

HERMENEUTICS OF THE HOLY RELIGION TEXTS **(The Study of the Relationship of the Qur'anic Text to Religious Life)**

Zakaria Husin Lubis

Institut PTIQ Jakarta, Indonesia, zakarialubis@ptiq.ac.id

Abstract

The discourse on the discussion of the holy book experiences lengthy debates in every religion because the holy book is a representation of the life guidelines adopted by religious people. From the beginning of its creation, humans tend to have a primordial promise of a power beyond their means. The promises have been written in the holy book to be obeyed, but the problem is when they try to understand what is written in the holy book, therefore many commentators try to interpret this scripture according to the knowledge they understand. The efforts of interpreters in understanding this holy book eventually made them divided into several groups. The group of interpreters who want the interpretation of the scriptures contextually using the hermeneutic method, interpreters who understand textually by fundamentalists, interpreters who want the separation between text and the world. With a variety of different ways of understanding this eventually becomes polemic in society because of the influence of this scripture that varies in translation. As for the writing method used is qualitative with historical and phenomenological approaches. The author tries to sort events according to the period of years, from the appearance of the early writings or ancient texts to the contemporary period.

Keywords: Holy Book, Hermeneutic, Living Al-Qur'an

INTRODUCTION

Since humans were created, it is already found within themselves the nature to find out who the creator is.¹ The search for the existence of God in humans raises the belief that there is a great power upon which humans depend on it. Various servants to God are done by humans to be closer to Him. This service process gradually has its own rules written in messages through the scriptures given to humans through His messengers. The rules written in the scriptures were human references to follow the steps that eventually became religion.

The function and position of religion in human life as guidelines, rules and laws of God that must be obeyed and must be carried out in life. Religion as a way of life, as a life principle that must be enforced in all aspects of life. A religious person can discipline himself, master his lust in accordance with religious teachings. People who are religious tend to do good as much as possible, with his wealth, energy, and mind. And he will try hard to avoid himself from all acts of cruel and evil. Besides, religion is an absolute element in fostering personal character and building a harmonious and peaceful social life.²

Nevertheless, the message conveyed by religion in the scriptures in the form of universal meanings requires humans to a better understanding to the purpose of the text messages written in the scriptures. How humans perceive the world, how humans structure their environment. How humans give meaning to the reality they face. To perceive, structure, and give meaning to humans using language. God's messages written in sacred texts use human language with which humans can give meaning to the environment and themselves. By understanding the message contained in the sacred text raises the hope and security in humanity when facing God.

According to Augustine, humans are the same as nature, not eternal, humans consist of mortal bodies and souls that do not die. After death, the soul waits for union, both with another body and with a higher state, that is, heaven or hell. When resurrected, the soul will reach perfection, the true nature of man is the soul, not the body. According to Augustine the clean soul will return to God.³ Human belief in the resurrection of the soul after death shows that the language used by the body while still united with the spirit is certainly not the same.

The spirit comes from God so the language used by the spirit is the language of God while the body is only a place where people can only speculate language. When the divine language is written in text, people with language skills will try to understand the symbols of the message of the reverend. Ironically, in understanding

¹ Saihu, "Rintisan Peradaban Profetik Umat Manusia Melalui Peristiwa Turunnya Adam AS Ke-Dunia," *Mumtaz* 3, no. 1 (2019): 268–79, <https://doi.org/https://doi.org/10.36671/mumtaz.v3i2.44>.

² T.A.Lathief Rousydiy, *Agama Dalam Kehidupan Manusia* (Medan: Rambow, 1986), 90-92.

³ A. Bakhtiar, *Filsafat Agama: Wisata Pemikiran dan Kepercayaan Manusia* (Jakarta: Rajawali Press, 2009), 84

the sacred text, of course, every human is different and the difference does not rule out polemic among the people.⁴ In the polemic, eventually humans are divided into various streams in understanding the scriptures.

This article is taken from the phenomenon that occurs in the community in understanding the scriptures as a divine message in which its discussion regarding understanding the meaning contained in the scriptures will never finish. Furthermore, from the varied understandings, it creates groups among them which sometimes among groups can't be unified in the understanding of the scriptures even in one religion. The religion here is only limited by Semitic religion because according to the writer of this religion is the main basis of the scriptures of other religions. Therefore, the writer tries to express through this writing that the difference in understanding does not need to be questioned because until whenever the understanding of this holy book will always dynamically follow a period that runs continuously.

METHODS

Technically the method used in this paper uses Miles and Huberman by collecting authoritative data, then the data that has been collected was presented after going through the analysis process using historical and phenomenological approaches. Furthermore, the data that has been systematically arranged through this approach is verified to produce conclusions whose validity approaches better accuracy. In religious studies this method is the same as the *Tahlili* method which discusses the sacred text by analyzing rationally (*bi al-ra'yi*).⁵

RESULTS AND DISCUSSION

Hermeneuticss Discourse in Qur'anic Interpretation

The discourse on the method of translating the Qur'an among scholars of commentators usually pivots on theological beliefs about the miracles of the Qur'an, including those inherent in the unique language structure and is unmatched by any human language, including Arabic itself. This theological belief is one of the arguments of a number of traditional scholars when asserting that the Koran is a holy book that is impossible to translate (untranslated) and, as a consequence, rejects the translation of the Koran. The theological beliefs about the miracles of the Qur'an also have implications for the discourse surrounding the method of translating the Qur'an. Of the two methods of al-Qur'an translation that are popular in the discourse

⁴ Bandingkan dengan M.Solahudin, "Pendekatan Tekstual dan Kontekstual dalam Penafsiran Alal-Qur'an," *Al-Bayan: Jurnal Studi Al-Qur'an dan Tafsir* 1, no.2 (2016): 115-130.

