



**WESTERN STUDY PARADIGM OF THE QUR'AN IN THE STUDY  
PROGRAM OF QUR'AN SCIENCE and TAFSIR STATE ISLAMIC  
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**Abstract**

*One of the characteristics of Islam as a religion is openness, therefore in its history Muslims have interacted well with all communities so that it has become a factor of its famous progress. Open interaction is seen in the history of many of its characters who studied in the west without knowing the dichotomy of science. But lately, especially in the 20th and 21st centuries, the paradigm has begun to fade, replaced by skepticism, less acceptance of plurality of perspectives, such as Western scientific studies on the Qur'an, which as the locus of its reflection on the Qur'anic science student community and more specifically in the study program of Qur'anic Science and Tafsir Faculty of Ushuluddin and Religious Studies so that the portrait of the paradigm will look more verbal.*

**Key words** : openness, paradigm, science, western, al-qur'an, prodi.

**INTRODUCTION**

The Qur'an is a holy book used as a guide for Muslims because it is believed to be sourced from revelation, this paper departs from the academic anxiety of researchers in seeing the paradigm of western studies of the Qur'an in the study program of Qur'an science and tafsir faculty of ushuluddin and religious studies of Mataram State Islamic University. The anxiety of researchers stems from the non-disclosure of students' views about the existence of western studies courses on the Qur'an, western studies are still considered as studies that are not directly related to the Qur'an and or in simpler language, western studies of the Qur'an do not have a

close relationship with the study of the Qur'an (example). This kind of stereotype must be left as soon as possible by campus academics, especially students, because if left unchecked, it will lead to closed thinking which of course becomes counterproductive to the existence of a student who is required to think openly and broad-minded.

If you examine the Islamic view related to science and the encouragement to study it, it is clearly mentioned both in the Qur'an and hadith the encouragement to study openly and avoid the dichotomy of scientific references, as long as the knowledge is obtained by scientific standards and can be accounted for, Islam does not question where the knowledge comes from. History proves how in the past Muslim scholars learned all kinds of sciences to the west, ranging from humanities, exact sciences or philosophy. This made the Islamic world at that time an inclusive society and on the other hand drove the progress of science at that time.

Doctrinally there are various kinds of commandments in the Qur'an and hadith in the maximum possible effort in studying, the form of maximum effort in the Qur'anic command against these efforts is always general in nature not knowing specificities either in source, place or object. For example, in a hadith the Prophet said "<sup>1</sup> which means wisdom or knowledge is a lost item for a believer. The meaning of the hadith is that knowledge wherever it is must be taken by a believer because believers are required to first seek that knowledge and believers must know more knowledge because the characteristics of science are the bearers of truth.

From these various thoughts, we initiated a research within the scope of the Qur'an and tafsir study program as an effort to encourage students to maximize their potential in the study of western studies of the Qur'an so that it is hoped that new thoughts and alternatives will be born in the study as well as an effort to encourage the scientific development of the Qur'an and tafsir study programs. As it is known that, academics of the study program of Qur'an and tafsir are important milestones in the development of Qur'anic science and allied science, in the future they will

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<sup>1</sup>al-Tirmizi, Sunan al-Tirmizi, (Jordan: Dul Afkar al-Dauliyah, 1999), No. Hadits 2687, Hal. 51, Juz 5.

become figures in efforts to disseminate Qur'anic science in the field, so the values of openness are needed in these efforts.

Departing from these things, this research takes a theme that can contribute directly and appropriately to thinking, namely: "The Paradigm of Western Studies on the Qur'an in the Study Program of Qur'an and Tafsir Faculty of Ushuluddin and Religious Studies of Mataram State Islamic University".

## **PORTRAIT OF THE WESTERN STUDY OF THE SUBJECTS OF THE QUR'AN ON THE QUR'AN STUDY PROGRAM**

In this discussion, researchers try to examine the concept of studying western studies courses on the Qur'an, then how to develop the Study of the Qur'an and tafsir. Specifically, western studies of the Qur'an more specifically in this study raise thought figures as well as how to model the study of the Qur'an. namely Reciting Paul Riceour's Theory of Interpretation:

### **1. Reciting Paul Riceour's Theory of Interpretation**

The study of the Qur'an according to Alford T. Welch, is categorized into three parts, the study of the text of the Qur'an itself or what is often referred to as *exegesis*, the history of its interpretation and the role of the Qur'an in Muslim life, and the study of the methodology of interpretation.<sup>2</sup> Of the three forms of study, the first form of study has the most 'fertile' fans, while very few pay attention to the second and third fields. It is Islamologists and Islamists who have a strong interest in the second and third fields of study, although there are Islamologists and Islamists who are interested in the field of interpretive studies of Qur'anic texts.

