COUNTERPRODUCTIVE METHOD OF HERMENEUTICS AS THE TAFSIR AL-QUR'AN STUDIES

Mohammad Ghozali

Senior Lecturer Of Faculty Of Shariah, Responsible for Islamic Studies, Darussalam University Gontor And Icon Institute Malang,
Field Of Tafsir Al-Quran
mohammadghozali@unida.gontor.ac.id

ABSTRAK

Hermeneutika merupakan filsafat penafsiran yang lahir dari tradisi intepretasi Bible. Di kalangan cendekiawan Muslim terdapat *mindset* penafsiran Al-Qur'an yang tampak sekali mengadopsi metode hermeneutika. Cendekiawan Muslim yang mendukung kerja-kerja adopsi ini yakin bahwa metode ini mampu membawa perubahan dalam metode penafsiran Al-Qur'an yang selama ini mereka anggap jumud. Al-Quran sebagai kitab suci yang disakralkan dan dijadikan pegangan hidup oleh umat Islam. Al-Quran adalah kalam Ilahi, diturunkan kepada Nabi Muhammad saw. melalui Malaikat Jibril bagi umat manusia di dunia ini. Pengadopsian terhadap teori hermeneutika itu dianggap pencetus metode tafsir baru. Hermeneutika sebagai sebuah metode interpretasi yang sangat kontraproduktif dengan para ulama salaf al-shalih dalam memahami pesan Al-Quran agar subtilitas intelegensi (ketepatan pemahaman) dan subtilitas ecsplicansi (ketepatan penjabaran) dari ayat-ayat Allah bisa ditelusuri secara komprehensif.

Kata Kunci: Hermeneutika, Tafsir Al-Qur'an dan Kontraproduktif

1. INTRODUCTION

Hermeneutics is an interpretation science derived from the mythical Greek heritage. He was then adopted by Christians to address the problems faced by biblical texts. In the Western intellectual tradition of this science it evolved into a philosophical school. As science it evolves according to cultural backgrounds, life views, politics, economics, and others. Therefore, it is arguable that hermeneutics is a science born with the background of the Greek, Christian and Western views.[1]

Along with the continuous flow of orientalist movement and Islamic enemies in the blanket to shake the order of Islam, through this Quran interpretation, they are criticized and framed seriously. Suppose the imagery of textual people in understanding the Qur'an is ancient, traditionalist, and static. Or saying that the interpretation of the Qur'an is still relatively truthful. It still permits more freely interpretation.

---

[1] Hamid Fahmy Zarkasyi, Hermeneutics As a Product of Life View, Paper 4/15/ 2008.

Assuming that, ultimately they seem to propose another way of interpreting the Qur'an. The methods they employ are hermeneutical methods, a method commonly used to interpret the Bible.

Hermeneutics is a very unproductive interpretation method with the salaf al-shalih scholars that we use in understanding the message of the Qur'an for the accuracy of understanding and translation accuracy of the verses of God can be comprehensively detected. But what is happening is the criticism of the verses of Allah which gives rise to an understanding of the doubt about the revelation of Allah revealed to Muhammad.

2. ORIGINS OF HERMENEUTICS UNDERSTANDING

At the beginning of the hermeneutics used to refer to studies related to the development of rules and methods that can guide the interpretation of the Bible.[2]

Protestant theologians in particular use hermeneutics to solve the problem of interpreting biblical texts. Initially, the Reformers rejected the biblical interpretation of the Church's understanding. According to Martin Luther (1483-1546), both the Church and the Pope can determine the meaning of Scripture, but Scripture itself is the ultimate single source for Christians. Martin Luther concluded that the Bible must be the interpreter of the Bible itself. Martin Luther declares, "This means that the most accessible, most intelligent, [own] Scripture is itself an interpreter for himself, who tests, judges, and illuminates everything ..."[3]

