

# ESSENSIA

Jurnal Ilmu-Ilmu Ushuluddin

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Classical and Contemporary Perspectives**

*Sukring Syamsuddin*

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*Indal Abror, M. Nurdin Zuhdi*

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# The Dialectic of Qur'an and Science: Epistemological Analysis of Thematic Qur'an Interpretation Literature in the Field of Social Sciences of Humanities

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## Abstract

*This paper aims to analyze the results of published research from Indonesian researchers who have the theme of the thematic interpretation of the Qur'an (mawdūi) in the field of humanities. The question is how is the relationship of the Qur'an as a holy book as well as the source of Islamic sciences integrated and interconnected with the social sciences of the humanities. This research is a qualitative library research with a critical approach. The theory used is the epistemology of science and the scientific revolution, so it can be found the relationship between the Qur'an and science which are reflected in the object of research and criticism is made to make the constructive pattern of the Quran interpretation according to the epistemological framework. The results of the study show that there are three patterns of relations between the Qur'an and science. First, the Qur'an is a source of knowledge, in which the Qur'an and theories in the social sciences of the humanities are identical and in line. Second. The Qur'an is a source of universal value. The verses of the Qur'an which relate to the field of study in the social-humanities contain universal axiological values contributing to the construction of the social sciences of the humanities. Third, the Qur'an has a different perspective on an object of science, thus it contributes to build a paradigm of science. Of the three patterns, the second and third patterns can be developed as a pattern of relations between the Qur'an and science. The Qur'an is a social science-humanities paradigm. The relationship between the Quran and the social sciences of the humanities is a dialectical paradigmatic relationship, namely the dialogue between text and context and context to text.*

**Keywords:** *Islamic Epistemology, Thematic Interpretation, Social-Humanities Sciences*

## Abstrak

Paper ini bertujuan menganalisis hasil penelitian yang telah terpublikasi dari para peneliti Indonesia yang memiliki topik tafsir al-Qur'an tematik(mawdūi) pada bidang Ilmu Sosial Humaniora. Pertanyaannya adalah bagaimana hubungan al-Qur'an sebagai kitab suci sekaligus sumber ilmu-ilmu keislaman berintegrasi dan berinterkoneksi dengan ilmu-ilmu sosial humaniora. Penelitian ini adalah jenis penelitian kualitatif kepustakaan dengan pendekatan kritis. Teori yang digunakan adalah epistemologi ilmu dan revolusi ilmu pengetahuan, sehingga dapat ditemukan pola-pola hubungan al-Qur'an dan sains yang tercermin dalam objek penelitian serta dilakukan kritik untuk membuat pola tafsir al-Qur'an yang konstruktif sesuai kerangka epistemologi. Hasil penelitian menunjukkan adanya tiga pola hubungan al-Qur'an dan sains. Pertama, al-Qur'an adalah sumber ilmu, di mana al-Qur'an dan teori-teori dalam ilmu sosial humaniora adalah identik dan sejalan. Kedua. Al-Qur'an adalah sumber nilai universal. Ayat-ayat al-Qur'an yang berhubungan dengan bidang kajian dalam ilmu sosial-humaniora mengandung nilai-nilai universal yang aksiologis berkontribusi terhadap konstruksi ilmu sosial humaniora. Ketiga, al-Qur'an memiliki cara pandang yang berbeda terhadap suatu objek sains, sehingga berkontribusi untuk membangun suatu paradigma ilmu. Dari ketiga pola tersebut, pola kedua dan ketiga dapat dikembangkan sebagai pola hubungan al-Qur'an dan sains. Al-Qur'an menjadi paradigma ilmu sosial-humaniora. Hubungan al-Qur'an dan ilmu-ilmu sosial humaniora adalah hubungan paradigmatis dialektik, yakni dialog antara teks ke konteks dan konteks ke teks.

**Kata Kunci:** *Epistemologi Islam, Integrasi Intekoneksi Ilmu, Tafsir Tematik, Ilmu sosial-Humaniora.*

## Introduction

The change in the status of IAIN to be an Islamic university and the issue of integration-interconnection of science at the beginning of the 21st century, revives the study of scientific interpretation, namely the pattern or tendency to interpret the Qur'an by focusing interpretation on verses related to knowledge<sup>1</sup> and thematic interpretation by interpreting the verses of the Qur'an with the method of classifying verses of the Qur'an that have the same theme or topic of discussion.<sup>2</sup> The concept of the Qur'an studied with thematic interpretation related to various objects in fields of science shows how the Qur'an is related and contributes to science. Although these contributions and linkages have appeared in the perspective of the thematic interpretation method, they have created a polemic within the scope of the philosophy of science. What is revealed in the thematic interpretation from the verses of the Qur'an is a theory in the context of science, or just a new perspective--universal values. Is there any scientific theories in the Qur'an. Is there Islamic science originated from the Qur'an

For some scholars who believe that there is Islamic science originating from the Qur'an, they then recommend the idea of islamization of science. The idea historically emerged at the First World Conference on Islamic Education in Mecca in 1977 resulted recommendations including the improvement and perfection of the Islamic education system held by Muslims throughout the world and the Islamization of science. The idea of Islamization of science is intended to Islamize science. The development of increasingly sophisticated science and

technology is considered as ignoring ethical and religious values.<sup>3</sup>

Islamization of knowledge is a attempt of Muslim not to imitate foreign methods by returning knowledge to its center, namely monotheism (*tauhid*). From tauhid, it is hoped that three kinds of unity will be born, namely unity of knowledge, life, and history. Unity of knowledge means that knowledge must lead to one truth, the unity of life means the elimination of the difference between science which is free of values and science which is full of value and unity of history means that knowledge must serve the people and humans. Islamization of knowledge means returning knowledge to *tauhid*, or context to the text, so that knowledge cannot be separated from faith.<sup>4</sup> A scientific forum in Cairo organized by the scientific revelation committee in the Qur'an and *Sunnah* also recommends that Muslims use the truth of science strengthened by the verses of the Qur'an. The truth of the verses of the Koran with modern science is considered new to be revealed in this modern era.<sup>5</sup>

Kuntowijoyo, is an Indonesian Muslim scholar who does not agree with the Islamization of Science. Islamization of knowledge returns context to text. So far, it must be admitted that the Qur'an loses its contact with reality, actuality, and life. For this reason, the movement needed is demystification or in other languages offered by Kunto is to make islam as knowledge, not the Islamization of science, so that people know the environment better, among physical, social, symbolic and historical environment.<sup>6</sup>

The objection to the existence of the Qur'an

<sup>1</sup> Izzatul Laila, "Penafsiran Qur'an Berbasis Ilmu Pengetahuan," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 9, no. 1 (2014): 47; Udi Yulianto, "Al- Tafsir Al-" Ilmî Antara Pengakuan Dan Penolakan", *Jurnal Khatulistiwa-Journal Of Islamic Studies*, Volume 1, Nomor 1, (Maret 2011), 37., <http://jurnaliainpontianak.or.id/index.php/khatulistiwa/article/view/178/139>."

<sup>2</sup> Musthafa Muslim, *Mabahist fi Tafsir al-Maudhuii*, 1 (Beyrut: Dar al-Qalam, 1989), 16-17.

<sup>3</sup> Ismail Ismail dan Mukhlis Mukhlis, "Dari Islamisasi Ilmu Menuju Pengilmuan Islam: Melawan Hegemoni Epistemologi Barat," *Ulumuna* 17, no. 1 (8 November 2017): 67, <https://doi.org/10.20414/ujis.v17i1.174>.