In fact, the study of the Qur'an is not only studied by Muslims themselves (*insider*), but also from outsiders, orientalist (*outsiders*). Orientalists, for example, with their studies were initially very tendentious towards Islam, but later their

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<sup>2</sup> Musnur Hery, "*Hermeneutika Relijius Paul Ricoeur (1913-2005) dan Fazlur Rahman (1919-1988)*", Disertasi. Yogyakarta: Pasca Sarjana UIN Sunan Kalijaga, 2008.

studies have become more objective and can be used by Islamic circles and thinkers themselves<sup>3</sup> - although at an advanced stage more discussion is needed.

Until here, Paul Riceour is one of the leading thinkers among a series of orientalist who are engaged in the field of thought, both philosophy, language, and interpretation. In the realm of interpretation, for example, this French thinker holds that to achieve an understanding of religious texts requires the application of hermeneutics. This simple paper attempts to understand Riceor's reading of hermeneutics, which is focused into the stages of reading or his theory of interpretation of the text. In that regard, at least three formulations of problems that are the focus of this paper are: what is the theoretical framework of Paul Riceour's interpretation? And what are the implications for the development of interpretation?

#### **A. Biography of Riceour**

Ahmad Norma Permata began his writing by stating that with his genius and insightful thinking, Riceour was very deserving of the award as the winner of *the 1999 Balzan Price Philosophy*<sup>4</sup> prize. With the context of scientific thoughts and horizons covering all topics of contemporary philosophy, making it a 'milestone'

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<sup>3</sup> This fact can be included in Nashr Hamid, Abu Zayd, and Fazlurrahman who have clearly used the theory of hermeneutics in their methods of interpretation. With hermeneutics, Abu Zayd gave rise to literary criticism and Fazlur Rahman produced the theory of *double movement*. This hermeneutics, historically the method of orientalist. With his hermeneutics, Abu Zayd concluded that the text of the Qur'an was *muntaj al-staqafah*, a product of culture. Because the Qur'an came down in Arabia, with a very colorful background and flow of tradition, the consequence – to be understood by man, the Qur'an was verbalized with the 'color' of Arabic with all the forms and varieties of culture that surround it. It cannot be separated from Arabic. For the theories of the two contemporary mufasssirs, each can be read in Abu Zayd, *Mafhum al-Nashsh Dirasah Fi Ulum al-Qur'an* (Cairo: Al-Hay'ah al-Mishriyyah al-'Ammah li al-Kitab. 1993), as well as *Dawa'ir al-Khauf: Qira'ah fi al-Khitab al-Mar'ah* (Beirut: Al-Markaz ats-Tsaqafi). Nur Ichwan in *Hacking Muslim Scholarship*. As for Fazlurrahman such as his work: *Major Themes of The Qur'an* (Minneapolis: Chicago Press. 1980).

<sup>4</sup> Menurut lembaga yang memberikan penghargaan, Riceour terpilih karena-sebagaimana kutip Norma Permata: *"his capacity in bringing together all the most important themes and indications of 20<sup>th</sup> century philosophy and re-elaborating them into an original synthesis which turns language-in particular, that which is poetic and metaphoric-into a chosen place revealing a reality that we cannot manipulate but interpret in diverse ways, and yet all coherent"*. Ahmad Norma Permata "Hermeneutika Fenomenologis Paul Riceour", dalam Edi Mulyono dkk, *Belajar Hermeneutika; Dari Konfigurasi Filosofis Menuju Praksis Islamic Studies*. (Yogyakarta: Ircisod. 2013), hlm. 242-243

and discussion of elitist *intellect* and community who thirst for scholarship and 'truth' thinking.

