

**ANALYZING THE CONCEPT OF MAKKY AND MADANY  
SCIENCE WITH GADAMER'S HERMENEUTICS**

**Undergraduate Thesis Submitted in Partial Fulfillment of  
the Requirements for the Undergraduate Degree of  
Islamic Theology**



**By:**

**ULIL ABSHOR**

**(054211065)**

**USHULUDDIN FACULTY  
STATE INSTITUTE FOR ISLAMIC STUDIES WALISONGO  
SEMARANG  
2010**

## ADVISORS APPROVAL

Dear Sir,

**Dean of Ushuluddin Faculty  
State Institute for Islamic Studies  
(IAIN) Walisongo Semarang**

*Assalamu 'alaikum Wr. Wb.*

After correcting to whatever extent necessary, we state that this thesis belongs to the student below:

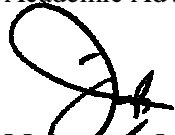
Name : Ulil Abshor  
NIM : 054211065  
Department : Tafsir and Hadith (TH)  
Title : ANALYZING THE CONCEPT OF MAKKY AND  
MADANY SCIENCE WITH GADAMER'S  
HERMENEUTICS

is ready to be submitted in joining in the last examination.

*Wassalamu 'alaikum Wr. Wb.*

Semarang, May 26, 2009

Academic Advisor I



Muhtarom, M.Ag

NIP. 19690602 199703 1 002

Academic Advisor II

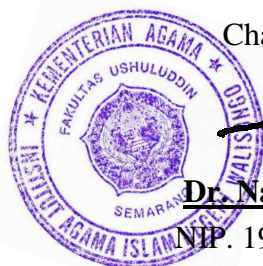


Zainul Adzfar, M.Ag

NIP. 19730826 00212 1 002

## RATIFICATION

This undergraduate thesis entitled *ANALYZING THE CONCEPT OF MAKKY AND MADANY SCIENCE WITH GADAMER'S HERMENEUTICS* written by **Ulil Abshor** (Student Reg. Number **0542110**) has been examined by two experts and passed on June 16, 2010. Therefore, this thesis is accepted as one of requirements for fulfilling Undergraduate Degree of Islamic Theology.



Chairman of Meeting,

**Dr. Nasikhun Amin, M.Ag**  
NIP. 19680701 199303 1 003

Academic Advisor I,

**Muhtarom, M.Ag**  
NIP. 19690602 199703 1 002

Examiner I,

**H. Imam Taufiq, M.Ag**  
NIP. 19721230 199603 1 002

Academic Advisor II,

**Zainul Adzfar, M.Ag**  
NIP. 19730826 200212 1 002

Examiner II,

**M. Mukhsin Jamil, M.Ag**  
NIP. 19700215 199703 1 003

Secretary of Meeting,

**Dr. A. Hasan Asy'ari Ulama'i, M.Ag**  
NIP. 19710402 199503 1 001

## **THESIS STATEMENT**

I certify that this thesis is definitely my own work. I am completely responsible for any contents of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical and academic standards.

Semarang, May 26, 2010

The Writer,

Ulil Abshor

NIM. 054211065

## ACKNOWLEDGEMENT

All Glory is to Allah Almighty Who bestowed His blessing upon us and has enabled myself to accomplish this thesis entitled *ANALYZING THE CONCEPT OF MAKKY AND MADANY SCIENCE WITH GADAMER'S HERMENEUTICS*. The prayers and *Salam* are always offered for the Prophet Muhammad the most beloved Prophet of Allah, his relatives and companions.

Writing one's undergraduate thesis is one of the most painstaking experiences in one's life. Those who contributed to my experience of writing my undergraduate thesis know a lot about the difficulties involved, and have done a lot to make the process easier for me. I cannot mention them all by name, but I am deeply indebted to all of them.

The researcher is thankful to Dr. H. Abdul Muhaya, M.A., Dean of Ushuluddin Faculty for providing academic facilities which supported the researcher in completion of this thesis.

I am greatly indebted to the kind and honor of Mr. Muhtarom, M.Ag and Mr. Zainul Adzfar, M.Ag for offering me the best academic guidance and the warmest support at every stage of this work. The time he gave to discussion of my work and the appreciation he showed to my changing circumstances made the completion of this study is possible.

