

Theo-Anthropocentric Paradigm on Qur'anic Interpretation in the Modern-Industrial Era; A Review of Cultural Interpretation by Clifford Geertz

Muhammad Rikza Muqtada

LAIN Kudus

mrmuqtada@iainkudus.ac.id

Abstract

This article describes the interpretation of the Qur'an with the theo-anthropocentric paradigm as a solution in responding to the crisis experienced by Muslims in the modern industrial era. The backwardness of Muslims in the current era is more due to their perspective on their religion, which is still within the traditional-agrarian framework of thinking. For this reason, a solution is needed to view interpretation in the modern industrial era. The research method used is descriptive-analytical with the cultural interpretation framework of Clifford Geertz. The finding is that the perspective of interpretation in the modern-industrial era will always be related to the discourse on the development of Islamic studies, which includes three things: religious texts (Qur'an and Hadith), religion (Islam), and society (Muslims). Through Geertz's conception of cultural interpretation, the Qur'an becomes a symbol of a religious phenomenon that can be understood through the community's social activities. This conception necessitates that the Qur'an is part of that culture and will continue to dialogue and adapt to the changing paradigms of the times. In this context, the interpretation of the Qur'an in the modern-industrial era must apply a theo-anthropocentric paradigm, namely by developing a religious interpretation that is theologically in line with faith in Allah, epistemologically by human experience, and axiologically in favor of human destiny.

Keywords: *Clifford Geertz; Interpretation; Modern-Industrial; Theo-anthropocentrism.*

Abstrak

Artikel ini mendeskripsikan tafsir al-Qur'an berparadigma teo-antroposentris sebagai solusi dalam menjawab krisis yang dialami umat Islam di era modern Industrial. Keteringgalan umat Islam di era sekarang ini lebih disebabkan oleh cara pandang mereka terhadap agamanya yang selama ini masih dalam kerangka berpikir tradisional-agraris. Untuk itu perlu solusi terhadap bagaimana cara pandang tafsir di era modern Industrial. Metode penelitian yang digunakan adalah deskriptif-analitis dengan kerangka pendekatan tafsir kebudayaan Clifford Geertz. Temuannya adalah bahwa cara pandang tafsir di era modern-industrial akan selalu berkaitan dengan diskursus perkembangan studi Islam yang meliputi tiga hal; teks agama (al-Qur'an dan Hadis), agama (Islam), dan masyarakatnya (Muslim). Melalui konsepsi tafsir kebudayaan Geertz, al-Qur'an menjadi simbol dari fenomena keagamaan yang dapat dipahami melalui aktivitas sosial masyarakat. Konsepsi ini meniscayakan bahwa al-Qur'an adalah bagian dari kebudayaan itu, dan akan terus berdialog dan beradaptasi dengan perkembangan paradigma zaman. Dalam konteks ini, penafsiran al-Qur'an di era modern-industrial harus menerapkan paradigma teo-antroposentris, yakni dengan mengembangkan tafsir keagamaan yang secara teologis sesuai dengan keimanan kepada Allah, secara epistemologis sesuai dengan pengalaman manusia dan secara aksiologis berpihak pada nasib manusia.

Kata Kunci: *Clifford Geertz; Modern-Industrial; Tafsir; Teo-antroposentris.*

INTRODUCTION

The era of industrial disruption 5.0 demands that the movement of life is no longer linear. The changes are speedy and fundamental, and transform the old order into a new one. In this era, Muslims are left behind because they have not been able to create science and technology according to the demands of their time. The economy is lagging, education needs to be of better quality, and the social climate is often internal conflict. These are the characteristics of a culture that is left behind. Muslims have not been able to compete in science and technology, even though they have abundant natural resources. Muslims are not able to exploit their resources. As a result, Muslims are still consumers of civilization.

The reality of civilization in the modern-industrial era is a burden for Muslims. Their defeat in mastering technology makes their reasoning exclusive, thus triggering the proliferation of thuggery and arrogance in the cloak of religion in today's Indonesian Muslim society. One issue that most easily ignites Indonesian Muslims' emotions is related to the Qur'an. For example, in 2018, there were volumes of demonstrations driven by the Islamic Defenders Front (FPI) to prosecute Ahok, who was judged to have insulted the Qur'an because he offended the interpretation of Qs. Al-Maidah: 51.¹ In 2016, many Muslims questioned Agnez Monica's stage costume, which read "al-Muttahida", meaning unity. Agnez was accused of insulting verses of the Qur'an.² In 2015 Muhammad Yasir Arafat was also accused of insulting the Qur'an for reciting the Qur'an using Javanese style at the commemoration of the Prophet Muhammad's Isra Mi'raj at the State Palace.³ These facts show that Muslims are not yet established in civilization and culture.

The fact that Muslims are left behind in various fields raises the question of why Muslims do not implement the teachings of their holy book even though the Qur'an has declared itself through Qs. al-Baqarah: 2 and Qs. Al-Haj: 16 as a fundamental guide for Muslims. Unfortunately, the Muslims have been unable to make the Qur'an an inspiration to realize itself to be the best people (*khair ummah*), as narrated by Qs. Ali Imron: 110. The arrogant and primitive culture shown by a small number of Muslims in Indonesia is caused by a narrow perspective in understanding the values of the universality of the Qur'an. They inherit what Abid al-Jabiri calls '*bayani*', in which the linguistic element becomes the 'sacred' authority that standardizes truth in the birth of texts.⁴ This

¹ M Dani Habibi, "Interpretasi al-Qur'an Surat al-Maidah Ayat 51 (Aplikasi Teori Penafsiran Hermeneutika Jorge J.E. Gracia)," *Substantia* 21, no. 1 (2019): 17–28, <http://dx.doi.org/10.22373/substantia.v21i1.4455>.

² Ihsanudin Ihsanudin, "Polemik 'Tulisan Arab' Pada Busana Agnes Monica (Analisis Teori Interaksionisme Simbolik)," *Palita: Journal of Social-Religion Research* 4, no. 1 (April 25, 2019): 48, <https://doi.org/10.24256/pal.v4i1.526>.

³ Muhammad Yaser, "Memperkenalkan Tilawah Langgam Jawa," in *ARICIS*, vol. 1 (UIN Ar-Raniri Banda Aceh, 2015), 395, <https://jurnal.ar-raniry.ac.id/index.php/aricis/article/download/961/768>.