In addition to the complex issue of Bible text interpretation, the growing issue of theological hermeneutics is about the authenticity of the text itself. In the seventeenth and eighteenth centuries, the critical approach to the Bible (Old Testament and New Testament), which is part of the theological hermeneutics, has grown. For example, the critical study of the Old Testament, was performed by Isaac de la Peyrère (1592-1676), Baruch Spinoza (1632-1677), Richard Simon (1638-1712), and Jean le Clerc (1654-1736). The New Testament criticism was also conducted by Richard Simon (1638-1712), John Mill (1645-1707), Dr. Edward Wells (1667-1727), Richard Bentley (1662-1742), Johann Albrecht Bengel (1687-1752), Johann Solomon Semler (1725-1791), Johann Jakob Griesbach (1745-1812), and Johann Gottfried Herder (1744-1803).[4]

The work of these theologians has denied the traditional interpretation that the divine origin is authoritative. Critical studies of the Old Testament have emphasized the structure or language of the text as a way of understanding the content, relying on the internal evidence of the text as a basis for discussing the integrity and author of the text, and seeking sociological and historical situations as appropriate contexts to understand the origin and use of the material.[5]

The New Testament criticism of the New Testament raises many counter-texts to the Erasmus edition of the receptus text, proclaiming the Word of God and the uninhibited Scriptures, the verses from the Bible are not inspired and are not authoritatively acceptable, the

---

2   Aref Ali Nayed, Interpretation as Operation Artifact Bindings: Operation Hermeneutics (Doctoral Dissertation at Guelph University, 1994), 3.

3   Martin Luther states: "This means that [the Bible] itself is the most firm, most accessible facillima, most test, judge, and illuminate everything ...". Quoted from Werner Georg Kümmel, New Testament: History of Problem

Research, Translator S. McLean Gilmour and Howard C. Kee (New York: Abingdon Press, 1972), 21-22.

4   See more details on the author's work, "Orientalist Methodology in the Study of the Qur'an, ISLAMIA 2 No. 3 (2005), 19-26 and also the author's book, Biblical Methodology in the Study of the Qur'an (Jakarta: Gema Insani Press , 2005), 36-43.

5   John H. Hayes, An Introduction to Old Testament Study (Tennessee: Abingdon, 1979), 113.

books contained in the Bible are pure historical and formed on the basis of the consent of the Churches, the unrelated connection between the three biblical writers (Sinoptic), the Gospel of Primal is the oral Jesus and also the fertility of the Bible's interpretation.[6]

Hermeneutics Schleiermacher (1768-1834) Although the hermeneutic interpretation of exegetical traditions and traditions has evolved prior to Schleiermacher, Dilthey was probably the first to mention the important developments in the history of hermeneutical science births due to the role of Friedrich Daniel Ernst Schleiermacher (1768-1834).[7] Schleiermacher deserves the award as he makes hermeneutical problems as a global issue and proposes a philosophical understanding theory to overcome it. Hence, Schleiermacher resets the scope of hermeneutics and frees the hermeneutics of theology ideology cages of the Church brought by Roman Catholics and Orthodox Protestantism.[8]

Shleiermacher denies the inspiration behind the text of the Old Testament and the New Testament which is essentially different from the inspired character that brings other important texts. In the Schleiermacher's view, the hermeneutics of philology and hermeneutic tradition of theology may interact, which opens the possibility of establishing a general theory of understanding and interpretation. For Schleiermacher, there is no difference between the philosophical hermeneutic traditions associated with the Greco-Roman texts and theological hermeneutics that are focused on the texts of the scriptures[9]. Schleiermacher, who was a

rector at the University of Berlin in 1815-1816, asserted that books in the Bible were treated equally with other writings.[10]

Although the Bible is a revelation, it is written in human[11] language. Hermeneutics Schleiermacher frees the interpretation of dogmas and traditions and makes it a standalone procedure. The goal is that dogmas are interpreted without dogmatism and classical traditions are interpreted with nontraditional interpretations. Therefore, the truth in the Bible should not affect the procedure that will reveal the expression in any text.[12] Not only that, Scripture does not require any special method.[13]

Schleiermacher's thinking is thought to have given a new feel to the theory of interpretation. Prior to Schleiermacher, the interpretation of classical texts and the Old Testament and the New Testament and the New Testament was considered a regional issue and its solution was achieved through the method developed in the text. Unlike its predecessors, Schleiermacher declares translators to be on the text and philology and biblical principles. The reason is that interpretation is a common problem. Interpretation is a matter of no matter what is in both classical and biblical texts.