I would also like to thank Mr. H. Imam Taufiq, M.Ag and Mr. M. Mukhsin Jamil, M.Ag for sparing their time to examine this research, correcting any mistake in writing, and suggesting better academic research.

I am also thankful to the head of Tafsir Hadith Department, Dr. A. Hasan Asy'ari Ulama'i, M.Ag., and the secretary Zainul Adzfar, M.Ag. The writer also thanks to the person who involved in the early "existing" of the Special Program of Ushuluddin Faculty: Dr. Muhyar Fanani, M.Ag, Nanang Nurcholish, S.Th.I, Syihabuddin, S.Th.I, and I'anah Mardiyah, S.Th.I. The writer does not forget to thanks all lecturers of the Ushuluddin Faculty for valuable knowledge, guidance, and advices during the years of my study.

I would like to express my deepest gratitude to a great family with which I am blessed. My dear parents Manshur M and Umi Fadhilah, my brothers and sisters: Ali Imron, Idhotun Nasi'in, Zaenal Muttaqin, Maulana Musyaffa', Habib Baihaqi, M.S.I., and Naning Nadhiroh. And to my nephews and nieces: Elva, Zaka, Tawfiq, Iqbal, Adam,

Dhea, Vina, Rafa, Jeha and Jena. Your *Oom* is hoping you all will do better (instead of being better).

I would like to express the same gratitude to Mr. Ismail SM, M.Ag and family for being the *Godfather* for me during my study in Semarang and for Bojonegoro's students whom may concern.

With all sincerity I extend my deepest thank to my classmates of *Ushuluddin Programma Speziale*: Ain, Amak, Anam, Arifin, Barok, Basith, Beqi, Bisri, Dayat, Hafidz, Helmi, Lutfi, Mpok Minah, Reza, Rina, Rohani, Sobirin, Tadin, Uplik, and the Cocoons: Aris, Labib, Taju. To Mu'allif that had chosen a *rather* strange way, as well as to Ridwan, you may rest in peace. I also thank very much to my juniors of this program whom I cannot mention by name who gave friendship dialectics.

I would like to express the same gratitude to my home chrysalises: Agus Romadlon, Soegito, Mukhlisan Arif, Arif Hidayat, and Saiful Arif, S.Pd. To my friends of their own peculiarities: VenOmday, Ninik Ambar, Luluk Ahsol, and Yayuk Uns.

I would like to extend my appreciation and thanks to any communities where I am involved in: DAMAR Circle (co-Tajuddin and Rohani), HMI IAIN Walisongo Semarang, IKA Jatim (Ikatan Keluarga Mahasiswa Jawa Timur di Semarang), and JCIS (Juventus Chapter Indonesia Semarang).

I am also indebted to the big family of *Atiga Enterprise*: Mr. Totok Sugiarto, M.M, for his generosity and *facilities* for my survival; Subki, S.Fil.I, for balancing paradigmatic gap; and Muh. Mubarak for covering any absences.

I can only pray to Allah, the Merciful, which all who had supported me and were involved in completing this work will have His blessing and mercy. Such contributions cannot be described in words.

As a closing remark, this simple work could be presented as a thesis that not out of lack and fault actually. Understanding the case, it is not a pretension if the researcher wishes a slight of critique and suggestion to make the work to be in perfection. The ultimate hope is that if the work has point of usefulness and credit in enlarging reader's awareness of thinking. All in all, thankful always be given to the Allah.

Semarang, July 7, 2010

Ulil Abshor

## MOTTO

القرآن لا ينطق وإنما يتكلم به الرجال.

[ Aly b. Abu T}a>lib RA. ]

\*\*\*

*“Understanding begins...*

*when something addresses to us.”<sup>2</sup>*

[ Hans-Georg Gadamer ]

---

<sup>1</sup> Al-Thabari, as it quoted by Nashr Hamid Abu Zayd. See Nasr Hamid Abu Zayd, *Naqd al-Khit}a<b al-Di>ny*, Cairo: Sina li al-Nashr, 1992, p. 56, 74, 87.

<sup>2</sup> Hans-Georg Gadamer, *Truth and Method*, edited translation by Garrett Barden and John Cumming, New York: Seabury Press, 1975, p. 266.