⁴ Muhammad Abeer al-Jabiri, *Post Tradisionalisme Islam*, trans. Ahmad Baso (Yogyakarta: LKiS, 2000), 93.

way of reading is no longer relevant to reality, so it is necessary to re-read the interpretation of the Qur'an.

The crisis that is being experienced by Muslims today is a paradigm crisis, in which they do not have a noble view of life in their time. They live in a modern-industrial civilization, but the paradigm used is still traditional-agrarian. Their religious way is still based on the traditionalist-textualist understanding of the texts of the Qur'an. Muhammad al-Ghazali said that today many Muslims read and listen to the Qur'an quietly, but they do not respond at all to the Qur'an, as if the Qur'an is being called upon them from a different place.⁵

To get out of this crisis, by adjusting to changes in human culture that have shifted to modern-industrial culture, the religious paradigm must be transformed from traditional-agrarian to modern-industrial. Therefore, this paper initiates a form of interpretation with a modern-industrial paradigm, which is very open to modern sciences. Cultural artifacts in the form of interpretations of the Qur'an as a source of teachings should be within a cultural framework, not a legal, *tasammuif*, or another framework.⁶

METHODOLOGY

This paper is library research using qualitative methods. Therefore, data is collected from the literature on new ways of reading the Qur'an in contemporary times. These data were then analyzed using a descriptive-analytical model with the approach framework of cultural interpretation by Clifford Gertz. The verses of the Qur'an in this position are used as part of the religious symbols of the phenomena of practice in society. This is where the interpreter explains the interpretation of the Qur'an in terms of social rationality, in which the concept of rationalization of interpretation is based on phenomena that exist in society. Various violent frictions can occur with the foundations of the social order of society itself.

DISCUSSION

Cultural Interpretation by Clifford Gertz

In Culture Interpretation theory, Geertz takes a deep painting approach (thick description) to culture. That is a cultural approach through interpreting symbol systems of cultural meaning in depth and comprehensively from the cultural actors' perspective. The knowledge produced by anthropologists emerges from an in-depth interpretation of the phenomena they study. Geertz

⁵ Muhammad al-Ghazali, *Berdialog Dengan Al-Qur'an*, trans. Maskur Hakim and Ubaidillah (Bandung: Mizan, 1996), 12.

⁶ Hamim Ilyas, "Tafsir Al-Qur'an Berkerangka Kebudayaan" (Seminar Regional Pengembangan Prodi IAT STAIN Salatiga, Salatiga, Desember 2013).

added that the character of ethnographic exposure is the interpretation of a microscopic social conversation.⁷

Through this approach, the reader can be guided to interpretive theories about culture to interpret the why, background, benefits, functions, and goals of someone practicing the existing cultural elements. According to Geertz, culture is semiotic, namely, things related to symbols available in public and are known and enforced by the community concerned⁸ because culture is like a web of meanings, while humans are like animals caught in the web of those meanings.

In this context, religion is like the webbing referred to by Geertz, while religious people are like his 'animals'. Religion becomes a symbol of the phenomenon of practice in society. This is where religion is explained in terms of social rationality. Geertz explains the concept of religious rationalization in general and specifically; In general, religious rationalization has caused violent shocks to the foundations of society's social order;⁹ in particular, religious rationalism has been able to shake the foundations of society's social order. Geertz gave an example of a clash of cultures in Bali. Cultural openness in Bali is the result of Bali joining the Unitary State of the Republic of Indonesia (NKRI), which has made it open to modern education, modern forms of government, and modern political awareness.¹⁰

Religion Framed in Culture

Culture has no single definition, but at least the meaning can be understood from the similarity of words originating from other languages. In the English dictionary, culture is defined as cultivating or working on matters related to land or agriculture.¹¹ Meanwhile, in cultural studies, culture is defined as all human power and activities to process and change nature to maintain life. The interrelatedness of cultural meanings can be explained through the challenge and response by Arnold Toynbee to historical theory.¹² The main challenge that forces humans to move all their minds is the necessity to survive. Therefore, humans respond to this challenge by including ideas, values, norms, and tools related to agriculture. So hypothetically, agriculture is the beginning of cultured humans.¹³

⁷ Clifford Geertz, *Tafsir Kebudayaan Clifford Geertz*, trans. Fransisco Budi Hardiman, 1st ed. (Yogyakarta: Kanisius, 1992), 25.

⁸ Sutiyo, *Benturan Budaya Islam: Puritan Dan Sinkretis* (Jakarta: Penerbit Buku Kompas, 2010), 37–39; Clifford Geertz, *The Interpretation of Culture* (New York: Basic Books, 1970), 87–125.

⁹ Geertz, *Tafsir Kebudayaan Clifford Geertz*, 127.

¹⁰ Geertz, 127; Hilmi Mizani, "The Social Cultural Education in The Qur'an Perspective," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 2 (July 16, 2020): 222, <https://doi.org/10.31538/nzh.v3i2.621>.

¹¹ A.A.A Fyzee, *Kebudayaan Islam (Asal-Usul Dan Perkembangannya)* (Yogyakarta: Bagus Arafah, 1982), 7.

¹² Arnold Toynbee, *A Study of History* (London: Oxford University Press, 1960), 88–98.

¹³ Peter N. Stearns, ed., *The Encyclopedia of World History: Ancient, Medieval, and Modern, Chronologically Arranged* (Boston: Houghton Mifflin Company, 2001), 28.

In other sources, it is said that the root of the word culture (*budaya*) is from the Sanskrit 'budi', whose plural form is culture. So the definition of culture is anything produced by the power of the human mind. Because humans do not only work with the power of their minds but also with feelings, fantasies, or imagination and with their will, it is even more complete if culture is expressed as the result of mind, intention (will), and feelings.¹⁴ Therefore, culture will always be inherent in human life. Culture is the whole pattern of physical and mental behavior that allows social relations among members of society.

Cultural assessment includes seven universal elements; religious systems and religious ceremonies, social systems and organizations, knowledge, languages, arts, livelihoods, and technology and equipment. Of these elements, culture can manifest in the following: a) Complex knowledge systems, including beliefs, ideas, ideas, values, norms, regulations, and others; b) The social system, which includes the patterned behavioral activity complex of humans in society; and c) Artifact system in the form of human-made objects. These three elements are the parameters for assessing the superiority of human civilization. Therefore, in any discussion of human culture, these issues will be discussed.