⁵ Muhammad husein Adz-Dzahabi, *al-Tafsir wa al-Mufasssirun*, Jil. 1 (Kairo: Maktubah Wahbah, tt), 26.

of commentary science, namely: 1) Literal translation (*tarjamah harfiyyah*) and 2) Non-literal translation (*tarjamah tafsīriyyah*).⁶

The scholars of commentators on average reject the first method and accept the second method. The rejection of the first method is generally based on linguistic reasons that the translation of a text into another language is always full of difficulties. Between one language and another, there are a variety of differences that are so basic, that applying the literal method will be overwhelmed by the absence of certain equivalent words, sentences, or idioms. At this point, the literal method has great potential to reduce or even eliminate the intentions and messages of the text's author, so that it is methodologically inappropriate to be used as a method of translating texts as great as the Qur'an.⁷ But among Islamic academics who study in the west, the Koran is placed as a holy book in general the same as the scriptures of other religions. Even some scholars who live in Muslim-majority countries such as Egypt also have some scholars who carry the interpretation of the Qur'an through the hermeneutic method. They are commonly called left-wing Islamic scholars, because they are very open to modern thoughts in the west. Unfortunately, these leftist clerics are sometimes incompatible with the ideology of the ruling regime so that there are foreigners out of their country. There are also those who are not excluded from their countries, but their intellectual rights are not enforced by the ruling regime at that time.

Nasir Hamid Abu Zaid, for example, was expelled from his country because of his hermeneutic interpretation style which is very controversial with the ideology of the regime which is supported by its scholars. Muhammad Abduh, a contemporary thinker, also filled in the list of scholars who had been left stranded to Paris who swallowed bitter pills from the authorities because his ideas about reinterpretation in Islamic teachings (al-Qur'an) had to be adjusted to the development of the times.⁸ Herein lies the reason why hermeneutic are not easy to be used as alternative interpretations of the scriptures because the interpreter's interpretation does not necessarily have to be the same as the author's wish that is God (the world of the author). In addition to God as the author, the object of hermeneutic interpretation is further divided into two accompanying components namely the text (the world of

⁶ Ziauddin Sardar, *Reading the Qur'an: The Contemporary Relevance of the Sacred Text of Islam*, Cetakan. I (New York: Oxford University Press, 2011), 40, Muhammad Husni, "Penerjemahan dan Penafsiran Al- Qurran: Antara Teori dan Kenyataan," *Jurnal Vicratina* 1, no. 2 (2017): 2.

⁷ Ziauddin Sardar, *Reading the Qur'an: The Contemporary Relevance of the Sacred Text of Islam*, Cetakan. I (New York: Oxford University Press, 2011), 40.

⁸ Rif'at Syauqi Nawawi, *Rasionalitas Tafsir Muhammad Abduh: Kajian Masalah Aqidah dan Ibadah* (Jakarta: Paramadina, 2002),

the text) and the interpreter (the world of the reader), each component can be different in its interpretation.⁹

Study of the Islamic world in seeing the Qur'an is divided into two sides, the first *makiyah* and the second *madaniyah*. *Makiyah* is a reference in *aqidah* while *madaniyah* is a reference in *syariat*. It seems that discussion of monotheism in Islam can no longer be changed, the article in Islam God should not be united, but it is different from the always dynamic Sharia which must adapt its verses to the present context. When discussing the side of al-Qur'an the Qur'an always presents a different call for Islamic universalism when the discussion is on the side of *madaniyah* which promotes confrontation, imposes individual and discriminatory restrictions on women or against non-Muslims. This is what Muhammad Arkoun and An Naim concluded as contemporary Islamic thinkers in studying this Muslim holy book.¹⁰

The author himself thinks what if in a region where Muslims become a minority and non-Muslims become the majority. Should tax obligations be equal to the majority of Muslims when non-Muslims live in their territories as a form of state protection for them in the civil society model? With that study, Muhammad Arkoun and An-Naim came to a conclusion that why our Sharia was not built on universal verses of Islamic *makkiyah*? That means that Islamic law which has been established and used for centuries needs to be deconstructed. Can be illustrated by the deconstruction will be an overhaul of interpretation and also *fiqh*. This is why the role of hermeneutics in interpretation is very important in terms of the example of the above case.

Hermeneutics which considers the context of this reader, according to Hasan Hanafi, is not only an art of interpretation and theory of understanding, but also a science that explains the acceptance of revelation from the word level to the level of reality, from logos to practicality. He proposes specific (*juz '*) and realistic (*waqi'*) hermeneutics of the Qur'an based on the life experience in which the interpreter of life is located, and begins with a study of human problems. For Hanafi, interpretation must take the starting point in reality and human problems, then

⁹ Kamarusdiana & Ahmad Zaki M, "Posisi al-Al-Qur'an dalam Epistemologi Hermeneutika," *Al-Amin: Jurnal Kajian Ilmu dan Budaya Islam* 2. no. 1 (2019): 78. Lihat juga Komaruddin Hidayat, *Memahami Bahasa Agama: Sebuah Kajian Hermeneutik* (Jakarta: Paramadina, 1996), 3.

