

**UNDERSTANDING TO VERSE 1-11 OF SURAH AL-
MUKMINUN
(ANALYSIS OF ARKOUN'S PERSPECTIVE)**



THESIS

Submitted to Ushuluddin and humanity in Partial Fulfillment of the Requirements
for the Degree of S-1 of Islamic Theology on Tafsir and Hadis Departement

By:

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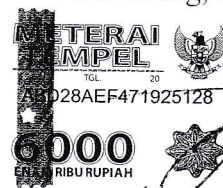
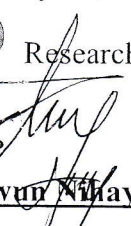
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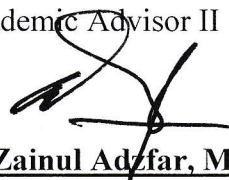
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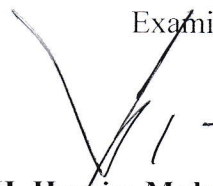
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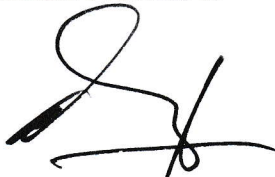
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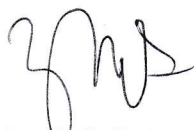
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MOTTO

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ

وَتَوَاصَوْا بِالصَّبْرِ

**“By (The token of) Time (through the ages), Verily Man is loss,
Except such as have Faith, And do righteous deeds, And (join
together) In teh mutual teaching of Truth, and of Patience and
constancy”.**

(Q.S. Al-Mukminun 23: 1-11)

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TRANSLITERAION

b = ب	z = ز	f = ف
t = ت	s = س	q = ق
th = ث	sh = ش	k = ك
j = ج	s{ = ص	l = ل
h{ = ح	d{ = ض	m = م
kh = خ	t{ = ط	n = ن
d = د	z{ = ظ	h = ه
dh = ذ	' = ع	w = و
r = ر	gh = غ	y = ي

Short: a = ' ; i = ِ ; u = ُ

Long: a = ا ; i> = ي ; ū = و

Diphthong: ay = اي ; aw = وا

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ABSTRACT

Islam taught laws of life for individual or society to reach purpose of life that blessed by God and reach ideal purpose of islamic religion that will gain happiness in the world or hereafter. In Al-Qur'an, there is surah that have purpose and prime term of surah are about happiness and victory which will be reached by faithful specially, which have characters that included in verses 1-11 of surah *al-Mukminūn* and have unique structures that precedence in mention is what is position as objects, there are *as-Ṣalāt*, *al-Laghwu*, *Li furūjihim*, *Li amānātihim* and *shalawātihim*. It's all precedence before mention subjects. It aims to give emphasis and attention to concerns on those objects.

Happiness that gained is having dimension related between human with his self (psychology) and his self with other human (sociology) to come face with God. To analysis the verses 1-11 of surah *al-Mukminūn* that have relation with social aspect, therefore, researcher uses hermeneutic approach that is reading text, with theory of deconstruction that is adopted by Mohammed Arkoun from Jasque Derrida. Mohammed Arkoun has unique thought which not be found like previously. It is located in his efforting to analyze texts of Islam that passed over limitation of traditional Islam studies. Therefore, researcher can answer research question how do understand the verses 1-11 of surah *al-Mukminūn* according to Arkoun's perspective? and how is implications to understand the verses 1-11 of surah *al-Mukminūn* according to Arkoun's perspective on relation of social aspect?.

Method of Arkoun's hermeneutic is by using decontruction or forcing open. It shows variety of laws which hidden previously that determined by texts. A thing that can be showed through forcing open process that get special attention in Derrida's philosophy are unthinkable and have not yet thought. Arkoun suggests three procedures to reading to Al-Qur'an. Firstly, Procedures of liturgically. secondly, Procedures of interpretation. Thirdly, Procedures of linguistis critically.

Characters are owned by faithful that gained guaranty of paradise is not only on value of worship vertically but also horizontally or social. Devout (*khusyu'*) has meaning of balance between words and hearts which is implied to deeds every day. *Laghwu* is essential for himself, others and nature. Tithe (*Zakāt*) is social equity because there are rights on property or wealth and to gain it, so need helping of others. *Li furūjihim* is loyalty in commitment. Mandate and promise are confidence. *Shalatihim* is unity.

Keywords: *Al-Mukminūn* verse 1-11, Characters, Social, Arkoun, Deconstruction

CHAPTER I

INTRODUCTION

A. Background

In life of moslem, faith and deed are directed to reach the ideal purpose of Islamic religion. The ideal purpose is meant human's happiness in the world or hereafter. In keeping with those, Islam teaches laws of life for individual or society to reach purpose of life that blessed by God.¹ Because of faith have significance influence to straighten human's personality and wash in self from defecst. True moslem will keep at distance from variety sin because he believed that God always pays attention to him on all of conditions.²

When looked from other aspect, faith will not be perfect except accompanied with deed, so level of faith become different among one human with other appropriate with deed that they did and noble moral that was done by them. Therefore, Prophet said:

أكمل المؤمنين إيماناً أحسانهم خلقاً³

The most perfect of faithful's faith is who is the best morals.⁴ In Al-Qur'an, there is surah that have purpose and prime term of surah are about happiness and victory which will be reached by faithful specially. Sayyid Qutub explained surah *al-Mukminu* that refered and decided it's

¹ Faisal Ismail, *Islam Melacak Teks Dan Menguak Konteks*, (Yogyakarta: Titian Wacana, 2009), P. 99

² Dr. Muhammad Fauqi Hajjaj, *Tasawuf Islam Dan Akhlak*, (Jakarta: Amzah, 2011), P. 227

³ Abu Daud Sulaiman Al-Asy'as As-sajastani, *Sunan Abi Daud*, (Beirut: Darul Fikri, 1994), P. 413

⁴ Dr. Muhammad Fauqi Hajjaj, *op. cit.*, P. 230

purpose, it was begun by discourse about characteristic of faithful, next is proof of human's faith in his self and universe.⁵

Therefore, we as muslim and faithful must optimize in initiative to get final happiness of life (*Khusnul Kha<timah*) and lossy for human who wasted away in times, because just faith and good deed that make life become more means.⁶ Like as surah that we discussed before, it is surah *al-Mukminu<n* verses 1-11:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ. الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ. وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ. وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ. وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ. إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ. فَمَنْ أَتْبَعَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ. وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ. وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ. أُولَٰئِكَ هُمُ الْوَارِثُونَ. الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ.

The meaning: *The believers must (eventually) win through, Those who humble themselves in their prayers, Who avoid vain talk, Who are active in deeds of charity, Who abstain from sex, Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess for (in their case) they are free from blame. But those whose desires exceed those limits are transgressors, Those who faithfully observe their trust and their covenants, And who (strictly) guard Their prayers, These will be the heirs, Who will inherit paradise, they will dwell therein (for ever).*⁷

Those verses explained that faithful is just doing the best in their self, devout in praying, far away from thing not purpose behavior, fulfill tithe, avoiding fornicate, taking care of mandating, keeping promise, taking care of praying, and for who is doing all of goodness that person can be gift paradise by God.⁸

Referred by Al-Qurthubi in his interpretation from at-Turmudhi's book was mentioned that meaning is storied from Umar bin Al-Khattab, he

⁵ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2002), P. 144

⁶ Ali Akbar Pakarseo, *Rezeki Itu Misteri, Mati Itu Pasti*, (Bandung: Mizania, 2013), P.159

⁷ Abdullah Yusuf Ali, *The Holy Qur'an Text, Translation and commentary*, (New Delhi: Good Book, 2003), P. 874-875

⁸ Ali Akbar Pakarseo, *op. cit.*, P. 161

said when revelation had relegated to Prophet, so those revelation was heard like bee. Day ago, revelation was relegated to him, next we were silent for a moment, after the revelation was informed to him, next he appeared deraction of mecca, next raised his two hands. He praied “ Oh God, please add for us and don’t you reduce for us. Please make us blessed, than next said relegated to me ten verses who did its, so he will enter heaven. And he read *قد أفلح المؤمنون* , actually faithful can get lucky, until the end of tenth verse. This hadis was valued *s{ahih* by Ibnu Al-Arabi.⁹

The verses before explained certainly got lucky whatever wanted by faithful who was steady in faith and proved the true and good deeds. We must understand really truth of Islam and it is religion that give priority to values of humanity, lift up degree of their life, it does not just religious service and get purpose it until pass away like those only, like as what was did by human have not known but with worship and mission of human to God, human can take benefit it. Because in image of Islam, human is servant of God that knows and believes Him. And as caliph or master of this world who manipulates and takes benefits with powers. Than, to be brothers for each human who were accompanied friendly and affection with them to achieve goodness and erect truth.¹⁰ And disgrace of faith is relation with God that were made pretence and neither to awaken superiority, emphasize of cover from various of worships that subject could not prove with noble morals to the surrounding area.¹¹

The characteristic of faithful is devout in praying that who be afraid if the praying is not be accepted by God. And afraid is focus the eyes to the place of kneeling position, therefore his praying can gain

⁹ Syaikh Abdullah Muhammad Bin Ahmad Al-Anshori Al-Qurthubi, *Al-jami’ li AhkaamAl-Qur’an* , (Beirut: Darul Kutub Al-Ilmiyah, 1993), P. 69

¹⁰ Muhammad Al-Ghazzali, *Aqidah Muslim*, (Jakarta: Pedoman Ilmu Jaya, 1986), p. 170

¹¹ *Ibid.*, P. 169

happiness, his thingking always remember God.¹² Training of devout in praying that was initiated by Abu Sangkan, he said that the praying is the highest meditation which can direct the human does not limit his self with certain meditation and soul will find spaciousness and nothing limitation.¹³

Laghwu that be mentioned after devout in praying is because devout was pushing away from it. When praying with devout is followed by turning away from character of *laghwu*.¹⁴

Tithe can give shape to love atmosphere among member of society until reaching the close relation each other. And it help to disappear enmity from low society toward their brother who were rich and this is continue implication to minimal case of steal and a variety of criminals which be fidgety to society.¹⁵

In Ibnu arabi's interpretation that was taken by al-Qurthubi explained this ten verses is general for male and female, except fifth until seventh verses because as something be talked (*khit< }ab*) and directed to male not female. And guarding female toward her privates can be knew through others argumentation. Al-Qurthubi increased not be allowed for female has sexual intercourse with male who had by her. But if female liberated male after had him, therefore she may be married by those male like felame may be married by other male.¹⁶ Marriage is mandate of human each others, care directness it to demand mandate and belief. It is one of mandates, therefore the next verses said about general mandate.¹⁷ A thing that as mandate and promise is praying, because worship is very important to be pressured in contexts which take care of implementation to

¹² M. Quraish Shihab, *op. cit.*, P. 147

¹³ Ahmad Musyafiq, M. Ag, *Model Spiritualitas Pelatihan Shalat Khususy' Abu Sangkan*, (Semarang: Akfi Media, 2010), P. 7

¹⁴ Muhammad Fakhru Ad-Din Ar-Razi, *Tafsir Fakhru Ar-Razi or Mafatihul Ghaib*, (Libanon: Darul Fikri, 1990 m, 1310 h) P. 78

¹⁵ Dr. Muhammad Fauqi Hajjaj, *op. cit.*, P. 150

¹⁶ Syaikh Abdullah Muhammad Bin Ahmad Al-Anshori Al-Qurthubi, *op. cit.*, P. 71

¹⁷ M. Quraish Shihab, *op. cit.*, P. 156

particular time until taking care of pillar, obligatory and optionals for perfect.¹⁸

Although faithful had noble deeds, it not caused them to get heaven. Noble deed and right act are not for God but for their self, arent it? The heaven that be promised like as legacy and no role from faithful, but only a gift from God.¹⁹ And Cause pillars of Islam become foundation to buildings is having significance effects and education individual of society, so it can get social happiness. Until they did not just served it as tradition that not effected in habitual action every day. In fact, distanted from ideal image of Islam is when every individual formed humanist of society.²⁰ And true moral or noble deed is religion, because it is revelation from God.²¹

There are two field of sciences that used by religion reseacher. Firstly, field of culture science emphasized for object searching, unbound by model of standard methodology as field of natural science. Fields of experts are phylosophy, religion knowledge, theology, laws, history, philology and literature. Secondly, social science that object of research is regularity in society of religion followers that effected from interaction process among member of society or among groups to have religious society. And in this matter was directed to effort getting knowledge about relation between precept of religious and acts that appeared by followers, it are anthropology, sociology, psychology, commnication science, economy science, education science, political science and history science.²²

Personage of muslim intellectual efforted to integrated between science and Islam, especially social science and humanities that appeared in 19 century and after it. Whatever that fullfilled by Hassan Hanafi,

¹⁸ Muhammad Fakhru Ad-Din Ar-Razi, *op. cit.*, P. 82

¹⁹ M. Quraish Shihab, *op. cit.*, P.163

²⁰ Dr. Muhammad Fauqi Hajjaj, *op. cit.*, P. 241-242

²¹ Dr. Muhammad Fauqi Hajjaj, *op. cit.*, P. 256

²² Dr. H. Dadang Kahmad, M. Si, *Sosiologi Agama*, (Bandung: PT Remaja Rosdakarya, 2009), Cet ke 5, P. 90-91

Fazlur Rahman, Muhammad Abid dan Mohammed Arkoun.²³ However, Mohammed Arkoun had unique thought which not be found like previously. It is located in his efforting to analyze texts of Islam that passed over limitation of traditional Islam studies because Arkoun borrowed variety of elements from philosophy, social sciences and the very latest western humanities. This efforting was completed to create aspiration that is merger (*sintesis*) what is the right from modern civilization of treasure or with the sentence *al-Muh}<afaz{ah 'ala al-Qa<dim al-S{<alih wa al-Akhdhu 'ala al-Jadi>d al-As{la<h*.²⁴

According to researcher about surah al-Mukminun,²⁵ it had principal theme about characters of faithful in verses 1-11. And verses 1-11 had unique structure that precedence in mention, it is what is placed as objects, its are *as-s>{ala<t, al-laghwu, li furujihim, li ama<na<tihim and s{alawa<tihim*. It's all precedence before mention the subjects. It aims to gives emphasis and attention that concerns to the objects which mentioned and signaled that each of these characters can take subject got happiness.²⁶ And contain several aspects are aspects that related between his self and his self with other human to come face with God. Then, according to researcher, these verses contained aspect of psychology and more operates individual behavior and aspect of sociology which operates more on society behavior. And in these verses contained consciousness of faithful

²³ Dr. Muhyar Fanani, M.Ag, *Paradigma Kesatuan Ilmu Pengetahuan*. (Semarang: Uin Walisongo, 2015), P. 90

²⁴ Ilyas Supena And M. Fauzi, *Dekonstruksi Dan Rekontruksi Hukum Islam*, (Yogyakarta: Gama Media, 2002), P.7

²⁵ The main theme and purpose of Surah Al-Mukminun is about faith. Starting with a description of faithful's characters. Then, proof of the inevitability of faith to God that can be found in human self and universal. Then, the truth of faith like as described by the Prophet of God since the Prophet Nuh until the last Prophet. Muhammad. Presented about apostasy and protester (unfaithfull) until destruction. Therefore, it can be said that the main purpose of this Surah is about referring to human adorned themselves with faith for getting victory and happiness in the world and the hereafter. Beginning with the affirmations about the certainty of the luck og faithful to get its. M. Quraish Shihhab, *Al-Lubab Makna, Tujuan, Dan Pembelajaran Dari Surah-surah Al-Qur'an*, (Jakarta: Lentera Hati, 2012), p. 536

²⁶ M. Quraish Shihhab, *op. cit.*, P. 154

in individual or community until it can get happiness in the world and hereafter.²⁷

After the researcher read the results of classic commentators to modern concerned verses, it are *Tafsir Ja'ami'ul Baya'n Fi Tafsir Al-Qur'an* is works of Abu ja'far Muhammad bin jarir ath-Thabari, *Tafsir Fi Zila'il Qur'an* is work of Sayyid Qutub, *Tafsir Mafatihul Gh'aib* is work of Imam Muhammad ar-Razi, and *Tafsir al-Misbah* is work of Prof. Dr. Quraish Shihhab. That is interpreted with logocentric or just repetition of same (meaning single) and no various of interpretation. So, researcher wanted to rereading verses by using hermeneutic approach in reading text by using hermeneutic of Mohammed Arkoun.²⁸

Method of Arkoun's hermeneutic is by using deconstruction or forcing open. It is showing variety of laws which hidden previously that determined by texts. A thing can be showed through process of forcing open that got special attention in Derrida's philosophy are unthinkable and have not yet thought.²⁹ And found meaning back which was shoved or forgotten because many covering process and gelation by Islamic thought. Explicitly, deconstruction must be accompanied by reconstruction (restoration) to discourse or awareness that leaved restrictiveness, gelation and deviating of discourse previously.³⁰

To analyze structure of verses was needed hermeneutic of Mohammed Arkoun or way of reading Al-Qur'an that offered by him with using historical approach, sociological and antropological. It is not for

²⁷ Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: PT Raja Grafindo Persada, 1994), P. 127

²⁸ Although the experts give different definition of hermeneutic, but they agreed that hermeneutic discussed proper methods to understand and interpret the things that need to be interpreted, like as the phrase or symbol that caused by variety of factors that are difficult to be understood. This is a definition in narrow meaning. And In broad meaning is the branch of science that discussed about the natures, methods, requirements and prerequisites of interpretation. Dr. Phil. Sahiron Syamsuddin, M.A. *Hermeneutika Dan Pengembangan Ulumul Qur'an*, (Yogyakarta: Pesantren Nawesea Press, 2009), p. 10

²⁹ Ilyas Supena Dan M. Fauzi, *op. cit.*, P.7

³⁰ Mohammed Arkoun, *Nalar Islami Dan Nalar Modern: Berbagai Tantangan Dan Jalan Baru*, (Jakarta: INIS, 1994), P. 24

denying the important of theologis and philoshophis but for enrich those approach with indication from historical conditions and social that concrete whenever Islam always practiced.³¹ And for concern to reconstruction (context) must be decontruction (text). The clearest example from using decontuction is using semiotic approach in analyzing text that is done by Arkoun and there is in his books and the title is “*Pembacaan surat al-Fatihah*”.³² Arkoun’s analyzing is toward surah *al-Fatihah*.³³

With looking at *Holy Books* from historical angle of view, sociological and anthropology exactly this is challenging all of interpretations which was become sacred and transcendent that resulted by reasoning of traditional theological. Muslim must throw framework of knowledge dualistic that trapped reasonable agined imaginary, history agined myth, rightness agined wrongness, goodness agined badness, and mind agined faith.³⁴

Therefore, researcher efforted to make humanly in verses about characters which must be had by faithful. Humanly is mean Islam sciences must present to give solution on all of problems that was faced by society that it will not use up a generation and always amend. Humanly is not ignoring or deputizing for revelation, because humanly is efforting to think back revelation and *Sunnah* with result be able to touch reality and challenge.³⁵ And researcher regarded this study is important and it can give a little contribution with delimit framework of research in aspect of social

³¹ Mohammed Arkoun, *Islam Kontemporer Menuju Dialog Antar Agama*, Penerjemah Ruslani, (yogyakarta: Pustaka pelajar, 2001), P. 8

³² Drs. Sholihan, M.ag, *Muhammad Arkoun Dan Kritik Nalar Islam*, (Semarang: Walisongo Press, 2009), P. 42

³³ That rereading to understand Prophet’s communication extended by those text. Therefore, human must be optimal in all probablity happened meaning production with looking variety of signs and symboles related to those texts. Until reader chummyed with signs and symboles. Johan Hendrik Meulamen, *Membaca Al-Qur’an Bersama Mohammed Arkoun*, (Yogyakarta: PT. LKIS, 2012), P. 95

³⁴ Dr. Mohammed Arkoun, *Rethinking Islam: Common Questions, uncommon answer*, (America: Westview Press, 1994), P. 37

³⁵ Dr. Muhyar Fanani, M.Ag, *op. cit.*, P. 55-56

values there are on verses that contained by characters of faithful who would get happiness in the world or hereafter.

B. Research Question

1. How do understand the verses 1-11 of surah *al-Mukminu* according to Arkoun's perspective?
2. How is implications to understand the verses 1-11 of surah *al-Mukminu* according to Arkoun's perspective on relation of social aspect?

C. Aim and significance of Research

Aim

1. To understand the verses 1-11 of surah *al-Mukminu* according to Arkoun's perspective.
2. To Know the implications of understanding to the verses 1-11 of surah *al-Mukminu* according to Arkoun's perspective on relation of social aspect.

Significance

Academilly, this research is intened to be a simple contribution for the treasure of Qur'anic studies, especially in the field study of hermeneutic approach to interpret verses of Al-Qur'an. For the next researcher, this research is expected to be a reference for the same research studies.

D. Prior Research

There are few of the writings that discussed more about Mohammed Arkoun's theory to reading the meaning of Al-Qur'an. From researcher's observation, there are two academic works that discussed about:

1. Menalar Al-Qur'an dalam perspektif hermeneutika (telaah atas hermeneutika Al-Qur'an Mohammed Arkoun), it was arranged by Erma Millati Faizah, Thesis, faculty of Ushuluddin, departement of Tafsir Hadis, STAIN on 2009 In Ponorogo. In this thesis, researcher attempted to consider reasoning of Al-Qur'an in perspective of

hermeneutics with study hermeneutics of Al-Qur'an according to Mohammed Arkoun in specification that how is methodology of Arkoun to expressing message of God, so that hermeneutic can work on practical interpretation.

2. The structure of surah Al-Ashar (Analysis of Arkoun perspective) was arranged by Fuji lestari, Thesis, 104211023, faculty of Ushuluddin, departement of Tafsir Hadis, Uin walisongo on 2014 In Semarang. In this thesis exsported structures of surah *al-'As{ar* that has more structures or what contained in many paradigms and aspect of science such as cosmology talked about time, theology talked about truth, etic talked about good working, social aspect talked about recommending, philosophy aspect talked about truth. So, in this researching have purposes that found analysis of theme on the surah *al-'As{ar* according to Muhammed Arkound and relation between myth and qiro'ah in the surah Al- *al-'As{ar*.

While study of verses *al-Mukminu<n*, researcher only found two academic works:

1. Implikasi pendidikan dari surat *al-Mukminu<n* ayat 1-9 tentang pendidikan karakter, it was arranged by Herlina, departement of Pendidikan Agama Islam on Periode 2015-2016, in UI Bandung. In the researcher's thesis described several values of education characters and the implications is for life everyday. And it included values of education characters based on verses 1-9 of surah *al-Mukminu<n*, there are education of faith, education of devout praying, education of social, education of discipline, restraint of impulse lust, avoiding the deplorable morals, education of honesty, education of mandate and promise, and be clever to inspire of praying.
2. Nilai-nilai pendidikan akhlak dalam surat *al-Mukminu<n* ayat 1-11, it was arranged by M. Rosid Karomi, departement of Pendidikan Agama Islam, faculty of Tarbiyah, on 2011 in IAIN Walisongo. In the thesis explained that devout in praying is proof morals of servant to his God

and it contained *tawadhu'* and humility, truth in something affair, purify the soul with issuing tithe, keeping privates, responsible mandate and promise, and explained about moral of education values and some method of education morals.

Based on results of this literaturer that have been mentioned above, it have difference with researcher will do, although equally analyzing verses 1-11 of surah *al-Mukminu*<*n* but the researcher will use different method, it is hermeneutic approach of Mohammed Arkoun, and although equally analyzing thought of Mohammed Arkoun, but researcher will apply the perspective of Arkoun in verses 1-11 of surah *al-Mukminu*<*n*.