Referring to the cultural elements, religion is part of the culture itself. However, the existence of religion and culture often raises pros and cons. On the one hand, many experts strictly define the boundaries between religion and culture. On the other hand, some experts continue to look for formulations of the relationship between the two, assuming that religion and culture support each other. Geertz is one of the experts who contributed ideas about religion and culture. Geertz assesses human culture as a text that needs to be interpreted (thick description). This also applies when studying religious phenomena that occur in a society that is not only explained but also comes to discovering the meaning of these religious phenomena.¹⁵

Religion is often associated with revelation because the narration of sacredness comes from God. However, the realization of religion in social life is a human problem and depends entirely on human capacity. In this view, the realization and actualization of religion have entered the realm of culture so that religion inevitably becomes part of the culture. When a line is drawn between religion and culture, it is the line between God and man. Thus, religion and culture are not static but dynamic because God and man are connected in a dialogical relationship, in which man becomes God's caliph on earth.

¹⁴ Oc.D Hendropuspito, *Sosiologi Sistematis* (Yogyakarta: Kanisius, 1989), 150.

¹⁵ Ahmad Sugeng Riady, "Agama dan Kebudayaan Masyarakat Perspektif Clifford Geertz," *Jurnal Sosiologi Agama Indonesia (JS AI)* 2, no. 1 (March 30, 2021): 13, <https://doi.org/10.22373/jsai.v2i1.1199>.

Religion is actually for humans, and the existence of religion in the practice of life is wholly based on human self-capacity, not the other way around. Because religion is for humans, religion essentially accepts the existence of plurality in understanding and implementing its teachings. If religion is for humans, religion has entered the realm of culture, and history has become culture. The history of religion is the history of religious culture which describes and explains how the processes of thought, understanding, and contents of human consciousness regarding revelation, doctrines, and religious teachings took place, which was then practiced in the reality of human life and in the history of the development of that religion. Therefore, historical religion has wholly become the area of culture.

Departing from the cultural elements above, to contextualize it into Islamic culture, Islamic culture will be highly valued if it has an adequate idea system for its era. This social system is appropriate to its era and has monumental works compatible with it. Because the current developing culture is modern-industrial, interpretation works as cultural artifacts must be based on the modern industrial paradigm.

Criticism of the Paradigm of Quranic Interpretation

Within the cultural framework, Burhanuddin Daya views humans as inseparable from religion. Therefore humans are known as *homo religiosus*, creatures of nature, or religious beings. Indeed, everyone wants to declare himself as a religious person. Religion becomes a sacred, noble, inner, and individualistic self-identity, so when talking about religion, it is always more sensitive and emotional.¹⁶ One of the sensitive issues in Islam is regarding the sacredness of the Qur'an. There have been several cases of conflict in Islam involving the Qur'an, such as blasphemy of the Qur'an, burning of the Qur'an, comicization of the Qur'an, to the problem of differences in interpretation of the Qur'an.

These cases indicate a crisis in Muslims who have entered modern civilization, raising the question of what is wrong with Islam. The statement that Islam is the superior religion may be denied by some groups, especially those who believe that violence and evil are inherent in Islam.¹⁷ To overcome this crisis, borrowing al-Ghazali's idea, there needs to be revitalization by emphasizing the necessity of using irfani reasoning to achieve a balance between belief, worship, and spirituality. The crisis that Muslims are experiencing now is not just a crisis of balance but is

¹⁶ Burhanuddin Daya, "Al-Qur'an Dan Pembinaan Budaya (Perspektif Agamis)," in *Alqur'an Dan Pembinaan; Dialog Dan Transformasi*, ed. Abdul Basir Solissa (Yogyakarta: LESFI, 1993), 35.

¹⁷ Amin Abdullah et al., *Rekonstruksi Ilmu-Ilmu Agama Islam*, 1st ed. (Yogyakarta: Pascasarjana UIN Sunan Kalijaga, 2014), 4, <https://digilib.uin-suka.ac.id/id/eprint/20036/1/M.%20AMIN%20ABDULLAH%20-%20REKONSTRUKSI%20ILMU-ILMU%20AGAMA%20ISLAM.pdf>.

much bigger and more complex, namely a cultural crisis. They live in the modern-industrial era but still apply a traditional-agrarian culture. They forgot that the religious interpretations formulated by the *salaf al-ṣāliḥ* were their responsibility in their time. Of course, the problems were different from the current problems. Because of that, it is necessary to review the form of traditionalism (*taklid*) against the decision of the *salaf al-Ṣāliḥ*.¹⁸

Text civilization that is based on the judgment of the *salaf al-ṣāliḥ* has too tightly gripped the paradigm of the Muslim community for centuries. Even the extrinsic elements of the Qur'an, such as style, interpretation, and linguistic symbols, are also considered a 'sacred' part of the Qur'an. This worries Islamic thinkers, especially commentators, in dialogue about the values of the universality of the Qur'an with the growing cultural reality. Intrinsic and extrinsic elements in the Qur'an should be positioned proportionally to avoid religious dogmatism.

Strong-rooted dogmatism causes Muslims to be trapped in a multidimensional crisis. When Muslims understand the Qur'an dogmatically-theologically, other Qur'anic scholars make the Qur'an a source of inspiration that is studied empirically and rationally. While Muslims are still fluent in telling the story of Dawud as narrated in the Qur'an, other parties use the story as inspiration for the development of industrial technology and architects. While Muslims are still fluent in telling stories about Yusuf, other people have used his story as an inspiration to develop a food security system in government. In this context, the Qur'an can only serve as a guide for Muslims and has not yet become an inspiration for a superior nation (*khaira ummah*). The death of the philosophical tradition causes this problem, so applying the Islamic tradition goes without any critical investigation.¹⁹

In connection with this crisis, efforts to reconstruct the epistemology of the Islamic religious sciences, especially interpretations, are necessary. This reconstruction does not mean undermining Islamic sciences but producing a religious theology that can be used as a theological basis for them in carrying out cultural and social transformations into a modern-industrial society. With this basic assumption, the interpretation of the Qur'an becomes centered on God as well as on humans (theo-anthropocentric) proportionally. This proportional centering allows the Islamic religious sciences to develop a theological theology that is theologically in line with faith in Allah, epistemologically under human experience, and axiologically in favor of human fate.