¹⁰ M. Arkoun. *Critique de la raison Islamique* (Paris: Maisonneuve-Larose, 1984), 1-378. Ishak Hariyanto, "Hermeneutika Al-Al-Qur'an Muhammad Arkoun," *el-Umdah: Jurnal Ilmu Al-Qur'an dan Tafsir* 1, no. 2 (2018): 130-144. Abdullah Ahmed An-Na'im, *Toward an Islamic reformation: Civil Liberties, human right and international Law* (New York: Syracuse University press, 1990), 1-272. Ahmad Taufiq, "Pemikiran Abdullah Ahmed An-Naim tentang Dekonstruksi Syariat sebagai Sebuah Solusi," *International Journal Ihya' 'Ulum Al-Din* 20, no. 2 (2018): 145-166.

return to revelation (al-Qur'an) to get a theoretical answer. The theoretical answer must be applied in a practical setting.¹¹

The history of hermeneutics is inseparable from the process of scientific interaction that continues to experience ups and downs. Periodically, the history of hermeneutics is divided into three phases, namely classical, middle and modern.¹² First, classical hermeneutics. In this phase hermeneutics is more oriented to text interpretation and art of interpretation. Basically this term first appeared in the 17th century. In this phase there is an initial struggle over how hermeneutics was born and developed in scientific studies, which then gave birth to scientific ideas in the next phase. Second, mid hermeneutics. In this phase hermeneutics begins and is assumed to be an interpretation of the Bible that uses four levels of meaning both literal, allegorical, topological (moral), and eschatological.

However, during the Protestant reformation, the four meanings were then narrowed down to literal or grammatical exegesis and exegesis of studies on Jews and Greeks. As for other opinions about the components in this Biblical study containing five components of discussion in hermeneutics, namely literature (text), grammatical analysis, historical analysis, textual analysis, and contextual analysis.¹³ According to Sulaiman Ibrahim in this phase the process and interaction of hermeneutic implementation of the texts of the scriptures to interpret the Bible is referred to as the science of scriptural interpretation.¹⁴ Third, modern hermeneutics. In this phase there is a development of several hermeneutic streams. The initial phase began in the 19th century with reference to the famous Protestant figure, Friedrich Schleiermacher and his students including Emilio Betti with his ideas on hermeneutical theory. The second phase began in the 20th century with Martin Heidegger as his character, including Hans George Gadamer with his ideas on the flow of hermeneutic philosophy, and finally there was Jurgen Habermas with his hermeneutic criticism.¹⁵

After the outbreak of Christianity during the Renaissance from Catholicism to the 16th century Protestant reformation initiated by Martin Luther, in fact the hermeneutics method had already begun to be interpreted as a Catholic book. Then in the following centuries, as previously stated, many Western theologians emerged who were interested in this hermeneutic translation of the Bible. This is the reason

¹¹ Islah Gusmian, *Khasanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi* (Jakarta: Teraju, 2003), 272.

¹² Edi Mulyono dkk, *Belajar Hermeneutika: Konfigurasi Filosofis Menuju Praksis Islamic Studies* (Yogyakarta: IRCiSoD, 2013), 34.

¹³ Muhammad Widus Sempo dan Noor Azma Mohamad K., "Eskplorasi Epistimologi Hermeneutika Vs Tafsir: Kajian Perbandingan," *Jurnal Uluam Islamiyyah* 20 (2017): 85-94, 86-87.

¹⁴ Ibrahim, "Hermeneutika Teks: Sebuah Wacana dalam Metode Tafsir Al-Al-Qur'an," *Hunafa: Jurnal Studia Islamika* 11, no. 1 (2014): 23-41, 26.

¹⁵ Edi Mulyono dkk, *Belajar Hermeneutika: Konfigurasi Filosofis Menuju Praksis Islamic Studies* (Yogyakarta: IRCiSoD, 2013), 35.

that makes the Islamic scholars are reluctant to use hermeneutics in translating the Qur'an because hermeneutics are seen as products from the west. Keep in mind that hermeneutics is a way of reading from a semiotic structuralism approach. In this approach there are two ways to read, namely heuristics and hermeneutics. How to read heuristics is more to the words, literary stanzas, and terms in the scriptures, while hermeneutics depart from the totality or overall literary work, in the form of poetry, which is related to one theme, or the whole work itself.¹⁶

Here the writer deliberately equates the scriptures with literary works because the scriptures are God's communication tools in the form of language in which humans are controlled. It is true that God is almighty, but when he conveys his teachings to humans it must be through a sign in the form of language that is often used by everyday people in expressing their desires for what they want. Along with the development of structuralism era, it has changed into post-structuralism, which is more extreme than hermeneutic interpretation. It is a deconstruction initiated by Derrida, who interprets a text that cannot be understood through the text but rather is understood with the wishes of the text's author. In a sense, to obtain certainty the written truth needs to be postponed until it can present the spoken word.¹⁷ What about the scriptures? The author cannot wait for his presence.

Therefore, in this context the scriptures can be criticized as long as they are in the form of writings interpreted by humans, because the interpretation we find in the good scriptures which is calcic to date has been able to confirm the work of humans. Is the prophet the exception? This answer is of course the realm of faith not in hermetic studies

Study of the Scriptures of Religions

The decline of religions in the universe is always synonymous with the procedures for implementing it. The procedure for its implementation in this religion has been written in the form of textual literature which is referred to as the holy book. For every religious adherent, this book is considered very sacred, because we are considered to be the words of God that the adherents must apply in living their lives. When classified this holy book can be various types according to the religion that has been grouped by humans. First the religious groups that arise are not from culture or can be called a celestial religion, which is religion that descended directly from God. Jews = Talmud, Christian / Christian = Gospel / Bible and Islam = The Qur'an is placed in this first group. The two religions formed because of culture can also be called the religion formed from a culture of society for generations on the

¹⁶ Noeng Muhadjir, *Metodologi Penelitian Kualitatif (Ed IV)* (Yogyakarta: Rake Sarahin, 2000), 305.

