al-Mufahharas fi Al Faz Al-Qur'an*, (Beirut: Dar wa Muthabi' Al-Sya'bi, 1988), 895-899.

48 Ibn Mandzur, *Lisan Al-Arab*, Jilid 6. (Beirut: Dar Al-Shadir, 2003), 245.

49 Al-Raghib Al-Asfahani, *Al-Mufradhat fi Gharaib Al-Qur'an* (Beirut: Maktabah Nazar Musthofa, tt), 388.

'*untsa* mean men and women as biological beings, so they can reproduce.⁵⁰ Here, QS. Al-Hujurat [49]: 13 gives an understanding that all humans were created by involving the roles of men and women. The use of the word *ja'ala* in *ja'alnakum*, which means to make, contains an understanding that what happened contains great benefits for humans.⁵¹ The word *syu'uban* comes from the word *syab* which means *qaum* (people), another meaning is to separate.⁵² The word *qabail* (plural of *qabila*) means something that initially faces each other and then separates.⁵³ The word *ta'arafu* has a *wazan* equivalent to *tafa'alu*, which indicates the existence of mutuality. The word *Ta'arafu* itself comes from the word *'urf* which means positive relationship.⁵⁴ From this, *ta'arafu* can be understood as mutual in a positive relationship. Thus, after man was created from male and female, he then spread and separated and then each formed people or groups.

Next, the end of the verse QS. Al-Hujurat [49]: 13 is said that *inna akramuk 'inda Allahi atqakum, innallah 'alimun khabir* which can be understood that Allah SWT is the determinant of glory, whose sign of glory is found in human piety. The expression *innallah 'alimun khabir* can be understood that everything that happens to humans is clearly known by Allah SWT. As for thematically the verse, the understanding of QS. Al-Hujurat [49]: 13 can be done by referring to the interpretation of the scholars mentioned earlier. Here, QS. Al-Hujurat [49]: 13 is understood as a verse about humans as social beings. Furthermore, discussions about humans in the Qur'an can also be found in Fazlur Rahman's study in his book, *Major Themes of the Qur'an* (2009)⁵⁵, where Rahman discusses comprehensively about humans as individuals and as part of society.

Furthermore, in terms of the context of the revelation, QS. Al-Hujurat [49]: 13 was revealed on the day of the liberation of the city of Mecca (fathul Makkah). Narrated by Ibn Hatim from Ibn Abi Malikah, he said that when the liberation of the city of Mecca, Bilal went up to the Ka'bah and gave the call to prayer. Some people said, "Isn't that a black slave who is calling the call to prayer above the Ka'bah?" others said "If Allah is angry, Allah will replace it with something else". From here then Allah SWT sent down the QS. Al-Hujurat [49]: 13.⁵⁶ Exposure to the context

50 Ibid., 488.

51 Ibid, 302.

52 Abu al-Husain Ahmad bin Faris ibn Zakariyya, *Mu'jam Al-Maqayis fi Al-Lughah*, (Beirut: Dar al-Fikr, 1994), 527.

53 Abu al-Husain Ahmad bin Faris ibn Zakariyya, *Mu'jam Al-Maqayis fi Al-Lughah*, 872.

54 See Jamil Shaliba, *Al-Mu'jam Al-Falsafi*, (Beirut: Dar Al-Kutub Al-Lubnani, 1978), 71.

55 Fazlur Rahman. *Major Themes of the Qur'an*, (Chicago: University of Chicago Press, 2009).

56 Jalaluddin Al-Suyuthi, *Lubab Al-Nuqul fi Asbab Al-Nuzul*, (Beirut: Muassasah Al-Kutub Al-tsaqafah,

of the revelation gives an understanding that QS. Al-Hujurat [49]: 13 emphasizes the attitude of mutual understanding among fellow humans, regardless of position, skin color, or others. Furthermore, demeaning behavior of others was common in the Arab context at that time. Many things are factors that make a person feel higher than others such as social strata, wealth, descent, including skin color.⁵⁷

Until here, an explanation of QS. Al-Hujurat [49]: 13 in terms used, thematic verse, until the reading of the context of its revelation gives an understanding that *Al-Nas* in the verse is a living creature created (*khalaq*) by involving many parties, who are male and female, men and women. From this creation, humans were deliberately made (*ja'ala*),⁵⁸ with a positive purpose, separated to form different people, *cabila*, or groups. The positive purpose of the separation is to be wise in knowing and understanding each other (*lita'arafu*). Thus, *Al-Nas* which has the initial meaning of being who can be gentle or rude, emphasized to be positive (gentle). The emphasis on this positive attitude is also reflected in the context of the revelation of this verse, where the verse is an awareness for Arabs not to vilify each other because of kinship, skin color, social strata, and others. This is because what distinguishes one human from another is his piety. From here, QS. Al-Hujurat [49]: 13 emphasizes on two sides, namely the origin of man and his social life. Of course, these two things contain maqashid in human life, which is important to be discussed in the next sub-chapter.

Maqashid of Al-Nas in QS. Al-Hujurat [49]: 13: A Reinterpretation

The two previous discussions describe the interpretation of the QS. Hujurat [49]: 13 is related to humans as *Al-Nas*. The tradition of interpretation on it shows the diversity of understanding that occurs among interpreters. In this diversity, there is a common thread that shows that QS. Al-Hujurat [49]: 13 is closely related to the origin and human beings as social beings. The understanding of these interpretations is reinterpreted through the *Tafsir Maqashidi* method, so that the QS understanding appears. Al-Hujurat [49]: 13 which is wider. However, this understanding has not been completed, it is still necessary to find the maqashid side of the verse. What is the maqashid of using *Al-Nas* in the context of the QS. Al-Hujurat [49]: 13, both in terms of origin, and in terms of human social life? These questions is then associated with scientific findings regarding the presence of homo sapien on this earth. Here, the study of *Al-Nas* and homo sapien will provide a series of identity clarity and

2002), p. 242.

57 See more in the Arab History Book such as Jawwad Ali, *Al-Mushshal fi Tarikh Al-'Arab*, (Beirut: Dar Al-Saq, 2001).

58 The different meanings of the words *ja'ala* dan *khalaqa* can be seen in Abu al Husain ibn Faris ibn Zakaria, *Maqayis al Lughab*, (Bairut: Ittihad al Kitab al 'Arabi, tth).

contain a broad maqashid in human life.

In the written text, the terms used in QS. Al-Hujurat [49]: 13 contains a general understanding. Here, there are two important notes in the understanding of QS. Al-Hujurat [49]: 13. First, the verse is very difficult to relate to the initial discussion of the creation of man on earth, such as the debate on the origin of man from apes version of the theory of evolution or the theory of the Prophet Adam and Hawa.⁵⁹ This is because the verse, both based on the written text and the context of its revelation, does not support any discussion of the early creation of humans on earth. It means that this verse is less relevant to be used as the argument for the initial debate on the creation of humans on this earth. Second, the interpretation of *dzakar* and *untsa* as prophets of Adam and Hawa, as dominated in the exegetical books that have been stated previously, ignores other facts of the creation of Adam and Hawa in the Qur'an, such as QS. Al-Baqarah [2]: 30, which is tied to human matters as caliph, not *Al-Nas*.⁶⁰ Thus, the meaning of *dzakar* and *untsa* in the verse is not properly understood by Adam and Hawa.

QS. Al-Hujurat [49]: 13 is more accurately understood as the origin of the creation of humans as creatures whose presence has been preceded by other parties, God, parents or others. The presence of the other party here is seen in the use of the pronoun *nahnu* in the expression *khalaqnakum*. Here, the use of the term *Al-Nas* which is juxtaposed with *nahnu* brings a very broad understanding, not only Allah SWT and parents. This broad understanding starts from Allah SWT, parents, relatives, near and far family, society, other creatures, to nature. The involvement of nature, for example, the process of human creation which is known to involve nature, as Al-Razi mentions the existence of *thurab* (dust), *thin* (soil) in the creation of humans.⁶¹ In the Qur'an itself the mention of natural elements in the creation of humans is also mentioned, for example the element of *thurab* or dust (see QS. Ali 'Imran [3]: 59; QS. Al-Kahf [18]: 37; and others), *thin* or earth (see QS. Al-An'am [6]: 2; QS. Al-A'raf [7]: 12; and others), *shalshal* or pottery (see QS. Al-Hijr [15]: 26). The involvement of other parties (read: We in QS. Al-Hujurat [49]) apart from nature is very visible to humans as *Al-Nas*, which also happens to *homo sapiens* which

59 See debates on human origins in, for example, David Loye, "Introduction: Toward a Fully Human Theory of Evolution", in *The Journal of New Paradigm Research*, Vol. 58, Issue, 2-3, 2010; Cartono, *Teori Evolusi: Mengungkap Rahasia Evolusi Makhluk Hidup*, (Bandung: Prisma Press, 2008); Moh. Rosyid, "Polemik Manusia Perdana antara Islam dan Barat", in *Analisis: Jurnal Studi Keislaman*, Volume 19, Nomor 1, 2019; etc.

60 study of the creation of Adam and Hawa is comprehensively described by Al Makin in his book, *Perbedaan dan Keragaman*. See Al Makin, *Keragaman Dan Perbedaan, Budaya Dan Agama Dalam Lintas Sejarah Manusia*, 42-48.

61 See further explanations of the creation of man in the commentaries, for example Fakhr Al-Razi, *Al-Tafsir al-Kabir*, Vol. 8, (Beirut: Dar Al-Haya Al-Turats, 1990), 137.

also has many types, as explained in the previous chapter.

Thus, humans as *Al-Nas* (Surat al-Hujurat [49]: 13 and humans as homo sapiens above give an understanding that even the process of creation and birth humans are actually closely tied to other creatures or parties. We (humans) today is human as *Al-Nas* in QS. Al-Hujurat [49]:13 as well as human homo sapien, whose presence is not linear –in Yuval language, but always intersects with others.⁶² At this point, the creation and presence of humans on earth based on the reinterpretation of QS. Al-Hujurat [49]: 13 shows an effort to carry out *hifdz al-nasl* (preservation of offspring). The results involve other people and other parties. In fact, with the efforts of *hifdz al-nasl*, humans are actually not only required to take care of their offspring, not only among the immediate family and friends, fellow Muslims or fellow humans, but also to other types of living things and the universe. So, this also contains a demand to do *hifdz al-nafs* both for oneself and for other parties.

Furthermore, the similarity of *Al-Nas* and homo sapien is also strengthened by the character of the two as beings who interact with other creatures or called social beings. In QS. Al-Hujurat [49]: 13, Allah SWT describes the character of *Al-Nas* as a social being with the provisions of *lita'arafu*. Al-Dahdah in his kitab, *Mu'jam Qarwaid al-Lughah al-'Arabiyyah fi Jadawil wa Lahwat*, says that the expression *lita'arafu* has a meaning as an effort of mutuality in social life.⁶³ The emergence of an attitude of knowing each other or understanding (*lita'arafu*) in QS. Al-Hujurat [49]: 13 is intended to deal with the social facts of humans as creatures who are made *shu'uban* and *qabailan*, and the essence of it is the fact about diversity. In this diversity, humans as *Al-Nas* are guided in the QS. Al-Hujurat [49]: 13 to be 'wise, as the expression *lita'arafu*.

This 'wise attitude' is also a character for homo sapien that was understood as a wise man.⁶⁴ Thus, the 'wise attitude' adds and strengthens the similarities between *Al-Nas* and homo sapien. This similarity is increasingly realized when witnessing life which in essence cannot be separated from the involvement of other parties. This happened to *Al-Nas* and homo sapien since the beginning of his creation until he died. The presence of other parties always arises from one business to another, such as eating, drinking, studying, working, marrying, having a family, having a

62 Many simple things in human life can explain why the human journey is not linear, for example, often the character of a daughter tends to be similar to her father than her mother, and so on. This issue is usually discussed in genetic studies. See for example Gardner dan Snustad, *Principle of Genetics*, (New York: John Wiley and Sons, 1984); Suryo, *Genetika Manusia*, (Yogyakarta: Gadjah Mada University Press, 1989); etc.

63 See Al-Dahdah, *Mu'jam Qarwaid Al-Lughah Al-'Arabiyyah fi Jadawil wa Lahwat*, (Beirut: Maktabah Lubnan, 1989), 118.

64 See V.L. Sinta Herindrasti, *Sapiens A Brief History of Humankind: Kilas Balik Evolusi Manusia dan Tantangan ke Depan*, dalam *Jurnal Sociace Polites*, Vol. 20, No. 1, 52.

community, having a state, religion, and so on. Almost all – if you are reluctant to say the whole – the scope of human life always involves other parties. Therefore, the strength of social relations in human life as *Al-Nas* and homo sapien is based on the reinterpretation of QS. Al-Hujurat [49]: 13 shows that there is a demand for humans for *hifdz al-Aql*, *hifdz al-din*, *hifdz al-mal*, and *hifdz al-nafs*, *hifdz al-bi'ah* and *hifdz al-daulah* simultaneously.

Furthermore, strong and broad social relations as human characters in *Al-Nas* and homo sapien in QS. Al-Hujurat [49]: 13 also brings consequences for understanding equality in life. Moreover, there is the expression *lita'arafu* which indicates the relationship is positive, as explained earlier. The only thing that distinguishes fellow creatures created is piety to Allah SWT. This similarity does not only apply between male and female humans, as voiced by, for example, Aminah Wadud⁶⁵, but also applies to all creatures created by Allah SWT. With this understanding, the position of humans is equal to animals, trees, nature and others. Thus, there is no dominating attitude or will to dominate one another, especially QS. Al-Hujurat [49]: 13 guides the existence of a wise attitude (wise) to others. Thus, humans as al-nas and homo sapien are required to be *hifdz al-aql*, *hifdz al-din*, *hifdz al-nasl*, *hifdz al-mal*, *hifdz al-nafs*, *hifdz al-bi'ah* and *hifdz al-daulah*, so maqashidi QS. Al-Hujurat [49]: 13 can be widely felt in human life.