E. Theoretical Framework

To get results in this study, researcher will focus on problems of using theory from the perspective of Mohammed Arkoun in reading Al-Qur'an or hermeneutic of Mohammed Arkoun who used some methods, it is including deconstruction of text that was adopted by concept of Jasque Derrida to eliminate Islamic thought which always refers to particular texts that have been standardized in either field of *fiqh*, *kalam* or sufism. With this deconstruction can see aspects of unthinkable, have not yet thought and hidden that covered history of appearing epistimologi of Islamic science will be revealed.³⁶

Deconstruction is philosophical strategies, intellectual strategies and mode of reading, as well as method of reading and interpretation. This is used to understand discourse in new manner which is in accordance with development of historical-sociological. Therefore, deconstruction attempted to trace concepts and discourses or it determinanted to interpretation of discourse or other interpretation.³⁷

The hermeneutic of Mohammed Arkoun or method of reading Al-Qur'an according to him had three procedures, there are:

1. Procedures of liturgically

³⁶ Ilyas Supena Dan M. Fauzi, *op. cit.*, P.48

³⁷ Ilyas Supena Dan M. Fauzi, *op. cit.*, P. 108

Procedures of liturgically is mean repeating holy words from verses of Al-Qur'an (in this case is verses 1-11 of surah *al-Mukminu<n*) that it is realizing back time of inauguration when Prophet said it for first time. Therefore, it can rediscover situation of discourse from first statement. Those situation for example there are attitudes of ritual, partnership with faithfules that were present or not present and involvement of faithful selves that interlink them with God.

2. Procedures of interpretation

Procedures of interpretation is mean this ways were followed by faithful since they gained knowledge about first statement. With it had structured reading very extensive. One of the richest texts in this case because success to collect efforting formation of doctrine during 6 centuries, it is writings of Fakhr ad-Din al-Razi. Reading interpretation had appointment characteristic of second statement as buffer text that was damaged with first statement and it read by help of principles spontaneously that was applied in procedures of liturgically.

3. Procedures of linguistis critically

Procedures of linguistis critically will be linguistis character, because aim is as much as obtain, accentuating values of texts that are right linguistis. But it will be critical in explanation that anything will be said heuristic values. And it will let opened by basic questions that determined contents and direction of every reader's questions about signs, emblems, subjects, relations among language, thought, history and etcetera. And because Arkoun regarded Al-Qur'an as Al-Kitab and The Gospel which the texts should be read by spirit of research.³⁸

In third procedures divided into two stages there are critical linguistic and critical relations. Stages of critical linguistic had been thought by classic commentatores that according to Arkoun, it can

³⁸ Mohammed Arkoun, *Berbagai Pembacaan Qur'an*, Was translated by Machsin, (Jakarta: INIS, 1997), p. 95-96

understand the important of critical linguistic to uncover the deep structures which is behind on the texts that was irregularity. This analyzing is done with investigating the signs of language, it are determinants (*isim ma'rifat*), adjectives, pronouns, verbal systems (*fi'il*), nominal systems (*isim*), structure of syntax, and prosodie (rhyme). That it can comprehend all of texts as system of internal relations.³⁹ Whereas, stage of critical relations according to Arkoun is critique back which is always looking for relations that was believed by reader and can develop its with subjectivity which is immanent in work to get the last alert.⁴⁰

To find the last alert, Arkoun attacked in two steps: exploration of historical and exploration of anthropological. For exploration of historical Arkoun chose work of one the most famous commentator, he is Fakhr ad-Din ar-Razi to rereading one of treasures of classic interpretations and looking for intern the last alert. Whereas, Through the exploration of anthropological Arkoun wanted to find the last alert with theories of myth which showed how language is used in different types of symbols.⁴¹

Therefore, reseracher will use social aspect as delimitation in the result of anlyzing. Hermeneutic of Arkoun used deconstruction which is critique of epistimologi against conception or building of knowledge to Islamic religion. According to Arkoun reason Islam is orthodox reason, scholastic of epistimologi or classical Islamic thought. Therefore, moslems can be awared back that will be relevened among language, thought and history which is closed. Conception or religious thought in general is also a mirror from dynamics of sosio-historis in reality of struggle on particular history that was formulated, concepted and uncovered in particular language.⁴²

³⁹ Johan Hendrik Meulamen, *op. cit.*, P.109

⁴⁰ Mohammed Arkoun, *Berbagai Pembacaan Qur'an*, *op. cit.*, p. 106

⁴¹ Johan Hendrik Meulamen, *op. cit.*, P. 112

⁴² Johan Hendrik Meulamen, *op. cit.*, P.22-23

Islamic reason efforted to build coherences practically in theological confinement without question of presumptions. Therefore, Islamic reason lives in permanent tension with scientific reason that it can and should consider whole of works, because reason worked on positive objects can be limited and can be observed. So, it must be dismantled when religious reason was exploited on large scale since several years by Islamic of discourse that dominant.⁴³ The discourse of Al-Qur'an drew from Arabic language which will be transformed deeply and continuously. Ever since, human drew the right meanings from this discourse which is intermediary between himself and nature. Meanwhile, language continues to be an intermediary in types of other perception, language is human reason which has reasons and human self did not know it. That's the perception of relations, nature, and language.⁴⁴

F. Methodology of Research

1. Type of research

This research is the qualitative research that researcher will use the information source, and it can be found from the library which had relevance with it.⁴⁵ With literatures are discussed appropriate and relation with it in verse 1-11 of surah al-Mukminu<n and in approach of hermeneutic according to Mohammed Arkoun to reveal about researcher's questions.

2. The sources of data

There are two things that need to be highlighted in this study are verses of surah al-Mukminu<n and theory of literary in reading text or Al-Qur'an or with decontruction of meaning text by Mohammed Arkoun. The data sources of this study are two kinds: Sources of primary and secondary sources. State primary sources related to verses

⁴³ Mohammed Arkoun, *Berbagai Pembacaan Qur'an*, . op. cit., P. 16

⁴⁴ Mohammed Arkoun, *Berbagai Pembacaan Qur'an*, op. cit., P.55

⁴⁵ Lexy j. Meleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosda Karya, 1993), p.2

1-11 of surah al-Mukminu<n. Meanwhile, secondary source is *hadith*, result of interpretation and other literature that discussed theme in verses 1-11 of surah al-Mukminu<n.

The primary sources related to the literary of theory by Mohammed Arkoun are book “*Berbagai pembacaan Quran*” was published by france language, “*Nalar Islami dan Nalar Modern : Berbagai tantangan dan jalan baru*”, “*Islam kontemporer menuju dialog antar agama*” were collection of articles that were published by Indonesian language and “*Rethinking Islam: Common Questions, Uncommon Answers*”. While the secondary sources are scholarly works that related and it can help to clarify discussion in this study from works of books, journals, research, magazines, newspapers and etc.⁴⁶

3. Method of collecting data

Method of collecting data that is used by researcher is study at documentation. As the object will be examined in this research is application literary of Arkoun's theory on verses 1-11 of surah al-Mukminu<n, research will be done in form of qualitative research with the research literature by documenting of data both of primary, secondary data and complements of data in form of articles, magazines, and journals that related to objects of problem are will be examined as well.⁴⁷

4. Method of analyzing data

Method of analyzing that will be used is descriptive-analysis which is not only limited in collecting and arranging of data but also classifying, analyzing and interpretation of data.⁴⁸

And the steps are:

⁴⁶ H. Arief Furchandan H. Agus Maimun, *Studi Tokoh: Penelitian Mengenai Tokoh*, (Yogyakarta: Pustaka Pelajar, 2005), p.16

⁴⁷ Sudarto, *Metodologi Penelitian Filsafat*, (Jakarta: Raja Gravinda Persada, 1997), P.71

⁴⁸ Prof. Dr. Winarno Surakhmad, *Pengantar Penelitian Ilmiah; Dasar Metode Teknik*, (Bandung: Tarsito, 1998), P.139

- a. Describes what was contained by theme in verses 1-11 of surah al-Mukminu<n.
- b. Describes procedures of liturgically, procedures of interpretation and procedures of linguistics critically detailly according to Mohammed Arkoun.
- c. Analyzes to understand the verses 1-11 of surah al-Mukminu<n by Mohammed Arkoun's perspective on relation of social aspect.

G. Structure of Writing

This study consists of five chapters with the system of writing as follows:

The first chapter is an introductory chapter that contains background of problem, formulation of problem, aim and significance of research, prior research, theoretical framework, methodology of research and structure of writing.

The second chapter will discuss about explaining definition of interpretation, definition of deconstruction and methodology of hermeneutic according to Mohammed Arkoun by using three procedures are procedures of liturgically, procedures of interpretation and procedures of critical linguistics, and definition of social aspect.

The third chapter will discuss about Mohammad Arkoun who one of contemporary thinkers using hermeneutic approach in his deconstruction of method. Will describe life biography of Mohammed Arkoun, educational background, development of mindset, and about verses 1-11 of surah al-Mukminu<n will explain about verses, linguistic, themes of verses and commentary of interpretation begin from classic until modern era.

The fourth chapter will discuss about application of Arkoun's literary theory in reading of verses 1-11 of surah al-Mukminu<n. This chapter will find step of deeply in this writing, because it will discuss about deconstruction meaning or analysis to understand the verses 1-11 of surah al-Mukminu<n according to Mohammed Arkoun that is using

with his hermeneutic method that there are implications on relation with social aspect .

The fifth chapter is the closing, in this chapter , researcher will present the final result from explanations of previous chapters which have been elaborated in research and concluding chapter will provide conclusions and suggestions for further academic studies in the same field.

That's all of describing of researcher's systematic in this mini thesis. May all can be usefull and next can be successful and useful for researcher especially and for people either academic or non academic or general public.

CHAPTER II

INTERPRETATION OF AL-QUR'AN AND HERMENEUTIC OF MOHAMMED ARKOUN

A. Interpretation of Al-Qur'an

1. Definition of interpretation of Al-Qur'an

The interpretation have meaning reveals and explains, the interpretation is one of variety sciences or religious studies by the previous generations that is strived to be defined by particular considerations like as customarily.¹ There is also understanding of interpretation in language, it is form of *isim masdar* (abstract noun) *fassara-yufassir*, the interpretation which means explaining things (*baya<n syai ' wa al-id{la<huhu*). The word of interpretation can also mean *al-iba<nah* (explains meaning is still vague), *al-kasyf* (revealing meaning that still hidden), and *al-id{har* (revealing meaning stii have been unclear). Review of language meaning about interpretation in terminology it can be meanted a results of person's understanding and explanation on Al-Qur'an that is done by using particular method or approach.

The purpose of interpretation is for clarify of meaning to verses of Al-Qur'an or elaborate on various dimensions and aspects which were contained in Al-Qur'an, according to ability of human comprehend it. Of course, when Al-Qur'an is interpreted by using particular approach, for example philosophy approach then it will result product of interpretation that have pattern of philosophical.² products of interpretation dominated ideological reason in middle ages start to be deconstructed and reconstructed, although there is also

¹ Amin al-Khuli and Nashr Hamid Abu Zayd, *Metode Tafsir Kesastraan atas Al-Qur'an*, (yogyakarta: Bina Media, 2005), P. 1

² Dr. H. Abdul Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an*, (Yogyakarta: Adab Press, 2012), P. 3

interpretation of modern-contemporary that followed pattern of *salafi's* thought.³

In categorical, the interpretation can be mapped into two sense, namely interpretation as product and interpretation as process. The interpretation as product is interpretation that resulted by dialectic of commentator with text and context which covered it, then it is written in books of interpretations, either in full *30 juz* or partly from verses of Al-Qur'an only. The second, interpretation as process is activity of thinking continuously that done to dialogue between text of Al-Qur'an and growing of reality. Dialogue of communicative between text of Al-Qur'an that is limited and context that is unlimited which always done by commentators, so interpretation is process that is never finished until doomsday. Interpretation in this sense is dynamic because it is meant to revivem bring to life on text to context that is constantly changing and developing. Both interpretation as product or interpretation as process that many appeared and continued to be done by reviewer of Al-Qur'an, either among muslims or non-muslims.⁴

2. Development of Al-Qur'an's interpretation

The development of epistemologi's interpretation in perspective of idea's history of Quranic interpretation is divided into three:

a. Interpretation of formative era with reasoning of quasi – critical

It has been started since time of Muhammad until second century. Reasoning of quasi-critical here is a model or way of thinking that is less maximize to use reason (*ra'yi*) in interpreting of Al-Qur'an and it also have not discovered cultural of critical. At time of Prophet Muhammad, verses that relegated usually read and explained by him to companions, especially including *musykil* of verses. At that time, interpretation of Prophet is actually still global (*Ijma'li*) and extended orally because Arab's civilization

³ *Ibid.*, P. 147

⁴ Dr. Abdul Mutaqim, *Epistemologi Tafsir Kontemporer*, (Yogyakarta: LKIS, 2010), P.32

is oral and accounts, and it is not civilizations of writing and reasoning. So, to do tradition's interpretation on generation of companions and successors is still using accounts and oral. Distinguishing between those two times is problems of sectarianism. At time of companions have not appeared sectarianism or currents of interpretation sharply, and at time of successors have emerged. After that, time after successors that is book keeping of interpretation which was done specially and according to historians is beginning at end of Umayyah's dynasty and beginning of Abbasiyah's dynasty.⁵

b. Interpretation of affirmative era with ideological reason

Development of interpretation that is based on ideological reason. This formative era occurred during in middle ages when tradition of interpretation of Al-Qur'an is more dominated by importances of political or particular ideological. Therefore, Al-Qur'an is often treated simply as legitimacy for those importance. As development of times and progress of science, tradition of Al-Qur'an's interpretation continues to amend. This is proofed with appearing interpretatio's books which were very varieties. Even since third century until fourth century, interpretation's field become disciplines of sciences that got special attention from muslim scholars. And variety of patterns and style of interpretations appeared, especially at end of Umayyah's dynasty and it is beginning of Abbasiyah's dynasty.⁶

In affirmative era is based on this ideological reason appeared excessive fanaticism on group, then it directed to attitude of blind *taqlid*, so they barely did not have attitude of tolerance towards other and less critical to their own. This attitude of sectarianism which boosted appearing criticism from thinkers

⁵ *Ibid.*, P. 34-43

⁶ *Ibid.*, P. 45-46

and modern of commentatores. They attempted to deconstruct and reconstruct model of interpretation which is valued have been too far away from deviating of Al-Qur'an's purpose.⁷

c. Interpretation of reformatif era with critical reasoning

Interpretation of reformatif era is based on critical reasoning and purpose to transformative that was done by modern-contemporary commentators which they are modify and criticize in appropriate with demands of ages, they are Fazlur Rahman, Nashr Hamid Abu zayd, Muhammad Abid al-Jabiri, Muhammad Syahrur, Mohammed Arkoun and Hassan Hanafi who paid attention in studies of Al-Qur'an's interpretations. There is continuity between modern era with contemporary, where products of interpretation in the past had consumed by muslims and also given critical reasoning. They tend to break away from model's thinking of *madzhabi*. Even some of them also make to use devices of modern scientific, such as theory of modern literature, hermeneutic, semantics, semiotic, anthropological theory, modern social-humanities and modern science.

The commentators built epistimologi of interpretation that is able to respond changing times and progress of science, for improtance of believer's transformation. In modern-contemporary era with spirit of reform on thought, commentators tend to use critical reasoning (*al-' aql al-naqdiy*), where position of Al-Quran (text), reality (context) and interpreter (reader) are walking in circular triadik and dynamic. Hermeneutic approach eventually became one of trending according to studies of modern-contemporary, so that it did not happen authoritarianism and dogmatism of interpretation to Al-Qur'an. Any cause which has become dogma and authoritarian tend stiff and to be not dynamic.⁸

⁷ *Ibid.*, P. 49-50

⁸ Dr. H. Abdul Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an*, op. cit., P. 150-151

B. Deconstruction

1. Definition of Deconstruction

Deconstruction is efforting to creating an openness of muslim's thought on stage of modern rationalism above logosentrisme episteme or dogma epistimologi of Islamic science in general manner (theology-mysticism).⁹ Deconstrucsisme and logosentrisme which are two key words to understand thought of Mohammed Arkoun about background stagnation to thought of Islamic law as well as alternative solutions offered by him. These two terms were adopted from thought of post-strukturalis, he is Jasques Derrida,¹⁰ and attempted to do decontruction above logosentrisme metaphysic of presence that dominate western thought.¹¹

According to Derrida, the meaning of logosentrisme is in fact that human do not reveal themselves and even human can not think unless except through language, traditions of linguistic, traditions of particular text. In other words, human is unable to think or write anything without referring to tradition of thought in particular that precipated and it was preserved in many interrelated texts.¹²

Phenomenon of logosentrisme passed off since classic period until scholastic while field of *taqli>d* grew to muslim until now that marked, example confusion of muslims to diferentiated between myth and history, the existence of dogmatic on ethical values and religion,

⁹ Ilyas Supena and M. Fauzi, *Dekontruksi dan Rekontruksi Hukum Islam*, (Yogyakarta: Gama Media, 2002), P.15

¹⁰ According to Derrida that deconstruction is the procedure or method to read text. As how to read deconstructif typically. So, next stage is very philosophical, that elements that are tracked to be dismantled firstly is not logical inconsistencies, weak arguments or inaccurate premise which was contained in text, as is commonly done by thinkers of modernism, but philosophically elements become determining or element which enabled text to be philosophical. In method of deconstruction, philosophy is mean writings. Christopher Norris, *Membongkat Teori Dekonstruksi Jasques Derrida*, Translated by Inyik Ridwan Muzir, (Jogjakarta: Ar-Ruzz, 2008), P. 11

¹¹ Ilyas Supena and M. Fauzi, *op. cit.*, P. 15

¹² Mohammed Arkoun, *Nalar Islami dan Nalar Modern: Berbagai Tantangan dan Jalan Baru*, (Jakarta: INIS, 1994), P. 24

sacred of language, it applies to understanding that one direction and does not change regarding Islam as it was desired, explained, studied and disseminated by experts on study of laws pertaining to ritual obligations.¹³

With phenomenon of logosentrisme was needed deconstruction with understanding that have function of deconstruction, it is for showing that each layers was episteme which the creation was influenced by particular historical conditions. From here, Arkoun wants to underscoring importance of understanding about aspects of time and space to gain deeper understanding of Islam. In other words, Arkoun emphasized importance of understanding about relevance of language, thought, and history in any conceptions of the Islamic science epistimologi. Therefore, Arkoun suggested necessary to reopen the doors of individual interpretation and judgment without being monopolized by particular group.¹⁴ Resulting in free thinking, deconstruction is starting point of individual interpretation and judgment. Deconstruction will enrich history of thought and encourage spirit of modern Islamic thought in order to issues which had prevented and prohibited to appearing or who always claimed right, it can be problematic and it could do deconstruction from beginning, so that issues or problems were opened to reexamined by all parties.¹⁵

After seeing logosentrisme in tradition of Islamic thought, Arkoun referred as *tura<th*, so the most important thing must soon attempted by muslim today is doing deconstruction (*tafqi>q*) on understanding of *tura<th*. However, term of *tura<th* is distinguished into two meanings. Firstly, tradition (with capital letter of T), transcendent of tradition that has always understood and perceived as an ideal tradition which came from God and it is not personalised way by historical

¹³ Ilyas Supena and M. Fauzi, *op. cit.*, P. 101

¹⁴ Ilyas Supena and M. Fauzi, *op. cit.*, P. 16

¹⁵ Fahmi Salim, M. A., *Kritik Terhadap Studi Al-Qur'an Kaum Liberal*, (Jakarta: Perspektif, 2010), p. 204

studies. Secondly, tradition of *tura<th* (with lower case of t), which is tradition that was formed by history and culture of human. If division of tradition was represented by Arkoun is narrowed into aspects of tradition of Islamic thought, then implications of meaning approximately is same with qualification which expressed by Fazlur Rahman about ideal moral and specific legal, or with what has been expressed by al-Syatibi about *ta'abbudi* and *ta'aqquli* with assumption that has not changed is *tura<th* (with capital letter of T), ideal moral is aspect of *ta'abbudi*, whereas that can be changed is *tura<th* (with lower case of t), specific legal or aspect of *ta'aqquli*.

And object of deconstruction is second type of *tura<th*, that was formed by condition of space, time, and history. Then, deconstruction is philosophical strategies, intellectual strategies and reading modes (mode of reading), as well as method of reading and interpretation. This is used to understand discourse of *tura<th* in new manner that appropriated with development of historical-sociological. Therefore, deconstruction attempted to trace concepts, discourse (in understanding of Foucault) or interpretation determinanted of discourse or other interpretation.

With citing of Derrida, John Cauto said: *"To deconstruct philosophy is thus to work through the structured genealogy of its concepts in the most scrupulous and immanent fashion, but at the same time to determine, from a certain external perspective that it cannot name or describe, what constituting itself as history through this repression in which it has a stake"*. This sense has one dimension that deconstruction upon a discourse means that discourse showed how discourse tear down philosophy or opposition of hierarchical with identify operations that produce text in argument of

the basic key of concepts or premises. Therefore, deconstruction ultimately aims to create openness towards other.¹⁶

Thus, possible it was opened new discourse of Islamic thought which is attempting of hermeneutis on Al-Qur'an and in line with historical challenges that are faced by muslims. This is what is meant by Arkoun, that deconstruction must be accompanied by reconstruction (rebuilding) discourse or awareness that leave limitations, gelation, and misappropriation of discourse previously. Among efforting of reconstruction that has been made by Arkoun is his idea about new readings on Al-Qur'an, as was stated in his book which is quite important; Lectures du coran translated into Indonesia language under the title "*Pembacaan Quran*".¹⁷

The influence of Derrida to Arkoun is obvious. Observing from unthinkable and not yet thought is often become targets of his analysis. With process of demolition, Arkoun attempted to rediscover meaning that is being eliminated or forgotten because many process of closure and gelation of Islamic thought. While, Derrida emphasized that deconstruction is not same with destruction (decimation) because it does not destroy or obliterate discourse, but reveal all aspects and elemental.¹⁸

2. Reasons to Deconstruction in Language of Religion

Deconstruction in language of religion have to do with certain ways for several reasons, among others:

First, The *Holy book* as saying of God which was sent down in episodes of time and space, while human was target that always amends continually and builds civilization.

