

**THE HERMENEUTICS OF RECEPTION TOWARD SOCIAL MEDIA ETHICS
IN KH. TAUFIQUL HAKIM'S INTERPRETATION ON CHAPTER AL-
HUJURAT VERSES 6 AND 10-13 (A STUDY OF TAFSEER AL-MUBAROK)**



THESIS

Submitted to Faculty of Theology and Humanities
In Partial Fulfillment of the thesis requirements
For the Degree of S-1 of Islamic Theology
On Al-Qur'an Science and Tafseer Department

Submitted by:

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FACULTY OF THEOLOGY AND HUMANITIES

WALISONGO STATE ISLAMIC UNIVERSITY

SEMARANG

2021

DECLARATION

I hereby declare the authenticity of this thesis is assuredly my own work. I take responsibility for the whole content of this thesis. Other writer's arguments, opinion, and findings within it are quoted or cited in accordance with ethical standards.

Semarang, September 8, 2021

The author

A handwritten signature in black ink, appearing to read 'Lathifatul Asna', enclosed within a faint rectangular border.

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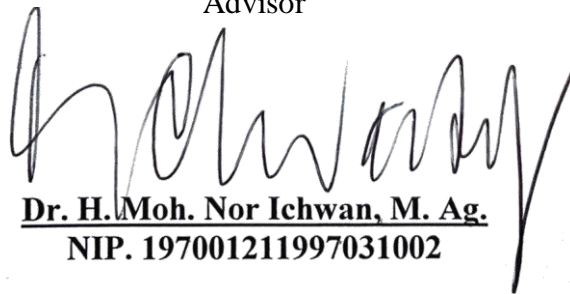


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telah dimunaqasahkan oleh Dewan Penguji Skripsi Fakultas Ushuluddin dan Humaniora Universitas Islam Negeri Walisongo Semarang, pada tanggal **17 September 2021** dan telah diterima serta disahkan sebagai salah satu syarat guna memperoleh gelar Sarjana dalam ilmu ushuluddin dan humaniora.

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Demikian surat keterangan ini dibuat sebagai **pengesahan resmi skripsi** dan dapat dipergunakan sebagaimana mestinya

Semarang, 7 Oktober 2021
an. Dekan

Wakil Bidang Akademik dan Kelembagaan



SULAIMAN

MOTTO

أحسبوا كلامكم من أعمالكم, وأقلّوه إلا في الخير

“Evaluate your words in light of your actions, and only use them for goodness”

-Sayyidina ‘Ali bin Abi Talib Karramallahu wajhah-¹

¹Muhammad bin ‘Alawi, *Hikam Al-Imam ‘Ali Karrama Allahu Wajhahu min Kunuzi Madinati Al-‘Ilmi*, Hadramaut: Dar Al-Ilmi wa Ad-Da’wah, p. 11.

DEDICATION

This whole work is dedicated to:

My pleasant parent,

H. Syu'aib and Hj. Khanifah, my infinite prayers are always surrounding you.

Words are powerless to express my gratitude.

*

*My greatest kiai and teachers who has always been the intercession to prove invaluable
of enlightenment for me.*

*

All kind people who always support me.

TRANSLITERATION

English transliteration system International version¹

1. Single Consonant

Arabic	Written	Arabic	Written
ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	ṯ	ع	‘
ج	j	غ	g
ح	ḥ	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	ẓ	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w

¹The team of compiling the thesis, *Pedoman Penulisan Skripsi Fakultas Ushuluddin dan Humaniora* (Fakultas Ushuluddin dan Humaniora UIN Walisongo Semarang 2020), p. 98- 103.

ش	sy	ه	h
ص	ṣ	ع	‘
ض	ḍ	ي	y

2. Double Consonants

Double consonants, including *syaddah* are written double.

For example: رَبَّكَ is written *rabbaka*

3. Tā' Marbūtah (ة) in the End of Word

- a. Tā' Marbūtah (ة) in the end of word with sukūn is written as h, except Arabic words that are used as Indonesian words, such as *salat*, *zakat*, etc.

For example: فَاطِمَةٌ is written as *Fātimah*

- b. Tā' Marbūtah (ة) followed by ال, but read as *sukun* must be written as *h*.

For example: مَدْرَسَةُ الْعَالِيَةِ is written as *madrasah al-'aliyah*

- c. Tā' Marbūtah (ة) followed by ال, but read as unite, must be written as *t*.

For example: مَدْرَسَةُ الْعَالِيَةِ is written as *madrasatul 'aliyah*.

4. Vowel

a. Short Vowel

َ	<i>a</i>
ِ	<i>i</i>
ُ	<i>u</i>

كَلِمَ	<i>Kalama</i>
--------	---------------

شَرِبَ	<i>Syariba</i>
كُتِبَ	<i>Kutubun</i>

b. Long Vowel

Long vowel (*maddah*) written as *huruf* and stripe (-) above it

نَامَ	<i>Nāma</i>
كَرِيمَ	<i>Karīm</i>
مَحْمُودَ	<i>Mahmūd</i>

c. Double Vowel

<i>Fathah + ya' sukūn =</i> بَيْنَ	<i>Baina</i>
<i>Fathah =+ wawu sukūn=</i> قَوْلَ	<i>Qaula</i>

d. Consecutive Short Vowels in One Word separated with the Apostrophe

أَنْتُمْ	<i>A'antum</i>
----------	----------------

5. Article Alif + Lam (ال)

a. Followed by *huruf Qamariyyah* is written as *al* and separated by stripe (-)

القرآن	<i>Al- Qur'an</i>
--------	-------------------

b. Followed by *huruf Qamariyyah* is written as real formula separated with stripe (-)

الشمس	<i>Asy-Syams</i>
-------	------------------

6. Word as Part of Phrase or Sentence

It is written as real formula

أهل السنّة	<i>Ahl as-sunnah</i>
------------	----------------------

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise be to Allah, Lord of the world, who grants strength to his creatures, so that I can complete my final work in a great way. Peace and salutation will always be upon him, Prophet Muhammad PBUH, and we will all await his benediction in the next day. My thesis, titled “**The Hermeneutics of Reception Toward Social Media Ethics In KH. Taufiqul Hakim’s Interpretation on Chapter Al-Hujurat Verses 6 And 10-13 (A Study of Tafseer Al-Mubarak)**” was submitted to the Faculty of Islamic Theology and Humanities in partial completion of the standards for the Sciences of Qur’an and Tafseer Department’s degree requirements.

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Last but not least, I acknowledge that my thesis is still far from faultless. However, I hope that through writing this thesis, I will be able to contribute to the advancement of knowledge about the Qur'an and its interpretation.

Semarang, September 8, 2021

The author



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ABSTRACT

This research constitutes a relatively new area that has emerged from a social issue and interpretation based on the reception of a figure. This led to myriad problems in very suspicious information which cannot be controlled immediately such as fake news, bullying, ethnocentrism, racism, and gossips. The main problem is that the ethics on social construction has been at stake among young and elder people in common. It has been decreasing a valuable core of human beings which is ethics as a foundation to humanity and peace as religious beliefs. It would be special interest that this research examines a socio-ethics construction in based on a figure reception and their interpretation which could be seen from a book of Tafseer.

The aims of this research are to obtain an insightful perspective on how Kiai Taufiqul Hakim's reception and its influence on his interpretation of Quranic verses. Inspired by Kiai Mustofa Bisri (a.k.a Gus Mus) his work toward social phenomenon on Tafseer Chapter Al-Hujurat has an important role to control disinformation and spread good-valid information which implies human ethics such as maintaining peace, verifying data and creating good communication among others.

In order to obtain a comprehensive description, this research employs hermeneutics of reception following the concept of Hans Robert Jauss as an approach to seek the deeper meaning of each horizon. Not only interpreting the text, it also unveils the validity of aesthetical experience which influences the Kiai Taufiqul Hakim's interpretation.

With these methods, this research uses the qualitative characters as a methodology in order to obtain comprehensive data either from interviews or observation. This research hopes to bridge the gaps from a number of significant contributions in the field of the study of tafseer and hadith which is the Holy Qur'an as a basis of Islamic studies.

Keywords: *Reception, Horizon, Social Media Ethics, Kiai Taufiqul Hakim, Aesthetic Experience*

CHAPTER I

Introduction

A. Background of Research

Digital revolution causes information quickly spread and difficult to control. Thus, it turns out to cause many problems in society. Society's unpreparedness in receiving and filtering incoming information causes many hoaxes develop in the community. Instead of trusting the actual information, people tend to trust the pseudo information obtained from the mass media. Personal opinions and emotions have replaced real information/knowledge as a standard for truth in the post-truth era.¹ This information bias rises many problems among society. In another page, the development of technology has led to high racism and ethnocentrism cases which causes bullying, especially cyber bullying on social media. This unfavorable condition disturbs the peace in society and against social norms and social ethics that should be. A peaceful life cannot be felt due to a lot of bullying going on.²

Regarding this condition, KH. Taufiqul Hakim as a moslem scholar and public figure, he attempted to understand and solve this obstacles. In the same time, he also recite some verses in Al-Qur'an related to those social phenomenon. The following response, KH. Taufiqul Hakim interpret some verses of Al-Qur'an and write his interpretation into a book entitled Tafseer Al-Mubarak Chapter Al-Hujurat. This book is designed on purpose for all ages and various people. It seems from the systematical writing and style of Tafseer Al-Mubarak which can

¹ Kharisma Dhimas Syuhada, "Etika Media Di Era 'Post-Truth,'" *Jurnal Komunikasi Indonesia* 6, no. 1 (2018): 75–79, <https://doi.org/10.7454/jki.v6i1.8789>, p. 76.

² A'yun Masfufah, "Kontekstualisasi Ayat Al- Qur'an Dalam Menghadapi Fenomena Hoax," *Komunike* XII, no. 1 (n.d.), p. 109.

be received and understood by various reader, from santri, students, an educated communities, and even ordinary people.³

Interaction between Al-Qur'an and its reader might occur from any direction. When Al-Qur'an declares its genre, as a text, a reader could interpret the verse. Because a text has a potentio to be defined and given its meaning by the readers. The Author tries to find this kind of paradigm in classical tafseer books, when Al-Qur'an is claimed as a sacred book and puts the text/revelation as a starting point.⁴

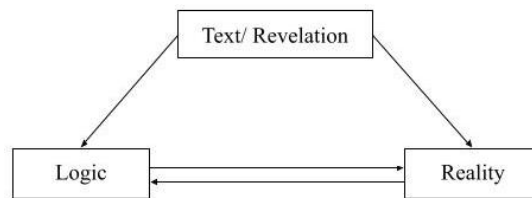


Figure 1.1 Structural Paradigm

Source: Ahmad Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an*.

Recently, the contemporary interpretation paradigm has a different starting point. The reality or social phenomenon, Quranic exegesis, and logic interact with each other and have triadic dialogue.⁵ The classical tafseer paradigm tends to be deductive. With a contrary to contemporary tafseer paradigm which is dialectical model. This assumes that the interpretation of Al-Qur'an is multi-meaningand never ends.⁶

³ Taufiqul Hakim, *Tafsir Al-Mubarak Surah Al-Hujurat: Etika Sosial Kemasyarakatan*, El-Falah, Jepara, 2021, p. ii.

⁴ Abdul Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an*, Adab Press, Yogyakarta, 2014, p. 169.

⁵ Mustaqim, p. 168.

⁶ Mustaqim, p. 169.

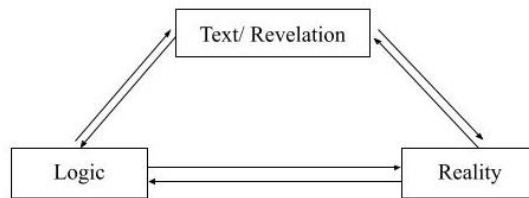


Figure 1.2 Functional Paradigm

Source: Ahmad Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an*.

Tafseer Al-Mubarak belongs within the second category, which is contemporary tafseer. In other words, the interpretation of Quranic exegesis in Chapter Al-Hujurat will be more relevant to the contemporary circumstances (more contextual). In addition, tafseer Al-Mubarak designed by exegetes such as linguistic style of writing to ease santri Darul Falah Amtsilati especially, and for santri in general, to understand the contents of Quranic verses. KH. Taufiqul Hakim is detailed in writing *tarkib* and *i'rob* of those verses.⁷ This pattern of interpretation is useful to ease students (in particular) to practice Arabic grammatical lessons with the *amtsilati* method they have learned before. The layout of this tafseer is similar to his previous book, *amtsilati*. This kind of writing style is one of his strategies to get into the students and attention⁸

KH. Taufiqul Hakim is a reformer in the field of nahwu-shorof with his method known as the *Amtsilati* method.⁹ While at his senior high school, he had difficulty in learning nahwu-shorof. When he mastered it, he was motivated to formulate a quick method of learning nahwu shorof to read the classical book. In addition, KH. Taufiqul Hakim was also inspired by the fast method of reading Al-Qur'an from Semarang named *Qiraati* method.¹⁰ He argues that not all

⁷ Sadad, p. 61.

⁸ Sadad, p. 37.

⁹ M Misbah, "Taufiqul Hakim 'Amtsilati' Dan Pengajaran Nahwu-Sharaf," *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 11, no. 3 (1970): 389–407, <https://doi.org/10.24090/insania.v11i3.207>, p. 11.

¹⁰ Misbah, p. 3.

nadzam from Alfiyah book are used in the practice of reading classical books, such as the *imalah* chapter. So he summarized the Alfiyah book and chose priority *nadzams* that are often used in the practice of reading classical books. So students are more concise in memorizing *nahwiyyah* theories.¹¹ With this educational background, it is not surprising that KH. Taufiqul Hakim wrote the book of interpretation in a linguistics perspective.¹²

Futhermore, uniqueness was also found that KH. Taufiqul Hakim expresses his interpretation of Al-Hujurat in the form of *nadzam* with at least 8 kinds of songs/*bahr*.¹³ The *Nadzams* are written in three languages, Arabic, Indonesian and Javanese. The *nadzams* are in accordance with the rules of *'arudh*. There are 198 *Nadzam* in Chapter Al-Hujurat of Tafseer Al-Mubarak.¹⁴ Quoted from the preface by Prof. Dr. Nasaruddin Umar (2021) in his cover book, the way KH. Taufiqul Hakim served this tafseer, reminding him to Walisongo strategy in preaching Islam. In addition, KH. Taufiqul Hakim provides a chapter explaining *fiqh* of life in a simple way. This chapter constantly solves the relevant problem in daily life. It attracts readers and eases them to get answers to their life problems through the Qur'an.

Tafseer Al-Mubarak is divided into some section; verse and its translation, linguistic part, *asbabun nuzul*, and *fikih kehidupan*. *Fikih kehidupan* discusses sharia's problem of life and the suggestion in a simple but to the point. This exactly attracts readers and eases them to solve their life problems through Al-Qur'an.

¹¹ Misbah, p. 2.

¹² Saad Al Sadad, "Studi Tafseer Al-Mubarak Karya KP. Taufiqul Hakim" (UIN Syarif Hidayatullah Jakarta, 2020), p. 50.