Conclusion

From the various explanations above, it can be concluded that the understanding of QS. Al-Hujurat [49]: 13 using Abdul Mustaqim version of the *Tafsir Maqashidi* method gives two great understandings as well as *maqashidi* on the verse. First, understanding QS. Al-Hujurat [49]: 13 is not related to the beginning of the creation of man on this earth, as was dominantly understood by previous interpreters. Based on the maqashidi interpretation method, the creation contained in the QS. Al-Hujurat [49]: 13 refers to the creation of humans that has been preceded by other parties, such as God, parents, family, society, animals, trees, nature, and so on. Creation and birth like this shows that humans are Al-Nas and homo sapien at the same time.

Second, social relations in QS. Al-Hujurat [49]: 13 refers to positive things that do not only include relationships with fellow Muslims, or fellow humans, as understood in previous commentaries. Based on the *Tafsir Maqashidi* method, social relations in QS. Al-Hujurat [49]: 13 covers human relations with all creatures, such as fellow Muslims, humans, and fellow living creatures including nature. The social relationship in the verse is owned by humans as *Al-Nas* and homo sapien at the same

65 Amina Wadud, *Inside the Gender Jihad* (Oxford: Oneworld, 2006), 97.

time. These two great understandings contain efforts for *hifdz al-aql*, *hifdz al-din*, *hifdz ll-nasl*, *hifdzl al-mal*, *hifdz al-nafs*, *hifdz al-bi'ah* and *hifdz al-daulah*. This is as the main purpose of using the *Tafsir Maqashidi* method of the QS. Al-Hujurat [49]: the 13th. [] *Wallahu A'lam*.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references).

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Authors' contributions

All listed authors contribute to this article. M.A.H.S. wrote the original draft, reviewed and edited it, conceptualised the study and managed the project administration. S.R. was responsible for the methodology and validation, wrote the formal analysis and compiled the resources. I.P. wrote the visualisation and supervised the project.

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflict of interests

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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Evolusi dan Kekafiran: Kritik atas Penafsiran Anti-Evolusi Nuh Ha Mim Keller

Accepting Evolution Entails Kufr ? : A Critical Appraisal of Nuh Ha Mim Keller's Fatwa

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Abstrak

Sarjana Muslim yang menentang kesesuaian Islam dan evolusi biasanya mengajukan tiga jenis argumen; saintifik, metafisik, dan hermeneutik. Makalah ini akan mengkaji dengan kritis pemikiran anti-evolusi Nuh Ha Mim Keller, seorang ulama Sunni terkemuka yang menggunakan tiga macam argumen ini dan menyatakan bahwa mempercayai evolusi manusia berarti kekufuran. Dalam artikel ini kami akan menganalisis secara kritis pemahaman Keller terhadap aspek saintifik dari evolusi di mana ia mengklaim bahwa sebagai teori, evolusi tidak didasari bukti yang kuat. Kami berpendapat bahwa melalui konsiliasi induksi, evolusi adalah penjelasan terbaik untuk asal usul biologis dan keanekaragaman hayati. Kami juga berpendapat bahwa pemahaman yang lebih bernuansa tentang aspek metafisik dan hermeneutis dalam diskursus Islam dan evolusi akan mengungkapkan bahwa klaim anti-evolusi Keller tidak cukup kuat, termasuk tuduhannya tentang kufurnya mempercayai evolusi manusia.

Kata Kunci: kafir; evolusi; evolusi manusia; Islam; Nuh Ha Mim Keller, kuf

Abstract

Muslim scholars who oppose the compatibility of Islam and evolution usually advance three kinds of arguments: scientific, metaphysic, and hermeneutic. This paper will examine the position of Nuh Ha Mim Keller, a prominent Sunni scholar who employ these three lines of arguments and proposes that believing in human evolution entails kufr. In this article we will critically analyze Keller's understanding of the science of evolution in which he claims that the theory of evolution is not robust. We argue that through the consilience of induction, evolution is the best explanation for the biological origins and diversity. We also argue that a more nuanced understanding of the metaphysical and hermeneutical aspects of Islam and evolution debate would reveal that Keller's anti-evolution claims are unwarranted, including his accusation of kufr against those who accept human evolution.

Keywords: kafir; evolusi; evolusi manusia; Islam; Nuh Ha Mim Keller, kufr

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Pendahuluan

Diskursus tentang Islam dan evolusi terus bertumbuh dalam beberapa dekade belakangan dan menunjukkan adanya lanskap dan sejarah wacana yang kompleks. Secara historis, berbagai survei menunjukkan adanya perbedaan persepsi ulama tentang evolusi di dunia Arab¹, Asia Selatan², dan Turki atau wilayah yang dikenal sebagai kekhalifahan Usmaniyah sebelum 1924³ seting kontemporer juga tidaklah berbeda jauh. Tinjauan yang lebih belakangan menunjukkan bahwa perdebatan ini masih terus berjalan dan melibatkan tokoh-tokoh dari berbagai spektrum pemikiran, tidak tampak adanya tanda-tanda akan terwujud suatu konsensus.⁴ Di antara tokoh anti-evolusi adalah penulis-penulis yang cukup masyhur seperti Seyyed Hossein Nasr dan Harun Yahya, nama pena dari Adnan Oktar. Keduanya memiliki kesamaan dalam kritik keras mereka terhadap keilmiahian teori evolusi.⁵ Menurut keduanya, evolusi, atau lebih tepatnya makroevolusi, adalah pendapat yang tidak didukung oleh bukti yang kuat.⁶ Dengan kata lain, keduanya adalah kreasonis. Meskipun keduanya memiliki pandangan yang sama dalam aspek sains, keduanya mengajukan argumen yang agak berbeda pada aspek-aspek yang lain. Nasr tidak menyetujui evolusi disebabkan sistem metafisika dalam pandangan dunia (*worldview*) yang dianutnya. Ia menganut semacam kerangka pikir Neoplatonik dimana esensi dianggap tetap dan tidak mungkin mengalami perubahan.⁷ Oleh karena itu, ide bahwa spesies dapat berevolusi menjadi makhluk lain – sehingga ada esensi yang mengalami perubahan – adalah sesuatu yang benar-benar asing dalam kerangka pikir tersebut. Sebaliknya, Yahya mungkin saja menerima kemungkinan bahwa Allah menciptakan melalui prosese evolusi, tapi ia lebih menekankan pada ayat-ayat Qur'an serta hadis-hadis

- 1 Adel A Ziadat and Baba G Jallow, *Western Science in the Arab World: The Impact of Darwinism 1860–1930* (Springer, 1986); Marwa Elshakry, *Reading Darwin in Arabic, 1860–1950* (University of Chicago Press, 2014).
- 2 Mu ammad Shahābuddin Nadvi, *Evolution Or Creation?* (Bangalore: Furqania Academy Trust, 1998); Martin Riexinger, "Responses of South Asian Muslims to the Theory of Evolution," *Die Welt Des Islams*, 2009, 212–47.
- 3 Sukru Hanioglu, "Blueprints for a Future Society: Late Ottoman Materialists on Science, Religion, and Art," in *Late Ottoman Society* (Routledge, 2013), 50–138; Veysel Kaya, "Can the Quran Support Darwin? An Evolutionist Approach by Two Turkish Scholars after the Foundation of the Turkish Republic," *The Muslim World* 102, no. 2 (2012): 357–70; Alper Bilgili, "An Ottoman Response to Darwinism: Ismail Fenni on Islam and Evolution," *The British Journal for the History of Science*, 2015, 565–82.
- 4 Nidhal Guessoum, "Islamic Theological Views on Darwinian Evolution," in *Oxford Research Encyclopedia of Religion*, 2016; Shoaib Malik, "Evolution and Islam - A Brief Review," in *The Muslim* 500, 2019, 207–12.
- 5 Harun Yahya, *The Evolution Deceit: The Scientific Collapse of Darwinism and Its Ideological Background* (Global Yayincilik, 2001); Seyyed Hossein Nasr and Muzaffar Iqbal, *Islam, Science, Muslims, and Technology* (Kuala Lumpur: Islamic Book Trust, 2007).
- 6 Yahya, *The Evolution Deceit: The Scientific Collapse of Darwinism and Its Ideological Background*; Nasr and Iqbal, *Islam, Science, Muslims, and Technology*, 154, 61–79.
- 7 Seyyed Hossein Nasr, "On the Question of Biological Origins," *Islam & Science* 4, no. 2 (2006): 183.

terkait yang menunjukkan bahwa penciptaan terjadi secara seketika, tanpa melalui proses seperti evolusi.⁸

Salah satu suara yang serupa dengan Nasr dan Yahya, tapi tampaknya tidak banyak diapresiasi, adalah Nuh Ha Mim Keller. Keller lahir pada tahun 1954 di daerah barat laut Amerika Serikat. Di sana pulalah ia belajar Filsafat dan Bahasa Arab di Universitas Chicago dan UCLA.⁹ Pada tahun 1977, ia memeluk Islam dan menghabiskan tahun-tahun setelah itu untuk menyerap apa yang disebut pengetahuan-pengetahuan keislaman tradisional. Ia secara ekstensif belajar kepada ulama-ulama kenamaan di Syria dan Yordania, dimana ia akhirnya menetap.¹⁰ Proses pembelajaran yang mengombinasikan berbagai dimensi ajaran Islam akhirnya mengantarkan Keller menjadi seorang otoritas yang cukup penting dalam teologi Islam, fikih, dan tasawuf.¹¹ Ia telah menulis dan menerjemahkan berbagai karya, termasuk *Umdat as-Salik*, karya fikih yang pertama kali diterjemahkan ke dalam bahasa Inggris dan mendapatkan pengakuan (sertifikasi) dari Universitas Al-Azhar.¹² Lebih lanjut, pada 1996, ia ditunjuk menjadi seorang Syaikh dalam tariqah Syadziliyah yang semakin menambahkan kredensial kepada namanya.¹³ Pada dekade 90-an, Keller menjadi banyak dikenal melalui karya-karya polemiknya melawan gerakan Salafi-Wahabi di AS dan Inggris, juga melalui kuliah umum dan debat-debat yang dilakukannya untuk mempromosikan apa yang disebutnya “Islam tradisional”.¹⁴ Pengikutnya terus bertambah disebabkan keaktifannya berkeliling untuk berdakwah, serta kemunculan karya-karyanya di berbagai website seperti untotheone.com (sebelumnya qibla.com; sunnipath.com) yang dikelolanya sendiri, serta situs-situs lainnya yang memiliki pandangan keislaman serupa seperti seekerguidance.com dan masud.com. Saat ini, pengikutnya kira-kira telah mencapai beberapa ribu orang.¹⁵ Selain mereka yang mengikutinya sebagai Syaikh Sufi, ia pun dianggap sebagai otoritas keislaman bahkan oleh mereka yang ada di negeri-negeri tak berbahasa Inggris, sebab artikel-artikelnya

8 Harun Yahya, *Why Darwinism Is Incompatible with the Qur'an* (Global Yayincilik, 2003), 94–121.

9 Nadia Inji Khan, “Guide Us to the Straight Way”: A Look at the Makers of ‘Religiously Literate’ Young Muslim Americans,” in *Educating the Muslims of America*, ed. Yvonne Y Haddad, Farid Senzai, and Jane I Smith (Oxford University Press New York, NY, 2009), 151.

10 Marcia Hermansen, “Global Sufism: ‘Theirs and Ours,’” in *Sufis in Western Society* (Routledge, 2009), 36.

11 Marcia Hermansen, “6 Beyond West Meets East: Space and Simultaneity in Post-Millennial Western Sufi Autobiographical Writings 149,” in *Sufism East and West* (Brill, 2019), 149–79.

12 Nuh Ha Mim Keller, *Reliance of the Traveller: A Classic Manual of Islamic Sacred Law* (Beltsville, MD: Amana Publications, 1991).

13 Sadek Hamid, *Sufis, Salafis and Islamists: The Contested Ground of British Islamic Activism* (Bloomsbury Publishing, 2016), 81–81; Marcia Hermansen, “The ‘Other’ Shādhilis of the West,” *Une Voie Soufie Dans Le Monde: La Shadhiliyya*. Paris, P.: Maisonneuve et Larose, 2005, 494.