The theo-anthropocentric paradigm, according to Amin Abdullah, can be the basis for Muslims to build a culture of high civilization (*ya'lu wa la yu'la 'alaih*). High civilization culture

¹⁸ Ali Harb, *Kritik Nalar Alqur'an*, 2nd ed. (Yogyakarta: LKiS, 2003), 33.

¹⁹

includes; 1) ethical religious culture, a religion that glorifies God and at the same time glorifies humans (*hanifiyyah sambah*); 2) the culture of prophetic science, knowledge that elevates all areas of life (Qs. al-Mujadilah: 11) and enhances human spirituality (Qs. Fathir: 28); and 3) social culture of humanism-egalitarianism, the social structure of a pluralistic society, the identity of the chosen people, the spirit of the people with the big soul and the personality of the superior people (Qs. al-Baqarah: 143-145).²⁰ With this high civilization culture, the people will avoid humiliation and poverty. Because modern society is industrial, equality between them can only be realized by becoming an industrial society. People who choose to remain in an agrarian society must experience humiliation and poverty. Thus, by developing theo-anthropocentric Islamic religious sciences, people can avoid humiliation and poverty as the Qur'an recommends.

Relation of the Qur'an, Islam, and Islamic Culture

Dawam Raharjo, citing Khurshid Ahmad's comments on Abul A'la Maududi's Book of Tafsir al-Qur'an, *Tafhim al-Qur'an* (Toward Understanding the Qur'an), states that the uniqueness in understanding Islam lies in the fact that Islam is based on a book of the Qur'an, as well as in understanding al-Ummah. From that statement, at least three things are vital in studying Islamic culture; al-Qur'an, Islam as a religion, and Muslim society as cultural actors.²¹ Therefore, quoting Koentjaraningrat, religion is abstract and difficult to observe, but its form in community social activities looks more concrete and easy to understand.²² So researching Islam is researching the behavior of its people.

The Qur'an does not speak directly about culture terminologically. This is proven by the absence of the Arabic term *al-badlarah* or *al-tsaqafah* -words that refer to the meaning of culture and civilization- in the Qur'an. However, the relationship between the Qur'an and culture can be seen from its relationship with humans as users of the Qur'an and cultural actors. Nasr Hamid Abu Zayd said that the act of revelation of the Qur'an is always related to the reality of human life. The Qur'an conducted a dialogue with Arab traditions and rites, then gave it new content with Islamic nuances (Islamization), such as respect for the Kaaba, which later became the pilgrimage.²³ In this area, the Qur'an has entered worldly reality, becoming a text phenomenon that can be approached

²⁰ Abdullah et al., *Rekonstruksi Ilmu-Ilmu Agama Islam*, 16.

²¹ M. Dawam Rahardjo, *Islam Dan Transformasi Budaya* (Yogyakarta: Dana Bhakti Prima Yasa, 2002), 3.

²² Koentjaraningrat, *Kebudayaan Jawa* (Jakarta: Balai Pustaka, 1984), 100.

²³ Tosihiku Izutsu, *Etika Keberagamaan Dalam Al-Qur'an*, 2nd ed. (Jakarta: Pustaka Firdaus, 1995), 111; Khalil Abdul Karim, *Syari'ah: Sejarah Perkelahian Pemakanaan* (Yogyakarta: LKiS, 2003), 34.

with any approach like other texts, including anthropology.²⁴ This is what Nasr Hamid calls a cultural product (*muntaj al-tsaqaf*).

In its development, the Qur'an began to interest many people and even made it a way of life and the outlook on life of Arab society at that time. Since then, the Qur'an, as the primary source of Islam adhered to by Arab society, has occupied a central position in Arab civilization, which Nasr Hamid later called Text Civilization (*hadlarab al-nash*).²⁵ By making the Qur'an the center of civilization, the entire outlook on life of Arab society is centered on the text of the Qur'an, both in terms of their worldview, science, philosophy, technology, ethics, and religious views. When facing a problem, the Qur'an is the primary reference before referring to reason and others.

Enculturation of the Qur'an with Local Culture

Harun Nasution said that the existence of culture originates from the process of interaction between rational thinking and reality that occurs in society. Because of this, the culture in society is dynamic, so it is only natural that disharmony can occur between religion and cultural development. In a society that firmly adheres to religious dogmas, it will be difficult for a culture to develop correctly because old beliefs and traditions in religion bind the dynamics of culture.²⁶ Conversely, for people who are open to new understandings, it will be easier for them to adapt to their cultural developments.²⁷

We are currently faced with the existence of the Qur'an, which is no longer owned by the Arab nation, but also by Muslims in all corners of the world, who certainly have different traditions and cultures. The Qur'an is symbolically in Arabic and is intended for early users who speak Arabic, so it is dominantly filled with Arabic culture. However, currently, the Qur'an also interacts with the cultures of non-Arabic people. The Qur'an, in the current language, also interacts with users who do not use Arabic as a daily communication tool. As a consequence, non-Arabic speakers find it challenging to understand the language of the Qur'an, let alone extract the teachings of the Qur'an contained in Arabic.

²⁴ Nasr Hamid Abu Zayd, *Teks Otoritas Kebanaran*, ed. Sunarwoto Dema (Yogyakarta: LKiS, 2003), 19; Nasr Hamid Abu Zayd, *Mafhum Al-Nas: Dirasab Fi 'Ulum Al-Qur'an*, 2nd ed. (Beirut: al-Markaz al-Thaqafi al-'Arabi, 1994), 27.

²⁵ Zayd, *Mafhum Al-Nas: Dirasab Fi 'Ulum Al-Qur'an*, 9.

²⁶ Harun Nasution, "Tinjauan Filosofis Tentang Pembentukan Kebudayaan Dalam Islam," in *Alqur'an Dan Pembinaan; Dialog Dan Transformasi*, ed. Abdul Basir Solissa (Yogyakarta: LESFI, 1993), 16.