¹⁷ Tommy F. Awuy, *Problem Filsafat Modern dan Dekonstruksi* (Jakarta: Lembaga Studi Filsafat, 1993), 23. Lihat juga Turiman, "Metode Semiotika Hukum Jacques Derrida Membongkar Gambar Lambang Negara Indonesia," *Jurnal Hukum dan Pembangunan* 45, no. 2 (2015): 309-338.

pretext of following the traditions of the ancestors. Hinduism, Buddhism, and Confucianism are religions that are classified in this second group. The Vedas, *Tripitaka*, *Sishu Wujing* are holy books of these cultural religions.

Although there are many other religions other than those mentioned above, for example the religions of Paganism, Zoroastrianism, Bahai, Shinto and so on, all of these religions certainly have sacred books that represent the divine words that are adored by their adherents. The contents of the holy book of all religions are not much different, especially in terms of goodness or behavior that should be done by adherents in doing good to themselves and others. Unique facts about the scriptures later became widely developed for the religionist to justify actions that have an element of personal interest. There is almost no clear divide between myth and logos because it really happened or did not happen at all, as if for adherents of religion are forced to believe something that is not appropriate can be digested with reason. Moreover, this holy book is the noble word of the divine a figure that is a place where humans hang all their hopes even though sometimes some of those who claim to be atheists do not believe it. But still, without realizing they still feel a weakness in themselves so that their dependence remains on an abstract or supernatural being that is reason.

In responding to the community's scriptures, in general, they can be made into two camps, the first that receives textual texts and the second that emphasizes interpretation (reason and logic). In terms of interpreting it is sometimes a little complicated when dealing with rules such as, the most appropriate in the interpretation of the holy book must learn in the place where the holy book was dropped. In Islam for example a valid interpreter if he goes to Middle Eastern Countries. This assumption seems as if in understanding the scriptures must learn in a particular area, while in areas that are not related to the holy book down can't be justified the validity of its interpretation.

For example, the interpretation of deconstruction, this term is very disputed among fundamental commentators because its interpretation style rebuilds the meaning of a holy book based on intact reason. Of course this becomes a new problem when the scriptures that are believed to come from God, but the final meaning of the scriptures is the result of human reason. Though interpretation in the days of the Apostles and friends was unwittingly the result of reason. The Prophet received a revelation later in conveying it to humans must be processed in reason so that the revelation is more easily understood by humans. This method continues until the time of friends. The friends in interpreting the Qur'an at this time hold on: 1) Al-Qur'an, because what is stated globally in one place is explained in detail in another place. Sometimes also a verse comes in absolute or general form but is then followed by other verses which limit or refine it; 2) Hadith of the Prophet Muhammad SAW. Remembering that he was in charge of explaining the Qur'an. Therefore it is natural that friends ask him when he has difficulty in understanding a

verse; 3) Understanding and Ijtihad. If the friends do not get the interpretation in the Qur'an and also do not get anything related to it from the Prophet Muhammad, they do ijtihad (individual interpretation) by exerting all the ability of reason. This is because they are native Arabs who are very proficient in Arabic, understand it well and know the linguistic aspects that are in it. The three steps above implicitly use the role of reason.¹⁸

The holy book had invited a hot debate in Indonesia when the word was said that the holy book is fiction. So sacred is this holy book that inappropriate words embedded can be very sensitive in society let alone Indonesia is the hegemony of religious communities who have their respective sacred books. Some people also accepted and some did not accept these words. When viewed from the contents of the contents of the scriptures, especially in terms of eschatology, it still raises hopes that are very unlikely to be obtained by humans in world life. So naturally the scriptures can be interpreted as fiction because they are still in the form of unfinished hopes. But for people who are not in the same frame of mind, the scriptures have become absolute and cannot be refuted the contents of their meaning.

In responding to its development in the era of the industrial revolution 4.0 the scriptures can be the main reference in stemming human anxiety if each of his people want to re-examine in depth the contents of their biological contents. In this era, human competence is increasing, measuring the truth in determining attitudes through digital is made a primary source. Morals and ethics are increasingly marginalized, as a whole people achieve their desires very easily, but not with a society that fails technology. The holy book becomes the umpteenth reference in the delivery of certain news and regulations, its existence seems lost.

The discussion of the scriptures here will discuss the scriptures of only a few religions, especially those related to Abrahamic. According to the opinion of the authors of all the scriptures that are written only the Abrahamic scriptures while others are written after hundreds of years after his religion began. The Qur'an came down as a refinement of the previous books, the Torah which was revealed to the Jews through Moses (1527-1407 BC) was very hard in the form of law. The Torah is intended for Jews who have a slave mentality that has been formed as a servant of the pharaoh for years so that the Prophet Moses did not know the compromise in carrying out the commands of the holy book. Hamir thousands of Jews were killed by him if he did not carry out the Ten Commandments. The Psalms handed down to David (1040–970 BC) can compensate for the teachings contained in the law in the form of the law with the beauty of his art so that this book does not address legal issues.

¹⁸ Manna Khalil al-Qattan, *Mabahis fi ulumul Qur'an*, terj. Mudzakir AS, *Studi Ilmu-ilmu Al-AQur'an* (Bogor: Pustaka Litera Antarnusa, 1996), 469-472.