In Gadamer's view, Schleiermacher changed the hermeneutical task of the difficulty of holding the material to the question of in-

6   Adnin Armas, Metodologi Bibel, 63-67.
7   Theodore Plantinga, Historical Understanding in the Thought of Wilhelm Dilthey (United Kingdom: Edwin Ellen Press, Ltd., 1992), 103.
8   Werner G. Jeanrond, Theological Hermeneutics: Development and Significance (London: Macmillan Academic and Professional LTD, 1991), 44-45.
9   Theodore Plantinga, Historical Understanding, 103.
10   Menurut Schleiermacher, Surat Timotius yang pertama bukan berasal dari Paulus. Sebabnya, penggunaan bahasa serta situasi yang digambarkan di dalam teks tersebut, tidak sesuai dengan kehidupan Paulus. Lihat Werner Georg Kümmel, The New Testament: The History of the Investigation of Its Problems, Pen. S. McLean Gilmour dan Howard C. Kee (Tennessee: Abingdon Press, 1972).
11   Aref Ali Nayed, Interpretation, 24-26.
12   Joel C. Weinsheimer, Gadamer's Hermeneutics: A Reading of Truth and Method (New Haven and London: Yale University Press, 1985), 142-43.
13   Friedrich D. E. Schleiermacher, "General Hermeneutics," Pen. J. Duke dan J. Forstman dalam The Hermeneutics Reader: Texts of the German Tradition from the Enlightenment to the Present, Ed. Kurt Mueller-Vollmer (New York: The Continuum Publishing Company, 1992), 80.

terpretation. According to Gadamer, if before, hermeneutics appear as pedagogical help to understand the text, then with Schleiermacher, the conversation is no longer about not understanding but good is misunderstanding. Misunderstanding arises naturally due to changes in the meaning of words, diversity of views and so on that occur due to differences between authors and translators. Therefore, historical developments occur between the distinction between the author and interpreter, if the effects can not be neutralized, then it is a trap. Therefore, for Schleiermacher, what the meaning of the text does not really "seem to" the reader. However, the meaning must be found by creating the original state in which the text came from. Only with esoteric reviews that are methodological and critical can be triggered by author's intentions.[14]

Commenting on Schleiermacher's ideas that have made common sense of interpretation, Paul Ricoeur argues that hermeneutics were born with efforts to raise the Bible's interpretation and philology to the scientific stage[15] (Kunstlehre), which are not limited to certain methods. By mimicking rules in Biblical and Philological commentary on the issue of general interpretation, Schleiermacher's theory of interpretation is also called the universal hermeneutic. The interpretation theory is no longer limited by truth in this matter.

To understand (Verstehen) the text, Schleiermacher provides a way of interpreting (Auslegung). According to him, the text can be understood by interpreting the grammatical and psychological interpretation (grammatical and psychological interpretation). The grammatical interpretation is clear to recognize the purpose of the language term used in the text, while the interpretation of the psychology serves to recognize the author's motive at a time of his life when writing texts.[16]

For grammatical interpretation, Schleiermacher developed a rule of interpretation. Schleiermacher stressed that the text could be determined by its meaning if it was associated with the original language the author handed over to the public. In addition, the meaning of each word must be determined by the context of the existence of the word.[17]

Schleiermacher applies part and all principles (the partwhole principle) not only to grammar but also to the author's psychology. So, not just every unit of grammar should be understood in the context of the whole speech, but the utterance should also be understood from the overall context of the author's mental[18]

The interpreter performs the task, Schleiermacher concludes that an interpreter will be able to understand the text as well or better than his own author[19] and understand the author of a better text rather than understanding himself.[20]

Schleiermacher thinks much about Dilthey's thinking. One is Besserverstehen's idea. According to Dilthey, it is possible that an interpreter can understand the author better than the author understands himself. However, it is not automatically reached. To achieve this, the interpreter must go through several ranks. The reason, understanding has little meaning.