²⁷ Jinshun Long and Jun He, "Cultural Semiotics and the Related Interpretation:" (2021 International Conference on Public Relations and Social Sciences (ICPRSS 2021), Kunming, China, 2021), 1268, <https://doi.org/10.2991/assehr.k.211020.340>.

In this position, the strength of local cultural adaptation is tested by the swift currents of Arabic culture brought by the Qur'an. For example, historical records show that the various religions recognized in Indonesia are imported religions, including Islam. Islam is currently the largest religion in Indonesia. With a large population, Islam can shift the existing belief system in Indonesia. The religious system that used to be dominated by *kebatinan* and animism-dynamism has changed to a more Islamic system. Anything that does not contain religious elements will be left out. Shifts like this have automatically changed local communities' social systems due to the internalization of religion.

These facts prove a massive elimination of culture rather than accommodating local culture. An unhealthy cultural enculturation. Religion and its sacred texts are very significant in influencing the transmission of culture from the region where it originates. Quoting Aksin Wijaya's analysis, there are three classifications of discourse related to the relationship between Islam and local culture, which until now have not finished their struggle: 1) Arabization brought by Arab descendants and those affiliated with them, such as the phenomena of beards, cropped pants, and robes that have been shifting the style of local Javanese traditional clothing such as *kebaya* and *beskap*. 2) Islamization or purification carried out by modernists, such as the greeting *kulo numun* or *sampurasun* traditions, which are currently less popular than *assalamu'alaikum*, are considered more Islamic. 3) The indigenization by traditionalists, for example, in traditional herbal medicine, which has long been valid in Java, has become the concept of *thib al-nabawi*. The difference between these three models of Islamic thought is essentially based on their views on the relationship of the Qur'an –as a source of religion- with local cultures.²⁸ This is where native Indonesian culture is tested for its adaptation existence vis a vis Arabic culture which hides behind the language of the Qur'an.

In understanding the symptoms of religious life from a sociocultural perspective, it is necessary to build a paradigm, interpretive anthropology. Heddy Shri Ahimsa-Putra explained that the basic assumption of the interpretive anthropological paradigm is *animal symbolicum* or animals that can use, create and develop symbols to convey messages from one individual to another. The symbol here is interpreted as everything that is interpreted, so that meaning is a vital process in human life. This ability to give meaning is what distinguishes humans from animals.

Language becomes a system of meaning. Language -as a symbolic device in the form of sound produced by the human mouth- is the most fundamental symbolic device in human life, through which humans give meaning to their world. It is through language that humans interact

²⁸ Aksin Wijaya, "Relasi Al-Qur'an Dan Budaya Lokal (Sebuah Tatapan Epistemologis)" (Seminar Nasional UIN Sunan Kalijaga, Yogyakarta, n.d.), 1.

with other humans. It is through language that social and cultural life is built. Without language, there will be no social life, nor will there be culture. The social life that produces culture can only be born because of symbolic social interaction, and this symbolic interaction can only take place if there is language.²⁹

The ability to understand Islam lies in understanding the symbolic language of the Qur'an. The religious expression of Muslims is the embodiment of their understanding of the symbolism of the Qur'an. It should be remembered that culture in Islam is not a complete package from Allah but occurs in the dialogue between the reasoning of the Qur'an and human reason. It has been proven that throughout the history of the revelation of Allah to His Messengers, there has always been a synergy between revelation and the needs of human reason, both those who believe and those who reject it. That is, revelation does not come in the void of human reasoning.

The Qur'an was indeed revealed in the Arab region several centuries ago. However, it remains part of the Islamic religious tradition, which has now spread to various parts of the world. In this case, the Qur'an is involved in constructing the cultural order of a nation. For followers of Islam, the Qur'an is not only a holy book (scripture) but also a guide that guides their attitudes and actions in playing the role of *khalifatullah* on earth.³⁰ Like a product catalog, the Qur'an is the guide so natural management can function correctly. Therefore, whether the management and utilization of nature are good or bad depends on how high or low the intensity of human commitment to the guidance of the Qur'an. Thus, the backwardness experienced by Muslims in the last few centuries is said to be due to the ineffectiveness of the methods taken towards achieving the instructions of the Qur'an.

Initiating a Theo-Anthropocentric Paradigm Interpretation in the Industrial Modern Era

The role of the Qur'an in building culture is emphasized through Qs. Al-Baqarah: 2, where it is emphasized that there is no doubt about the instructions of the Qur'an. In Qs. Al-Haj: 16 also emphasizes that the Qur'an is clear signs and Allah gives instructions to what is desired. Such are the statements of the Qur'an in establishing itself as a guide for all humankind. The form of guidance the Qur'an gives often necessitates rational contemplation because of its scientific nature. Al-Qur'an often uses the words *afalā ta'qilūn* (are you unreasonable?), *afalā tatafakkarūn* (don't you want to think?), *alam tara* (do you know?), and several other editors who invite humans to optimize the function of reason.

²⁹ Heddy Shri Ahimsa-Putra, "The Living al-Qur'an: Beberapa Perspektif Antropologi," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20, no. 1 (May 30, 2012): 239–40, <https://doi.org/10.21580/ws.20.1.198>; Cassirer E., *An Essay on Man* (New Haven: Yale University Press, 1945).

³⁰ QS. Al-Baqarah : 30

As a cultural resource, the Qur'an is not a static holy book. The vision of the Qur'an is revolutionary-humanistic because of human life in a dynamic world. The dynamism of the meaning of the Qur'an is an inevitability of its purity and perfection as a holy book. In Amin Abdullah's language, the Qur'an values and guidelines are prescriptive, imperative, and functional in personal and social life. The Qur'an can provide a cultural offering that can help treat social pathology and individual therapy, then divert and channel the potential of the ummah into areas of cultural formation that are entirely new and constructive. Therefore, the interpretation of the Qur'an must be within a cultural framework. That is the condition for realizing various fields of human life, starting from the construction of religious sciences, science, harmonious social relations between religious communities, and strong governance.³¹

Narrative Qs. Ali Imron: 110 has truly guaranteed Muslims to become superior people (*kbairu ummah*). In order to be considered as people with superior culture, they must have an idea system that is appropriate to the era. This social system is appropriate to the era and has monumental works that are compatible with the era. In facing the reality of the era which is currently leading to a modern-industrial culture, the Qur'an must be revived by bringing a new understanding of the reason for the consumption of a new society, namely humans who are constantly experiencing life changes every second in an all-industrial era. The 'initial text' of the interpretation of the Qur'an needs to be revised for a modern-multiculturalist life. Because of this, the design and construction of a new vision of the Qur'an are consistently encouraged and cultivated to avoid stagnation in the interpretation of the Qur'an.

