

Muhammad Syahrur's Intratextuality Method in the Concept of Faith and Islam

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Abstract This article aims to explore the method of intratextuality of the concept of faith and the Islamic perspective of Muhammad Syahrur, a prominent Muslim thinker. This research uses qualitative methods of critical analysis with a focus on Syahrur's approach to Islamic theology and how he uses intratextuality interpretation as a method to interpret texts and their underlying meanings. The reference for writing this article relies on scattered data in the form of books, articles, journals and other supporting data. The results showed that Syahrur's interpretation of faith and Islam was based on the text of the Qur'an which he considered to be the primary source for Islamic theology. Syahrur uses intratextual interpretation to identify the fundamental meanings of Qur'anic verses, including linguistic nuances and historical context. The research also shows that Syahrur's intratextual interpretation of Faith and Islam is significantly different from traditional understandings of these concepts. In Syahrur's intratextual interpretation of faith, he emphasized the importance of rationality and reason to comprehensively understand Islamic theology, which is different from traditional understandings that focus more on belief without the impossibility of critical thinking. This research provides an innovative perspective for understanding the intratextual interpretation of faith and Islam as well as contributes a more comprehensive appreciation of the philosophical and theological principles of modern Islamic thought. In response, Syahrur put forward the methodology he used in understanding the issue of women's clothing, namely rejecting synonyms, filtering the meaning of words precisely and argumentatively through *Al-Intiqah*, distinguishing between halal and haram, commandments and prohibitions, good and bad, urging the realization of tradition (*teras*) and the authority of tradition holder.

Keywords: Quranic interpretation, Muhammad Syahrur, Linguistic Approach, Intratextuality.

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1. Introduction

The Arab world has entered a new era filled with a passionate spirit of awakening. Like a burning flame in the desert sands, the strong desire for change, referred to as the "explosion of modernity" by Arkoun, has swept across the entire region. (Muhammad, 2002) The Arab world has recognized their weaknesses, which are far behind the West in terms of technological advancement and intellectual intelligence. They reminisce the glorious past often referred to as "The Golden Age of Islam," with aspirations to revive the buried greatness of their history. Like a fresh breeze sweeping across the desert sands, this spirit carries new hope for the Arab world, ready to tackle future challenges with unshakable conviction and determination. (Sari, 2020)

Thus far, the study of Intratextuality has several influential tendencies. Firstly, Muhammad Syahrur is a contemporary Islamic thinker who uses the concept of Intratextuality to interpret the Quran and Hadith. Secondly, according to Syahrur, faith and Islam are not only related to the individual's relationship with God, but also to social and political relationships among people. Thirdly, the concept of "multidimensional faith" consists of six dimensions, including faith as a manifestation in actions and social relationships. Fourthly, Islam as a way of life should encompass all aspects of human life, with the fundamental principles of justice, freedom, and prosperity. Syahrur's views offer a fresh perspective on Islam that not only focuses on religion but also on everyday life practices.

The purpose of writing on the Intratextual interpretation of Muhammad Syahrur's concept of faith and Islam is to introduce Syahrur's ideas about the importance of interpreting the Quran rationally and critically, taking into account the social, historical, and cultural context that influences our understanding of religion. This writing also aims to present Syahrur's perspective on the concept of faith and Islam, which emphasizes social equity and justice, and calls on Muslims to renew their understanding of religion in a more inclusive and relevant way to modern times. This writing will discuss several key concepts addressed by Syahrur, including the theory of Intratextuality, Muhammad Syahrur's response to the controversy surrounding interpretation based on the linguistic approach, and an analysis of the Quranic interpretation method using the linguistic approach from Muhammad Syahrur's perspective.

In essence, Syahrur feels concerned about the methodological crisis that is currently shaking the Arab world. These challenges include: Firstly, the absence of an objective research approach in analyzing the texts revealed to Prophet Muhammad. Secondly, the dominance of traditional views in Islamic studies that are considered to be established, which ultimately result in subjective analysis. Thirdly, the lack of trust in the contributions of humanistic philosophy, as there is still skepticism towards Greek philosophy, which is considered to be misguided. Fourthly, the lack of valid Islamic epistemology, which ultimately leads to fanaticism and the suppression of thought, which only relies on past traditions.. (Syahrur, 1990)

This sense of unease has led Syahrur to believe that the source of the resurgence of Islam lies in the spirit of the Quran. However, to this day, the understanding of the Quran by Muslims is still dominated by the interpretations of classical scholars who lived in a very

different time than the present. For Syahrur, the Quran seems to have lost its relevance to the world today, as the interpretations of these scholars still follow the contexts of the past that are no longer suited to our current times. (Syahrur, 1990).