14 Hamid, *Sufis, Salafis and Islamists: The Contested Ground of British Islamic Activism*, 81–82.

15 Hermansen, “The ‘Other’ Shādhilis of the West,” 36.

banyak diterjemahkan ke berbagai bahasa seperti Arab, Rusia, dan Urdu. Sebagai wakil dari generasi pertama mualaf Barat yang mempelajari secara ekstensif ajaran-ajaran yang dianggap sebagai ajaran Islam ortodoks, pandangan keagamaan Keller secara umum, dan tentang evolusi secara khusus, memiliki pengaruh yang cukup luas. Di tahun 2020, ia dimasukkan sebagai salah satu Honorable Mentions dalam *The 500 Most Influential Muslims* – sebuah publikasi tahunan yang merangking tokoh-tokoh Muslim paling berpengaruh di dunia.¹⁶

Dalam artikel ini, kami akan secara khusus membahas sebuah buku yang ditulis oleh Keller baru-baru ini. Judul buku tersebut adalah *Sea without Shore – A Manual of the Sufi Path*.¹⁷ Di dalam buku tersebut, terdapat sebuah bab khusus dimana Keller mengajukan argumen yang menentang kesesuaian evolusi dengan Islam. Sejauh yang kami ketahui, belum ada seorangpun yang melakukan evaluasi kritis terhadap buku ini. Kami yakin bahwa hal itu perlu dilakukan karena beberapa alasan. *Pertama*, meskipun proponen anti-evolusi lainnya seperti Nasr dan Yahya memang lebih banyak dikenal, bukan berarti bahwa Keller sama sekali tidak terdengar gaungnya.¹⁸ Sebagai contoh, Keller disebutkan dalam salah satu tinjauan terkini yang melihat spektrum pendapat tentang evolusi dan Islam.¹⁹ Lebih lanjut, dalam sebuah ulasan tentang tokoh-tokoh anti-evolusi, nama Keller disebutkan bersamaan dengan Nasr dan Yahya.²⁰ Hal ini menunjukkan bahwa Keller menduduki posisi penting dalam diskursus Islam dan evolusi yang kian berkembang ini. *Kedua*, yang merupakan ekstensi dari poin pertama, ini adalah kali ketiga Keller mencetak bukunya itu. Karya tersebut pertama kali dipublikasikan sebagai artikel online pada tahun 1996,²¹ tiga tahun kemudian, dicetak menjadi sebuah buku tersendiri.²² Hal ini kemungkinan

16 Abdallah Schleifer, "The World's 500 Most Influential Muslims," *Jordan National Library*, no. 10 (2019): 91.

17 Noah Ha Mim Keller, *Sea Without Shore: A Manual of the Sufi Path* (Amana Publications, 2011).

18 Anggapan ini ditantang oleh Moran (2019). Menurut surveinya, ia berpendapat bahwa Yahya tidak seterkenal yang selama ini disebutkan dalam literatur. Apabila memang demikian, maka hal ini tampaknya menunjukkan bahwa peran Yahya dalam kebangkitan kreasonisme di dunia Islam selama ini terlalu dilebih-lebihkan. Sebagaimana yang dikatakan oleh Moran (2019, 852), "Saya berpendapat bahwa Harun Yahya selama ini menjadi satu-satunya fokus dalam banyak diskusi disebabkan tidak adanya pengetahuan ahli tentang tren dalam komunitas Muslim, dan tidak adanya sosok high profile lainnya sebagai alternatif. Asumsi ini terus didaur ulang sehingga menjadi semacam wacana standar. Pada kenyataannya, dari data yang baru-baru ini bisa diakses, tampak bahwa pengaruh Harun Yahya terhadap pandangan Muslim Eropa tentang evolusi selama ini terlalu dilebih-lebihkan." Apabila ini benar, analisa kami terhadap pemikiran Keller dapat digunakan untuk mendukung alur penelusuran ini.

19 Guessoum, "Islamic Theological Views on Darwinian Evolution"; Malik, "Evolution and Islam - A Brief Review," 15–20.

20 Abdul Halim Ibrahim and Madiha Baharuddin, "Criticism of Darwin's Theory of Evolution by Muslim Scholars," *Online Journal of Research in Islamic Studies* 1, no. 1 (2014): 49–62.

21 Nuh Ha Mim Keller, "Islam and Evolution: A Letter to Suleman Ali," 1996.

22 Noah Ha Mim Keller, *Evolution Theory & Islam: Letter to Suleman Ali* (Muslim Academic Trust, 1999)

menunjukkan tingginya minat pembaca terhadap karya tersebut, serta luasnya sirkulasi ide-ide Keller.²³ *Ketiga*, baik pemikiran Nasr maupun Yahya telah ditelaah secara kritis oleh beberapa penulis, sedangkan pemikiran Keller belum pernah. Bagir²⁴, misalnya, mengkritisi upaya Nasr untuk mengevaluasi evolusi melalui sistem metafisik tertentu yang dianutnya, Bagir bahkan mempertanyakan apakah metafisika Nasr itulah yang layak disebut *worldview* Islam; Guessoum dengan ekstensif mengkritisi misrepresentasi sains Evolusi yang dijadikan Yahya sebagai landasan argumennya.²⁵ Kami mengakui bahwa beberapa di antara kritik-kritik terdahulu tersebut memiliki kesamaan dengan kritik yang kami tampilkan dalam tulisan ini, tapi kami percaya bahwa Keller memiliki beberapa argumen yang unik pada dirinya, sebagaimana akan tampak nanti, hal itulah yang akan memberikan kebaruan (*novelty*) pada karya ini. *Keempat*, Keller berbeda sebab baik Nasr maupun Yahya bukanlah teolog berkedudukan mapan. Nasr memang tidak diragukan lagi adalah seorang ilmuwan-akademisi yang dihormati, tapi pada dasarnya dia “hanya” profesor *Islamic Studies* dan filsafat perenial setelah ia meninggalkan Fisika, bidang yang sebelumnya ia geluti. Nasr juga seorang maha guru Sufi yang terkenal dan telah menulis berbagai buku dan artikel tentang sufisme.²⁶ Sebaliknya, Yahya (atau Oktar) hanyalah seorang apologis tanpa didikan teologi tradisional.²⁷ Sebagaimana disebutkan sebelumnya latar teologis Keller adalah Islam Sunni ortodoks. Dia adalah seorang ahli kalam (teolog) Asy’ariyah, terdidik dalam tradisi fikih Syafi’iyyah, dan berorientasi tasawuf.²⁸ Latar belakang ini menjadikan Keller cukup distingtif dibandingkan dengan Nasr maupun Yahya. Oleh karena itu, tidak mengherankan ketika Keller banyak dikutip dan didiskusikan dalam oleh David Solomin Jalajel yang mengevaluasi evolusi dari

Cetakan inilah yang menjadi rujukan artikel ini.

- 23 Meskipun kami tidak memiliki data konkret, sebagai perbandingan sederhana kami melihat jumlah ulasan yang diterima buku Keller di Amazon bersama buku Guessoum, *Islam's Quantum Question*. Kami secara khusus membandingkan keduanya karena keduanya diterbitkan pada tahun 2011 dan memiliki konten yang berkaitan dengan evolusi dan Islam, yang akan membuat perbandingan yang adil. Pada saat penulisan artikel ini, buku Guessoum menerima delapan ulasan dari Amazon AS dan enam dari Amazon Inggris, sementara buku Keller menerima 26 ulasan dari Amazon AS dan 35 dari Amazon Inggris. Jika Amazon dapat dijadikan tolak ukur, maka buku Keller termasuk buku yang cukup laku.
- 24 Zainal Abidin Bagir, “Islam, Science, and ‘Islamic Science’: How to ‘Integrate’ Science and Religion,” in *Science and Religion in a Post-Colonial World. Interfaith Perspectives* (Hindmarsh, Australia: ATF Press, 2005).
- 25 Nidhal Guessoum, *Islam's Quantum Question: Reconciling Muslim Tradition and Modern Science* (Bloomsbury Publishing, 2011).
- 26 Seyyed Hossein Nasr and Ramin Jahanbegloo, *In Search of the Sacred: A Conversation with Seyyed Hossein Nasr on His Life and Thought* (ABC-CLIO, 2010).
- 27 Anne Ross Solberg, “The Mahdi Wears Armani: An Analysis of the Harun Yahya Enterprise” (Södertörns högskola, 2013).
- 28 Kasper Mathiesen, “Anglo-American ‘Traditional Islam’ and Its Discourse of Orthodoxy,” *Journal of Arabic and Islamic Studies* 13 (2013): 191–219.

perspektif Sunni ortodoks dalam bukunya *Islam and Biological Evolution: Exploring Classical Sources and Methodologies*.²⁹ Lebih lanjut, klaim Keller bahwa elemen-elemen tertentu dalam evolusi dapat menyebabkan kekafiran (*kufir*)³⁰ kemungkinan memiliki dampak sosio-politik yang lebih besar dari Nasr maupun Yahya (setidaknya di lingkungan Muslim Sunni). *Terakhir*, Keller menyentuh ragam poin yang mencakupi domain-domain berbeda – aspek sains, metafisik, dan hermeneutik – dengan cara yang mudah dipahami, yang kami yakini merefleksikan ketertarikan umum umat Islam.³¹ Dengan demikian, mengevaluasi karya Keller akan menyediakan kesempatan berharga untuk menampilkan evaluasi holistik terhadap narasi-narasi anti-evolusi secara umum. Evaluasi kami memang tidak diniatkan untuk benar-benar menyeluruh dan tuntas, tapi kami akan menyinggung keberatan-keberatan utama umat Islam terhadap evolusi. Berdasarkan alasan-alasan di atas, kami meyakini bahwa evaluasi terhadap karya Keller ini memang perlu, sesuai kebutuhan zaman, penting, dan akan berkontribusi terhadap wacana Islam dan evolusi.

Tujuan utama artikel ini, dengan demikian, adalah menyajikan evaluasi kritis terhadap pemikiran-pemikiran Keller terkait hubungan Islam dan evolusi. Sedangkan tujuan sekundernya adalah untuk menawarkan kemungkinan-kemungkinan kesesuaian Islam dan evolusi yang tidak dipertimbangkan oleh Keller. Beberapa kemungkinan itu bahkan sesuai dengan kerangka teologi yang dianut oleh Keller sendiri. Apakah tawaran tersebut diterima atau tidak, ataukah terdapat alternatif argumen yang lebih kuat, hal itu dikembalikan kepada sidang pembaca untuk memutuskan. Dalam poin-poin dimana pemikiran Keller secara faktual benar-benar keliru, dengan tegas akan kami tunjukkan kekeliruannya. Akhirnya, penulis hendak menegaskan bahwa kami tidak memihak ataupun mempertahankan posisi tertentu dalam spektrum wacana Islam dan evolusi di dalam artikel ini. Artikel ini dengan ketat membatasi diri pada upaya evaluasi kritis terhadap tulisan Keller dengan cara menunjukkan kekeliruan yang dibuatnya atau argumen alternatif yang tidak ia pertimbangkan.

Artikel ini akan dibagi menjadi dua bagian. Bagian pertama merupakan ringkasan dari keberatan-keberatan utama Keller terhadap teori evolusi. Bagian kedua akan menyajikan evaluasi kritis terhadap keberatan-keberatan tersebut.

29 David Solomon Jalajel, *Islam and Biological Evolution: Exploring Classical Sources and Methodologies* (University of the Western Cape Western Cape, South Africa, 2009).

30 Kami menggunakan istilah *kufir* sebagaimana Keller memakainya. Maknanya mencakup mengingkari, tidak percaya, dan keluar dari batas-batas keislaman.

31 Shaikh Abdul Mabud, *Theory of Evolution: An Assessment from the Islamic Point of View* (Cambridge: Islamic Academy, 1991); Nadvi, *Evolution Or Creation?*; Muhammad Tahrir Al-Qadri, *Creation of Man: A Review of Quran and Modern Embryology* (Lahore, Pakistan: Minhaj-ul-Quran Publications, 2001); Haitham Al-Haddad, "The Prophet Adam and Human Evolution," 2011.

Pandangan Keller tentang Evolusi dan Islam

Pada 1995, seorang ahli biologi bernama Suleman Ali merasa terusik oleh sebuah pamflet terbitan lokal. Pamflet tersebut memuat klaim bahwa evolusi sama dengan kekafiran dan kesyirikan (*syirk*),- yakni menyekutukan Allah, dosa terberat dalam ajaran Islam. Ia kemudian mengirimkan faksimili kepada Keller, bertanya tentang kesesuaian Islam dan evolusi.³² Awalnya, Keller mengajukan kritiknya terhadap teori evolusi untuk menjawab pertanyaan ini. Keller mempersoalkan beberapa isu terkait evolusi yang dapat disederhanakan menjadi tiga poin kritikan yang mutlak. Poin pertama terkait aspek saintifik dari evolusi. Keller mengakui bahwa awalnya ia merasa evolusi itu tak terbantahkan, tapi pikirannya itu berubah setelah membaca karya Charles Darwin, *Origin of Species*. Terkait hal ini, ia mengangkat dua poin spesifik. Keberatan pertamanya terkait dengan peluang falsifikasi teori evolusi;

Bab keenam dari [dari buku Darwin] ... menunjukkannya dengan sangat jelas, dari apa yang dengan rendah hati disebut Darwin “kecacatan besar dalam catatan geologis”, bahwa *teori evolusi, pada dasarnya tidak bisa difalsifikasi*. Padahal, mungkinnya untuk membantah sebuah teori berdasarkan temuan-temuan baru merupakan prasyarat untuk menyebut teori tersebut sebagai teori saintifik (apabila kita percaya kepada ahli logika seperti Karl Popper). Secara alami, *bukti fosil dari makhluk-makhluk perantara (intermediate form) yang bisa membuktikan atau membantah teori evolusi tetap tidak ditemukan, atau tidak mungkin ditemukan*. Ketika membaca ini, tidak jelas bagi saya, mengapa teori yang demikian ini dapat disebut “saintifik”. Apabila teori evolusi bukan sebuah teori saintifik, lalu apa sesungguhnya teori evolusi itu? Bagi saya, evolusi adalah sebuah interpretasi manusia, sebuah ikhtiyar, industri, sebuah literatur, yang dibangun di atas apa yang disebut oleh filsuf Amerika, Charles Pierce, sebagai penalaran abduktif. Penalaran ini berjalan seperti ini:

1. Fakta mengejutkan A
2. Apabila teori B berlaku, maka A secara natural akan mengikut
3. Oleh karena itu, teori B berlaku