<sup>4</sup> Kuntowijoyo, *Islam Sebagai Ilmu, epistemologi, Metodologi, dan Etika* (Bandung: Teraju Mizan, 2004), 6.

<sup>5</sup> Dale F. Eikelman, *Al-Qur'an Sains dan Ilmu-ilmu Sosial*, trans. oleh Lien Iffah Nafatu Fina (Yogyakarta: eLSAQ, 2010), 4-5.

<sup>6</sup> Kuntowijoyo, *Islam Sebagai Ilmu, epistemologi, Metodologi, dan Etika*, 6.



as a source of knowledge in understanding of the verses is identical to the scientific theories which is also presented by Masdar Hilmy that there are various theories of science in the Qur'an as produced by modern science is an apologetic attitude. This assumption is a simplification even a fatal mistake. The Quran and modern science theories cannot be equated. Al-Quran is not a book of science. This does not mean closing the notion that the Koran inspired the development of science.<sup>7</sup>

The paradigm of integration-interconnection of religious sciences (Islamic studies) with science and technology is a scientific breakthrough in the midst of a polemic whether or not the Islamization of science exists. As a scientific breakthrough, the interconnection-integration paradigm requires a solid foundation of philosophical of science or epistemology. Scientific buildings considered to have newness and differences need to be built on a philosophical foundation of science, not Islamic apology. The scientific paradigm will be very influential in terms of how academic activities will run. The change in the status of IAIN to UIN requires a scientific paradigm shift that brings the academics to the discussion between science and religion.<sup>8</sup> New values and perspectives originating from the Qur'an as a source of Islamic teachings, need to be interpreted with the framework of the concept of philosophy of science so that it can be dialected with the science building. The Qur'anic values are no longer a doctrine and not a apologia which gave birth to the stigma of thinking that the Qur'an must be true and the findings in science contain many weaknesses.

#### The epistemological perspective in

<sup>7</sup> Masdar Hilmy, "Induktivisme Sebagai Basis Pengembangan Ilmu Pengetahuan Dalam Islam," 1, 12 (2013): 99, <https://doi.org/10.20414/ujis.v17i1.173>.

<sup>8</sup> Sekar Ayu Aryani, Sunarsih Sunarsih, dan Kurnia Rahman Abadi, "Scientific Paradigm Towards World-Class University: Comparative Study on UIN Sunan Kalijaga Yogyakarta and UIN Maulana Malik Ibrahim Malang," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 18, no. 1 (20 Mei 2018): 13–28.

interpreting the Qur'an will determine the position of the Qur'an on science. In the interpretation of Muslim thinkers, it is articulated the Qur'anic paradigm towards science. Interpretation is a cultural debate space that reflects views according to time and locality.<sup>9</sup> For this reason, it is interesting to analyze various scientific works from the interpretation of the Qur'an by the *maudhu'i* method which has been published in various scientific journals. Various research results in the field of interpretation show that there is an integration-interconnection effort of the Qur'an and science. Research on scientific journals on thematic interpretations with topics related to the objects of study of science and technology will be focused on topics of social sciences of humanities. The study will be aimed at uncovering the patterns of Qur'an relations with the social sciences of the humanities. How do Indonesian academics and researchers integrate and interconnect the Qur'an with the social sciences of the humanities. This research is also intended to make a projection of how the relationship between the Qur'an and social sciences of humanities is based on the epistemological framework.

Research on the relationship of the Qur'an and science has been widely studied by several Indonesian experts, including the authors themselves who have studied Kuntowijoyo's thoughts on the Qur'anic paradigm in the framework of Islamic epistemology. The writer's discussion on Kuntowijoyo's thought has been published in *Journal of Ummuna* entitled "Islamic Epistemology": the position of revelation as the source of knowledge.<sup>10</sup> The other published studies related to the topic of Qur'an and science are the work of Masdar Hilmy, entitled "Induktivism as the Base of the

<sup>9</sup> *Al-Qur'an Sains dan Ilmu-ilmu Sosial*, 6–7.

<sup>10</sup> Anwar Mujahidin, "Epistemologi Islam: Kedudukan Wahyu sebagai Sumber Ilmu," *Ummuna* 17, no. 1 (8 November 2017): 41–64, <https://doi.org/10.20414/ujis.v17i1.171>.

Development of Science in Islam".<sup>11</sup> Subsequent research which is relevant to the theme of the Qur'an and science is the work of Andi Rosadisatra, entitled, "Integration of Social Sciences with Religious Text in the Perspective of Qur'an Interpretation".<sup>12</sup>

This paper will focus on analyzing thematic interpretations that have been published in scientific journals with the epistemology framework of science and the scientific revolution. Therefore, discussion will be started from presenting data of the analyzed objects. The discussion is continued with data analysis, so that it is found the patterns of relationship between the Quran and the social sciences of the humanities. The end of this paper will present a projection of the epistemology of Quranic interpretations, namely how to build a thematic interpretation base with a paradigm of science.

### Theoretical Framework

Science is a translation of *ilmu* in Indonesian. *Ilmu* in the term of science is only part of *al-'ilm* in Arabic. Therefore, Ahmad Tafsir, recommends that science be translated into *sains* (indonesian term borrowed from english), so that people who understand Arabic are not confused to distinguish the word science (*sains*) from the word *al-'ilm* which means knowledge.<sup>13</sup> The source of scientific knowledge has been dominated by empiricism and rationalism. For empiricism, the method of acquiring knowledge is inductive-empirical. For rationalism, the source of knowledge is reason. Knowledge is obtained by thinking. Tools in thinking are logic or logical rules.<sup>14</sup> Thus scientific knowledge which is also

called scientific knowledge has 5 (five) main characteristics, namely, empirical, systematic, objective, analytical, and verification. Scientists collect certain facts, make observations, and use sensory data.<sup>15</sup>

Knowledge that has the object of research other than the object of rational and empirical science is called magical knowledge. The object studied is abstract, supra-rational or meta-rational, such as about the existence of God. The abstract supra-rational object can be understood by using sense, not sensory or rational sense. The tool for sensing supra-rational objects is called intuition.<sup>16</sup>

Science derived from empiricism and rationalism that excludes sources outside of the empirical and rational objects that have been the grip of scientists so far is a form of domination called *normal science*. Science at a certain time is dominated by a certain paradigm that guides the scientist to carry out his scientific activities so that a science (*normal science*) is built. At a certain time, there will be a crisis where the theories that are built can no longer explain the facts. In this crisis situation, the scientists will carry out a revolution to create a new paradigm.<sup>17</sup> Thomas Khun (1922-1996) after writing much about the history of science, and developing several important ideas in the philosophy of science in his book *The Structure of Scientific Revolutions* (1970), Thomas Khun (1922-1996) conveyed the idea that change in science is basically a paradigm shift or way of viewing a problem.<sup>18</sup>

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*Filosofis tentang Seluk Beluk, Sumber, dan Tujuan Ilmu Pengetahuan* (Bandung: Pustaka Setia, 2009), 84.

<sup>15</sup> Mohammad Adib, *Filsafat Ilmu: Ontologi, Epistemologi, Aksiologi, dan Logika Ilmu Pengetahuan* (Yogyakarta: Pustaka Pelajar, 2010), 92.

<sup>16</sup> Ahmad Tafsir, *Filsafat Ilmu: Mengurai Ontologi, Epistemologi dan Aksiologi Pengetahuan*, 10.