¹³ Hakim, p. i.

¹⁴ Hakim, p. 160.

Generally, the Quranic research that uses reception theory only tries to reveal the reception horizon. Meanwhile, hermeneutics research only tries to reveal the process of interpretation. In this case, I as a researcher tries to explore in depth about the receptor as a medium for dissolving meaning from each horizon, including the aesthetic experience experienced by the receptor. Namely, between the reception horizon and the hermeneutical horizon, which is reflected in the thinking of KH. Taufiqul Hakim in his Tafseer Al-Mubarak.

In summary, the result of the hermeneutical reception which is manifested in the form of Tafsir Al-Mubarak taught to students as a daily ritual. The expectation is the students can apply the understanding of the verses in Chapter Al-Hujurat in receiving information wisely, avoiding bullying, racism, and ethnocentrism. Based on this background, this research is crucially important to make a new insight on reading social and its receiving the issues on problematic which figures as the models of teaching and he has written their reception into interpretation even application.

B. Question of Research

1. What is Taufiqul Hakim's reception on social media ethics?
2. How does Taufiqul Hakim interpret social media ethics on Tafseer Al-Mubarak?

C. Aims and Significance of Research

1. Aims of Research

- a. Knowing Taufiqul Hakim's reception on social media ethics.
- b. Explaining Taufiqul Hakim's interpretation towards social media ethics on Tafseer Al-Mubarak.

2. Significances of Research

- a. Adding to the literacy studies variety applying hermeneutics of reception to analyze Quranic interpretation.
- b. Enriching the diversity of the research about Tafseer Nusantara.

D. Theoretical Basis

In pursuing the expected results, it takes the appropriate approach and theoretical basis. Despite this, this research emphasizes in exploring and discovering the process of thinking and understanding of the receptor towards social situations and Quranic verses which Tafseer Al-Mubarak as an product and it was published.

This research is also focused on the reception process. Thus reception theory not really fits to be used. Likewise, it is not appropriate to use hermeneutics merely to examine this research, because hermeneutics tends to discuss and study the interpretation results. While the approach needed is a theory that can reveal the process between the two horizons, horizon of reception and horizon of interpretation.

Finally, the hermeneutics of reception theory from Hans Robert Jauss is considered as an appropriate analysis technique. A theory that discusses a lot about the process horizon and how someone receives something then understands and interprets it.

E. Method of Research

1. Type of Research

This study will discuss KH. Taufiqul Hakim's ways of thinking in reading and understanding both social situations and Quranic verses until he

produced an interpretation. To discuss the horizon of the reception to interpretation process, I will use the theory of hermeneutics of reception from Hans Robert Jauss. The result will be presented in narrative form. Therefore, this research is qualitative which is meaning research that does not go through statistical procedures or other calculations.

Regarding Kirk & Miller, quoted from Pupu Saeful Rahmat's study entitled "Resume Ragam Penelitian", qualitative research is a particular tradition in social science that fundamentally relies on observing humans' nature and relating them to their language and terms. This study uses a library research method by exploring data through the sacred book (*kitab/turas*), books, or scientific articles to get a comprehensive conclusion.¹⁵ Besides, I took additional data from the interview with author of the researched-book.

2. Data Resource

a) Primary Data Resource

Primary data sources are main data sources that are directly addressed and become the main basis of research.¹⁶ In this research, the primary data sources are taken from books, articles, or written works of the subject or figure that will be studied. The primary data source is taken from a tafseer book by KH. Taufiqul Hakim, entitled *Tafseer Al-Mubarak (Chapter Al-Hujurat) juz 26*. While the data sources about hermeneutics of reception theory are taken from Hans Robert Jauss book entitled *Toward an Aesthetical Reception*, translated by Timothy Bahti and David Paris thesis

¹⁵ Pupu Saeful Rahmat, "Resume Ragam Penelitian Kualitatif," *Jurnal Equilibrium* 5 (2019): 1–8, <https://doi.org/10.31227/osf.io/wtncz>.

¹⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan RD*, Penerbit Alfabeta, Bandung, 2015, p. 137.

entitled *Reception Theory: Philosophical Hermeneutics, Literary Theory, and Biblical Interpretation*.

In addition, an interview with the author of Tafseer Al-Mubarak is also being the main data resource. The unwritten information will be discovered through this interview.

b) Secondary Data Resource

Secondary data sources are data and information to support this research. Secondary data can be in the form of documents, research, scientific articles, journals, or books that can support this research.¹⁷

F. Data Collecting Technique

Data collection technique is an important step for a study, because research is essentially collecting data.¹⁸ Various ways can be done to collect data supporting research. Several ways and steps were taken to obtain supporting data for this research.

Prior to conducting the research, I had conducted pre-research by in-depth reading Tafseer Al-Mubarak as well as observations and basic interviews with several students and teachers at the Darul Falah Amsilati Islamic boarding school in Jepara. From this pre-research, I could determine the right theory should be used in this study. In addition, I also found some facts needed in data analysis for the fourth chapter and will be written in more detail in the third chapter.

There are at least three data that need to be collected: (1) data regarding the social situation and Quranic verses received and perceived by KH. Taufiqul Hakim thus motivated him to write a tafseer book. (2) Data regarding the process of

¹⁷ Sugiyono, p. 137.

¹⁸ Sugiyono, p. 224.

aesthetic experience by KH. Taufiqul Hakim after receiving the social situation and Quranic verses. These data were obtained through in-depth interviews with the receptor, KH. Taufiqul Hakim. Other supporting data were obtained through in-depth reading of the Tafseer Al-Mubarak, especially in the Chapter Al-Hujurat. The necessary data are listed below:

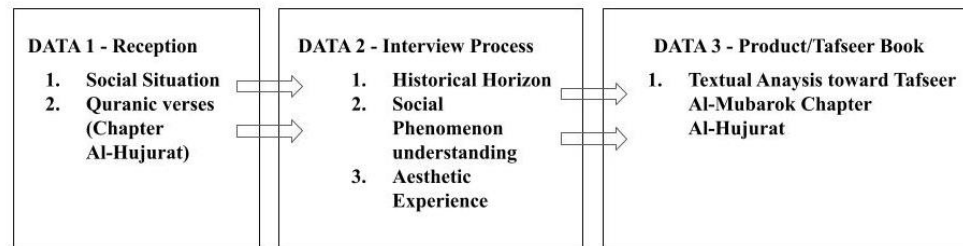


Figure 1.3 Data Analysis Process

G. Data Analysis Technique

In line with the title, this study uses hermeneutics of reception as a data analysis technique. The hermeneutics of reception theory from Hans Robert Jauss is a development of the fusion horizon hermeneutics theory from Gadamer and the paradigm shift theory from Thomas Kuhn. In the study of context and text, this approach becomes relevant to be applied. The main difference between this approach and the previous one is the three methods of analysis; horizon of expectation, three levels of reading and logic question and answer, and hermeneutics validity of aesthetic experience.¹⁹

As far as I am observed, this research will quote a few sentences that include the main idea of the whole theme. Further, the citations were analyzed using the 3 steps mentioned above. This analysis is supported by another quote in

¹⁹ David Parris, "Reception Theory: Philosophical Hermeneutics, Literary Theory, and Biblical Interpretation" (University of Nottingham, 1999), p. 156.

the form of primary data from interviews with KH. Taufiqul Hakim as the author of the Tafseer Al-Mubarak and also quotes from tafseer book.

Furthermore, to obtain a comprehensive understanding, the supporting data and the main data will be processed and described in more detail and depth. I would like to make the data being presented in narrative form. According to Bodgan, data analysis processes for analyzing the data that has been obtained and then compiling it systematically. So that the data can be understood, drawn conclusions, and then informed to others.²⁰

H. Literature Review

Literature review is a chapter containing the previous study in the same topic. It is useful as a benchmark to find out where the author's contribution is. It shows some previous studies talking about Tafseer Al-Mubarak, the author, or the reception theory applied in similar subject and theme.

1. A thesis by Saal Al Sadad entitled *Studi Tafsir Al-Mubarak Karya KH. Taufiqul Hakim*. It explained deeper about the tafseer book itself from a technical perspective, including the systematic, methodology, writing style, strengths and weaknesses, and philological condition of Tafseer Al-Mubarak.²¹ As a result, it was found that the writing of the tafseer book used the *ijmali* method.²² The style of interpretation in this book is quite diverse, ranging from language, *fiqh*, and philosophical styles. However, the language style dominates.²³

²⁰ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan RD*, Penerbit Alfabeta, Bandung, 2015, p. 244.

²¹ Sadad, p. 7.

²² Sadad, p. 46.

²³ Sadad, p. 61.

The systematics of writing begins with an introduction at the beginning which contains a brief description of the chapter to be interpreted, the content of the chapter, the type of chapter, and its *asbabun nuzul*.²⁴

2. *Hadis dan Resepsi Estetis Pesantren (Studi Kitab Fada'il Ramadan Karya Taufiqul Hakim)*, a scientific article by Ahmad Farih Dzakiy which was published in *Journal Analisis* volume XVI in 2016. Alike to the purpose of writing this thesis, this reception article discusses how KH. Taufiqul Hakim perceives the hadith about the virtues of Ramadan listed in the book by KH. Taufiqul Hakim, entitled *Fada'il Ramadan*. This article uses reception theory as a technical analysis. By looking at the reality in the book, the author focuses his research on the aesthetic reception of the hadiths of the Ramadan virtues in the book of *Fada'il Ramadan*.

As the result, this article loaded Taufiqul Hakim reception towards hadith of Ramadan virtues and transformed them into arabic poem (nadzam) in line with *bahar rojaz* in *'Arudh*. It functioned to ease the reader (in general) and *santri* (especially) memorizing those subject of hadith.²⁵

3. M. Misbah, with his scientific article under title "*Taufiqul Hakim 'Amsilati', dan Pengajaran Nahwu Sharaf*" published on *Journal Pemikiran Alternatif Kependidikan*. This article discusses the contribution of Taufiqul Hakim in *nahwu shorof* learning named *Amsilati* method. *Amsilatun* means examples and it is connected to *ya' mutakallim* which indicates possession of the first person pronoun.²⁶ Thus, *amsilati* means my examples. With this name, it is hoped that this method can students to learn the *nahwu shorof* subject easier and faster.

²⁴ Sadad, p. 40.

²⁵ Ahmad Farih Dzakiy, "HADIS DAN RESEPSI ESTETIS PESANTREN (Studi Kitab Fada'il Ramadan Karya Taufiqul Hakim)," *Analisis* XVI, no. 1 (2016): 225–44, <https://doi.org/https://doi.org/10.24042/ajsk.v16i1.744>, p. 241-242.

²⁶ Misbah, p. 3.

4. A thesis by Nur Faizin entitled *Nilai-Nilai Kemasyarakatan dalam Al-Qur'an Surat Al-Hujurat Ayat 9-13 (Kajian Pemikiran Tafsir Al-Misbah Karya Quraish Shihab)*. This library research-thesis explained about Prof. Quraish Shihab interpretation toward Chapter Al-Hujurat verses 9-13. In his Tafseer book, Al-Misbah, Quraish Shihab separates his primary interpretation delivered in the letter al-Hujurat into three key sections. First, clarify the order to conduct *ishlah* against conflicting or disputing parties. Second, discuss some things to avoid in order to avoid conflict. Third, describe the fundamental concepts of human relationships.²⁷

Based on literature review above, I focus the research on discovering the horizon process of KH. Taufiqul Hakim in receiving both social phenomenon and Quranic verses and its influence on his interpretation toward Chapter Al-Hujurat in the book form.

I. Writing Order

Chapter I will explain some basic frameworks that will be the basis for the following chapters. The details are as follows; *first*, the background, *second*, research question, *third*, the aims and significances of research, *fourth*, theoretical basis, *fifth*, research method which contains the type of research, data sources, data collecting techniques, and data analysis techniques, *sixth*, literature review, and *seventh*, writing order.

Chapter II, this chapter explains about an introduction of hermeneutical reception by Hans Robert Jauss systematically. Beginning from the history of this approach, and following the methodological approach applied in this research.

²⁷ Nur Faizin, "Nilai-Nilai Kemasyarakatan Dalam Al-Qur'an Surat Al-Hujurat Ayat 9-13 (Kajian Pemikiran Tafsir Al-Misbah Karya Quraish Shihab)" (IAIN Salatiga, 2016), p. 105.

Chapter III contains data and information about the receptor (Taufiqul Hakim), Tafseer Al-Mubarak Book, its characteristic, systematic writing, writing background, and some main topics in Chapter Al-Hujurat. It also The data will be arranged in detail and systematically. Those data will be used to analyze the problem in the following chapter of this research.

Chapter IV, the fourth chapter contains the analysis process in this study. Supporting data and theory in the previous chapter, I will analyze the horizon process of KH. Taufiqul Hakim in perceiving social situation and Quranic exegesis until the interpretation manifested in book form.

Chapter V being the last chapter in this thesis. It conveys the conclusion and suggestion for this research. So, this research could give advantages for society in the future.

CHAPTER II

Hermeneutics of Reception and Its Application Toward Quranic Interpretation

A. Hermeneutics of Reception: Definition, History, and Milestone

1. Hermeneutics of Reception: Its Definition and History

In ancient Greek mythology, Hermes is the god in charge of sending and conveying messages to humans. Before conveying to humans, Hermes must translate and understand the message. When God Hermes comprehended the value of the message, he translated and communicated its meaning to humans. The complexity of understanding activities is reflected in the Hermes task. The first party as a messenger must understand what he wants to convey. Furthermore, the message must be conveyed with articulation in line with the essence of the message. This is where this activity called hermeneutics. An intermediary that bridges between the sender of the message, the sender of the message, and the recipient of the message. ¹

Meanwhile, linguistically, hermeneutics comes from the Greek word *hermeneuein* which means “to translate” or “to act as an interpreter”. So hermeneutics is an activity of understanding. It is not an activity that is limited to translation, but more than that, after understanding -especially a text- then interpreting it² Hermeneutics is a word for a process aimed at determining meaning; it assumes a transcendental function of understanding, no matter how complex, delayed, or tenuous it may be, and will have to raise concerns about

¹ F. Budi Hardiman, *Seni Memahami (Hermeneutik dari Schleimacher sampai Derida)*, PT Kanisius, Yogyakarta, p. 10-11.

² Hardiman, p. 10-12.

the extralinguistic truth value of literary works in some way, however mediated.³

Traditionally, the writer/author has the power over the meaning of a text. The author is thought to be knowledgeable about whatever he writes.⁴ In fact, if the situation is investigated further, several circumstances will be discovered: (1) the writer is aware of what is said, not what he wants to say,⁵ (2) the author has other thoughts, then shifts the work he has written before (which he has finished writing)⁶, (3) a text has many meanings, so the author is unable to formulate it,⁷ (4) the writer does not understand the “meaning” of what he writes, does not actually explain.⁸

Based on some of the preceding situations, the author loses authority and is beaten by scientific community criticism. The critic may be more knowledgeable about a text’s meaning than the author. According to the above remark, the meaning or value of an article does not have to originate from the author; in fact, it might be separated from it.⁹

Marxism and Formalism, in Jauss’ opinion, are the two most promising schools of thought to propose remedies to this problem in literary history in this century. The basis of Marxism is its focus on the concept that art and literature are not separate activities but rather part of life-processes, and that it is only when this is acknowledged that history ceases to be a collection of lifeless facts. Marxism regards literature as a component of human domination

³ Timothy Jauss, Hans Robert, translated by Bahti, *Toward an Aesthetic of Reception, The Journal of Aesthetics and Art Criticism*, vol. 41 (The University of Minnesota Press, 1983), <https://doi.org/10.2307/430119>, p. xi.