Disini, hanya (1) yang pasti, (2) hanyalah kemungkinan (sebab ia bisa menjelaskan fakta A, tapi tidak juga mengeliminasi mungkinnya teori-teori yang lain untuk menjelaskannya), sedangkan (3) memiliki kemungkinan yang sama dengan (2). Apabila anda ingin melihat seberapa kuatkah teori evolusi manusia, buatlah senarai semua fosil yang telah ditemukan sejauh ini yang dianggap “membuktikan” evolusi manusia dari makhluk yang berbentuk lebih sederhana, tentukanlah masa asal fosil-fosil tersebut, lalu tanyakanlah pada diri anda:

32 Keller, *Sea Without Shore: A Manual of the Sufi Path*.

bukankah penalaran abduktiflah yang mendorong pembuktian itu, dan apakah memang tidak ada kemungkinan bahwa ada teori lain yang menggantikan teori evolusi pada posisi (2).³³

Dari statemen ini, tampak jelas bahwa Keller menganggap evolusi sebagai sebuah teori sapujagad yang tidak memiliki kriteria falsifikasi internal. Penyebutan Karl Popper mengindikasikan bahwa Keller menganggap evolusi sama dengan teori-teori psikoanalisis Sigmund Freud dan Alfred Alder yang dapat menjelaskan semua himpunan data karena teori itu terlalu samar dan umum.³⁴ Kami menyebut Freud dan Adler sebab kedua tokoh inilah yang pemikiran dan idenya ditinjau oleh Popper, yang ia pertentangkan (*contrast*) dengan teori ilmiah yang lebih substansial – seperti teori relativitas Einstein – ketika ia mengembangkan kriteria falsifikasi untuk menandai demarkasi antara sains dan pseudosains.³⁵

Isu saintifik kedua yang diangkat oleh Keller adalah tidak cukupnya bukti makroevolusi. Dengan nada retoris, ia menyampaikan keraguannya:

Apakah analogi mikro-evolusi yang terjadi dalam satu spesies (yang cukup terbukti keberlangsungannya dalam kasus kuda peranakan, merpati, tanaman hibrida yang bermanfaat, dan seterusnya) juga berlaku bagi makro-evolusi dari satu spesies ke spesies lainnya? Maksudnya, apakah memang ada bukti tak terbantahkan, adanya suatu spesies yang berevolusi menjadi spesies lain, dengan spesies peralihan (*intermediate*) yang muncul dalam rekam fosil.³⁶

Dalam kedua poin di atas, tampak jelas Keller meyakini bahwa evolusi tidak memiliki landasan epistemologis yang kuat. Baginya, teori evolusi hanyalah probabilitas belum sampai kepada tahap yakin (*certain*). Dalam pandangan Keller, data yang disesuaikan dengan teori evolusi, bukannya teori evolusi yang disimpulkan dari data yang ada.

Kedua, Keller mengangkat problem metafisik yang terkait dengan evolusi. Secara metafisik, evolusi bermasalah karena ia didasari atas naturalisme dan prinsip keacakan (*randomness*). Ada dua posisi yang menurut Keller dapat menyebabkan seseorang untuk keluar dari batas-batas keislaman:

Mempercayai adanya transformasi makro-evolusi pada spesies-spesies selain manusia, bagi saya bukan termasuk *kufr* dan *syirk*. Kecuali jika juga disertai kepercayaan bahwa transformasi (perubahan) itu terjadi melalui mutasi acak (*random mutation*) dan seleksi alam

33 Ibid., 351.

34 Karl Popper, *Conjectures and Refutations: The Growth of Scientific Knowledge* (Routledge, 2014).

35 Karl Popper, *The Logic of Scientific Discovery* (Routledge, 2005); Untuk asesmen kritis terhadap kaitan falsifikasi dan evolusi, lihat: K K Lee, "Popper's Falsifiability and Darwin's Natural Selection," *Philosophy* 44, no. 170 (1969): 291–302.

36 Keller, *Sea Without Shore: A Manual of the Sufi Path*, 325.

(*natural selection*) dengan pemahaman bahwa merupakan kausal yang independen, tidak bergantung kepada kehendak Allah. Anda harus bertanya kepada hati anda tentang kepercayaan anda. Dari perspektif *tawhid*, sistem ketuhanan (teisme) Islam, tidak ada sesuatupun yang terjadi secara acak (*random*), tidak ada alam yang otonom (*autonomous nature*); siapapun yang mempercayai kedua atau salah satunya, maka ia telah keluar dari batas-batas keislaman.³⁷

Ketiga, Keller meyakini bahwa penjelasan kreasonis di dalam teks-teks suci keislaman dengan jelas bertentangan dengan evolusi manusia. Keller mengakui perbedaan antara evolusi manusia dan evolusi spesies-spesies lainnya. Baginya, evolusi spesies selain manusia itu mungkin saja, tapi evolusi manusia mustahil terjadi. Ia mendukung posisi pengecualian manusia (*human exceptionalism*).³⁸ Dia mengajukan dua poin terkait hal ini. Pertama, ia menyatakan bahwa Adam diciptakan di surga dan dengan demikian bukan di bumi:

Terkait ... apakah narasi penciptaan dalam Al-Qur'an tidak sesuai dengan evolusi manusia: apabila evolusi bermakna, sebagaimana kepercayaan Darwin, bahwa "kemungkinan semua makhluk organik yang pernah hidup di dunia merupakan keturunan dari satu bentuk primordial, yang padanya kehidupan pertama kali muncul" maka saya memahaminya bahwa hal ini bertentangan dengan narasi penciptaan dalam Al-Qur'an. Nenek moyang pertama kita adalah Nabi Adam *alaihi salam*, yang diciptakan oleh Allah di *jannah*, atau surga, dan bukan di Bumi.³⁹

Poin keduanya adalah, bahwa proses penciptaan manusia juga memiliki signifikansi tersendiri yang mendanai perbedaan antara Adam (dan semua manusia) dan makhluk-makhluk biologis lainnya:

(Ingatlah) ketika Tuhanmu berfirman kepada malaikat, "Sesungguhnya Aku akan menciptakan manusia dari tanah. Kemudian apabila telah Aku sempurnakan kejadiannya dan Aku tiupkan roh (ciptaan)-Ku kepadanya; maka tunduklah kamu dengan bersujud kepadanya." Lalu para malaikat itu bersujud semuanya, kecuali Iblis; ia menyombongkan diri dan ia termasuk golongan yang kafir. (Allah) berfirman, "Wahai Iblis, apakah yang menghalangi kamu sujud kepada yang telah Aku ciptakan dengan *kedua tangan-Ku*. Apakah kamu menyombongkan diri atau kamu (merasa) termasuk golongan yang (lebih) tinggi?" (Iblis) berkata, "Aku lebih baik daripadanya, karena Engkau ciptakan aku dari api, sedangkan dia Engkau ciptakan dari tanah." (Qur'an 38: 71-76).

37 Ibid., 359–60.

38 Pendapat yang menyatakan bahwa dalam kerangka teologis, proses evolusi mungkin saja terjadi, dan dapat dibenarkan secara teologis, pada spesies-spesies selain manusia. Lihat S A Malik, *Islam and Evolution: Al-Ghazālī and the Modern Evolutionary Paradigm*, Routledge Science and Religion Series (Taylor & Francis, 2021).

39 Keller, *Sea Without Shore: A Manual of the Sufi Path*, 355.

Tuhan dalam ajaran Islam transenden melampaui segala kemungkinan antropomorfis, dan para mufasir seperti Fakhr al-Din al-Razi menerangkan bahwa kalimat di atas “Aku ciptakan dengan kedua tangan-Ku” adalah ungapan majazi yang menunjukkan perhatian khusus Allah kepada satu makhluknya, yakni manusia pertama, sebab suatu pihak yang berdaulat dan agung tidak menjalankan suatu pekerjaan “dengan kedua tangannya sendiri” kecuali pekerjaan itu sangat penting... dalam pandanganku (Keller - penj), “manusia pertama” diungkapkan dengan istilah bahasa Arab *basyar* di dalam ayat ini, “Sesungguhnya Aku akan menciptakan manusia (*basyar*) dari tanah”, kata tersebut hanya bermakna manusia, dan tidak memiliki makna leksikal lain.⁴⁰

Keller lalu menyimpulkan:

Semua hal tadi menunjukkan bahwa, menurut Al-Qur'an, manusia – disebabkan muasalanya dari surga, penciptaannya yang spesial, dan *ruh* atau jiwa yang ditiupkan ke dalam diri mereka – secara intrinsik berada pada level yang berbeda di mata Allah dari makhluk-makhluk lainnya di muka bumi ini, walaupun ada keserupaan-keserupaan fisiologis tertentu dengan makhluk biologis lainnya, yang merupakan hak pereogratif Penciptanya untuk menciptakannya dalam bentuk demikian.⁴¹

Setelah merangkum pemikiran-pemikiran Keller, pada bagian selanjutnya dari artikel ini, kami akan mengevaluasi klaim-klaim yang ia buat.

Evaluasi Terhadap Kritikan-Kritikan Keller

Sains Evolusi

Ada empat poin penting dari kritikan-kritikan saintifik Keller terhadap teori evolusi. Pertama, adanya kekosongan-kekosongan dalam catatan fosil; kedua, kurangnya pengetahuan Keller terhadap sumber bukti evolusi yang lain; ketiga, masalah falsifikasi; dan keempat terlalu bergantung kepada Darwin dalam pemahaman dia terhadap evolusi. Kami akan membahas kritikan Keller mengikuti urutan ini.

Masalah pertama yang diangkat dalam kritik saintifik Keller terhadap teori evolusi adalah sifat probabilitas yang disematkan kepada bukti-bukti evolusi. Adanya kekosongan-kekosongan (*gap*) dalam catatan fosil membuat teori evolusi tampak seperti sebuah inferensi dan generalisasi besar-besaran yang tidak berdasarkan bukti yang kokoh. Karena inilah, ia (Keller) menyebutkan tentang abduksi dalam kaitannya dengan penyimpulan teori evolusi. Teori lain manapun memang dapat

⁴⁰ Ibid., 355.

⁴¹ Ibid., 356.

digunakan untuk menjelaskan catatan fosil tersebut. Sebenarnya, Keller tidak salah ketika ia berpikir demikian. Para saintis pun menyadari bahwa ada kekosongan-kekosongan dalam catatan fosil, mereka bahkan memberikan penjelasan sebab adanya kekosongan-kekosongan itu. Keawetan tulang dan jaringan-jaringan dari tubuh makhluk hidup hanya bisa terjadi dalam sejumlah kondisi terbatas, itulah sebabnya, meskipun awalnya ada sampel biologis yang terkubur dan terfosilkan, ia bisa saja terkikis dan terurai.⁴² Terlebih lagi, dari sampel yang kita temukan, jarang yang ditemukan dalam bentuknya yang utuh. Biasanya, bagian dari sampel biologis yang dapat ditemukan, misalnya tulang jari, membuat jenis data yang dapat diperoleh dari catatan fosil memang terbatas.⁴³ Jadi, kekosongan pada catatan fosil bukanlah hal mengejutkan bagi para saintis, mereka bahkan memiliki alasan-alasan saintifik dibalik kekosongan tersebut.⁴⁴ Meskipun terdapat kesulitan-kesulitan dan kompleksitas pada catatan fosil, kita masih mampu menemukan beberapa fosil makhluk peralihan yang sebelumnya tidak diketahui keberadaannya. Salah satu contohnya adalah *Tiktaalik*, sebuah spesies peralihan dari ikan dan hewan darat, dan *Pakicetus*, seekor hewan semi-akuatik yang merupakan moyang biologis ikan paus.⁴⁵

Isu kedua dalam bantahan saintifik Keller terhadap teori evolusi adalah kurangnya pengetahuan Keller terhadap sumber bukti selain fosil bagi teori evolusi. Memang, catatan fosil saja bisa meragukan jika dilihat secara terisolir,⁴⁶ tapi ada sumber bukti independen lainnya yang bisa menjadi penguat (*corroborate*) teori evolusi. Evolusi saat ini didukung oleh bukti-bukti dari bidang genetika, biogeografi, homologi, dan banyak bidang kajian lainnya.⁴⁷ Fakta bahwa sumber-sumber bukti berbeda yang tidak saling terkait (independen), bisa membawa kepada kesimpulan yang serupa disebut sebagai konsistensi induksi (*consilience of induction*)⁴⁸ memberikan kepada kita bukti epistemik yang kuat bahwa teori evolusi itu benar. Sebagai analogi, dalam teologi Islam, kita dapat melihat kajian hadis. Dari perspektif keislaman, Al-Qur'an

42 Tim M Berra, *Evolution and the Myth of Creationism: A Basic Guide to the Facts in the Evolution Debate* (Stanford University Press, 1990), 51

43 D Futuyma and M Kirkpatrick, *Evolution* (Sunderland MA: Sinauer, 2017), 435

44 Kevin Padian and Kenneth D Angielczyk, "Transitional" Forms versus Transitional Features," *Scientists Confront Intelligent Design and Creationism*, 2007, 197–230.

45 A R Rogers, *The Evidence for Evolution* (Chicago, IL: University of Chicago Press, 2011), 18–25.

46 Gijsbert van den Brink, Jeroen de Ridder, and René van Woudenberg, "The Epistemic Status of Evolutionary Theory," *Theology and Science* 15, no. 4 (2017), 463.