<sup>17</sup> Greg Soetomo, *Sains dan Problem Ketuhanan* (Yogyakarta: Kanisius, 1995), 21.

<sup>18</sup> Heddy Shri Ahimsa-Putra, "Paradigma Dan Revolusi Ilmu Dalam Antropologi Budaya- Sketsa Beberapa Episode, Pidato Pengukuhan Jabatan Guru Besar pada Fakultas Ilmu Budaya Universitas Gadjah Mada" (UGM, 2008), 5, <https://www.google.com/url?Heddy-Shri>

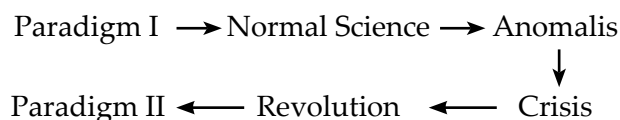
<sup>11</sup> Masdar Hilmy, "Induktivisme Sebagai Basis Pengembangan Ilmu Pengetahuan Dalam Islam."

<sup>12</sup> Andi Rosadisatra, "Integrasi Ilmu Sosial Dengan Teks Agama Dalam Perspektif Tafsir Qur'an" 4, no. 1 (Juni 2014), <http://mutawatir.uinsby.ac.id/index.php/Mutawatir/article/view/54/52>.

<sup>13</sup> Ahmad Tafsir, *Filsafat Ilmu: Mengurai Ontologi, Epistemologi dan Aksiologi Pengetahuan* (Bandung: PT Remaja Rosdakarya, 2016), 3.

<sup>14</sup> Beni Ahmad Saebani, *Filsafat Ilmu, Kontemplasi*

According to Kuhn the development of science occurred in revolution can be described in the following scheme:



Science at a certain time is dominated by a certain paradigm that guides the scientist to carry out his scientific activities so that a science (normal science) is built. At a certain time, there will be a crisis where the theories that are built can no longer explain the facts. In this crisis situation, scientists will carry out a revolution to create a new paradigm.<sup>19</sup> Modern science with an empirical and rational paradigm is built by verification or falsification tests only. Verification is a theory test with fact analysis. With the deductive method, each preposition is tested by verifying its suitability with the facts in the field. Falsification test is a test of rejection of the proposed theory. Two testing methods as a pillar of modern science have proven to bring science only to move for testing theory (verification) or rejecting theory (falsification) and it is not how to produce a new perspective of knowledge.<sup>20</sup>

The paradigm concept developed by Thomas Khun is a world view, general perspective, or way of breaking down the complexity (a way to describe complexity). The meaning of worldview as trust, feeling and what is in the mind of a person who functions as a drive for sustainability and social and moral change. The same perspective as worldview is interpreted as a human view of the world of reality.<sup>21</sup>

Khun's view of the paradigm concept above is not without weakness. Criticism arises from

scientists who consider it an unclear concept. Khun does not provide a single definition that is firm, clear and consistent. Nevertheless, it can convey the meanings included in the concept of paradigm that can be applied in socio-cultural sciences. Shri Ahimsa rigidly defines paradigm as theoretical framework or approach in socio-cultural science which consists of a number of basic elements, namely: (1) basic assumptions; (2) values; (3) model; (4) the problems to solve/answer; (5) concepts; (6) research methods; (7) method of analysis; (8) results of analysis and (9) ethnography or representation.<sup>22</sup>

Khun's other thoughts that need to be improved and clarified beside the paradigm concept are the scientific revolution. The paradigm change does not always run revolutionary but evolves. The various weaknesses of a paradigm in normal science do not necessarily make experts leave it and build a new paradigm. The crisis of a paradigm encourages some experts to improve it, which then results in a sub-paradigm or derivative paradigm. Improvements are not made by changing the basic assumptions, but proposing a different model.<sup>23</sup>

The desire to break away from the influence of positivism, where science is only based on ratio and empiric, has prompted a number of experts to build a new paradigm. In the social sciences of the humanities, there are at least three paradigms that have been inspired by linguistics and literature, namely structuralism developed by Lévi Straus in France, ethnoscience in the United States and interpretive anthropology pioneered by Geertz (1963) in the United States. These three paradigms can reveal the symbolic dimension of socio-cultural phenomena. Socio-cultural symptoms are no longer only seen as empirical relations that need to be explained, but

Ahimsa-Putra-Paradigma-Dan-Revolusi-Ilmu-Dalam-Antropologi-Budaya-Sketsa-Beberapa-Episode&usg.

<sup>19</sup> Greg Soetomo, *Sains dan Problem Ketuhanan*, 21.

<sup>20</sup> Mujahidin, "Epistemologi Islam," 46–47.

<sup>21</sup> Nurkhalis, "Konstruksi Teori Paradigma Thomas S. Khun," *Jurnal Ilmiah Islam Futura* 11, no. 2 (2012): 84, <http://dx.doi.org/10.22373/jiif.v11i2.55>.

<sup>22</sup> Heddy Shri Ahimsa-Putra, "Paradigma Dan Revolusi Ilmu Dalam Antropologi Budaya- Sketsa Beberapa Episode, Pidato Pengukuhan Jabatan Guru Besar pada Fakultas Ilmu Budaya Universitas Gadjah Mada," 8.

<sup>23</sup> Heddy Shri Ahimsa-Putra, 12.



also as a form of a collective frame of thought, which needs to be revealed in its contents and structure. Culture is then defined as a means of collectivity knowledge, which is no longer seen as an organism or machine, but as language. In the view of structuralism and ethnosains, the symptoms of culture are symptoms such as language, which express the structure of unconscious human thinking.<sup>24</sup>

The development of socio-cultural knowledge with the structuralist paradigm and the next developments known as post structuralists which emphasize more on symbolic elements and the formation of meaning, opens the opportunities for sources of knowledge besides empirical sources and ratio. Science, especially in the field of socio-culture, not only tests the old theories that have established about society and its culture, but it understand more on meanings that move and enliven society and its culture.

Knowledge of religion which is considered as magical mystical knowledge, gets a place again. Modern and religious science according to Rolston as quoted by Anwar Mughaidin that they both typically offer alternative interpretations about experience in terms of material content. The difference is that the interpretation of science is based on causality, while the interpretation of religion is based on meaning. In both cases, there is a different emphasis in the form of logic, but both are rational and equally open to develop themselves through the ages.<sup>25</sup>

## Research Findings

The following will be presented the results of the tracking of various scientific journals that contain the results of research with the topic of thematic interpretation of objects related to the social sciences of humanities. The paper found will be explained based on the main elements of a research work which includes the problem and

research objectives, the theoretical framework and analytical methods used, as well as the results and new findings produced by the research.

The first article is the work of Zayad Abd. Rahman entitled, "The Concept of the Ummah in the Qur'an" (An Effort to Break the Misconception of the Nation) " published by journal of Islamic study "Religi", volume 6, number 1 (April 2015).<sup>26</sup> This research is motivated by an idea about a territorial based nation-state, that has sovereignty, awareness of the rights of citizens (civil rights) and self-determination. The concept of the nation state seems to contradict the concept of the *ummah* which according to some Muslim thinkers has a crossed-territorial concept and racial and the unity between religion and state. The concept of the *ummah* is questioned whether it only has a narrow meaning which refers to a religion-based community or includes the term of community which can cover the concept of socio-political community as citizenship identity.