---

14 Hans-Georg Gadamer, Philosophical Hermeneutics, Pendan ed. David E. Linge (California: University of California Press, 1977), xiii.

15 Paul Ricoeur, Hermeneutics and the Human Sciences: Essays on language, action and interpretation, John B. Thompson.

16 Josef Bleicher, *Contemporary Hermeneutics: Hermeneutics as method, philosophy and critique* (London and New York: Routledge, 1990, terbit pertama kali pada tahun 1980), 44. Josef Bleicher, Contemporary Hermeneutics: Hermeneutics as Method, Philosophy and Critique (London and New York: Routledge, 1990, terbit pertama kali pada tahun 1980), 44.

17 Friedrich D. E. Schleiermacher, General Hermeneutics, 86 & 90.

18 Joel C. Weinsheimer, Gadamer's Hermeneutics: A Reading of Truth and Method, 141.

19 Friedrich D. E. Schleiermacher, General Hermeneutics, 83.

20 Ibid., 87.

The first level of meaning, the understanding of catching the meaning through signs indicating or representing what is meant (understanding such as drawing meaning with meaning sign meaning.This is the basic meaning of understanding and at this stage, the translator can not reach Besserverstehen. The second stage of meaning, understanding as nacherleben, referring to the feelings and experiences that the author has experienced, based on experience experience shown in an accessible phrase, this interpreter has not reached the Besserverstehen level. At this level, the interpreter feels what the writer thinks and thinks-no less and no more.

Only in the third stage of understanding, Besserverstehen can be achieved. The meaning level at this stage departs from the assumption that the meaning in context, the importance and implications of statements, actions or events can not be fixed and perfect. History is a complex set of patterns, relationships, and relationships that one's mind can not fully understand. In life, there are many important factors that can not be achieved. Capturing interrelated factors is an endless task. Human understanding of himself and the powers that exist in his life is never complete. This provides an opportunity for historians to always embrace the same foundation in the future to achieve a more complete understanding of them based on a more complete science of science as more knowledge is usually available over the years. A more complete understanding is what causes Besserverstehen to achieve and this is the implicit task of a historian[21].

3.   METHOD OF STUDY

Research methods with literary approaches that use data collection techniques through literature studies.[22] In literature review, secondary data is extracted from:

1.   the previous article related to the theme of the study,

2.   articles, and papers.

In the course of this study, the analysis and arrangement was later described systematically and analyzed using a deductive logic[23], ie through syllogism built on a general conclusion.

4.   THE ERRORS OF THE HERMENEUTIC STORY OF MOHAMMED ARKOUN AND NASR HAMID ABU ZAYD AGAINST THE QURAN

Schleiermacher's hermeneutical paradigm used to study the interpretation of the Qur'an, "a new paradigm" will appear against the status of the Qur'an and its interpretation. The Schleiermacher's opinion which considers all the texts uniqueness would imply that the Qur'an is also nothing special. The approach to making history as a source of understanding of the text - if applied to the Qur'an - will indicate that the Qur'an is a historical text and influenced by the social and cultural situation of the time. This is contrary to the beliefs of Muslims who consider the Qur'an as revelation (tanzil / derived / meta-historical).

Orientalists always attack the holy Quran, which eventually breaks the minds of some Islamic thinkers. One of them is Mohammed Arkoun. The scholar whose name is very well-known among Liberal Islam, they try to defend marginal thinking and sue the dominant thought.