This book only contains the divine purification of paganism, even David himself was given a very melodious voice in chanting the divine praise in reading the book. The gospel was sent down to the people of Prophet Jesus (1M) whose teachings were very gentle as if inviting people to live must ignore the world (ascetic). Is the Teachings of love, the core of this gospel seems to show that people are taught to live by altruism should not be harsh despite oppressed rights. Al-Qur'an came to Muhammad (571 AD) the function of bridging between the three books is to combine hard elements, art or aesthetics and tenderness so that the teachings are perfect in the hands of the apostle.

Text and Community Life (Living Quran and Hadith)

Sometimes in the Qur'an is not the full meaning of the meaning can be understood without involving the Prophet Muhammad's hadith. The Qur'anic revelation that came down to *Rasulullah* (the prophet) was then digested by the apostle and practiced in the form of actions, words and phrases/conditions. Nearly even the lives of people far from the country where the Qur'an descended could not distinguish between teaching and culture so that they were mixed up in a level of improper behavior when practiced in a region that had a tradition that was passed down from the ancestors.¹⁹

The mixing of the two does not close the possibility of instability in the community. Following on from the social conflicts that occur in this society for writers is more of a religious issue than a SARA or poverty issue. When the cause of the conflict was to be religious, it must be related to the holy book of its adherents, the Qur'an and its treatise. The second reason for this item is religious domination. Conflicts are overcome by differences in the characteristics that individuals bring to an interaction. These differences include physical characteristics, intelligence, knowledge, customs, beliefs, and so on.²⁰ Given the individual characteristics of social interaction, conflict is a common situation in every society and no society that has never experienced conflict among its members or with other community groups, conflicts will only disappear along with the loss of society itself.²¹ Of the many differences in the above conflicts of interest, directly related to this sub-theme is 'belief' because belief can form a part of one's religious life.

In Indonesia the practice of the Qur'an is inseparable from the social-cultural and local traditions. Muslims rarely use the Qur'anic verses as magic cures or diagrams as tales for healers of disease and repellents of suffering, and even their

¹⁹ Made Saihu, *Merawat Pluralisme Merawat Indonesia: Potret Pendidikan Pluralisme Agama Di Jembrana-Bali* (Yogyakarta: DEEPPUBLISH, 2019), 63.

²⁰ Saihu, "Pendidikan Pluralisme Agama: Kajian Tentang Integrasi Agama Dan Budaya Dalam Menyelesaikan Konflik Sosial Kontemporer," *Indo-Islamika* 9, no. 1 (2019): 67-90.

²¹ Ellya Rosana, "Konflik Pada Kehidupan Masyarakat (Telaah Mengenai Teori dan Penyelesaian Konflik Pada Masyarakat Modern)," *Jurnal Al-Adyan X*, no.2 (2015): 217.

verses can be used as spells for them. In the study of the Qur'anic studies, these practices are classified as living Qur'an.²² This is defined as a study or scientific study of various social moments related to the application of the Qur'an in the Muslim community. In addition to the Qur'an, Muslims use the hadith as a secondary script of the Qur'an as an explanation of its verses. His status as a source of Islam and Islamic law.²³

The Hadith or *Sunah* is also the source of a living local Muslim tradition. The status of this hadith as the second source of Islam is emphasized in various places in the Qur'an. A Muslim tried to imitate the model provided by the Prophet in the study of the hadith, as the contents of the contents were the words, deeds and takrir of the Prophet Muhammad. The attempt to explain the practice of the hadith is called living hadith.²⁴ Both of these sources—the Qur'an and the hadith—when implemented in community life experience differences in perception due to cultural differences and customs in different places.

The need to understand the substance of the teachings of religion more deeply because understanding the substance of the teachings of a religion can be inferred, that each of its teachings always prioritizes unity rather than divisions so that it is reasonable in every religion to uphold the tolerance. Believers may be the result of a deep understanding of religious substance that does not distinguish social class in society. Indeed, a religious belief based on a text can make its adherent to what the text contains. However, human religiosity in understanding a text does not guarantee the appearance of the same understanding despite one belief, let alone a different one.

Living Qur'an in essence begins with the Qur'anic phenomenon in Everyday Life, the meaning and function of the Qur'an clearly understood and experienced by the Muslim community. In other words, functioning the Qur'an in a praxis life is beyond its textual condition. Such a function of the Qur'an arises because of the practice of using the Qur'an which does not refer to the understanding of its textual message, but rather to the notion of the "face" of certain units of the Qur'anic text, for the sake of praxis of life the daily life of the people.²⁵ For example, the tradition of Truth (*Jujuran*)²⁶ exists in the southern Borneo community.²⁷ This tradition has been

²² Ahmad Atabik, "The Living Qur'an: Potret Budaya Tahfiz aL-Qur'an di NusanTara," *Jurnal penelitian* 8, no. 1 (2014): 161-177.

²³ Muhammad Ali, "Kajian Naskah dan Kajian Living Qur'an dan Living Hadis," *Journal of Qur'a'n and Hadith Studies* 4, no. 2 (2015): 147-167.

²⁴ Muhammad Ali, "Kajian Naskah dan Kajian Living Qur'an dan Living Hadis," *Journal of Qur'a'n and Hadith Studies* 4, no. 2 (2015): 147-167.

²⁵ M. Mansur, *Living Qur'an dalam Lintas Sejarah Studi Al-Qur'an*, dalam Sahiron Syamsuddin, ed. *Metode Penelitian Living Qur'an Hadits* (Yogyakarta: Teras, 2007), 5.

