

Hermeneutics Controversies in Contemporary Islamic Studies

Nurkhalis

State Islamic University Ar-Raniry
nurkhalis@ar-raniry.ac.id

Fauzan

Universitas Islam Negeri Raden Intan Lampung
fauzan@radenintan.ac.id

Abstract:

Hermeneutics has changed the paradigm of the study of contemporary Islamic thought towards the direction of Islamic science, placing modern Islamic issues into the discourse of theodiplomacy. The presence of hermeneutics in Islamic studies is quite controversial because it is considered to ignore the *al-shadaf* approach (charismatic studies), *al-lubab* (essence study), *tahqiq* (ensuring the exploration of the position of words), and *tadqiq* (comparing to the opinions of competent scholars). This study was conducted using qualitative research with a descriptive approach. The results showed that hermeneutics has initiated the occurrence of rereading, reinterpretation, rethinking, renewing, and rebuilding to strive for adjustments toward the new Islamic order. Therefore, the existence of Hermeneutics does not make calculations of right and wrong, strong and weak, black and white, and Islam-West in every interpretation of the Qur'an. It's just that the interpretation of modernity issues carried out by the approach of Islamization of science and applied Islamology giving birth to various worldview controversies such as Progressive Islam, pluralist Islam, humanist Islam, and reverse Islam.

[Hermeneutika telah mengubah paradigma kajian pemikiran Islam kontemporer ke arah ilmu pengetahuan Islam, dengan menempatkan isu-isu Islam modern ke dalam wacana teo-diplomasi. Kehadiran hermeneutika dalam studi Islam cukup kontroversial karena dianggap mengabaikan pendekatan *al-shadaf* (kajian karismatik), *al-lubab* (kajian hakikat), *tahqiq* (memastikan eksplorasi posisi kata), dan *tadqiq* (membandingkan dengan pendapat ulama yang berkompeten). Penelitian ini dilakukan dengan menggunakan penelitian kualitatif dengan pendekatan deskriptif. Hasil penelitian menunjukkan bahwa hermeneutika telah mengawali terjadinya pembacaan ulang, penafsiran ulang, pemikiran ulang, pembaharuan, dan pembangunan kembali untuk mengupayakan penyesuaian terhadap tatanan Islam yang baru. Oleh karena itu, keberadaan Hermeneutika tidak menjadikan perhitungan benar dan salah, kuat dan



lemah, hitam putih, dan Islam-Barat dalam setiap penafsiran Al-Qur'an. Hanya saja penafsiran persoalan modernitas yang dilakukan dengan pendekatan Islamisasi ilmu pengetahuan dan Islamologi terapan melahirkan berbagai kontroversi pandangan dunia seperti Islam Progresif, Islam pluralis, Islam humanis, dan Islam terbalik.]

Keywords :

Hermeneutics, Islamic Studies, Contemporary

A. Introduction

The initial changes in contemporary Islam began with the study of the Qur'an which replaced the pattern of tafsir to hermeneutics. Tafsir talks about "high" ideas that do not provide ample space for the acceptance of modern values; the presence of hermeneutics is seen as more "down to earth" as an insistence to open a new discourse into the Islamic world. The conception of Islam is established and finalized into dual things that controversy wants Islam open-ended or closed corpus lies in the change of Islamic thought and modernity. Hermeneutics is known to have a double-edged knife, in one perspective nurturing in another perspective motivating change. The controversy occurred in Bassam Tibi's perspective due to contemporary Islamic thought leading to the Westernization of Islam even though it failed in the era of Kemal Attaturk.¹ Even Rafiq Zakaria views that the modern era of Westernization is massive because of the efforts of strong advocacy for the overhaul of modern Islamic issues.² Mona Abaza stated that contemporary Islam occurs in a pattern of cultural hybridization shifting the perspective of Muslims who dominantly adopt hyper-realization styles and Western-style brands.³ While Nimrod Hurvitz stated that Islamic thought moved away from relying on classical jurisprudence studies towards modern legal views so that there was a westernization of the Islamic domain worldview system.⁴ This is confirmed by Sunera Thobani, who calls Islamic studies shifting from the pressure of the gender movement causing Islamic

¹Bassam Tibi, *Islam in Global Politics: Conflict and Cross-Civilizational Bridging*, (New York: Routledge, 2012), 43

²Rafiq Zakaria, *Discovery of God*, (Mumbai: Popular Prakashan, 2002), 249

³Mona Abaza, *Debates on Islam and Knowledge in Malaysia and Egypt: Shifting Worlds*, (New York: Routledge, 2012), 47

⁴Nimrod Hurvitz, *Making Sense of Muslim Fundamentalisms: The Clash within Islam*, (New York: Routledge, 2020), 24

civilization to be seen as discriminatory.⁵ Finally, Muslih clarified that Islamization of modernity Islamic issues will be pushed into secularization due to the difficulty of harmonizing religion with science itself.⁶

Contemporary Islamic thought has expanded towards the westernization of Islam or the secularization of Islam, there are even some assumptions that lead to the science of Islam, the rationalization of Islam, and the modernization of Islam. Among Islamic intellectuals, the first person to rationalize Islamic studies raised the idea of Islamization in 1934 by Mohammad Iqbal who inspired by the idea of reconstruction of scientific forms of knowledge of the Islamic spirit.⁷ Term Islamization was taken seriously by al-Mawdudi who wanted the action of Islamization in Islamic countries to grow the Islamic Movement from colonial pressure.⁸ Fazlur Rahman urged Islamization oriented to the progressive idea of renovating the concept of Islam in all fields.⁹ On the other hand, there is an effort to trigger the modernization of Islam as proposed by Nasr Hamid Abu Zaid in 1981 in his dissertation wanting to overhaul the way of understanding the Qur'an which is a novelty in hermeneutic way. Fauzan Saleh stated that Hasan Hanafi in 1988 submitted his dissertation on existentialist hermeneutics seeking a new interpretation, namely the offer of Progressive Islam as a permissive attitude to try modern values into the Islamic world.¹⁰ The idea of developing Islamic science such as Abid al-Jabiri's hermeneutic study in 1980 wants contemporary Islam to harmonize with non-Arabic logic. However, there is also the idea of Islamic secularization advanced by Abdullah an-Na'im in 1993 proposing the concept of Islamic deconstructionism on the basis of civil logic. Likewise, Arkoun at 1994 proposed anachronism inviting anachronistic Islamic studies to leave the

⁵Sunera Thobani, *Contesting Islam Constructing Race and Sexuality; Inordinate Desire of The West*, (New York: Bloomsbury, 2021), 47

⁶Mohammad Muslih, Martin Putra Perdana, and Yongki Sutoyo, 'Dimensions of Islamization in The Development of Science. *KALAM*, Vol. 16, No. 1, (2022): 5

⁷Mohammad Iqbal, *Reconstruction of Religious Thought in Islam*, (California: Stanford University Press, 2012), xvii

⁸Syed Abul 'Ala Maudoodi, *Selected Speeches and Writings of Maulana Maududi*, (Michigan: International Islamic publishers, 1981), 150

⁹Fazlur Rahman, *Rivival and Reform in Islam*, (Stanford USA: Simon & Shuster, 2021), 8

¹⁰Fauzan Saleh, *Modern Trends in Islamic Theological Discourse in 20th Century Indonesia: A Critical Survey*, (Leiden: Brill, 2001), 185

totality of the old paradigm. Sorooush considers hermeneutics as a way of changing the articulation of the expression of the text of Scripture which follows the pluralism according to the place so that there is no holistic truth claim.¹¹