⁴ Junus, p. 3.

⁵ Junus, p. 6.

⁶ Junus, p. 6-7.

⁷ Junus, p. 8.

⁸ Junus, p. 9.

⁹ Junus, p. 15.

of the world. A second strength of Marxism is that it is not relativistic or uncritical of tradition, as many ideologies are. Jauss' Marxist critique focuses largely on East German Marxist literary theory. The rationale for this stems from their 1970s critique of reception theory. Several aspects of Marxist thinking are problematic to Jauss. The major area of disagreement between Jauss and Marxist critical theorists is the role of production. Marxists chastised Jauss for insufficiently emphasizing the constructive aspects of literary research. Jauss, on the other hand, criticizes them for putting literary effects and reception second to concerns of text production.¹⁰

Instead, one of Jauss' aims is to recapture the valuable notions of Formalism, which were lost when literary studies rejected Formalism, and readopt them into literary theory. In this respect, Jauss' use of Formalism and his going beyond it provides a potential path of inquiry for biblical hermeneutics. However, formalism suffers from a lack of historical and social perspective, much as Marxism did not address the aesthetic dimension of reception. Formalism, according to Jauss, views the text as independent and only examines what is intrinsic to the text and intertextual structure.¹¹

Jauss criticizes the formalist group because of their tendency towards aesthetic things, as well as the Marxist group which tends to be rationalist and realistic.¹² Formalism suffers from a lack of historical and social perspective, much as Marxism did not address the aesthetic dimension of reception. Formalism, according to Jauss, views the text as autonomous, analyzing just what is intrinsic to the text and intertextual structure.¹³ Jauss wants to upgrade

¹⁰ Parris, p. 130-131.

¹¹ Parris.

¹² Ratna, p. 108.

¹³ Parris, p. 137.

a method that only focuses on historical positivism to a more hermeneutical method.¹⁴

Further, Jauss was influenced by Gadamer concept of horizon. Gadamer's core notion of horizon fusion was a key addition to hermeneutics. Previously, Nietzsche coined the word horizon, which was further refined in Husserl's phenomenology, defines a state in which a mind is bound together and in which the range of human perception can be expanded.¹⁵

The horizon, according to Gadamer, is the range of vision that encompasses all that can be seen from a certain vantage point.¹⁶The process of understanding lies within that horizon, not moving above or beyond it.¹⁷Gadamer criticizes Schleimacher's theory of romantic hermeneutics which considers transposition as a process of taking over the past horizon that surrounds the author of the text.¹⁸Understanding, according to him, is the process of extending horizons so that they fuse and merge (fusion horizon).¹⁹ Based on the horizon concepts of various figures, Gadamer's horizon idea is consistent with reception theory. To comprehend a text, someone does not need to be a writer; nonetheless, the horizons of the text and the reader interact so that they blend and reach an understanding.

In Jauss' hermeneutics, Thomas Kuhn's paradigm for the history of science serves two functions. To begin with, Kuhn's approach complements Jauss' notion of punctuated evolution, which he took from Formalism. Under the banner of four paradigm shifts, Jauss uses Kuhn's idea of paradigm shifts to

¹⁴ Ratna, p. 108.

¹⁵ Fadhli Lukman, "Studi Kritis Atas Qur'an: A Reformist Translation," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 16, no. 2 (2017): 181, <https://doi.org/10.14421/qh.2015.1602-03>, p. 193.

¹⁶ Hardiman, p. 180.

¹⁷ Hardiman, p. 182.

¹⁸ Hardiman, p. 181.

¹⁹ Hardiman, p. 183.

sketch the contemporary history of literature. During the Renaissance, the first paradigm, the classical-humanist, emerged. This paradigm developed criteria and standards based on classical texts that were used as benchmarks for evaluating other works of literature.²⁰

We are, according to Jauss, in the middle of a fourth paradigm revolution. The inadequacies of various methods used to reconstruct the past or approach the text itself in the 1960s resulted in the suppression of the question of application, which was “the real content of the turn toward aesthetics of reception that occurs in the mid-sixties and which evidently was successful.”²¹

2. Hans Robert Jauss: A Milestone of Hermeneutics of Reception

Hans Robert Jauss has been a leading figure or milestone in what has been known as reception theory since his speech “Literary History as a Challenge to Literary Theory” in Konstanz, Germany, in 1967.²² He was born in Germany in 1921. Jauss was a writer and humanist who had a fairly role in the Middle Ages.²³

Along with popular dissatisfaction with economic difficulties, there was rising dissatisfaction among academics. A noteworthy example of this is Jauss, Wolfgang Iser, and others’ “Memorandum for the Reform of the Study of Linguistics and Literature,” which argues for methodological and structural change at universities. Within the German academic community, there were rising questions regarding the techniques and values for teaching literary studies at the time. Within the existing paradigms by which it was practiced, German literary studies had reached a point of crisis. The historical-critical and aesthetic formalist methods have the difficulty of suppressing and concealing

²⁰ David Parris, “Reception Theory: Philosophical Hermeneutics, Literary Theory, and Biblical Interpretation” (University of Nottingham, 1999), p. 188.

²¹ Parris, p. 188-189.

²² Parris, p. 125.

²³ Nyoman Kutha Ratna, *Estetika Sastra dan Budaya*, Pustaka Belajar, Yogyakarta, p. 108.

the reader's involvement. The reader, on the other hand, is an essential component of every act of interpretation; nevertheless, the reader's role has received little attention. Literary traditions are established solely through the experiences of people who interpret and implement the meaning of the literature.²⁴

Jauss' reception theory does an outstanding job of describing and evaluating these two motions involved in horizon mediation. These two movements appear to be rather thorough, given that he is primarily concerned with literary works. However, there appears to be a third horizon that must be considered in some biblical writings. The audience, which is implied in the text, is the third horizon that must be considered.²⁵

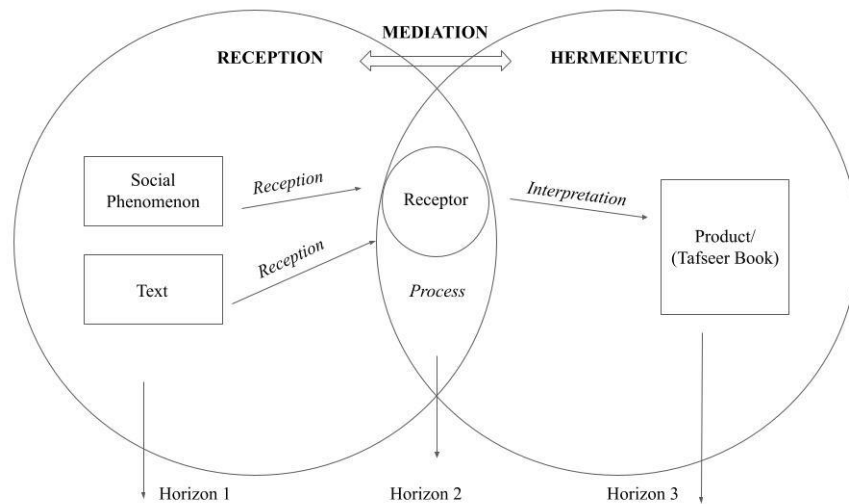


Figure 2.1 Reception and mediation process scheme

B. Hermeneutics of Reception's Three Methodological Approaches

The way hermeneutics of reception works with hermeneutics and reception is distinct in that it focuses on the process of fusion between two perspectives;

²⁴ Parris, p. 253.

²⁵ Parris, p. 161.

aesthetic horizon or reception horizon and outcome horizon. While reception focuses on the manner of thinking, hermeneutics of reception focuses on comprehending a reception and then embodying it in the form of a written interpretation.

1. Horizon of Expectation

Jauss believes that a really historical literary history must follow shifting receptions with this understanding of a text and follow these process; before beginning to write a literary history, historians must first take the role of reader-critic; only in this way can they acknowledge their place as heirs to a legacy of interpretations and textual assessments; Then, Only by reconstructing the shifting horizon of expectations (*Erwartungshorizont*) in which texts were produced, received, and revised can historians begin to account for an author's originality or derivativeness, as well as changing text interpretations; afterwards, the historian's interest is to analyze the historical "relevance of literature" diachronically, synchronically, and in the "connection of the immanent literary evolution to the broader process of history."²⁶

The resurgence of interest in hermeneutics, the emergence of alternative techniques, and issues surrounding the teaching and substance of the literary canon in a media-saturated culture all point to the need for a new paradigm. While the design of the new paradigm has yet to be determined, if it is to succeed, it must incorporate the three processes of understanding, interpretation, and application. As a result, Jauss' use of Kuhn's paradigm shift theory in his literary theory also acts as an argument for the importance of his theories.²⁷

²⁶ Martyn P. Thompson, "Reception Theory and the Interpretation of Historical Meaning," *History and Theory* 32, no. 3 (1993): 248, <https://doi.org/10.2307/2505525>, p. 253.

²⁷ Parris, p. 189.

For Jauss, one of the most important aspects of the idea of horizon is the connection between experience and anticipation. “Whereas experience can arrange the past into a geographical and perspectival totality, expectation is directed at the open horizon of individual, yet-to-be-realized possibilities, and is thus vulnerable to the intrusion of unexpected events that break through the closed horizon of previous experience and create new expectations, which will be corrected through experience and are capable of generating new perspectives.”²⁸

2. 3 Levels of Reading and The Logic of Question and Answer

Jauss agrees with most of Gadamer’s ideas, he wonders if his concepts of historical distancing and horizon fusion imply a conflict between active and passive modes of thinking. This is why Jauss favors the term ‘mediation’ rather than ‘fusion,’ because it emphasizes that understanding is a dynamic process in both understanding movements.²⁹

The interpreter’s object in Gadamer’s hermeneutics is to deliberately engage into the live process of transferring a tradition. The main focus of his hermeneutics is the historical and dialogical nature of knowing, which occurs through temporal estrangement and using the logic of question and answer to engage in a dialogue with this text. However, Jauss wonders if Gadamer’s hermeneutics does not include an inherent conceptual conflict. While he approved with most of Gadamer’s ideas, he wondered if his concepts of historical distancing and horizon fusion imply a conflict between active and passive modes of thinking.³⁰

²⁸ Parris, p. 158.

²⁹ Parris, p. 163-164.

³⁰ Parris, p. 163-164.

The logic of inquiry and answer is the primary area of Gadamer's hermeneutics in which Jauss seeks to go from fusion to mediation. Jauss, like Collingwood and Gadamer, based the dialogical interaction between text and reader on a question-and-answer conversation. The ability of the question "to open up and keep open possibilities" serves as the foundation for the question's hermeneutics importance, according to Gadamer. To comprehend anything, one must first comprehend it as an answer, and then verify one's own viewpoint against that of the other through question and response.³¹

In his use of the concept of a "conversation" with the text through question and response, Jauss strives to be more precise than Gadamer. The interpreter must ask the inquiry that brings the text "back out of its solitude" so that it may respond and "say something" in order for the horizons to fuse. This is comparable to Pannenberg's critique of Gadamer's dialogue metaphor. Pannenberg claims that the text, unlike a conversation partner, cannot defend itself against early agreement (misunderstanding), and that the interpretation must enable the text to express itself.³²

According to Jauss, Gadamer's concept that "to grasp meaning is to understand it as the answer to a question" has a restricted application. This restriction is seen in poetic writings. A poem produces a style of perception that differs from ordinary views and allows for the discovery of fresh perspectives on the world. The secondary act of interpretative comprehension involves question and answer. When we read poem, the horizon for our second reading is "what the reader acquired in the progressive horizon of aesthetic perception may be expressed as a topic in the retrospective horizon of interpretation."³³ The three phases of Jauss' interpretation are based on the

³¹ Parris, p. 164.

³² Parris, p. 164.

³³ Parris, p. 165.

idea that hermeneutics process is a synthesis of three moments of comprehension (*intelliger*), interpretation (*interpretare*), and application (*applkare*).³⁴

a) Aesthetic Perception

Jauss analyzes the feasibility of Gadamer's thesis that knowledge, interpretation, and application create a unity that must be realized in practice in his article "The Poetic Text within the Changes of Horizons of Reading." Jauss concurs with Gadamer that these three motions create a triadic oneness, and that any distinction between them is, to some extent, artificial. At the same time, he argues that each of these motions can and should be examined and explained. Jauss seeks to "show what type of knowledge, interpretation, and application may be suitable to a text of artistic quality" by studying each of the three movements.³⁵

In *Aesthetic Experience and Literary Hermeneutics*, Jauss explores the distinction between pre-reflective and reflective aesthetic experience in terms of understanding and interpretation. The reader takes on the role of observer in a contemplative aesthetic experience. This does not imply that he or she no longer enjoys the book; rather, it means that they recognize real-life issues that concern them in the aesthetic object. The link between "pre-critical" reading and interpretation, according to Thiselton, is comparable to that between the reader and the critic. "We allow ourselves to be dominated by the text as readers." We are subjected to the dictates of the text. Our expectations are piqued and even misled at times. We experience what we're supposed to experience; we live the tale out. The critic, on the

³⁴ Jauss, translated by Bahti, p. 139.

³⁵ Jauss, translated by Bahti, p. 140.

other hand, changes the dynamic. “As his or her object of investigation, the critic examines the text.”³⁶

The initial level of reading for Jauss is quite similar to what Gadamer believes the audience should have (or anyone who participates in play). Our attention is limited to what is offered in the play, poetry, or act at hand.³⁷ According to Jauss, this happens at the initial level of reading, when the reader’s aesthetic perception or sense of the text is used to understand it. Aesthetic perception happens throughout the reading process, wherein the text “suggests for the reader” its meaning “like a score.”³⁸

This first perceptual reading may alternatively be thought of as a process of gathering information about the text. The reader creates a grasp of the text’s totality from the pieces as he or she progresses through it in the first reading. The presumptive horizon for the second phase, an interpretative reading, is therefore established.³⁹

b) Interpretation and The Logic of Question and Answer

Each reading serves as a horizon for gaining a comprehension of the following one. In the second reading, the reader reflects on what they learned in the first aesthetically perceptive reading. In this approach, he shifts Gadamer’s logic of question and answer from the first to the second reading and bases the main or logically first kind of knowing on aesthetic pleasure rather than question and response.⁴⁰

³⁶ Parris, p. 166.

³⁷ Parris, p. 166.

³⁸ Jauss, translated by Bahti, p. 141.

³⁹ Parris, p. 167.