Second, any language were included language of *Holy Book*, have limitations local character, because language is cultural reality. While,

¹⁶ Ilyas Supena and M. Fauzi, *op. cit.*, P. 108-110

¹⁷ Drs. Sholihan, M.Ag, *Mohammad Arkoun dan Kritik Nalar Islam Mengkritik ortodoksi Membangun Islam Masa Depan*, (Semarang: Walisongo Press, 2009), P. 97

¹⁸ Mohammed Arkoun, *op. cit.*, P. 25

message and truth of religious were contained in local language that have universal claims.¹⁹

Third, when language of religion was sacred, then it will appear few possibilities. Messages of religious could be protected firmly, but also meaning and message of religious that fundamental could be pent up by text which was sacred²⁰

Thus, among muslim, *Holy Book*, history of Prophetic and universal became circle of hermeneutic that stand in parallel. The more intelligent to invite dialogue, *Holy Book* will increase intelligent also, history and nature to give good answer. In this issue, Hassan Hanafi has close idea to Arkoun. Hassan argued that methods of deconstruction and reconstruction does not contradict each other. Hassan argued that deconstruction of the text was intended to reveal original source of text. So, text could be interpreted historically. As human who interacts with text of living in order to reconstrut text. So deconstruction of text is done on level of historical analysis and reconstruction of text that is done at level of realist application.²¹

C. Hermeneutic Method According to Mohammed Arkoun

1. Definition of Hermeneutic Method According to Mohammed Arkoun

Hermeneutic method is method of discipline philosophy that concentrates field on “*understanding of understanding*” on text, especially holy texts, that comes from the time, place, and social situations which are unfamiliar to his readers. Etymologically, word of hermeneutic is taken from greek language, namely hermeneuein which means explaining (to explain). Whereas, according to one of philosophy, he is Hans-Georg Gadamer said that *Hermeneutics is partical art, that is teche involved in such things as preaching interpreting other languages explaining and explicating texts and as*

¹⁹ Ruslani, *Masyarakat Kitab dan Dialog Antar Agama Studi Atas Pemikiran Mohammed Arkoun*, (Yogyakarta: Yayasan Bentang Budaya, 2000), P. 134

²⁰ *Ibid.*, P. 135

²¹ *Ibid.*, P. 137

*basis of all of these, art of understanding and art particularly required any time meaning of something is not clear and unambiguous.*²²

Approach of hermeneutic is one thought of Mohammed Arkoun that is very valuable which attempted to introduce as critical methodology and when text was read by new point of view, mainly by using method of historical hermeneutics. Because each author, the text and the reader cannot be separated from context of social, political, psychological, theological, and other contexts in space and time, then it is necessary to understand history that not only transfer of meaning, but also transformation of meaning.²³ If those approach was developed, then implication is quite significant, because it will happen deconstruction (dismantling) or interpretation of text on understandings and strips of understanding to Al-Qur'an that until now was embedded and gelation in interpretations of orthodox faithful and lift it to sacred level.²⁴

Tension and conflict that appeared in history of Islamic thought has always ranged between tendency to make sacred on dismantling and rationalization on others side. Context always accompanied with appearing of a text. Whereas, in structure of text sometimes become autonomous and functions turned to explain and impose normative categories of social reality. In Islam, relations between text and context, between revelation and tradition like it the nearby, until historically and theologically there is control mechanism, but at the same time urge to always innovate. Spirit innovative tend to do dismantling over interpretation and tradition. Whereas, skripturalis understanding tend to protect the authority of text, specially Al-Qur'an and *h{adith mutawati>r*, which have function as a tool of control or

²² Dr. Phil. Sahiron Syamsuddin, M.A. *Hermeneutika Dan Pengembangan Ulumul Qur'an*, (Yogyakarta: Pesantren Nawesea Press, 2009), p. 5-6

²³ Johan Hendrik Meulamen, *Membaca Al-Quran Bersama Mohammed Arkoun*, (Yogyakarta: PT. LKIS, 2012), P.37

²⁴ Fahmi Salim, M. A., *op. cit.*, P.205

control all efforting to deconstruction and reconstruction of interpretation over religious doctrine.²⁵

According to Arkoun, to do deconstruction of epistemology on Islamic law, someone must do "*rereading*" firstly over phenomenon of "*fact of Al-Qur'an*" and "*facts of Islamic*" then thinking out formulation of classical Islamic law until scholastic. Rereading is important done to understand causes which influenced thinking out of formulation of law. The problem that faced by them is generally related with problems of revelation historicity, or in other words problems of interaction between revelation, truth and history which passed off since 622 year to present. According to perspective of history, Al-Qur'an was originally moving opened and filled with various possibilities of meaning. Language and thought are related directly with reality of life. However, when it is transformed into interpretive texts, either in form of interpretation's books, study of laws pertaining to ritual obligations, or mysticism which produced during classical until scholastic, then many of those categories, principles, schemes and proposition that has base variation and medley then exploited by commentators or *faqih*. They used category and principle to an other era with exploiting a verse of Al-Qur'an. Then, the category and this principle became arguments and tools to reveal what was desired by commentators or *faqih*, and was not desired by Al-Qur'an itself. In other words, Al-Qur'an at time not to be text that must be studied because itself, but as a tool to build ideology of commentators or *faqih*. This is the important meaning of rereading (*i'ddah al-Qira'ah*) to Al-Qur'an and generally rereading of all great texts of classical Islamic thought. Then, Arkoun did rereading of texts is not only limited to documentary statements explicitly, but also examined implicit information which was contained in each discourse towards integral history. Therefore, efforting of rereading (*i'ddah al-*

²⁵ Johan Hendrik Meulamen, *op. cit.*, P. 40-41

Qira<ah) or using of hermeneutic method had transdisipliner pattern that was included history, sociology, anthropology and linguistics.²⁶

2. Method of Hermeneutic According to Mohammed Arkoun in Reading Text

To applying of hermeneutic method to deconstruction of text, Arkoun suggested three procedures to reading against *al-Fa<tihah* (it is mean Al-Qur'an also). This reading of the three procedures can be function as a tool to make easier to understand the functions and the various contents of statement:

a. The Procedures of liturgically

Procedures of liturgically is mean repeating holy words from verses of Al-Qur'an (in this case is verses 1-11 of surah *al-Mukminu>n*) that realizing back the time of inauguration when Prophet said it for first time. Therefore, it can rediscover situation of discourse from first statement. Those situation for example there are attitudes of the ritual, spiritual partnership between faithfules were present or not present, and involvement of faithful selves that interlink them with God, teaching revelation entirely which was ladeed in seven verses of *al-Fa<tihah* (example) mediator, rescuer, and opened to whole religions. And there will be good news if it is established certainly with support linguistis from partnership when opposed space, time, and rational that controled scientific discourse.²⁷

This is beyond reach of scientific discourse, because reading is more emphasizing on concept of servant's relations with God through reading Al-Qur'an. That is activity of reading Al-Qur'an is believed to be an act of worship that could bring to more nearer to God.²⁸ However, in way that human also will do communications both of horizontally or vertically, and at the same

²⁶ Ilyas Supena Dan M. Fauzi, *op. cit.*, P. 116-118

²⁷ Ilyas Supena Dan M. Fauzi, *op. cit.*, P. 95

²⁸ Ruslani, *op. cit.*, P. 96

time do mystical which was contained by revelation in verses of Al-Qur'an.²⁹

b. The Procedures of interpretation

Procedures of interpretation is mean the ways were followed by faithful since they gained knowledge about first statement. With it structured reading very extensive. One of the richest texts in this case because success to collect efforting in formation of doctrine during 6 centuries, those is writings of Fakhr ad-Din al-Razi. Reading interpretation had characteristic to appointment second statement as buffer text that was damaged with first statement and it was read with helping of principles spontaneously that was applied in procedures of liturgically. The study of various second texts which was produced by reading of interpretation and became long object and difficult investigation but could not be leave.³⁰

In procedures of reading interpretation. Arkoun made appointment of second statement as buffer text that was confused by first statement with reading interpretation or second statement from commentatores were divided into two periods namely classic and modern, or development of interpretation in a text. The activities of interpretation to Al- Qur'an has gone through process of long history from Prophet Muhammad was still alive until now. The interpretation of Al-Qur'an in classical period included the time of Prophet, companions, and followers in era of codification. Classic period was extending since the time of Prophet until eighth century. After eighth century and thereafter until now was called modern period.³¹

²⁹Johan Meulamen Hendrik, *op. cit.*, P. 98

³⁰ Mohammed Arkoun, *Berbagai Pembacaan Qur'an*, Was translated by Machsin, (Jakarta: INIS, 1997), p. 95

³¹ Mundhir, M. Ag, *Studi Kitab Tafsir Klasik (Analisis Historis-Metodologis)*, (Semarang: CV. Karya Abadi Jaya, 2015), P. 1

The dynamics and concept of modern interpretation has been pioneered by modern commentators and followed by contemporary commentators that certainly with modifications and criticism appropriate with demands of contemporary era.³² And paradigms of contemporary interpretation and modern tend was having hermeneutic nuance which more emphasizing on methodological aspects and epistemological aspects in study of Al-Qur'an to produce productive readings.³³

In this procedures, researcher chose famous of classic interpretations. It are *Jami' al-Bay'an fi Tafsir Al-Qur'an* is work of Abu Ja'far Muhammad bin Jarir bin Yazid bin Katsir bin Khalid ath-Thabari (224 H/839 M-310 H/ 925 M),³⁴ and *Mafatihul Al-Gh'aib* is work of Muhammad bin 'Umar bin al-Husain bin 'Ali al-Qurasyi at-Tamimiy al-Bikriy at-Tibristani ar-Razi (543 H/1149 M-606 H/ 1210 M).³⁵ And modern interpretations, It are *Tafsir fi zilali Qur'an* is work of Sayyid Qutub putra al-Haj Qutb ibn Ibrahim,³⁶ and *Tafsir Al-Misbah* is work of Quraish Shihab.³⁷

³² Understanding of modern is indicating to things nowadays, its same with meaning of contemporary. Mundhir, M. Ag, *op. cit.*, P. 145

³³ Dr. H. Abdul Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an Studi. op. cit.*, P. 163

³⁴ Muhammad Ali Al-Sabuni said that the interpretation of Ibn Jarir is included to *Tafsir bil Ma'thu'r* that most glorious and most including companions and successors, and was regarded as first guidelines of commentators. Muhammad Ali as-Shabuni, *Al-Tibyan fi 'Uhum Al-Qur'an* (Beirut: Dar al-Iftikar, 1990), p. 57

³⁵ The pattern of interpretation is *Tafsir bi Al-ra'y*, it is the interpretation which is in explaining its meaning, the commentators just hold on understanding themselves and conclusion that was based by process of reason with two approaches of Syafi'iyah and Asy'ariyah. Mundhir, *op. cit.*, P. 72

³⁶ Sayyid Qutub took method of interpretation with tahlili or regular of Mus'haf that was sourced from *Tafsir bil Ma'thu'r* and then continued with a thought, opinion or opinions as explanatory quote from his argumentation. Hidayat Nuim, *Sayid Qutub: Biografi dan Kejernihan Pemikirannya* (Jakarta: Gema Insani Press, 2005) cet , p. 27

³⁷ The method which was used is the method of *tah{lili* (analysis) and from in aspect of pattern is more inclined to pattern of literature culture and civic (*al-Adabu al-Ijtima'i*), that is pattern of interpretation that efforted to understand texts of Al-Qur'an with suggested phrases of Al-Qur'an carefully and explained the meanings that is intended by Al-Qur'an with efforting to relations of texts which was studied with social reality and cultural system. Mohammad Nor Ichwan, *Membincang persoalan Gender*, (Semarang: Rasail Media Group, 2013), cet 1, P. 59

Therefore, it can look development results of interpretations until now.

c. The Procedures of linguistics critically

The Procedures of linguistics critically will be linguistics character, because aim is as much as gain and accentuating values of texts that right linguistics. But, it will be critical in explanation that anything will be said heuristic values. And let opened by basic questions that determined is content, every reader's direction, questions about sign, emblem, subjects, relations among language, thought, history and etcetera. And because Arkoun regarded Al-Qur'an as *Al-Kitab* and *Gospel* is text which should be read in a spirit of research. Because those books can advocate progress development that determined knowledge of human.³⁸

The third procedures is procedures of reading which done by Mohammed Arkoun, it is procedures of reading that employing to findings of methodological that donated by humance sciences and linguistics. A critical reading of linguistics was regarded important to be able to understand a text from various dimensions. Lots of thing that was called by Arkoun have been thought or was regarded important by commentators. However, Arkoun has bigger commitment to integrating on development theory of text that develops in time now.³⁹

To read Al-Qur'an, Arkoun generally divided phase into two phases there are critical linguistics and critical relations. In first phase is showed status linguistics from Qur'anic discourse, and in second phase is showed forms content of communication. The first phase, present practice of linguistics that differentiated statement or action produced a text by a informant, with statement which text was manifested in the fact, or result of verbal from

³⁸ Mohammed Arkoun, *Berbagai Pembacaan Qur'an*, op. cit., p. 96

³⁹ Johan Hendrik Meulamen, op. cit., P. 99

statement. This differentiation is important because it enable valuation on levels and intervention ways of subjects when talked during happen of statement, then enable present to statement in form that had been completed to review productive. Statement used elements of linguistics was called modalisator discourse or checking "signs of language" which had production of meaning. Because formal canon was closed and written in Arabic language, then signs of language must be understood is sign of Arabic language and based on reading to Arabic texts not translated text. Elements of linguistics is very useful to be able to analyze about process of statement. Through signs of language can be traced by sending side and recipients. Arkoun said if increasingly will be able to assert modalisator discourse then it would understand that was meant by informant.⁴⁰

Thus will be examined serially informations of determinings, it are determinants (*isim ma'rifat*), adjectives, pronouns, verbal systems (*fi'il*), nominal systems (*isim*), structure of syntax, and prosodie (rhyme). At each level of this all, repetition to grammatical norms of Arabic language became problems were compared with capturing choices of informant in possibility that was offered by system of language. If more defined to modality of discourse clearly in size that difficult was guessed then it would be nearer to mean of informant.⁴¹

About *isim ma'rifah*, Arkoun checked nouns as *isim ma'rifah* (note that in Arabic language *isim ma'rifah* has an important role, both in syntax or semantics). In generally can be said that function of *isim ma'rifah* is for showing word which was known (known, definitive).⁴² Then, checked out pronouns of person (*zami'r*, pronouns). The purpose of analysis about

⁴⁰ Johan Hendrik Meulamen, *op. cit.*, P. 100-101

⁴¹ Mohammed Arkoun, *Berbagai Pembacaan Qur'an*, *op. cit.*, p. 99

⁴² Johan Hendrik Meulamen, *op. cit.*, P. 102

$z\{ami<r$ is meant to identify who was talking in those text. About pronoun, firstly Arkoun investigated pronoun of second person ($z\{ami<r mukha<t\{ab$), Then pronoun of first person ($z\{ami<r mutakallim$). With analyzing actants is actors did act which was in a text or narrative. In semiotics, actantial analysis developed syntactic functions in sentence. With actants category, statement was seen as relations between variety of actants which had formed it or more specifically it can be said that statement should be seen from category relations between actants.

Seen from this category, there are three axes of relations between actants. The first axis and the most important is axis of subject to object where human can check who is and what is doing. The second axis is to answer question of who did and for whom, this axis is for sender-receiver. The third axis is meant to find supportive actants against subject, which are in supporting-opponenting. It is three of kind couple actants which can help readers to identify actant and his position, and that is not only people or personal but also can be form of value. The analysis of actantial emphasized syntax functions. The analysis was not only applied on level of statement or sentences, those analysis was also applied on whole text as unity or whole narrative. Arkoun also applied this perspective to looking at whole text. In structure of syntax, Arkoun made scheme of text that reflected his perspective that scheme was made based on analysis of "signs of language" and syntactic functions on level of statement.⁴³

The linguistics criticism was just one step from reading that suggested by Arkoun. And in fact had thought by classic of commentators. Arkoun saw that the importance of linguistics criticism in possibility to reveal deep rule that was behind appearance of text which was seen irregular. This analysis have

⁴³ Mohammed Arkoun., *Berbagai Pembacaan Qur'an*, op. cit., P. 106-107

been done to capture whole text as a system of internal relations. Internal relations were analyzed based on signs that was there. So, text not only appeared as collection of words, but rather appeared as a system of internal relations.⁴⁴

Prosodie (Rhyme) in text not be mentioned role of accentuating principal, intonation, interval length, height and intensity in statement. Rhyme of linguistis even emphasized relation between principal vocabulary and intonation in text.⁴⁵ Statement or word was include art work which beautiful in language, in soft internal, and it has deep meaning. The rhythm of sentence was on whole contents of Al-Qur'an is statement of prose expressively. The rhythm of Al-Qur'an and words which are fascinating, and if more often was read and heard, it is beauty and it appeal will also be growing.⁴⁶

The second phase from procedures of linguistis critically is critical relations. Before discuss it, on part of linguistis critics Arkoun's analysis focused on language signs and sentences which was more directed in syntax and semantics. To analyze text, that those approach is less adequating because human have not calculated relation between reader and what is being read. The position of reader was overridden by importance of linguistis analysis as objective as possible. Therefore, in next step Arkoun

⁴⁴ Mohammed Arkoun., *Berbagai Pembacaan Qur'an*, op. cit., P. 109

⁴⁵ Mohammed Arkoun., *Berbagai Pembacaan Qur'an*, op. cit., P. 105

⁴⁶ Rhyme is consisted from several types: *mutawazi*, *mutawazi<n* and *muta'rraf*. that Making value more in context of this classification is totality to the beauty of literal with the depth of its meaning. First, *mutawazi* is a type of rhyme is most beautiful that formed as sameness and similarity of words at end of sentence in aspect of tone (epigrams) and also in aspect of original letter at end of word, such as: *Fi sidrin makhdu<d, wa t}alhin mandhu<d, wa z}ill-in mamdu<d, wa ma<in masku<b* (Qs Al-Waqi'ah 56:28-31). Second, *mutawazi<n* is a type of rhyme that words at end of sentences and paragraph in rhythm in *wazan* (form), not similarity in form of suffix. As *wa as sama< i wa at-t}a<riq wa ma< adar<aka ma< at-t}aariq an-najmu as-st<aqib*. The third, *muta'rraf* is type of rhyme which emphasizes suitability of letters in words which is formed suffix, it is basic letter on end of words, such as: *A lam tara kayfa fa'ala rabbuka bi asha<b al-fil. A lam yaj'al kaydahum fi taz}lil. Wa arsala 'alaihim t}ayran aba<bi>l*. Habibullah Ahmadi, *Ahsan Al-Hadits: Analisis Tekstual Ulumul Qur'an*, was translated by Imam Ghozali from Zibotarin Sukhan, (Jakarta: Sadra Press, 2011), P. 100-106

attempted to escape from limitations of methodological. On critical relations, Arkoun borrowed from J. Starobinski professor of linguistics from swiss that defined relation as a transcoding, a free transcription of various data presented in interior of text. The success of critique of text is not success to peel. Text criticism should be directed to relations which were in side text, it is driving force behind text.⁴⁷

Analysis of critical relations gave impression that deterministis. Therefore, he attempted to pass over limitations. Arkoun left direction of critical and analistic to relational. In this direction, reading of text was not directed to follow in foots of roles which were in text, but rather further directed at signifie dernier or the last alert. And according to Arkoun, to find the last alert majored in two steps: exploration of historical and exploration of anthropological.⁴⁸

For exploration of historical, Arkoun chose work of one of the most famous commentator, he is Fakhr ad-Din ar-Razi who offered luck of strategic which real. Thought were granted by ability that make awesome synthesis and sharpness of thought rarely possible have collected in his interpretation of works that has been carried out during six centuries. To measure level of compatibility between first text and second text which were various codes that controled reading of ar-Razi. There are code of linguistis, code of religious, code of symbolic, code of cultural, and code of anagogis which is collecting of all codes to achieve the last alert from text of Al-Qur'an. The benefit of this code is showing that for ar-Razi and all of awareness of muslims, existence of the last alert in Al-Qur'an was not doubted. But the important thing is not just structuring of second text with help of

⁴⁷ Johan Meulamen Hendrik, *op. cit.*, P. 110

⁴⁸ Johan Meulamen Hendrik, *op. cit.*, P. 111-112

classification codes that specified. And became goal is building topological of meaning with disputing original and which was cultivated, symbol with sign, taking idea with ideology, mythic language with language of logosentri.⁴⁹

The exploration of historical aimed to reread one of classical interpretation and finding the last alert. So it can be seen the extent of similarity between the last alert was intended by Fakhr ad-Din ar-Razi and the last alert was intended by verses which were read by method that was proposed by Mohammed Arkoun, it is method of hermeneutic.⁵⁰ And classic works are historical heritage as references to build understanding to revelation.⁵¹

Because according to Arkoun, entering region of elaboration about integration of religion into power that formed, Arkoun showed new character on interpretation of *Holy Book* that related with power of sociological. This is of course absolutely new for an Islamic theological framework and possibility can be regarded as a contribution to formation of peaceful community.⁵² However, contents from text which were searched continuously about contents of communication is not enough to be searched through analysis of critical linguistics, but should be searched through critical relations which Arkoun used mythic analysis.⁵³

Through exploration of anthropological, Arkoun want to find the last alert with theories of myth that showed how language was used in various types of symbols.⁵⁴ To reduce the possibility of unknowing, then definition of sign, symbol and myth. A sign is

⁴⁹ Mohammed Arkoun., *Berbagai Pembacaan Qur'an*, *op. cit.*, P. 109

⁵⁰ Johan Meulamen Hendrik, *op. cit.*, P. 112

⁵¹ Kuntowijoyo, *Islam Sebagai Ilmu Epistemologi, Metodologi dan Etika*, (Yogyakarta: Tiara Wacana, 2006), P.18

⁵² Ruslani, *op. cit.*, P. 127

⁵³ Johan Meulamen Hendrik, *op. cit.*, P.117

⁵⁴ Johan Meulamen Hendrik, *op. cit.*, P. 112

anything that shows outside of itself. The symbol is a kind of sign and symbol can be said a sign that had double references in meaning of its function. Myth is a kind of symbol or one of special types of symbols which was expressed in story or stories. Arkoun used mythic analysis because he is sure that with this way he can understand text in aspects and dimensions. This analysis can complement traditional analysis that was based on analysis of lexicon, grammatical, theological, etc. Mythic analysis many was done by science anthropology, especially anthropology of social and anthropology of cultural. Arkoun saw that anthropology gave big contributions in resurrecting the wealth myth since time of Aristoteles that was regarded more low.

Structures of mythic was changed with structures of logocentris Arkoun was confident analysis of anthropological can be applied to surah *al-Fa<tiha* (to verses of Al-Qur'an). To know the meaning of symbols and mythic and be familiar with every sign that is used in text and through analysis of linguistics would be able to look for emergence of signs. According to Arkoun, this analysis will help to unearth wealth of religious texts and it is more symbolic than denotative and it can be seen symbolic expression of reality and universal human. Arkoun saw that Al-Qur'an there are four kinds of symbolism: 1. The symbolism of human consciousness about wrongness, 2. The symbolism of eschatological or life will come (hereafter), 3. The symbolism of human consciousness as servant, and 4. The symbolism of life and death.⁵⁵

In exploration of anthropological, Arkoun also talked about functions of denotative. This function is identical with function in

⁵⁵ Johan Meulamen Hendrik, *op. cit.*, P. 121-122

denotative at level of sign analysis,⁵⁶ when function of denotative in line with lexical meanings or meaning in accordance with dictionary. In function of denotative in sense that whole structures had power to show reality of humas's life which was the deepest. Arkoun mentioned that reality is as originaire that regarding experiences of limits in human's life, such as life, death, time, love, values, power, holiness and violence.

Arkoun showed analysis of symbolism enabled language of religious can become performative language or language which have creative power (force effectuante). And one of the clearest characteristics in discourse of religious is characteristic of performative that applied to text of Al-Qur'an. Performative discourse is parole that said what I was doing at the same time, that is parole that made me perfecting or completing my actions. In other words, if said performative discourse not only said or articulated phoneme but also done acts or formed of action. Because performative discourse is not discourse about an action but rather discourse was pronounced simultaneously with doing something's actions.