²⁶ Juuran is a treasure given by the bridegroom or family to the bride or the bride's family at the time of the wedding.

²⁷ Nor Fadillah, *Tradisi 'MAANTAR JUJURAN' dalam Perkawinan Adat Banjar Perspektif Konstruksi Sosial* (Malang: UIN Maulana Malik Ibrahim, 2017), 64-83.

around for a long time, at least there has been a change of local wisdom in this southern Borneo that has not been in line with Islam changing to the orientation of Islam.²⁸

Many more local traditions long before Islam came were still maintained by customary laws in force.²⁹ Some insert Islamic teachings in it but some others consider Islamic teachings to damage the traditional order of the ancestors. This depends on how the religious leaders conveyed Islam to the local culture at that time, when taking an example in Indonesia the role of 'Wali Sanga' often adorns harmony between the local culture and Islam itself. They can play the role of the king's son-in-law, infiltration of Islam into local culture through the art of wayang,³⁰ marriages with local women, and trading.³¹ All of these roles were successfully played by guardians so Islam can be accepted without violence on Java.

In contrast to the cultural traditions on some parts of Sumatra, which received strong reactions from the people with the existence of Islam which eliminated some ancestral rituals that deviated from the Qur'anic text. The tradition of chicken hives in the field, for example, which can be resistance from the Hajj Poor, Hajj Sumanik and Hajj Piobang which resulted in a civil war that is 'Paderi War' (1803-1838),³² Ulee Balang or Teuku and Tengku or ulemas in Aceh never got along because have a different structural position in winning the hearts of the people which resulted in the Cumbok War (1945-1946). With the emergence of the Al-Qur'an living and this hadith in the fabric of society does not rule out the possibility of generating new thoughts in society when addressing religion.

This is what is called in the largest magnum opus Clifford Geertz in *The Religion of Java* which divides some religious typologies of Javanese society into several parts, including Secularism = priyai, syncreticism = abangan,

²⁸ Munirah, "Memorizing the Qur'an as Banjarese Bride-Price (A Study of Living Al-Qur'an and Hadith)," *Journal of Islamic Studies* 21, no. 2 (2017): 278-297.

²⁹ Saihu, "PENDIDIKAN KARAKTER BERBASIS KEARIFAN LOKAL (STUDI DI JEMBRANA BALI)," *Edukasi Islami: Jurnal Pendidikan Islam* 8, no. 1 (2019): 69-90.

³⁰ This puppet art from the 14th-15th century until becoming the Unitary State of the Republic of Indonesia was still used as a means of government communication, especially in the new order era in conveying messages to the people in Indonesia. Look Kurnia Aditama Nugroho and Linda Sunarti, "The New Order Play: Wayang as a Medium for Development Messages, 1969-84," *Pertanika Journal of Social Sciences & Humanities* 27, no.3 (2019): 2017-2032, <http://e-resources.perpusnas.go.id:2072/eds/pdfviewer/pdfviewer?vid=2&sid=07d77815-24db-482c-9f99-5de8441f7f91%40sessionmgr102> (Akses Februari 9, 2020)

³¹ Budi Sulistiono, "Wali Songo dalam Pentas Sejarah Nusantara," (presented at the Walisongo Study organized by the Sara Sarawak University of Technology, at Quds Royal Surabaya Hotel, Indonesia, May 26-31, 2014)

³² Azyumardi Azra, *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern 'Ulama' in the Seventeenth and Eighteenth Centuries* (Honolulu: University of Hawaii Press, 2004), Jeanne Cuisinier, "La Guerre des Padri (1803-1838-1845)," *Archives de Sociologie des Religions. Centre National de la Recherche Scientifique*, 1959.

fundamentalism = santri.³³ With the development of a changing era, these thoughts can also be changed to become more extreme, namely, radicalism = terrorist and change to be very pluralism=tolerant.

CONCLUSIONS

From the discussion above it can be concluded that the scriptures revealed to mankind in written form produce various meanings in human understanding. The absence of the text maker (holy book) physically makes humans interpret the messages contained in the holy book in accordance with the level of understanding (hermeneutic). Of course, this understanding is inseparable from the influence of the environment and culture of every community that has become part of the life of the community itself. Differences in the understanding of society in the scriptures at any time will continue as long as humans are still in survival. The diverse reactions of understanding in the community do not rule out the possibility of conflicts that can't be avoided. Only by studying the study of sacred texts in history and the phenomena that occurred in his time allows conflicts to be minimized and tolerance in differences will be strengthened.

³³ Clifford Geertz, *The Religion of Java* (Chicago: University of Chicago, 1976).