⁴⁰ Parris, p. 167-168.

The second reading is a transition from the total to an analysis of the pieces, which is inherited from the first reading. The horizon for reflecting interpretation becomes the horizon for application, and the horizon for perceptual knowledge becomes the horizon for application.⁴¹

The explicit interpretation in the second and in each further reading also remains related to the horizon of expectations of the first, i.e., perceptual reading—as long as the interpreter claims to make concrete a specific coherence of significance from out of the horizon of meaning of this text, and would not, for example, exercise the license of allegoresis to translate the meaning of the text into a foreign context, that is, to give it a significance transcending the horizon of meaning and thereby the intentionality of the text.⁴²

The text's intentionality is determined by its meaning. As a result, a text's meaning is not a pre-determined, timeless commodity. Instead, the meaning of a piece is determined by the reader's interpretation of it. In the second interpretive reading, the reader concretizes one of several possibilities of significance.⁴³

The fact that questions originate from the interpreter's horizon is a key hermeneutical concept, and as a result, not every question may be presented in every horizon. Instead, the text under study should correct and determine which questions should be answered and in what sequence they should be asked. However, this does not rule out the possibility of considering alternative concretizations of the text's meaning throughout the interpretation process. Because understanding and interpretation are not reached by objective means of description, but rather by the selective

⁴¹ Parris, p. 168.

⁴² Jauss, translated by Bahti, p 142.

⁴³ Parris, p. 169.

selection of views from inside an interpreter's scope of expectations, every interpretation comes under the hermeneutics of partiality.⁴⁴

c) **Historical Distance and Application**

The third level of traditional historical-grammatical hermeneutics is the most well-known, yet it is most commonly employed as the first. This is due to the historical method's failure to recognize that aesthetic perceptual awareness comes first.⁴⁵ The third level is the most known to historical-reconstructive hermeneutics in terms of interpreting a work from the premises of its period and provenance.⁴⁶

The third historical reading is dialectically connected to the previous two levels, just as the second interpretative reading is to the first aesthetically perceptive reading. The text's artistic quality acts as a way of bridging the historical gap between the text and the present. However, aesthetic perception is equally reliant on historical reconstruction which "precludes the past's text from being wrongly linked with the present's prejudices and expectations, and therefore allows the text's otherness to be revealed through the obvious separation of the past and present horizons". Historical study is necessary to establish or perpetuate the text's 'otherness'.⁴⁷ We may "discover the questions (often implicit) to which the text was the response at the time" through this reconstructive approach.⁴⁸ Every single piece of information should be examined as a significant indicator. There are two aspect to consider for in such a quest: (1) the text's reaction to formal demands, such as those imposed by its literary tradition,

⁴⁴ Jauss, translated by Bahti, p. 113, 139.

⁴⁵ Parris, p. 169.

⁴⁶ Jauss, translated by Bahti, p. 146.

⁴⁷ Parris, p. 169.

⁴⁸ Jauss, translated by Bahti, p. 146.

and (2) the text's answer to issues about meaning posed by the life-world context in which it was created.⁴⁹

After distancing the historical horizon, the steps continued to application phase. This shifts the reader's questioning posture from "What did the text say?" to "What does the text say to me, and what do I respond to it?"⁵⁰ "Allow the text to cross-examine the self while analyzing it, and listen to the assertions it makes," the interpreter must say. The question "What does the text say?" is transformed into "What does the text say to me, and what do I reply to it?" shows that hermeneutics is focused with the full process, from understanding to interpreting to application.⁵¹

These three motions are based on the primacy of the initial aesthetic reading's horizon. This is in line with Jauss' goal to make the aesthetic reading of the text, its aesthetic character, the "defined and verifiable basis of its interpretation." "The primacy of aesthetic perception in the triad of literary hermeneutics demands the horizon, but not the transitory priority of the first reading; this horizon of perceptive comprehension may also only be gained by repeated reading or via historical comprehension." Jauss' case study on the "Myth of the Fall" is an example of this (Genesis 3). His initial step in this research is to look at the 1st reading horizon, then the original horizon, and ultimately the reception history. While it is possible to distinguish between comprehension, interpretation, and application, it is important to remember that these three movements are fundamentally linked.⁵²

⁴⁹ Parris, p. 170.

⁵⁰ Jauss, translated by Bahti, p. 146.

⁵¹ Parris, p. 171.

⁵² Parris, p. 172.

3. The Hermeneutics Validity of Aesthetic Experience

Gadamer is cautious of Jaus's attempt to incorporate aesthetic experience as one of the bases for hermeneutics for valid reason. According to Gadamer, aesthetic experience is divided into two categories. It entails separating the text from the reality in which it was created, as well as the reader from his horizon. As a result, aesthetic experience prevents knowledge and the text's truth claims from being realized. It's all about the aesthetics. "Pure vision and pure sound are fundamentalist concepts that limit phenomena artificially." Meaning is always present in perception.

This critique is also connected to the issues raised by the ideas of infinite play and poetical against practical language, both of which I have already discussed. If Gadamer had been criticizing Jan Mukarovsky or Paul Valéry, his critique would have been spot on. The topic of honesty, according to Mukarovsky, does not relate to the enjoyment of lyrical writings. Paul Valéry illustrates the importance of artistic difference, which Gadamer emphasizes.⁵³ If, as Mukarovsky, Valéry, and others assert, aesthetic experience is pristine perception, then each reading of a document is a fresh creation. There is no such thing as a correct reading, meaning, or set of criteria for determining what constitutes a correct reading. As a result, hermeneutical nihilism occurs. We're left with a profound discontinuity, a bundle of contradictory, unique experiences that annihilates any notion of a text's identity or the formation of a transmission lineage.⁵⁴

Gadamer is accurate in his assertion that our perception of any literature must allow for claims of knowledge and truth. Every aesthetic sense is based on connections. We consider something to be something. We can appreciate

⁵³ Parris, p. 172-173.

⁵⁴ Parris, p. 173.

the text's aesthetic characteristics only after we grasp these relationships. When we relate the experience of reading a book to the phenomenon of self-understanding, we can better grasp it. We must encounter others in order to comprehend ourselves. The way we sublimate what appears to be a discontinuity of experiences into the continuity and identity of our self-understanding gives us continuity among all of our varied experiences. We sublimate these experiences of art and literature into our human being in the same way, according to Gadamer, and this conforms to the historical essence of human life. This is how a tradition of interpretation emerges: via repeated interactions with the text, which by their very nature never exhaust the text's potential but are always incomplete occurrences, which are sublated into biases, *phronesis*, and community knowledge within that tradition.⁵⁵

Jauss believes that comprehending the essence of aesthetic experience requires knowing three classical functions or modalities of aesthetic experience. *Poiesis* entails the reader's active engagement in the construction of the aesthetic object, or, as Heidegger would put it, the text's projected universe. The pleasure derived from seeing and identifying is known as *aesthesis*. It is the information we get as a result of the possibilities we discover when reading the text. *Aesthesis* is comparable to *mimesis* recognition in this sense. The goal of *catharsis* is to modify the reader's self-understanding, shift her views, and free her mind to explore new perspectives on the world via the revelation and acknowledgment of these possibilities. These three roles are grouped in a "nexus of autonomous functions," rather than in a hierarchical order.⁵⁶

According to Gadamer, aesthetic experience incorporates cognitive understanding and the text's truth claims. One of Jauss' arguments is that text

⁵⁵ Parris, p. 173-174.

⁵⁶ Parris, p. 174.

interpretation is not limited to professionals, but is available to the common, informed reader. Reception theory is centered on a current reader with an average level of education, rather than an ideal reader. Jauss positions the “commentator with intellectual competence, who enhances the reader’s aesthetic perceptions” through historical, exegetical, literary, and other types of inquiry and critique alongside the typical reader. Reception theory safeguards a text like the Bible from being taken captive by trained scholars and opens up its interpretation and history of effects to a far larger audience than a theory like the historical-critical approach. The presumption of a philologist who pays attention to the mistake that the text was not written for readers but for him, to be understood by him, is the vanity of interpretation that bypasses this basic aesthetic experience.⁵⁷

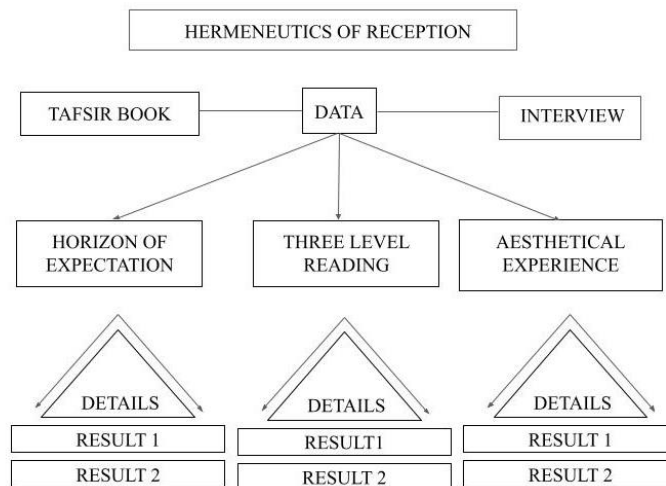


Figure 2.2 Application of Hermeneutics of Reception Theory by Hans Robert Jauss

⁵⁷ Parris, p. 175.

C. Hermeneutics of Reception and Its Application Toward Quranic Interpretation

Al-Qur'an is a moslems' sacred book containing life guidance for moslems and human being in general. It also contains divine verses revealed to Prophed Muhammad PBUH.⁵⁸ Al-Qur'an being a communication media between God and human. In spite of having different dimension between both of them, it does not cause the communication between God and human could not be researched. Instead, it becomes an interesting thing to study and makes research in the field of Islamic scholarship never obsolete.⁵⁹

In the communication process, a communication code is needed, one of them is language. Unfortunately, God and Human has different way to communicate, a non-verbal type and verbal type.⁶⁰ So, The Almighty God who has a non-sensory nature transforms His divine language into a sensory-human language through the intermediary of Angel Gabriel. And here, Al-Qur'an becomes the perfect medium for both of them to communicate.⁶¹

Talking about the concept of communication between God and humans and Al-Qur'an as a communication code, then the vocabulary about Al-Qur'an itself becomes important to discuss. Because from it we will know what Al-Qur'an really is. Al-Qur'an often defines itself through verses. It defines itself as a text and its textual character is clearly illustrated by studying "Al-Qur'an" vocabulary.⁶²

⁵⁸ Manna' Al-Qaththan, *Mabahits fi 'Ulum Al-Qur'an*, Maktabah Wahbah, Cairo, p. 15.

⁵⁹ M. Nur Kholis Setiawan, *Al-Qur'an Kitab Sastra Terbesar*, eLSAQ Press, Yogyakarta, 2005, p. 51.

⁶⁰ Toshihiko Izutsu, *Relasi Tuhan dan Manusia (Pendekatan Semantik Terhadap Al-Qur'an)*, Translated by Agus Fahri Husein, Supriyanto Abdullah, and Amiruddin, PT. Tiara Wacana, Yogyakarta, 1997, p. 79.

⁶¹ Setiawan, p. 55.

⁶² The word Qur'an which means collecting, reading, voicing, something readable and understandable, or reading activity. Reading is impossible without something to read. Therefore, the Qur'an supports its status as a text. See more... M. Nur Kholis Setiawan, p. 57-59.

As a consequence, when the Qur'an is considered as a text, the reader can react or respond according to what he has received from his reading.⁶³ A text has a potential to be defined and giving its meaning by the readers. Then, the readers could give their reaction and responses after receiving the meaning. The readers might give different reaction or responses. It could be a passive understanding or an active response in the form of action in their real life (practice).⁶⁴

Talking about the status of the Qur'an as a text, we cannot forget about the *i'jaz* of the Qur'an. There are at least three extraordinary aspects that are included in the *i'jaz* of the Qur'an; the challenge of making a similar one and no one has succeeded in conquering the challenges of the Qur'an, the ability of the Qur'an to harmonize the language with the interlocutor (the reader), and the target of miracles that are not limited by place and time.⁶⁵

Al-Qur'an, with its miraculous language, is far superior to prose and wise words, and proverbs in other Arabic languages. Arabic has never been in its heyday until the expert of the language followed Quranic *bayan*. This is clear evidence and an acknowledgment of how high the diction (*uslub*) of Al-Qur'an is.⁶⁶

Through hermeneutics of reception research on Al-Qur'an, it will be known that Al-Qur'an is still an inspiration and influence in aesthetic aspects. In addition, based on the fact that all religions have an aesthetic aspect, the relationship between Al-Qur'an and its readers will shine through, between art and religion, poetry and divine revelation, as well as aesthetic experience with religious experience.⁶⁷

The application of the hermeneutics of reception in Quranic research and interpretation is still scarce and rarely found. However, this theory is a patented

⁶³ Setiawan, p. 69.

⁶⁴ Umar Junus, *Resepsi Sastra: Sebuah Pengantar*, PT Gramedia, Jakarta, 1985, p. 1

⁶⁵ Setiawan, p. 25.

⁶⁶ Al-Qaththan, p. 257.

⁶⁷ Setiawan, p. 71.

and strong theory, so it is feasible and sufficient to be used as a theory in analyzing problems related to the Qur'an and Tafseer.

CHAPTER III

Taufiqul Hakim's Hermeneutics of Reception on Texts and Context

A. Taufiqul Hakim: Biography and Writings

1. The Biography of Taufiqul Hakim

Taufiqul Hakim, often known as Gus Taufiq, is a well-known priest, particularly in his hometown of Jepara, Central Java. Taufiqul Hakim was born in Jepara on June 14, 1975, to KH. Supar and Hj. Aminah, both of whom work as farmers and kelentik oil sellers. Taufiqul Hakim is the youngest of six siblings, named H. Selamat, Sukadi, H. Jayadi, Ngatrinah, Hj. Turinah, and H. Rabani.¹Taufiqul Hakim's parents, even though they do not work in education, are individuals who value education, particularly Islamic education. This spirit was handed down to his children, notably Gus Taufiq, his youngest son.²

Taufiqul Hakim began his intellectual journey in 1981 at Lestari Kindergarten, Bangsri.³ Then he continued his school at elementary school and finished it in 1987.⁴At the next level of education, Taufiqul Hakim studied at MTs Wahid Hasyim Bangsri and successfully graduated in 1990. It was also here that Taufiqul Hakim learned to read the Qur'an more deeply from Kiai Kholil Bangsri.⁶

When he was 5th grader, he follow KH. Masruri's assembly. He was impressed by KH. Masruri's speech and advice. Taufiq admired him and being motivated to seek knowledge at the place KH. Masruri studied, Kajen Islamic

¹ Jamal Ma'mur Asmani, *Sang Pembaharu Pendidikan PesantrenKP. Taufiqul Hakim (Penemu Metode Amsilati dan Pengasuh Pondok Pesantren Darul Falah Bangsri Jepara Jawa Tengah*, Pondok Pesantren Darul Falah, Jepara, 2019, p. 54.