This performative languages enabled that texts of Al-Qur'an can be parole for anyone who given statement as being parole for Muhammad formerly.⁵⁷ With understanding of parole is act of individual in activities selection and actualisation.⁵⁸ Arkoun

⁵⁶ This is about sign in communication among humans. In the modern theory, Arkoun termed signifiant and signifie. Signifiant (marker) contained meaning is making reference or marking, or it could be meant as sound or squiggle which have meaning. It is whatever was written and read. Whereas signifie (alert) contained meaning that is referenced or marked. it is mental picture that is a reflection of thought or concept from language. Baedhowi, M. Ag., *Antropologi Al-Qur'an*, (Yogyakarta: LKIS, 2009), P. 23

⁵⁷ Johan Meulamen Hendrik, *op. cit.*, P. 128

⁵⁸ Firstly parole was contained by combinations that was used subject can use codes of language for uncovering thought of individual, and next parole was contained with mechanism of psychology and physical that enable subject admixed those combinations. see to Roland Barthes, *Petualangan semiologi*, translated by stephanus Aswar Herwinarko, (Yogyakarta, Pustaka pelajar, 2007), P. 17

used those method to do reconstruction to tradition of scientific of classic Islamic. Those method was applied to in religious texts and ideology through separation of monolinier relations between text with interpretation. The belief that there is relations between final text with particular interpretation must be dismantled because the belief of this kind will cause various of negative effects. First, fanaticism against particular interpretation and refuced validity of other interpretations. Second, it will cover possibility to opening text against various of interpretation. With covering diversity of interpretation then text will experience some kind of decay. Third, a text that has been silenced through inauguration of one interpretation will cause those text is not meaningful in the face of new social changes in modern times right now.⁵⁹

D. Social Aspect

1. Definition of Social Aspect

The term of social on social sciences had different meaning for example term socialism or term of social in the social department. When term of social in sciences social showed on object of it is society, socialism is ideology that the main is principle of public ownership (over tools of production and services in field of economics). While term of social in social department showed real social activities which activities coped with problems that were faced by society in field of prosperity, such as deformity of works and morality.⁶⁰

Human is creature that have physical aspect (body) and spiritual (soul). Human spiritually was consisted from thoughts and feelings. If it will be compatibled so resulted the wish then became attitude. Those attitudes will be base of human physical. Human spiritually in process of association of life with each other is produce of personality. The

⁵⁹ Ruslani, *op. cit.*, P. 132

⁶⁰ Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: PT Raja Grafindo Persada, 1994), P. 13-15

process of formation in person's personality continued until he would died and person's personality was influenced by several factors, both originating from itself or come from environment. The personality included various elements that in fact is unity which was consisted from parts that are interrelated. Human have instincts to keep relations with each other and those relations resulted pattern of association was called patterns of social interaction. The association resulted the views about goodness and wrongness. The views of human values were very influential on way and pattern of thoughts.⁶¹

2. Relation Among Social Aspect, Religion and Sciences

Social facts have existed before religions came along, social fact is theoretical construction in social life toward behavior, ways of acts and pattern of thinking are relatively well established and repeatedly, so it reflected there are structure and pattern of social interaction in society. This social behavior will think out to traditions that are kept together and its influence is huge against individual. In fact, individual can drift and it was absorbed into society when person born and amend surely was formed by social facts.⁶² Review of human as individual generally is placed at number two after the study of society because sociology that has object of study of society more devoting his attention toward sociological.⁶³ Which sociology attempted to look for law of causal relation from thoughts and actions of human which is relatively consistent and repeated as member of group or society. If psychology is more focus on individual behavior, sociology more focus on group behavior. So for sociology, the source that drives thoughts and actions are believed not emerging from individual consciousness, but motivation and social considerations. Analysis about social facts and

⁶¹ *Ibid.*, P. 127

⁶² Komaruddin Hidayat, *Memahami Bahasa Agama Sebuah Kajian Hermeneutika* (Bandung: PT Mizan Pustaka, 2011), P.312

⁶³ Abdulsyani, *Sosiologi skematika, teori, dan terapan*, (Jakarta:PT Bumi Aksara, 2007), P. 26

determination of group is very important to be examined in order to make analysis which more continue that discussed on how far religion could affect social behavior.⁶⁴

For view of traditional regarded religion as being completely revealed, created and granted by God and it can not be replaced with sociological theory of religion that is resulted by process of socio-historis according to values and cultural appropriate with each group, community, and society. Rethinking whole problems about characters and functions of religion through traditional theory is about germinal and explaining secular modern which concerning religion as social-historical production.⁶⁵

With creating framework of intellectual and cultural when whole presentation of historical, sociological, anthropological, and psychological from religions of revelation can be integrated into system of thought and sciences developing. Because as human can not let problem about revelation as irrelevant for studies of humanity and social, and then let it was monopolized by theological speculation.⁶⁶

Thus, Arkoun wanted to take over rationality and critical attitude which enabled to understand religion with way that more deeping and dismantle closedness and deviation. In order Arkoun often showed effoting that can be provided by several of recent development in philosophy, linguistics and various social sciences. However, rationality of modern western thought should still be coupled with thought of social,⁶⁷ religiosity and involvement that characterized Islamic world but thought of social is less preserved, sometimes is rejected by western world. Through this design, Arkoun wants to create Islamic thought which is able to answer the challenges that was

⁶⁴ Komaruddin Hidayat, *op. cit.*, P.312

⁶⁵ Mohammed Arkoun, *Islam Kontemporer Menuju Dialog Antar Agama*, translated by Ruslani, (yogyakarta: Pustaka pelajar, 2001), P. 36

⁶⁶ *Ibid.*, P. 37

⁶⁷ Social thought of norms, values, functions and faiths dan authentication of society toward mechanism of system, tradition and ideology. Baedhowi, M. Ag., *op. cit.*, P. 38

faced by muslim in modern world and become means of human emancipation. Arkoun regarded that *tura<th* and modernity are good. The problem is how subjected both of them fairly and wisely.⁶⁸

According to viewpoints of Arkoun, an early generation of Islamic life was presented in classic books will give information and new meaning when was approached with new perspective, especially with using method of historical hermeneutics. Because every author, text and reader can not be separated from context of social, political, psychological, theological, and other contexts in a particular time and space, then in understanding of history is not only necessary to transfer of meaning but also transformation of meaning. So, not all doctrine and understanding of religious applied for all time and whole place, remember idea of universal Islam is not entirely accommodated by Arabic language that local-cultural of characters and it was revealed through prophetic tradition.⁶⁹

The renewal idea of theology is in order to religion was given new interpretation in understanding reality, then the effective method is to elaborate on religious teachings into form of social theory. With social sciences, we opened up the possibility to nesting of reformulation, revision and reconstruction continually through reflection of empirical or normative.⁷⁰ The reality of human that was compound, dynamic, and always changing. It was limited by his capability and brought huge influence in understanding and practicing of Islam in real life. Therefore, an understanding of Islam in all of teachings and actualization in life both of ways and methods, pattern and character will be differences, compound and tiered as well as level of truth among one and other is equivalent, limited character, and temporary

⁶⁸ Ruslani, *op. cit.*, P. 48

⁶⁹ Ruslani, *op. cit.*, P. 82

⁷⁰ Kuntowijoyo, *op. cit.*, P.85

because Islam ideally was stated in Al-Qur'an are fixed and do not change.⁷¹

Examples of Islam gives particular illustration from this general mechanism, mechanism when at same time are psychologically, socially, politically and culturally. Group of faithful who are very small that followed Muhammad, charismatic leader who is connected with all paradigm of Prophets and Messengers of God that was known in history of public safety for society of holy book. Muhammad was supported and given revelation by God that have ability to create new relation to God through two initiatives that simultaneously and interacted like charismatic leaders who did it all with level of success and different innovation. He was understanding of absolute truth in form of expression of Arabic language, and he gave service of group in social experience, successive political, concrete as well as changes of institutional. Then revelation was translated into a language of everyday life that sublime, symbolic and transcendental from group that identity and imaginaire was dissevered from protester groups.⁷²

Methods or strategies of deconstruction directed at absolute confrontation that determined in societies of holy book. When discovered function of social imaginaire like as resulted history of groups, then it can no defend theory about revelation like as has been elaborated previously, that is as image which was resulted by complex phenomenon from prophetic interventions.⁷³

So in modern knowledge, based on concept concerned region of social historical that continuously was constructed and deconstructed by various activities of social actors. Each group is fighting to impose hegemony above the others, it is not only through directionary of political (control state) but also through cultural system that was

⁷¹ Prof. Dr. Suparman Syukur, MA, *Epistimologi Islam skolastik pengaruhnya pada pemikiran Islam Modern*, P. 154

⁷² Mohammed Arkoun, *Islam Kontemporer Menuju Dialog Antar Agama*, op. cit., P. 53

⁷³ Mohammed Arkoun, *Islam Kontemporer Menuju Dialog Antar Agama*, op. cit., P. 56

presented as something that is universal. Seen from this perspective, Al-Qur'an is an expression of historical process that directed to small group of faithful toward directionary. This process is both socially, politically, culturally and psychologically. Through this process, Al-Qur'an was presented as revelation and was accepted like as there is individual memories and collective, continuously was produced, written back, read back and expressed back in area of social-historical that changed.⁷⁴

Pass the time which always changed, the orientation of modernity must be appropriate with foundation of thought not always sacred and deconstruction of sacred building on reason of contemporary Islam. Arkoun saw that perspective of muslims against Al-Qur'an and their interactions with it as the cause dominance of sacred Islam because whole sacred Islamic was pivoted to Al-Qur'an.⁷⁵ Therefore, Arkoun deconstructed conception of muslims about Al-Qur'an and way their interacting with revelation. The first step is attentioning view of muslims about *Mushaf* which we have today is not Al-Qur'an as revealed, but it had undergone various alignment appropriate with instructions of orthodox writing system. After that, Arkoun wanted to move text of Al-Qur'an that holy from theological area to area of linguistics research and submit it to literary studies. Building conception distinguished between Al-Qur'an and *Mushaf* which will deliver to assumption that true Al-Qur'an is revelation which verbalis, not be written or codified.⁷⁶

Related it, Arkoun build study about process of statement to Al-Qur'an. He removed it from the text that is purified and repeated by mouth as worship to the text that has value of executor. According to Arkoun, Al-Qur'an is work of statement which was contained attitudes

⁷⁴ Mohammed Arkoun, *Islam Kontemporer Menuju Dialog Antar Agama*, op. cit., P. 57

⁷⁵ Fahmi Salim, M. A., op. cit., p. 212

⁷⁶ Fahmi Salim, M. A., op. cit., P. 214

of executor more many if it was compared to content of verbal. Distinction between verbal discourse and written texts did not only have function of linguistic but it had urgency in rule of humanist. Because of memory and reason of oral civilizations (contextual) is very different ways how is civilization was written (textual).

According to Arkoun, this unconscious over difference, increased over space of time and linguistic that divided between pronunciation of Al-Qur'an at age of Prophet and codification at age of Usman, then all make into history of *tura<th* in version of orthodoxy ruled consciousness of contemporary muslim, so historical facts was covered by *tura<th* of orthodoxy historical. So Arkoun read Al-Qur'an with various readings. That is various readings of linguistics, semantic, anthropological and in sense Arkoun did not put forward theological meaning when reading Al-Qur'an did not regard himself was knowing those meaning which was done by majority of classic commentators. However, he proposed what he found by his understanding of text.⁷⁷

Because problems of contemporary Islam is very different. Arkoun signaled that they understood but did not want to know, so interpretation of contemporary Islam can not be free until now from this simplification instead increasingly intermixed farther from condition in classical era. With this vision of Arkoun, texts that was based sacredness can be bent down to methods of anthropological-humanistic that comprehensive in order to can be examined in context of dualism (imagination-rationality, verbalis-written, and sociological-psychological) for the same.⁷⁸

Deconstruction against text, it means opening up possibilities against various of interpretation to the text. Because relation that was linear and final between text with interpretation has been broken.

⁷⁷ Fahmi Salim, M. A., *op. cit.*, P. 215

⁷⁸ Mohammed Arkoun, *Nalar Islami Dan Nalar Modern: Berbagai Tantangan Dan Jalan Baru*, *op. cit.*, P. 217

Deconstruction also brought consequences that more sociological character that efforting to remove monopoly of interpretation on particular authority which talked about single truth on behalf of God, country and ruler. The interpretation become something which democratic relative in understanding of possibility that the truth does not become monopoly of particular interpretation. For the faithful, outside of text still there is the truth that was called truth to verses of *kauniyah*. Arkoun, As obedient muslim do not want radicalization that will reject truth of divine existence. This is dangerous for construction view of alternative world. View of alternative world was believed by Arkoun can be presented through contextual of holy texts to appearing universal ideas which were contained by holy texts.⁷⁹

According to Arkoun, an important elements of social wishful thinking is myth. Myth by Arkoun is not regarded as prarasional and antirasional that must be left by modern human but was valued as positive something and fundamental in society. He did not oppose to myth but he opposed deviation of myth that was called ideology, take mythical and mythology. To discuss character and function of myth in real sense and deviation became image that impeded freedom and progress of human, Arkoun was using various analysis and theory which was resulted by social science, linguistics, literature, theology and semiotics of the west. Arkoun stated that myth has functions to explain, show, establish for consciousness of collective that measured projects of historic actions which was new in story of formation, it is myth in stage of emerging variety of new possibilities for existence of social-historical group that activator ancient with peace of new symbol. As well as narrative in *Al-Kitab*, discourse of Al-Qur'an described level of mythic, actions of historical-social from group that

⁷⁹ Ruslani, *op. cit.*, P. 134

was guided by Muhammad with discourse stacked mythic in Al-Qur'an.⁸⁰

Myth according to research of anthropology,⁸¹ it was regarded as product of mental pralogis and therefore irrational, and regard that true is rational and empirical positive. They regard that the belief to myth is based on existence of power or spirits (soul) despitefully to existence of human that was looked in symptoms or objects that sacred.⁸² But anthropology of modern then changed his view. They argued that various beliefs (myths) that was looked absurd will be able to seen as reasonable if was viewed from cultural context that proper. Because myth is actually image from natural symptoms. However, symptoms are entwined which complex in fairy tales so that were hidden or even lost. Therefore, myth needs to be interpreted because beliefs of religious that are expressive and symbolic.⁸³

⁸⁰ Ruslani, *op. cit.*, P. 139

⁸¹ Arkoun noticed that anthropology gave big contributions in reviving wealth of myth since time of Aristoteles as to be seen low. Structure of mythic is changed with structure of logosentris. During this time, anthropology had developed a set of analysis that can uncover structure of myths from various cultures. And Arkoun is sure that antropologis analysis can also be applied on surah al-Fatihah (as well as surah in Al-Qur'an). Johan Hendrik Meulamen, *op. cit.*, P. 120

⁸² Ruslani, *op. cit.*, P. 143

⁸³ Ruslani, *op. cit.*, P. 146

CHAPTER III

MOHAMMED ARKOUN AND VERSE 1-11 OF SURAH AL-MUKMINUN

A. Biography of Mohammed Arkoun

1. Life biography of Mohammed Arkoun

Mohammed Arkoun was born on 28 February 1928 in Tourit Mimoun, Kabilia, mountainous area populated berber at east of Aljir, Aljazir.¹ From very simple family and originated from social stratum of lower classes. At that time, 29% of muslim Al-Jazair are still speaking berber language which was inherited from north of Africa from times of pre-Islamic and pre-Romawi. Berber is language that did not know writing so that means of communication was done orally. They spoke berber language is population of shawiyya (Chaouia) and kabilia (kaba'il) which was located at west of Djidjeli and east of Aljir.² In addition to berber language or kabilia language, he could still use the other of two languages, there are Arabic which is brought together with expansion of Islamic since first century of Islamic calender and France languages which is brought by French who ruled Algeria from 1830 to 1962.

Those three languages until particular limitation represented to three traditions and orientation of cultural that different. Language of kabilia is container of delivery various traditions and values of direction that concerned with social life and economic that was thousands of years ago. The Arabic language is tool of brainstorming and especially through written texts, conservation of traditions in field of religious which associated Aljazair with region and other nations in north Africa and middle East, while French is language of government and means of income of values and traditions of western

¹ Baedhowi, M. Ag., *Antropologi Al-Qur'an*, (Yogyakarta: LKIS, 2009), P. 1

² Ilyas Supena Dan M. Fauzi, *Dekonstruksi Dan Rekonstruksi Hukum Islam*, (yogyakarta: Gama Media, 2002), P.17

scientific that are delivered through french schools that were founded by colonial rulers.

The three of languages represented way of thinking and understanding that different and influencing to Arkoun since childhood that commune intensive with third languages. He is very aware competition between different languages and ways of thinking. That is why main goal of Arkoun is trying to combine different ways of thinking, especially spirit religious that more was preserved among times adherents of Islam and rational attitude as well as critical that more developing in west world. Socialization and attention of Arkoun with various languages and traditions of thought, especially Islamic tradition that is mostly revealed in Arabic and Western traditions, especially that developed in French language and in country be more closely and intensively with education that was attacked by him.³

2. Educational Background

Arkoun's education was started in primary school in village, then studied high school in port of oran. From 1950 to 1954, he studied Arabic language and literature at university of Aljir. Then, in midst war of liberation Aljazair from French (lasted from 1954 to 1962), he enrolled as student in Paris. Since that time, he settled at France his intercourse with French culture that have been begun when he stayed an elementary school that patterned French in village where his birth. However, major fields of study and research Arkoun unchanged, it is Arabic language and literature as well as Islamic thought.⁴

At 1969, he earned doctorate in literature field at University of Sorbonne France with dissertation about humanism in ethically thought of Miskawaih, a muslim thinkers of Persian and passed away at 1030 M and dilligent among others field, there are medicine and

³ Drs. Sholihan, M.ag, *Muhammad Arkoun Dan Kritik Nalar Islam*, (Semarang: Walisongo Press, 2009), P. 16-17

⁴ Ruslani, *Masyarakat Kitab dan Dialog Antar agama Studi Atas Pemikiran Mohammed Arkoun*, (Yogyakarta: Yayasan Bentang Budaya, 2000), P. 31

philosophy. The departure of Arkoun for study to France is coincides with situation of new intellectual that developed in France, those situation is characterized by tendency of intellectuals from French on model of structuralism philosophy and post-structuralism that reached peak in decade 60th. The pionner of this ideology is Ferdinand de Saussure then was developed by Claude Levi Strauss. After it appeared structuralis figures such as Roland Barthes, Lacan Jasques, Roger Graudy, Louis Althusser, Paul Ricoeur, Emmanuel Levinans and Michel Foucault as well as figures of post-structuralism Jasques Derrida and Jean-Francois Lyotard.⁵

Incidentally, ideology of structuralism and post-structuralism is much highlighting to phenomenon of language (linguistic) as object of analysis, something is becoming major concern of Arkoun since he saw rivalry between Berber, Arabic and French. In other words, concern of Arkoun over language that original is personal experience, and now standing on ontological-metaphysical from those two ideologies. Therefore, theme which occupied main place of Arkoun's work is many relations with language, including relations between language, thought, history and directionary, rivalry between various types and ways of thinking, as well as contradiction between verbal language and writting language.

The encounter of Arkoun with tradition of structuralism and post-structuralism further accelerated his intercourse with various languages and traditions of thought, especially tradition of Islam that was expressed in Arabic and traditions of western that developed primarily in France. Since those, Arkoun's career gradually began to rise. In 1961, he was appointed as lecturer at university of Sarbonne French. In 1970-1972, Arkoun taught at university of Lyon and then returned to Paris as professor of history of Islamic thought. In addition, Arkoun often gave extracurricular lecture outside France including in Aljazair

⁵ *Ibid.*, P. 20

or became guest lecture at universities abroad, such as university of California Los Angeles, Institute for studies Arabic and Islamic in Roma, catholic university of Louvain-la-Neuve in Belgium, Princeton university and temple university in Philadelphia. Finally, in 1993, Arkoun was appointed as guest professor in university (Kotapraja) Amsterdam. He also travelled to Indonesia on occasion of seminar on "*Contemporary Expressions of Islam in Building*" (October, 1992) and in framework of awarding to Aga Khan Award for architecture (Yogyakarta and Solo, November 1995).⁶

Arkoun also played an active in interreligious dialogue, especially Islamic-Christian dialogue, for more than 20 years. During this time Arkoun attended various meetings, conferences and seminars, giving some lectures and extracurricular lecture, writing books and articles that related with conditions of to scientific and cultural from modern world, it is critical views about heritage of religious from three community of monotheistic religions.⁷

Mohammed Arkoun is belongs to scientist who is very productive. He wrote many important books. There are written in French and some others are written in English. Arkoun never wrote scientific works in Arabic, even though he was expert. Some of his articels many circulating in various journals and famous scientific magazines, such as *Studia Islamica*, *Maghreb* and *Machreq*, *Diogene* (all is published in Paris), *Arabica* (Leiden/ Paris), *Islamo Christiana* (Vatikan), and *Revue International des sciences Sociales*, *Unesco* (Paris). Many of his writings have not been published. The writings were often result of various invitation discussions, seminars, and conference. Arkoun has also contributed his thought to publication of various encyclopedia. He contributed writings to *Encyclopedia Universalis* (Paris, 1983), about expressions of Islam actual.

⁶ Ilyas Supena Dan M. Fauzi, *op. cit.*, P.21-22

⁷ Ruslani, *op. cit.*, P. 46

The most important books of Mohammed Arkoun are:

- a. *Traité d'Ethique: traduction française avec introduction et notes du Tahdhib al-Akhlaq* de Miskawayh (Studies about ethics; translation of French with introduction and notes from *Tahdhib al-Akhlaq* which works of Ibn Miskawayh, (Damascus: 1969).
- b. *L'Humanisme Arabe au IV^e/X^e siècle: Miskawayh philosophe et historien* (Arabic Humanism 4th century/to 10th : Miskawayh as philosopher and historian). The second edition of this book was printed in Paris by publisher Librairie Philosophique J. Vrin in 1970 and 1982.
- c. *Overture sur l'Islam*. This book contained notes of introductory to understand openness of Islam (Paris: Grancher, 1989).

In addition to scientific work that since beginning indeed was arranged in form of book, many articles of Arkoun which was published in form of book. The books included:

- a. *Essais sur la pensée Islamique* (essays about Islamic thought), (Paris: Maisonneuve et Larose, 1973, Second Edition, 1984). This book translated into Arabic by Hasyim Ibn Saalih entitled *Ta'rikhiyyat al-fikr al-'Arabiyy al-Islamiyy* (Beirut: Markaz al-Inma' al-Qaumi, 1987).
- b. *Lectures du Coran* (Readings of Al-Qur'an), (Paris: Maisonneuve et Larose, 1982). The second edition of this book was printed in Tunis by Publisher of alif in 1991.
- c. *L'Islam hier et demain* (Islam at yesterday and today), work with Louis Garder, (Paris: Buchet/Castel, 1979). Arabic version entitled: *Al-Islam al-'Amsu wa al-Islam al-Ghad*, (Beirut: Dar Al-Tanwir, 1983).
- d. *Pour une critique de la raison Islamique* (Critique of Islamic Reason), (Paris: Maisonneuve et Larose, 1984). The book was translated into Arabic by Hashim Ibn Shalih with title: *Al-Fikr al-Islamiyy: Qira'ah Ilmiyyah*, (Beirut: Markaz al-Inma' al-Qaumi, 1987).

e. *Al-Islam wa Ashala. This book was translated into Arabic by Khalil Ahmad and given an introduction by Mohammed Arkoun himself. In book only play two articles of Arkoun and was published first in 1986.*

f. *Islamic Penser aujourd'hui (think Islam Currently)*, (Paris: Laphonic, 1991)

g. *Al-Islam wa-Naqd Ijtihad*, (London: us-Saqi Dar, 1991). This book is collection of Arkoun's lectures and catechizing then was translated into Arabic by Hashim Ibn Shalih and given an introduction by Arkoun.

h. *Min Fashl at-Tafriqat ila Fashl an-Naql, 'Aina Huwa al-Fikr al-Islamiy al-Muasir* (Beirut: Dar al-Saqi, 1992).

i. *Rethinking Islam: Common questions, uncommon answers*, Tr. R D Lee, (Boulder, Co: Westview Press, 1994).