Sayyed Hossein Nashr in 1968 was the originator of contemporary Islamic studies using the Islamization of science in the approach of perennis philosophy thinking which reflects perennis philosophy to universal truth has a positive relationship with Western science.¹² Al Faruqi in 1982 wanted the Islamization of knowledge so that the philosophy of Western education could be developed into Islam.¹³ Fazlur Rahman in 1982 invited the Islamization of knowledge to realize Muslims to know the development of science so that Muslims find novelty and discovery where the Qur'an weltanschauung (worldview) is introduced.¹⁴ Sayyid al-Attas in 1987 wanted the Islamization of knowledge to be formed a modern university for Muslims. Ziauddin Sardar in 1989 wanted the Islamization of the nature of integration into the Islamic Education program the totality of science. Malek Ben Nabi stated that Islamization must be carried out in the Islamic world considering the expansion of science following homo-nature in order to suppress the depression of the needs of life the need for transformation of the expansion of new needs by breaking the progressive spirit through religious Islam.¹⁵ Al-Attas distinguishes contemporary Islamic studies obtained by the approach of interpretation of the Qur'an as objective studies, outsiders (non-competent interpreter) and native (authentic) while modernization always advocates contemporary studies through reservation of Islamization trends.¹⁶

¹¹Abdul Karim Soroush, *The Expansion of of Prophetic Experience*, (Leiden: Brill, 2009), 299

¹²Seyyed Hossein Nahr, *The Knowledge and The Sacred*, (Albany: State University of New York Press, 1989), 72

¹³Isma'il Raji Al Faruqi (ed.), *Islamic Thought and Culture*, (Maryland: International Institute of Islamic Throught, 1982), 241

¹⁴Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*, (Chicago: The University of Chicago Press, 1982), 134

¹⁵Malek Ben Nabi, *Les Condition de La Renaissance: Probleme d' Une Civilisation*, (Alger: Edition Anep, 2009), 73-79

¹⁶Syed naquib Al-Attas, *Modernization and National Consciousness in Singapore*, (Singapore: University of Singapore, 1973), 182

B. The Orientation of Islamic Hermeneutics

The religious spectrum in contemporary Islamic studies lies in two orientations, namely applied (practical) and scientific (abstract scientific) studies. Contemporary Islam places changes made by approaching the concept of modernity only through hermeneutic patterns. Hermeneutics itself can be interpreted as "to announce" (informative), "to explain" (argumentative), and "to translate" (literature).¹⁷ Some interpret hermeneutics with "to express" (expansive) sometimes also using "to say" (perspective).¹⁸ Thus hermeneutics opens wide the understanding of a word described in the form of language transfer from the language of the biblical text into individualistic language.¹⁹ Hermeneutics also positioned as "to set forth" (legalization), namely authentic interpretation that can separate between the value of sin and not from content of the text of Scripture.²⁰ Understanding based on "to explain" often falls into the controversy of "mediation" or "other perspectives" breaking through authentic meaning aimed at preserving civilization so that it sometimes crashes into established and final understanding.²¹ Whereas "to interpret" is aimed at making clear the sublime text into a certainty that no longer contains vagueness but the reality creates surplus and double meanings.

The problem in hermeneutics lies in the conjunction between intra linguistics and into language so that many hermeneutic experts enter intra linguistics the causing degradation of the meaning of into language. The confusion of al-Qur'anic studies between Islamicity and modernity means that modernity studies follow the mindset of anachronism, deconstructionism, and relativism. All of this makes the study of the Qur'an fall into a debate of self-interest which then rests on religion. Thus, the study of Islam in the future will fall in the contestation between religious hegemony and extreme domination (Ramadhan, 2009).

¹⁷Richard Palmer, *Hermeneutics*, (Evanston: Northwestern University Press, 1969), 21-23

¹⁸Chibueze Udeani, *Intercultural Hermeneutic: Understanding Culture and Religion*, (Zurich: Lit Verlag, 2021), 105

¹⁹Richard Palmer, *Hermeneutics*, (Evanston: Northwestern University Press, 1969), 13

²⁰Robert M. Eby, *Virtue Hermeneutics New Horizons in Textual Understanding*, (Engene: Wift and Stock Publishers, 2022), 188

²¹L'Ubomir Dunaj and Kurt C. M. Mertel (ed.), *Hans-Herbert Koghler's Critical Hermeneutics*, (USA: Bloombury Academic, 2022), 249

Contemporary Islamic studies include Progressive Islam such as the study of democracy, gender, and social adjustment which is Progressive Islam uses hermeneutics not to impose *nahyu* (prohibition) of the Qur'an but intersects with *tahrim* (prohibition) at a certain level. While the study of humanist Islam is more impressive in defending humanity or universal values sometimes breaking *nahyu* al-Qur'an, such as human rights, cloning, Islamic banking (*usury*), and bio-medicine (insemination). Reverse Islamic studies are more identical to twisting bumping into proper understanding to an odd understand such as orientalist studies of revelation understood as prophetic kalam, *isra-mikraj* understood not as a holy journey and rejecting faith due to not believing in the afterlife.

Therefore, hermeneutic work that uses common sense/comon language when used in the study of the Qur'an triggers non-representative awareness such as understanding the word *zikr* in Surah al-Ahzab verse 41 which defines remembering Allah, mentioning Him or "eling way" which is different from the words *ahlu al-zikr* in Surah al-Anbiya verse 43 which means "faqih" (Islamic jurists).²² In fact, it also interpreted as "imam mazhab",²³ also interpreted as *ahlus shura* (parliament) including jurists (*fuqaha*).²⁴ There are some hermeneutic experts using the meaning of *aletheia*, namely a meaning of the Qur'an within the limits of being-true with the meaning of *dasein* (zahir) which is not covered by double meaning.²⁵ This can be explained from the word *infaq* in Surah An-Nisa' verse 34 which means the responsibility of parents for the consumption of children and husbands for the consumption of their wives, not *infaq* for the consumption of the poor, this will cause the use of the word *infaq* to be inappropriate.

While other hermeneutic experts use *non-aletheia*, namely using unusual closed meanings such as the word *asra* in Surah al-Isra verse 1, its base meaning means "traveled in Israk Mikraj" then its meaning by the Muktazilah is changed to mean a trip in a dream.²⁶ Orientalists interpreted it as a journey to introduce architecture to design the Haram land (Mecca-

²²Jamal J. Nasir, *The Islamic Law of Personal Status*, (Netherland: Kluwer Law International, 2002), 12

²³M. Siddik Gumüş, *Advice for The Muslim*, (Istambul: Hakikat Kitabevi, 2003), 112

²⁴Qazi fazl Ullah, *Sharia and Politics*, (USA: Hund Publishing, 2015), 112

²⁵Horst Ruthroft, *The Roots of Hermeneutics in Kant's Reflexive -Teleological Judgment*, (Switzerland: Springer, 2023), 204

²⁶Josef van Ess, *Theology and Society in The Second and Third Centuries of The Hijra*, (Leiden: Brill, 2019), 664

Madinah) with magnificent buildings.²⁷ Another orientalist interprets *asra* as a journey aimed at religious calls for consideration of changing the Qibla direction from Jerusalem to Mecca.²⁸ The weakness of orientalist lies in the weakness of exploring internal criticism and external criticism due to weak proportional abilities.²⁹ This kind of contemporary Islamic studies as a reverse Islamic study method.