### 1. Intellectual Historical Setting

France, is the country of birth of Paul Ricoeur, precisely in Valence. He was born on February 27, 1913. There is not much information that the author gets about the ins and outs of Ricoeur's childhood, but what is clear is that Ricoeur is a teenager who has a very strong interest in learning, no wonder intellectually he has a very sharp and intelligent thinking intelligence. At the age of 20 (1933), he received his license from the University of Rennes and began his philosophical studies at the Sorbonne University, Paris (1934). Later, he taught for the first time in Colmar, Alsace. This is where he got to know Gabriel Marcel, who allegedly gave color and great influence to his philosophy. In 1937-1939 Ricoeur was called up for World War II conscription, and in 1940 he was captured and became a prisoner of war until the end of the war (1945). However, this 'opportunity' to become a prisoner led him to meet figures such as Mikel Dufrenne. Ricoeur also began reading the works of Karl Jaspers, Edmund Husserl, and Martin Heidegger, during his time as a prisoner.<sup>5</sup>

### 2. Academic Works

Ricoeur, is one example of *intellect* that is not only limited to one field of science, but various fields of science, including philosophy, psychoanalysis, literary theory, theology, historiography, politics, sociology, and anthropology. However, all his thought can be drawn in a straight line, that is, starting from reflective philosophy, then moving on to phenomenology, and ending in hermeneutics.

Beberapa contoh karya Ricoeur antara lain: *Gabriel Marcel and Karl Jaspers, philosophie mystère and philosophie du paradoxe, The Symbolism of Evil (Philosophie de la volonté. Finitude and culpabilité. II. La symbolique du mal), Freud and Philosophy: An Essay on Interpretation, The Conflict of Interpretations: Essays in Hermeneutics (Le conflit des interprétations. Essais d'herméneutique),*

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<sup>5</sup> See Ignas Kleden, "Paul Ricoeur: A Circular Road in Philosophy" in *Tempo*, June 5-12, 2005, No. 15/ XXXIV.

*Interpretation Theory: Discourse and the Surplus of Meaning, From Text to Action: Essays in Hermeneutics II (Du texte à l'action). The Course of Recognition (Parcours de la reconnaissance).*<sup>6</sup>

## **B. Theory of Interpretation**

In his notes, Palmer identified Ricoeur's<sup>7</sup> hermeneutics as discriminatory hermeneutics, that is, hermeneutics as a system of interpretation.<sup>8</sup> For Ricoeur, textual interpretation is a distinctive and central element in hermeneutics. Therefore, the understanding of hermeneutics was never released by Ricoeur from the focus of text interpretation.<sup>9</sup>

Ricoeur's important contributions to hermeneutic thought revolved around his theory of interpretation. He mediates theories of hermeneutics that consider the objectivity of understanding and existential appropriation that considers the subject in the act of understanding, where understanding is the way human beings exist. The two are not something contradictory, but go hand in hand. Joseph Bleicher, for example, saw Ricoeur able to overcome the dichotomy of *Verstehen* and *Dilthey's erklaren*.<sup>10</sup> In view of this, it is no exaggeration that Mun'im Sirry cites Richard Kearney's praise of Ricoeur, his teacher, "*brilliant intellectual negotiator between*

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<sup>6</sup>[www.musnur-ricoeur'shermeneutics.blogspot.co.id](http://www.musnur-ricoeur'shermeneutics.blogspot.co.id) accessed on April 4, 2014

<sup>7</sup>Previously, the author emphasized that it is not easy to provide a precise and accurate definition of the term hermeneutics. This word comes from the Greek *hermeneuein* which means to interpret or express one's thoughts in words. This word hermeneutics also means 'to translate' and 'to act as an interpreter'. Some studies also mention that hermeneutics is "the process of turning something or a situation of ignorance into knowing and understanding". More broadly, *hermeneutics* is defined by Zygmunt Bauman as an attempt to explain and explore the message and basic understanding of a speech or writing that is vague, dimly lit and contradictory that causes confusion for the listener or reader. See Richard E. Palmer, *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger and Gadamer*, (Evanston: Northwestern University Press, 1969), p. 12. Also F. Budi Hardiman, *Beyond Positivism and Modernity: Philosophical Discourse on the Scientific Method and the Problem of Modernity*, (Yogyakarta: Pustaka Philosophical Kanisius, 2003), pp. 36-37. And Fahrudin Faiz, *Hermeneutics of the Qur'an Controversial Themes* (Yogyakarta: Elsaq Press. 2005), pp. 4-5.