² Ahmad Farih Dzakiy, "HADIS DAN RESEPSI ESTETIS PESANTREN (Studi Kitab Fada'il Ramadan Karya Taufiqul Hakim)," *Analisis* XVI, no. 1 (2016): 225-44, <https://doi.org/https://doi.org/10.24042/ajsk.v16i1.744>, p. 227.

³ Saad Al Sadad, "Studi Tafseer Al-Mubarak Karya KP. Taufiqul Hakim" (UIN Syarif Hidayatullah Jakarta, 2020), p. 29.

⁴ Dzakiy, p. 227.

⁵ Dzakiy, p. 227.

⁶ Sadad, p. 29-30.

Boarding School. Hence, Taufiq's zeal to study religion and study to great scholars was on fire.⁷

Sure enough, before continuing his education at the high school level, Taufiqul Hakim studied at the Wustha Mathali'ul Falah diniyyah madrasa for two years while staying at the Maslakul Huda Kajen Islamic Boarding School, Margoyoso, Pati. In 1992-1995 Taufiqul Hakim continued his education to MA PIM (Mathali'ul Falah Islamic College) Kajen under the guidance of KH. Sahal Mahfudh and KH. Abdullah Salam.⁸ In addition, his scientific chain also reached KH. Minan Abdillah, KH. Ma'mun Muzayyin, KH. Ahmad Mu'adz Thohir, KH. Ma'mun Mukhtar, KH. Junaidi Muhammadun, KH. Zainudin Dimiyathi, KH. Ahmad Yasir, KH. Ali Fattah Ya'qub, KH. Rifai Nashuha, Kiai Nurhadi, KH. Ahmad Nafi' Abdillah, and KH. Asnawi Rahmat.⁹

Taufiqul Hakim does not only study religion at the shari'a level. Through wasilah KH. Salman Ad-Dahlawi Popongan Klaten, he continued his spiritual journey with the teachings of Thoriqot Naqsyabandiyah Kholidiyah within 100 days. He argues, if someone only adheres to the shari'a (fiqh) it will not be enough. Because the person's mindset tends to be unable to think long and being less mature. So he combined the teachings of shari'a and Sufism as a strong foundation for preaching to spread Islamic teachings in a complex society.¹⁰

Taufiqul Hakim is an independent and hard worker person. During his school holidays (when he was 5th grader of elementary school), Taufiqul Hakim worked as a slipper tailor. Then he uses the salary as an additional school fees and buying some books¹¹

⁷ Sadad, p. 30.

⁸ Dzakiy, p. 228.

⁹ Sadad, p. 30.

¹⁰ Sadad, p. 31-32.

¹¹ Sadad, p. 30-31.

He found difficulties in reading classical book when he was in islamic boarding school. Considering that his education background was not that deep in religion lesson. Whether he wanted it or not, he should memorize on the whole of *nadzam Alfiyah Ibn Malik*, an arabic grammar, as a regulation. With his maximum effort, Taufiqul Hakim succeeded to memorize all of them. In spite of having a limited understanding about the meaning and the function of the subject. He keep trying to try the best.¹²

He realized the importance of memorizing Alfiyah's nadzam as a provision for reading the classical book when he entered the second grade of Senior High School. The teachers often ask the theory of arabic grammar taken from Alfiyah. It motivated him to improve the memorization quality. KH. Taufiqul Hakim stated that students can read classical books only by mastering and memorizing the prioritized 100-200 nadzam. Based on his teacher's questions, he concluded that not all nadzam was used in the practice of reading classical books.¹³

This thought motivated him to create an efficient method for mastering the reading of classical books called the *Amtsilati* method. He was inspired by the *Qiraati* method from Semarang, an efficient method of reading Al-Qur'an. The name *Amtsilati* means "my examples", in line with the book which presents many examples taken from Al-Qur'an regarding a Arabic grammar (nahwu).¹⁴

In 1995, Taufiqul Hakim pioneered the TPQ (Quranic Kindergarten) in the *mushalla*, but unfortunately he did not get support from local residents. The following year, he tried to strengthen his spiritual foundation by looking for a *sanad tariqah* to KH. Salman Dahlawi. Shortly after, he tried to re-establish what he had pioneered. Until 2002, the religious association (*majlis ta'lim*)

¹² Dzakiy, p. 228.

¹³ Dzakiy, p. 228.

¹⁴ Dzakiy, p. 229.

developed into a pesantren and has obtained an operational permission. Darul Falah Bangsri Islamic Boarding School continues to grow until now there are more than 3000 santri there.¹⁵ While leading the pesantren he founded, Taufiqul Hakim has also been a *mursyid tariqah* Naqsyabandiyah until now.¹⁶

KH. Taufiqul Hakim's Dakwah network is quite extensive. He has effectively absorbed nearly all strata of society, from students to regular citizens, then government officials. *Jam'iyah Noto Ati* was one of the community he founded. Its members are citizens around the pesantren's site. The routine activities of this 500-member community include the obligation of each member to read 1 juz every day, so that there will be 17 *khataman* every day. In addition, the MMM (Menuju Makah Madinah) program is open to members who can finish the Qur'an in two weeks or read Surah Al-Ikhlâs 1500 times for those who cannot read the Qur'an. Chatting and watching television were successfully transformed into more productive activities as a result of these workouts.¹⁷

KH. Taufiqul Hakim is married to Hj. Faizatul Mahsunah and has 3 children; H. M. Rizqi Al-Mubarak Al-Hafidz, Akmila Azka Ni'mah Al-Hafidzoh, and M. Dzikri Ar-Rohman.¹⁸ His children have been endowed with Al-Qur'an and various fields of knowledge since childhood, allowing them to continue KH. Taufiqul Hakim's preaching effort. According to KH. Taufiqul Hakim, family regeneration is critical in order to produce committed children and avoid a generation of failure.¹⁹

¹⁵ Asmani, p. 110.

¹⁶ Dzakiy, p. 229.

¹⁷ Asmani, p. 75-76.

¹⁸ Asmani, p. 55.

¹⁹ Asmani, p. 71-72.

2. The books by Taufiqul Hakim

Taufiqul Hakim is a very prolific scholar in writing books. It was seemed when I interviewed him, Kyai Taufiq was writing his new book entitled *Qawa'idul Fiqhiyyah*. The number of books that have been written is approximately 150 books with different study focuses; shari'ah, sufism, motivation, morals, and an efficient methods of learning classical books.²⁰

These are some of Gus Taufiq's books in sharia focus:

1. Muhtasor Thoharoh
2. Muhtasor Ubudiyah Jilid I, II, dan III
3. Muhtasor Muamalah Jilid I dan II
4. Muhtasor Munakahah Jilid I dan II
5. Muhtasor Jinayat Jilid I dan II

These are some of Gus Taufiq's books in linguistic focus:

1. Amtsilati Jilid I, II, III, IV, dan V
2. Rumus dan Qoidah
3. Khulashoh
4. Tatimah Jilid I, II
5. Shorfiyah
6. Kamus At-Taufiq

These are some of Gus Taufiq's books in tafseer focus:

1. Tafsir Al-Mubarak Surat Al-Fatihah
2. Tafsir Al-Mubarak Surat Ar-Rahman
3. Tafsir Al-Mubarak Surat Al-Hujurat (Etika Sosial Kemasyarakatan)

We can observe his interest and care for Islamic studies literacy in his writings. He has spent the most of his life in writing, therefore his books were

²⁰ Sadad, p. 34.

an expression of his preaching. What is written will be preserved in perpetuity, but what is memorized will be gone.²¹

B. Reception Toward Social Phenomena and Quranic Verses

1. History of Tafsir Al-Mubarak (Chapter Al-Hujurat)

Globally, the writing of Tafsir Al-Mubarak is intended as a supporting book for students to explore Arabic texts and being a medium for understanding the more complex classical books.²² In addition, this book is studied in more depth and more specifically by students who have reached *fan tafsir* (tafseer grade). The curriculum, which previously utilized Jalalain's interpretation as a guidebook for students, was formally changed to Tafseer Al-Mubarak beginning on August 1, 2021.²³ When KH. Taufiqul Hakim completes a book, he generally presents it to his teachers in exchange for their blessings. This is a type of an honor to *kyai* and *masyayikh* that is common among Islamic boarding institutions.

The writing background of Tafsir Al-Mubarak Chapter Al-Hujurat was particularly fascinating in this regard. Gus Mus indicated to the Muslim scholars to teach Chapter Al-Hujurat to the public beginning with the posting of a video named “#88. Tafsir Al-Ibriz – Surat Al Baqarah : 250 | KH. A. Mustofa Bisri (Gus Mus)” at 47:33-53:16 minutes on the “GusMus Channel” youtube channel. Reviewing the Indonesian Nation's ethics with other Muslims and fellow people who have begun to fade, especially the state of social media is highly concerning because of the numerous hoaxes spreading and hates speech among fellow social media users. Gus Mus believes that Chapter Al-

²¹ Asmani, p. 86.

²² Taufiqul Hakim, *Tafsir Al-Mubarak (Metode Praktis Memahami Tafseer Al-Qur'an)*, Al-Falah Offset, Jepara, 2004, p. ii.

²³ Interview with Kang Najib, July 31, 2021.

Hujurat, which covers the ethics of other Muslims as well as fellow human beings, should become viral in order to gain public attention.²⁴



Figure 3.1 Video by Gus Mus

KH. Taufiqul Hakim, who is composing the Tafsir Al-Mubarak Chapter Al-Fatihah, Chapter Al-Waqiah, and Chapter Ar-Rahman, believes the message is vital to be realized based on the video. After completing the interpretations for the two chapters, KH. Taufiqul Hakim presented the books to his great masters, one of which being Gus Musthofa Bisri, also known as Gus Mus. When KH. Taufiqul Hakim handed his book to Gus Mus, he was finally requested to write the interpretation of Chapter Al-Hujurat and convey its contents to the public.²⁵ Students in particular, and society in general, are expected to be able and eager to understand and practice the contents of Chapter Al-Hujurat, particularly verses 6, 10, 11, 12, and 13. Surat Al-Hujurat is able to become a controller and self-controller of improper ethics as a result

²⁴ Gus Mus' Youtube Channel

²⁵ Interview with KH. Taufiqul Hakim, August, 14, 2021.

of the understanding. Someone, for example, is more dependable at screening incoming news to avoid hoaxes, rather than harassing and insulting one another, resulting in a more tranquil life.²⁶



Figure 3.2 KH. Taufiqul Hakim’s visit to Gus Mus

Source: Personal documentation by KH. Taufiqul Hakim’s santri

2. Tafseer Al-Mubarak Chapter Al-Hujurat: Structure, Style, and Reader Segment

Tafseer Al-Mubarak is one of the nusantara scholar’s interpretation books that was completed in contemporary period.²⁷This tafseer book had already been finished, but only 5 juz had been printed: juz 1-4 and juz 30.²⁸While the most recent edition is written based on specific letters or topics.²⁹ The newest edition of the Tafseer Al-Mubarak books are listed below;

1. Tafsir Al-Mubarak Surat Al-Fatihah

²⁶ Interview with KH. Taufiqul Hakim, August, 14, 2021.

²⁷ The school of interpretation is split into three phases, according to Abdul Mustaqim: “the classical period (6-7 centuries), the medieval period (9-15 centuries), and the modern-contemporary period (18-21 centuries).”, see more..

²⁸ Sadad, p. 37.

²⁹ Interview with Nurul Afidah Arifin (Vice Chairwoman of Darul Falah for Female), August 1, 2021.

2. Tafsir Al-Mubarak Surat Ar-Rahman (Nikmat-Nikmat Duniawi dan Ukhrawi yang Teragung)
3. Tafsir Al-Mubarak Surat Al-Waqi'ah
4. Tafsir Al-Mubarak Surat Al-Hujurat (Etika Sosial Kemasyarakatan)
5. Tafsir Al-Mubarak Ayat Kursi dan Surat An-Nisa' Ayat 1 (Pernikahan)
6. Tafsir Al-Mubarak Surat Al-Baqarah Ayat 219-232 (Pengharaman Khamr dan Judi, Haid dan Hukumnya, dan Masalah Talak dan Iddah)
7. Tafsir Al-Mubarak Surat Yasin

Before delving into detail on the substance of the verse, general knowledge about the chapter or verse will be set down. This comprises the chapter's name and various (makiyyah or madaniyyah), the number of verses in the chapter, the theme/topic of the verse to be interpreted, translation, identifying the chapter, and word translation into Indonesian and Javanese terms using the pegon model. This book was divided into portions in the following section:

1. Linguistic part

This section presented some chosen words in verses, and it will be put in *mufrodat lughowiyah* column. Then the arabic grammatical explanation will be layed in *i'rab* column. While the information about verses literature will be found in *balaghah* box.

2. Interpretation and Explanation

Quranic interpretation and more explanation about it could be found in this section. The Al-Mubarak's author cited some additional explanation from another book, both classic and contemporary. Generally, he wrote some hadith related to the verses. He also wrote the interpretation in the form of *nadzam* in 3 languages; Arabic, Indonesian, and Javanese. In the

Chapter Al-Hujurat itself, there were 198 *nadzams* supporting the Quranic interpretation.³⁰

3. Islamic Law in Daily Life

This section served the Islamic law related to Quranic verses which should be applied in society. The interpreter attempted to ease the reader in understanding the law from Quran in the simple way.

Tafseer Al-Mubarak Chapter Al-Hujurat is written in a similar manner as Tafseer Al-Mubarak in general. The commentator organized the key issues covered in this chapter into five main topics: morality to the Prophet Muhammad SAW, news verification, dissident law, ethics among Muslims and humans, and real religion principles.³¹ Based on interviews with commentators who highlighted the need of practicing the contents of verses 6, 10, 11, 12, and 13, this study focuses on two concerns in these verses: news verification and ethics among Muslims and mankind.

Taufiqul Hakim interprets Quranic passages using the *ijmali* method.³² According to ‘Abd Hayy Al-Farmawi, the *ijmali* is a method of interpretation in which the verses of the Qur’an are interpreted worldwide, with their meanings outlined succinctly and briefly.³³ The general meaning of the Quranic verse is the emphasis of Taufiqul Hakim’s interpretation, not the specifics. The approach used is also consistent with the original purpose of this commentary book, which was to serve as a resource for students interested in studying interpretation and Arabic grammar utilizing the *amtsilati* method.³⁴

³⁰ Taufiqul Hakim, *Tafsir Al-Mubarak Surat Al-Hujurat (Etika Sosial Kemasyarakatan)*, El-Falah, Jepara, 2021, p. 160.

³¹ Hakim, p. iii.

³² Sadad, p. 46.

³³ Danial, “Corak Penafsiran Al-Qur’an Periode Klasik Hingga Modern,” *Hikmah* XV, no. 2 (2019), p. 73.

³⁴ Sadad, p. 49.