Sometimes hermeneutic studies are more dominant using perceptions (own most) that are influenced by wants (unlimited will), wishes (ideal will), and desires (loved will).³⁰ This interpretation is found in the word *auliya* in Surah al-Maidah verse 51, which means that in the dimension of wants, it is interpreted as "loyal friend". In the wishes dimension, it means "leader" while in the desires dimension, it means "faithful leader". In addition, there is also a hermeneutic with the *wesen* meaning approach, namely that each Qur'anic word will give birth to a "new decision" from the interpreter's perception.³¹ This can be seen in the word *jilbab* in Surah al-Ahzab verse 59 whose basic meaning means "covering the head of "the *aurat*" then decided in the new decision means "head covering according to Arab tradition" then it can be different in other traditions as quoted by Mun'im Sirry from the view of Quraysh Shihab stating as a respectable dress limited to recommendations.³² On the other hand, it is interpreted as "covering the body not covering the face" not hijab as explained by Sarah Forti from Abdullah An Na'im's statement.³³

There is also a hermeneutic with a transcendent approach that uses the interpretation of a word as freedom or truth based on potential beyond

²⁷Ars Orientalis, *The Aerts of Islam and The East*, (t.p: Smithsonian Institution Publications, 1959), 61

²⁸Loius Massignon, *The Passion of Al-Hallaj: Mystic and Martyr of Islam*, (New Jersey: Princeton University Press, 1982), 294

²⁹Hajjin Mabur and Saehu Abas, 'Hermeneutik Sebagai Tawaran Metodologis Dalam Menafsirkan Al-Quran Yang Diperdebatkan', *SETYAKI: Jurnal Studi Keagamaan Islam*, Vol. 1, No. 1 (2023): 84

³⁰Russ Shafer-Landau (ed), *Ethical Theory: An Ontology Second Edition*, ed. by Russ Shafer-Landau, (UK: John Wiley and Sons, 2013), 527

³¹Frank Schalow, *Heidegger, Translation, and The Task of Thinking: Essays in Honor of Parvis Emad*, (New York: Springer, 2011), 28

³²Mun'im Sirry (ed.), *New Trend Al-Qur'an Studies: Text, Context, and Interpretation*, (Georgia: Lockwood Press, 2019), 230

³³Sarah Forti, *Gender Justice And Human Right in International Development Assistance*, (New York: Routledge, 2019), 43

reason that may transcend *dasein* from the pictorial discernment of being.³⁴ This can be exemplified such as the meaning of *la ikraha* in Surah al-Baqarah verse 256 which interpreted as "no compulsion" in the picture of prophetic life of obligation (compulsion) for internal and no compulsion for external but for pluralists interpreting it there is no compulsion for anyone. Sometimes the hermeneutic follows the simple meaning (the unfold) and Stimmung (mood proper) there is a difference in meaning between my mood and your mood depending on the individual mood.³⁵ This kind of understanding can be seen from the word *thalaq* in Surah At-Thalaq verse 1, which states that for Shi'a law the annulment of *thalaq* is not regulated, causing Shi'a *thalaq* to be revoked.³⁶ However, the followers of the Zhahiri school state that *thalaq* will fall if three *thalaqs* are pronounced three times.³⁷ Other opinions such as Salafi or Sunni state that triple *thalaq* is considered the final major *thalaq*.³⁸

C. Hermeneutics as Modernity's Puzzle Solving

Hermeneutics is known as the mind work which consists of interpreting hidden into clear meanings, in disclosing the layered implied in literal meanings.³⁹ Human understanding does not rule out the possibility of sometimes being trapped in the "hermeneutics of the cross (radical hermeneutic) and hermeneutics of the glory (brilliant hermeneutic)".⁴⁰ In unexpected facts, subjective hermeneutics often develops, sometimes causing a "surplus of meaning" in the text.⁴¹ Finally, the way hermeneutics

³⁴Luca M. Possati, *Software as Hermeneutic: A Philosophical and Historical Study*, (Switzerland: Plagrove Macmillan, 2022), 144

³⁵Raul Calzoni, Francesca Di Blasio and Greta Perletti (ed), *Translation and Interpretation: Practicing of Knowledge of Literature*, ed. by Greta Perletti Raul Calzoni, Francesca Di Blasio, (Germany: Vandenhoeck & Ruprecht Unipress, 2022), 44

³⁶Mamta Trichal, *Muslim Law*, (India: Nizami Press Book, 2018), 85

³⁷Khalid M. Azri, *Social and Gender Inequality in Oman: The Power of Religius and Political Tradition*, (New York: Routledge, 2013), 66

³⁸Salman Khurshid, *Triple Talaq: Examining Faith*, (India: Oxford University Press, 2018), 65

³⁹Paul Ricoeur, 'The Conflict of Interpretations', ed. by Don Ihde, (Evanton: Northwestern University Press, 1974), 13

⁴⁰Kevin J. Vanhoozer, *Is Three a Meaning in This Next?: The Bible, The Reader, and The Morality of Literary Kbnnowledge*, (Michigan: Zondervan, 2009)

⁴¹Michael J. Gorman, *Elements of Biblical Exegeisist: A Basic Guide for Students and Ministers*, (USA: Baker Publishing Group, 2009)

works cannot be confined to one pattern of understanding but can be applied according to the desires of the interpreter which are not patterned on one measurable, definite, and proper character.

Muhammad Shahrour identified the Qur'an as the highest interpretation of meaning (*haddul a'lā*) and the lowest interpretation of meaning (*haddul adnā*). The crucial point of this thinking is growing agreement in disagreement with the Qur'an because it has been made into a multilevel understanding. Finally, the misrepresentative interpretation gives judgment only within the scope of the *adnā* interpretation. In *zhahir's* view, the interpretation of the text uses *a'lā*, while the interpretation of laws uses the interpretation of *adna* and is even used in interpreting *adna* in matters of improving human civilization.⁴² Many of Shahrour's interpretations will be seen as too subjective and arbitrary, or incompatible with rigorous systems, falsified, and verified against textual analysis. According to Shahrour, identical hermeneutics states that there is no authority in past texts that places this understanding in the present.⁴³ Shahrour's hermeneutics rejects the use of synonymous meanings, as a result, it will be very subjective in every interpretation.⁴⁴

An example of *adna* interpretation, in particular the use of alcohol in food as a preservative, refers to Surah Al-Maidah verse 90 which states that *khamr*, which means fermented wine in the early days of Islam, "intoxicants contain ethanol".⁴⁵ MUI fatwa number 10 of 2018 states that drinks containing 0.5% ethanol are not halal. *Khamr* is defined as cannabis, opium, vitamins, and cocaine as well as addictive alcohol as distinguished from alcoholic beverages.⁴⁶ Alcohol is very positively used for social purposes, especially surgical anesthesia. Shahrour's perception states that alcohol is not *nahyu*

⁴²Adnan Husain, *At-Taḥadda Al-Ḥaḍarī Al-Islāmī*, (Beirut: Mu'assasat al-Rihab al-Ḥadiṣah, 2001), 465

⁴³Muḥammad Shaḍhrāur, *The Qur'an, Morality and Critical Reason: The Essential of Muhammad Shahrur*, ed. by Andreas Christmann, (Laiden: Brill, 2009), h. xlvi-xlvi

⁴⁴Muhammad Yusuf, 'Bacaan Kontemporer: Hermeneutika Al-Qur'an Muhammad Syahrur', *Diskursus Islam*, Vol. 9, No. 1 (2014): 62

⁴⁵Erwandi Tarmizi, *Haram Wealth : Contemporary Muamalah*, (Bogor: Berkat Mulia Insani, 2013), 54

⁴⁶Md Eaqub Ali dan Nina Naquiah Ahmad Nizar, *Preparation and Processing of Religious and Cultural Food*, (UK: Woodhead Publishing, 2018), 282

(prohibition) but *tahrim* (forbidden).⁴⁷ Consuming alcohol according to Shahrour will be haram if it gets intoxicating.⁴⁸ Shahrour's view seems close to Western culture which only allows above 20% alcohol content to be allowed to appear on television and media advertisements. This is a contemporary study from the perspective of *adna* interpretation. Shahrour's view of Islamization leads to of Islam secularization. Hermeneutics *adna* ala shahrour is categorized as a pluralist Islamic study equating what is justified in the West to being true in the Islamic world.