And problems about limitation of Arabic vocabulary is to be one of causes why Arkoun was reluctant to write his ideas in Arabic. In addition to those reasons, Arkoun did not want to write in Arabic was also because he didn't have much time to divide task that very important, which includes: (1) follow development of human sciences and human that so quickly; (2) dig up classic and modern literatures; and (3) uncover with vocabulary that proper to thought that has not been thought by Arabs.⁸

3. Development of Thought

According to Muhammed Arkoun, superiority of western sciences and western thoughts is generally from rational that became modern thought. He regretted that development of Western sciences have not been knew and accepted by muslim, especially about religion sciences and Islamic thought. According to Arkoun conquest of Western thought is did not threaten thoughts and Islam societies, but it is tool to understand and would better why thought of Islam has attained

⁸ Baidhowi, M. Ag, *op. cit.*, P. 10-13

awkwardness and closedness and how restrictiveness can not be existed.⁹ As a thinker, Arkoun certainly did not appear alone without influence of other thinkers previously, as well as contemporarily thinkers. figures who influenced Arkoun are: Paul Ricoeur, Ferdinand de Saussure, Jacques Derrida, Michel Foucault, And Jacques Lacan.¹⁰

In addition to these figures, still many western thought which was became reference by Arkoun in developing his views. Among them are French semiotician is Roland Barthes, French anthropologist is Pierre Bourdieu, english anthropologist is Jack Goody, and Literary expert is Kanada Northrop Frye . So, Arkoun continue to try finding new understandings about Islam with using final theories which amend in

⁹ Mohammed Arkoun, *Nalar Islami dan Nalar Modern: Berbagai Tantangan dan Jalan Baru*, (Jakarta: INIS, 1994), P. 12

¹⁰ Paul Ricoeur is one of thinkers of myth concept to Al-Kitab. Ricoeur stated that human often used symbol, that is something that have double meaning. The myth is symbol of secondary or second level, mean of myth is story that explained primary symbol. The myth because is talking about and using symbol, not same with rational language, that talked about concept. Working from view of Ricoeur, Arkoun formulated his views about myth. According to him, myth is one of the most important element of social thought. Regardless of social thought, according to Arkoun that development thoughts and muslim societies are impossible can be understood.

Ferdinand de Saussure (1857-1913), is as expert of modern linguistics and structural that influenced thinking of Arkoun in matters of literature and Semiotics. He stated that language essentially consisted to number of signs. Those Signs does not directly refer to many objects in reality. The sign is composite of two elements, one element of material and mental elements. The second item that can not be removed from each other. According to him that core of language is particular rules that determine relation between various elements.

Jacques Derrida was formulated concepts of logocentrisme as one of strong reasons to do deconstruction of text. Logocentrisme as a fact that human did not reveal itself and even can not think except through language, linguistic traditions and particular text. In other words, human can not think or write anything without referenced to particular tradition of thought that precipitated and was preserved in many texts which interrelated .

Michel Foucault (1926-1984), is philosopher through archaeological method that used is method that commonly used by historians to find ancient objects that have been hidden by long span of time. He efforted to reveal truth toward epistemology which covered by dust of history. Foucault stated that human in each period revealed reality with particular way. The way of human revealed is looking at and understanding reality that is called epistemology. Because human captured reality with particular way, he also discussed it with particular way. The way of human talked about reality it is called discourse. According to Foucault, epistemology and discourse are obedienced to various rules, which determined what is seen or spoken of reality. In other words, every period look at, understand, and discuss reality with different way. These views are then taken by Arkoun to state that thought of expert of Islam, must be aware also, was limited by time and particular place so that it can not be valid for all times and places.

Jacques Lacan is personage of psychology that efforted to integrate linguistics (Saussure), anthropology (Levi-Strauss), symbolic logic (Peirce), put theory and topology (formal system where he gave priority in psychoanalysis), that is donation toward structuralism in humanities. Ruslani, *op. cit.*, P. 33-41

west modern . This effort is driven by his ideals to unify very precious element in Islamic thought (religious zeal) with very valuable element in modern Western thought (rationality and critical attitudes). Thus, Arkoun hope that will appear an Islamic thought which can provide answers to the various problems which was faced by muslims today. A type of thinking that function like as absolve muslims from various of handcuff that was made by himself, either intellectually or politically.¹¹

B. Verses 1-11 Of Surah Al-Mukminu<n

1. Verses 1-11 of Surah Al-Mukminu<n

قَدْ أَفْلَحَ الْمُؤْمِنُونَ. الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ. وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ. وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ. وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ. إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ. فَمَنْ أَتَبَعَ ۖ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ. وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ. وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ. أُولَٰئِكَ هُمُ الْوَارِثُونَ. الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ.

The meaning: The believers must (eventually) win through, Those who humble themselves in their prayers, who avoid vain talk, who are active in deeds of charity, who abstain from sex, Except with those joined to them in the marriage bond, or (captive) whom their right hands possess for (in their case) they are free from blame, But those whose desires exceed those limits are transgressors, Those who faithfully observe their trust and their covenants, And who (strictly) guard Their prayers, These will be the heirs, Who will inherit paradise, they will dwell therein (for ever).¹²

2. Linguistic of Verses

In aspect of linguistic, this verses described about cause of decline of verse and contents language that were in verses 1-11 of surah Al-Mukminu<n, *aladhi<na hum fi< s{ala<tihim kha<syi'u<n* in narrative which was discovered that when Prophet praised and

¹¹ Ruslani, *op. cit.*, P. 42-43

¹² Abdullah Yusuf Ali, *The Holy Qur'an*, (India: Good Word, 2009), P. 874-875

looked to the sky. Then declined this verse as guidance for praying. Since those he has praised with bowed his head. Was narrated by al-hakim that sourced from Abu Hurairah. Also it was narrated by Ibn Marduwaih with wording "The Prophet ever looked away at time of praying. And was narrated by Sa'id Ibn Mansur that sourced from Ibn Sirin with wording : Prophet perforated his eyes when praying times". This *Hadi<th* is *mursal*.¹³

Verses 1-11 from surah *al-Mukminu<n* has composition that has many of elements in it. The composition of sentences is ability of statement that right and eloquently. An inability in this field caused statement will be invalid and no value. Typology of sentence should be selected based on scheme of criterias. Principal elements of statement such as subject, predicate, and object, as well as correlation between subject and verb in beating to or making end, plural and *tathniyah* (totaled two), phrase *Ismiyah* (nominal) or *Fi'liyah* (verbal), conjunctions (*istimra<r*) as well as other elements that determined quality of composition in sentence.¹⁴

Dhami<r is used to shorten words which function to replace mention of a lot of words and occupy those words perfectly, without changing meaning that was intended and without repetition. *Dhami<r gha<ib* should not return to word that were at the end, both in pronunciation or position and place back of *d{ami<r* is nearest word from it except if there is argumentation that indicated to other.¹⁵ *Inna* is letter of *tauqi<q* with argumentation *tarfa'ul isma wa tans{ibul khobar*.¹⁶ *Isim ma'rifah* with *alif lam* which

¹³ KH. Qamaruddin Shaleh, HAA. Dahlan, Dr. MD. Dahlan, *Asbabul Nuzul* (Bandung: Cv. Diponegoro, 1987), P.337

¹⁴ Habibullah Ahmadi, *Ahsan Al-Hadits: Analisis Tekstual Ulumul Qur'an*, (Jakarta: Sadra Press, 2011), P. 65

¹⁵ Manna' Al-Qaththan, *Pengantar Studi Ilmu Al-Qur'an*, (Jakarta: Pustaka Pelajar, 2006), P. 241

¹⁶ Muhammad Rasyad Bin Ahmad Bin Abdur Rahman, *Taqrirotul Bahiyah*, (Surabaya: Darul Ulum Islami, 2004), P. 121

had function to indicated something that appertaining everything.¹⁷
Illa< have meaning *ghoiru* or exceptional and sentence that falls thereafter and was positioned as determinate on *ghoiru*.¹⁸

Qod is letter that specific to *fi'il mutas{o<rif khobari muthbi<t mujarro<di*, for *nasab*, *jazem* or letter of *tanfi>s*, either to *fiil ma<d{i* or *mudho<ri'*. *Tahqi>q* and *ma<d{i* is there on sentence of *fi'liyah* (verbal system) which contained *qasam* (swear). *Taqri>b ma'al ma<d{i* or near from condition.¹⁹ That it was Read *Aflaha al-Mukminu>n*, however there is read *ufliha al-Mukminu>n* according to Talha Bin Mashruf and Umar Ibn Ubed with meaning they should enter to heaven.²⁰

Determinan in this verses is including to *d{ami>r gho<ib* and *mukha<t{ab* and system of phrase *ismiyah* (nominal) that begun by letter of *alif* and *lam* and *isim isya<roh* (word of intruction) , ذلك

الذين , الذين , هم , الذين , هم , الذين , هم , أولئك , أولئك Promina:

الذين , الذين , هم , الذين , هم , الذين , هم , system of phrase *fi'liyah* (verbal): ها

أفلاح , ملكة , ابتغى , يحافظون يرثون system of phrase *ismiyah*

(nominal): المؤمنون, صلاتهم, خاشعون, اللغو, معرضون, للزكاة, فاعلون, فروجهم:

حافظون, أزواجهم, ما, أيماهم, ملومين, من, العادون, أمانتهم, عهدهم, راعون,

قد, في, و, عن, و, ل, و, إلا, على, letter: صلواتهم, الوارثون, الفردوس, خالدون

, أو, فإن, ف, وراء, ف, و, ل, و, و, على, ف, with other word, that

¹⁷ Manna' Al-Qaththan, *op. cit.*, P. 247

¹⁸ Jalaluddin as-Suyuthi, *Al-itqan fi ulumil quran*, (Beirut: Kutub Atsaqafiyah, 1996) juz 1, P. 442

¹⁹ *Ibid.*, P. 487

²⁰ Muhammad Ibnu Yusuf, *Tafsir Bahrul Muhit*, (Libanon: Darul Kutub, 1971), P. 365

structures of word in verses 1-11 of surah *al-Mukminu*>*n* are including from elements of composition of sentences.²¹

3. Themes of Verses

In contents of verses 1-11 of surah *al-Mukminu*>*n* there are aspiring of servant to his God to be human that have perfect character or *insa<n ka<mil*. it is human who have intellectual capacity and level of high spiritual, as well as consistent in attitudes and his actions everyday. To achieve and maintain it with needed faith and deed of kindness. Deed of kindness includes two dimensions, there are dimension of divinity (vertical) in order to establish good cooperation with God and dimension of humanity (horizontal) in order to establish good cooperation with fellow human and nature around. There are three main pillars of perfection about perfection of human life its is faith, islam, and ihsan. Faith is believing in six pillars of faith. And Islam is defensiveness self to God, as manifestation of faith that is manifested in form of good deeds. While *ihsa<n* is completeness of two these elements there are faith and Islam, and someone has not been perfect, if have not able to represent *ihsa<n* in himself.²²

In language, word of faith come from Arabic, which is form of *mas{da<r* from *amana, yu'minu, i<ma<na<n*, which has several meanings, among its are believe, secure, protect, loyal or put something in safe place. In *Hadi<th* was mentioned that definition of faith is believe to Allah, his angels, his books, his apostles, day of

²¹ The elements of linguistic that used to analysis about process of statements through signs of language that can be researched who is send and whom is aimed. Because according to Arkoun when can be knew of discourse, so can be knew who is sender and for whom. And more can explain modal of discourse, so will more be able to comprehend meaning (intention) and locuteur (narrator). To enter process of statement in text (*al-Fa<tihah*), Arkoun analysis elements of linguistic such as determinan, promina, system of verb, system of noun, structure of sintaksis and prosodie. Johan Hendrik Meulamen, *Membaca Al-Qur'an Bersama Mohammed Arkoun*, (Yogyakarta: PT. LKIS, 2012), P. 101

²² Prof. Dr. H.M. Amin Syukur, MA, *Tasawuf Konstekstual Solusi Problem Manusia Modern*, (Yogyakarta: Pustaka Pelajar, 2003), P. 152

resurrection, and *qad{a* (regulations) and *qadar* (power). That is when someone deny its called heathen.²³

The result from desire of human to be perfect or *insa<n ka<mil* is will get happiness in world and in hereafter. For happiness in world comes from self that is subjective. The problems which were on someone is not making him feel unhappy. But it could be caused it is familiar with problems so did not feel miserable.²⁴ As for happiness in hereafter is happiness that got enjoyment in heaven which consisted of receiving material or immaterial is secret of God. It's just one of muslim philosopher Ibnu Sina argued for example characters of heaven with enjoyment was said by Al-Qur'an and *as-sunnah* are only illustrations and imaginative character, which purpose stimulating lay human and encourage them to work in order to cluched it. The enjoyment of heaven, according to him is spiritual enjoyment, in line with resurrection of human in future which is also not with his body, but with his spirit only. Even spiritual enjoyment more perfect than on physical enjoyment. it not be denied if spiritual enjoyment farther than physical enjoyment. As was read in surah of *at-taubah* 9: 72, explained various material enjoyment which was promised to faithful of men or women that is heaven which was beneath flowing rivers, places or beautiful palaces and glory in heaven '*Adn*, but blessing of God is greater than those material enjoyment.²⁵

There is Hadis that gives signals good news for parents who had left his son passed away before reaching puberty, then forbidden fire of hell for him. However, that does not mean it becomes guarantee for

²³ *Ibid.*, P.108

²⁴ Ghaida Halah Ikram, *Shalat Hajat Kunci Meraih Kesuksesan*, (Bandung: Mizania, 2009), P. 104

²⁵ M. Quraish Shihab, *Kehidupan Setelah Kematian Surga Yang dijanjikan Al-Qur'an*, (Tangerang: Lentera Hati, 2008), P.190

parents because all was still appropriate with deeds of parents from aspects of worship to God, with relation to their fellow human, as well as with other creatures of living.²⁶ The content of themes on verses 1-11 of surah *al-Mukminu* are:

a. *Khusyu'* (devout)

Devout in praying is realizing worship truly because God, sincere, fatefully, churlishly against substances that all powerful. Praying is in fact the best means to educate soul and renew spirit as well as purifying morals. it is clear soul and purify hearts from bad characters, especially characters which can redirect materialistic way of life, so making world it is more important than anything.²⁷ And praying is the most supreme act of worship, and obligation that is determined to each muslims carried out perfect standing. God gave admonition to his servant that praied in form or physical only like as moval and particular readings but forgetting meaning of those worship and wisdom of secret which should accompany to noble purpose it is mean clear self, education of soul and raising right thinking or deeds. If someone praied that can not reflect to individual that virtuous, so they were group of careless. Those humans is just doing physical form of praying.²⁸

Responsibility of praying to human is because human has been endowed with sense of mind and heart to keep mandate of God as God's caliph in world. Therefore, in addition to fulfilling requirement of body or physical is also efforting to fulfilling requirement of spiritual. One of fulfillment is to build harmony of good relations to God, that is with praying. Sastrawijaya who is

²⁶ Prof. Dr. H.M. Amin Syukur M.A., *Tasawuf Bagi Orang Awam Menjawab Problem Kehidupan*, (Yogyakarta: LPK-2, Suara Merdeka, 2006), P. 195

²⁷ Syaikh Musthafa Masyhur, *Bertemu Allah Dalam Shalat Panduan Praktis Menuju Allah Dengan Penuh Kekhusyukan*, (Yogyakarta: Total Media, 2008), P. 12

²⁸ Samidi Khalim, M.S.I., *Salat Islam Kejawan*, (Semarang: Prima Media Press, 2010), P.

still descendant from prince of kajoran where one of areas west of magelang in central java that teach praying not just stoped to meaning of paying but he more emphasizing to implementation of praying in practicing of life all day. That was created harmony of good relations to fellow creatures not just with humans but natures.²⁹

In practice, praying used set tools of physical and spiritual, to achieve devout to God. Worship of praying is internal response that was directed only to God, which accompanied with external deeds through moval of praying physically. Worship of praying that used aspects of external and internal (inner) can be understood that innate of human which was created as dualistis creatures, was created from physical and spiritual elements. The harmony between physical and spiritual is become size of praying experience, because with praying the humans will be able to achieve degree of perfect human. The perfect human or *insan kaamil* is manifestation of God's creatures which the most perfect when substance, characteristic, and deed of God is reflected in himself.³⁰

Praying as means is achieve the highest degree of spiritual, that it can know essence of divinity and love for him, as for essence of divinity is essence of his character because it is reflected in character of human who have achieved degree of *ma'rifat* with knowing God, so he wil reveal characters of God. The characters of divinity was in person's behaviour will be seen from day to day.³¹ However, devout in praying is different from one person to others, devout in language of layman was called concentration, in deeper understanding is representing of heart and

²⁹ *Ibid.*, P. 112

³⁰ *Ibid.*, P. 114

³¹ *Ibid.*, P. 132

mind when is praying. There are some determinating that would accompany someone to achieve devout in praying: holy bodies, places and minds. Holy body is done with taking holy water that made body more fresh than previous conditions. Holy places can be done with determining clean place, holy and representative for praying. While holy mind can be did with diversion of concentrating from things that secular character to face God.³²

Other things that supported to devout in praying is to pay attention and understand meaning of readings in praying. The problem is for those who have not been able to understand its meaning, then enough to read well and true. And for who have not been able to read, just always praying together and listening to readings from leader of praying with concentration of mind, as well as confirm heart that was facing to God which is giver of life. Then in journey of praying is not impossible that is distrubed by mind or anything else that broken concentration of heart and mind. In these conditions, then efforting to bring back to concentration to original purpose, it is praying. After straight or concentration, then keep with those condition, when disturbed again so bringing back again to concentration of praying, so that this process is getting increasingly devout when every day.³³ All readings and action in praying are designed to assert higher consciousness in situation to face to God. And in aspect of review of Sufism, praying that without devout is useless.³⁴ Readings in

³² Prof. Dr. H.M. Amin Syukur M.A., *Tasawuf Bagi Orang Awam Menjawab Problem Kehidupan, op. cit.*, P. 29

³³ Prof. Dr. H.M. Amin Syukur M.A., *Tasawuf Bagi Orang Awam Menjawab Problem Kehidupan, op. cit.*, P. 30

³⁴ When starting praying with takbiratul ihram is reading to begining of praying that if word of takbir is read then forbidden every job that horizontally or worldly. And face God or vertical position. And praying is meaningless if it does not happen intimate contract (*taqarrub*) between servants with God. Although from aspect of *fiqih*, devout is not condition of valid of praying. The meaning that praying is not devout but valid. Because attained devout in praying is

praying is included from well things, approbation, forgiveness and auto suggestion that efforted to find guidance self through process of repeating from structure of reading in secret manner to his self that clarify faith or action.³⁵

Thus, between *Hablum min Alla<h* dan *Hablum min al-na<s* can not be separated. Because, religion will be empty if just attacked well of ritual. That well is not inspired and is not materialized in fact of life. Therefore, almost text of praying in Al-Qur'an contained to command praying and accompanied with well morals in real life.³⁶ Therefore, worship of praying is tradition of system that continued to remember in condition of subject to protect behaviours made things of world for hereafter or made things of hereafter for world.³⁷

b. *Laghwu* and *Mu'rid{u>n*

Words and deeds are very important thing and there is relations with faith, because faith or recognition in heart must be proven with action, without action the faith will be less meaningful, therefore it is needed to introspektive the self with three of ways: (1). Supervision (*muraqqabah*). Supervision that was conducted against physical and spiritual such deeds of sincerity and perfection of charity. (2). Sanctions (*mu'aqqabah*), it is giving sanction to his self on basis of benefits. (3) Criticize self (*mu'attabah 'alannafs*), it is criticism that appropriate with standards of Al-Qur'an and Hadis, such as questioning why do

not easy and must be exercised. The structure of praying that was finaled with reading of *sala<m* which as symbol of reopening in horizontal dimension to life that with motion to looking right and left. This is symbolism which the interpretation is more or less is if had good relation with God in praying, so will be proved by good relations with their fellow human. Because verse of Al-Qur'an asserted that (*al- 'Ankabu>t* 29:45) this means, will not bring meaning of anything to who is always praying regularly, but subject could not reflect behavior (good morals). Prof. Dr. H.M. Amin Syukur, MA , *Tasawuf Konstektual Solusi Problem Manusia Modern*, *op. cit.*, P.141-143

³⁵ Drs. Sentot Haryanto, M.Si., *Psikologi Shalat*, (Yogyakarta: Mitra Pustaka, 2005), P. 87

³⁶ Prof. Dr. H.M. Amin Syukur, MA, *Tasawuf Konstektual Solusi Problem Manusia Modern*, *op. cit.*, P. 143

³⁷ Emha Ainun Nadjib, *Tuhan Pun Berpuasa*, (Jakarta: Buku Kompas, 2014), P. XIII

you do immoral? why are you lazy? So it will increase charity of goodness and leave sin in bit.³⁸

And faith is one of enjoyable of God that must be grateful, way to grateful is always adorning with approach the self to God and well morals as praying, remembering, pray, patience, and gifts and etcetera. With instilled in the self to attitude that feeling was controlled by God, which in Sufism is called *muraqqabah*. *Dzu<n Nun al-Mis{ri* (a sufi) suggest that sign of *muraqqabah* is choosing what is chosen by God, regarding what is regarded great by God and regarding what is regarded trifling by God. It means doing something simply because God have allowed and permitted.³⁹

And as human, it is easier to do little things that pushing than do important things that are not pushing, like thinking. And easier to do little things that can be done than start the great things that do not know about it.⁴⁰ There are two filters in thinking about:

- a. Determine what should be done and what should not be done.
- b. Determine the things that is decided to do and do its appropriate with conditions.⁴¹

Because true human is human who continued to look for meaning behind each of his experience of life, so was found purpose and award on his self.⁴² The mind is influenced by emotions, both of positive emotions or negative. The two emotions

³⁸ Prof. Dr. H.M. Amin Syukur M.A., *Tasawuf Bagi Orang Awam Menjawab Problem Kehidupan, op. cit.*, P. 85

³⁹ Prof. Dr. H.M. Amin Syukur, MA, *Tasawuf Konstekstual Solusi Problem Manusia Modern, op. cit.*, P. 102

⁴⁰ Ghaida Halah Ikram, *op. cit.*, P. 19

⁴¹ Fergus O'Connell, *The Power Of Doing Less*, penerjemah Satrio Wahono, (Jakarta: PT Gramedia Pustaka Utama, 2014), P. 68

⁴² *Ibid.*, P. 48

that have function to do an action. So, words and deeds be meaningful in his life⁴³

The word of *mu'rid{u<n* is taken from word of *aradha* that have meaning side. It is mean that human did not give attention to thing, so he will not see and face to it or the other saying beside it. From word of *mu'rid{u<n* can be understood in meaning is did not give attention to it. Therefore, this verses is not allowing faithful, but saying that their attention is not just directed to it and not easy to leave from *laghwu* completely, if its is many but important in this is when person face it, so he will think what is it giving benefit for his self in world and hereafter or just world only, until can know to give attention or no to it.⁴⁴

c. Tithe and *Fa<'ilu>n*

Zaka<t (tithe) is one of principal joints of Islam teachings. Even Al-Qur'an has made tithe and praying as symbol from whole of Islamic teachings like as in (QS 9:11). Tithe is worship which relation to property. To describe philosophical foundation of obligations to tithe (*Zaka<t*) is:

1. *Istikhla<f* (assignment as caliphs on earth) God is owner of contents in this world including owner of wealth. Someone who is fortunate to receive those wealth in fact is only received deposit as mandate to be distributed and spent appropriate with the will of owner (God).⁴⁵
2. Social solidarity,⁴⁶ human are social creatures. Togetherness among several individuals in an area, with forming society that

⁴³ Ghaida Halah Ikram, *op. cit.*, P. 59

⁴⁴ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, M. Quraish Shihab, (Jakarta: Lentera Hati, 2002), P. 150-151

⁴⁵ Dr. M. Quraish Shihab, *Membumikan Al-Qur'an fungsi dan peran wahyu dalam kehidupan masyarakat*, (Jakarta: Mizan, 1994), P. 23

⁴⁶ The function of strategic to tithe for society is capital, according to reserachers that done by PIRAC (Public Interest Research and Advocacy), that potential of tithe in indonesia ranging from 19-20 every year, a modal for building society and total will be much when appeared

despite different characters with these individuals, but it can not be separated from it.