<sup>8</sup> Richard E Palmer, *Hermeneutics*... hlm 43

<sup>9</sup> Paul Ricoeur, *From Text*, hlm 53

<sup>10</sup> Musnur Hery, "*Hermeneutika Religijs Paul Ricoeur (1913-2005) dan Fazlur Rahman (1919-1988)*", Disertasi. Yogyakarta: Pasca Sarjana UIN Sunan Kalijaga, 2008. Hlm. 143

*competing schools of thought*", and Kevin Vanhoozer with his *commendation* "mediating thinker".<sup>11</sup>

Ricoeur's theory of interpretation seeks a dialectical integration of the *verstehen-erklaren Diltthey dichotomy*, as well as getting out of the dead price offered by Gadamer between taking a methodological stance and alienating imprisonment or taking a stance of truth and losing the objectivity of science. He dreamed of a model text capable of reaching the original meaning of the text without forgetting its relation to reality. Ricoeur's hermeneutics in terms of how it works means a theory about the workings of understanding in interpreting texts.<sup>12</sup>

In that regard, Ricoeur tried to define the interpretation as "*The work of thought which consists deciphering in the hidden meaning in the apparent meaning, in unfolding the levels of meaning implied in the literal meaning*". Understandably, *hidden meaning* here shows the concept of correlative between interpretation and symbol. Interpretation is possible whenever there are *multiple meanings*, and it is in the activity of interpretation that the plurality of meanings is manifested. Plurality of meanings is Ricoeur's semantic foothold as well as an icon of Ricoeur's hermeneutics in criticizing structuralist schools that tend to *literal meaning*.

### **1. Text Concept**

In understanding Ricoeur's concept of interpretation, the first thing to understand is what he called the Text. The text as the initial foundation in Ricoeur's understanding is not the same as our understanding of the text in general. According to him, text is not just a collection of writings, but he is more inclined to define text with "*any discourse fixed by writing*".<sup>13</sup> From this brief definition, it is necessary to further understand what Ricoeur meant by '*Discourse*' and '*Writing*'.

The term *discourse* is interpreted by Ricoeur with language as *events*, which is language that talks about something. Simply put, discourse is the language in which it is used to communicate, and in this case there are two types of articulation

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<sup>11</sup> Mun'im Sirry, "La Ikraha Fi al-Din (No Compulsion in Religion) Interpreting Tafsir al-Qur'an with Paul Ricoeur", in Syafa'atun al-Mirzanah (ed), *Efforts to Integrate Hermeneutics in the Study of the Qur'an and Hadith* (Yogyakarta: LP UIN Sunan Kalijaga. 2011), cet. 2. p. 64

<sup>12</sup> Paul Ricoeur, *Hermeneutics and Human Sciences*. hlm. 57

<sup>13</sup> Ahmad Norma, *Hermeneutika Fenomenologis*,... hlm. 256

of discourse namely spoken language and written language.<sup>14</sup>The first method, Riceour said, does not require hermeneutic action because it still forms direct communication, and speech *is* still attached to the speaker. This is understandable, because the meaning of an expression or spoken language is very dependent on the mimic and intonation or *gestures of the speaker*.<sup>15</sup>

While the text is an autonomous corpus. Riceour asserts that a text has self-reliance, totality, which is characterized by four things. *First*, in a text the meaning is contained in what is said and regardless of the *process of expression (the act of saying)*, while in spoken language the two items cannot be separated.<sup>16</sup>*Secondly*, the meaning of the text is no longer tied to the speaker. What is meant by the text is no longer in accordance with what the author wants. Moreover, Riceour, known for his phrase "Death of the author", wanted to emphasize that the text is hindered by distance and time.<sup>17</sup>*Third*, the text world forms a world of its own. Simply put, because the text has 'parted' far with the speaker, the world of descent (*otensive reference, asbab nuzul, context*) is no longer needed. What the text points to, then, is the imaginary world built by the text itself—in itself as well as in relation to other texts—in itself. *Fourth*, the text world is a monologue. Because the text is no longer tied to the initial 'dialogue', it is also no longer tied to the initial audience. The text is not intended and tied to a specific time and space, but to anyone who can read.<sup>18</sup>

## 2. Interpretation Process

As explained above, Riceour's theory of hermeneutics rests on the tension between ontological and methodical problems.<sup>19</sup>This hard work is clearly seen in

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<sup>14</sup>*Ibid*

<sup>15</sup> Riceour, *Hermeneutic and Human Sciences*,

<sup>16</sup>In a conversation, gestures and intonation of the speaker become the most important 'document' in taking the meaning of a sentence.

<sup>17</sup> E Sumaryono, *Hermeneutics; A Method of Philosophy* (Yogyakarta: Kanisius. 2009), cet 10, pp. 108-109.