Meanwhile, in the modern era, the position of halal food according to the word *thayyiba* in Al-Baqarah verse 168 is mostly produced in modern ways. Sausages and packaged meat products are produced by milling live cattle into packaging without cleaning up blood and impurities. Shahrour food apart from halal food is only pork, dogs, carrion, and non-Muslim slaughter, but Shahrour includes the category of halal food from wild animals to amphibians.⁴⁹ Hamka himself defines *thayyiba* as clean in eye sight.⁵⁰ Hasyim Kamali understands *thayyiba* with the essence of basic standard or minimum threshold.⁵¹ Stoller mentions *thayyiba* as clean with high caliber.⁵² Hasyim stated in The Qur'anic verse *thayyiba* as meaning the safe and healthy food.⁵³

Hermeneutics is used in proving Islamic scientization, such as the conflict between Islamic science and Islamic knowledge of Revelation, which does not end with demands for meaning alone without practical value, thus connecting the manufacture of iron by the Prophet David is correlated with science, such as the word al-Hadid (iron) which is mentioned in the word *alanna lahu al-hadida* of surat Saba verse 10 namely the Prophet David could flex and make iron. Then there is an urgency for this verse, a kind of

⁴⁷Muhammad Shaðhråur, *The Qur'an, Morality and Critical Reason: The Essential Muhammad Shahrur*, ed. by Andreas Christmann, (Leiden: Brill, 2009), 100

⁴⁸Shaðhråur, *The Qur'an, Morality and Critical Reason*, 380

⁴⁹Shaðhråur, *The Qur'an, Morality and Critical Reason*, 243

⁵⁰Hamka, *Dari Hati Ke Hati*, (Depok: Gema Insani, 2016), 229

⁵¹Mohammad Hasyim Kamali, *Shariah and The Halal Industry*, (New York: Oxford University Press, 2021), 45

⁵²Christopher W. Stoller, *Pharmalogistik: Prozesse, Instrumente, Praxisbeispiele*, (Germany: Springer, 2017), 207

⁵³'Development of Muslim-Friendly Event Management Standard in Malaysia for Establishment of Malaysian Shariah Index Compliance', in *Proceeding of The 3rd International Halal Conference*, ed. by Nurhidayah Muhammad et al Hashim, (Singapore: Springer, 2018), 197.

ishlah, the Islamization of science is needed as an adaptation of continuity by seeking the connection of verses with partial sciences. So that the issue of dynamic revelation text arises, evolution is needed as a center towards philosophy which explains the evidence for the outcome. Islamic motivation must be able to generate not only wisdom, philosophy, or ethics, but the latest technology and science.⁵⁴ Abdul Salam stated that *alanna* is interpreted as controlling heavy machine tools.⁵⁵ Quoted from Tafsir Ibn Kathir, it is interpreted as making pegs to move all objects.⁵⁶ This verse is interpreted as the study of Islamic science to create forms of beauty in nature.⁵⁷ The existence of this idea is only aimed at increasing the value of Islamic scientization. While the word *al-hadid* in al-Hadid verse 25 is interpreted as "discussion of the atomic number of iron".⁵⁸

Another example is that in Islam there is no known music such as pop, hip-hop, punk, and metal. Then came the westernization of Islamic music such as the rhythm of *nasheed* while the music in the study of Islamic faith refers to one that is halal and haram. This music controversy has become a culture of young people who are fond of the most modernist Western culture so it is not easy to translate it into the Muslim world.⁵⁹ This is advocated through the path of Islamization of music looking for sides that can be reconciled from a positive point of view. But on the other hand, Zahrudin Abdurrahman quoted Tafsir At-Tabari that music is categorized as "*lahwun*" (vain).⁶⁰ Al-Faruqi's perspective, *lahwun* includes entertainment, which is sometimes translated as music.⁶¹

⁵⁴Tariq Ramadhan, *Radical Reform: Islamic Ethic and Liberation*, (Oxford: Oxford University Press, 2009), 2

⁵⁵Muhammad Abdul Salam, *Renaissance of Sciences In Islamic Countries*, (Singapore: World Scientific Publishing, 1926), 25

⁵⁶Shayk Safiur-Rahman Al-Mubarakpuri, *Tafsir Ibnu Kathir: Abridged Vol. 6*, (Riyadh: Maktabah Dar-us-Salam, 2003), 476

⁵⁷Diana Candra Dewi, Himmatul Baroroh dan Kristono Hadi, *Besi Material Istemewa Dalam Al-Qur'an*, (Malang: UIN Malang Press, 2006), 72

⁵⁸Z. R. El-Naggar, *Saintific Facts Revealed in The Glorious Qur'an*, (Cairo: El-Saada, 2006), 75

⁵⁹Roberto Tottoli (ed.), *Routledge Handbook of Islam in The West*, (New York: Routledge, 2022), 16

⁶⁰Zahru al-Din Abdurrahman, *Maqashid Al-Syari'ah Fi Ahkam Al-Buyu'i*, (Beirut: Dar al-Kutub al-'Ilmiyah, 2009), 349

⁶¹Isma'il Raji Al Faruqi (ed.), *Islamic Thought and Culture*, (Maryland: International Institute of Islamic Throught, 1982), 30

Arkoun wants to revitalize the thinking tradition of Muslims toward self-established. Arkoun criticizes a tradition that at one time an anachronism will occur so that exchanging old traditions for new traditions leads to an ideal society with no inferior status.⁶² Anachronism, namely the projection of modern concepts is attempted in renewed concepts so that the meanings summarized in history are canceled. Contemporary Islamic studies sometimes follow feminist hermeneutics as offered by Abdullah An Na'im which integrates Islamic heritage with Western thought. Thus, Islamic thought, Islamic studies, and interdisciplinary Islamic thought were created in the *desiratum of scholarship* studies based on systematized proper sense.⁶³

Arkoun stated that unthoughtful limitations are more didactic in nature which can only be understood by light learning, not necessary for heavy learning.⁶⁴ Arkoun considers unthoughtful and unthinkable modern issues such as gender equality, religious freedom, human rights, and tolerance as a result of no specific way for others to explain. Meanwhile, Leaman understands from Nasr Abu Zayd's expression that unthoughtful thoughts only discuss public consciousness.⁶⁵ Therefore, in Arkoun's view, contemporary Islamic thought does not cover the area of discussion of *fiqh*, which in his view is regarded as classical Islamology, in which discussion areas are *thaharah* (purification), uncleanness, clothing covering genitals, halal food, worship, asceticism, *qana'ah*, etc.