---

21   Friedrich D. E. Schleiermacher, General Hermeneutics, 119

22   Koentjaraningrat, Community Research Methods, (Jakarta: Publisher of PT Gramedia, 1977), 85

23   Kenneth D. Bailey, Social Investigation Survey, Hashim Awang (trans.) (Kuala Lumpur: Language Council and Library1992), 284.

He argues that the history of the Qur'an so that it can be "holy" and "authentic" must be traced. For that purpose, Arkoun then offers deconstruction as a strategy, this strategy will unravel and weaken the traditional Islamic sources purifying the "holy book." He claims that his strategy is ijtihad. Therefore, Arkoun with a strategy he recognized as a new strategy, criticized some modern Orientalists trapped by philological and historicalist approaches and orthodox Islamist thinkers that were limited to classical studies and did not use science. In addition to criticizing, Arkoun also praised the efforts of modern Orientalist and modern orthodox Muslims.

Mohammed Arkoun, a professor of Islamic thought at the University of Sorbon, France, argues that the Uthmaniyyah manuscript is a social and cultural product of society and he has been made "unthinkable" because of the power and coercion of governmental governments.[24] Mohammed Arkoun more clearly states that the historic approach, although originating from the West, is not only appropriate for Western cultural heritage. This approach may be used for all the history of mankind and there is no other way to interpret revelation except to relate it to the historical context.[25]

Mohammed Arkoun is aware that historical approaches will challenge all forms of sacred and transcendental interpretations made by traditional theologians.[26] In the opinion of Mohammed Arkoun, although orthodox Muslims regard the approach as impenetrable, it is believed that the approach would have a beneficial effect on the Qur'an.[27] The methodology is ijtihad, though in many ways it shakes the conventional way of thinking. According to Arkoun, the approach can enrich the history of thought and provide a better understanding of the Qur'an. The reason for this method is to unravel the layers of the Qur'anic concept that has long been solved in the geological view of the frozen orthodox Muslims. In fact, according to Arkoun, the Quranic concept is the result of the formulation of historical figures, which elevated their status into a holy book.[28]

Based on this approach, Arkoun divides revelation into two ranks. The first rank is what is called the Al-Qur'an Umm Al-Kitab (Parent Book) (Qur'an, 13:39, 43: 4). The second rank is a variety of books including the Bible, the Gospel, and the Qur'an. Umm Al-Kitab is the Book of Heaven, the perfect revelation, from which the Bible and the Qur'an come from. In the first stage (Umm Al-Kitab), eternal revelation, unbound, and contains absolute truth. However, according to Arkoun, this absolute truth is beyond the reach of humans, as this kind of revelation is secured in Lawh Mahfuz ("The Preserved Tablet") and remains with God Himself. Revelation can only be known to man through the form of the second stage. This second position, in the term Arkoun, is called the "world edition" (terrestres edition). According to him, in this ranking, the revelation

24 Mohammed Arkoun, "Rethinking Islam Today" dalam Mapping Islamic Studies: Genealogy, Continuity and Change, editor Azim Nanji (Berlin: Mouton de Gruyter, 1997), 237.

25 Mohammed Arkoun states: "The historic is not just an intellectual game created by Westerners for Westerners, but concerns about the human condition of human beings on earth. No one else Mohammed Arkoun states:" The historic is not just an intellectual game created by Westerners for people Western, but worries about the human condition of human beings on earth. "See Mohammed Arkoun, The Unthought." See also Mohammed Arkoun, The Unthought in Contemporary Islamic Thoughts (London: Saqi Books, 2002), 89.

26 Mohammed Arkoun, Rethinking Islam: Common Questions, Uncommon Answers, pen. Robert D. Lee (Colorado: Westview Press, Inc., 1994), 36-37.

27 Abdul Kabir Hussain Solihu, Historicist Approach to the Qur'an: Impact of Nineteenth-Century Western Hermeneutics in the Writings of Two Muslim Scholars (Unpublished Ph.D. Dissertation at IIIM, 2003, Kuala Lumpur), 189.