47 Futuyma and Kirkpatrick, *Evolution*; Rogers, *The Evidence for Evolution*.

48 Michael Ruse, *Darwinism and Its Discontents* (New York: Cambridge University Press, 2008), 25–51.

memang terpelihara dan bebas dari kekeliruan,⁴⁹ tapi hadis tidaklah demikian.⁵⁰ Itulah sebabnya kemudian muncul sebuah disiplin tersendiri untuk menguji integritas dan validitas hadis (*usul al-hadits*). Salah satu prinsip penting dalam disiplin ini adalah ide tentang adanya bukti yang saling menguatkan (*corroboration*). Apabila ada beberapa hadis yang memiliki pesan serupa, maka mereka pun saling menguatkan, sehingga status epistemik dari muatan hadis tersebut menjadi kuat.⁵¹ Prinsip ini pulalah yang digunakan untuk menguatkan teori evolusi.

Dalam kaitannya dengan problem falsifikasi, tampaknya Keller telah keliru. Evolusi sepenuhnya dapat difalsifikasi.⁵² Salah satu contoh cara melakukan falsifikasi terhadap teori evolusi adalah dengan menemukan spesies yang kompleks dalam lapisan dimana, menurut teori evolusi, spesies sekompleks itu seharusnya tidak ada. Lebih jelasnya, menurut teori evolusi, semakin kita melihat jauh ke masa lalu, maka kompleksitas dan biodiversitas spesies semakin berkurang. Dengan kata lain, fosil yang ditemukan di lapisan-lapisan yang lebih tua seharusnya lebih sederhana jika dibandingkan dengan fosil di lapisan-lapisan yang lebih muda. Teori evolusi akan terbantahkan jika fosil spesies yang kompleks yang semestinya ditemukan di lapisan yang lebih muda, ternyata ditemukan di lapisan yang tua. Sederhananya, menemukan fosil kelinci sebelum masa ledakan Cambria akan mengubah segalanya.⁵³ Namun bahkan dalam skenario seperti itu, tetap saja tidak mustahil untuk membayangkan terjadinya sebuah kejadian alam maha dahsyat yang mengguncang lapisan bumi sehingga fosil itu berpindah dari lapisan aslinya (dengan asumsi bahwa ada bukti saintifik yang menunjukkan terjadinya kejadian alam tersebut).⁵⁴ Terlebih lagi, meskipun ada skenario seperti itu, tetap saja kita mesti mencari penjelasan alternatif terhadap bukti-bukti dari genetika, biogeografi, homologi, dan bidang kajian lainnya yang menjadi petunjuk terjadinya evolusi. Hal ini bukan berarti bahwa teori evolusi dipagari dari kritik, tapi bahwa bukti penguat evolusi sangatlah melimpah sehingga menemukan satu anomali saja tidak dengan sendirinya membantah keseluruhan teori tersebut. Evolusi memiliki kelembaman epistemik yang signifikan sehingga

49 Muhammad Taqi Usmani, *An Approach to the Qur'anic Sciences* (Adam Publishers & Distributors, 2010); M M A amī, *The History of the Qur'anic Text: From Revelation to Compilation : A Comparative Study with the Old and New Testaments* (UK Islamic Academy, 2003); Yasir Qadhi, *An Introduction to the Sciences of the Qur'aan* (Al-Hidaayah Publishing and Distribution, 1999).

50 Jonathan A C Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Simon and Schuster, 2017); M Z Siddiqui, *adith Literature: Its Origin, Development and Special Features*, Islamic Texts Society (Cambridge: Islamic Texts Society, 1993).

51 Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World*, 92–95.

52 Mark Isaak, *The Counter-Creationism Handbook* (Univ of California Press, 2007), 21.

53 Mehmet Elgin and Elliott Sober, "Popper's Shifting Appraisal of Evolutionary Theory," *HOPOS: The Journal of the International Society for the History of Philosophy of Science* 7, no. 1 (2017): 46.

54 Isaak, *The Counter-Creationism Handbook*, 133.

diperlukan adanya revisi besar-besaran untuk menjelaskan bukti-bukti yang tidak mungkin diabaikan begitu saja hanya karena ditemukannya beberapa anomali, sebagaimana umumnya berlaku dalam sains.

Kesalahan Keller yang lain adalah ia terlalu bergantung kepada formulasi dan tulisan-tulisan Darwin. Keller tidak menyadari bahwa pada masa Darwin, data dari catatan fosil memang masih jarang dan sedikit, setidaknya jika dibandingkan dengan saat ini.⁵⁵ Pada saat ini, 150 tahun kemudian, catatan fosil sudah jauh lebih baik, dan darinya kita memperoleh lebih banyak data yang mendukung teori evolusi (sebagaimana disebutkan sebelumnya). Terlebih lagi, ada beberapa perkembangan yang terjadi sepeninggal Darwin yang kemudian sepenuhnya mengukuhkan status evolusi sebagai sebuah proyek saintifik. Contohnya, Darwin tidak mengetahui tentang genetika.⁵⁶ Perkembangan ini baru terjadi beberapa dekade setelah sepeninggal Darwin. Gabungan genetika Mendelian dan teori evolusi Darwin kemudian dikenal sebagai sintesis moderen, atau Neo-Darwinisme yang kemudian mereifikasi lagi teori evolusi.⁵⁷ Poin yang lebih umum yang mungkin disimpulkan dari hal ini adalah bahwa dunia sains sudah bergerak jauh lebih maju dari yang bisa dibayangkan oleh Darwin.⁵⁸ Oleh karena itu, hanya merujuk kepada Darwin untuk melihat argumen dan bukti-bukti teori evolusi di abad XXI ini sudah tidak relevan lagi.

Metafisika evolusi

Pada bagian ini, kami akan lebih fokus kepada poin-poin filosofis yang didiskusikan oleh Keller. Hanya ada dua pokok pikiran yang terkait langsung dengan kesimpulan Keller bahwa “evolusi manusia adalah kekafiran” yang akan kami tinjau. Pertama adalah pemahaman Keller bahwa evolusi merupakan sebuah proyek naturalistik, dan kedua adalah pemahamannya tentang keacakan atau peluang dalam kaitannya dengan evolusi. Kami sengaja memberi judul *metafisika evolusi* untuk bagian ini sebab kami meyakini bahwa keberatan-keberatan Keller ini pada dasarnya bersifat metafisik, bukan epistemologis atau etis. Hal ini bukan berarti bahwa dalam

55 Brink, de Ridder, and Woudenberg, “The Epistemic Status of Evolutionary Theory,” 462–63; Massimo Pigliucci, *Denying Evolution: Creationism, Scientism, and the Nature of Science* (Sinauer Associates Sunderland, MA, 2002), 217.

56 Ruse, *Darwinism and Its Discontents*, 17–21; Alister E McGrath, *Darwinism and the Divine: Evolutionary Thought and Natural Theology* (John Wiley & Sons, 2011), 150–54.

57 Futuyma and Kirkpatrick, *Evolution*; Kevin Laland et al., “Does Evolutionary Theory Need a Rethink?,” *Nature News* 514, no. 7521 (2014): 161; Wray et al., “Does Evolutionary Theory Need a Rethink?—COUNTERPOINT No, All Is Well.” Kami mengakui bahwa saat ini para saintis masih memperdebatkan mekanika kausal dalam Neo-Darwinisme. Namun hal ini tidak berarti bahwa teori evolusi secara keseluruhan sedang dipertanyakan. Prinsip *common ancestry* (nenek moyang bersama) yang kami yakini sebagai bagian evolusi yang paling dipermasalahkan oleh umat Islam masih tetap teguh, tidak dipengaruhi oleh apapun hasil dari perdebatan tentang status Neo-Darwinisme sebagai standar interpretasi dari evolusi.

58 Peter J Bowler, “Evolution: The History of an Idea . Berkeley and Los Angeles” (CA: University of California Press, 2009).

diskusi evolusi tidak terdapat isu-isu epistemologis dan etis, hanya saja isu-isu itu tidak dibahas di sini sebab kritikan Keller spesifik terkait dengan masalah metafisik.⁵⁹ Setelah memperjelas hal ini, marilah kita meninjau keberatan-keberatan Keller secara runut.

Naturalisme. Sebagaimana telah ditampilkan di atas, Keller tampaknya memahami bahwa evolusi (melalui seleksi alam) berkonsekuensi diputusnya *tangan* Allah dari alam. Keller terutama menggaris bawahi problem-problem yang terkait dengan kesadaran (*consciousness*) sebagai produk evolusi. Ia berargumen bahwa karena dalam asumsi para evolusionis “kesadaran manusia” “juga diatur oleh evolusi”, maka seluruh “kategori, seperti jumlah, ruang, waktu, pengukuran, logika, kausalitas, dan seterusnya hanyalah aksiden fisiologis dari mutasi acak dan seleksi alam yang terjadi pada suatu spesies”.⁶⁰ Hal ini kemudian memungkinkannya untuk menyatakan, “setiap pernyataan di dalam teori tersebut, dengan demikian, berasal dari kekuatan-kekuatan sejarah yang tidak berfikir dan tidak teruji yang memproduksi kesadaran manusia. Keberatan semacam ini juga pernah diangkat oleh filsuf Amerika, Alvin Plantinga, yang mempertanyakan validitas kognisi manusia jika ia pun merupakan produk dari proses evolusi.⁶¹ Namun demikian, Plantinga tidak meyakini bahwa problemnya ada pada evolusi itu sendiri; pemahaman utuhnya mencakup argumen bahwa mustahil untuk mempercayai evolusi dari perspektif naturalisme semata, sebab penggabungan keduanya (evolusi dan naturalisme) yang merusak validitas kesadaran manusia. Sebagai alternatif, Plantinga menyatakan bahwa jika seseorang menerima evolusi dalam perspektif teistik, yakni tidak naturalistik, maka isu⁶² inipun bisa terselesaikan.

Untuk lebih menjelaskan pokok pikiran yang kami angkat dalam bagian ini, ada dua poin yang perlu dibedakan. Pertama, persoalan epistemik yang muncul dari perpaduan antara naturalisme dan evolusi, yang bila terbukti benar, akan mengecilkan validitas kesadaran manusia sebagaimana digarispawahi baik oleh Keller maupun Plantinga. Kedua, pertanyaan metafisik terkait benar atau tidaknya naturalisme. Secara spesifik kami tertarik kepada poin kedua sebab apabila bisa ditunjukkan bahwa evolusi tidak selalu harus dimengerti dari perspektif naturalistik, maka hal itu dengan

59 Untuk karya yang membahas secara baik berbagai masalah-masalah filosofis terkait dengan teori evolusi, lihat Elliott Sober, *Conceptual Issues in Evolutionary Biology* (Cambridge, MA: Mit Press, 2006).

60 Keller, *Sea Without Shore: A Manual of the Sufi Path*, 351.

61 Alvin Plantinga, *Where the Conflict Really Lies: Science, Religion, and Naturalism* (New York: OUP USA, 2011) Penyebutan Plantinga di sini tidak berarti keduanya memiliki worldview yang sama. Pokok pikiran yang ingin disampaikan adalah bahwa keduanya menganggap naturalisme sebagai dasar evolusi akan problematik jika mempertimbangkan kesadaran manusia. Disamping itu, perlu pula dicatat bahwa meskipun keduanya mengajukan kritik yang serupa, Keller tidak menawarkan kedalaman yang sama dengan Plantinga.

62 Isu tentang validitas kesadaran manusia – penj.

sendirinya akan meringankan ketegangan yang ada di ranah epistemik. Plantinga juga membuat pembedaan ini dengan jelas dalam bukunya, *Where the Conflict Really Lies*. Ketika mengkritik masalah-masalah epistemik yang terkait dengan evolusi dan naturalisme, ia mengajukan argumennya yang terkenal, *evolutionary argument against naturalism* (EAAN).⁶³ Dalam upayanya menguji naturalisme sebagai posisi metafisik, ia membedakan antara naturalisme filosofis (PN) dan naturalisme metodologis (MN) untuk menunjukkan bahwa Kekristenan bisa dengan mudah menerima evolusi dalam kerangka yang pertama, tapi tidak yang kedua.⁶⁴ Persis hal inilah yang akan kami tunjukkan juga memungkinkan apabila dilihat dari kaca mata Islam.

Sekarang, cukup penting untuk membedakan antara dua tipe naturalisme. Naturalisme filosofis, metafisik, atau ontologis (selanjutnya disebut PN) berimplikasi pada penafian eksistensi entitas-entitas supernatural.⁶⁵ Berangkat dari penafian ini, kemudian diajukanlah jawaban-jawaban alternatif terhadap pertanyaan-pertanyaan yang secara tradisional menjadi domain agama, misal apakah ada pencipta? Apakah ada kehidupan setelah kematian? dan seterusnya. Dari perspektif naturalisme filosofis, jawaban terhadap semua pertanyaan ini adalah negatif karena yang wujud hanyalah alam yang tampak ini yang terbatas secara ruang dan waktu, dan di alam inilah tempat untuk mencari jawaban bagi semua pertanyaan tersebut. Adapun naturalisme metodologis (MN) bermakna bahwa para saintis secara ketat membatasi penelusuran mereka pada entitas-entitas di alam tanpa mengaitkannya dengan yang supernatural. Dengan kata lain, di bawah payung MN, sains hanyalah studi metodologis terhadap alam tanpa menyentuh persoalan ada tidaknya entitas-entitas supernatural.⁶⁶ Oleh karena itu, di dalam MN, seorang bisa menjadi saintis yang teis, sedangkan pada PN, opsi ini tidak tersedia.