Hermeneutics is possible to grow not only to form religious groups, denominations, or differentiation in Islamic public or private life. Truth in hermeneutics is found in subjective feelings and perceptions that arise from *batin* (within).⁶⁶ Because of that, there is no objective hermeneutics truth but truth as self-appreciation (personal) which is done by communicating under the belief that truth is in *kebatinan* (within).⁶⁷ Subjective hermeneutics in Kiergaard's perspective strives for an understanding of

⁶²Mohammed Arkoun, *Rethinking Islam: Commons Questions, Uncommons Answers*, (New York: Routledge, 2019), 45-47

⁶³Sylvian Camellari andalami Verlic (ed.), *Philosophical Hermeneutic and Islamic Thought*, (Switzerland: Springer, 2022), x

⁶⁴Mohammed Arkoun, *Islam: To Reform or To Subvert?*, (London: Saqi Book, 2006), 16-23

⁶⁵Oliver Leaman, *Islamic Philosophy: An Introduction*, (UK: Polity Press, 2009), 123

⁶⁶Roger Poole, *Kierkegaard: The Indirect Communication*, (Virginia: The University Press of Virginia, 1993), 149

⁶⁷Poole, *Kierkegaard*, 158

religion born from indirect communication, which is intended to be something in literature work with the assumption that all things are education. The deepest understanding of indirect communication is obtaining new pseudonymity.⁶⁸

Al-Ghazali strengthened the basis for each interpretation that interpretation must use the *al-shadaf* method (excellent interpretation and charisma) and *al-lubab* (substance, essence, and solid) considering that the interpretation of the Holy Scriptures has a high level of complexity.⁶⁹ So when faced with a sublime problem, it is necessary to search for an accurate meaning by finding a comprehensive and proper meaning. Al-Jabiri offers an interpretation of the Qur'an through the *bayānī* hermeneutics method ensuring more emphasis on internalization and authentication through three steps, namely *tasyabbuh* (tamšil/synonymity of meaning), *majāz* (knowing literature) and *kināyah* (the prevalence of a word).⁷⁰ On the other hand, there is another method, namely probability interpretation (*mauqufī*), which is an interpretation that looks at social logic theory by comparing it to early Islamic classical Arabic logic theory.⁷¹

Arkoun criticizes the classical Islamology that exists in the Islamic horizon only becomes unthought (unthinkable) so that Arkoun himself wants to force Islamic discourse into the applied Islamology area to offer a new wave of Islamization to build a tradition that represents modernism. Arkoun wants a War of liberation in order to compete with the West in knowledge. Finally, he suggested that Muslims should enter into tele techno scientific reason, emergent reason or reason in crisis.⁷² Arkoun saw that Greek philosophy was thinkable and entered the Islamic world only making religion abstract so that it seemed the same as still maintaining traditionalism.

⁶⁸Søren Kierkegaard, *The Soul of Kierkegaard: Selections from His Journals*, ed. by Alexander Dru, (New York: Dover Publications, 2003), 174

⁶⁹Alexander Knysh, *Sufism: A New History Islamic Mysticism*, (New Jersey: Princeton University Press, 2017), 79

⁷⁰ Muhammad 'Ābid Al-Jābirī, *Bunyatu Al-'Aqlu Al-'Arabī*, (Beirut: Markaz Ṣāqafī al-'Arabī, 1991), 97-98

⁷¹ 'Ala'u ad-Dīn Ṣādiq Al-A'rajī, *Al-'Ummah Al-'Arābiyah Baina Al-Ṣaurah Wa Al-'Inqirāṭ*, (Kairo: Kutūb li al-Ṭaba'ah wa al-Nasyr, 2015), 428

⁷² Arkoun, *Islam: To Reform or To Subvert?*, (London: Saqi Book, 2006), 16-23

Interpreters in the modern era include orientalists, hypocrites and naturalists whose capabilities are doubtful about the ability of haggadic (narrative study), halakhic (practical charity) and masoteric (truth from the beginning) making illustrations of Qur'anic scholars on the one hand trying to reveal the ma'ani of the Qur'an as a foundation with translation, on the other hand justification through reading guidance in exegesis.⁷³

George quoted Muhammad Iqbal who stated that every hermeneutics has an order of meaning in religious consciousness which takes precedence over awakening religious standard sympathies. This can be seen in the story of Prophet Adam, with Satan's persuasion, which Iqbal understood as a religious awareness so that historical footage becomes an Islamic character.⁷⁴

Contemporary Islamic studies are also adorned with orientalist studies which are alleged to represent contemporary Islamic studies, making Islamic values change from classical to modern understanding, hence it is known as "orientalism in reverse".⁷⁵ Neutral Islamic studies such as studies of logic, biology, physics, chemistry, and mathematics. While the studies that led to human engineering, such as cloning, bio-medical, insemination, democracy, freedom, samen leven, E-shape aesthetics, and technology. There is also the truth that will be contested between value-laden and faith which lies in the object of study of spiritual, sacred, and metaphysical values. The truth will fall into formal normative and formal illegality, so Islamic studies must be strengthened by *bayani* hermeneutics (correlation between comprehensive texts) and *burhani* (non-contradictory logic).

Judging from the perspective above, democracy *an sich* is more loyal to Islamic values than Western democracy which is liberal in nature. The Islamization of democracy needs to shift the meaning of *syura* according to Salafi literacy that *syura* was once carried out by *ahlu al-hal wa al-aqd* in the early days of Islam, namely, it consisted of competent people in religion and at that time. Western democracy does not limit parliamentary candidates so there is no limit for immoral actors, corruptors, bandits, and the mafia to run for freedom as long as they are elected by a majority. In *Asy Syura* verse 38

⁷³ Muhammad Baqir Behbudi, 'The Qur'an: A New Interpretation: In English With Arabic Text', (Richmond: Curzon Press, 1997), xvi

⁷⁴K. M. George (ed.), *Modern Indian Literature an Anthology: Survey and Poem*, (New Delhi: Sahitya Akademi, 1992), 1132

⁷⁵Dietrich Jung, 'Islam in Global Modernity: Sociological Theory and The Diversity of Islamic Modernities', (Germany: Springer, 2023), 26

states the word *syura* is defined as "meeting of advisers",⁷⁶ "consultation",⁷⁷ "mutual consultation",⁷⁸ and "cooperation".⁷⁹ Islamization of democracy by referring to the concept of *syura*. Carrying out democracy based on the concept of *syura*-cracy. Finally, democracy is sought for its epistemological justification so that *syura* is advocated for the positive values of democracy, bearing in mind that democracy can be copied from Western treatment. Souroush supports the concept of Islamic democracy divorced from the idea of an Islamic state.⁸⁰ The concept of an Islamic state was abandoned from the Islamic legacy due to the difficulty of unifying pan-Islamism, and the strong drive of nationalism, while the concept of democracy was Islamized from the West.

D. Hermeneutics Accuses Authenticity and Classical Competence

New idea in Islam, especially in interpretation face as Ibnu Taimiyah defined how hermeneutics work as primary (*ta'rif*) and substitution (*tabdīl*), therefore hermeneutics does not find the willing of God (*murādullah*) that caused the difference between sharia given (*syar'u manzil*), sharia that is interpreted (*syar'u al-muawwal*), and sharia that is substituted (*syar'u al-mubaddal*).⁸¹ Hermeneutics emphasizes the *muḥkām* ayah that created mono-interpretation, while the *mutasyābih* ayah creates multi-interpretation. Allah gives *kalam* but not with its meaning.⁸² So, an understanding will fall into an interpretation scope of denial/negative (*manfī*) and fixed interpretation/positive (*muṣabbat*) which hermeneutics *manfī* (asynchronous) use method tendencies that not

⁷⁶Lukman Thaib, *Islamic Political Representation in Malaysia*, (Malaysia: UM Press, 2005), 15

⁷⁷Umar Hadi, *Islam In Indonesia: A to Z Basic Reference*, (Jakarta: CDCC, 2019), 17

⁷⁸Ismail Noor, *Altruistic Service Leadership: Prophet Muhammad's Leadership*, (Singapore: Norconsult, 2011), 32

⁷⁹Norman Swazo, 'Against State Censorship of Thought and Speech: The "Mandate of Philosophy" Contra Islamist Ideology', *International Journal of Political Theory*, Vol. 3.No. 1 (2019): 1–23

⁸⁰Abdul Karim Souroush, *The Expansion of of Prophetic Experience*, (Leiden: Brill, 2009), 299

⁸¹Ibnu Maqshid Al-'Abdali, *Aṣḥabu At-Ta'wilāt Al-Fāsīdah: Al-Qadīmah Wa Al-Mu'Āsirah*, juz. 1, (Lahore: : Dār al-Kitāb wa as-Sunnah, 2001), 214