The first step of this research is to trace and identify the terms of the *ummah* in the Qur'an. It was found that the term *ummah* is repeated 62 times in 24 *surah*. The second step is to find the general meaning of the term *ummah*. Two general meanings were found, first *ummah* has an understanding covering a certain time, an example, associated with the word *ummi*, an animal on earth or a bird that flew with its wings and also meant a creature of genies. Second, the *ummah* is used in the concept of the communion of religious communities and their branches. The second meaning is considered more directed to the subject matter being studied, namely the concept of the *ummah* and its relation to the symptoms of the nation state. The meaning of the *ummah* which is related to the meaning of the communion of the religious community is then traced to the variation of its usage in several

<sup>24</sup> Heddy Shri Ahimsa-Putra, 18.

<sup>25</sup> Mughaidin, "Epistemologi Islam," 48.

<sup>26</sup> Zayad Abd Rahman, "Konsep Ummah Dalam al-Qur'an (Sebuah Upaya Melerai Miskonsepsi Konsep Negara-Bangsa)," *Religi;Jurnal Studi Islam* 6, no. 1 (2015): 18.

verses and it is sorted based on the chronology of the decline of the verse. The results of the analysis show two key terms, namely the *ummah wāhidah* and *ummah wasāt*. Chronologically, the verse containing the term of *ummah wāhidah* is *makiyah* and the verse containing the term of *ummah wasat* is *madaniyah*.

The concept of the *ummah wāhidah* which is illustrated contextually is the unity of humanity in a religious sense that ideally has one faith. But the belief in that one in the end period of Makkah was described to have a split due to social factors even though it was also God's will. Thus, the *ummah wāhidah* is the people who have one faith in God. Nevertheless, this is contrary to *sunnatullah*, because humans are in nature to be broken, forcing people into one against God's will. Thus, Makkah's message on the concept *ummah* is more theological than sociological.

The concept of *umamah* in the period of Medina was used as the term *ummah wasat*. The concept of the *ummah* has developed to be more open, more aware of its privilege of achieving the universal purpose of God imposed on the Muslims as *ummah* which par excellence. Muslims are characterized by a moderate *ummah* who is neutral or in the middle position. *Wasatiyah* invites Muslims to interact, dialogue and be open with all parties (religion, culture and civilization). Thus, there are two perspectives in reading the *ummah wasat*. First, it is open as two-side contradictory median. Second, it confronts the position of Muslims before all human religions in this world. The central position of Muslims as witnesses to other people in forming strength and progress equally.

The concept of the *ummah* found above is then analyzed for its relevance and contextuality with the concept of the nation state in among historical, sociological and political perspectives. The concept of the *ummah wāhidah* and *ummah wasat* is seen historically as phasing. The unity of the *ummah* in a theological manner based on the

similarity of belief in one God must be confronted with the reality which is the will of Allah which is also called *sunnatullah* namely the reality of controversy which reflects diversity. The split of the people must be interpreted positively as a new spirit in life. In the perspective of a pluralistic society, *ummah wasat* in Medina is seen as a way of life for the people who is responsible for the diversity of social elements.

The Medina period was seen as a period of *tamaddun* (formation of civilization). Social plurality is recognized as a form of God's will and secret. *Ummah wasat* was described as a people who were ready to accept the difference, a high awareness of living in society, upholding the value of freedom as illustrated in the Medina charter. Thus, the phenomena of the nation state is not seen as a theological invasion. The concept of a nation state which is actually from the west does not conflict with the concept of Islam. The West and Islam do not take place in an atmosphere of hostility. The concept of a nation state that affirms an all-spatial entity does not conflict with the concept of the people, which apparently does not only refer to religious communities. The Qur'an provides a view of diversity as a positive value for human development including the phenomenon of nation-states.

The next article is the work of Khairon Nahdiyyin, entitled "The Semantic Structure of the Concept of Humans in the Qur'an". This article is published in the journal "Lingua", Journal of Language and Literature Sciences, Volume 4, Number 2, (December 2009).<sup>27</sup> The article focuses on analyzing the terms in the Qur'an which points to the meaning associated with the human figure with all of the symbolic characteristics inherent with the vocabulary imposed on it. The discussion is limited to the characters portrayed by the Quran regarding

<sup>27</sup> Khairon Nahdiyyin, "Struktur Semantik Konsep Manusia dalam al-Qur'an," *Lingua; Jurnal Ilmu Bahasa dan Sastra* 4, no. 2 (2009), <http://dx.doi.org/10.18860/ling.v4i2.598>.

with humans as a whole before they are divided into two sexes, male and female. Humans at that level are not distinguished by male or female sex, both are the same as humans.

The term that refers to the meaning of human found in the Qur'an is *ins*, *basyar*, *insān*, *bani Ādam* and *nās*. The word *ins* in the Qur'an is stated in 17 *surah* along with the word *jinn* or *jān*. The verses found are then analyzed by semantic analysis, word form and the relationship of other elements in one verse or with other verses. The word *ins* is mentioned first or is preceded by the word *jin* in a verse. The conclusions that can be drawn based on the meaning of language is that there are actually two creatures of God, namely the *ins* nation, the nation of God's creatures shown to be visible, and those who are closed so that they are not visible (by humans), namely *jin*.

The next term indicating humans is *basyar*. The term *basyar* is contained in *makiyah* letters repeated in 20 *surah*, which is in relation to human creation, humanity of the prophets and apostles, and impossibility of *basyar* to communicate directly with God. Meanwhile in the *surah Madaniyyah*, this word appears in three *surah*. In this *surah*, this word is related to the apostasy of the apostles, Jews and Christians, and the impossibility of *basyar*, in the context of Prophet Isa, to claim as God after he was given the Book, Wisdom and Prophethood. If the word *ins* means the creature that is shown, then what is meant by the word *basyar* are the parts of the creature that are shown, namely part of body and their functions.

The next term analyzed is *insan*. It is repeated in 45 *surah* consisting of 41 *Makiyah* and 4 *Madaniyah*. After analyzing the relationship between the meaning of the verse unresured and their relationship to the context of the verse according to its descent chronology, as *makiyah* or *madaniyah*, it can be concluded that *insan* is more emphasis on aspects of human quality. It does not emphasize physical aspects

of humanity, as shown in the word *basyar*, or concrete aspects of its existence in the world as shown in the word *ins*. It emphasizes more on the psychological aspects of humans who can think and feel what they experience. However, it must be understood that *insan* does not exist without *basyar*, because the nature of *insān* is always attached to the *basyariyah* of human beings.

The next term analyzed is *bani Ādam*. It is repeated about seven times. Adam is the initial form of the concept of *basyar* which has become *insān*. He and his partner are the first human being created and sent to the world. Therefore, the expression *bani Ādam* in the Quran refers to the whole child of human being from the earliest generations of Adam to the end of time. The Qur'an uses this term, especially in order to remind its origins related to Adam's story. They must reflect on the experience of Adam whom Satan once plunged into actions that God forbade.

The last term analyzed is *nās*. It is repeated 240 times. Qur'an uses it to give meaning of human in actual meaning with their deeds on the earth, whether negative or positive. They are human beings who are in the actual space and time. Because it refers to the factual human form, God's command is often directed to them in this world, such as commanding to worship, eat halal and good food, fear and so on.