It is insufficient to develop Islamic religious knowledge within a cultural framework by formulating a knowledge system taught in the Qur'an and hadith. It must also be carried out by formulating its institutionalization in social life and the creation and utilization of cultural material forms for the benefit of humanity. So there is a need for an interpretation with a theo-anthropocentric paradigm, combining divine and human elements. Amin Abdullah believes that using the cultural framework to develop Islamic religious sciences has a shari'ah framework, as has been conceptualized in Qs. al-Jatsiyah: 18.³²

In this verse, the Prophet PBUH. ordered to follow the shari'ah, referred to as *shari'ah min al-amr*. The discussion of these verses relates to the previous verses, especially starting with verse 16. In verse 16, it is emphasized to the Children of Israel that Allah has given *al-kitab, al-bukem, al-nubunmah*, good fortune, and superiority over other nations. In the next verse 17, it is emphasized

³¹ Amin Abdullah, *Falsafah Kalam Di Era Postmodernisme* (Yogyakarta: Pustakan Pelajar, 1995), 230.

³² Abdullah et al., *Rekonstruksi Ilmu-Ilmu Agama Islam*, 17–18.

that Allah has given them *bayyinah min al-amr*, clear evidence of this matter. These two verses both speak about the Children of Israel. Therefore the understanding should not be separated so that the affairs referred to in verse 17 are the five things mentioned in verse 16. So besides being given these five things (*al-kitab* and so on), the Children of Israel were also given clear evidence that the five had been given to them.

Furthermore, in verse 18, it is emphasized that Allah made the Prophet Muhammad PBUH in *shari'ah min al-amr*, the way of all affairs. Understanding the 18th verse must be related to the two previous verses so that what is meant by *al-amr* (all matters) is *al-amr* as mentioned in the two previous verses, namely the five things given to the Children of Israel. Thus, if the three verses are understood as a single unit, then the Sharia adopted by the Prophet PBUH based on guidance from Allah is the way of *al-kitab*, *al-hukm*, *al-nubuwwah*, good fortune, and superiority over other nations.³³

From a cultural perspective, the five things above obtained cultural elements are 1) Religious systems and religious ceremonies (*al-kitab*: belief in monotheism and worship or rituals); 2) Social systems and organizations (*al-hukm*: power for social control and leadership to influence in order to achieve community goals); 3) System of knowledge (*al-Nubuwwah*: the prophetic task of building civilization can only be carried out with correct, precise and adequate knowledge); 4) Language (*al-nubuwwah*: the prophets carried out prophetic duties using the language of their people to convey messages [Qs. Ibrahim: 4]); 5) Art (*al-nubuwwah*: the prophets built civilization by developing arts, such as Adam developing the art of dress and Hud developing the art of building or architecture); 6) Livelihood livelihood system (good fortune: work in trade, industry, animal husbandry, agriculture and others); and 7) Technology and equipment systems (advantage over other nations: water treatment technology; gold, silver and steel processing; and others).³⁴

Another example, in the context of culture, the Qur'an often alludes to the history of earlier peoples as well as the history of the Prophets, for example, the description of the story of the people of 'Ad and the people of Saba', as well as the story of The Prophet Dawud. We should not only see that the 'Ad people are people who are punished by Allah but the culture that they have achieved as an advanced nation. According to the theological interpretation, the 'Ad people were tortured because they did not want to be grateful for God's blessings that were given to them from natural products as well as skills in the field of architecture. From a cultural perspective, this interpretation must refer to the paradigm that developed at the time. Why did the 'Ad have sophisticated architectural skills in their time? Why did all of that get destroyed? That is what

³³ Ibid., 18–19.

³⁴ Abdullah et al., 18–19.

interpreters have to think about nowadays, where the world of architecture is a rapidly growing and promising industrial area. This is where the Qur'an invites human dialogue to think about nature.

The progress of the Sabaeen people under the leadership of Bilqis, a sun-worshipping queen, must also be looked at comprehensively. The Qur'an demonstrates a just and prosperous system of government for a country, even if it is led by people who do not yet believe in Allah. The Qur'an tells the story of Prophet Dawud. to show the progress of industrial technology capable of processing mines and the most advanced military technological advances of its time. The Qur'an also alludes to Yusuf's story to describe the progress of a country that can cultivate agricultural land well to escape the economic crisis that occurred at that time. There are still many stories that inspire the development of industrial technology.

Theologically, the function of transmitting the Qur'an to humans, especially Muslims, is to benefit them. The benefit in question is improving the standard of human life and avoiding everything detrimental. The benefit that the Qur'an wants to aim for should be eternal as a manifestation of the vision of *rahmatan li al-'ālamīn wa ṣāliḥ li kulli zamān wa makān*. For this reason, the Qur'an must become an open holy book (corpus) that can be understood by Muslims of various skin colors, ethnicities, language dialects, and intellectual intelligence. The vision for the benefit of the Qur'an, as formulated in the *ushul fiqh* rule, is more directed at the synergy between the two big businesses; 1) rejecting the harm that befalls humans in general and that befalls Muslims in particular; and 2) bringing benefits that produce general good for all human beings in general and Muslims in particular.³⁵ This benefit necessitates a life free from exploitation, violence, and oppression between fellow human beings in the status of rulers-controlled, workers-employers, clerics-ummah. Therefore, the benefit of the Qur'an can be realized if human values are not manipulated or morally distorted.³⁶

The benefit of the Qur'an aimed at the benefit of humans is summarized in *al-dharuriyyat al-khams* (five basic principles), which must be maintained and implemented in life. The five basic principles are: 1) maintaining religion (*hifẓ al-din*); 2) nourishing the soul (*hifẓ al-nafs*); 3) maintaining offspring (*hifẓ al-nasl*); 4) maintaining property (*hifẓ al-māl*); 5) maintaining reason (*hifẓ al-'aql*). These five basic principles are also considered universal values found in all religions. With these five things, the benefit of human life will be maintained.³⁷ In a modern concept, *al-*

³⁵ Amir Syarifuddin, *Ushul Fiqh I* (Jakarta: Logos, 1997), 53; M. Hasbi Ash-Shiddiqieqy, *Falsafah Hukum Islam* (Jakarta: Bulan Bintang, 1993), 338.