<sup>18</sup> Ahmad Norma Permata, "Phenomenological Hermeneutics",... pp. 258-259

<sup>19</sup>Mun'im Sirry's account shows that, previously, there were two great currents of hermeneutics that contradicted each other. *First*, the methodological-epistemological current, which lays down certain methods for interpreting texts based on the analysis of the conditions under which the process of interpretation can be carried out. This current of thought goes from Schleiermacher to Dilthey to Riceour. The *second* current, ontological-phenomenological hermeneutics developed by Martin Heidegger, that hermeneutics is no longer defined methodologically or epistemologically, but ontologically. Mun'im Sirry, *La Ikraha Fi al-Din*,...p. 65

its performance in combining understanding (*verstehen*) and explanation (*erklaren*).

Ricoeur explained his theory of interpretation in terms of the dialectic between *erklaren* (explanation) and *verstehen* (understanding). This dialectic is possible because of the position of language as a discourse which is then fixed through writing. Fixation makes what is said and the author's intention no longer coincide, so that the meaning of the word no longer coincides with the intention of the person who said.

### **From Guess to Validation**

The first stage in Ricoeur's act of interpretation is guessing . Guessing or estimating the meaning of a work is a circular process, in the sense that the pre-assumption of a particular form of the integrity of the work is implied in the recognition of its parts, and it is through these parts that we can unravel the integrity of a work. In this case there is no necessity to distinguish what is important and what is not important. The most important judgment is the guess itself.<sup>20</sup>

The *second* process in interpreting text is to interpret or interpret it separately (*as individually*). What if a work is created according to general rules then at that time it is a complete work that stands alone. In that sense, the text, when viewed as a whole work or stand-alone, certainly cannot be understood and approached from all points of view. Like an object, a text can only be understood and perceived from a specific perspective rather than from all perspectives simultaneously. However, it is inevitable that every view contained in the text must be understood as part of a whole. In other words, when we read sentence by sentence, certain different sentences will lose their meaning, if we lose sight of the fact that they are a whole text, not fragmented separately.<sup>21</sup>

The *third* process is to treat literary texts by involving potential horizons of meaning that can be actualized in different ways. Approximate validation in this stage includes attention to other possible meanings that may affect the meaning of

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<sup>20</sup> Paul Ricoeur, *Interpretation Theory*, tr. Mun'im Sirry in Sahiron Syamsuddin (ed), *Hermeneutic Thought in the Western Tradition of Reader* (Yogyakarta: LP UIN Su-Ka. 2011), p.212

<sup>21</sup> Paul Ricoeur, *Interpretation Theory*,... hlm. 212-213

the text presenting a possible level of interpretation. This indicates that in the end, the results of the temporary fiction are still very open to review and reinterpretation with the possibility of more adequate meaning. Because he focused on the validation procedure by which we test our estimates, Riceour once again demonstrated his understanding with Hirsch that guesses *are* closer to the logic of probability than to the logic of empirical verification.<sup>22</sup> The former means we show that an interpretation may be more consistent with what we know, while the latter means we show that a conclusion is correct.

At the same time, it is also possible to give acceptable meaning to the concept of the hermeneutic cycle (*hermeneutical circle*). Guessing and validation have a circular relationship as an objective-subjective approach to text, but this circle is causality. This will happen if we are unable to let go of the form of '*self-confirmability*' that Hirsch argues will damage the relationship between guesswork and validation. In addition to validation, Riceour also confirms the existence of invalidation in an interpretation. The point is that an interpretation is not only possible, but also that interpretation is more likely to be related to other existing interpretations. Invalidation here is not much different from what Popper meant by falsification, where the rules of the game are carried out when there is a conflict between competing interpretations.<sup>23</sup>

Thus, until this stage it can be concluded that with the diversity of interpretation methods that exist, it will eventually show that no interpretation is of the same nature. Requires interpretations that tend to be stronger and weaker. But it does not rule out the possibility, although different interpretation results can reinforce each other.<sup>24</sup>

### **Explanation to Understanding**

This stage is a continuation of the first stage reading action that moves from the first reverse. By referring to Frege's distinction of meaning and reference, Riceour explains that meaning is the ideal object intended by the proposition, so it

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<sup>22</sup> Paul Riceour, *Interpretation Theory*,...hlm. 214

<sup>23</sup> Paul Riceour, *Interpretation Theory*....hlm. 164-165

<sup>24</sup> Paul Riceour, *Interpretation Theory*....hlm. 164-165

is immanent in the discourse. While reference is the truth value of propositions, namely actions in reaching a reality.