3. Confraternity, human come from one generation between one with other related by blood, both of near or far. Has been realized by us that relation of confraternity demands not just relation take and give (take and receive).

The impact of tithe are:

- a. Erode character of stingy in soul as well as training to own generous characters, and deliver to grateful to enjoyment of God, so finally he can purify self and developing his personality.
- b. Create calmness and harmony, not only to recipients but also to giver tithe.
- c. Developing property. This development can be reviewed from two sides: (a) The spiritual side, based on revelation of God, God destroyed usury and developed *Zakat* (Qs. *al-Baqarah* 2:276), and (b) Economic-psychological side, is inner peace from giver of tithe,⁴⁷ and alms that will deliver them to concentrate in

awareness to tithe. The balance of social that is built by tithe for poors to get section for them which gotten from those wealth of richer in around, so asymmetry of social is not so high. Abdul Djamil, *Jurnal penelitian sosial Keagamaan Walisongo*, (Semarang, Lemlit Walisongo, 2011), Volume 19, Nomor 1, P. 32

⁴⁷ There are two kinds of tithe, tithe of *fitri* (which is only done in month of *Ramadhan*) and tithe of *Makhl* (tithe of wealth). Tithe of *Makhl*, there are several conditions:

1. Achieve *nisab* and one year (*haul*)
2. To be having property perfectly, it is mean that have not borrowed or debt that has not been paid. Beyond basic necessities and economically or there is growth in value, not permanent and consumptive like home residences.

The difference between tithe and *infak* is system of preparation that is devolved to 'amal (human prepared). So administration is recorded well and can be known *muzakki* (tithe). In detail who have the right to receive tithe can be inspired in surah *al-Taubah* 9:60, about tithe for continuity of study (analysis), or to importance of village can also be included on category *Fai* (to way of Allah). Similarly, understanding seven *asnaf*, which can be defined operationally in accordance with context of present and indonesia. Such As freedom of slave, is mean that tithe can be provided for financial support as liberate. Or absolved some labors of contracts which are not strong with is accepted by load exceeded responsibilities either within country or outside country. So *Ibnu Sabil* (people who is on their way), can be given meaning that tithe is provided to facilitate or gave easy to traveller and students, both in form of accommodation or services. Prof. Dr. H.M. Amin Syukur M.A., *Tasawuf Bagi Orang Awam Menjawab Problem Kehidupan*, op. cit., P. 102-104

thought and efforting development of wealth and recipient of tithe or alms and will encourage creation of power purchasing and new production for producers which in this case is giver of tihte.⁴⁸

In addition to tithe, alms also has truth of sky logic that is often shocking human logic that statement of sky logic is property which was alms is will not be diminished little. There is no history in this life if someone will become bankrupt and destitute because often to alms. In *Hadith of Qudsi*, God confirmed:

أنفق ما في الجيب يأتك ما في الغيب

The meaning: *expend treasure that is in your pocket, then there is a treasure hidden will be came to you.*⁴⁹

In release of tithe, Al-Qur'an often used verb *atu>* to refer the subject. But here, word that be used to refer to subject to release of tithe is word of *fa<'ilu>n*, that was taken from verb of *fa'ala*. Chosing of this word according to Thaba'thaba'i gave sign how is big attention for worship. According to Ibnu Asyur, language that used word of *fa'ala* contained meaning of well gift.⁵⁰

d. *Furu>jihim* and *Yuh<{afid{u>n*

Word of *furu>jihim* in verse is explained about family, family is soul of society. Safety of external and internal which is enjoyed by one nation, or conversely, ignorance and backwarness are reflection from condition of families who lived in community of Nations. Views of whole experts from various disciplines and including experts of Islamic religious give huge attention towards

⁴⁸ Dr. M. Quraish Shihab, *Membumikan Al-Qur'an fungsi dan peran wahyu dalam kehidupan masyarakat*, op. cit., P. 325

⁴⁹ Muhammad Albani, *Berobat Dengan Sedekah*, (Surakarta: Insan Kamil, 2010), P. 78

⁵⁰ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, op. cit., p. 154

construction of harmonious family and the smallest unit of one country done function properly, Islam through *syari'ah* that determined many instructions and regulations. The family is strong foundation with materials of solid building, thus teachings of Islamic religion discussed about physical and mental preparation to candidates of mother and father. For those who are not yet ready physically, mentally and financially was suggested to be patient and keep maintaining purity of self in order not to fall into valley of abjection. And word of *hifzu* is taken from word *hifdhu* that mean maintaining and restraining. It is mean that maintaining of privates so not be used in place and time that not be right by religion as well as restraining, so always be kept and not lapsed to badness. Even this maintenance is increase meaning, so including guidance of Prophet Muhammad. Therefore, choosing candidate of spouse that precise and right.⁵¹ Not just based on beautiful and handsome, but choosing place where put *nutfah*, because gen is effecting. Patron of word which is used by this verse is paying big attention and seriously.⁵²

The peace and happiness of husband and wife are very dependent on fulfillment of determinates in solid covenant. Solid covenant that resulted commitment which is not only spoken for men, but it is also spoken by women. To get good spouse, there are criteria for choosing spouse based on four things which Prophet's instructions that was narrated by Abu Hurairah that is

⁵¹In Islam, marriage is a contract or transaction. It is visible from elements of '*Ijab* (bid) and *Qabul* (acceptance). Marriage is mandate in accordance with words of Prophet: *akhas tumu hunna bil amanatilla h* (you accept wife based on mandate of God). Number of studies about verses that discussed of marriage concluded that marriage in Islam was built on five basic principles: first, principle of freedom in choosing pair for both men and women do not colide with provisions with *Syari'ah*. Second, principle of *mawaddah wa rahmah* (love and affection). Third, principle of mutual complement and protect. Fourth, principle of *mu'asyarah bil ma'ruf* (association that courteous and polite). Fifth, principle of monogamy. Siti Musdah Mulia, *Islam Menggugat Poligami* (Jakarta: PT Gramedia Pustaka Utama, 2004), P. 16

⁵²M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, op. cit., P. 253-254

wealth, generation, beauty, and religion, those not only monopoly for male, but also applied to women. Priority of choice or consideration of religion is very important, both for men as well as women. Therefore, ideal husband or wife is person who is obedient to religious. The assumption person who is increasingly obedient in religious so increasingly civilized in behavior.⁵³

Examples of behavior that wrong act for nature is homosexual, nature of men love women and conversely.⁵⁴ When men love men and women love women with basic passions of lust, then relation same sex is infringing nature.⁵⁵

And those relations that do not appropriate will cause disease, one of diseases is HIV that is virus which causes disease of AIDS and for making it easy is mentioned disease HIV/AIDS. Those disease is venereal disease that initially is experienced by group of homosexuals. In 1980 at city of San Francisco, United States doctors are surprised by findings of disease that has never been known before. Speed of transmission is caused by technology of transportation that advanced, and enabled human move from one place to another, in country or abroad very quickly.

⁵³ Siti Musdah Mulia, *op. cit.*, P. 20-23

⁵⁴ In sociological realities in society, monogamy or engagement consisting of husband and wife more practiced because was felt the most apperceived best suits the mentality of mankind and is a form of marriage appropriate with nature of human. and became form of marriage that most passing word of peacefulness. As for, man who was polygamy which has principle that man is indulgence of prurient with he paid expensive, because he must make women who wants to serve his satisfaction of sexual as legitimate wife and must marry as another wife even children of his wife also became his responsibility. In Western world takes form of intimate relationship that is invalid, that in form of indulgence of prurient to female of friends with no marriage and no responsibility anyway. The critical question appeared, is correct in marriage of polygamous fulfill responsibilities? In theory should be, but in reality not appropriate in case. So many wives and children were displaced because polygamy. So polygamy in East and infidelity in Western were equally to abusive value and dignity of women, equally gave social problems.

Religion in fact lowered to further humanize human, so different with wild animal other savage of creatures. One of teachings of religion is to educate human in order to be able to maintain organs of reproductive and no indulgence sexual prurient. One way of maintaining sanctity to organs of reproductive is through marriage. Therefore, any sexual act out side of marriage, infidelity, and any form of sexual relations that is not valid were forbidden in Islam. Siti Musdah Mulia, *op. cit.*, P. 61

⁵⁵ Prof. Dr. H. Dadang Hawari, *Pendekatan Psikoreligi Pada Homoseksual*, (Jakarta: Balai Penerbit FKUI, 2009), P. 3

Transmission through sexual intercourse or free sex and can also be through transfusion of blood, hypodermic needles which was contaminated and umbilical cord in infants was contaminated by mother.⁵⁶

The actors already existed around us, some of them have been openly loved pair in same genre and gone out with relations as husband and wife. However, amongs them there is treasonous, they had not conscience to killing with mutilation toward their pair.⁵⁷ At time of Prophet Adam's children, brother and sister may married each other except twin. Patterns of kinship among them was different with today.⁵⁸

Give happiness is key word to gain happiness. But often, each pair demanded to ask for happiness so that will not be retrieved happiness it self and mutual demanding, but key word is balance.⁵⁹ Back to men and women, each them must gain portion that appropriate to nature. Different individuals were created to pair up and help each other. But as a pair, they should be able to give each other to their pair in order to balance in social functions. Each of us is an individual as well as social human.⁶⁰ Individual enjoyment is not everything for someone. Many people gained all of enjoyment individually, but rather feel lonely and restless. Because have blamed partly of nature as social creatures. Would be happier if he can interact, to mutual giving benefit inside and felt his life was useful. Someone could not express his self will feel restless and depressed because useless. To expression someone

⁵⁶ Prof. Dr. H. Dadang Hawari, *op. cit.*, P. 22

⁵⁷ Prof. Dr. H. Dadang Hawari, *op. cit.*, P.44

⁵⁸ Bambang Tri, *Adam 31 Meter Mencari Tanda Tangan Tuhan dan Ayat-ayat Emas Evolusi dalam Al-Qur'an*, (yogyakarta: Pustaka Pesantren, 2012), P. 98

⁵⁹ Agus Mustofa, *Poligami yuuk*, (Surabaya: Padma Press), P.30

⁶⁰ *Ibid.*, P. 58

needed other people to express his self because required response. Therefore, why would someone need to live with pairs, family, and life of society. Because one of happiness is on social life.⁶¹

e. Mandate

Mandate has large meaning, its is responsible that must be had by human or deposit that be given to him for given back to deserve human and honesty in doing responsible. But if mandate is lost, responsible is not done and there is not honesty or responsible is given to human who not expert so was happen misfortune and conflict which is not end. Every human must do mandate in every thing that be faced, although human is like to accept mandate. But many of them can not be done to responsible and have honesty and sciences.⁶²

In Al-Qur'an, word of *amanah* was mentioned eight times, but only 6 times contained meaning as commonly known. Whereas two verses contains other meanings, although having be related to general meaning. Mandate contained meaning relating to sense of security. The person was carrying out mandate and carrying on task to create security against something that was mandated.⁶³

Amanah is word which has same root with faith (trust) and *amana* (give or have confidence, trust) and also safe (in understanding of Indonesia). Muhammad got mandate to provide solution to issues. And in fact, the way which was offered can be accepted. Muhammad gave form of solution that containing values of justice and communally. Talent of his leadership had pattern of mandate with carrying out obligations well. Human can control self means maintaining mandate. Parallel to that, human who

⁶¹ *Ibid.*, P. 77

⁶² H. Fachruddin Hs., *Ensiklopedia Al-Qur'an*, (Jakarta: PT. Rineka Cipta, 1998), P. 105-

⁶³ M. Dawam Rahardjo, *Islam dan Transformasi Sosial-Ekonomi*, (Jakarta: LSAF, 1999),

maintained mandate also could hold promises. Maintaining mandate and promises is foundation in association and in competition. This character is needed in political and economical activities.⁶⁴

The status of caliph which was had human carry out mandate from God to prosperity of earth. The mandate given to human because human received the gift in form of sense and mind. With sense and mind of human can carry out responsibility, because it could distinguish between right and wrong, good and bad.⁶⁵

f. *S{ola<tihim*

The praying is can be tool to form of personality,⁶⁶ it is human who have characters of discipline, obedient of time, hard work, like cleanliness and right of talking. Because praying gave effecting to human who did it. And did not talk about unbenefit of meaning. Formed personal of *Alla<hu Akbar*, it is mean that must be greated Allah only, whereas other is small.⁶⁷

The human that is praying really then from one praying to other prayings felt narrow time in directionary of God to be showned straight road in situation fatefully and devout. Always welcomed praying with as those feeling, so that it feels no fail to remember God among one praying to others praying, then didn't get to do immoral and trained himself to oppose and defeat rat race of life, didn't give precedence to importance of material, thus his

⁶⁴ *Ibid.*, P. 332-336

⁶⁵ *Ibid.*, P.337

⁶⁶ praying is structure of communication and moval that was begun with *takb>ir* and was finished with *sala<m*. Be finished with *sala<m* is gift sign that muslim like peacefulness and propagate walfare to right and left. The meaning that was rounded with peace. And after faced to God, so faced society. it is mean relation to God and societies (social relation), with sentences of *Assla<mu'alaikum Warahmatulla<hi Wabaraka<tuh*. The finally of Praying is with those sentence which signaled that after face to God, it is beginning with *Alla<hu Akbar* and finnaly with those sentence. So, the meaning is that between relation to God and society is one unity. Drs. Sentot Haryanto, M.Si., *Psikologi Shalat*, P. 101-102

⁶⁷ *Ibid.*, P. 91

soul was able to conquer problems of world with happiness, and in piling up property or wealth as God said in *an-Nur* 24:37. In form of praying there is effectings and impressions of other educational. Example, educated souls who praide to be able to feel manifestation from unity of muslim in whole corners of world that were directed targets of their praying to same place, it is *Ka'bah* in *Baitulla<h al-Hara<m*. The feeling of unity made mutual understanding and complement of muslim in life or one homeland that is accumulated in mosque every praying.⁶⁸

For someone who turn on essence of praying and life will feel enjoyment of faith and delights of obedience, not canceling time of implementation or made heavy, made praying part of his life, awaiting expectations to arrival of time to meet with God.⁶⁹ Praying was done during one day until night and have been arranged by Islam. This matter signaled that will be balancing in life, that mean not thinking things of worl only. Because in morning have be begun with praying of *as-S{ubhu*, then there is space to work and next with praying of *Z{uhru, al-'Asr, Maghri>b* and *'Isya<*. This balancing is very important to advocate someone's mental health because so many people experienced annoyance of soul that be related to problems of works. There is addicted to works and not seldom enter to soul hospital and addicted medicines or even end with put of death.⁷⁰

Characters that must be exist to faithful that will get happiness in world and hereafter, many benefits that are resulted in world, it is mainly social happiness. For happiness in hereafter, in verse will get enjoyment of paradise of heaven. The word *firdaus* is used for meaning of gardens, even mean accumulated everything

⁶⁸ Syaikh Musthafa Masyhur, *op. cit.*, P.14-15

⁶⁹ Syaikh Musthafa Masyhur, *op. cit.*, P. 23

⁷⁰ Drs. Sentot Haryanto, M.Si., *op. cit.*, P. 100

that is in garden. Firdaus meaning is wide. From this word, appeared word *mufarda* that showing wide something. The Prophet told that paradise is the best and the most high, while over it is God's Throne. From this paradise effused rivers of paradise.

Al-Bukhari narrated with its chain, from Abu Hurairah, Prophet said:

من آمن بالله و برسوله وأقام الصلاة وصام رمضان كان حقا على الله أن يدخله الجنة جاهد في سبيل الله أو جلس في أرضه التي ولد فيها فقالوا: يا رسول الله أفلا نبشر الناس؟ قال : إن في الجنة مائة درجة أعدّها الله للمجاهدين في سبيل الله ما بين الدرجتين كما بين السماء و الأرض فإذا سألتهم الله فاسألوه الفردوس فإنه أوسط الجنة أراه قال وفوقه عرش الرحمن.⁷¹

The meaning: Who believed to Allah and his prophets, and establish praying and fasting of Ramadhan, Allah has deserve to put in Heaven, whether he is jihad in path of God or keep silence in land of his birth (not join jihad)." The companions asked: O Prophet of Allah may we deliver this good news to human? " The Prophet replied: "In heaven there is hundred levels that God has prepared for who join jihad in path of God which is distance between each level is equal with distance between heaven and earth. When you ask to God, so ask to paradise, because it is the best and the highest which have showned to me." He added "Above paradise is God's Throne ."⁷²

The word *al-Firdaus* individually mentioned once in Al-Qur'an and its interpretation indicated to living place which full enjoyment in hereafter, it is in Surah *al-Mukminu*n. Heaven and hell was debate among scholars and commentator that existence since now, and the most powerful opinion is that heaven and hell are already there at this time. This argument is based on

⁷¹ Imam Abi Abdillah Muhammad bin Ismail Bin Ibrohim, *Al-Bukhori*, (Beirut: Darul Fikri, 1995), P. 326

⁷² Abdul Halim bin Muhammad Nashshar as-Salafi, *Pesona Surga*, (Jakarta: Pustaka Imam Asy-Syafi'i, 2010), P. 72

Hadi>th of Prophet after Prophet did *isra<k mi'ra<j*. Moreover word of God in surah *an-Nuju>m* 11-15.⁷³

C. Comments of The Commentators

Results of classical and modern interpretation from commentators are:

1. *Jami'> al-Baya<n fi> Tafsir Al-Qur'an*

Abu Ja'far said: meaning of *qad aflah al mukminu>n* are people who believe to God and his prophets, confirming Holy Book which was revealed to them, work on things that are commanded like as will be mentioned in these verses, the eternal in heaven of God, they who easily got their wishes. *Al-ladhi>na* meaning is who was devout in praying, their devout in their praying is form of submission to God and obedience to him, as well as carrying out his orders. *'Ani lagwi* means who turn away from falsehood that was hated by God.

Verses 4-7, human who is carrying out tithe of properties that had been required by God. As for work that is described in this verses is implementation. The mean verse of *furu>j* is privates of male are there in part of ahead. *H{afiz{u* care for it to not be used on anything. *Illa< 'aLa< azwa<jihim* is except to their wives who have been allowed for men with way of marriage. *Awma<malakat ayma<nuhum* is their female slaves. *Ma< in ma< malakat ayma<nuhum* is positioned as *majru>r*, because it follows word *azwa<jihim*. *Fainnahum ghoiru malu>mi>n* is anyone who does not keep his privates over his wife and his female slave, then he is regarded not blamable and his deeds is not regarded sin. *Famanib tagho wara<a dha<lika* is anyone who used his privates for intercourse except his wife and his female slave. *Faula<ika humul 'a<du>n* is anyone who stretched of God's low and breaking things that have allowed by God to him and things that have forbidden it.

⁷³ *Ibid.*, P. 81

Verse 8, *wa ladhi>nahum liama<na<tihim* is that they trust to him. *Wa 'ahdihim* is promise that they made between fellow human. *Ra<'un* is they keep and not to waste even fulfill all. Experts of reading Al-Qur'an have different opinions about reading this verse. The majority of experts of Islamic country (except Ibn Katsir) read it with plurality, whereas Ibn Katsir read it with singular.

Verse 9, is human who kept their praying times and didn't get through, as well as was not busied until lost time. They always kept and carried it out in time. Verse 10, human who has those characters in world. They are inheritors of heaven from human of hell at doomsday. Verse 11 is about *al-Firdaus*, it is glorious garden, according to Arabs. *Mujahid* said with language of Romans. *Hum fi>>ha<kha<lidu>n* is they have always been inside. God said who inherit eternal paradise and will not move.⁷⁴

2. *Mafa<tihul Ghoib*

Devout is someone who made deeds of heart such as fear and awe. There is meaning also deed of limbs like as silent and pay attention to something. And more is what is meanted by both of them. In praying also paid attention his reading and meaning of his reading.

Laghwu is something which contained forbidden or allowed or permitted, but if it contained no elements of dzorurah or needs. It is punished forbidden if there is no benefit or something that benefit both of good words or deeds, it is punished permitted if there is no requirement inside. When was praying with devout then was followed by turning away from character of *laghwu*.

Tithe is something good that agreed, it is producing rights of property or wealth that can purify sin and including right of obligatory in producing of property. Excerpted from book of *al-Kasya<f* that tithe has two meanings are meaning of objects and sense. Meaning of

⁷⁴ Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Tafsir At-Thabari*, (Beirut: Darul kutub Al-ilmiyah, 1992), P. 197-201

objects is producing of property by *muzakki* that have one *nis{ab* (sizes) and *haul* (one year) to poor. And meaning of sense of tithe is purify his self for giver of his deeds. Because sourced from the mean of word *fi'lu* is relation with deeds. *Furu>j* is keeping his privates against his wife, it is pair that was resulted by legitimate contract which was attended by family of guardian. And slaves that owned but not making her like merchandise. Keeping his privates except to his wife and his female slave with determinate and prohibition that have been organized by religion.

Liama<na<tihim and promise is something was entrusted to him and promised over those mandate. And human who do not fulfill what will be mandated then become treasonous. And whole of worships which are charged to humans is mandate from God both of word or deed. And those promise including *aqi>dah* (belief), *i>ma<n* (faith) and *nadhar* (vows). *Shala<tihim*, word of praying have been mentioned twice, but both of those meaning is different, that first is meaning of devout, it is a character for someone who do it and character which existed when praying. And second is guarding in maintaining the time of praying and cleanness of praying or other things that make praying becomes perfect worship.

Making those characters is address or sign that later will gain happiness in hereafter and became heirs, it is moved heaven to them without *muha<sabah* or calculations and knowing size such as transferring of property to human who inherit. And heaven is place of Prophet Adam that was inherited also for generation.⁷⁵

3. *Fi> Z{ila<li Al-Qur'an*

Decisions about luck and victory of faithful is promise of God that will not be betrayed. Them who have special characters that describe on individual of faithful in the highest levels which bring nearer to

⁷⁵ Muhammad Ar-Razi Fakhru Ad-Din, *Tafsir Fakhru Ar-Razi atau Mafatihul Ghaib*, (Libanon: Darul Fikri, 1990 m, 1310 h), P. 78-83

morals of Muhammad. Al-Nasa'i narrated that Aisyah was asked about morals of Messenger, he answered, actually morals of Muhammad is Al-Qur'an, then he read verses 2-9 of surah *al-Mukminu*n.

Verse of second clarified their hearts feel greatness of attitudes in praying when be faced with his God. Whole members of body, gesture, and movement became lost from his bustle. At moment which full of this purify and all situations around and whatever happens will not be felt because they only witness cause God and do not enjoy except sense. Their thoughts is pure and clean from any dirt. At those time, core that was dazed and lost met with source, spirit that confused have found way of guidance, wild hearts realized haven. And those time everything became value of into small, except relation with God.

Verse of third, explained words, deeds and useless feelings will not be disregarded because busy with remembering to Allah, contemplating and thinking about verses in soul and universe. Each faithful has load of task to purify his heart, pure of his soul, and cleaning internal (inner). There is also load of task to clean behavior and attitudes, as well as effort always to increase in the highest levels that is demanded by faith, load of *amar ma'ru>f nahi> munkar*, load of *jiha<d* to keep togetherness and respectability, and other loads that never finished out, that is not forgotten by every faithful, his soul must not let him and obligations between *Fard{u 'ain* or *Fard{u kifa<yah*. That all drained power of human and age as well as his power is very limited. And his power was maximized in matters that can improve their lives so not used to rights that is not meaningful.