28 Mohammed Arkoun, "Contemporary Critical Practices and the Qur'an," dalam Encyclopaedia of the Qur'an, editor Jane Dammem Mc Auliffe, (Netherlands: Brill, 2001), 1: 420.

has undergone modifications, revisions, and replacements.[29]

On the history of the Qur'an, Arkoun divided it into three periods: the first period occurred during the revelation (610-632 H); the second period occurs when the collection and naming of the manuscript (12-324 H / 632 - 936 AD) and the period takes place during the orthodox period (324 H / 936 AD)[30]. Arkoun named the first period as a Proverb Discourse and the second period as Corpus Closed Official. Based on these two periods, Arkoun defines the Qur'an as "a ready and open corpus expressed in Arabic, where we can not access except through texts asserted after the 4H / 10 M."[31]

Mohammed Arkoun distinguishes between the first and the second period. According to Arkoun, during the prophetic discourse period, the Qur'an is more sacred, more authentic, and more reliable than when in written form. The reason is that the Qur'an is open to all meanings when in oral form, unlike writing. Arkoun argued that the status of the Qur'an in the form of writing has diminished from al-Muha's books into ordinary books ('adi'). Arkoun argued that the Mushaf was not worthy of the status of purity. But orthodox Muslims lift this corpus into status as God's word.[32]

Mohammed Arkoun distinguishes between the first and the second period. According to Arkoun, during the prophetic discourse period, the Qur'an is more sacred, more authentic, and more reliable than when in written form. The reason is that the Qur'an is open to all meanings when in oral form, unlike writing. Arkoun argued that the status of the Qur'an in

the form of writing has diminished from al-Muha's books into ordinary books ('adi'). Arkoun argued that the Mushaf was not worthy of the status of purity. But orthodox Muslims lift this corpus into status as God's word.[33]

In addition, Nasr Hamid states: "However, the Word of God needs to adapt and become human-because God wants to communicate with humans If God speaks in the language of God, humans will not understand at all, so in the view of Nasr Hamid, Al -Qur'an is a human language (the Qur'an is a human language)[34]

According to Nasr Hamid, the divine text transformed into human texts since Muhammad's[35] first revelation. Nasr Hamid states: "The text, originally, has been revealed - when the text was revealed and read by the Prophet, was altered from the divine text (nusa ilahi) to the human text (nass man), as it changed from tanzil to taqwa. the text delivers the earliest stages of text interaction with human reason.[36]

Nasr Hamid's view, that Quranic texts are shaped in reality and culture, for over 20 years. Therefore, the Qur'an is a 'cultural product' (muntaj thaqafi). He is also a cultural producer (muntij li al-thaqafah) for being hegemonic texts and references to other texts.[37] Due to fact and culture can not be separated from human language, Nasr Hamid also considers the Qur'an as the text of the language (liverawi nass). Reality, culture, and language, are historical phenomena and have their own context.[38] Therefore, the Qur'an is a historical text.[39] The

---

29 Abdul Kabir Hussain Solihu, Historicist Approach, 195-96.
30 Mohammed Arkoun, "Introduction: An Assessment of and Perspectives on the Study of the Qur'an," dalam The Qur'an: Style and Contents, editor Andrew Rippin (Aldershoot: Ashgate, 2001), 307.
31 Mohammed Arkoun, The Unthought, 45; 57.
32 Mohammed Arkoun, Islam, 237.
33 Mohammed Arkoun, Min Faysal Al-Tafriqah ila Fasl Al-Maqal: 'Ayna Huwa Al-Fikr Al-Islami Al-Mu'asir, (Beirut: Dar al-Saqi, edisi kedua, 1995), 59
34 Ibid., 97.
35 Nasr Hamid Abu Zayd, Naqd Al-Khitab Al-Dini (Kairo: Sina li Al-Nashr, edisi pertama, 1992), 93.
36 Ibid,.
37 Nasr Hamid Abu Zayd, Mafhum Al-Nass, 24.
38 Ibid., 10
39 Nasr Hamid Abu Zayd, "The modernization of Islam or the Islamization of modernity" Cosmopolitanism, Identity and Authenticity in the Middle East, editor Roel Meijer (Surrey: Curzon Press, edisi pertama, 1999), 74.