³⁶ Moeslim Abdurrahman, *Islam Yang Memihak* (Yogyakarta: LKiS, 2005), 2.

³⁷ A. Qodri Azizi, *Melawan Globalisasi*, 3rd ed. (Yogyakarta: Pustaka Pelajar, 2004), 167.

dharuriyyat al-khams must also rely on the development of modern sciences. For example, protecting religion must also be interpreted as protecting religious institutions from things that lead to religious conflicts, such as insulting religious scriptures. Keeping the mind is not only avoiding things that can damage the mind, such as drunkenness but also trying to optimize the work of the mind to bring up new scientific findings. Protecting offspring includes strengthening the protection of family institutions and creating family protection laws.

It is clear that in realizing a Qur'anic Islamic culture, borrowing Burhanuddin Daya's opinion, at least Islam must fulfill the nine characteristics that the Qur'an itself has stated:³⁸ 1) Islam is a religion that respects nature. (Qs. Al-Rum: 30); 2) Islam is a religion that values reason. (many verses that encourage people to think); 3) Islam is a religion that upholds knowledge. (Qs. At-Tin: 1-5, Qs. Al-Rum: 56, Qs. Al-Baqarah: 151, and Qs. Al-'Alaq: 4-5); 4) Islam is a religion that promotes argumentation. (Qs. Al-Nahl: 125 and the story of Yusuf in Qs. Yusuf: 25-29); 5) Islam is a religion that has a heart, feelings, and conscience. (Qs. Ali Imron: 103, Qs. Al-Kahfi: 62, Qs. Al-Ra'd: 28, Qs. Al-Anfal: 2, and Qs. Al-Hajj: 35); 6) Islam is a religion that prohibits imitation and fanaticism. (Qs. Hud: 109, Qs. Al-Baqarah: 170, and Qs. Al-Maidah: 104); 7) Islam is a religion that values independence. (Qs. Al-Baqarah: 256, Qs. Al-Isra: 70 and Qs. Yunus: 99); 8) Islam is a religion that respects and defends human rights. (Qs. Al-Isra: 84, Qs. Al-Mu'minun: 62, Qs. Al-Baqarah: 286, and Qs. Al-Thalaq: 7); 9) Islam is a religion that upholds justice. (Qs. Al-Syura: 15, Qs. Al-Nisa: 3, 129, 135, Qs. Al-Nahl: 90 and Qs. Al-An'am: 8).

So a breakthrough is needed in the works of the Qur'an interpretation that can lead to Qur'anic civilization. The interpretation of the Qur'an must be within a cultural framework whose basic assumptions have been alluded to by the Qur'an itself:³⁹ 1) The paradigm of the Qur'an is the book of mercy (Qs. al-Qashash: 86, and Qs. ad-Dukhan: 6). *Rahmah* is interpreted as *riqqatun taqtadlil ibsana ilal marbumi*. The Qur'an was revealed to provide accurate good. The real good that corresponds to the fundamental reality is a good life. So the Qur'an was revealed to create a good life (happy, advanced, and prosperous); 2) The content of the Qur'an is for *tibyanaan li kulli syai'* (Qs. an-Nahl: 89); that is, it explains everything. *Kulli syai'* covers the origin of life, the way of life, living life, the end of the world's life, and the life hereafter; 3) The function of the Qur'an is to: a) provide guidance (*budan*) in the sense of providing guidelines for taking *shirath al-mustaqim*; b) *syifa' lima fish shudur*, namely the bases of speech and behavior including spiritual, soul, mental, thoughts, feelings and mindset; and c) *mau'idhab* (good advice to live with hope) and *busyra* (giving joy); 4) Therefore,

³⁸ Daya, "Al-Qur'an Dan Pembinaan Budaya (Perspektif Agamis)," 41–47.

³⁹ Ilyas, "Tafsir Al-Qur'an Berkerangka Kebudayaan."

the application of the Qur'an is *litahkuma bainan nas bima araka Allah* (Qs. an-Nisa': 105) that in its implementation includes making a system, building a culture, managing, regulating, and giving rewards or punishments, and *litukbrijan nas minadh dbulumati ilan nur* (Qs. Ibrahim: 1) namely bringing people out of misery, backwardness, and poverty.

CONCLUSION

The discussion about how to view interpretation in the modern-industrial era will always be related to the discourse on the development of Islamic studies, where it is always related to three things; religious texts (Qur'an and Hadith), religion (Islam), and society (Muslims). These three have always been an essential part of anthropological discussions from the early days of Islam to today's Islam. Through Geertz's conception of cultural interpretation, the Qur'an is a symbol of a religious phenomenon that can be understood through the community's social activities. This conception necessitates that the Qur'an is part of that culture and will continue to dialogue and adapt to the changing paradigms of the times. The Qur'an can provide a cultural offering that can help treat social pathology and individual therapy, then divert and channel the potential of the ummah into areas of cultural formation that are entirely new and constructive. For this reason, the interpretation of the Qur'an in the modern-industrial world must apply a theo-anthropocentric paradigm, namely by developing a religious interpretation that is theologically by faith in Allah, epistemologically under human experience, and axiologically in favor of fate.

REFERENCES

- Abdullah, Amin. *Falsafah Kalam Di Era Postmodernisme*. Yogyakarta: Pustakan Pelajar, 1995.
- Abdullah, Amin, Hamim Ilyas, Khoiruddin Nasution, Suryadi, Rajasa Mu'tasim, Fahrudin Faiz, and Aris Fauzan. *Rekonstruksi Ilmu-Ilmu Agama Islam*. 1st ed. Yogyakarta: Pascasarjana UIN Sunan Kalijaga, 2014. <https://digilib.uin-suka.ac.id/id/eprint/20036/1/M.%20AMIN%20ABDULLAH%20%20REKONSTRUKSI%20ILMU-ILMU%20AGAMA%20ISLAM.pdf>.
- Abdurrahman, Moeslim. *Islam Yang Memibak*. Yogyakarta: LKiS, 2005.
- Ahimsa-Putra, Heddy Shri. "The Living al-Qur'an: Beberapa Perspektif Antropologi." *Walisono: Jurnal Penelitian Sosial Keagamaan* 20, no. 1 (May 30, 2012): 235–60. <https://doi.org/10.21580/ws.20.1.198>.
- Ash-Shiddiqieqy, M. Hasbi. *Falsafah Hukum Islam*. Jakarta: Bulan Bintang, 1993.
- Azizi, A. Qodri. *Melawan Globalisasi*. 3rd ed. Yogyakarta: Pustaka Pelajar, 2004.