⁸² Ibnu Taimiyah, *Majmu'ah Al-Fatawā Li Syaikh Al-Islam 17*, (Riyādh: Maktabah Riyādh, 1963), 211

many people know. Based on Ibnu Taimiyah, only Allah knows al-Quran, even *rasikh* (perfectionist competent expert) people do not know al-Quran understanding, including Islamic scholars or ulema which are caused by the problematic covered, especially foreign word or *lafadz*, ambiguous meanings (*isytibāh*), *syubhat* or doubt in human self to know the truth (*ma'rifah haq*), there is not the perfect rules (*tadbīr tam*), and absence of causality.⁸³

Hermeneutics dominant ignores the meaning of *muradif* or synonymous, therefore its meaning is “having the same meaning as” (synonym meaning) that does not have other meaning than that.⁸⁴ In Arabic, the meaning of *muradifis* defined the word of Scripture's word to the closer undoubted word. *Muradifis* translated as “similarity of meaning” (*equipollent*) between the word of Scripture with the word of common Arabic (local).⁸⁵ Hermeneutics characteristics are non-synonyms and more about symmetrical between modernity and religiosity that causes the understanding of Scripture more expansive, therefore supporting the hermeneutics subjective shaped.⁸⁶

The use of the word *muradif* between the language of the Qur'an and the language of the mutjtahids, for example, Imam Syafi'i translated *suq* into *rithal Baghdad* (one *suq* is around 5½ *rithal Baghdad*) or the language of Al-Qur'an into the local language or national language. Without the meaning of *muradif*, Al-Qur'an will not be understood as well as possible because to arrive at the meaning of *ashalat* (authentic) has to go through the language approach that is already understood. Hermeneutics subjective will be affected by the representative perception that world external belief is based on the common assumption that sensation, the whole mental represents the objective reality, but they are all based on trial and error.⁸⁷

In contemporary thought, the ideas of progressive want the sharia rethinking to experience changes such as *ba'i* concept (buy and sell) that created the banking concept of sharia, *syura* concept to delegate on the

⁸³Ibnu Taimiyah, *Majmu'ah Al-Fatawā*, 216

⁸⁴Rudolf Carnap, *Meaning and Necessity – A Study in Semantics and Modal Logic*, (Chicago: Chicago University Press, 1950), h. 43

⁸⁵Carnap, *Meaning and Necessity*, 44

⁸⁶Michael Sega, *Dreams, Riddles and Visions: Textual, Contextual and Intertextual*, (Berlin: Walter De Gruyter, 2016), 140

⁸⁷Laurens Perseus Hickok, *Rational Psychology; or The Subjective Idea and The Objective Law of All Intelligence*, (Auburn: Derby, Miller & Co, 1849), 39

democracy concept, stoning concept, and *jild* switch to human right, even the concept of mahram towards women is returned to the concept of gender carried out with a humanistic hermeneutic approach.⁸⁸ As the word gender explained in Al-Qur'an Surah Ali Imran verse 36 regarding the word *qawwamuna* translated by Rhouni means "supporter",⁸⁹ and "breadwinners".⁹⁰ *Qawwamu* is also translated as "leader".⁹¹ Maududi says "manager" while Wadud cited Azizah whom says "protector and maintainer".⁹² There are also translated *qawwamu* with "guardian",⁹³ "keeper",⁹⁴ and "Same freedom and responsibility".⁹⁵ On the other hand, as "complementary",⁹⁶ and "excel not superior".⁹⁷ Islamization of gender switches to rationalization of Islam which is encompassed by leading subjective hermeneutics ways to create "new decisions." Ratnawati clarified that gender development had got into the new order phase which gave rise to negotiations through hermeneutics paths.⁹⁸ Abbas concretized

⁸⁸Nasr Abu Zayd, *Reformation of Islamic Thought: A Critical Historical Analysis*, (Amsterdam: Amsterdam University Press, 2006), 87

⁸⁹Raja Rhouni, *Secular and Islamist Feminic Critique in The Work of Fatima Marnesi*, (Leiden: Brill, 2010), 254

⁹⁰Riffat Hassan, *Women's Right and Islam: From the I.C.P.D To Beijing, 1997*, (Louisville: NISA Publication, 1995), 354

⁹¹Syafiq Hasyim, *Understanding Women in Islam: An Indonesian Perspective*, (Jakarta: Asi Foundation, 2006), 26

⁹²Amina Wadud, *Qur'an and Women: Rereading The Sacred Text From A Women Perspective*, (New York: Oxford University Press, 1999), 36

⁹³Gabriel Sawma, 'The Qur'an Misinterpreted, Mistranslated, and Misread: The Aramaic Language of The Qur'an' (USA: Adibook.com, 2006), 213

⁹⁴Shaykh Nazim Adil al-Haqqani and Muhammad Nazim Adil Al-Haqqani, *Liberating The Soul: A Guide for Spiritual Growth*, (America: Islamic Supreme Council of America, 2007), 19

⁹⁵Abdullah An Na'im, *Toward an Islami Reformation: Civil Liberties, Human Right, and International Law*, (New York: Syracuse University Press, 1990), 180-181

⁹⁶Peter Morey , Amina Yaqin, and Alaya Forte, ed., *Constesting Islamophobia Anti-Muslim Prejudice in Media, Culture and Politics*, (New York: Bloomsbury, 2019), 85

⁹⁷Wadud, *Qur'an and Women*, 71

⁹⁸Dewi Ratnawati and others, 'Gender Equality on Nahdlatul Ulama and Muhammadiyah Perspective', *PALASTREN Jurnal Studi Gender*, Vol. 13, No. 2 (2020), 383

hermeneutics which explained that women are allowed to achieve professionalism which can automatically lead to leadership.⁹⁹

Hermeneutics controversies like the explanation above have caused contemporary Islamic studies to become expansive claiming modernity and Islamic issues to take on surplus meanings from Al-Qur'an so that many modern studies shift from Western opinion to Islamic opinion by various advocacy with various hermeneutics maneuvers. The change of opinion has caused modern studies to bring old concepts that restrain women into new concepts that open up the widest woman role in the public space so that Arabic women in 2020 are given gender rights by allowing them to get driver's licenses, take part in concerts and go shopping in malls that were previously not allowed. Then the Islamic gender will get into secular feminism which is marked by the emergence of women castration (negative of puberty era), women warriors (physical warriors), women partnership (friendship with boyfriends/girlfriends/dating), and women mistress (sensuous appearance). Western gender tends to develop in the modern era towards castration, namely freeing samen leven, erotic dancers, women bars, massage services, lesbians, nightclubs, prostitution, playgirls, and pornography. Thus, the Islamization of gender directed towards gender develops towards feminist scholars, business skills, and designers but so far, they have not experienced survival.

Hermeneutics in Islam has formed a continuous history which, at first glance, is seen as the inheritance of conflicts in the future, such as the Islamic triangle, which is Sunni teachings that restrain women in the public sphere, while Wahhabism provides opportunities for women to take part, while Shi'ah exploit women so that women are reduced to an area that tighter. Women's freedom is limited by *wilayatul faqih*, the wishes of their husbands, and the treatment of their mahram. The translation of Al-Qur'an towards pro-feminism has caused controversy between insiders and outsiders in Iran today.¹⁰⁰

⁹⁹Sanaa F. Abbas and Maisaa Ali Rawabdeh, 'Female Competencies from the Narratives of the Qur'an: Queen of Sheba's Crisis Management Style as a Leadership Model', *QIJIS (Qudus International Journal of Islamic Studies)*, Vol. 10, No. 2 (2022): 525

¹⁰⁰Redegundiz Stolze, John Stanley, and Larisa cersel, (ed.), *Translational Hermeneutics: The First Symposium*, (Bucarest: Zeta Books, 2015), 321

E. Conclusion

The hermeneutics controversy positions contemporary Islamic studies on ignoring *muradif* for synonymous meaning of releasing Islamic studies with *al-shadaf* (charismatic) and *al-lubab* (essential) approaches which caused falling into outsider interpretations. Basically, the Islamization Movement in contemporary thinking through hermeneutics has contributed to the progress that leans on Left Islam which tries to be permissive in terms of new orders, new *salafīyyin* and new decisions. Every contemporary interpretation creates mutability that leads to anachronism and deconstructionism as a result of modern thinking being more dominant in the ideas of west toxication (confusion of Western ideas) and hazardous comparisons (disproportionate comparison). Hermeneutics is based on sophistic studies (human self-satisfaction) to create a social equilibrium with progressive assumptions. [.]