involvement of the text, reality and culture and language, shows the Qur'an as the human text (nass insani).[40]

As historical texts, humans, the religious texts according to Nasr are the same textual language in the form of other texts in the culture.[41] With this approach, the study of the Qur'an does not require any particular method, although it is from God. If special methods are needed, then some people have the ability to understand them. Ordinary people will be closed to understand the religious texts.[42] This is evidence that this idea is clearly an application of orietalism from the hermeneutical theory of Schleiermacher and Dilthey.

Nasr Hamid blames the interpretation made by the majority of commentators who always interpret the Qur'an with the contents of Islamic metaphysics[43]. In the view of Nasr Hamid, such methodology will not produce scientific attitudes. Since the status of the Qur'an is the same as other texts, Nasr Hamid states that anyone can learn the Qur'an. Nasr Hamid states: "I study the Qur'an as an Arab text to be learned by both Muslims, Christians and Atheists.[44]

The above exposition shows that the understanding of Mohammed Arkoun and Nasr Hamid on the Qur'an does not correspond to what the Qur'an teaches itself. The Qur'an is a revelation, not a word of Muhammad,[45] a poet,[46] a sorcerer,[47] or a madman. [48]Although

humans and jinn gather, they will not be able to make the Qur'an.[49]

In addition to his theory is also contrary to the theory of the scholars of interpretation. Because one's faith is a special condition and method for those who want to interpret the Qur'an. At-Tabari, for example, affirms that the primary requirement of an interpreter is true faith and commitment to follow the sunnah. The people whose works are broken can not be trusted to carry out mandates related to world affairs, not to mention religious affairs! In line with At-Tabari, As-Suyuti says that arrogant attitude, tend to be heretical, unfaithful and tempted by temptation, excessive love in the world and eternal sin can be the veil and the barrier of receiving the grace of Allah swt.

Thus, faith and belief in the truth of the Qur'an is very important for a Qur'anic commentator. This is because the status of the Qur'an is not the same as the other texts.

5. THE CONCLUSION

The above discussion provides information to all of us, there is a pursuit of the study of Quranic Interpretation by orientalism and who follow the orientalist pattern i.e. hermeneutic method or philosophy is the theory of the status of a text rather than how the textual interpretation of the text.

The hermeneutics theory of the text goes from the question of the text of the Bible and the literary texts manned by humanity and colored by social and cultural aspects. For hermeneutic human texts it is believed to be able to solve the problem of text that has been historically and whose author's mind is difficult to understand in the present context.

---

40   Nasr Hamid Abu Zayd, Naqd al-Khitab al-Dini, 93.
41   Ibid., 197.
42   Ibid,.
43   Nasr Hamid Abu Zayd, Mafhum Al-Nass, 24.
44   Moch. Nur Ichwan, Meretas Kesarjanaan Kritis Al-Qur'an: Teori Hermeneutika Al-Qur'an (Jakarta: Teraju, 2003), 66-67.
45   Surah Al-Haqqah (69: 44-46); Surah An-Najm (53: 3-4).
46   Surah As-Saffat (37: 36); Surah Al-Qalam (68: 51).
47   Surah At-Tur (52: 29).
48   Surah Al-Hijr (15: 6); Surah al-Qalam (68: 2); Surah Al-Takwir (81: 22).