Kembali ke Keller, ia menyatakan bahwa bagi orang yang beriman, dunia materi ini dipisahkan dari yang supernatural oleh “tirai cahaya sangat halus yang memanifestasikan Tuhan melalui kesempurnaan ciptaan-Nya”, sedangkan bagi mereka yang menerima kemungkinan terjadinya evolusi (yang dalam konteks ini berarti naturalisme bagi Keller) dalam kaitannya dengan Adam, maka evolusi itu adalah “adalah saluran terjadinya keterkaitan kausal yang sempurna, yang tidak memberikan tempat bagi apapun yang tidak bersifat materi”⁶⁷ Tampaknya, Keller tidak mampu

63 Plantinga, *Where the Conflict Really Lies: Science, Religion, and Naturalism*, 307–50.

64 Plantinga, 168–77.

65 Paul Draper, “God, Science and Naturalism,” in *The Oxford Handbook of Philosophy of Religion*, ed. William J. Wainwright (Oxford, 2005), 279.

66 Ibid., 279.

67 Keller, *Sea Without Shore: A Manual of the Sufi Path*, 357.

membedakan antara PM dan MN.⁶⁸ Sebaliknya, Plantinga mempermasalahkan evolusi ketika ditambahkan komentar filosofis – yakni diinterpretasikan dalam perspektif PN – yaitu ketika evolusi ditafsirkan sebagai proses yang “tidak diarahkan, tidak dibimbing, dan tidak diatur oleh Tuhan”.⁶⁹ Apabila evolusi dipandang dari perspektif MN, maka Tuhan tidak harus diceraikan dari dunia alami (*natural world*), sehingga memungkinkan adanya interpretasi evolusi yang ramah pada teisme, seperti *intelligent design* atau evolusi teistik.⁷⁰

Peluang (chance). Evolusi biasanya diasosiasikan dengan mutasi “acak” (*random mutation*) yang dapat menjadi perangkat terminologis sebab ia mengarahkan pikiran pada konotasi-konotasi negatif, terutama jika dikaitkan dengan perbuatan Tuhan bahwa “Tuhan bermain dadu”. Oleh karena itu, penting untuk menyampaikan apa pemaknaan istilah ini menurut kami. Makna “peluang” dalam konteks ini memiliki banyak segi. Secara kebahasaan,⁷¹ ia dekat dengan makna tidak terduga, keacakan, tidak disebabkan, keberuntungan, kemungkinan, ketidakpastian, spontanitas, dan tak direncanakan.⁷² Kebalikan dari makna-makna ini diantaranya, determinisme, keharusan, disebabkan, prediktabilitas, keterampilan, kehendak bebas, tujuan, desain, dan keseragaman.⁷³

Dalam pemahaman Keller terhadap prinsip peluang dalam evolusi, tampaknya problem utamanya terkait dengan munculnya sesuatu secara tiba-tiba, tidak teratur, dengan kata lain, tanpa prediktabilitas. Namun demikian, di sini pandangan Keller mengabaikan beberapa variasi-variasi kecil yang dapat membantu jalannya diskusi. Kita mungkin melihat prinsip peluang ini dari dua perspektif filosofis. Pertama,

68 Dalam pandangan Keller, terdapat dua pengetahuan yang harus dibedakan satu sama lain. Pengetahuan pertama disebutnya sebagai *fann* – “pengetahuan yang secara teknis dapat dieksplorasi untuk kehidupan manusia” – dan pengetahuan kedua disebut *ilm*, yakni sebuah pengetahuan yang mencakup segala hal, yang melampaui dunai material dan mencakup yang non-material serta Tuhan itu sendiri, dengan kata lain “hakikat segala sesuatu” (Keller, 2011, 363). Keller berpendapat bahwa sains semestinya dibatasi perannya pada *fann* semata dan tidak boleh mengklaim diri sebagai *ilm*, sebab domain *ilm* termasuk pengetahuan yang diwahyukan, yang tidak dapat diakses oleh sains. Tujuan dari pembedaan ini adalah untuk menunjukkan bahwa sains modern yang diproduksi di academia telah menduduki domain *ilm*, – yang menurut Keller merupakan sebuah kesalahan mutlak. Oleh karenanya, di dalam pikiran Keller, mungkin saja ada pembedaan yang analog dengan pembedaan antara MN dan PN. Jika hal ini benar, maka pembedaan ini tidak bisa dikatakan sukses, sebab ia telah menggeneralisasi semua sains moderen sebagai sebuah proyek tak bertuhan (*godless enterprise*), sehingga evolusi secara *a priori* memang telah dianggap bermasalah.

69 Plantinga, *Where the Conflict Really Lies: Science, Religion, and Naturalism*, xii.

70 Eugenie C Scott, *Evolution vs Creationism: An Introduction* (Berkeley, CA: University of California Press, 2009), 53–76.

71 Curtis Johnson and Curtis N Johnson, *Darwin's Dice: The Idea of Chance in the Thought of Charles Darwin* (Oxford University Press, USA, 2015), 1–2.

72 *Chance* memiliki sinonim dengan *accident, randomness, uncaused, fortune or fortuity, happenstance, likelihood (or probability), unpredictability, coincidence, spontaneity and serendipity*

73 determinism, necessity, caused, predictability, skill, free will, purpose, design and uniformity.

peluang epistemik yang merefleksikan kurangnya pengetahuan kita tentang sebuah sistem sehingga ia tampak penuh dengan kejadian-kejadian tak terencana, muncul semata karena peluang. Perspektif ini kemudian dapat pula dibagi menjadi dua tipe. Tipe pertama adalah ketika kita tidak tahu dengan pasti (*uncertain*) tentang cara kerja sistem tersebut (selanjutnya disebut EC1). Contohnya, kita mengetahui bahwa dalam permainan lempar koin ada kemungkinan yang muncul ekor maupun kepala, tapi kita tidak mengetahui dengan pasti mengapa yang muncul dalam suatu lemparan adalah kepala dan bukannya ekor, begitu pula sebaliknya. Apabila kita memiliki semua informasi tentang lemparan koin itu – hitungan-hitungan fisika terkait koin itu, serta lingkungannya – maka akan dimungkinkan untuk menentukan sisi mana dari koin itu yang akan muncul dalam suatu lemparan. Tipe lain dari peluang epistemik adalah ketika kita tidak mungkin mengetahuinya (*unknowable*) – selanjutnya disebut EC2. Tipe ini merujuk kepada skenario dimana seorang mustahil memiliki akses epistemik kepada suatu kejadian. Contohnya, sebagai manusia kita tidak akan pernah mungkin mengklaim mengetahui baju apa yang dikenakan Julius Caesar dalam jam ke-37 di akhir hidupnya. Tidak ada dokumen kesejarahan yang dapat memberikan kita informasi terkait hal itu, *time travel* pun mustahil dilakukan (setidaknya saat ini), oleh karenanya, pengetahuan tersebut akan selamanya tidak dapat kita akses. Baik EC1 maupun EC2 pada dasarnya adalah cerminan dari apa yang dapat kita ketahui.

Perspektif lain terhadap peluang bersifat ontologis. Perspektif ini juga dapat dibagi menjadi dua jenis. Jenis pertama adalah peluang ontologis dimana sesuatu tidak memiliki kausal fisik yang bersifat a priori (selanjutnya disebut OC1). Jadi, sesuatu yang muncul ke dalam dan menghilang dari eksistensi fisik tanpa adanya sebab fisik sebelumnya (a priori) akan diinterpretasikan sebagai fenomena yang semacam dengan peluang. Versi lain dari peluang ontologis mengandaikan tidak adanya kausal fisik maupun metafisik (selanjutnya disebut OC2). Dalam perspektif ini, peluang bukan lagi semata-mata aspek operasional dari alam fisik, tapi juga alam metafisik. Dalam bentuk terkuatnya, ia bahkan bisa berarti Tuhan tidak mengetahui penyebab awal dari segala sesuatu, atau bagaimana sesuatu itu bisa muncul; munculnya sesuatu itu tidak dapat ditentukan (*indeterminate*) bahkan bagi Tuhan sekalipun. Baik OC1 maupun OC2, merupakan pandangan paling mendasar terhadap realitas.

Sebelum kami menggunakan pembedaan-pembedaan di atas untuk memahami keberatan Keller terhadap prinsip peluang, penting bagi diskusi ini untuk memperjelas mazhab kalam yang dianutnya. Keller mengikuti mazhab akidah bernama Asy'ariyah yang menjadi bagian dari ortodoksi dalam Islam Sunni.⁷⁴ Mazhab ini dikenal memberikan porsi yang sangat luas terhadap apa yang mungkin

74 Keller, *Sea Without Shore: A Manual of the Sufi Path*, 128.

bagi Tuhan (setidaknya dibandingkan dengan mazhab lain di dalam Islam Sunni). Singkatnya, Tuhan dapat melakukan atau memerintahkan apapun yang secara logika mungkin terjadi. Jadi, selama hal itu tidak bersifat kontradiktif, maka Tuhan dapat memilih untuk melakukannya.⁷⁵ Lebih lanjut, Asy'ariyyah juga terkenal dengan posis okasionalis mereka; sebuah konsep tentang perbuatan Tuhan dimana hanya ada satu agen kausal utama, yakni Tuhan. Dia mengetahui segala hal dengan pasti, baik yang universal maupun partikular serta memiliki kontrol atasnya.⁷⁶ Menurut konsepsi ini, Tuhanlah yang memelihara hukum alam dari satu momen ke momen berikutnya, atom demi atom, di setiap tempat.⁷⁷ Dengan ajaran teologis demikian, maka tidaklah mustahil bagi Tuhan untuk menciptakan manusia bertangan tiga, bulan dengan warna-warni pelangi, memunculkan monyet dari ketiadaan, menghilangkan sebuah planet untuk sementara, bahkan menghentikan eksistensi semesta ini selama beberapa saat. Di sini, kami tidak berkepentingan untuk membahas lebih jauh atau mempertahankan posisi teologis ini, tapi semata untuk menggarisbawahi beberapa poin yang relevan dengan diskusi kita.

Dengan melihat worldview teologis Keller (sebagai seorang Asy'ari), maka jelaslah bahwa EC1, EC2, dan OC1 tidak problematik sama sekali. EC1 dan EC2 hanyalah refleksi ketidaktahuan manusia sehingga tidak bertentangan dengan akidah Keller. Hanya karena kita tidak mengetahui sebab spesifik dari suatu kejadian di alam, bukan berarti Tuhan pun tidak mengetahuinya. Kita memiliki hukum-hukum stokastik disamping teori *chaos*, ini mengindikasikan terbatasnya kapasitas kita untuk memahami setiap sistem yang ada.⁷⁸ Oleh karena itu, ketika muncul sebuah mutasi muncul, para evolusionis tidak selalu mengetahui dengan pasti mengapa ia muncul atau kapan persisnya mutasi itu muncul, tapi mereka biasanya memiliki sejumlah penjelasan, misalnya mutasi muncul karena terjadi kesalahan penyalinan (*copying error*) dalam gen. Area perselisihan yang utama tampaknya adalah ketika para evolusionis mengklaim bahwa mutasi dapat bermanfaat, merugikan, atau netral, dan bahwa ia *terbuka* untuk berkembang ke arah manapun sesuai dengan dinamika antara gen, spesies, dan lingkungannya dalam jangka waktu yang lama. *Keterbukaan* dalam paradigma evolusi ini membuat evolusi tampak seperti beroperasi dengan prinsip peluang. Namun sebenarnya, hal ini bisa dikategorikan sebagai EC1 atau

75 Shoaib Ahmed Malik, "God, Information and the World: The Metaphysics of William Dembski and Al-Ghazali," *Philosophy* 94, no. 4 (2019): 16–23.

76 Sherman A Jackson, *Islam and the Problem of Black Suffering* (Oxford University Press, USA, 2009), 75–98.

77 Mark Corner, *Signs of God: Miracles and Their Interpretation* (Routledge, 2017), 169–72.

78 John Polkinghorne, "Physical Process, Quantum Events, and Divine Agency," *Quantum Mechanics: Scientific Perspectives on Divine Action*, 2001, 181–90; John Polkinghorne, "The Metaphysics of Divine Action," in *Philosophy, Science and Divine Action*, ed. and Robert John Russell F. LeRon Shults, Nancey C. Murphy (Brill, 2009).

EC2, dengan kata lain, ia hanya cerminan dari ketidaktahuan manusia. Sebagaimana ucapan Sweetman berikut:

Kita melupakan fakta bahwa setiap efek yang muncul dalam biologi memiliki sebuah sebab yang spesifik, termasuk setiap mutasi (yang diduga terjadi karena “*chance*/peluang” dan secara “*random*/acak”), serta setiap perubahan pada lingkungan, hingga ke awal mula segala sesuatu (*beginning of time*). Teoretikus evolusi kadang-kadang melupakan hal ini, atau mengabaikannya dalam pembicaraan mereka tentang proses evolusi.⁷⁹

Jadi, meskipun bukti-bukti evolusi tampak terjadi berdasarkan peluang bagi manusia, bukan berarti Tuhan tidak mengetahui apa yang Dia lakukan. Mudah saja untuk membayangkan bahwa Tuhanlah yang mengatur keseluruhan prosesnya; Dia mengetahui dan mengontrol sepenuhnya proses tersebut, tapi cara Dia menjalankannya tampak acak bagi kita.