References

- Abaza, Mona, *Debates on Islam and Knowledge in Malaysia and Egypt: Shifting Worlds* (New York: Routledge, 2012)
- Abbas, Sanaa F., and Maisaa Ali Rawabdeh, 'Female Competencies from the Narratives of the Qur'an: Queen of Sheba's Crisis Management Style as a Leadership Model', *QIJIS (Qudus International Journal of Islamic Studies)*, Vol. 10, No. 2 (2022): 525
- Abdurrahman, Zahru al-Din, *Maqashid Al-Syari'ah Fi Ahkam Al-Buyu'i* (Beirut: Dar al-Kutub al-'Ilmiyah, 2009)
- Al-'Abdali, Ibnu Maqshid, *Aṣḥabu At-Ta'wīlāt Al-Fāsīdah: Al-Qadīmah Wa Al-Mu'Āṣirah*, juz. 1 (Lahore: : Dār al-Kitāb wa as-Sunnah, 2001)
- Al-A'raji, 'Ala'u ad-Dīn Ṣādiq, *Al-'Ummah Al-'Arābiyah Baina Al-Ṣaurah Wa Al-'Inqirāṭ* (Kairo: Kutūb li al-Ṭaba'ah wa al-Nasyr, 2015)
- Al-Attas, syed naquib, *Modernization and National Consciousness in Singapore* (Singapore: University of Singapore, 1973)
- Al-Haqqani, Shaykh Nazim Adil al-Haqqani and Muhammad Nazim Adil, *Liberating The Soul: A Guide for Spiritual Growth* (America: Islamic Supreme Council of America, 2007)

- Al-Jābirī, Muhammad ‘Ābid, *Bunyatu Al-‘Aqlu Al-‘Arabi* (Beirut: Markaz Šaqafi al-‘Arabi, 1991)
- Al-Mubarakpuri, Shayk Safiur-Rahman, *Tafsir Ibnu Kathir: Abridged Vol. 6* (Riyadh: Maktabah Dar-us-Salam, 2003)
- Arkoun, Mohammed, *Islam: To Reform or To Subvert?* (London: Saqi Book, 2006)
- , *Rethinking Islam: Commons Questions, Uncommons Answers* (New York: Routledge, 2019)
- Azri, Khalid M., *Social and Gender Inequality in Oman: The Power of Religious and Political Tradition* (New York: Routledge, 2013)
- Behbudi, Muhammad Baqir, ‘The Qur’an: A New Interpretation: In English With Arabic Text’ (Richmond: Curzon Press, 1997)
- Carnap, Rudolf, *Meaning and Necessity – A Study in Semantics and Modal Logic* (Chicago: Chicago University Press, 1950)
- Diana Candra dewi, Himmatul Baroroh, and Kristono Hadi, *Besi Material Istemewa Dalam Al-Qur’an* (Malang: UIN Malang Press, 2006)
- Dietrich Jung, ‘Islam in Global Modernity: Sociological Theory and The Diversity of Islamic Modernities’ (Germany: Springer, 2023)
- Eby, Robert M., *Virtue Hermeneutics New Horizons in Textual Understanding* (Engene: Wift and Stock Publishers, 2022)
- El-Naggar, Z. R., *Saintific Facts Revealed in The Glorious Qur’an* (Cairo: El-Saada, 2006)
- Ess, Josef van, *Theology and Society in The Second and Third Centuries of The Hijra* (Leiden: Brill, 2019)
- Al Faruqi, Isma’il Raji, ed., *Islamic Thought and Culture* (Maryland: International Institute of Islamic Thought, 1982)
- Al Faruqi, Ismail Raji, ed., *Islamic Thought and Culture* (Maryland: International Institute of Islamic Thought, 1982)
- Forti, Sarah, *Gender Justice And Human Right in International Development Assistance* (New York: Routledge, 2019)
- George, K. M., ed., *Modern Indian Literature an Anthology: Survey and Poem* (New Delhi: Sahitya Akademi, 1992)
- Gorman, Michael J., *Elements of Biblical Exegetics: A Basic Guide for Students and Ministers* (USA: Baker Publishing Group, 2009)
- Gümüş, M. Siddik, *Advice for The Muslim* (Istanbul: Hakikat Kitabevi, 2003)
- Hadi, Umar, *Islam In Indonesia: A to Z Basic Reference* (Jakarta: CDCC, 2019)

- Hamka, *Dari Hati Ke Hati* (Depok: Gema Insani, 2016)
- Hashim, Nurhidayah Muhammad et al, ed., 'Development of Muslim-Friendly Event Management Standard in Malaysia for Establishment of Malaysian Shariah Index Compliance', in *Proceeding of The 3rd International Halal Conference* (Singapore: Springer, 2018)
- Hassan, Riffat, *Women's Right and Islam: From the I.C.P.D To Beijing, 1997* (Louisville: NISA Publication, 1995)
- Hasyim, Syafiq, *Understanding Women in Islam: An Indonesian Perspective* (Jakarta: Asi Foundation, 2006)
- Hickok, Laurens Perseus, *Rational Psychology; or The Subjective Idea and The Objective Law of All Intelligence* (Auburn: Derby, Miller & Co, 1849)
- Hurvitz, Nimrod, *Making Sense of Muslim Fundamentalisms: The Clash within Islam* (New York: Routledge, 2020)
- Husain, Adnan, *At-Taḥadda Al-Ḥaḍarī Al-Islāmī* (Beirut: Mu'assasat al-Rihab al-Ḥadiṣah, 2001)
- Iqbal, Mohammad, *Reconstruction of Religious Thought in Islam* (California: Stanford University Press, 2012)
- Kamali, Mohammad Hasyim, *Shariah and The Halal Industry* (New York: Oxford University Press, 2021)
- Khurshid, Salman, *Triple Talaq: Examining Faith* (India: Oxford University Press, 2018)
- Kierkegaard, Søren, *The Soul of Kierkegaard: Selections from His Journals*, ed. by Alexander Dru (New York: Dover Publications, 2003)
- Knysh, Alexander, *Sufism: A New History Islamic Mysticism* (New Jersey: Princeton University Press, 2017)
- Leaman, Oliver, *Islamic Philosophy: An Introduction* (UK: Polity Press, 2009)
- Mabrur, Hajjin, and Saehu Abas, 'Hermeneutik Sebagai Tawaran Metodologis Dalam Menafsirkan Al-Quran Yang Diperdebatkan', *SETYAKI: Jurnal Studi Keagamaan Islam*, Vol. 1, No. 1 (2023): 84
- Massignon, Loius, *The Passion of Al-Hallaj: Mystic and Martyr of Islam* (New Jersey: Princeton University Press, 1982)
- Maudoodi, Syed Abul 'Ala, *Selected Speeches and Writings of Maulana Maududi* (Michigan: International Islamic publishers, 1981)
- Mertel, L'Ubomir Dunaj and Kurt C. M., ed., *Hans-Herbert Koghler's Critical Hermeneutics* (USA: Bloomsbury Academic, 2022)