REFERENCES

- Adz-Dzahabi, Muhammad husein. *al-Tafsir wa al-Mufasssirun*, Jil. 1. Kairo: Maktubah Wahbah, tt.
- Akbar, Ali. "Metode Penelitian Arkeologi Murni dan Arkeologi Terapan," *Makalah disampaikan pada Evaluasi Hasil Penelitian Arkeologi*, Garut: Balai Akrkeolgi Bandung, 2010.
- Ali, Muhammad. "Kajian Naskah dan Kajian Living Qur'an dan Living Hadis," *Journal of Qur'an and Hjadith Studies* 4, no. 2 (2015):147-167
- AL-Maghluts, Sami bin Abdullah. *Atlas Sejarah Para Nabi dan Rasul, Menggali Nilai-Nilai Kehidupan Para Utusan Allah*, ed. Terjemah Bahasa Indonesia, oleh Abdur Rosyid Masyskur. Jakarta: Almahira, 2008.
- al-Qattan, Manna Khalil. *Mabahis fi ulumil Qur'an*, terj. Mudzakir AS, *Studi Ilmu-ilmu Al-AQur'an*. Bogor: Pustaka Litera Antarnusa, 1996.
- An-Na'im, Abdullah Ahmed. *Toward an Islamic reformation: Civil Libertis, human right and international Law*. New York: Syracuse University press, 1990.
- Arjuna, Weli. "Muhkam dan Mutasyabih," *Jurnal El-Hikam* 1, no. 1 (2008):1-13.
- Arkoun, M. *Critique de la raison Islamique*. Prancis: Maisonneuve-Larose, 1984.
- Asyral, Agustianto. "Teori Lingkaran Roda Sejarah dalam Filsafat Sejarah Giambattista Vico," *Jurnal Ilmu Budaya* 1, no.2 (2005):47
- Atabik, Ahmad. "The Living Qur'an: Potret Budaya Tahfiz aL-Qur'an di NusanTara," *Jurnal penelitian* 8, no. 1 (2014): 161-177.
- Awuy, Tommy F. *Problem Filsafat Modern dan Dekonstruksi*. Jakarta: Lembaga Studi Filsafat, 1993.
- Azra, Azyumardi. *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern 'Ulama' in the Seventeenth and Eighteenth Centuries*. Honolulu University of Hawaii Press, 2004.
- Bakhtiar, A. *Filsafat Agama: Wisata Pemikiran dan Kepercayaan Manusia*. Jakarta: Rajawali Press, 2009.
- Bakircioglu, Onder. "The Principal Sources of Islamic Law," *Islam and International Criminal Law and Justice*, in Tallyn Gray (editor), Torkel Opsahl Academic EPublisher, Brussels (2018), 25-26, Living Hadis: Genealogi, Teori, dan Aplikasi," *Jurnal Living Hadis*, Vol.1 No. 1 Tahun 2016-Mei.
- Barnes, Corey L. "Thomas Aquinas's Chalcedonian Christology and its Influence on Later Scholastics," *The Thomist: A Speculative Quarterly Review*, vol. 78 no. 2, Tahun 2014.
- Bogardus, Emory S. *The Development of Social Thouht*. USA: Longmans, Green and C, 1995.
- Clements, Ruth. "On the Fringe at the Center: Close Encounters Between "Popular Culture" and the Orion Center for the Study of the Dead Sea Scrolls," *Jurnal Bril: The Dead Sea Scrolls in the Popular Imagination*, Vol. 12 No. 1 Tahun 2005.

- Cuisinier, Jeanne. "La Guerre des Padri (1803-1838-1845)," *Archives de Sociologie des Religions. Centre National de la Recherche Scientifique*. 1959.
- Dawud, Abdul Ahad (David Benjamin Keldani). *Menguak Misteri Muhammad Shallallahu 'Alaihi Wsallam*, Terjemahan Bahasa Indonesia, oleh Burhan Wirasiubrata. Jakarta: PT Sahara Intiains, 2005.
- Dubey, Arjun. "Literature and Society," *Journal of Humanities and Social Science (IOSR-JHSS)* 9, no.6 (2013):84-85.
- Esten, Mursal. *Kesusastran*. Bandung: Angkasa, 1978.
- Fadhilah, Lutfi Nur & Muhammad al-Farabi Putra," Nabi Idris dalam Kajian Sejarah Ilmu Falak," *Jurnal Studi dan Penelitian Hukum Islam* 2, no. 2 (2019): 122-123
- Fadillah, Nor. *Tradisi 'MAANTAR JUJURAN' dalam Perkawinan Adat Banjar Perspektif Konstruksi Sosial*. Malang: UIN Maulana Malik Ibrahim, 2017.
- Geertz, Clifford. *The Religion of Java*. Chicago: University of Chicago, 1976.
- Grabowski, Stanislaus J. "ST. Augustine and the Doktrine of the Mystical Body of Christ," *Jornal of Theological Studies* 7, no. 1 (1946): 72-125
- Gusmian, Islah. *Khasanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi*. Jakarta: Teraju, 2003.
- Hariyanto, Ishak. "Hemeneutika Al-Al-Qur'an Muhammad Arkoun," *el-Umdah: Jurnal Ilmu Al-Qur'an dan Tafsir* 1, no. 2 (2018): 130-144
- Hidayat, Komaruddin. *Memahami Bahasa Agama: Sebuah Kajian Hermeneutik*. Jakarta: Paramadina, 1996.
- Hoebel, E. Adamson. *Man in the Primitive World*. USA: Macgrwa-Hill, 1958.
- Husni, Muhammad. "Penerjemahan dan Penafsiran Al- Qurran: Antara Teori dan Kenyataan," *Jurnal Vicratina* 1, no. 2 (2017):2.
- Ibrahim, "Hermeneutika Teks: Sebuah Wacana dalam Metode Tafsir Al-Al-Qur'an ," *Hunafa: Jurnal Studia Islamika* 11, no. 1 (2014): 23-41, 26.
- Kamarusdiana & Ahmad Zaki M, "Posisi al-Al-Qur'an dalam Epistimologi Hermeunetika," *Al-Amin: Jurnal Kajian Ilmu dan Budaya Islam* 2, no. 1 (2019):78.
- Kuntowijoyo, Swjarah/Sastra," *Jurnal Humaniora* 16, no. 1 (2004):20-21.
- Mansur, M. *Living Qur'an dalam Lintas Sejarah Studi Al-Qur'an*, dalam Sahiron Syamsuddin, ed. *Metode Penelitian Living Qur'an Hadits*. Yogyakarta: Teras, 2007.
- Muhadjir, Noeng. *Metodologi Penelitian Kualitatif, Ed. IV*. Yogyakarta: Rake Sarahin, 2000.
- Mulyono, Edi, dkk. *Belajar Hermeneutika: Konfigurasi Filosofis Menuju Praksis Islamic Studies*. Yogyakarta: IRCiSoD, 2013.
- Mundardjito, "Beberapa Konsep Penyebaran Informasi Kebudayaan Masa Lalu." *Makalah disampaikan pada Seminar Penulisan Kebudayaan Direktorat Sejarah dan Nilai Tradisional*, Jakarta, 1983.
- Munirah, "Memorizing the Qur'an as Banjarese Bride-Price (A Study of Living Al-Qur'an and Hadith)," *Journal of Islamic Studies* 21, no. 2 (2017): 278-297.