Mengingat posisi okasionalisme yang dianut oleh Keller, OC1 juga tidaklah problematik, sebab dalam okasionalisme, Tuhan tidak terikat oleh fiksasi hukum alam apapun. Sangat memungkinkan bagi Tuhan untuk menciptakan suatu spesies baru, dan bahkan melenyapkan suatu spesies, tanpa kausal fisik sebelumnya (a prior) sehingga bagi kita, ia tampak muncul berdasarkan peluang saja. Namun “peluang” di sini bukan hanya ada sebagai penampakan semata, ia juga sepenuhnya nyata secara ontologis pada taraf fisik. Dalam *framework* ini, sangat dimungkinkan bahwa Tuhan mengetahui dan mengontrol dalam skenario tersebut. Perumpamaannya seperti animator grafis yang dapat memunculkan sesuatu dari ketiadaan di satu *frame* ke *frame* lainnya. Sang animator itu mengetahui bagaimana alur dari keseluruhan animasi tersebut, meskipun ada disrupsi-disrupsi mendadak. Masalah yang serius, setidaknya bagi Keller, hanya muncul apabila peluang dipahami dalam kerangka OC2. Jenis peluang ini tidak akan sesuai dengan pandangan teologis Keller sebab pemahaman itu berimplikasi pada Tuhan yang memiliki keterbatasan, tidak mengetahui bagaimana proses dan alur yang dialami oleh suatu ciptaan. Dalam konteks mekanika kuantum, yang juga memiliki struktur tak menentu seperti Evolusi (setidaknya menurut interpretasi Kopenhagen), Polkinghorne menyatakan;

Saya yakin bahwa Tuhan yang merupakan pencipta alam yang mewujudkan (*world of becoming*), pastilah juga Tuhan yang memiliki kutub kesementaraan (*temporal*) sekaligus kutub keabadian (*eternal*). Sebab masa depan dalam dunia yang demikian (berstruktur tak menentu - *indeterminate*) belum terbentuk, maka bahkan Tuhanpun belum mengetahuinya. Hal ini bukanlah keterbatasan pada diri Tuhan. Tuhan mengetahui segala sesuatu yang mungkin diketahui, tapi masa depan

79 Brendan Sweetman, *Evolution, Chance, and God: Understanding the Relationship between Evolution and Religion* (Bloomsbury Publishing USA, 2015), 124–25.

memang secara inheren tidak mungkin diketahui.⁸⁰

Keller tidak mungkin mengapresiasi posisi semacam itu sebab pemikiran bahwa Tuhan tidak mengetahui masa depan merupakan sebuah kekeliruan besar dalam paradigma Asy'ariyyah. Namun demikian, bisa dikatakan bahwa posisi ini sudah diluar cakupan sains jika evolusi diletakkan di bawah naungan MN.⁸¹

Berdasarkan detail-detail (nuansa) dari pembahasan soal peluang yang telah disebutkan di atas, mungkin dikatakan bahwa evolusi bisa saja sesuai dengan posisi teologis Keller, kecuali apabila peluang itu diinterpretasikan sebagai OC2. Namun tampaknya, dalam evaluasinya terhadap evolusi, Keller membatasi dirinya pada interpretasi tersebut.

Hermeneutika⁸² dan Evolusi

Keller meyakini bahwa evolusi manusia problematik sebab Al-Qur'an dan hadis menyebutkan bahwa Adam diciptakan di surga dan bukannya di bumi. Selain itu, Keller juga percaya bahwa bahasa yang digunakan dalam ayat-ayat yang relevan – khususnya ayat-ayat yang menyatakan bahwa Adam diciptakan dengan “kedua tangan” Allah – mengindikasikan adanya kedekatan (antara Allah dan Adam) yang khas dalam penciptaan Adam, sehingga ia berbeda dari ciptaan-ciptaan lainnya. Namun demikian, tidak satupun dari argumen-argumen ini yang merupakan alasan definitif (pasti dan final) untuk menolak evolusi.

Sebagai permulaan, perlu diingat bahwa para mufasir klasik pun memperdebatkan hakikat dari *taman* yang didiami oleh Adam. Menurut Ibnu Katsir⁸³, mayoritas mufasir memilih penafsiran surgawi (taman itu ada di surga), sedangkan sebagian kecil mufasir memilih penafsiran bahwa taman itu adanya di bumi. Keller tampaknya mendukung penafsiran surgawi seolah-olah itulah satu-satunya posisi dalam bahasan ini. Padahal tidak demikian. Ibnu Katsir sendiri tidak secara spesifik mendukung posisi tertentu, kemungkinannya ia memilih untuk tidak berpihak. Selain itu, mufasir terkenal lainnya seperti Ibnu Asyur juga mengakui adanya perbedaan pendapat, meskipun penafsiran surgawi memang merupakan pendapat

80 Polkinghorne, “Physical Process, Quantum Events, and Divine Agency,” 156.

81 *Methodological Naturalism* – penj. Namun hal ini akan menimbulkan pertanyaan berikutnya, yakni bagaimana kita mungkin menarik kesimpulan metafisik dari sains. Sebagaimana didemonstrasikan dengan cukup jelas oleh Monton (2011), kita mungkin akan sampai kepada kesimpulan metafisik yang kontradiktif apabila ia didasari atas framework sains yang bersifat tambal-sulam. Hal ini kemudian membuka pertanyaan baru: apakah metafisik harus dependen atau independen dari sains.

82 Hermeneutika di sini merujuk kepada hal-ihwal penafsiran terhadap teks. Seperti disebutkan dalam Cambridge Dictionary edisi daring: *the study of written texts and their meaning*.

83 Imaduddin Abul Fida Ismail bin Umar Al-Quraisyi Ibnu Katsir, *Tafsir Al Quran Al-Az'im* (Riyadh, Saudi Arabia: Dar Ibn al-Jawzi, 2018), 350–59.

dominan. Namun demikian, menurutnya, posisi-posisi tersebut bertumpu kepada kemungkinan-kemungkinan dan bukannya kepastian. Oleh karena itu, pendapat seseorang dalam perkara ini tidak berpengaruh kepada akidahnya. Dengan kata lain, perkara ini tidak mengikat secara teologis (bukan pokok akidah).⁸⁴ Oleh karena itu, memilih pendapat selain penafsiran surgawi tidak dapat menjadi alasan kuat untuk menetapkan tuduhan *kufr*. Meski begitu, kami menyadari bahwa ini barulah observasi awal saja, dibutuhkan penelitian lebih lanjut untuk sampai kepada suatu kesimpulan yang lebih pasti dalam masalah ini.

Terkait dengan poin “Tangan Tuhan”, kami memiliki dua argumen kontra. Pertama, mengingat posisi Keller sebagai seorang okasionalis, dimana Tuhan adalah kausa prima dari segala sesuatu, maka pembahasan tentang “dekat” dan “jauh” dalam tindakan kreatif Tuhan menjadi tidak relevan. Kedua, Keller telah keliru dalam pemahamannya bahwa penyebutan “tangan Tuhan” dalam proses penciptaan eksklusif pada Adam saja. Ada ayat-ayat lainnya dimana Tuhan menyebutkan tangan-Nya dalam bentuk plural (*jam'*), yakni ketika berbicara tentang hewan ternak, “Dan tidakkah mereka melihat bahwa Kami telah menciptakan hewan ternak untuk mereka, yaitu sebagian dari apa yang telah Kami ciptakan dengan *tangan-tangan* Kami, lalu mereka menguasainya?” (QS. 36:71). Di tempat lain, tangan Tuhan disebutkan dalam bentuk tunggal (*mufrad*) dalam kaitannya dengan baiat kepada-Nya, “Bahwasanya orang-orang yang berjanji setia kepadamu (Muhammad), sesungguhnya mereka hanya berjanji setia kepada Allah. *Tangan* Allah di atas tangan mereka” (QS. 48:10). Berdasarkan hal ini, maka klaim bahwa Adam adalah makhluk yang eksklusif akan gugur, jika ia hanya didasarkan pada penyebutan tangan Allah. Namun demikian, harus diakui bahwa Keller tepat dalam pernyataannya bahwa penyebutan tangan Tuhan dalam bentuk ganda (*mutsanna*) memang hanya untuk Adam saja.⁸⁵ Apakah memang penyebutan tangan Tuhan dalam bentuk ganda dalam kaitannya dengan penciptaan Adam memiliki spesifikasi makna tertentu dalam bahasa Arab belumlah jelas. Namun walaupun penyebutan tersebut memiliki makna eksklusif dalam konteks penciptaan Adam, tidak begitu jelas mengapa hal ini dianggap bertentangan dengan evolusi manusia.⁸⁶

Sejauh yang kami ketahui, basis bagi keunikan Adam (dan seluruh manusia)

84 Muhammad al-Tahir Ibnu Asyur, *Al-Tabrīr Wa Al-Tanwīr* (Tunis, Algeria: Al-dar al-Tunisiyah li an-Nasyr, 1984), 428–31.

85 Dalam bahasa Arab, sebuah kata memiliki bentuk plural, tunggal, dan ganda (berjumlah dua).

86 Selain itu, Asy'ariyyah menginterpretasikan ayat yang menggambarkan Tuhan secara antropomorfis secara non-literal. Lihat Aydogan Kars, *Unsayng God: Negative Theology in Medieval Islam* (Oxford University Press, 2019); Zulfiqar Ali Shah, *Anthropomorphic Depictions of God: The Concept of God in Judaic, Christian and Islamic Traditions: Representing the Unrepresentable* (International Institute of Islamic Thought (IIIT), 2012), 399–654.

selama ini dianggap berdasarkan jiwa (ruh) yang ia miliki, jiwa inilah yang menjadi demarkasi pembeda antara Adam dan makhluk lainnya.⁸⁷ Bahkan Keller juga mengindikasikan hal itu:

Lokus dari kelekatan dan pengetahuan ini bukanlah pada minda, akan tetapi pada sebuah fakultas subtil di dalam diri manusia yang terkadang disebut hati, terkadang disebut *ruh* atau jiwa. Allah secara khusus menciptakan fakultas ini, sebagaimana telah disebutkan sebelumnya dalam kaitannya dengan kalimat Al-Qur'an, "dan meniupkan ke dalam dirinya ruh-Ku". Menurut mereka yang menguasai jalan spritual, organ subtil ini mampu menangkap pengetahuan, sadar, dan terjaga, dan apabila ia dibangkitkan dengan sempurna, mampu melampaui tirai alam ciptaan ini untuk mengenal Allah secara langsung⁸⁸

Menariknya, mendiang Israr Ahmed – seorang dokter-mufasir asal Pakistan yang cukup terkenal⁸⁹ – mengaitkan poin di atas dengan penciptaan Adam dalam konteks evolusi dan penyebutan tangan Tuhan. Dalam pandangannya, cukup rasional untuk memikirkan bahwa salah satu spesies *Homo* yang paling berkembang kemudian dipilih oleh Tuhan, lalu kepadanya ditiupkan *ruh*, sehingga ia menjadi Adam.⁹⁰ Ia menawarkan pandangan bahwa ketika Tuhan menyebutkan penciptaan Adam dengan kedua tangan-Nya, mungkin saja hal itu merujuk kepada kejadian tersebut; ketika *ruh* ditiupkan ke dalam wadah fisik Adam, hal ini cukup sesuai dengan teori evolusi.⁹¹ Dengan memperhatikan kemungkinan ini, maka menafikan evolusi manusia dengan hanya berdasarkan kepada ayat yang menyebut dua tangan Tuhan bukanlah sebuah argumen yang kuat.⁹²

Terlepas dari perdebatan tentang lokasi Adam diciptakan (surga atau dunia), serta diskusi tentang keunikan Adam dalam kaitannya dengan penyebutan tangan Tuhan, kami juga akan menunjukkan dua interpretasi alternatif dalam literatur saat ini yang tidak sejalan dengan ketidaksetujuan Keller terhadap evolusi.

87 William C Chittick, *The Sufi Path of Knowledge: Ibn Al-Arabi's Metaphysics of Imagination* (Suny Press, 2010); Abu Hamid Al-Ghazali, *The Marvels of the Heart, Book 21 of the Revival of the Religious Sciences*, ed. Walter James Skeille (Louisville, KY: Fons Vitae, 2010); Pieter Coppens, *Seeing God in Sufi Qur'an Commentaries: Crossings between This World and the Otherworld* (Edinburgh University Press, 2018).

88 Keller, *Sea Without Shore: A Manual of the Sufi Path*, 361.

89 Muhammad Ramzan Arien, "Contribution of Dr. Israr Ahmed in the Interpretation of Quran (As a Mudarris and Mufasssir)," *The Islamic Culture "As-Saqafat-Ul Islamia" Research Journal-Sheikh Zayed Islamic Centre, University of Karachi*, no. 41 (2019).

90 Israr Ahmad, *The Process of Creation: A Qur'anic Perspective* (Lahore: Shirkat Printing Press, 2013), 45–46.

91 Ahmad, 47. Posisi ini memiliki beberapa kesamaan dengan pendapat Denis Alexander (2008, 236–39) tentang *Homo divinus*.

92 Namun demikian, kami juga tidak berpendapat bahwa interpretasi Ahmed lebih bisa diperangung jawabkan. Kami mengangkat poin ini hanya untuk menunjukkan sebuah interpretasi alternatif terhadap ayat yang digunakan oleh Keller yang dilakukan oleh seorang mufasir kenamaan.