2. Method

Categorically, this research is a qualitative study. The purpose of this research is to understand the phenomenon of interpreting the Quran using a linguistic approach (Lexy, 2010). This type of research can basically be categorized into critical analysis because it will enable the researcher to critically evaluate the ideas of Muhammad Syahrur about intratextuality, the interpretation of the Quran, and the concept of faith and Islam. Additionally, the researcher will evaluate Syahrur's contribution to the development of Islamic thought and its relevance in the current socio-political and cultural conditions. The researcher will also reflect on the importance of developing a rational and contextual method of interpreting the Quran in the context of constantly changing times..

The reference for writing this article relies on data scattered in the form of books, articles, journals, websites, and so on. Then, this data is divided into primary data and secondary data. The primary sources of this study are Syahrur's books and other books that attempt to offer methods of understanding the interpretation of the Quran using a linguistic approach from various aspects. In addition to the above-mentioned primary sources, secondary data sources are also necessary, such as supporting data sources found in the book *Al-Kitab wa Al-Qur'an; Qira'ah Mu'ashirah*, books, journals, or writings related to or supporting the preparation of this study.

3. Finding and Discussion

3.1 Muhammad Syahrur's perspective on the Quran

Understanding Shahrur's view on the Quran can be grasped through his concept of "al-tafsir al-mawdu'i", or the "content-oriented explanation" of the Quran. In Shahrur's perspective, the Quran is a message directed towards humanity in a simple and clear language, and the main duty of a mufassir (interpreter) is to delve into the core message of the Quran without being too influenced by tradition or classical interpretation. (Syahrur, 1990)

Shahrur argues that the Quran was revealed in a simple and clear Arabic language, which can be understood by everyone without the need for complicated interpretations. According to him, the Quran's message should be interpreted with language that is simple and relevant to the context of our time. Shahrur emphasizes the importance of *ijtihad* (decision making based on independent thinking) in understanding the Quran. He states that every individual has the right and responsibility to use their own reasoning and intellect in understanding the Quran, without having to rely on any specific authority. This also includes a more democratic approach to religious thought. (Muhammad, 2009)

Shahrur understands that the Quran was revealed in a specific historical context, and its comprehension should take this context into account. However, he also believes that the message of the Quran is not limited to its historical context and can be applied to various contemporary contexts. Shahrur emphasizes that the Quran contains universal values such as

justice, freedom, and human dignity. (Adang, 2020) He is of the belief that the Quran should be used as a source of inspiration to develop a legal system and social order that is in harmony with these values. Syahrur also advocates for a more inclusive understanding of gender in Islam. He believes that the Quran treats men and women equally, and traditional interpretations that result in gender inequality must be revised. (Syahrur, 1990)

From Syahrur's perspective, the Quran can be divided into three categories: the first is "Ummal-Kitab" (clear verses); the second is "Al-Qur'an wa al-Sab' al-Matsani" (ambiguous or allegorical verses); and the third is "Tafsir al-Kitab" (verses that are neither clear nor ambiguous). Clear verses are those that Allah revealed directly to the Prophet over a period of 23 years, in the form of "al-inzal" and "al-tanzil". These verses are related to law and ethics, and their application requires *ijtihad* that is appropriate to the situation and condition of a particular society. (Syahrur, 2009)

Syahrur argues that the intellectual output of the Muslim community in their interaction with the "Ummal-Kitab" at one time may differ from their interaction with the Quran at another time. Therefore, in Syahrur's view, the practice of applying "Ummal-Kitab" during the Prophet's time is only an initial example of interpretation, and not the only way of applying the law derived from "Ummal-Kitab" throughout history. The flexibility in understanding and applying "Ummal-Kitab" is called "hanifiyah," which mandates that the aspect of the maximum and minimum legislative limit should always be considered. (Syahrur, 1990)