### **C. Reading Riceour with Tafsir Glasses**

The views and attitudes that have been imprinted in the conventional scholars and Muslims in general, that the most authoritative and 'considered' most correct mufassir is the initial mufassir or the closest to the prophetic period of Muhammad (peace be upon him) under the pretext of closeness to the process of transmitting revelations from Allah, Muhammad and his companions (*early audience*) It is very possible that there will be a small error in grasping the content of the Qur'an, or it can be said that the closer a time to the process of transmitting revelation shows the preservation of *the original meaning* in the interpretation of the text of the Qur'an. When read in modern language, the argument emphasizes aspects *of authorship* (the psychology of the author and the socio-historical context of the birth of the text) as the holder of the meaning of the text. The implication, then, is that the most authentic works of exegesis are those transmitted by early generations and those that still use the 'controller' of reason in interpretation. More strictly speaking, they limit the true meaning of the text of the Qur'an to that which the giver of revelation (Allah) or as understood by the recipient of revelation (Muhammad (peace be upon him)).

At this point, the above statements and arguments are in stark contrast to Paul Riceour's hermeneutics which makes it impossible to achieve the same meaning as the author's intention. As Riceour said, because the text moves away from the author's horizon, the meaning of the text is no longer similar to the author's intended meaning. some points that want to be emphasized in the context of reading Riceour with the glasses of Ulum al-Tafsir in the study of the Qur'an. *First*, if we look back at the concept of *manahij al-Tafsir* in Islam, we will see how Riceour's concept of interpretation does not contradict or even takes the same 'rail line'. *Second*, still in his pre-reflective understanding reading, Riceour emphasized that the understanding obtained from reading the text is basically a guess, because the meaning of the text no longer always coincides with what the author intended. Therefore, no one has the right to claim that his understanding is the result of

understanding that is most in accordance with the will of God (*Author*). In short, Riceour here invites to reopen our open-mindedness and interpretation, without having to blame—moreover-disbelieve—those who are outside our line of interpretation.

### **Student Perceptions of Qur'an Science and Tafsir on Western Studies Course on the Qur'an**

First, before discussing further this theme, it is necessary to explain first what is meant by the West in this paper." "West" is usually associated with Orientalists, Western scholars who study Eastern culture and traditions. Orientalist comes from the Latin word *oriens*, Eastern. Edward Said in his work *Orientalism* in 1978 has criticized Orientalists who according to him are very biased towards Western culture and thought. For the colonial period in the nineteenth and early twentieth centuries, such studies were rife, as will be discussed later. However, thanks in part to Edward Said's harsh criticism, Western scholarly studies of Islam and the Qur'an in the twentieth and twenty-first centuries have begun to change and diversify. In addition, when speaking of the West, we must also realize that in the West not only non-Muslim scholars study Islam and the Qur'an, but there are also many Muslim scholars who live and teach in the West and write some studies on Islam and the Qur'an. Therefore, in this paper, the Western world, is not only limited to non-Muslim Western scholars but also Muslim scholars who write in the West, such as Fazlur Rahman, Khalid Abu el-Fadl, Abdullahi Ahmed an-Naim, Amina Wadud, Asma Barlas, Nasr Hamid Abu Zayd, and others.<sup>25</sup>

In addition, the emergence of western studies of the Qur'an is an intellectual *ijtihad* to enrich the model and space for study, especially in the field of Qur'anic science and tafsir. As the results of interviews with students, namely As the continuation of the interpretation process can be formulated in general there are two of them, *First*, Interpretation Analysis, which is by describing facts one by one so as to broaden perspectives on these facts. From there the process of interpretation can be concluded. *Second*, Synthesis interpretation, which is

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<sup>25</sup> Interview, Nurul Syahrain Hasanah, student of Qur'an Science and tafsir

collecting some facts and drawing conclusions from those facts. The presence of the Qur'an was contextual and had relevance in people's lives at that time. There is a dialectical relationship between the text of the Qur'an and cultural reality. Although the Qur'an was revealed by God, historically it has been and culturally in dialogue with Arab societies. So that the interpretation that developed in the modern-contemporary era has reconstructed a new methodology through the integration of text and reality as one of the most important things when *interpreting* the Qur'an.<sup>26</sup>