The last part of the article is a conclusion. Human being in his creation experiences stages, and so does his existence. This stage of creation can be related. The first is related to the origin of its creation which can be understood from the explanation above, and can also be attributed. The secondly is the development of human form after birth. The names *ins*, *basyar*, *insān* and *bani Ādam* are often used in the Qur'an as a device to remind the true nature and meaning of human existence. The important thing to mention is that the human growth till their end of life as *ins*, *basyar* and *insān* has no distinction between

humans. Humans at this stage do not have sex differences. They as *ins*, *basyar*, *insān*, *Bani Adam* and *nās* are the same. Although it can be assumed that in each has sex differences, especially after they have created and other differences such as socio-cultural factors when humans are at the level of *nās*, but this difference is not the main focus or totally ignored in the context of terms or words.

The next article entitled “Equality and Social Classes in the Qur’anic Perspective”, which was written by Muhammad Barir in the journal *Sciences of the Qur’an and Hadith*, Volume 15, Number. 1, (January 2014).<sup>28</sup> This study assumed that there is a response and solution from the Qur’an regarding the problems of social class and discrimination. The research problem is focused on analyzing verses responding to social class problems and discrimination so that a solution is found from the actual and relevant point of view of Qur’an that occurred both during its revelation period and what happen at this time.

The theoretical framework used is the double movement theory which originated from Fazlur Rahman by tracking the context of the verse in Arab society during the revelation period to find its ideal moral to contextualize the present time. In prasing the context of Arab society during the revelation and social problems of today’s society, this article extends several concepts including patronage and apartheid. After conveying the concept of patronage and apartheid, the verses related to the issue of social class were conveyed.

After conveying the cause of macro descent, the Arab society during the revelation, the writer conveyed the verses analyzed and the reason of its descent in the micro context. The first verse analyzed is *surah ‘abasa*: 1-10, concerning with the equality of the society with their leader. *Surah al-Māidah*: 42 concerning with societys equality

with the leaders. *Surah al-Nisā*: 135 concerning with equality between rich and poor, and *al-Hujurāt*: 13 concerning with slave equality with rich man.

The next discussion is aimed at finding moral ideals. The results of the discussion show that there are several concepts that are related to equality such as justice, balance and moderate attitude. Equality and justice are two aspects that cannot be separated. The Qur’an also raises the concept of deeds that are contrary to the concept of equality, namely persecution (*zulm*), heeling (*mayl*). *Zulm* is interpreted as putting everything out of place so that *zulm* is the opposite of fair. *Mayl* is also the opposite of fair because heeling cause someone to not be fair.

The phenomenon conveyed by another verse is about the exemption of slaves who teach liberation with the principle of human values. The verse’s exclamation for the abolition of slavery demonstrates Islamic commitment to dismantle discrimination and oppression. since its revelation, Islam has emphasized the protection of the soul and raised humanity to the proper place. The next analysis is to find new views that are reflected in the verses analyzed (*weltanschauung*). Based on an analysis of verses conveying social problems, it is found the moral ideal value—equality. The next analysis is to find the spirit of the concept of equality. Equality is the alignment of dignity and value, celebrates human justice and welfare together which is regardless of differences in social position, economic level, or differences in skin color.

The next is an analysis of the verse regarding with the prohibition of humans to commit discriminatory acts. The analysis is closed by the story of Abu Dhar from al-Alusi in interpreting *al-Nahl*: 71. Based on the hadith, it can be concluded the values of equality, they are the value of brotherhood, equality, and humanity. The conclusion from the above analysis is that equality has a ideal moral value in the form

<sup>28</sup> Muhammad Barir, “Kesetaraan dan Kelas Sosial Dalam Perspektif al-Qur’an,” *Jurnal Studi Ilmu-Ilmu al-Quran dan Hadis*, 15, no. 1 (2014), <https://doi.org/10.14421/qh.2014.%25x>.



of a concept of justice, balance and moderate attitude, all of which are related to human values. Contextually, some aspects of the social class system at this time are assumed far from the Qur'an's ideal moral values about human equality such as discrimination in the patronage, economic, and racial groups. The values of equality include justice and moderate spirit which are necessary to build a multicultural society that can live harmoniously in the middle of the different reality. Moderate and anti-fanaticism is an important thing in the society that faces the reality of difference. The relevance of the findings above is then measured by the Islamic pattern and liberation theology built by Ali Asghar.

The next article that became the object of the research was the work of Bayu Tri Cahya, entitled, "Poverty Viewed From the Al-Quran and Hadith Perspective" published by the journal Research Journal, Volume 9, Number. 1, (February 2015).<sup>29</sup> The article aims at explaining poverty from the view of the Quran and Hadith. The article then traces the concept of poverty in Qur'an and hadith through two terms, *faqīr* and *miskīn*.

The word *faqīr* shows someone who has little or no wealth. *faqīr* in Quran is found in 8 verses both in the form singular and plural. The word *miskīn* in Quran is repeated in 33 verses both in the form of singular and plural. The discussion is carried out by showing the related verses that are then interpreted and confirmed by conveying the prophetic hadith, so it was found the concept of *faqīr* and *miskīn* in the verses studied. From the Quran and Hadith perspective, one assumed as indigent is a person who is soothed by their indigence and he is a person who has nothing, or someone who has something that does not meet his needs. The conclusions regarding to the meaning of poor and indigent in Qur'an that the

indigent are better than the poor because they have a tool that can be used as a tool to make a livelihood

After discussions about the understanding of the poor and indigent, the discussion was then directed to the commands of the Quran and Hadith to help the indigent. The discussion is carried out by presenting the relevant paragraph containing orders or values regarding the treatment of the poor and indigent. The normative verse study is guided by thoughts and questions that frequently appear in the society. For example, "it may have appeared the minds of Muslims that poverty experienced by someone is due to heredity and cannot possibly change.

The next sub discussion is how to overcome poverty in the Qur'an and Hadith. As previous discussion method, the study was carried out by describing verses that normatively contain poverty-overcoming solutions. The discussion is divided into individual, community and government obligations. Individual obligations are working and making business. These two things are the first and foremost ways emphasized by the Quran.

The final discussion is the wisdom behind life's poverty and conclusions. Poverty is a great enemy of Muslims. They are obliged to fight poverty that suffer them. Allah Almighty has never ordered the adherents to be poor. God will help His adherents get out of all difficulties. The Prophet of Allah is also a role model for Muslims in breaking down the problem of poverty. Muslims are encouraged to relieve others who really need and vice versa.

The next article is the work of Mahbub Junaidi, entitled, "The Qur'ani Communication; Tracking Effective Communication Theory of Al-Qur'an Perspective", Dar eL-Ilmi Journal, Journal of Religious Studies, Education and Humanities, Volume 4, Number 2 (October 2017).<sup>30</sup>

<sup>29</sup> Bayu Tri Cahya, "Kemiskinan Ditinjau Dari Perspektif Al-Quran Dan Hadis," *Jurnal Penelitian* 9, no. 1 (2015), <http://dx.doi.org/10.21043/jupe.v9i1.850>.

<sup>30</sup> Mahbub Junaidi, "Komunikasi Qur'ani; Melacak Teori Komunikasi efektif Perspektif al-Qur'an," *DAR EL-*



This article assumes that the Qur'an teaches the joints of social life including communication. The Qur'an teaches different ways of communication, according to the communicator, communicant, and conditions surrounding the communication process. This article examines the different ways of communication taught by the Quran because it is assumed to have communication theory as developed by modern communication experts.

The discussion began with the description of general communication theory about the way of communication and its effectiveness, so a communication is considered successful. How intelligent communication can lead communicators to sort and choose the appropriate words, sentences, tones, intonations and place them in the right context before communicating with others. The preparation applies in two directions when someone wants to convey his thoughts to others or when receiving or responding to a conversation or information from others to avoid misunderstanding and miscommunication.