Tafsir Al-Mubarak was written in a linguistic style.³⁵ This type of interpretation is based on a study of grammatical rules (*qowaid*) and Arabic literature (*balaghah*). Taufiqul Hakim is an expert in Arabic grammar, including nahwu, sharaf, and balaghah. As a result, he has met the criteria for a commentator who wishes to interpret utilizing linguistic styles.³⁶

Tafsir Al-Mubarak was formatted in this manner for a reason. The book is short but packed in material, making it ideal for readers of all levels. The students will benefit much from the interpretation model, which is extremely comprehensive in its grammatical treatment. While the concise but straightforward interpretation is ideal for the average person. This interpretation can also be an effective teaching tool because the nadzam, as additional information, and interpretation was written in local and national languages.³⁷

The inclusion of Nadzam interludes in each segment adds to the appeal of this rendition. Almost all of KH. Taufiqul Hakim's books used the *syi'ir* method. This method has been shown to increase motivation and excitement for learning. Furthermore, this approach makes it simpler for someone to memorize information.³⁸

When examining the Tafseer Al-Mubarak book at the boarding school, KH. Taufiqul Hakim studied all of the texts in detail and did not neglect any of them. By providing linguistic explanations, students will have a better understanding. As I have stated, this is completely compatible with the objective of building Tafsir Al-Mubarak.³⁹

³⁵ Sadad, p. 50.

³⁶ Danial, p. 85.

³⁷ Interview with Ustadz Husni Mubarak Al-Anshory (Chairman of Darul Falah for Male), August 14, 2021.

³⁸ Asmani, p. 122.

³⁹ Interview with Nurul Af'idah Arifin (Vice Chairwoman of Darul Falah for Female), August 1, 2021.

Contrary, KH. Taufiqul Hakim, concentrates on the substance of verses and the fiqh of life from the Qur'an verses when reciting with the community. He also blended nadzam readings with a variety of melody to keep the audience engaged and interested at all times.⁴⁰

C. An Introduction: Interpreting Al-Hujurat Verses in Kitab Tafseer Al-Mubarak Concerning Social Ethics

Apart from concerns about the growing hoax issue in the community, particularly on social media, bullying in the society, and the degradation of social ethics, it is critical to examine Chapter Al-Hujurat. Ethic etimologically means the discipline dealing with what is good and bad and with moral duty and obligation.⁴¹ It was derived from the Greek word *ethos*, which means moral character or tradition and frequently connected with the word moral, which implies manner of life.⁴²

At the mainstream, pupils in Islamic boarding schools are solely taught to read prayers in order to be blessed with knowledge. Every day after the dhuha prayer, Darul Falah Amsilati pupils, on the other hand, must recite 5 verses from Chapter Al-Hujurat (6, 10, 11, 12, and 13) including their meanings before beginning teaching and learning activities.⁴³ By reading them regularly, the meaning of the five verses is expected to enter the subconscious of the students. So unconsciously they practice the contents of the verse.⁴⁴ As a result, I concentrate on the discussion of these five verses, which is one of the five subjects covered in

⁴⁰ Interview with Kang Roziqin (Santri of Darul Falah), August 14, 2021.

⁴¹ Merriam Webster, accessed 10.22, 18/8/21

⁴² M. Asy'ari, "Perilaku Ekonomi Perspektif Etika Islam," *Al Ulum* 10, no. 1, Juni (2010): 59–72, p. 60.

⁴³ Interview with Nurul Af'idah Arifin (Vice Chairwoman of Darul Falah for Female), August 1, 2021.

⁴⁴ Interview with KH. Taufiqul Hakim, August 14, 2021.

the book of commentary on Al-Mubarak Surah Al-Hujurat; news verification and ethics between fellow muslim.

1. Countering Hoaxes Through *Tabayyun* Methods (News Verification)

In this day of globalization, when information spreads so quickly, a Muslim must be quick to absorb what he hears. With the presence of technology, the world appears to be devoid of barriers, making it impossible to contain but easy to filter the news that comes in. When a person receives all information in its unprocessed form, he or she is more vulnerable to hoaxes.. The ramifications of this hoax are quite severe. As a result, individuals are highly advised to learn Chapter Al-Hujurat in order to address this issue. The solution to this dilemma, as revealed by Al-Qur'an Chapter Al-Hujurat verse 6, is to verify any report received from anybody:

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ
فَتُصِيحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ (6)

The meaning:

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.⁴⁵

According to several commentators, the revelation of this verse is connected to the tale of Walid bin Uqbah bin Abi Mu'aith, who was dispatched by the Prophet Muhammad to collect zakat from the Bani Musthaliq. Walid's animosity for the Bani Musthaliq prompted him to hasten to the incident's end. Bani Musthaliq, who wanted to greet him but was worried of an attack on him. As a result, Walid returned home and reported to Prophet Muhammad without confirming what had actually

⁴⁵ <https://quran.com/49> accessed on August 18th, 2021, at 9.10 p. m.

occurred. Walid is referred to as a fasiq person (in an untrue meaning) in order to create a deterrent effect and prevent a news story from being rushed to completion.⁴⁶

According to the Al-Qur'an, if news comes from the fasiq (in particular), we should investigate the truth of the news before accepting it. In this verse, a person who is outside the limits of religion or the Shari'ah is referred to as a Fasiq. The term fasiq is spelled in the Al-Qur'an as nakirah, which has a broad connotation. It refers to a person who, because to his dishonesty, cannot be trusted. Because news is a trust, and the nature of that trust deteriorates when evil is present.⁴⁷ When it comes to hearing news, the Qur'an has given us certain things to think about. First, news anchors must be verified, and next they must be electable.⁴⁸

A quick and impulsive judgment of news without first confirming it is one of Satan's traits. However, while describing a news story, more caution should be exercised to avoid errors that are more likely to arise as a result of fake news. So, before concluding or even communicating news to others, the first step is to ascertain whether or not it is accurate.⁴⁹

It's also crucial to consider the informant believability. According to the Quranic scripture, information acquired from a *fasiq* person must be checked first. Because the character of a liar does not spare a *fasiq* person.⁵⁰ Thus, the *mafhum mukhalafah*⁵¹ from the verse was if the informant is

⁴⁶ Hakim, p. 32.

⁴⁷ Hakim, p. 31-33.

⁴⁸ Hakim, p. 32.

⁴⁹ Hakim, p. 32.

⁵⁰ Hakim, p. 31.

⁵¹ Mafhum mukholafah has a distinct connotation than the law of manthuq. Mafhum is contained in mafhum sifat muytaq in the context of this verse... see more Manna' Al-Qaththan, p. 316.

trustworthy, honest, and morally and religiously upright, then their witness should be accepted.⁵²

2. Ethics between fellow Muslims

Bullying, backbiting, body shaming, and persecution are all serious social concerns. A problem that is extremely real and is addressed seriously in Al-Qur'an. Surah Al-Hujurat verses 10-13 explicitly address the duty to maintain brotherhood and the prohibition of attitudes that injure others and are contrary to social ethics.⁵³

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (10)
يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا
نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا
بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ (11) يَأَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ
إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ
مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (12) يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ
مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (13)

The meaning:

The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy. O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name [i.e., mention] of disobedience

⁵² Hakim, p. 32.

⁵³ Hakim, p. 67.

after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers. O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of Repentance and Merciful. O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Aware.⁵⁴

There are several events behind this verse about social ethics.⁵⁵ Those are:

1. In relation to the events surrounding Thabit bin Qais. Someone insults Qais by bringing up his mother. Until he stops interacting with other people due to embarrassment. Then Allah revealed this scripture to us.⁵⁶
2. In relation to the events surrounding Ikrimah bin Abu Jahal. Despite the fact that he arrived in a Muslim kingdom, the Muslims in Medina dubbed him "Son of the Fir'aun of this Ummah." He subsequently protested to Allah's Messenger, and this verse was revealed as a result.⁵⁷
3. Shafiyah bint Huyai bin Akhthab complains about an Ibn 'Abbas remark on the cause for the revelation of this verse. Shafiyah is harassed by other women. "Jewish woman, child of Jewish parents".⁵⁸
4. According to Adh-Dhahhak, this verse was revealed in response to the insults made by the Bani Tamim delegation to the Companions; Ammar, Khabbab, Bilal, and others for observing their poverty.⁵⁹
5. This passage was revealed in connection with the Bani Salimah, according to Ahmad's narrative from Abu Jabirah. When Rasulullah

⁵⁴ <https://quran.com/49>, accessed on August 18th, 2021, at 9. 17 p. m.

⁵⁵ It does not rule out the possibility of more than one occurrence causing the revelation of this passage. The generality of the editor is stressed, not the particular of the reason.... see more Hakim, p. 79.

⁵⁶ Hakim, p. 79.

⁵⁷ Hakim, p. 79.

⁵⁸ Hakim, p. 79.

⁵⁹ Hakim, p. 79.

PBUH came in Medina, the majority of the people had two or three nicknames. People claimed that when Rasulullah PBUH called with one of them, he did not enjoy the call. This verse should be memorized.⁶⁰

The followings are the formulation of social ethics taken from Surah Al-Hujurat verses 10-13;

The usage of the word *nisā'* in this paragraph is not without reason. If there is a general prohibition or limitation against hiring a male *ḍamīr*, this prohibition or restriction may also apply to women. But this time, Allah used the phrase *nisā'* explicitly. This foreshadows the emergence of the idea that the prohibition only applies to men and does not apply to women.⁶¹

In the *Fikih Kehidupan dan Hukum-Hukum* section, the author conveyed the detail bullying means to. *First, as-sukhriyyah* is equivalent to the words *al-izdirā'* and *al-ikhtiqār* which means insulting and belittling. Imitating words, acts, or gestures is the most common type of activity (with the intention of insulting). *Second*, *al-lumzu* is criticizing and showing the disgrace of others with words or gestures. And *Third, at-tanābuz* is calling other people with bad nicknames.⁶² Kiai Taufiq also detailed about prejudices; most of prejudices are sin. Thus, maintaining to other human beings would bring about peace and harmony, among other things. Allah instructs mankind about morality and social ethics via the Qur'an.

⁶⁰ Hakim, p. 80.

⁶¹ Hakim, p. 71.

⁶² Hakim, p. 69.

CHAPTER IV

Hermeneutics of Reception Toward Text and Context: Tafseer Al-Mubarak

Chapter Al-Hujurat For Social Media Ethics

Entering the chapter which is the core of this research, I try to apply Hans Robert Jauss' theory, hermeneutics of reception, to reveal the big concept of social ethics according to the Quran through the interpretation of KH. Taufiqul Hakim on Surah Al-Hujurat in verses 6, 10, 11, 12, and 13. For that, I bring down his conclusion regarding the systematics of the Quranic social ethics verses, which are well organized in the Qur'an to be analyzed into many key subjects. In detail, I will analyze the themes of social ethics contained in the verse and focus on 3 topics emphasized by the commentator himself; countering hoaxes, bullying behavior, and Muslims as role models for other people to create world peace.

“Allah SWT menyebutkan berita yang dibawa oleh orang-orang fasik, dilanjutkan dengan dampak berupa terjadinya konflik antara kelompok dan individu. Kemudian, larangan terhadap berbagai perilaku tercela yang bisa melahirkan perselisihan, dilanjutkan dengan pendeklarasian kesatuan asal-usul umat manusia. Itu semua demi memelihara persatuan umat Islam, menjadikan umat Islam sebagai teladan yang diikuti dalam berinteraksi dengan umat dan bangsa-bangsa lain, yang bertujuan untuk menyebarkan Islam dan meluhurkan kalimat Allah di setiap ruang dan waktu.”¹

The flow of the analysis is in accordance with the hermeneutics of reception method of Jauss; horizon of expectation, 3 levels of reading, and hermeneutical validity for aesthetic experience²

¹ Taufiqul Hakim, *Tafseer Al-Mubarak Surat Al-Hujurat (Etika Sosial Kemasyarakatan)*, El-Falah, Jepara, 2021, p. 132.

² David Parris, “Reception Theory: Philosophical Hermeneutics, Literary Theory, and Biblical Interpretation” (University of Nottingham, 1999), p. 156.

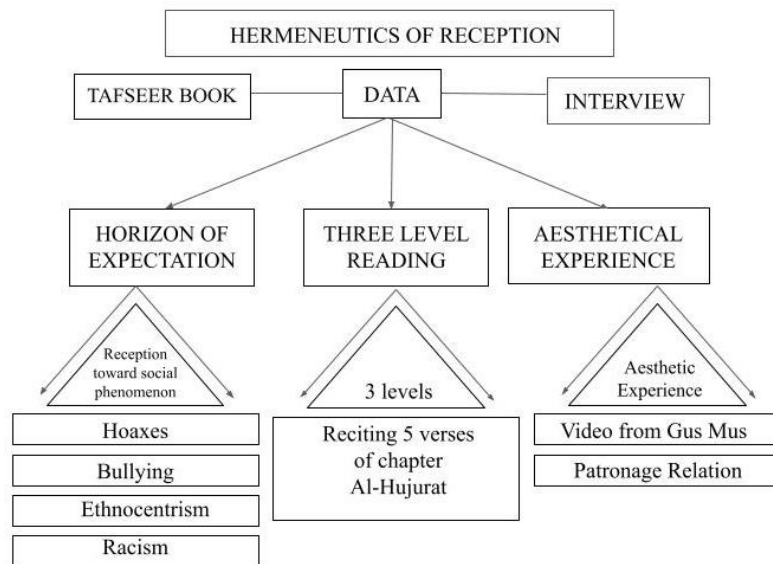


Figure 4.1 Chart of Hermeneutics of reception theory toward social phenomenon

A. KH. Taufiqul Hakim’s Reception Horizon of Social Phenomenon

Since the social environment strongly impacts KH. Taufiqul Hakim’s reading of Surat Al-Hujurat, he drew the conclusion that Surah Al-Hujurat includes social media ethics which influence the social ethics in real life. In addition, this part will explore KH. Taufiqul Hakim’s social condition in terms of the scope of his worldview.

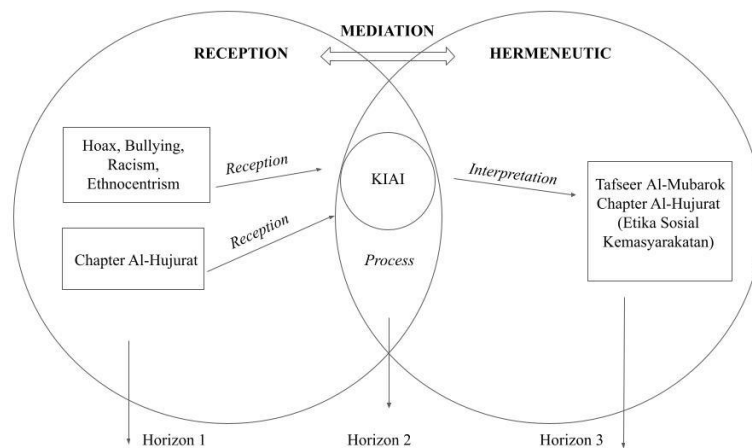


Figure 4.2 Mediation of two horizons analysis

The first quotation to be addressed concerns the long-term risks of hoaxes, notably disputes between people and even communities.