Verse of fourth, tithe is purity for heart from character of stingy and property from character of love to object that bore down whisperings of Satan about infidel state and devolve upon belief about reply and deputize for better. purity of property made residue of property became allowed and good, will not be related to any rights

(except in emergency conditions) as well as not be arounded by *syubhat* and doubt anything. Tithe is step maintenance of society from imbalance which was created provety and improvidence.

Verse of fifth, Purity of spirit, household and society. Guarding of soul, family, and society (community), with guarding privates of sexual deviation that is not allowed, guarding heart from desire to which is not allowed, and guarding togetherness from freedom of lust to things that cannot be realized, it is destruction of institutional of households and destruction of generation. Sizes that is possible wrong in improving people's lives is controlling desire of human and bearing down him. Processing of encouragement to nature in image that produced and pure made babies will know process of their birth in world so that can be known from their parents.

Verse of sixth, in matter of marriage did not effect controversial because it have made institution that was known . Whereas, problem of slavery should be clarified with little explanation. When Islam came and faced attacks of war agined enemy that agined it with all of material power, it is not possible to remove this system of enslavement unilateral. So, prisoners of muslim became slave in hands of Islamic enemy, whereas prisoners of enemy was freed. Islam came with efforting to close and drain all sources of enslavement, except enslavement of prisoner of war. A female servant can attain freedom with many ways. If bore child for her master then her master have passed away then female servant became freedom, if was freed by her master both because his alms or law of *kaf<arat*, then she freed. If she asked her master to redeem her self with amount money with gradual, then she freed. If she was hit by her master in her face then law of *kaf<arat* is liberate to her.

Verse of seventh, that besides wives and female servants, no additional method anything except those. who did look for behind those, then they are who pass over limits of area that is allowed by

God. They have been formulated into forbidden things, and have damaged honor of woman who have not allowed for him because marriage and holy war. All these things are kept by Islam so that does not happen. Verse of eighth, mandates is very much for individual or together. Mandate of the most front is mandate of fitrat natural. God has created fitrat natural always straight and same direction with creator of life which are source of those fitrat natural. Human who is faith always guarded large mandate, so not let their fitrat natural deviated from continuing (*istiqamah*). that is including first promise is promise that fitrat natural which has been established by God over human. Above those first promise, whole promises and strings are built and entwined. Then, every promise that is declared by faithful become as witness in it and efforting to responsibility for mandate and his promise.

Verses of ninth, they did not leave praying because lazy, and not despise it because ignored it as well as does not enforce at random, and half measures. But they did just in time with complete *sunnah* and obligations, and did pillars and tenets of laws. Their praying is live. their hearts was participated in praying and their feelings have fused in praying. Praying is in fact relations between heart and God, so human who does not guard for praying is not possible needed can guard relations between himself and other human, with sure guarding actually that appeared from honest heart. Indeed characters of faithful has been preceded by praying and ended by praying to show greatness of his dignity and his position in developing of faith. Therefore, praying is the most perfect image from worships that was showed to God.

Characters that defined individual of faithful have been determined against victory and his luck, those characters really influenced in defining characters of faithful and form of life that was done. Tabi'at secular of life is not possible perfect for human, then God wished

human who was determined to attain summit of target for them. That is paradise that eternal lands, and will never be destroyed, safely without fear and harmony without disturbance. Verse of tenth until eleventh, those summit of luck that was determined by God for those who believe and there is no other target that is intended by eye and delusion.⁷⁶

4. *Tafsi>r Al-Misba<h*

At the end verse of surah previously, faithful are commanded to do variety of worships with expectations in order to they gained luck or with editorial verse of *la'allakum tuflihu>n*. Those expectations can be certainty if they adorned themselves with what is called in group of first verses of this surah. Therefore this verse used word of qad that contained certainty.

The word *Aflaha* is taken from word *al-fala>h* that mean cleaving, from here farmer is named *al-falla<h* because he broke and grew fruits which was hoped. From here obtain what is hoped so bore happiness which is also become one of meaning *fala<h*. Word *shola<tihim*, that related to praying with their behaviour, have not caused God, although in reality those praying is addressed to God. However those verse mean underlined activity of subject and they will obtain benefits of praying, not for God.

The word *kh<asyi'u>n* is taken from word *khasya'a* which mean aspect of language is silent and calm. Those something is special impression in hearts of who was devout against whom target of his devout, so who related to direct whole his heart to God and ignore except God. Word that is used in this verse indicated to subject which is doing devout not low levels of faith or (*alladhi>na a<manu>*).

About *Laghwu* is mentioned after devout in praying, because devout is contrary to *al-laghwu*. Who is speaking or hearing about

⁷⁶ Sayyid Quthub, *Fi-dzilali Qur'an*, (Beirut: Darus Syuruq, 1992), P. 2452-2457

devout will feel in his mind of *al-laghwu* and so when ignore from *al-laghwu* then he will experience devout in praying. Because who is familiar with good sayings, he will be away from bad sayings. And who is familiar with devout to God certainly will leave lie. *Al-laghwu* is taken from *lagha*< that mean cancel, that is something that should not exist. And this can different between one time to another, so that it could be useless (*al-laghwu*) or on the contrary. The word *mu'rid*{>*un* is taken from word *al-'urdh* which mean side. Someone who does not pay attention to something, then he will not see and face to it, or in other words aside it. But not easy to leaving entirely *al-laghwu*, but prosecuted is when someone faced it, he is thinking to bringing luck of world or hereafter.

The mention of spending tithe after previously is stated that they distanced themselves from *al-laghwu*, caused avoid *al-laghwu* is not easy thing, through tithe, *infa*<*q* and alms can free human from sin or mistake because doing *al-laghwu*. The word tithe in terms of language mean sacred and developing. Because spend treasure or wealth accompany to purity of its and purify of soul for subject and became cause of development of property itself. Al-Qur'an often used verb or to show spending tithe or property. But word that is used in this verse is *fa*<'ilu>*n* which is taken from verb *fa'ala*. The selection of word according to *Thaba'thaba 'i* signaled how great their attention against those worship.

Readable since first verse to this verse, that is taken precedence of mention that what is as objects, there are *as-s{hala*<*t*, *al-laghwu*, *az-zaka*<*t*, *li furu*<*jihim*, *li ama*<*na*<*tihim* dan *shalawa*<*tihim*. It's all precedence before mentioning subjects. It aims to give emphasis and attention including objects which is mentioned. previously verse mentioned about spending tithe that functioned to purify of property from dirtiness, and next verses mentioned purity self of human and first purified is genitals, because sexual acts out side of marriage is

summit of damages of moral as well as impairment of generations and society. In thing canalized requirement of biological through spouse and slaves will not be wrong when doing with provisions that established by religion. *H{a<fiz{u>n* is taken from word *hifz{u* that mean maintaining or restraining. What is meant is maintaining privates so was not used at place and time that are not justified by religion, as well as restraining it until always was cared for and not be fallen in ugliness. Even maintenance is included guidance of Prophet in order to choose candidat of pair that exact and right, not only based on beauty and handsome only.

The word *furu>j* is plural from *farju* that mean is everything bad which is said in men or women. From here those word is translated to genitals. *Ma< malakat aima<nuhum* determined to one group of society when decline of Al-Qur'an is one of general phenomenon of human society in world. Certainly, Allah and his prophet do not bless slavery, although in same time must be admitted that Al- Qur'an and *as-Sunnah* are not taking measures drastically to eliminate.

Illa< 'ala< azwa<jihim auw ma< malakat aima<nuhum that was made by some scholars as one of reasons established forbidding to masturbation, because channeling requirement of sex only was justified with spouse of life. *Malu>mi>n* is taken from word *lum* that is disapprobation toward deeds and statement of other side that is rated by critics as unnatural. *Ama<na<tihim* is plural form of *ama<nah* that is something was devolved to other side to be maintained and when comes the time will be asked by owner. Word *ama<nah* is taken from word *amina*/trust and secure. This is because *ama<nah* is extended by owner on basic of beliefs to recipient that what is devolved will be maintained and safe. Islam taught that mandate or beliefs is basis of faith, based on words of Prophet that there is no faith to who does not have mandate.

'*Ahd* mean wills and promises. That mean is commitment between two human or more for something that is agreed by parties that promise. *Ra<'u>n* is taken from word *ra'iya*, it is pay attention to something so it's not damaged, vain or dormant, with ways maintaining, guiding and improving when it was damaged. One of most important about mandate and promise is praying. Therefore, those worship is emphasised in context of maintaining to doing at time which is determined. *Shalawa<tihim* with using plural form that signaled that they really paid attention and maintained all of praying, not just particular prayings.

From those characters will be found two principal things: have ability to carry out as well as and ability to restrain self. It is things that usually lust was compelled ignoring it as devout in praying, leaving *laghwu*, as well as maintenance of biological encouragement. There are also characters that usually lust of human want to preserve it as spending treasures or fulfil mandate that usually want kept by its owner and by that was given mandate.

Al-wa<rithu>n and *yaritsun* were taken from letters of *wau*, *ra* ', and *tsa* '. The meaning is transition of something to something else. Faithful who have above characters will be inherited that will be transferred heaven to them that God has prepared for human. In other words some humans there is infidels so changed ownership to faithful.⁷⁷

⁷⁷ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, op. cit., P. 146-162

CHAPTER IV

ANALYSIS

A. Understand the Verses 1-11 of Surah *al-Mukminu>n* According To Arkoun's Perspective

Deconstruction will be appeared rule that previously is hidden which determined particular text or discourse. Among things that can be showed through process of disassembling which Arkoun took term from Derrida with "unthinkable", that is things that do not become object of thought in particular episteme or discourse, and that "not yet thought", it is things that cannot be object of thought in particular episteme or discourse.¹ Rereading (*i'a<dah al-qira<'ah*) or using of hermeneutic method to Al-Qur'an in verses 1-11 of surah *al-Mukminu>n* are transdisipliner pattern that was included history, sociology, anthropology and linguistics.²

Arkoun suggested three kinds of procedures to readings against *al-Fa<tihah* (in Al-Quran also) This reading of three Procedures can function as tool to make easier in understanding functions of various contents and statement:

First, The Procedures of liturgically. This is beyond reach of scientific discourse, because the reading is more emphasizing on the concept of servant's relationship to God through reading Al-Qur'an. That is, activity of reading Al-Qur'an is believed to be an act of worship that could bring to more nearer to God.³ However, in way that human also will do communications both of horizontally or vertically, and at the same time do the mystical which was contained by revelation in verses of Al-Qur'an.⁴

¹ Drs. Sholihan, M. ag, *Muhammad Arkoun Dan Kritik Nalar Islam*, (Semarang: Walisongo Press, 2009), P. 91

² Ilyas Supena Dan M. Fauzi, *Dekontruksi Dan Rekontruksi Hukum Islam*, (yogyakarta: Gama media, 2002), P. 116-118

³ Ruslani, *Masyarakat Kitab dan Dialog Antar agama Studi Atas Pemikiran Mohammed Arkoun*, (Yogyakarta: Yayasan Bentang Budaya, 2000), P. 96

⁴ Johan Moelamen Hendrik, *Membaca Al-Quran Bersama Mohammed Arkoun*, (Yogyakarta: PT. LKIS, 2012), P. 98

Reading in verses 1-11 of surah *al-Mukminun* is including that there are characters which owned by faithful only whose faith is strong, it is not just faith. So do characters that unthinkable thing to do, or is considered unimportant. Among there are devout in praying, *laghwu* or keep words and deeds that are not usable, tithe (meaning *infuq* and alms), maintaining privates, maintaining mandates and promises, and maintaining praying.

Faith is very important because will affect deeds to getting happiness inside that is subjective and also for others or benefit to human around him, so that from belief which is faith was created to deeds that includes two dimensions, there are dimension of divinity (vertical) in order to establish good cooperation with God and dimension of humanity (horizontal) in order to establish good cooperation with fellow human and nature around.⁵

Vertical and horizontal of deeds must be balanced because mutual affecting, because happiness in world will be felt if his self feel useful to human around him, because of happiness will be felt by others it will generate happiness to himself. Happiness in hereafter, including to happiness that has not been felt previously it mean that could not be felt when in world, but happiness will be reflected from deeds of faithful every day, which are felt bless of God for what he did during in world and he thanked over faith and perfected belief through deeds.

Devout in praying has purpose to clean soul.⁶ So, praying do not because external but there is real impact over his praying, it is taking meaning of worship from praying with reflected to result of every doing of praying. it is not only impact on him, but to around with good deeds. With doing responsibility in praying, however, does not leave

⁵ Prof. Dr. H.M. Amin Syukur, MA, *Tasawuf Konstekstual Solusi Problem Manusia Modern*, (Yogyakarta: Pustaka Pelajar, 2003), P. 152

⁶ Syaikh Musthafa Masyhur, *Bertemu Allah Dalam Shalat Panduan Praktis Menuju Allah Dengan Penuh Kekhusyukan*, (Yogyakarta: Total Media, 2008), P. 12

responsibility of meaning in command of praying that is carrying out *amar ma'ru>f nahi> munkar*.⁷ So, balancing between physical and spiritual will be reached.⁸

The words and deeds that are not useful is opposite of devout because it does not have impact to human everyday. When human was devout in praying, so he will be more thinking before doing something because reading and movement in praying is designed for higher consciousness. Thus, to do something there must be evaluation of self from balancing between external and internal, so it will increase good deeds and leaving sin.⁹

Tithe is one of measures to purify himself and had impact on his life, and will be generous because he was believed logic of sky that wealth will not finished with tithe and gifts. Even will cure any illness both in internal or external of diseases.¹⁰ Maintaining privates is foundation of happiness on family and it is important in carrying out wheel of life on family. Fidelity between pairs is condition to obtaining happiness so sturdy permanent and and strong. Because family is the smallest unit of state.¹¹

Carrying out mandates and promises is often forgotten, so that only particular human who always maintained and carried out it. Because maintaining of belief to others human is also included maintaining belief of God to servants, and it is including relations to belief in horizontal dimension, including obligation characters which were in political and economic activities.¹²

112 ⁷ Samidi Khalim, M.S.I., *Salat Islam Kejawan*, (Semarang: Prima Media Press, 2010), P.

⁸ Ibid., P. 114

⁹ Prof. Dr. H.M. Amin Syukur, MA, *op. cit.*, P. 102

¹⁰ Muhammad Albani, *Berobat Dengan Sedekah*, (Surakarta: Insan Kamil, 2010), P. 85

¹¹ Dr. M. Quraish Shihab, *Membumikan Al-Quran Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, (Jakarta: Mizan, 1994), p. 135

¹² M. Dawam Rahardjo, *Islam dan Transformasi Sosial-Ekonomi*, (Jakarta: LSAF, 1999), P. 329

Maintaining praying as caliph in world, human are aware of what did mandate to him, it is praying in particular time, because it will train himself to oppose and defeat busyness of life and did not beat to material importance only. But personal importance over servant to his God and importance together that felt unity in every time.¹³

Characters that must exist to faithful that will get happiness in world and hereafter, many benefits that are resulted in world it is social happiness. For happiness in hereafter, in those verse will get enjoyment in paradise.¹⁴

Second, procedures of interpretation. One of the richest texts in this case because success to collect efforting in formation of doctrine during 6 centuries, those is writings of Fakhr ad-Din al-Razi. Reading interpretation had characteristic to appointment second statement as buffer text that was damaged with first statement and was read with helping of the principles spontaneously that was applied in the procedures of liturgically.¹⁵ The activities of interpretation to Al-Qur'an has gone through process of long history from Prophet Muhammad was still alive until now. The interpretation of Al-Qur'an in classical period included the time of Prophet, companions, and followers in era of codification. Classic period was extending since the time of Prophet until eighth century. After eighth century and thereafter until now was called modern period.¹⁶

The meaning of verses 1-11 is human who believe in God and his prophet, working on things that are ordered and will remain inside paradise of God, they are human who was devout in praying that form of submission and obedience to God, human who turned from falsehood that

¹³ Syaikh Musthafa Masyhur, *op. cit.*, P. 15

¹⁴ Abdul Halim bin Muhammad Nashshar as-Salafi, *Pesona Surga* (Jakarta: Pustaka Imam Asy-Syafi'i, 2010), P. 72

¹⁵ Mohammed Arkoun, *Berbagai Pembacaan Quran*, Was translated by Machsin, (Jakarta: INIS, 1997), P. 95

¹⁶ Mundhir, M. Ag, *Studi Kitab Tafsir Klasik (Analisis Historis-Metodologis)*, (Semarang: CV. Karya Abadi Jaya, 2015), P. 1

is hate by God, human who treasure tithe that had been required of God, male who maintained his privates that not be used to anything except to his wives and his female slaves.

The human that was mandated and promised for him made between fellow human, because they keep and not to waste even fulfill all. And who kept their praying times and didn't get through, as well as was not busied until lost time. They always kept and carried it out in time. And human who has those characters in world. They are inheritors of heaven from human of hell at doomsday.¹⁷

The pattern of *Mafa<ti>hul Al-Ghaib* is *Tafsi>r bi Al-ra'y*, it is interpretation which is in explaining its meaning, the commentators just hold on understanding themselves and conclusion that was based by process of reason with two approaches of *Syafi'iyyah* and '*Asy'ariyah*. Explained sciences of exact, physics, astronomy, philosophy and studies problem of divinity according to methods and arguments of philosophers who are rational and posited sects of study of laws pertaining to ritual obligations.¹⁸

According to him, devout is deeds heart and limbs. *Laghwu* is something that can be forbidden or avoided or allowed. Tithe is something good that agreed, it is producing rights of property or wealth that can purify sin and including right of obligatory in producing of property that has two meanings, are meaning of objects and sense. Meaning of objects is producing of property by *muzakki* that have one *nis{<ab* (sizes) and *haul* (one year) to poor. And meaning of sense of tithe is purify his self for giver of his deeds. Because sourced from the mean of word *fi'lu* is relation with deeds.

keeping his privates toward his wife, it is pair that was resulted by legitimate contract which was attended by family of guardian. And slaves that owned but not making her like merchandise. Keep mandates and

¹⁷ Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Tafsir At-Thabari*, (Beirut: Darul kutub Al-ilmiyah, 1992), P. 200

¹⁸ Mundhir, M. Ag, *op. cit.*, P. 20

promises is something was entrusted to him and promised over those mandate. And human who do not fulfill what will be mandated then become treasonous. And whole of worships which are charged to humans is mandate from God both of word or deed.

Shala<tihim, word of praying have been mentioned twice, but both of those meaning is different, that first is meaning of devout, it is character for someone who do it and character which existed when praying. And second is guarding in maintaining the time of praying and cleanness of praying or other things that make praying becomes perfect worship.

Making those characters is address or sign that later will gain happiness in hereafter and became heirs, it is moved heaven to them without *muha<sabah* or calculations and knowing size such as transferring of property to human who inherit. And heaven is place of Prophet Adam that was inherited also for generation.¹⁹

According to Sayyid Qutub in *Tafsir Fi Dzilalil Al-Qur'an* more emphasize to approach of faith intuitively, it is directly without needing is rationalized or explained by references to methods of philosophy. Faith should be applied directly in action everyday.²⁰ Then results of interpretation to verses 1-11 is more impact to behavior or daily activity. Because taking references from various disciplined science, its are history, biography, study of laws pertaining to ritual obligations, social, economics, psychology, and others. Decision about luck and victory of faithful is promise of God that will not be betrayed. Those for who have special characters which described on personal faithful at the highest level that bringing nearer to morals of Muhammad. Their hearts felt greatness of praying when facing to his God. Whole members of body, gesture, and

¹⁹ Muhammad Ar-Razi Fakhru Ad-Din, *Tafsir Fakhru Ar-Razi atau Mafatihul Ghaib*, (Libanon: Darul Fikri, 1990 m, 1310 h), P. 78-83

²⁰ Shalah Abdul Fatah al-Khalidi, *Pengantar Memahami Tafsir Fi Dzilali Qur'an*, Was translated by Salaffudin Abu Sayyid, (Surakarta: Era Intermedia, 2001), P. 346

movement becomes lost from their activity and their thoughts is pure and clean from any dirt.

The words, deeds and useless feelings will not be disregarded because busy with remembering to Allah, There is also load of task to clean behavior and attitudes, as well as effort always to increase in the highest levels that is demanded by faith, load of *amar ma'ru>f nahi> munkar*, load of *jiha<d* to keep togetherness and respectability, and other loads that never finished out, that is not forgotten by every faithful, his soul must not let him and obligations between *Fard{u 'ain* or *Fard{u kifa<yah*. That all drained power of human and age as well as his power is very limited. And his power was maximized in matters that can improve their lives so not used to rights that is not meaningful.

Tithe is purity for heart from character of stingy and property from character of love to object that bore down whisperings of Satan about infidel state and devolve upon belief about reply and deputize for better. For Purity of spirit, household and society. Guarding of soul, family, and society (community), with guarding privates of sexual deviation that is not allowed, guarding heart from desire to which is not allowed, and guarding togetherness from freedom of lust to things that cannot be realized, it is destruction of institutional of households and destruction of generation.

When Islam came and faced attacks of war agined enemy that agined it with all of material power, it is not possible to remove this system of enslavement unilateral. So prisoners of muslim became slave in hands of Islamic enemy, whereas prisoners of enemy was freed. Islam came with efforting to close and drain all sources of enslavement, except enslavement of prisoner of war. A female servant can attain freedom with many ways. If bore child for her master then her master have passed away then female servant became freedom, if was freed by her master both because his alms or law of kaffarat, then she freed. If she asked her master to redeem her self with amount money with gradual, then she freed. If she

was hit by her master in her face then law of *kafa'rat* is liberate to her. Human besides wives and female servants, no additional method anything except those. who did look for behind those, then they are who pass over limits of area that is allowed by God. They have been formulated into forbidden things, and have damaged honor of woman who have not allowed for him because marriage and holy war. All these things are kept by Islam so that does not happen.

Above those first promise, whole promises and strings are built and entwined. Then, every promise that is declared by faithful become as witness in it and efforting to responsibility for mandate and his promise. Above those first promise, whole promises and strings are built and entwined. Then, every promise that is declared by faithful become as witness in it and efforting to responsibility for mandate and his promise. They did just in time with complete *sunnah* and obligations, and did pillars and tenets of laws. Their praying is live, their hearts was participated in praying and their feelings have fused in praying. Praying is in fact relations between heart and God, so human who does not guard for praying is not possible needed can guard relations between himself and other human, with sure guarding actually that appeared from honest heart. Indeed characters of faithful has been preceded by praying and ended by praying to show greatness of his dignity and his position in developing of faith. Therefore, praying is the most perfect image from worships that was showed to God.

Characters that defined individual of faithful have been determined against victory and his luck, those characters really influenced in defining characters of faithful and form of life that was done. *Ta'at* secular of life is not possible perfect for human, then God wished human who was determined to attain summit of target for them. That is paradise that

eternal lands, and will never be destroyed, safely without fear and harmony without disturbance.²¹

In *Tafsi>r Al-Misba<h* is more inclined to pattern of literature culture and civic (*al-Adabu al-Ijtima<'i*), that is pattern of interpretation that efforted to understand texts of Al-Qur'an with suggested phrases of Al-Qur'an carefully and explained the meanings that is intended by Al-Qur'an with efforting to relations of texts which was studied with social reality and cultural system.²² From result of interpretation verses 1-11 of surah *al-Mukminu>n* is that this verse used word of *qad* that contained certainty to obtain what is hoped so bore happiness which is also become one of meaning *fala<h*. Word *shola<tihim*, that related to praying with their behaviour, have not caused God, although in reality those praying is addressed to God. However those verse mean underlined activity of subject and they will obtain benefits of praying, not for God.

The word *kha<syiu>n* is taken from word *khasya'a* which mean aspect of language is silent and calm. Those something is special impression in hearts of who was devout against whom target of his devout, so who related to direct whole his heart to God and ignore except God. Word that is used in this verse indicated to subject which is doing devout not low levels of faith or (*alladhi>na a<manu>*).