The next sub-topic is the verses about effective communication, delivered in verses related to the effective communication. The first explanation is the verse containing the word *qaulan ma'rūfa*, which is found in al-Baqarah: 235, al-Nisā: 5, al-Nisā: 8, and al-Ahzab: 32. The discussion begins with tracing the origin the word *ma'rūf* from either the dictionary or specific use in the Qur'an through various interpretations. *Qaulan ma'rūfa* in the Qur'an is mostly ordered to use by the faith to other people who have kinship or will be the relatives. *Ma'rūf* in some verses is interpreted to be in accordance with applicable customs and habits, but it is better to avoid offending or moreover hurting them. Even affection and deep attention is needed for them. The sub-topic is ended with the conclusion that the communication elements in the verses

containing the concept of *qaulan ma'rūfa* consist of three elements, namely communicator (speaker), message and listener. The communicator is the person who is commanded by Allah to say with the term *qaulan ma'rūfa*, and the content of the message is what is packaged in *qaulan ma'rūfa*, while the communicant is the objects, such as widows, orphans. That communication models are Aristotelian communication, or which is commonly referred to rhetorical models. Even though in other verses, it is closer to S-R model communication.

The next discussion includes the verses containing the term *qaulan maysūra*, *qaulan shadīda*, *qaulan balīgha*, *qaulan layyina*, and *qaulan kariyina*. The method of discussion in each verse group is started from the meaning of the verse, the internal context of the verse and is ended with a conclusion about the elements of communication and the effectiveness of the its communication.

The discussion is finished with a conclusion about the elements of communication that all verses discussed contain the term communication and meet the communication elements, they are communicators, messages and communicants. The communication model is the Aristotelian model, especially in word *qaulan layyina*, besides that there are verses using S-R model. The effectiveness of communication can be assessed from several aspects—historical and social. The historical aspect is the success of *da'wah* done by both the prominent Prophets before Muhammad and Muhammad him self. On the social aspect, it can be seen in the pattern of early childhood education. The children who are always educated with *qaulan ma'ruf* tend to have polite character towards the people around them, so they have good manner social communication. In the business world, good communication will perpetuate cooperation among business actors.

Table of Scientific Framework for *Maudhu'i* Interpretation Articles on Humanities Social Sciences

No	Problems	Theories	Data Source	Method of Analysis	Result
1	Whether the concept of <i>ummah</i> is an exclusive community based on religious identity or has a general meaning as a socio-political community and citizenship identity	Nation — State is the concept of a modern nation that is closely related to nationalism. That is a psychological situation where peoples' loyalty is totally devoted directly to the nation state in the name of a nation. The concept of nation state can remove the unity of religious and state concept. Then, the state of nationalism is assumed not necessarily in line with the concept of " <i>Ummah</i> ".	<ul style="list-style-type: none"> <li>The verses of Al-Quran</li> <li>Arabic Dictionary</li> <li><i>Makiyah Madaniyah</i></li> <li><i>Munasabah</i></li> <li><i>Tafseer</i> Books</li> </ul>	<ul style="list-style-type: none"> <li>Knowing the language meaning to the term of verses analyzed.</li> <li>Knowing the meaning of internal context in each verse.</li> <li>Knowing the chronological verses of (<i>Makiyah-Madaniyah</i>)</li> <li>Knowing the external context of verses based on the chronological order of its revelation.</li> <li>Knowing the external concept of verses based on social and culture phenomenon with Islamic world.</li> <li>Linking the meaning of the text and the context of the verse with the theoretical elements of the nation state. This analysis is reinforced by a historical review of the charter of the Medina on the Prophet's phase and the debate on the concept of the nation state in Islamic and western thought</li> </ul>	<ul style="list-style-type: none"> <li>The concept of <i>ummah</i> historically was developed from <i>ummah wāhidah</i> to <i>umah wasat</i></li> <li>The <i>Ummah Wāhidah</i> is a theological unity based on the same belief in God.</li> <li>The <i>Wasath Ummah</i> is a pluralistic society perspective, as the reality of the period of <i>da'wah</i> in Medina. <i>Ummah wasat</i> is seen as a way of life for the people who responsible for the diversity of social elements. The concept of state nation is not an invasion of theology.</li> </ul>

No	Problems	Theories	Data Source	Method of Analysis	Result
2	Human character with all of the symbol attached in vocabulary which imposed to them such <i>ins</i> , <i>basyar</i> , <i>insān</i> , <i>bani Adam</i> , and <i>nās</i> .	Semantic Morphology Human structure among anatomy, psychology, and philosophy.	The Quran verses <i>Makiyah</i> <i>Madaniyah</i> Arabic Dictionaries Arabic history on revelation period The <i>tafseer</i> books	<ul style="list-style-type: none"> <li>• Searching the verses that contains the term being discussed.</li> <li>• Clarifying the verses to the “<i>makkiyah</i> and <i>madaniyah</i>”</li> <li>• Analyzing the mean of term that is being discussed on the internal context in each verse.</li> <li>• Analyzing the external context of verses based on the chronological order of verses revelation.</li> <li>• Make conclusions about the meaning of the terms being discussed</li> <li>• Mixing conclusions with comprehensive analysis.</li> </ul>	<p>The terms of <i>ins</i>, <i>basyar</i>, <i>insan</i> and <i>bani adam</i> is used by Qur'an as a way to remind the character and real meaning of the human existence.</p> <p>On the limits of human development as <i>ins</i>, <i>basyar</i> and <i>insān</i>, there is no gender differentiation. All humans are the same. The gender differences already exist after the creation process occurs, but the emergence of gender stigma is due to socio-cultural factors.</p> <ul style="list-style-type: none"> <li>• Equality is the alignment of the dignity, then. Equality of human justice and welfare, regardless of social position, economic level, or humans skin.</li> <li>• The equality has an ideal of moral value that has justice concept, balance, and moderate character which related with the human value.</li> <li>• The values of equality on the Quran are necessary for building a multicultural society</li> </ul>
3	What is the perspective of the Qur'an on the issue of discrimination and social class?	Patronage Apartheid Double Movement	The history of social Arabic revelation <i>Riwayah</i> <i>Asbābnuzul</i> <i>Tafseer</i> books	<ul style="list-style-type: none"> <li>• Searching the verses of Quran which has relation with the problem of social class</li> <li>• Analyzing the cause of the macro revelation ( the concept of Arabic state on the verses revelation)</li> <li>• Analyzing the cause of the micro revelation ( the concept of Arabic state on the verses revelation as stated on <i>ulumul Quran</i>)</li> <li>• Analyzing moral ideal values, starting from the theoretical concepts (e.g.: regarding justice). Then, analyzing how the views of the Quran regarding the map of the problem that are reached so that a conclusion is reached.</li> </ul>	