Some of these ambiguous verses are received in two separate forms, namely "al-inzal" and "al-tanzil," which come from "al-Lawh al-Mahfud" and "al-Imam al-Mubin." In the first part, there are principles that are constant and do not undergo changes. These principles govern the entire universe, from the moment of creation to the end of time. On the other hand, the second part is a fluctuating section, influenced by certain natural factors. This section includes specific natural events such as weather changes, earthquakes, and similar phenomena. The verses related to these events can be interpreted according to the development of science. By doing so, the understanding of these ambiguous verses allows for adjustment with evolving knowledge and context of time. (Syahrur, 2009)

Al-Kitab (Al-Qur'an) is considered the main object in the activity of interpretation. Syahrur firmly believes that in exegesis (interpretation) of the Quran, Muslims should not be bound by the interpretations given by previous mufassirs, because those interpretations are products of historical contexts that may no longer be relevant to today's era. Syahrur even suggests that we should adopt the attitude as if we have just received Al-Kitab directly from the Prophet. In this context, Syahrur's view is in line with Gademery's emphasis on the importance of the contextual significance or relevance of a text in contemporary life. (Syahrur, 2009)

Methodologically, it can be stated that the general concepts described above are the result of Syahrur's approach to reading the Quran using a philosophical method that focuses on the technique of "intratextuality" (*al-tartil*) and paradigm-syntagmatic linguistic analysis.

3.2 The Methodology of Interpreting the Quran by Muhammad Syahrur

Intratextuality, developed by Syahrur, is an approach that combines or unites all verses that have similar topics in the Quran. (Syahrur, 1990) Basically, this concept is not new in Quranic interpretation. The technique of "yufassiru ba'dhuha ba'dan" (some verses of the Quran explain others) has been around since early Islam, but was only systematically applied in the 20th century, known as "al-tafsil al-maawdu'i" (thematic exegesis). (Syahrur, 1997) Nonetheless, in practice, there are sometimes differences between approaches, both in the selection of verses and in the analysis conducted.

According to Syahrur, this method is based on a justification found in the Qur'an, specifically in Surah al-Muzammil: 4. In this verse, the word "tartil" is mentioned which, according to him, does not only mean reading. As commonly understood by the majority of Arabic scholars, "tartil" comes from the Arabic word "al-ratl" which means "arranging in a certain order." (Hussain, 2017) Therefore, "tartil" is interpreted as the process of taking verses related to a particular topic and arranging them in a proper order. This approach is necessary because, in reality, specific topics such as the creation of the universe, the creation of humans, and stories of the Prophets are scattered throughout the Qur'an. In order to obtain a comprehensive and in-depth understanding of a topic, scholars need to collect and connect these verses. (Abdullah, 2002)

Syahrur adopted a semantic approach, which involved both paradigmatic and syntagmatic analysis, after utilizing intratextuality technique to approach a better understanding of truth. Paradigmatic analysis is a method that aims to seek and understand the concept (meaning) of a symbol (word) by linking it with the concepts of other symbols that share similarities and differences in meaning. (Ahmad, 2020) In this context, Syahrur agrees with Ibnu Faris, who stated that in the Arabic language, there are no synonymous words, as each word possesses a specific meaning. Furthermore, a single word can have multiple potential meanings (polyvalent or diverse). (Ibrahim, 2017) The determining factor for the precise meaning from the various potential meanings is often the logical context in the text in which the word is used. Such analysis considers each word's meaning, which is influenced by its linear relationship with the surrounding words in the text. (Abdullah, 2002)

Syahrur's linguistic approach cannot be separated from the influence of his teachers who had an impact on his thinking during his studies. Syahrur adopted this methodology from individuals who had influenced his thinking. (Syahrur, 1990) The following are some linguistic analysis aspects that Syahrur specifically applied in understanding the Qur'an: The evolution of language is closely related to the development of human thought. There is a natural correlation between the sound's appropriateness and the concept or between the sign and the meaning. Language has an intrinsic ability to maintain consistency within its own grammar system. The changes in the word's form are always centered on the unity of meaning. Language not only serves as an identification tool but also as a means of communication. The sign in language is arbitrary, meaning that the sign is determined conventionally. The meaning contained in a simple word cannot be denser than the meaning of another simple word, either within or across language families. The message in a formative sentence can only be understood through the structural relationship between data and facts, or between the sign and the meaning. Language,

along with its grammar system, develops along with the development of human thought. There is an importance of synthesis between diachronic study (language changes over time) and synchronic study (language at a specific point in time). Language can be viewed as a system that grows in a social context, and its structure is closely related to communication function. With these linguistic concepts, Syahrur sought to approach a deeper understanding of the Qur'an and connect linguistic contexts with meanings in the holy text. (Ahmad, 2007)