Understanding the Qur'an as a text, studies have given rise to a number of interpretations. The dynamics of interpretive activities develop along with the guidance of the times and the diversity behind individuals and human groups who contribute to enriching the interpretation and methods of approach to understanding the Qur'an with all its weaknesses and advantages. In this area concepts and theories on how otherwise to interpret and understand the Qur'an with a wide variety of approaches. This can be one of the themes that develop and along with being the subject of discussion in the world of tafsir and the science of interpretation to develop understanding of the contextual which is the need for Muslims to refer to the Qur'an from various aspects of life on the other hand. Its connection with what is understood contextually can contribute that the Qur'an is indeed a final and operational guide in various times and space.<sup>27</sup>

### **Development of Western Studies Courses on the Qur'an in the Qur'an and Tafsir Study Program**

As a kalam Allah wholly intended for man, the Qur'ān has not only been studied by Muslim scholars but has also been of concern to Western scholars. For the majority of Muslims, the conclusions of some western scholars on the Qur'an are often considered "detrimental" to Muslims, because they are sentimental and skeptical. Angelika Neuwirth, on the other hand, with other Western scholars, especially revisionists, accepted or acknowledged the authenticity and purity of the

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<sup>26</sup> Interview, Nurul Syahrain Hasanah, IQT Study Program,

<sup>27</sup> INTERVIEW, Titi Mawarni , PRODI IQT

Qur'ān while Neuwirth was not an insider (Muslim) and as an academic Neuwirth criticized or even refuted the results of his predecessor's research. In its development, the study of the Qur'an in the West was not only directed at the translation of the Qur'an into their language, but also at other aspects related to the Qur'an. Although the translation of the Qur'an into Western languages was an early pioneer of Western contact with the Qur'an, in its development, matters related to the Qur'an also became of great interest among the West. The portrait and dynamics of Qur'anic studies in the West as described above have an impact on the dynamics of Qur'anic studies in other parts of the world, including among Muslims. The last two decades have witnessed a new portrait of contemporary Qur'anic study taking place through a process of cultural encounter and dialogue between West and East. This new phenomenon, commonly referred to as the "New Muslim Intellectuals," has a general trend that differs from that of earlier thinkers. The difference is evident in borrowing Western methodologies and perspectives in the study of the Qur'an. In the following presentation, we will briefly describe some contemporary (Islamic) thinkers who have more or less adapted the Western perspective in studying the Qur'an, namely Fazlurrahman in Pakistan, Muhammad Shahrur in Syria, Nashr Hamid Abu Zayd in Egypt, and Ömer Özsoy in Turkey. In addition, an interesting phenomenon is that there has been collaboration between Muslim scholars and non-Muslim scholars in studying Islam and the Qur'an. With several Muslim scholars living and teaching in Western countries, this collaboration has become easier. One prime example of this collaboration is the publication of *The Encyclopaedia* of the Qur'an, 5 volumes, edited by Jane D. McAuliffe, in which non-Muslim scholars as well as Muslim scholars discuss words, concepts, places, and also some interpretations of a theme in the Qur'an.<sup>16</sup> Also published in 2007 an important reference book on the Qur'an in French entitled *Dictionnaire du Coran*, written by several scholars in French.<sup>17</sup> These books, especially the first, would certainly become important reference books on the study of the Qur'an.

## CONCLUSION

The presence of Qur'anic studies in the eyes of the West or orientalists is at least able to lead to dive into the currents and models of study of the text of the Qur'an. as Islamic thought and interpretation with jargon, namely *salihun likulli zaman wa makan*, means studying the Qur'an continuously until it never stops, because it is a form of intellectual jihad to enrich scientific treasures so as not to be trapped in the meaning of the text without Consider the meaning of the context of the verse. The Qur'anic Tafsir Study Program is especially equipped with various theories and scientific approaches. The study of the paradigm of the Qur'an in the west in order to strengthen confidence, especially the authenticity and validity of the Qur'an, because the Qur'an contains various scientific substances in which it is neatly arranged and cannot be falsified. So then, orientalists, both skeptical and non-skeptical, tried to study the Qur'an from various angles, especially Qira'at, the method of interpretation, as a development of studies in the field of ulumul Qur'an, this was actually as an offer of new products in understanding the study of the Qur'an, especially in the Department of Qur'an and Tafsir.

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