## ABSTRACT

Author : Ulil Abshor  
Reg. Number : 054211065  
Title : Analyzing The Concept of Makky and Madany Science with  
Gadamer's Hermeneutics  
Institute : State Institute for Islamic Studies (IAIN) Walisongo Semarang  
Faculty : Ushuluddin  
Department : Tafsir and Hadith

---

In Qur'anic interpretation, Makky and Madany science are of the important elements. Because, to interpret Qur'anic verses without signification of both sciences (as well as other sciences included in what so-called as *Ulu>m al-Qur'a>n*) is reputed invalid. However, the further discourse of Qur'anic interpretation and development of its methodology pay less attention to the significance of these sciences.

Contemporary Qur'anic interpretation's trend perceives Makky Madany as a discourse, which is very open toward a shifting. In the other word, it is very possible to the rethinking of the concept (Makky and Madany), since Qur'an cannot be alienated from its historicity. To deal with such a kind of a philosophical problem, it is needed a new perspective. Therefore, in the discussion and development of these sciences that is different from the establishing perspectives.

Gadamer's hermeneutics is considered relevant to be an analytical tool to gain this objective. His philosophical hermeneutics stir up itself with everything that makes understanding is possible. Therefore, this research will focuses on what is the contiguous between Makky and Madany science and Gadamer's hermeneutics, and what is the relevance of Gadamer's hermeneutics with Makky and Madany science. While the methodology used here is library research. This research focuses on characters, structure, contents, and horizons of Makky and Madany. The data will be analyzed qualitatively, and elaborated in descriptive, analytic, interpretative, and comparative-synthetic methods.

There are some contiguity between Makky and Madany Science when it is analyzed with Gadamer's hermeneutics that we could withdraw. Those are: *Firstly*, The concept of hermeneutical circle will find its relevance to the identification method of Makky and Madany verses and chapters; *Secondly*, The concept of dialogue and logic of question and answer will find the relevance to diverse characters of the verses and chapters; *Thirdly*, The Qur'an, as sacred texts, is truly unique in composition. It is neither prose nor poetry. But, there are a high frequency of rhetorical features occupied in it; *Fourthly*, the concept of historical understanding is demanding contemporaneity. Like enjoying a work of art, an understanding of the Qur'an is in fact experiencing contemporaneity with any discourses it offers.



Makky and Madany has relevance with Gadamer's hermeneutics. The relevance between Gadamer's hermeneutics and Makky and Madany science is because of two reasons: *firstly*, Gadamer's emphasis on dialogue between past, present and future; *secondly*, Gadamer's concern to the universality of language as the (only) mean of dialogue as well as the medium of human existential.

Gadamer's philosophical hermeneutics and Makky and Madany science are not two contrasting disciplines. To oppose both disciplines is a big mistake, since each has its own domain and proportion. Makky and Madany science with its certain method as part of *Ulu>m al-Qur'a>n* can *be operated* on philosophical foundation of understanding concerned by Gadamer, since he did not offer any methodological procedures.

Some considerable points arise after analyzing Makky and Madany science with Gadamer's hermeneutics as in follows: Makky and Madany science is a witness to the progression of history passed by human beings; Character, style and containing language that are the concern of Makky and Madany science provide clues about different horizons of the partners of dialogue; Language of the Qur'anic text, as mapped through the Makky and Madany science, should be understood as a point on their growth historically, with the historicity of its meaning, language tools and syntax; the Qur'anic hermeneutics has to take seriously the living phenomenon and to stop reducing the Qur'an to be only a text. It is time now to shift our conceptual framework from the Qur'an as a "text" to the Qur'an as "discourse".