49   Surah Al-Hijr (15: 6); Surah Al-Qalam (68: 2); Surah At-Takwir (81: 22).

For the orientalism of Al-Qur'an as the text of the revelation of historical, sociological, psychological, ontological, and other hermeneutic theories is impossible to apply. Because with the theory of hermeneutics the status of the Qur'an should be derived from the word of God to human kalam, the revelation stated by Prophet Muhammad. In other words, the Quran becomes illegitimate and its content is not final. If the theory of hermeneutics is applied then the science of interpretation has not been developed to be more sophisticated, but instead needs to be replaced or abandoned.

BIBLIOGRAPHY

Abdul Kabir Hussain Solihu. 2003. "Historicist Approach to the Qur'an: Impact of Nineteenth-Century Western Hermeneutics in the Writings of Two Muslim Scholars". (Unpublished Ph.D. Dissertation at IIIM, Kuala Lumpur).

Aref Ali Nayed. 1994. "Interpretation as Operation Artifact Bindings: Operation Hermeneutics". (Doctoral Dissertation at Guelph University) 3.

Friedrich D. E. Schleiermacher. 1992. "General Hermeneutics," Pen. J. Duke dan J. Forstman dalam *The Hermeneutics Reader: Texts of the German Tradition from the Enlightenment to the Present*, Ed. Kurt Mueller-Vollmer. New York: The Continuum Publishing Company.

Hamid Fahmy Zarkasyi. 2008. "Hermeneutics As a Product of Life View". Paper 4/15/

Hans-Georg Gadamer. 1977. *Philosophical Hermeneutics*. California: University of California Press.

Joel, C. Weinsheimer. 1985. *Gadamer's Hermeneutics: A Reading of Truth and Method*. New Haven and London: Yale University Press.

John H. Hayes. 1979. *An Introduction to Old Testament Study*. Tennessee: Abingdon.

Josef Bleicher. 1990. *Contemporary Hermeneutics: Hermeneutics As Method, Philosophy And Critique*. London and New York: Routledge.

Moch., Nur Ichwan. 2003. *Meretas Kesarjanaan Kritis Al-Qur'an: Teori Hermeneutika Al-Qur'an.* Jakarta: Teraju.

Mohammed Arkoun. 2001. "Contemporary Critical Practices and the Qur'an,". *Encyclopaedia of the Qur'an*. Netherlands: Brill.

Mohammed Arkoun. 2001. "Introduction: An Assessment of and Perspectives on the Study of the Qur'an,". *The Qur'an: Style and Contents*. Aldershoot: Ashgate.

Mohammed Arkoun. 1997. "Rethinking Islam Today". *Mapping Islamic Studies: Genealogy, Continuity and Change*. Berlin: Mouton de Gruyter.

Mohammed Arkoun. 1995. Min Faysal Al-Tafriqah ila Fasl Al-Maqal: 'Ayna Huwa Al-Fikr Al-Islami Al-Mu'asir. Beirut: Dar Al-Saqi.

Mohammed Arkoun. 1994. *Rethinking Islam: Common Questions, Uncommon Answers*. Colorado: Westview Press, Inc.

Mohammed Arkoun. 2002. *The Unthought in Contemporary Islamic Thoughts*. London: Saqi Books.

Nasr Hamid Abu Zayd. 1999. "The Modernization of Islam or the Islamization of Modernity". *Cosmopolitanism, Identity and*

Authenticity in the Middle East. Surrey: Curzon Press.

Nasr Hamid Abu Zayd. 1992. *Naqd Al-Khitab Al-Dini*. Kairo: Sina li Al-Nashr.

Paul Ricoeur. 1972. *Hermeneutics and the Human Sciences: Essays on Language, Action and Interpretation*. New York: Abingdon Press.

Theodore Planting. 1992. *Historical Understanding in the Thought of Wilhelm Dilthey*. United Kingdom: Edwin Ellen Press, Ltd.

Werner G., Jeanrond. 1991. *Theological Hermeneutics: Development and Significance.* London: Macmillan Academic and Professional LTD.

Werner, Georg Kümmel.1972. *The New Testament: The History of the Investigation of Its Problems*. Tennessee: Abingdon Press.