- Muhammad Shaohraur, *The Qur'an, Morality and Critical Reason: The Essential of Muhammad Shahrur*, ed. by Andreas Christmann (Laiden: Brill, 2009)
- Muslih, Mohammad, Martin Putra Perdana, and Yongki Sutoyo, 'Dimensions of Islamization in The Development of Science, KALAM, Vol. 16, No. 1 (2022): 5
- Na'im, Abdullah An, *Toward an Islami Reformation: Civil Liberties, Human Right, and International Law* (New York: Syracuse University Press, 1990)
- Nabi, Malek Ben, *Les Condition de La Renaissance: Probleme d' Une Civilisation* (Alger: Edition Anep, 2009)
- Nahr, Seyyed Hossein, *The Knowledge and The Sacred* (Albany: State University of New York Press, 1989)
- Nasir, Jamal J., *The Islamic Law of Personal Status* (Netherland: Kluwer Law International, 2002)
- Nizar, Md Eaqub Ali dan Nina Naquiah Ahmad, *Preparation and Processing of Religious and Cultural Food* (UK: Woodhead Publishing, 2018)
- Noor, Ismail, *Altruistic Service Leadership: Prophet Muhammad's Leadership* (Singapore: Norconsult, 2011)
- Orientalis, Ars, *The Aerts of Islam and The East* (t.p: Smithsonian Institution Publications, 1959)
- Palmer, Richard, *Hermeneutics* (Evanston: Northwestern University Press, 1969)
- Poole, Roger, *Kierkegaard: The Indirect Communication* (Virginia: The University Press of Virginia, 1993)
- , *Kierkegaard: The Indirect Communication* (Virginia: The University Press of Virginia, 1993)
- Possati, Luca M., *Software as Hermeneutic: A Philosophical and Historical Study* (Switzerland: Plgrave Macmillan, 2022)
- Rahman, Fazlur, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: The University of Chicago Press, 1982)
- , *Rivival and Reform in Islam* (Stanford USA: Simon & Shuster, 2021)
- Ramadhan, Tariq, *Radical Reform: Islamic Ethic and Liberation* (Oxford: Oxford University Press, 2009)
- Ratnawati, Dewi, Taufiqurrohim Taufiqurrahim, Thoriql Aziz, and Ahmad Zainal Abidin, 'Gender Equality on Nahdlatul Ulama and Muhammadiyah Perspective', *PALASTREN Jurnal Studi Gender*, Vol.

13, No. 2 (2020): 383

- Raul Calzoni, Francesca Di Blasio, Greta Perletti, ed., *Translation and Interpretation: Practicing of Knowledge of Literature* (Germany: Vandenhoeck & Ruprecht Unipress, 2022)
- Redegundiz Stolze, John Stanley, and Larisa cersel, ed., *Translational Hermeneutics: The First Symposium* (Bucarest: Zeta Books, 2015)
- Rhouni, Raja, *Secular and Islamist Feminic Critique in The Work of Fatima Marnessi* (Leiden: Brill, 2010)
- Richard Palmer, *Hermeneutics* (Evanston: Northwestern University Press, 1969)
- Ricoeur, Paul, 'The Conflict of Interpretations', ed. by Don Ihde (Evanston: Northwestern University Press, 1974), p. 13
- Ruthroft, Horst, *The Roots of Hermeneutics in Kant's Reflexive - Teleological Judgment* (Switzerland: Springer, 2023)
- Salam, Muhammad Abdul, *Renaissance of Sciences In Islamic Countries* (Singapore: World Scientific Publishing, 1926)
- Saleh, Fauzan, *Modern Trends in Islamic Theological Discourse in 20th Century Indonesia: A Critical Survey* (Leiden: Brill, 2001)
- Sawma, Gabriel, 'The Qur'an Misinterpreted, Mistranslated, and Misread: The Aramaic Language of The Qur'an' (USA: Adibook.com, 2006), 213
- Schalow, Frank, *Heidegger, Translation, and The Task of Thinking: Essays in Honor of Parvis Emad* (New York: Springer, 2011)
- Sega, Michael, *Dreams, Riddles and Visions: Textual, Constextual and Intertextual* (Berlin: Walter De Gruyter, 2016)
- Shafer-Landau, Russ, ed., *Ethical Theory: An Ontology Second Edition* (UK: John Wiley and Sons, 2013)
- Shaðhråur, Muðhammad, *The Qur'an, Morality and Critical Reason: The Essential Muhammad Shahrur*, ed. by Andreas Christmann (Leiden: Brill, 2009)
- Sirry, Mun'im, ed., *New Trend Al-Qur'an Studies: Text, Context, and Interpretation* (Georgia: Lockwood Press, 2019)
- Soroush, Abdul Karim, *The Expansion of of Prophetic Experience* (Leiden: Brill, 2009)
- Stoller, Christopher W., *Pharmalogistik: Prozesse, Instrumente, Praxisbeispiele* (Germany: Springer, 2017)
- Swazo, Norman, 'Against State Censorship of Thought and Speech: The "Mandate of Philosophy" Contra Islamist Ideology', *International*

- Journal of Political Theory*, Vol. 3, No. 1 (2019): 1–23
- Taimiyah, Ibnu, *Majmu'ah Al-Fatawā Li Syaikh Al-Islam 17* (Riyādh: Maktabah Riyādh, 1963)
- Tarmizi, Erwandi, *Haram Wealth : Contemporary Muamalah* (Bogor: Berkat Mulia Insani, 2013)
- Thaib, Lukman, *Islamic Political Representation in Malaysia* (Malaysia: UM Press, 2005)
- Thobani, Sunera, *Contesting Islam Constructing Race and Sexuality; Inordinate Desire of The West* (New York: Bloomsbury, 2021)
- Tibi, Bassam, *Islam in Global Politics: Conflict and Cross-Civilizational Bridging* (New York: Routledge, 2012)
- Tottoli, Roberto, ed., *Routledge Handbook of Islam in The West* (New York: Routledge, 2022)
- Trichal, Mamta, *Muslim Law* (India: Nizami Press Book, 2018)
- Udeani, Chibueze, *Intercultural Hermeneutic: Understanding Culture and Religion* (Zurich: Lit Verlag, 2021)
- Ullah, Qazi fazl, *Sharia and Politics* (USA: Hund Publishing, 2015)
- Vanhoozer, Kevin J., *Is There a Meaning in This Text?: The Bible, The Reader, and The Morality of Literary Knowledge* (Michigan: Zondervan, 2009)
- Verlic, Sylvain Camellari and Selami, ed., *Philosophical Hermeneutic and Islamic Thought* (Switzerland: Springer, 2022)
- Wadud, Amina, *Qur'an and Women: Rereading The Sacred Text From A Women Perspective* (New York: Oxford University Press, 1999)
- Yusuf, Muhammad, 'Bacaan Kontemporer: Hermeneutika Al-Qur'an Muhammad Syahrur', *Diskursus Islam*, Vol. 9, No. 1 (2014): 62
- Zakaria, Rafiq, *Discovery of God* (Mumbai: Popular Prakashan, 2002)
- Zayd, Nasr Abu, *Reformation of Islamic Thought: A Critical Historical Analysis* (Amsterdam: Amsterdam University Press, 2006)

How to cite this article:

Nurkhalis & Fauzan, "Hermeneutics Controversies in Contemporary Islamic Studies", *Kalam*, Vol. 17, No. 2 (2023): 147-170

Publisher:

Faculty of Ushuluddin and Religious Study Universitas Islam Negeri Raden Intan Lampung in collaboration with Asosiasi Aqidah dan Filsafat Islam