No	Problems	Theories	Data Source	Method of Analysis	Result
4	This article is aimed to explain the poverty from the view of the Qur'an and <i>Hadith</i> . This article traced the concept of poverty in the Qur'an and the <i>hadith</i> through the two terms faqir and the indigent	Sociology Islamic economic	The verses of Quran Dictionaries The <i>Mujam</i> of languages The Quran <i>Tafseer</i> The <i>Hadiths</i>	<ul style="list-style-type: none"> <li>• Searching the verses that contain the terms being discussed</li> <li>• Analyzing the meaning of terms from language dictionary reviews and <i>mu'jam</i></li> <li>• Analyzing the meaning of terms on each verse.</li> <li>• Analyzing the relationship of the meaning of terms that are being discussed in the verse with the terms that contained in the <i>hadith</i> of the Prophet.</li> <li>• Take conclusions</li> </ul>	Poverty is a big enemy for Muslims; they are obliged to fight poverty who suffering. Allah Almighty never ordered the adherents to be the poor. The Muslims are encouraged to relieve others in need and vice versa
5	The problem that discussed in this article are how the way to communicate which is taught by the Quran due to this aspect was assumed as contains of theory which were developed by the expert of modern communications.	The theory of Effective communication Communicator, communicant and the conditions that related to the process of communication	The verses of Quran Dictionaries The <i>Hadith</i> <i>Tafseer</i> of Quran	<ul style="list-style-type: none"> <li>• Searching the verses that contains the term of communication.</li> <li>• Analyzing the mean of term that being to be discussed in the dictionaries.</li> <li>• Analyzing the mean of term that is being discussed in the context of each verses</li> <li>• Finding the concept of the term that is being discussed with the analysis of comparison in each verses and the relation of implementation on the Arabic community on prophets period</li> <li>• Summarizing the concept by describing the substances which was contained by the term that is being discussed to the elements of communication</li> </ul>	The verses that have been discussed contains the term of communication that fills the element of communication is the communicators, message and the people who receive the message. The communication model is Aristotle model mainly at <i>qaulan layyina</i> beside the verses which implement S-R model. The affectivity of communication can be discussed from several aspects such history and social. The relevance of findings with the present context, the social aspect namely the model of communication of early childhood education program.

According to the analysis above, it can be concluded the pattern of Quran relation with the humanities social sciences. The first, Al Quran can be assumed as the sources of science in which Al Quran and the theories of humanities of social sciences are identical and relevant. The contents of Al Quran was very relevant. In addition, it can be reinforcement the theories that has been found on humanities social sciences. As stated in the first article where the concept of the "ummah" in the Qur'an, it does not conflict with the concept of nation state. Then, the fifth article in which the Qur'anic values are in accordance with effective communication theory. The second, The Qur'an is a source of universal value. The verses of the Qur'an which was relating to the field of study in social-humanities contain universal values which normatively or axiologically contribute to the construction of the social sciences of humanities, as in the fourth article on poverty. Third, al-Qur'an is a source of value. it has a different perspective on an object of science. Thus, it contributes to building an ontology, epistemology, and axiological knowledge building. The second article in which the Qur'an has a perspective on human elements and characters. The fourth article where the Qur'an has a perspective on social problems, such discrimination and class differences. Therefore, the Qur'an has a perspective on equality that is relevant to build a multicultural society.

The first phase in which the values of the Qur'an are considered to be in line or support a theory of a science which contains several weaknesses. The Qur'anic text are sacred and divine while the interpretation of the Qur'anic text as done in the first and fifth articles is only a downward movement, namely how the meaning of the text is found in its meaning both in the internal context of the verse, internal Qur'an (between verses) and how the meaning formulated was practiced by the community at the time the

verse was revealed. The contextual meaning analyzed is only to strengthen the conceptual meaning that found in internal analysis. The term of Kuntowijoyo, the interpretation movement is called decodification or translation from text to text. The interpretation of text from text to text is not in line with the dynamics of science that is critical or empirical. Every concept and theory in the social sciences of humanities is opened to criticism. then, it is dynamic for empirical testing.

### Contemporary Epistemology of Interpretation

Some articles about the interpretation of "*Maudhui*" that have been analyzed above confirm that the Qur'an does indeed have a point of contact with the social sciences of the humanities. The verses of the Qur'an which also discuss the objects discussed by the social sciences of humanities, namely humans and society from various points of view, namely the issue of citizenship identity, discrimination, social class, gender, poverty and communication patterns both individually and collectively. The point of relevance between the Qur'anic perspective on an object or an issue with the rational perspective of humanities social science can be accommodated in an opened scientific dialect.

The interpretation movement of the Qur'anic text to the interpretation text is the Qur'anic perspective on an object of discussion that cannot be considered scientifically final. The Qur'anic perspective cannot be directly confronted with a theory in the social sciences of humanities, whether the Qur'anic perspective can be a new theory or just support the old theory. The results of the interpretation of the Qur'an are only values that contribute to providing horizons, values or views that may not yet be seen from the results of empirical tests or rational thinking. That new perspective or values are what Tomas Khun calls a paradigm.<sup>31</sup> Thus, the horizons, values and

<sup>31</sup> See theoretical framework, Heddy Shri Ahimsa-Putra, "Paradigma Dan Revolusi Ilmu Dalam Antropologi



perspectives of the Qur'an regarding an object or issue of social sciences in humanities are new elements of a paradigm that needs to be met and dialogue with other elements related to research methods, analytical methods, and analysis results, produce a theory of science.

Interpretation is not only the movement from text to text as the translation of dictionary and internal meaning of the verse, but also the dynamic movement of dialect between text to context and vice versa from context to text. Kuntowijoyo as written in Anwar Mughaidin's article, termed the dynamic interpretation as a *demestication* that is connecting text with context. It must be acknowledged that the Qur'an in the context of interpretation has lost its contact with reality, actuality and life.<sup>32</sup> The Subjects of interpretation research should be placed on humans, not the Qur'an. Interpretation is part of human activity understanding reality in relation to the Qur'an. Thus, interpretation does not stand alone but is part of the human culture 'system'.<sup>33</sup>

The movement of text into context within the framework of social science of humanities means discussing the new values, horizons and perspectives as the continuation of

the research about thematic interpretation. The verses that contain the term of "*qaulan ma'rūfa*", for instance, are verses that contain a communication perspective on how the message model that should be conveyed by the communicator to the communicant. The verses interpretation perspective which was resulted by the interpretations steps was not yet justified as a theory of communication even though fulfill the communication elements. Thus, the Quranic interpretation perspectives on the interpretation of verses were needed to be discussed by assumptions of science namely how its contextuality empirically and rationally by the recommended analysis method of communication science. Empirical and rational tests with new values and perspectives from various cases that will determine whether these findings are new theories or strengthen previous theories.<sup>34</sup>

The Qur'anic interpretation in the context of the social sciences of the humanities also needs to enrich themselves with inductive logic, for instance to dialogue on socio-cultural problems that develop in the community with the Qur'an, this is what is called the movement from context to text. Theoretical perspectives from the social sciences of humanities and the data field are also dialogue with the Qur'an by taking part in interpreting the Qur'an. Social science studies on poverty theory, the existence of cultural and structural factors, can frame the

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Budaya- Sketsa Beberapa Episode, Pidato Pengukuhan Jabatan Guru Besar pada Fakultas Ilmu Budaya Universitas Gadjah Mada," 8.

<sup>32</sup> Anwar Mughaidin, "Science And Religion (Paradigma al-Qur'an untuk Ilmu-ilmu Sosial Menurut Pemikiran Kuntowijoyo)," *Dialog-Jurnal Penelitian dan Kajian Keagamaan* Tahun XXXII, no. 68 (Nopember 2009): 87, <http://balitbangdiklat.kemenag.go.id/posting/read/2464-Jurnal-Dialog>.