3.3 The intratextual method of interpretation by Muhammad Syahrur in the concepts of Islam and faith

The intratextual method of Muhammad Syahrur in the concepts of Islam and faith refers to an understanding of religion based on a holistic study of religious texts and religious texts themselves. This method seeks to avoid narrow and sectarian views in interpreting religious texts by using more open and holistic ways of looking at and understanding the contexts of religious texts. (Nagamanasa, 2016)

According to Syahrur, the intratextual interpretation seeks the meaning of religious texts by examining the relationships and connections among verses and considering the historical and social context in which the text originated. In this regard, Syahrur emphasizes that religious texts should be interpreted in their appropriate historical and social contexts in order to be well-understood. In applying this method, Syahrur gives special attention to the relationship between two main concepts in Islam, namely faith and Islam. For Syahrur, faith is not merely a belief or conviction, but an active way of life that involves belief, thought, action, and spiritual experience. This active way of life also involves social and humane responsibilities. (Shahin, 2018)

Meanwhile, for Syahrur, Islam is a political-religious ideology that teaches social equality, openness, justice, and independence. Islam emphasizes the importance of socializing with everyone and not discriminating against anyone. Islam also teaches the importance of building harmonious relationships with the environment, animals, and inanimate objects. (Shahin, 2018) In this context, Syahrur interprets religious texts with a more open and universal perspective. He believes that religious interpretations should consider the interests of humanity as a whole rather than just a particular group or individual. In this regard, Syahrur regards religious texts as sources of values that can help humans achieve consciousness and possibilities for a better life. (Mazrui, 2007)

In his effort to explore these two concepts, Syahrur collected all the verses that discussed these themes in the Quran. Concerning the concept of Islam, Syahrur began his analysis with three specific verses:

- a. QS. al-Ahzab: 35
 إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ وَالْقَنَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّالِمِينَ وَالصَّالِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

"Truly, for men and women who are Muslim, for men and women who are believers, for men and women who are obedient, for men and women who are truthful, for men and women who are patient, for men and women who are devout, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who remember Allah often, Allah has prepared forgiveness and great rewards for them."

This verse indicates the existence of two communities: the community of al-muslimun wa al-muslimat (Muslim men and women) and the community of al-mu'minun wa al-mu'minat (believing men and women).

b. QS. Al-Tahrim: 5

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنْكَنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ تَنَبَّاتٍ عَابِدَاتٍ سَاجِدَاتٍ تَنَبَّاتٍ وَأَبْكَارًا

"If the prophet divorces you, perhaps his Lord will give him in your stead wives better than you, submissive (to Allah), believing, obedient, repentant, devout, fasting, widows and virgins."

This verse uses the word "muslimat" (Muslim women) and describes them as "mu'minat" (believing women).

c. QS. al-Hujurat: 14

قَالَتِ الْأَعْرَابُ آمَنَّا ۗ قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۗ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

"The Bedouin Arabs say, 'We have believed.' Say, 'You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger and repent to Him, He will not deprive you from the reward of your deeds. Indeed, Allah is Forgiving and Merciful.'"

This verse emphasizes where Prophet Muhammad ﷺ refutes the claim of a group of Bedouin Arabs who say, "We have believed."

Syahrur's understanding is that these three verses indicate the difference between the communities of Muslim men and women and the communities of Believing men and women, and that a person's Islam comes before their faith. (Abu-Rabi, 2007) In his analysis, Syahrur uses the paradigmatic-syntagmatic theory, which states that the use of the two terms (Muslim and Mu'min) together with the interjection "wawu" particle indicates that these two terms are not synonymous, although they have overlapping meanings. They have different meanings and references. In addition, the mention of these two terms in these three verses provides a symbolic understanding of different stages of existence. Thus, Syahrur analyzes these verses deeply to understand the differences between the concepts of Islam and Iman in the context of the Quran. (Syahrur, 1990)