“Allah SWT menyebutkan berita yang dibawa oleh orang-orang fasik, dilanjutkan dengan dampak berupa terjadinya konflik antara kelompok dan individu.”³

From a horizon viewpoint, the paragraph above implies that the growth of hoaxes is one of the causes for the fading of social ethics in the form of disputes between groups/individuals. The term “hoax” refers to information that has been designed to conceal real information. To put it another way, a hoax can be defined as an attempt to distort facts by using information that appears credible but cannot be verified. Hoaxing may also be defined as obfuscating genuine information by overwhelming the media with false content in order to obscure the original message.⁴

According to the results of the interview with KH. Taufiqul Hakim, the basis for writing the interpretation of Al-Mubarak was Gus Mus’ desire to convey the teachings of Chapter Al-Hujurat to the public due to the degradation of social ethics. One example is the growth of hoaxes on social media. He expressed sorrow and offered an alternative viewpoint on the talks with KH. Taufiqul Hakim.

“Tafsir Surat Al-Hujurat kenapa saya tulis itu karena berdasar dari (nopo niku) videone Yi Mustofa Bisri. Bahwa sekarang itu kita dituntut untuk memasyarakatkan Surat Al-Hujurat. Karena apa? Karena Surat Al-Hujurat itu isinya etika sosial, isinya tentang etika orang muslim, sesama orang muslim, dan sesama manusia. Karena saat ini Bangsa Indonesia sudah mulai

³ Hakim, p. 132.

⁴ Gumilar Gumgum, Adiprasetyo Justito, and Maharani Nunik, “Literasi Media: Cerdas Menggunakan Media Sosial Dalam Menanggulangi Berita Palsu (Hoax) Oleh Siswa Sma,” *Pengabdian Kepada Masyarakat* 1, no. 1 (2017): 35–40, <https://doi.org/1410-5675>, p. 36.

luntur etika-etika itu. Di mana media sosial diisi dengan berita hoax (dengan berita hoax) dan sebagainya”⁵

Anyone may be a news source on social media, whether they are just a distributor or a producer of news. It is not uncommon for someone to create a news story with a click bait headline in order to gain more reader attention. Instead of attracting a large number of readers, Indonesians with limited literacy will only read click bait news, which will provide them a misleading information.

Hoaxes have a long-term effect. When a person receives incorrect and misleading information on a regular basis, the reading becomes a belief, which shifts the current truth. When ordinary people are confronted with the ease and speed with which information may be exchanged yet lack the skills to filter out false information, they are at risk of being victims and even producers of hoaxes. Furthermore, hoaxes are purposefully designed to mislead the audience, making it impossible for them to discern between real and pseudoinformation. This circumstance creates an unfavorable situation in the community because fake news builds up valid information. As a result of the spread of hoaxes, people may become confused. In the end of the day, societal cohesion is undermined, and even family members may quarrel about who is the most virtuous.

Initially, the invention of hoaxes on social media was conducted as a kind of harassment. In the years afterwards, political spin doctors have seen the potency of hoaxes as a black campaign tactic used by democratic parties to alter voter perceptions.⁶ Structured and planned hoaxes are more dangerous since they are accompanied by group interests. The hoax aims to bring down another groups. This is where the propaganda process may be carried out most simply; dropping each other, making a commotion, and, worst of all, putting national security in

⁵ Interview with KH. Taufiqul Hakim, August 14, 2021.

⁶ Gungum, Justito, and Nunik, p. 36.

danger. Just because of these hoaxes and fake news, society is divided into several groups and social harmony is eroding.

In addition, the condition of the community is minimally literate, contrary with the flow of information exchange on social media is very fast, causing people to be vulnerable to hoaxes. So the order to verify all information becomes very relevant to current problems to fortify the public from biased information. The ethics of receiving news are taught here in order to foster unity among fellow humans, particularly among Muslims. There is no reason for Muslims to quarrel because they are brothers.

One example of a hoax that has a serious impact is a hoax during the 2019 election. Every citizen of course has a leader they want to choose. Supposedly, no one has the right to interfere with that choice because one of the principles of elections is free. However, in the interest of the group, each side tries to overthrow its opponent in order to get more votes from the community. Instead of personal branding, this strategy actually divides society into two camps. Unfortunately, the effects of the split are felt to this day. In fact, from the split a new problem arose because it was mixed up with other problems, such as the issue of SARA. An example of this hoax is the hoax of Ratna Sarumpaet, one of Prabowo Subianto's successful teams, she claimed she was persecuted by Joko Widodo as Prabowo Subianto's political opponent in the 2019 presidential election. Supporters of Prabowo Subianto and Joko Widodo clashed with each other because of this hoax. Apparently, the bruises on Ratna Sarumpaet's face were the result of plastic surgery she did some time before the news emerged.⁷

⁷<https://www.cnnindonesia.com/nasional/20190618135213-12-404244/ratna-sarumpaet-menangis-saat-beber-alasan-karang-hoaks>, accessed on October 7, 2021, at 03.34.

The next social ethic which is being the concern of this chapter is despicable behavior that undermines social ethics in society. Through the perspective of the horizon of expectation, I will elaborate on the quote below.

“Kemudian, larangan terhadap berbagai perilaku tercela yang bisa melahirkan perselisihan, dilanjutkan dengan pendeklarasian kesatuan asal-usul umat manusia.”⁸

KH. Taufiqul Hakim, through his interpretations and interviews, spoke about the prohibition of despicable behavior that could undermine social ethics..

“Merendahkan, menghina, dan meremehkan orang lain hukumnya haram”⁹

“Saat ini Bangsa Indonesia sudah mulai luntur etika-etika itu. Di mana media sosial diisi dengan berita hoax (dengan berita hoax) dan sebagainya, saling menghujat, saling menghina, saling meremehkan.”¹⁰

The forms of despicable actions in question are verbal bullying, gossiping, and racism which can bring down a person’s mentality and damage brotherhood. KH. Taufiqul Hakim describes these actions in accordance with verses 11 and 13:

1. Ethnocentrism

The view that one’s own group is the center and standard of everything, while outsiders/other groups are inferior to one’s own/group, leading to a hatred of other groups.¹¹ Ethnocentrism is the gateway to racism and bullying, feeling superior over other groups and then easily vilifying other people/groups.

Islam rejects the assumption that human dignity is judged by race, ethnicity, or lineage. God created people who are different from each other not

⁸ Hakim, p. 132.

⁹ Hakim, p. 71.

¹⁰ Interview with KH. Taufiqul Hakim, August 14, 2021.

¹¹ Asrul Muslim, “Interaksi Sosial Dalam Masyarakat Multietnis,” *Jurnal Diskursus Islam* 1, no. 3 (2013): 484–94, http://journal.uin-alauddin.ac.id/index.php/diskursus_islam/article/view/6642/5402, p. 489.

to boast about each other's lineage to humiliate each other, but to know each other, appreciate differences, and cooperate with one another.

2. *Sukhriyyah*

The act of imitating words, actions, or gestures to joke with the intention of insulting or belittling. This act indirectly makes a person humiliated in public/others so that it can reduce a person's self-confidence.

3. *Lumzu*

Deliberately revealing someone's disgrace and reproaching him, whether with something that invites laughter or not, whether in person or not. So, bullying that is directly personal or behind the person being bullied is still prohibited. This act will certainly bring down one's self-esteem in the eyes of others.

4. *Tanabuz*

Calling each other a bad name with the intention of insulting. An example is calling other people with traits that that person lacks. What is more forbidden is calling other people as *fasik*, unbelievers, or hypocrites, even though the people who are dubbed are believers.

This kind of attitude is often found on social media, addressing "*kafir*" predicate to believer. Due to an arrogant mindset, someone may readily criticize others with harsh nicknames like the one above and feel that they are the most pious (understanding of his religion).

5. *Tajassus*

Disgraceful attitude in the form of looking for the disgrace and faults of others (even though they deliberately cover it up) to be exposed. Talking about other people's disgrace, even if it's a fact, is not an act that is justified in Islam.

This act is even compared to eating the carcass of his own brother as an expression that the act is very disgusting and hated.¹²

6. *Tahassus*

Eavesdropping other people's confidential conversations and spreading those conversations. This act is prohibited in Islam because it is the same as failing to respect the honor of others. The sin of gossiping is equal to devouring one's brother's flesh, and it is even regarded more serious than adultery.

The prohibition of despicable attitudes is not limited to men only through the word "*qoum*" in verse 11. However, Allah specifically mentions the sentence *nisa'* as an affirmation that there is no gender limitation regarding this prohibition. This prohibition covers individuals, on the grounds that the prohibition in this verse is general in nature so that there are no restrictions for men or women.¹³ This view also proves that Allah SWT does not discriminate between humans based on gender in the command to have good attitude.

The requirement to verify news as well as the restriction on committing the above-mentioned deplorable acts are intended to foster peace and harmony among Muslims (in particular). Muslims must understand that one Muslim is a brother to another Muslim. Respect for one another is a manifestation of this type of brotherhood. Since they are one in oneness, be glad when other Muslims are happy and ill when other Muslims are wounded. Always be nice, don't insult with uninvited calls but call with the finest calls, and respect others' private.

Islam exhibits such values in its followers. When Muslim brotherhood is strong, it is anticipated that it would have a positive impact on other people and nations. The growth of social ethics among Muslims will have an influence on world peace, starting with minor gains. Islam also offers the concept that humans come from one origin and nothing should be distinguished from one another.

¹² This resemblance is a *majaz tasybih tamtsili*, see more... Hakim, p. 83.

¹³ The prohibition diction in this verse was in the form of *isim nakirah* in *nahi* context (prohibition), see more... Manna' Al-Qaththan, *Mabahits fi 'Ulumi Al-Qur'an*, p. 214.

Despite the fact that they are colored differently on the outside. The measure is one's loyalty to Allah SWT.

“Pendeclarasian kesatuan asal-usul umat manusia. Itu semua demi memelihara persatuan umat Islam, menjadikan umat Islam sebagai teladan yang diikuti dalam berinteraksi dengan umat dan bangsa-bangsa lain, yang bertujuan untuk menyebarkan Islam dan meluhurkan kalimat Allah di setiap ruang dan waktu.”

The quotes above have a lot of depth to them. First, Islam emphasizes religious brotherhood, stating that there is no brotherhood tighter than religious bonds. There will be a sense of fraternity among humans as a result of brotherhood of faith. So humanity is a really powerful incentive to do well to others. There is no need to consider race, ethnicity, tribe, or religion.

B. Peacebuilding: Quranic Concern Through Social Media Ethics

The second part talks about KH. Taufiqul Hakim's level of reading toward verses in Chapter Al-Hujurat which are claimed to be the concept of social ethics, especially in social media field. Ethics can be briefly defined as “doing the right thing,” or it can be characterized as a person's or organization's moral philosophy, which generally reflects what the individual or group considers to be positive or negative. It is how they define certain situations by labeling them as right or incorrect. Ethics may also refer to any categorization or system of moral ideals or principles that governs an individual's or group's behavior.¹⁴

The employment of contemporary technology has resulted in a number of advantages. Social media is no exception, and one of its primary advantages is the opportunity to stay connected simply and fast, as well as develop relationships with others who have similar interests. As with any technology, there are a number of issues that can make using social media unappealing and unpleasant. Some of these problems may appear trivial, but they can have far-reaching

¹⁴ Nadezhda Ivanova et al., “Social Media, Ethics and the Privacy Paradox,” *Intech* i, no. tourism (2016): 13, <https://doi.org/http://dx.doi.org/10.5772/intechopen.90906>, p. 6.

consequences in the lives of social media users, and it is thus recommended that care be made to reduce the obstacles connected with the use of social media.¹⁵

Oversharing is a big issue with the usage of social media because when people post on social media, they tend to share as much as they can, which is frequently too much. It also cause the spread of hoaxes since the limit filters of what they shared.¹⁶

Some of the difficulties encountered by social media posts are the consequence of a lack of knowledge and, in some cases, a lack of respect for the various ethical and moral perspectives of the persons involved. We have established that it's common for people to post on social networking sites without thinking about how it could influence other people, yet these postings are frequently a source of contention due to a difference of opinion that may exist and the effect the post may have. Each person will have his or her own ethical ideals, and if they vary, this might lead to conflict.¹⁷

Regarding the explanation above, the first social condition discussed is about receiving news from a *fasik* person that is able to causes the spreading of hoaxes.

“Allah SWT menyebutkan berita yang dibawa oleh orang-orang fasik, dilanjutkan dengan dampak berupa terjadinya konflik antara kelompok dan individu.”¹⁸

The quotation consist of a teaching to verify the news obtained from someone, especially those who are *fasik*. The term *fasik* is defined as someone who is dishonest and untrustworthy. In another quote taken from his commentary,

¹⁵ Ivanova et al, p. 10.

¹⁶ Ivanova et al, p. 10.

¹⁷ Ivanova et al.

¹⁸ Hakim, p. 132.

he wrote about the importance of *tabayyun* (news verification) before receiving any news and seeing the electability of the informant.

“Verifikasi/telitalah kasusnya, jangan kalian terburu-buru mengambil kesimpulan, sampai kalian benar-benar menyelidiki kasusnya dan memverifikasi kabar berita secara seksama, supaya kebenaran terlihat jelas”¹⁹

“...diterimanya berita dari satu orang, jika ia adil (memiliki integritas keagamaan dan moral)”²⁰

Based on the level of reading, the word “verify/research” indicates the third level of the 3 levels of reading because it contains an action in the practice of this verse. The practice emphasized by KH. Taufiqul Hakim is in the verification process as well as the consideration of a informant.

The steps required when receiving news based on the view of KH. Taufiqul Hakim:

1. Checking

Checking the news/information and asking more experts will reduce information bias and the spread of hoaxes. In an era where information spreads very quickly, people are required to be critical individuals and not easily believe in information that has no clear source. In addition, the community is also required to improve their literacy by reading similar information but with different sources for a comparison. By this way, the public will have another horizon and will consider the truth of the information.

2. Investigating

Always read and listen to the news completely for getting a more comprehensive and not partial understanding. Rushing to conclude the information also has the potential to cause misunderstandings. If this

¹⁹ Taufiqul Hakim, *Tafseer Al-Mubarak Surat Al-Hujurat (Etika Sosial Kemasyarakatan)*, El-Falah, Jepara, 2021, p. 30.

²⁰ Hakim, p. 32.

incomplete understanding is passed on to other people, it will become a hoax. Therefore, this hasty attitude must be put aside when it comes to information.

3. Informant

Considering the truth of information based on its carrier is one way of verifying the news. The reliable information comes from a reliable source. The *fasik's* message will be more harder to accept. *Fasik* individuals are persons who frequently lie and cannot be trusted. On the other side, news/information provided by a righteous person must be trusted. Simply said, it implies being trustworthy, having high values, and being honest.

Faced with the social context of the increase of hoaxes in the society, KH. Taufiqul Hakim interprets this verse regarding the advice of tabayyun as a treatment to avoid the risk of hoaxes, specifically by confirming any news acquired. Then, as previously explained, he performed the tabayyun method for counter-hoaxes.

The following social ethics is concerned with the prohibition of making a mockery, insulting, vilifying others, spit out the dishonor of others, and acts including aspects of racism.