About *Laghwu* is mentioned after devout in praying, because devout is contrary to *al-laghwu*. Who is speaking or hearing about devout will feel in his mind of *al-laghwu* and so when ignore from *al-laghwu* then he will experience devout in praying. Because who is familiar with good sayings, he will be away from bad sayings. And who is familiar with devout to God certainly will leave lie.

²¹ Sayyid Quthub, *Fi-dzilali Qur'an*, (Beirut: Darus Syuruq, 1992), P. 2452-2457

²² Mohammad Nor Ichwan, *Membincang persoalan Gender*, (Semarang: Rasail Media Group, 2013), cet 1, P. 59

The mention of spending tithe after previously is stated that they distanced themselves from *al-laghwu*, caused avoid *al-laghwu* is not easy thing, through tithe, *infa<q* and alms can free human from sin or mistake because doing *al-laghwu*. The word tithe in terms of language mean sacred and developing. Because spend treasure or wealth accompany to purity of its and purify of soul for subject and became cause of development of property itself. Al-Qur'an often used verb or to show spending tithe or property. But word that is used in this verse is *fa<'ilu>n* which is taken from verb *fa'ala*. The selection of word according to Thaba'thaba'i signaled how great their attention against those worship.

The previously verse mentioned about spending tithe that functioned to purify of property from dirtiness, and next verses mentioned purity self of human and first purified is genitals, because sexual acts out side of marriage is summit of damages of moral as well as impairment of generations and society. In thing canalized requirement of biological through spouse and slaves will not be wrong when doing with provisions that established by religion²³ Even maintenance is included guidance of Prophet in order to choose candidat of pair that exact and right, not only based on beauty and handsome only. *Malu>min* is taken from word *lum* that is disapprobation toward deeds and statement of other side that is rated by critics as unnatural.²⁴

Ama<nah is extended by owner on basic of beliefs to recipient that what is devolved will be maintained and safe. Islam taught that mandate is basis of faith, based on words of Prophet that there is no faith to who does not have mandate.²⁵ The promise mean is commitment between two human or more for something that is agreed by parties that promise. *Ra<'u>n* is taken from word *ra'iya*, it is pay attention to something so it's

²³ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2002), P. 155

²⁴ *Ibid.*, P. 158

²⁵ *Ibid.*, P. 159

not damaged, vain or dormant, with ways maintaining, guiding and improving when it was damaged.²⁶

One of most important about mandate and promise is praying. Therefore, those worship is emphasised in context of maintaining to doing at time which is determined. *Shalawa<tihim* with using plural form that signaled that they really paid attention and maintained all of praying, not just particular prayings. Faithful who have above characters will be inherited that will be transferred heaven to them that God has prepared for human. In other words some humans there is infidels so changed ownership to faithful.²⁷ The development of interpretations of each commentators can be seen from classical to modern interpretation that more understanding to reader.

Third, procedures of linguistics critically. It will be linguistics character, because the aim is as much as gain and accentuating values of texts that right linguistics. But, it will be critical in explanation that anything will be said heuristic values. And will let opened by basic questions that determined in content, every reader's direction, questions about the sign, emblem, subjects, relations among language, thought, history and etcetera.²⁸ The third procedures is procedures of reading which done by Mohammed Arkoun, it is procedures of reading that employing to findings of methodological that donated by humane sciences and linguistics. A critical reading of linguistics was regarded important to be able to understand text from various dimensions. Lots of thing that was called by Arkoun have been thought or was regarded important by commentators. However, Arkoun has bigger commitment to integrating on development theory of text that develops in time now.²⁹ The researcher tried to rereading verses 1-11 of surah *al-Mukminu>n* to result things which unthinkable be thinkable.

²⁶ *Ibid.*, P. 160

²⁷ *Ibid.*, P. 162

²⁸ Johan Moelamen Hendrik, *op. cit.*, P. 96

²⁹ Johan Moelamen Hendrik, *op. cit.*, P. 99

To read Al-Qur'an, Arkoun generally divided phase into two phases there are critical linguistics and critical relationship. In the first phase is showed the status linguistics from Qur'anic discourse, and in second phase is showed forms the content of communication.³⁰ The first phase, present practice of linguistics that differentiated statement or action produced text by informant, with statement which text was manifested in the fact, or the result of verbal from statement. This differentiation is important because it enable valuation on levels and intervention ways of subjects when talked during happen of statement, then enable present to statement in form that had been completed to review productive.

Statement used elements of linguistics was called modalisator discourse or checking "signs of language" which had production of meaning. Because formal canon was closed and written in Arabic language, then signs of language must be understood is sign of Arabic language and based on reading to Arabic texts not translated text. Elements of linguistics is very useful to be able to analyze about process of statement. Through signs of language can be traced by sending side and recipients. Arkoun said if increasingly will be able to assert modalisator discourse then it would understand that was meant by informant.³¹ Thus will be examined serially informations of determinings, its are determinants (*isim ma'rifat*), adjectives, pronouns, verbal systems (*fi'il*), nominal systems (*isim*), structure of syntax, and prosodie (rhyme).³²

Qod is letter that is there on sentence of *fi'liyah* (verbal system) which contained *qasam* (swear). Sentences *Aflaha al-Mukminu>n* also there is reading *ufliha al-mukminu>n* it is meaning they should enter to heaven.³³ Determinan in this verses is including to *d{ami>r ghoib* and *mukha<t{ab* and system of phrase *ismiyah* (nominal) that begun by letter of *alif* and *lam* and *isim isya<roh* (word of intruction) أولئك, أولئك, ذلك ,

³⁰ Johan Moelamen Hendrik, *op. cit.*, P. 100

³¹ Johan Moelamen Hendrik, *op. cit.*, P. 101

³² Mohammed Arkoun, *Berbagai Pembacaan Quran*, *op. cit.*, P. 99

³³ Muhammad Ibnu Yusuf, *Tafsir Bahrul Muhit*, (Libanon: Darul Kutub 1971), P. 365

الذين, هم, الذين, هم, الذين, هم, الذين, هم, الذين, هم, هم, هم, Promina:

أفلح, ملكت, system of phrase *fi'liyah* (verbal): هم, هم, الذين, هم, ها

المؤمنون, صلاتهم, system of phrase *ismiyah* (nominal): ابتغى, يحافظون يرثون

خاشعون, اللغو, معرضون, للزكاة, فاعلون, فروجهم, حافظون, أزواجهم, ما, أيمانهم,

ملومين, من, العادون, أمانتهم, عهدهم, راعون, صلواتهم, الوارثون, الفردوس, خالدون

قد, في, و, عن, و, ل, و, إلا, على, أو, فإن, ف, وراء, ف, و, ل, و, letter:

with other word, that structures of word in verses 1-11 of

surah *al-Mukminu* are including from elements of composition of sentences.

The arrangement of syntax:

1. قَدْ أَفْلَحَ الْمُؤْمِنُونَ: 1. الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ.
2. وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ.
3. وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ.
4. وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ. إِلَّا: 1. عَلَىٰ أَزْوَاجِهِمْ
أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ
غَيْرُ مُلْومِينَ
2. فَمَنْ أَتَّبَعِيَ وَرَاءَ ذَٰلِكَ
فَأُولَٰئِكَ هُمُ
الْعَادُونَ.

5. وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ.

6. وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ.

2. أُولَٰئِكَ هُمُ الْوَارِثُونَ. الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

The cut is based on election of syntactic among core statement and expansion statement allowed to making role of syntactic from subject that be target of statement. With analyzing actants is the actors did a act which was in text or narrative. In semiotics, actantial analysis developed syntactic functions in sentence. With category of actants, statement was seen as relations between variety of actants which had formed it. Or more specifically it can be said that the statement should be seen from category relations between actants. Seen from this category, there are three axes of relations between actants. First axis and the most important is axis of subject to object where human can check who is and what is doing.

In those verses, whole objects were put previously then subject that was doing (*shala<tihim-kh<ashi'u>n*), (*lahgwu-mu'rid{un}*), (*zaka<ti-fa<'ilu>n*), (*furu>jihim-h{afid{u>n}*), (*ama<na<tihim wa 'ahdihim ra<'u>n*) and (*shalawa<tihim-yuh{a<fid{u>n}*). The second axis is to answer question of who did and for whom, this axis is for sender-receiver, in this verses can be seen that sender is faithful and receiver is God that will give heaven to inheritor. The third axis is meant to find supportive actants against subject, which are in supporting-opponenting, from verses 1-11 of surah *al-Mukminu>n* is actan of supporting except verse of seven as actant of opponenting. Those is three kinds of axis which can help readers to identify actants and its position.

Unreadable since first verse to eleventh verse, that precedence of mention is what position is as objects, there are *al-s{ala<t*, *al-laghuw*, *az-zaka<t*, *li furu>jihim*, *li ama<na>tihim* and *shalawa<tihim*. It's all precedence before mentioning subjects. It aims to give emphasis and attention to objects that were mentioned.³⁴ Therefor, from those characters will be found two main things there are have ability to carry out and ability to hold back the self. Its are things that usually lust was impelled to ignored as devout in praying, leaving *laghuw*, as well as maintenance of biological impelling. There are also characters that are typically lust of

³⁴ Muhammad Ibnu Yusuf, *op. cit.*, P. 154

human want to defend its like as spending of treasures, or fulfil mandate that usually want to be kept by its owner and whom is given mandate.³⁵

Rhyme linguistics even emphasized principal relation between vocabulary and intonation in text.³⁶ On verses 1-11 of surah *al-Mukminu*>*n* can be called *mutarraḥ* is type of rhyme which emphasized suitability of letters in words of suffix, that is words of *mukminu*>*n*, *mu'rid*{*u*>*n*, *kha*<*shi*'*u*>*n*, *fa*<'*ilu*>*n*, *h*{*afid*{*u*>*n*, '*a*<*du*>*n*, *ra*<'*u*>*n*, *yuh*{*afid*{*u*>*n*, *wa*<*rithu*>*n*, and *kha*<*lidu*>*n*. Structures of sentences on verses 1-11 of surah *al-Mukminu*>*n* had suitability in words or position. Example:

وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ : وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

words *al-ladhina* as word of connecting, *d*{*ami*>*r* *Hu*>*m* as *d*{*ami*>*r* *ghai*<*b*, after that there is letter of *Jer*, then object that was functioned by letter of *Jer* and finally with subject. So, Arkoun seen that importance of linguistics criticism and reveal deep arrangement that existed behind text that was seen irregular. This analysis is done can capture whole texts as system of internal relations. Internal relations is analyzed based on signs that are there. So text not only appeared as collection of words, but rather appeared as system of internal relations.³⁷

The second procedures is critical relations. Arkoun borrowed from J. Starobinski professor of linguistics from swiss that defined relation as transcoding, free transcription of various data presented in interior of text. The success of critique of text is not success to peel. Text criticism should be directed to relations which were in side text, it is driving force behind text.³⁸ Analysis of critical relations gave impression that deterministis.

³⁵ Muhammad Ibnu Yusuf, *op. cit.*, P. 161

³⁶ Mohammed Arkoun, *Berbagai Pembacaan Quran*, *op. cit.*, P. 105

³⁷ Mohammed Arkoun, *Berbagai Pembacaan Quran*, *op. cit.*, P. 109

³⁸ Johan Moelamen Hendrik, *op. cit.*, P. 110

Therefore, he efforted to pass over limitations. In this direction, reading of text was not directed to follow in foots of roles which were in text, but rather further directed at signifie dernier or the last alert. The meaning arised because exchange of metaphor. In other words, meaning is always dynamic and relational nature. Therefore, the references are not limited.

According to Arkoun, to find the last alert majored in two steps: exploration of historical and exploration of anthropological.³⁹ For exploration of historical, Arkoun chose work of one of the most famous commentator, he is Fakhr ad-Din ar-Razi who offered the luck of strategic which real. Thought were granted by ability that make an awesome synthesis and sharpness of thought rarely possible which have collected in his interpretation of works that has been carried out during six centuries. To measure level of compatibility between first text and second text which were various codes that controled the reading of ar-Razi. There are code of linguistis, code of religious, code of symbolic, code of cultural, and code of anagogis which is collecting of all codes to achieve the last alert from verses 1-11 of surah *al-Mukminu*>n its are:

- a. Devout : deeds of hearts and limbs.
- b. *Laghwu* : something that can be forbidden, avoided and allowed except there is needing
- c. Tithe : having two meanings are sense and meaning of objects. Meaning of objects is spending property or wealth that achieved *nis{a<b* (sizes) and *haul* (one year). And meaning of sense is purify self from his deeds.
- d. *Furu>j* : maintaining privates except against his wife and slaves.
- e. Mandate and promise: something that is entrusted to human and promised over mandate such as worship.
- f. *Shala<tihim*: guarding in maintaining to time of praying and hygiene of place that made those praying be perfect of worship.

³⁹ Johan Moelamen Hendrik, *op. cit.*, P. 111-112

g. Making into those characters as address or sign that would get happiness in hereafter and who became heir without muhasabah or calculations and knowing size of such transfer of property to human who inherit and heaven is place of Prophet Adam that is inherited also for children of generations.⁴⁰

The exploration of historical aimed to reread one of classical interpretation and finding the last alert.⁴¹ Arkoun showed new character on interpretation of Holy Book that related with power of sociological.⁴²

Through exploration of anthropological, Arkoun want to find the last alert with theories of myth that showed how language was used in various types of symbols.⁴³ So, according to Arkoun wishful thinking for social not only played an important role in development of thought and muslim community until now, but still be part that not separated from Islamic thought that is renewable which became ideals of Arkoun. Wishful thinking of social gave identity to group and giving meaning to its history.⁴⁴

In exploration of anthropological, Arkoun also talked about functions of denotative. This function is identical with function in denotative at level of sign analysis, and power of denotative is influenced by variety of symbol. Arkoun showed analysis of symbolism enabled language of religious can become performative language or language which have creative power (force effectuante). Performative discourse is parole that said what I was doing at the same time, that is parole that made me perfecting or completing my actions. In other words, if said performative discourse not only said or articulated phoneme but also done acts or formed of action. Because performative discourse is not a discourse

⁴⁰ Muhammad Ar-Razi Fakhru Ad-Din, *Tafsir Fakhru Ar-Razi atau Mafatihul Ghaib*, (Libanon: Darul Fikri, 1990 m, 1310 h) 78-83

⁴¹ Johan Moelamen Hendrik, *op. cit.*, P. 112

⁴² Ruslani, *op. cit.*, P, 127

⁴³ Johan Moulamen Hendrik, *op. cit.*, p. 112

⁴⁴ Ruslani, *op. cit.*, P. 131

about action but rather discourse was pronounced simultaneously with doing something's actions.

This performative languages enabled that texts of Al-Qur'an can be parole for anyone who given statement as being parole for Muhammad formerly.⁴⁵ From verses 1-11 of surah *al-Mukminu>n*, researcher is looking for performative discourse that is contained in verses, which could be parole for human now. Among the last alert of verses: devout has meaning of balance between talking and hearts to behaviour of day, *laghwu* has meaning of essence of deeds for himself and for others human, tithe is equalization of social because there are rights on property or wealth and to get it also needing to help of others.⁴⁶ *Li Furu>jihim* is loyalty in committed.⁴⁷ Mandates and promises is confidence. *Shala<tihim* is unity.⁴⁸

B. The Implications to understand the Verses 1-11 of Surah *al-Mukminu>n* According to Arkoun's Perspective on Relations of Social Aspect

The idea of renewal of theology is in order to religion was given new interpretation of in understanding reality, then effective method to elaborate on religious teachings into form of social theory. With social sciences we will open up possibility of reformulation, revision and reconstruction on going, either through reflection of empirical or normative.⁴⁹ Social facts have existed before religions came along, social fact is theoretical construction in social life toward behavior, ways of acts and pattern of thinking that are relatively well established and repeatedly, so it reflected there are structure and pattern of social interaction in society. This social behavior will think out to traditions that are kept

⁴⁵ Johan Moulamen Hendrik, *op. cit.*, 128

⁴⁶ Siti Musdah Mulia, *Islam Menggugat Poligami*, (Jakarta: PT Gramedia Pustaka Utama, 2004), p. 20

⁴⁷ M. Dawam Rahardjo, *op. cit.*, P. 336

⁴⁸ Syaikh Musthafa Masyhur, *op. cit.*, P. 14-15

⁴⁹ Kuntowijoyo, *op. cit.*, P.85

together and its influence is huge against individual. In fact, individual can drift and it was absorbed into society when person born and amend surely was formed by social facts.⁵⁰ The reality of human multiple, dynamic, always changing and limited of ability, bring huge influence in understanding and practicing Islam in real life. From rereading through method deconstruction has been found relation on verses 1-11 of surah *al-Mukminu>n* with social aspect, there are:

1. Devout is balance between talking and hearts which is implied to deeds every day, because devout is balance words, heart and motion in praying.⁵¹ Then when deeds have to be balance between words and deeds. So relation to himself, others and nature surroundings are balance also.
2. *Laghwu* is essential for himself, others and nature,⁵² So to say and do things have to think of benefits and impact that will be gotten.
3. Tithe is social equity because of social solidarity, human is social creatures. Togetherness among several individuals in area of community that formed society despite different characters with these individuals, but it can not be separated from him and if we all realized that relations of fraternity demands not just relations take and give, or exchange of benefits, but exceed it all that give without waiting for reward, or help without requested helping.⁵³
4. *Furu>jihim* is maintaining privates, that is mutual maintaining loyalty for either husband or wife, because family is pillar of country and with family, country or state could come up or fall.⁵⁴

⁵⁰ Komaruddin Hidayat, *Memahami Bahasa Agama Sebuah Kajian Hermeneutika* (Bandung: PT Mizan Pustaka, 2011), P.312

⁵¹ Samidi Khalim, M.S.I., *op. cit.*, P. 23

⁵² Sayyid Quthub, *Fi-dzilali Qur'an*, (Beirut: Darus Syuruq, 1992), P. 2454

⁵³ Dr. M. Quraish Shihab, *Membumikan Al-Quran fungsi dan peran wahyu dalam kehidupan masyarakat*, *op. cit.*, P. 325

⁵⁴ Dr. M. Quraish Shihab, *Membumikan Al-Quran fungsi dan peran wahyu dalam kehidupan masyarakat*, *op. cit.*, P. 275

5. Keep mandate and promise, is confidence, mandate is word which has same root by faith (trust) and *amanah* (give or have trust) and is also safe (in Indonesia). maintaining promise and mandate are foundation of association and in competition. This character is needed in political and economical activities.⁵⁵
6. Keep praying is maintaining times of praying and maintaining his relation to God. And train self to oppose bustle of world and educate soul to be able to feel manifestation to unity of human among muslims in world that directed targets of their praying to same place, it is *Ka'bah* in *Baitullah al-Haram*. The feeling of unity appeared mutual understanding and complement of muslims in life or one homeland that were collected in mosque every praying.⁵⁶

⁵⁵ M. Dawam Rahardjo, *op. cit.*, P. 336

⁵⁶ Syaikh Musthafa Masyhur, *op. cit.*, P. 15

CHAPTER V

EPILOGUE

A. Conclusion

After researching verses 1-11 of surah *al-Mukminu>n* by using Arkoun's perspective. Therefor, has been found some conclusions, its are including:

1. Understand the verses 1-11 of Surah Al-Mukminun that is using by hermeneutic approach, it is mean theory of deconstruction with three procedures that result arrangement of syntax;

١. قَدْ أَفْلَحَ الْمُؤْمِنُونَ: ١. الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ.
٢. وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ.
٣. وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ.
٤. وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ. إِلَّا عَلَىٰ أَزْوَاجِهِمْ
٢. أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ. فَمَنْ أَتَّبَعَىٰ ۚ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ.
٥. وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَٰعُونَ.
٦. وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ.
٢. أُولَٰئِكَ هُمُ الْتَوَّابُونَ. الَّذِينَ يَرْتُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

And axis of subject to object is (*shala<tihim-kh<ashi'u>n*), (*lahgwu-mu'rid{un}*), (*zaka<ti-fa<'ilu>n*), (*furu>jihim-h{afid{u>n}*), (*ama<na<tihim wa 'ahdihim ra<'u>n*) and (*shalawa<tihim-yuh{a<fid{u>n}*). Axis is for sender-receiver are faithful- God. Axis is meant in supporting-opponenting, from verses 1-11 of surah *al-Mukminu>n* is actan of supporting except verse of seven as actant of opponenting.

The last alert of verses: devout has meaning of balance between talking and hearts to behaviour of day, *lahgwu* has meaning of essence

of deeds for himself and for others human, tithe is equalization of social because there are rights on property or wealth and to get it also needing to help of others. *Li Furu>jihim* is loyalty is committed. Mandates and promises is confidence. *Shala<tihim* is unity.

2. The Implications of Understanding to the Verses 1-11 of Surah *al-Mukminu>n* According to Arkoun's Perspective on Relations with Aspect Social is including to:
 - a. Devout is balance between talking and hearts which is implied to deeds every day, because devout is balance words, heart and motion in praying. Then when deeds have to be balance between words and deeds. So relation to himself, others and nature surroundings are balance also.
 - b. *Laghwu* is essential for himself, others and nature, So to say and do things have to think of benefits and impact that will be gotten.
 - c. Tithe is social equity because of social solidarity, human is social creatures. Togetherness among several individuals in area of community that formed society despite different characters with these individuals, but it can not be separated from him and if we all realized that relations of fraternity demands not just relations take and give, or exchange of benefits, but exceed it all that give without waiting for reward, or help without requested helping.
 - d. *Furu>jihim* is maintaining privates, that is mutual maintaining loyalty for either husband or wife, because family is pillar of country and with family, country or state could come up or fall.
 - e. Keep mandate and promise, is confidence, mandate is word which has same root by faith (trust) and *amanah* (give or have trust) and is also safe (in Indonesia). maintaining promise and mandate are foundation of association and in competition. This character is needed in political and economical activities.

- f. Keep praying is maintaining times of praying and maintaining his relation to God. And train self to oppose bustle of world and educate soul to be able to feel manifestation to unity of human among muslims in world that directed targets of their praying to same place, it is *Ka'bah* in *Baitullah al-Haram*. The feeling of unity appeared mutual understanding and complement of muslims in life or one homeland that were collected in mosque every praying.

So luck to gaining of happiness in world and in hereafter are upside down, it is gaining happiness of individuals, then is required social happiness, as human nature to build peaceful social of life that is reflected in heaven over descent of Prophet Adam. And to gain happiness that described with enjoyment of material or in form of physical enjoyment. But the main thing is immaterial happiness or happiness clapped eyes on God. Allah said in surah *al-Qiyamah*:22-23.

وَجُودٌ يَوْمَئِذٍ نَاضِرَةٌ، إِلَى رَبِّهَا نَاظِرَةٌ

B. Suggetion

Learning to Al-Qur'an still required with using hermeneutic approach, it is using deconstruction method that was adopted by Mohammed Arkoun from one of post-structuralism, he is Jacques Derrida which used social sciences and humanities in rereading to verses of Al-Qur'an.

As scientific study, this paper still so far from perfectness. So, in order to enrich reference of Islamic study in hermeneutic approach, this paper is not to be allowed, but it can be continued with another focus and can be interesting discussion. So, expectable many researchers want to continue study of hermeneutic to Al-Qur'an.

C. Closing

By saying thanks to God who has been blessing and giving mercies to researcher, it is great gift to her through until finishing this project. Although researcher has worked maximally, but researcher is sure that

work is still far from perfectness and also less satisfying. Critiques and comments which are constructive and always continuously were needed by researcher.

At last, researcher hopes that this work will be valuable and beneficial for researcher especially and others who concern on any other field of study generally.

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