- Daya, Burhanuddin. "Al-Qur'an Dan Pembinaan Budaya (Perspektif Agamis)." In *Alqur'an Dan Pembinaan; Dialog Dan Transformasi*, edited by Abdul Basir Solissa. Yogyakarta: LESFI, 1993.
- E., Cassirer. *An Essay on Man*. New Haven: Yale University Press, 1945.
- Fyzee, A.A.A. *Kebudayaan Islam (Asal-Usul Dan Perkembangannya)*. Yogyakarta: Bagus Arafah, 1982.
- Geertz, Clifford. *Tafsir Kebudayaan Clifford Geertz*. Translated by Fransisco Budi Hardiman. 1st ed. Yogyakarta: Kanisius, 1992.
- . *The Interpretation of Culture*. New York: Basic Books, 1970.
- Ghazali, Muhammad al-. *Berdialog Dengan Al-Qur'an*. Translated by Maskur Hakim and Ubaidillah. Bandung: Mizan, 1996.
- Habibi, M Dani. "Interpretasi al-Qur'an Surat al-Maidah Ayat 51 (Aplikasi Teori Penafsiran Hermeneutika Jorge J.E. Gracia)." *Substantia* 21, no. 1 (2019): 17–28.
<http://dx.doi.org/10.22373/substantia.v21i1.4455>.
- Harb, Ali. *Kritik Nalar Alqur'an*. 2nd ed. Yogyakarta: LKiS, 2003.
- Hendropuspito, Oc.D. *Sosiologi Sistematis*. Yogyakarta: Kanisius, 1989.
- Ihsanudin, Ihsanudin. "Polemik 'Tulisan Arab' Pada Busana Agnes Monica (Analisis Teori Interaksionisme Simbolik)." *Palita: Journal of Social-Religion Research* 4, no. 1 (April 25, 2019): 47–60. <https://doi.org/10.24256/pal.v4i1.526>.
- Ilyas, Hamim. "Tafsir Al-Qur'an Berkerangka Kebudayaan." Presented at the Seminar Regional Pengembangan Prodi IAT STAIN Salatiga, Salatiga, Desember 2013.
- Izutsu, Tosihiku. *Etika Keberagamaan Dalam Al-Qur'an*. 2nd ed. Jakarta: Pustaka Firdaus, 1995.
- Jabiri, Muhammad Abeed al-. *Post Tradisionalisme Islam*. Translated by Ahmad Baso. Yogyakarta: LKiS, 2000.
- Karim, Khalil Abdul. *Syari'ah: Sejarah Perkelahian Pemakanaan*. Yogyakarta: LKiS, 2003.
- Koentjaraningrat. *Kebudayaan Jawa*. Jakarta: Balai Pustaka, 1984.
- Long, Jinshun, and Jun He. "Cultural Semiotics and the Related Interpretation." Kunming, China, 2021. <https://doi.org/10.2991/assehr.k.211020.340>.
- Mizani, Hilmi. "The Social Cultural Education in The Qur'an Perspective." *Nazhruna: Jurnal Pendidikan Islam* 3, no. 2 (July 16, 2020): 221–31. <https://doi.org/10.31538/nzh.v3i2.621>.
- Nasution, Harun. "Tinjauan Filosofis Tentang Pembentukan Kebudayaan Dalam Islam." In *Alqur'an Dan Pembinaan; Dialog Dan Transformasi*, edited by Abdul Basir Solissa. Yogyakarta: LESFI, 1993.
- Rahardjo, M. Dawam. *Islam Dan Transformasi Budaya*. Yogyakarta: Dana Bhakti Prima Yasa, 2002.

- Riady, Ahmad Sugeng. “Agama dan Kebudayaan Masyarakat Perspektif Clifford Geertz.” *Jurnal Sosiologi Agama Indonesia (JSAI)* 2, no. 1 (March 30, 2021): 13–22.
<https://doi.org/10.22373/jsai.v2i1.1199>.
- Saraswati, Destriana. “Pluralisme Agama Menurut Karen Armstrong.” *Jurnal Filsafat* 23, no. 3 (Desember 2013): 13. <https://media.neliti.com/media/publications/228572-pluralisme-agama-menurut-karen-armstrong-940fcc37.pdf>.
- Stearns, Peter N., ed. *The Encyclopedia of World History: Ancient, Medieval, and Modern, Chronologically Arranged*. Boston: Houghton Mifflin Company, 2001.
- Sutiyono. *Benturan Budaya Islam: Puritan Dan Sinkretis*. Jakarta: Penerbit Buku Kompas, 2010.
- Syarifuddin, Amir. *Ushul Fiqh I*. Jakarta: Logos, 1997.
- Toynbee, Arnold. *A Study of History*. London: Oxford University Press, 1960.
- Wijaya, Aksin. “Relasi Al-Qur’an Dan Budaya Lokal (Sebuah Tatapan Epistemologis).” Presented at the Seminar Nasional UIN Sunan Kalijaga, Yogyakarta, n.d.
- Yaser, Muhammad. “Memperkenalkan Tilawah Langgam Jawa.” In *ARICIS*, 1:394–407. UIN Ar-Raniri Banda Aceh, 2015. <https://jurnal.ar-raniry.ac.id/index.php/aricis/article/download/961/768>.
- Zayd, Nasr Hamid Abu. *Mafhum Al-Nas: Dirasah Fi ‘Ulum Al-Qur’an*. 2nd ed. Beirut: al-Markaz al-Thaqafi al-‘Arabi, 1994.
- . *Teks Otoritas Kebanaran*. Edited by Sunarwoto Dema. Yogyakarta: LKiS, 2003.