<sup>33</sup> M. Endy Saputro, "Alternatif Trend Studi Quran di Indonesia," *al-Tahrir, Jurnal Pemikiran Islam* 11, no. 1 (Mei 2011): 8-9, <https://doi.org/10.21154/al-tahrir.v11i1.24> The anxiety of western scholars and contemporary Muslims, such as al-Khullī, Arkoun, Fazlur Rahman and Abu Zayd, will be acute in the Muslim view of the sacredness of the text which does not give room at all to the reinterpretation of the text, often caused to ideological interpretations of the text, Lien Fina, "Membaca Metode Penafsiran Qur'an Kontemporer di Kalangan Sarjana Barat Analisis Pemikiran Angelika Neuwirth," *Ulumuna* 18, no. 2 (8 November 2017): 280-81, <https://doi.org/10.20414/ujis.v18i2.854>.

<sup>34</sup> See Theory Framework Heddy Shri Ahimsa-Putra, "Paradigma Dan Revolusi Ilmu Dalam Antropologi Budaya- Sketsa Beberapa Episode, Pidato Pengukuhan Jabatan Guru Besar pada Fakultas Ilmu Budaya Universitas Gadjah Mada," 18 the interpretation perspective where the results can be tested with the scientific logic above is needed to answer the doubts of scientists who believe that the Qur'anic interpretation cannot be a source of knowledge because of the interpretation of the book holy is sacred. As revealed by Masdar Hilmi that the existence of the truth of holy book is not in a negotiated position because it contains an axiomatic truth which is not subject to rational truth as a result of human thought. The spirit of truth contained in the scriptures in any religious tradition remains the same, namely deductive truth. Masdar Hilmi, "Induktivism, 117.

interpretation of the Qur'an. Without empirical knowledge or data regarding structural poverty factors, the interpretation of the verse which contains orders to issue "zakat" for those who are able to the poor and poor is only a normative obligation, which does not provide a solution to the social problems of discrimination, rich hegemony against the poor. It could be that the rich have a good philanthropic spirit, but they are conglomerate who closes poor people's access to sources of capital.<sup>35</sup> This interpretation movement has actually become part of the spirit of interpretation "maudhui" in which one approach is to depart from the problems that develop in society. Even though, the paradigm that has been developed in this article as the articles which analyzed in this study are deductive.

Overall, the relationship between the Qur'an and the social sciences of the humanities is a dialectical paradigmatic relationship. it means the dialogue between text to context and context to text.<sup>36</sup> in which Al Quran contributed to give values, horizon, and new perspectives

<sup>35</sup> Qualitative research based on the inductive paradigm has implications for the enrichment of field data rather than just strengthening the building of argumentation through games of logic and theories that are poor in field data. This is the most real contribution of the inductive paradigm to religious and Islamic studies. This paradigm also makes religious or Islamic studies more dynamic, grounded, and contextual. Masdar Hilmy, "Induktivisme Sebagai Basis Pengembangan Ilmu Pengetahuan Dalam Islam," 119.

<sup>36</sup> Farid Esack's Hermeneutics in the spirit of liberating South Africans from oppression, put three main elements in an understanding by taking the form of hermeneutical circles (hermeneutical circles). The three elements are, the text and its authors, interpreters and interpretation activities. In this pattern, the existence of the text in context (interpretation locus) is determined by "transformative quasi" which can shift the paradigm or model of the way read about the text from the context of South Africa's oppression to the interpretation of critical models; a praxis orientation in interpretation as well as "ordaining" a hermeneutics oriented to the world of readers (reception hermeneutics). The basic assumption of hermeneutics is the particular, contextual interpretation and the practical relevance of a text Ahmad Zainal Abidin, "Epistemologi Tafsir al-Qur'an Farid Esack," *Jurnal Theologia* 24, no. 1 (2013): 14, <http://dx.doi.org/10.21580/teo.2013.24.1.314>.

towards an object which become discussion on humanities social sciences. On the other hands, the theoretic perspective from humanities social sciences was used as theoretic frame in the Qur'an interpretation.<sup>37</sup>

Thematic interpretation that uses dialectic paradigm, namely the dialogue between text to context and context to text, opens the opportunity for the Qur'anic interpreter to give birth to new values, horizons and perspectives on an object that becomes a discussion of social sciences of humanities, and otherwise a theoretical perspective. from the social sciences of humanities are used by interpreters as a theoretical framework in the interpretation of the Qur'an. The dialectic between Quran and science with the thematic interpretation is in line with the opinion of Routraud Wieland as quoted by Abdul Muin Nawawi that one of the advantages of thematic interpretation is to enable the interpreter to explore a comprehensive and balanced meaning of what the Qur'an wishes about a problem, while reducing the danger of selective and biased readings by the interpreter. Another advantage of the thematic interpretation is to allows the interpreter to play an active role in the interpretation process itself by bringing the modern perspective that they have through the determined theme. With the dialectic of

<sup>37</sup> Methodologically the relationship between the Qur'an and the social sciences of the humanities which are dialectical paradigmatic is also following the quasi-objectivist modernist interpretation model. The typology of modernist quasi-objectivist interpretation is an understanding of the Qur'an by using existing conventional methods such as asbab al-nuzul, nasikh and mansukh, muhkam and mutasabih etc. which are contained in ulum Qur'an, without neglecting a set of new modern-contemporary methods such as exact and non-exact sciences hermeneutics M. Nurdin Zuhdi, "Hermeneutika Qur'an: Tipologi Tafsir Sebagai Solusi dalam Memecahkan Isu-Isu Budaya Lokal Keindonesiaan," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 13, no. 2 (2012): 251, <https://doi.org/10.14421/esensia.v13i2.740>. \ \ uc0 \ \ u8220 { Hermeneutika Al-Qur \ \ uc0 \ \ u8217 { an: Tipologi Tafsir Sebagai Solusi dalam Memecahkan Isu-Isu Budaya Lokal Keindonesiaan, \ \ uc0 \ \ u8221 { } \ \ i { } ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin } 13, no. 2 (2012

the Qur'an and science, the relationship and contribution of the Qur'an to the development of science will be and far from apologia.<sup>38</sup>

## Conclusion

Based on the discussion above, it can be concluded that the pattern of Qur'an relations with the social sciences of humanities are, first, the Qur'an is a source of knowledge, in which the Qur'an and theories in the social sciences of the humanities are identical and relevant. The content of the Qur'anic content is very relevant and becomes a reinforcement of scientific theories that have been found in the social sciences of the humanities. Second. The Qur'an is a source of universal value. The verses of the Qur'an related to the field of study in the social-humanities contain universal values that normatively or axiologically contribute to the construction of the social sciences of the humanities. Third, al-Qur'an is a source of value. it has a different perspective on an object of science so that it contributes to building an ontology, epistemology and axiological knowledge building.

The first phase in which the values of the Qur'an are considered to be in line or support a theory of a science which contains several weaknesses. The Qur'anic text is sacred and divine while the interpretation of the Qur'anic text as done in the first and fifth articles is only a downward movement, namely how the meaning of the text is found in its meaning both in the internal context of the verse, internal Qur'an ( between verses) and how the meaning formulated was practiced by the community at the time the verse was revealed. The contextual meaning analyzed is only to strengthen the conceptual meaning found in internal analysis. The interpretation of text from text to text is not

relevant with the dynamics of science that is critical or empirical. Every concept and theory in the social sciences of humanities is open to criticism and is dynamic towards empirical testing.

Thus, the relationship between the Qur'an and the social sciences of the humanities is a dialectical paradigmatic relationship. that is the dialogue between text to context and context to text, where the Qur'an contributes to give new values, horizons and perspectives to an object which is the discussion of social sciences and humanities and vice versa. it means that theoretical perspectives from the social sciences of humanities are used as a theoretical framework in the interpretation of the Qur'an.

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