“Larangan terhadap berbagai perilaku tercela yang bisa melahirkan perselisihan”²¹

Through these prohibitions, the attitudes that must be applied by the believer are as follows:

1. Prejudice Management

Fundamentally, most prejudices are sins. However, there is also a true prejudice that can be believed. Therefore, a believer must be able to manage his prejudices. There are at least 4 kinds of prejudice; *First*, the obligatory prejudice is having good thought to Allah SWT. *Second*, haram prejudice is having bad presumption to Allah, His pious servants, Muslims whose

²¹ Hakim, p. 132.

circumstances are not known for certain, and Muslims who look good on the outside. *Third*, the recommended prejudice is having good presumption to fellow Muslims but being suspicious of people whose wickedness is clear. *Fourth*, the allowed prejudice is prejudice in taking practical and derivative Shari'a laws.²² Through the management of prejudice, a person will be more careful in acting and minimizing conflicts with others due to prejudice that turns out to be wrong.

2. Privacy as a human rights

Privacy is the right of every human being. As a result, humans have a duty to respect one other's privacy. By carrying out these rights and duties, there should be no more shameful action on the part of others that might cause discord.

3. Calling with a good name

Nickname is prayer. That is, by calling someone with a good calling will be a good prayer. On the other hand, a bad call will be a bad prayer. So Islam teaches us to call other people by the name he likes and the best of names.

4. Role Model

Finding and selecting a suitable role model will influence everyday behavior. Quoting KH. Taufiqul Hakim's comment from the interview about his worry about some prominent personalities who truly set a negative example for the community demonstrates the importance of having a role model who deserves to be emulated.

“Ora angger ngomong sak enak e, ora angger ngelek-ngelek wong sak enak e. (Tidak berbicara seenaknya, tidak menjelek-jelekkan orang seenaknya) Karena setiap orang sekarang yang jadi figur justru rata-rata malah dia sebagai sumber ngelek-ngelek wong sak enak e (menjelek-jelekkan orang semauanya)”²³

By having a good example, people will be influenced by his kindness.

²² Hakim, p. 117-120.

²³ Interview with KH. Taufiqul Hakim, August 14, 2021.

5. Management of Time

Management of activities based on priority scale is the main key from management of time. When someone is productive with useful activities, then someone tends to leave useless activities such as talking about people's disgrace.

After interpreting these verses, KH. Taufiqul Hakim asked the students of Darul Falah Amsilati to read five verses from Surah Al-Hujurat (verses 6, 10, 11, 12, and 13) along with their translations. This continuous and constant reading is intended. So, the messages in this verse enter the subconscious mind until they become self-control and their actions are always in the corridor of good ethics to fellow human beings.

Through interviews with students of Darul Falah Amsilati, Chapter Al-Hujurat has a special impression. By reading these verses and their meanings every day before starting learning activities, the students feel that they are always reminded to maintain the social ethics taught by the Qur'an. The long-term purpose of this interpretation is to cultivate a mindset that adheres to social principles at all times in order to foster harmony and peace.

The concept of peacebuilding has been simply applied by Kiai Taufiq seen from his interpretation. There are various ways to achieve peace (peace settlement); peacekeeping, peacemaking, and peacebuilding. Peacekeeping is an intervention conducted out when a conflict has lasted for an extended period of time and involves violence.²⁴ Peacekeeping offers numerous benefits, including legitimacy, burden sharing, the capacity to deploy military and police in other regions of the world, and integration with civilian peacekeepers.²⁵ Peacemaking is

²⁴ Rob Jenkins, *Peacebuilding: From Concept to Commission*, ed. Thomas G. Weiss (Routledge, 2013), p. 2.

²⁵ UN (United Nations) Peacekeeping assists countries in navigating the arduous transition from violence to peace. It possesses distinct characteristics, such as legitimacy, burden sharing, and the capacity to deploy soldiers and police from across the world, combining them with civilian peacekeepers to meet a variety of UN Security Council and General Assembly missions, see more... <https://peacekeeping.un.org/en> accessed on October 5, 2021 at 12.12.

an action made to reach an agreement between warring parties through peaceful methods. In this sense, peacemaking refers to a diplomatic endeavor aimed at bringing violent disputes to a halt by the unification of existing divisions through representatives of political institutions. Peacemaking generally entails efforts to handle ongoing disputes and typically entails diplomatic action to bring opposing parties to a negotiated accord.²⁶ While peacebuilding seeks to decrease the danger of conflict escalation or relapse by developing national conflict management skills at all levels, as well as to create the groundwork for long-term peace and development. It is a difficult, long-term process of establishing the circumstances for long-term peace. Peacebuilding measures address basic issues that affect the functioning of society and the state, and attempt to strengthen the state's capacity to carry out its core tasks efficiently and lawfully.²⁷

From the description above, it can be said that KH. Taufiqul Hakim understands these verses as despicable traits that can damage brotherhood and harmony in society. He interprets the prohibition as an order to maintain social ethics and must be implemented in order to create peace and harmony since the entry level. One application is through continuous reading in order to form a mindset with the hope that it can be manifested in the form of actions. So it can be said that the reading level of KH. Taufiqul Hakim has reached the third level, namely practice.

C. Patronage Relation: KH. Taufiqul Hakim's Point of View Concerning Significance of Understanding Toward Al-Hujurat Verses Following Gus Mus Order (KH. Mustofa Bisri)

Gadamer wholeheartedly endorsed Jauss' great concept that "aesthetic experience is the foundation of hermeneutics." Aesthetic experience would influence one's understanding of a text, leading the context to change. A text, in

²⁶ <https://peacekeeping.un.org/en/terminology> accessed on October 5, 2021 at 12.19.

²⁷ <https://peacekeeping.un.org/en/terminology> accessed on October 5, 2021 at 12.20.

fact, projects its own words. As a result, the reader plays an active role in the construction of beautiful objects in it. The Qur'an verses have an intrinsic meaning in their texts, and it is in this position as an interpreter that KH. Taufiqul Hakim plays a part in establishing the orientation of the meaning of the verses in Surah Al-Hujurat.

In the last part, I try to describe the aesthetic experience happened by KH. Taufiqul Hakim and its influence in the interpretation of Surah Al-Hujurat. This section will emphasize the analysis of interview data that has been carried out between the researcher and KH. Taufiqul Hakim as interpreter. This section will discuss the patronage relationship between kiai and santri, between KH. Mustofa Bisri as kiai figures and KH. Taufiqul Hakim as a student of Gus Mus, and the kiai's order to promote Surah Al-Hujurat.

“Tafsir Surat Al-Hujurat kenapa saya tulis itu karena berdasar dari (nopo niku) videone Yi Mustofa Bisri. Bahwa sekarang itu kita dituntut untuk memasyarakatkan Surat Al-Hujurat. Karena apa? Karena Surat Al-Hujurat itu isinya etika sosial, isinya tentang etika orang muslim, sesama orang muslim, dan sesama manusia. Karena saat ini Bangsa Indonesia sudah mulai luntur etika-etika itu. Di mana media sosial diisi dengan berita hoax (dengan berita hoax) dan sebagainya, saling menghujat, saling menghina, saling meremehkan.”²⁸

The figure of the kiai, in the pesantren world in particular, occupies a dominant position and a major role in the scientific tradition as well as inculcating morals and ethics (akhlaqul karimah). The transmission of knowledge causes physical contact with each other so that a relationship is formed between the kiai and the santri. This tradition fosters spiritual bonding and high loyalty between the santri and the kiai. Santri's dedication to his kiai is growing as a result of his impression of the kiai's character as someone with great knowledge and noble

²⁸ Interview with KH. Taufiqul Hakim, August 14, 2021.

character that must be followed.²⁹ Santri tend to be obedient to what is directed by their kiai, because they consider the kiai to be a pious person who understands good and bad things. This loyalty is also a manifestation of the respect (*ta'dzim*) of a santri to his kiai.

The relationship between kiai and santri is patronage. The patronage relationship is a relationship with an individual pattern between patron-client, in this case the kiai as the patron while the santri become the client. The patron figure usually has more abilities than the client, such as affection, security, welfare, or protection. While the client figure offers loyalty and even energy to serve the patron.³⁰ This patronage relationship is not limited to the kiai, but extends to the kiai's family and descendants or teachers of the kiai, as well as the descendants of the santri as clients. The sense of *ta'dzim* and loyalty continues.

On the other hand, the kiai can play a role as a patron for anyone, including the community in society. With their knowledge and morals, it is not uncommon for kiai to become a place to ask questions about daily problems and become role models through their noble character.³¹

“Saya itu kepingin (apa namanya) menganjurkan surat Hujurat itu dibaca setiap hari, dipahami betul. Di sana ada ayat-ayat yang luar biasa untuk kepentingan kita di dalam pergaulan sosial.”³²

“Coba sekarang kiai-kiai, ustadz-ustadz diminta mengkaji khusus surat Al-Hujurat terlebih dahulu, saat ini penting. Surat Al-Hujurat harus dibaca.”³³

²⁹Muhammad Misbah, “RELASI PATRONASE KIAI-SANTRI DALAM MA'HADUTHOLABAH BABAKAN TEGAL” *Jurnal Smart (Studi Masyarakat, Religi, Dan Tradisi)* 05, no. 02 (2019), p. 214.

³⁰ Misbah, p. 216.

³¹ Misbah, p. 219.

³² <https://www.youtube.com/watch?v=0b5PgwQcQv0&list=LL&index=3&t=2994s>, accessed on September 2, 2021 at 12.18.

³³ <https://www.youtube.com/watch?v=0b5PgwQcQv0&list=LL&index=3&t=2994s>, accessed on September 2, 2021 at 12.18.

The statement above contains things that inspire KH. Taufiqul Hakim to write an interpretation of Chapter Al-Hujurat with a focus on rebuilding the social ethics of society, namely at the call of a figure called a kiai. An aesthetic experience experienced by KH. Taufiqul Hakim so that it is important to carry out videos containing calls from teachers. Spiritual bonding formed from the patronage relationship between Gus Mus as a patron and KH. Taufiqul Hakim as a client motivates KH. Taufiqul Hakim to carry out this call for da'wah. Strengthened by the visit of KH. Taufiqul Hakim went to Gus Mus's residence to ask for his blessing on the writing of the Al-Mubarak commentary on Surat Ar-Rahman. Gus Mus directly asked KH. Taufiqul Hakim to write an interpretation of Surah Al-Hujurat with the aim of socializing and making its content viral in the community.

Loyalty as a form of obedience KH. Taufiqul Hakim to Gus Mus became an aesthetic experience which then had an influence on the direction and results of the interpretation of Chapter Al-Hujurat. Likewise, regarding the goals and expectations of writing this commentary, it was influenced by Gus Mus's commander, in order to remind Muslims to study Surah Al-Hujurat as a guide and self-protection from disgraceful acts that are not in accordance with social ethics.

CHAPTER V Epilogue

A. Conclusion

1. The social phenomenon KH. Taufiqul Hakim received was captured in contents of Chapter Al-Hujurat verses. Recalling how the state of individuals who read less and are easily aroused makes minor things like false news and hoaxes a major problem. In addition these social phenomenon; bullying, racism, gossiping, and even ethnocentrism are easily found among society. The exact main idea of the interpretation was peacebuilding and religion moderation. Countering those social problem, KH. Taufiqul Hakim's interpretation toward Chapter Al-Hujurat. He offer the reciting of some verses in Chapter Al-Hujurat for bonding religious spirit in order to protect someone from those bad behavior.
2. This research attempted to prove the application of hermeneutics of reception theory from Hans Robert Jauss by using three methods; horizon of expectation, three levels of reading, and hermeneutics validity of aesthetic experience. The findings of this study, entitled "*The Hermeneutics of Reception Toward Social Media Ethics In KH. Taufiqul Hakim's Interpretation On Chapter Al-Hujurat Verses 6 and 10-13*" are as follows. First, the interpretation basis concept of Chapter Al-Hujurat influenced by KH. Mustofa Bisri (Gus Mus) commands to study and teach Chapter Al-Hujurat in society. This commands was in the form of video uploaded on Youtube and KH. Taufiqul Hakim got this command directly after visiting him for asking approval of KH. Taufiq's new book. The reason of Gus Mus' order was the lack of social ethics and morals. So the expextation was, Chapter Al-Hujurat becomes a protection and reminder for everyone to always behave in line with social ethics and norms. Second, the social media ethics formulation regarding Quranic exegeses was countering hoax by doing news verification (checking, inverstigating, and informant

electability), prejudice management, honouring other people's privacy for avoiding gossips, calling someone with a good name, and having role model to get the good influence in social media ethics.

B. Critics and Suggestion

This research is still far from perfect. Both in explaining the theory and how to apply it. As a researcher, I will be extremely open to anyone who want to offer feedback on the application of Jauss' theory.

This theory is extremely beneficial for further study since it may be expanded and used to research that seeks to disclose two perspectives fully, not only the horizon of the reader or the horizon of the text. This theory is ideal for investigating these two components. More precisely, this theory is appropriate for the analysis of characters who have a work and aesthetic experiences to investigate further.

Furthermore, study on Tafsir Al-Mubarak KH. Taufiqul Hakim's book will be extremely fascinating to dive deeper into, given that this book is still in the development process. This study will be highly fascinating in terms of novelty, topic, or the commentator's personality.

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United Nations Peacekeeping

<https://peacekeeping.un.org/en>

Quran Translation

<https://quran.com/>

INTERVIEW SECTION

NO	Question
1	Apa alasan Yai memilih 5 tema utama di Surat Al-Hujurat? Apa latar belakangnya?
2	Alasan logis semacam apa yang menjadikan pendekatan <i>tabayyun</i> sebagai cara untuk mengatasi problematika fenomena sosial? Pengalaman personal semacam apa yang Yai alami?
3	Dijelaskan dalam Tafsir Al-Mubarak terkait gerakan separasi/pembangkangan. Apa latar belakang penentuan tema ini sehingga dirasa penting untuk dibahas? Pengalaman khusus semacam apa yang Yai alami?
4	Apa yang menarik dari pembahasan etika sesama muslim? Dan mengapa?
5	Pengalaman spiritual seperti apa yang Yai alami dalam pembacaan dan memahami ayat tersebut?
6	Penghayatan semacam apa yang Yai pernah alami sehingga memunculkan karya tafsir?
7	Harapan seperti apa yang berusaha ingin diwujudkan dalam konteks penulisan tafsir Al-Mubarak ini dan penerapannya? Termasuk sasarannya?
8	Pengetahuan seperti apa yang melandasi penulisan tafsir sehingga dapat merumuskan kitab yang mudah diterima banyak kalangan?

DOCUMENTATION



Figure 5.4 Interview with KH. Taufiqul Hakim



**Figure 5.3 Interview with Kang Roziqin,
Santri Darul Falah Amsilati**



**Figure 5.2 Interview with Ustadzah
Nurul Af'idah Arifin
(Vice Chairwoman of Darul Falah for
Female) and Santri Darul Falah
Amsilati**



**Figure 5.1 Interview with Ustadz
Husni Mubarak Al-Anshory,
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