- Nadvi, M. *Sejarah Geografi Alal-Qur'an*, (terjemahan dari *A Geographical History of The Qur'an*). Jakarta: Pustaka Jaya, 1983.
- Nawawi, Rif'at Syauqi. *Rasionalitas Tafsir Muhammad Abduh: Kajian Masalah Aqidah dan Ibadah*. Jakarta: Paramadina, 2002.
- Nugroho, Kurnia Aditama and Linda Sunarti. "The New Order Play: Wayang as a Medium for Development Messages, 1969–84," *Pertanika Journal of Social Sciences & Humanities* 27, no. 3 (2019): 2017-2032.
- Rosana, Ellya. "Konflik Pada Kehidupan Masyarakat (Telaah Mengenai Teori dan Penyelesaian Konflik Pada Masyarakat Modern)," *Jurnal Al-Adyan X*, no.2 (2015): 217.
- Saihu. "PENDIDIKAN KARAKTER BERBASIS KEARIFAN LOKAL (STUDI DI JEMBRANA BALI)." *Edukasi Islami: Jurnal Pendidikan Islam* 8, no. 1 (2019): 69–90.
- — —. "Pendidikan Pluralisme Agama: Kajian Tentang Integrasi Agama Dan Budaya Dalam Menyelesaikan Konflik Sosial Kontemporer." *Indo-Islamika* 9, no. 1 (2019): 67–90.
- — —. "Rintisan Peradaban Profetik Umat Manusia Melalui Peristiwa Turunnya Adam AS Ke-Dunia." *Mumtaz* 3, no. 1 (2019): 268–79. <https://doi.org/https://doi.org/10.36671/mumtaz.v3i2.44>.
- Saihu, Made. *Merawat Pluralisme Merawat Indonesia: Potret Pendidikan Pluralisme Agama Di Jembrana-Bali*. Yogyakarta: DEEPPUBLISH, 2019.
- Sardar, Ziauddin. *Reading the Qur'an: The Contemporary Relevance of the Sacred Text of Islam*, Cetakan I. New York: Oxford University Press, 2011.
- Sempo, Muhammad Widus dan Noor Azma Mohamad K. "Eskplorasi Epistimologi Hermeneutika Vs Tafsir: Kajian Perbandingan," *Ulum Islamiyyah* 20 (2017): 85–94, 86–87.
- Solahudin, M. "Pendekatan Tekstual dan Kontekstual dalam Penafsiran Alal-Qur'an," *Al-Bayan: Jurnal Studi Al-Qur'an dan Tafsir* 1, no.2 (2016): 115-130.
- Steyn, Gert J. "The Importance of the Dead Sea Scrolls for the Study of the Explicit Quotations in Ad Hebraeos," *Jurnal HTS Teologiese Studies/Theological Studies* 72, no. 4 (2016): 1-9
- Sulistiono, Budi. "Wali Songo dalam Pentas Sejarah Nusantara," disampaikan dalam acara Kajian Walisongo diselenggarakan oleh Universitas Teknologi Mara Sarawak, di Quds Royal Surabaya Hotel, Indonesia, 26-31 Mei 2014.
- Suratno, Siti Chammah. ed. *Ensiklopedi Al-Al-Qur'an, Dunia Islam Modern* (Jilid 2). Yogyakarta: PT Dana Bhakti Prima Yasa, 2005.
- Syaifuddin, Helmi. "Sastra Al-Qur'an di Tengah Aliran Sastra Indonesia," *Jurnal Ilmu Bahasa dan Sastra*, (2011).
- Syami, Yahya. *Ilmu al-Falak min Safahat al-Turās al-'Ilmy*. Beirut: Dar al-Kitāb al-'Arabī, cet. 1, 1997.
- Syukur, Abdul. "Pengaruh Kristen dalam Historiografi Barat," *Jurnal UNJ*.

- T.A.Lathief Rousydiy, *Agama Dalam Kehidupan Manusia* (Medan: Rambow, 1986), 90-92.
- Taufiq, Ahmad. "Pemikiran Abdullah Ahmed An-Naim tentang Dekonstruksi Syari'ah sebagai Sebuah Solusi," *International Journal Ihya' 'Ulum Al-Din* 20, no. 2 (2018): 145-166
- Turiman, "Metode Semiotika Hukum Jacques Derrida Membongkar Gambar Lambang Negara Indonesia," *Jurnal Hukum dan Pembangunan* 45, no. 2 (2015): 309-338.
- Walter, Wallbank T dan Tylor Alastair, *Civilization Past and Presen*. New York: Scolt, Foresman and Company, 1949.