Pendekatan pertama – sebut saja Opsi 1 – menyatakan bahwa pembacaan evolusionis mungkin ditemukan di dalam Al-Qur'an. Berbeda dari interpretasi sebelumnya, pembacaan ini bertumpu kepada pemahaman bahwa taman tempat Adam diciptakan berada di bumi. Contoh dari pendekatan ini terdapat di dalam pemikiran Guessom yang tampaknya mengadopsi distingsi *basyar-insan* dari Muhammad Syahrur.⁹³ Sederhananya, argumen dasar mereka terletak kepada pembedaan antara *basyar* dan *insan* yang bagi mereka mencerminkan tahap yang berbeda dalam proses evolusi manusia. Apabila kedua kata ini dianalisa dalam konteks penciptaan Adam, menurut mereka, *insan* digunakan untuk merujuk kepada aspek abstraksi, pemahaman, dan kecerdasan pada diri manusia. Sebaliknya, istilah *basyar* digunakan untuk menggambarkan keadaan manusia sebelum menjadi *insan*, yakni sebuah makhluk tanpa kemampuan mental yang canggih. Dengan demikian, *basyar* adalah makhluk yang digambarkan sebagai homo atau hominid, sedangkan *insan* adalah manusia moderen (*Homo Sapiens*). Mereka juga menyebutkan detail-detail penafsiran lainnya yang sepenuhnya sesuai dengan teori evolusi, misalnya menafsirkan bahwa Adam diciptakan di bumi.⁹⁴ Pendekatan alternatif yang tidak bergantung kepada pembedaan *basyar-insan* ditawarkan oleh Basil Altae. Ia meyakini bahwa terdapat ayat-ayat tertentu yang dapat dibaca secara kohesif dan menunjukkan bahwa manusia memang berkembang melalui evolusi.⁹⁵ Terlepas dari detail-detail tersebut, kesemua pemikir ini sepakat dalam satu hal, bahwa teori evolusi bisa dipahami sejalan dengan Al-Qur'an.

Pendekatan kedua – sebut saja ini Opsi 2 – adalah menahan diri untuk tidak menetapkan sebuah sikap (*tawaqquf*). Menurut Jalajel, ketika kitab suci tidak membicarakan hal-hal yang detail dan eksplisit, maka disitu terbuka ruang untuk berbagai kemungkinan interpretasi, dan semuanya bernilai spekulatif. Kesimpulan Jalajel ini bukanlah pedapat pribadinya, tapi hasil studinya terhadap pemahaman ulama-ulama ortodoks. Menurutny, ulama-ulama klasik tidak akan melakukan *tawaqquf* terkait dengan penciptaan Adam tanpa orang tua sebab mereka memiliki dalil tekstual yang cukup bahwa Adam diciptakan tanpa orang tua. Namun, mereka akan ber-*tawaqquf* dalam perkara evolusi manusia yang terjadi sebelum munculnya Adam, sebab teks wahyu tidak membicarakan. Dengan demikian, maka cerita Nabi Adam menjadi terpisah dari persoalan asal-usul biologis manusia. Maka, tidak

93 Sarjana yang memiliki posisi seperti Guessom adalah Abdus Sabur Syahin (1998). Sedangkan sarjana lainnya ada pula yang memiliki posisi serupa tapi berbeda dalam pendekatan mereka, seperti Amr Sheriff (2013) dan Israr Ahmed (2013).

94 Guessom, *Islam's Quantum Question: Reconciling Muslim Tradition and Modern Science*, 313–14.

95 M B Altae, *The Divine Word and The Grand Design: Interpreting the Qur'an in the Light of Modern Science* (Beacon Books, 2018), 121–46.

menjadi masalah lagi, apakah Nabi Adam memiliki orang tua atau tidak, sebab dia tidak harus dianggap sebagai spesimen manusia biologis pertama. Seorang yang menetapi posisi ini dapat dengan nyaman menjadi Muslim sekaligus mempercayai evolusi manusia sebab keduanya secara logis konsisten.⁹⁶ Pandangan ini mungkin saja sesuai dengan posisi Keller apabila ia membolehkan pembedaan antara *human exceptionalism* (manusia sebagai pengecualian) dan *Adamic exceptionalism* (Adam sebagai pengecualian), yakni Adam dikecualikan dari proses evolusi sebab ia diciptakan melalui sebuah mukjizat (*miraculous creation*).

Perlu diperjelas bahwa semua ini hanyalah alternatif-alternatif sementara, berdasarkan poin-poin yang diajukan Keller. Ada banyak sekali ayat dan hadis yang belum kami analisis – yang jika dianalisis, bisa saja mempengaruhi mungkin tidaknya kedua alternatif tadi untuk diyakini. Saat ini, kami hanya ingin menunjukkan bahwa ada upaya-upaya penafsiran alternatif yang tidak mesti membawa kepada penolakan terhadap teori evolusi, setidaknya bila dibaca sepintas lalu.

Terlepas dari semua detail diskusi di atas, dapat juga dikatakan bahwa posisi Keller didukung oleh *ijma'* (kesepakatan ulama). *Ijma'* merupakan suatu bentuk dalil teologis yang valid dan cukup kuat untuk dijadikan sebagai basis bagi posisi akidah maupun fikih dalam tradisi Sunni.⁹⁷ Dus, melawan konsensus ulama memang dapat saja memiliki konsekuensi teologis, misalnya tuduhan kafir. Hal ini secara parsial menjelaskan sensitifitas yang mungkin dimiliki sebagian Muslim terkait upaya merekonsiliasi Islam dan teori evolusi. Tanpa harus membahas secara pelik terkait syarat-syarat kuantitas dan kualitas sebuah *ijma'*, dapat dikatakan bahwa saat ini, evolusi manusia dipandang bertentangan dengan ortodoksi Muslim di kalangan beberapa ulama Sunni. Sebagai contoh, perhatikan komentar dari teolog Muslim, Salman Younas, “Terkait evolusi, pandangan yang dominan – atau malah konsensus – di kalangan ulama adalah bahwa teori tersebut bertentangan secara langsung dengan teks-teks (wahyu) yang mengafirmasi bahwa Adam diciptakan secara langsung”.⁹⁸ Selain itu, Haitham Al-Haddad, juga seorang teolog, mengklaim hal serupa;

“banyak yang mengira bahwa hanya Al-Qur’an dan hadis sajalah yang menjadi sumber otoritas dalam Islam, tapi kita temui bahwa salah satu sebab utama kesesatan adalah ketika seseorang mencoba memahami sendiri teks-teks wahyu, tanpa mempedulikan pemahaman mendalam

96 Jalajel, *Islam and Biological Evolution: Exploring Classical Sources and Methodologies*; David Solomon Jalajel, “Tawaqquf and Acceptance of Human Evolution,” 2018, https://yaqeeninstitute.org/dr-david-solomon-jalajel/tawaqquf-and-acceptance-of-hu%0Aman-evolution/#.Xgw_HxczbPA.

97 Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence* (Cambridge: Islamic Texts Society, 2016), 228–63.

98 Younas Salman, “What Does Islam Say about Evolution and the Big Bang?,” 2016. Menariknya, di postingan selanjutnya Younas sedikit lebih tentatif (2017): “keyakinan itu sendiri – seperti yang ada saat ini – dianggap bertentangan dengan doktrin Islam ortodoks” (cetak miring kami sendiri).

serta pandangan berdasar dari ratusan ribu ulama Muslim dari seluruh dunia, yang telah berkontribusi kepada korpus kesarjanaan Islam sejak 1400 tahun yang lalu. Ironisnya, Muslim pendukung evolusi yang mengesampingkan konsensus ulama itu, justru menjadi pendukung utama pendapat yang konon dianggap konsensus saintis-saintis non-Muslim.”

Namun demikian, tinjauan yang dilakukan di dunia Islam menunjukkan tidak adanya konsensus yang diterima secara luas dalam perkara ini. Malik⁹⁹ dan Guessom¹⁰⁰ misalnya menyebut beragam posisi, mulai dari penerimaan sepenuhnya hingga penolakan penuh. Ada beberapa observasi yang mungkin di dapatkan dari tinjauan-tinjauan ini. Namun bagaimanapun, para pemikir yang ditelaah oleh Malik dan Guessom tersebut tidak semuanya dapat dianggap sebagai ulama muktabar yang pendapatnya tentang perkara kontroversial seperti ini memiliki dampak sosial dan politik terhadap opini-publik orang Islam.¹⁰¹ Ini dengan sendirinya membuka pertanyaan tentang peran para ahli dari domain yang berbeda tetapi relevan (sains, filsafat dan teologi) yang mengambil bagian dalam wacana evolusi dan Islam. Di sisi lain, jika seseorang ingin membatasi diri pada pendapat para teolog, maka tampaknya bahkan para teolog yang telah membahas masalah ini terkadang tidak setuju. Ambillah Ramadan Al-Bouti dan Yusuf Al-Qaradawi sebagai contoh, keduanya memiliki kedudukan terhormat di dunia Muslim. Yang pertama menolak evolusi sementara yang kedua percaya bahwa mungkin saja ada ruang bagi evolusi dalam teologi Islam.¹⁰²

Kami menyebutkan fenomena di atas untuk menunjukkan bahwa disamping persoalan saintifik, metafisik, dan hermeneutik yang telah didiskusikan tadi, diskursus Islam dan evolusi juga diperumit oleh aspek-aspek sosio-politik yang meliputinya. Berbagai macam otoritas akan memainkan beragam peran dalam perdebatan ini, yang pada gilirannya akan mempengaruhi konsensus ulama. Saat ini, konsensus-konsensus ulama tampaknya masih terkotak-kotak dan bersifat lokal, tidak universal. Hal ini tidak berarti bahwa opini yang mendukung atau menolak kesesuaian Islam dengan teori evolusi memiliki kedudukan yang sama. Kami mengakui bahwa mungkin ada lebih banyak yang menolaknya, terutama di antara para teolog. Namun, dengan melihat ragam pendapat yang telah disebutkan dalam tulisan ini, tidak benar pula bila kita menyimpulkan bahwa setiap teolog menolak (potensi) kesesuaian antara

99 Shoaib Malik, “Evolution and Islam — a Brief Review” 4, no. 4 (2016): 365–68.

100 Guessom, “Islamic Theological Views on Darwinian Evolution.”

101 Uriya Shavit, *Scientific and Political Freedom in Islam: A Critical Reading of the Modernist-Apologetic School* (Taylor & Francis, 2017); Jörg Matthias Determann, *Researching Biology and Evolution in the Gulf States: Networks of Science in the Middle East* (Bloomsbury Publishing, 2015).

102 Guessom, “Islamic Theological Views on Darwinian Evolution.”

Islam dan evolusi. Dengan demikian, tidaklah adil untuk menyatakan bahwa mereka yang mengajukan suatu pembacaan yang menyelaraskan Islam dan evolusi telah melanggar ijma ulama, sebab tidak ada indikasi bahwa memang benar-benar ada ijma dalam persoalan ini.

Kesimpulan

Keller mengajukan tiga poin kritik terhadap teori evolusi. Kami telah berupaya menjawab ketiga poin tersebut dengan memperhatikan detail-detail penting yang bermanfaat bagi diskursus Islam dan evolusi. Keller berargumen bahwa teori evolusi bukanlah teori saintifik yang kokoh. Kami pun menunjukkan bahwa melalui konsistensi induksi (*consilience of induction*), evolusi merupakan penjelasan terbaik bagi asal-muasal dan keragaman biologis. Keller juga berargumen bahwa naturalisme dan prinsip peluang yang ada pada teori evolusi sangat problematik dan dapat menyebabkan seseorang keluar dari batas-batas keislaman. Kami mendemonstrasikan bahwa jika seseorang menggunakan MN (naturalisme metodologis) dan menginterpretasikan pemaknaan yang mirip peluang dalam teori evolusi sebagai EC1, EC2, atau OC1, maka tidak ada konflik antara evolusi dan Islam yang memungkinkan munculnya penghakiman sekeras itu, bahkan jika dilihat dari pandangan teologi yang dianut oleh Keller sendiri. Selanjutnya, Keller meyakini bahwa Al Qur'an dengan cukup jelas menyatakan bahwa Adam diciptakan di surga, dan bahwa ia merupakan ciptaan unik, dibuktikan dengan disebutkannya tangan Tuhan dalam proses penciptaannya. Kedua hal itu bertentangan dengan konsep evolusi manusia. Kami pun telah menunjukkan bahwa penafsiran-penafsiran ini tidak cukup jelas untuk dijadikan dasar bagi kesimpulan tersebut. Selain itu, kami juga menggaris bawahi dua pilihan penafsiran yang sesuai dengan teori evolusi manusia. Terakhir, tampaknya tidak ada konsensus ulama tentang kesesuaian (atau ketidaksesuaian) Islam dengan teori evolusi. Berdasarkan poin-poin ini, harapannya, kami telah mendemonstrasikan bahwa meyakini kesesuaian teori evolusi manusia dan Islam tidak selamanya, dan tidak dengan pasti, menyebabkan kekafiran, seperti pendapat Keller.¹⁰³

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found

103 Younas (2016) juga mencapai kesimpulan serupa dalam interpretasi dia terhadap pemikiran Keller tentang evolusi, tapi Younas memakai pendekatan yang berbeda. Dalam perspektifnya, pendapat Keller mungkin terlalu keras, sebab Muslim yang menerima teori evolusi hanya berpegang kepada sebuah keyakinan keliru. Selama mereka tetap meyakini Allah sebagai Maha Pencipta dan Maha Berkehendak, meyakini bahwa Adam adalah benar-benar seorang manusia yang diciptakan oleh Allah melalui suatu mekanisme tertentu, maka tidak ada dasar untuk menghakimi mereka telah keluar dari Islam (Younas, 2016)

in the whole data references).

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Authors' contributions

All listed authors contribute to this article. S.A.M wrote the original draft, reviewed and edited it, conceptualised the study and managed the project administration. E.K. was responsible for the methodology and validation, wrote the formal analysis and compiled the resources. A.A. wrote the visualisation and supervised the project and also translate the english version into indonesian.

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflict of interests

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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