## LIST OF CONTENTS

TITLE .....	i
ADVISORS APPROVAL .....	ii
RATIFICATION .....	iii
THESIS STATEMENT .....	iv
ACKNOWLEDGEMENT .....	v
MOTTO .....	vii
ABSTRACT .....	viii
LIST OF CONTENTS .....	x
TRANSLITERATION .....	xii
<b>CHAPTER I : INTRODUCTION</b>	
A. Background .....	1
B. Research Focus .....	7
C. Aim and Significance of Research .....	7
D. Prior Researches .....	8
E. Theoretical Framework .....	10
F. Research Methodology .....	11
G. Writing Systematic .....	14
<b>CHAPTER II : HERMENEUTICS OF HANS-GEORG GADAMER</b>	
A. Hermeneutics and Philosophical Hermeneutics .....	15
1. Hermeneutics .....	15
2. Philosophical Hermeneutics .....	19
B. Biographical Sketch of Hans-Georg Gadamer .....	21
C. Gadamer's Philosophical Hermeneutics .....	22
1. Text, Understanding, Language, and Tradition:	
2. Gadamer's Main Hermeneutical Concepts .....	22
3. Hermeneutics as Practical Philosophy .....	28
a. Prejudices .....	29
b. Effective-Historical Consciousness .....	30

c. Fusion of Horizon .....	32
d. Application .....	35
D. The Relevancies Between Gadamer’s Hermeneutics and Qur’anic Hermeneutics .....	37
 <b>CHAPTER III : MAKKY AND MADANY SCIENCE</b>	
A. Glancing Over The Qur’an and Its Sciences .....	41
B. Makky and Madany Science As Integral Part of <i>Ulum Al-Qur’an</i> .....	45
1. Definition .....	46
2. Method of Identification .....	49
3. Characteristics of Makky and Madany .....	53
C. The Urgencies and Chances of Review .....	59
 <b>CHAPTER IV : ANALYZING MAKKY AND MADANY SCIENCE WITH GADAMER’S HERMENEUTICS</b>	
A. The Contiguous Between Makky and Madany Science and Gadamer’s Hermeneutics .....	64
1. Hermeneutical Circle .....	65
2. Dialogue and Logic of Question-Answer as Fusion of Horizon .....	68
3. The Power of Rhetoric .....	71
4. Historically-Affected Consciousness: Dialoguing Past, Present and Future .....	76
B. The Relevance of Gadamer’s Hermeneutics with Makky and Madany Science .....	80
 <b>CHAPTER V : CLOSING</b>	
A. Conclusion .....	89
B. Suggestions .....	93
 BIBLIOGRAPHY	
CURRICULUM VITAE	

## TRANSLITERATION OF ARABIC WORDS

### 1. Consonants

ا = ‘	ز = z	ق = q
ب = b	س = s	ك = k
ت = t	ش = sh	ل = l
ث = th	ص = s}	م = m
ج = j	ض = dh	ن = n
ح = h}	ط = t}	و = w
خ = kh	ظ = zh	ه = h
د = d	ع = ‘	ي = y
ذ = dz	غ = gh	
ر = r	ف = f	

In initial position, whether at the beginning of a word, following a prefixed preposition or conjunction, or following the definite article, *Hamzah* (ء) is not represented in romanization. When medial or final, (ء) is romanized as (‘).

Example:

أَذَانٌ = *adza>n*      مُؤَذِّنٌ = *mu’adzdzin*      مَاءٌ = *ma>’*

### 2. Vowels

#### a. Short vowels

*Fathah* ( َ ) as *a*, *kasrah* ( ِ ) as *i*, *dhammah* ( ُ ) as *u*.

#### b. Long vowels

Long *fathah* = a>, example :      قَالٌ = *qa>la*

Long *kasrah* = i>, example :      قِيَلٌ = *qi>la*

Long *dhammah* = u>, example :      دُونٌ = *du>na*

3. *Tanwin* is represented by *an*, *in*, and *un*, respectively. The short and long vowels at the end of a word are shown as parts of the words, as (قَالَ) *qala* where the final *a* stands for the *fathah* on *lam*, but the *tanwin* is shown as a separate syllable, as (مُحَمَّدٍ) *Muhammad-in*.

4. *Tashdid* is represented in romanization by doubling the letter or digraph.  
الغزّي = *Al-Ghazzi*>      الكشّاف = *al-Kashsha*>*f*
5. Diphthong  
وْ = *aw*, example: قول = *qawl*  
ي = *ay*, example: خير = *khayr*
6. Ta' Marbutah (ة) is romanized as *h*, except: *idhafah* is romanized as *t*,  
example: مجموعات الفتاوى = *majmu*>'*a*>*t al-fata*>*wa*>.
7. *Ya'* in the relative adjective (*al-Nisbah*), the ending is romanized as *y*.  
example: المكيّ = *al-Makky*.