According to Syahrur, the concept of Islam is not only applicable to the ummah of Muhammad ﷺ because before the arrival of the Prophet Muhammad ﷺ, the term "al-muslimun" had been used to refer to a variety of communities, including the jinn community, Ibrahim A.S., Ya'qub A.S., Yusuf A.S., the magicians in the time of Fir'aun, followers of Jesus A.S., Nuh A.S., and Luth A.S. For Syahrur, Islam is in accordance with the verses of the Quran as found in Surah Al-Baqarah: 62, 111, and 126; Surah Al-Nisa: 125; Surah Al-Maidah: 44; Surah Al-Anbiya: 108; and Surah Fussilat: 33. In these verses, Islam is defined as the recognition of the existence of Allah, faith in the Last Day, and good deeds. Therefore, anyone who possesses these three characteristics can be called a Muslim, according to Syahrur's understanding. (Syahrur, 1990)

In the context of faith in the Quran, Syahrur shows an extremely careful and meticulous approach to the verses that contain the word "Iman" and related words. The use of intratextual methods in his analysis is not only to understand the logic of the Quran in those verses but also to dig deeper into the polyvalent meaning of the word "Iman" in the Quran. Syahrur suggests that the word "Iman" in the Quran can have various meanings. (Hafner, 2004) In some verses, "Iman" is interpreted as Islam, while in other verses, it can refer to "faith in Muhammad ﷺ." Examples of verses that reflect this understanding are as follows:

a. QS. al-Nisa: 136:

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلِكِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

"O you who believe! Remain firm in your faith in Allah and His Messenger (Muhammad) and the Book (Al-Quran) which He has sent down upon His Messenger, as well as the Books which were revealed before. Whoever disbelieves in Allah, His angels, His Books, His Messengers, and the Last Day, has certainly gone far astray."

b. QS. al-Hadid: 28:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

"O believers (in the messengers)! Fear Allah, and have faith in His Messenger (Muhammad). He will grant you a double share of His mercy and give you a light by which you shall walk. He will forgive you, for Allah is Most Forgiving, Most Merciful."

c. QS. Muhammad: 2:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ ۖ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ

"And those who believe and do righteous deeds and have faith in what has been revealed to Muhammad - which is the truth from their Lord - He will remove their sins and improve their condition."

Through this approach, Syahrur attempts to unravel a deeper, richer, and more complex meaning of the word "Iman" in the Quran, and explain how the word is related to different contexts of the verses. In these three verses, the use of the verb "amanu" (believe) is mentioned twice. From the expression that Allah commands those who have believed to believe in Him

and His Messenger, we can conclude that the command refers to those who previously did not believe in Allah and His Messenger, nor believe in the revealed scripture.

Allah's command to those who have believed to be conscious of Him and believe in His Messenger has no significant meaning unless there is a group of people who previously did not belong to the category of those who are conscious of Him and did not believe in His Messenger. Similarly, the command to those who have believed and done righteous deeds to believe in the revelation that has been sent down to Prophet Muhammad SAW does not have any real meaning unless there is a group who previously did not accept the teachings and message of Prophet Muhammad SAW. Thus, Syahrur highlights the importance of context and the relationship between Quranic verses to understand a deeper meaning of these verses. (Abdullah, 2002)

This is how Syahrur's intratextual method works in examining the concepts of al-Islam and al-Iman. Basically, many theories have been produced from this method related to these two concepts. Overall, Muhammad Syahrur's intratextual interpretation teaches a holistic and universal perspective that places the interconnection between faith, Islam, and the interests of humanity as a whole. This interpretation also emphasizes the importance of understanding and applying Islamic values in the right historical and social context to produce positive and meaningful results for humanity and the environment.

3.4 Muhammad Syahrur's Response to Controversies in Interpretation Based on Linguistic Approaches

Muhammad Syahrur was a reformer in the world of interpreting the holy verses of the Quran. He was a contemporary reformer who interpreted the Quran with a view that was in accordance with the social conditions of his time. (Hassan, 2015) However, his views also created controversy, one of which was related to his views on women's clothing, which he wrote about in his first work, "Al-Kitab Wa Al-Qur'an: Qira'ah Mu'ashirah". To respond to this controversy, Muhammad Syahrur further explained his views in more detail in his fourth work, "Nahw Usul Jadidah Li al-Fiqh al-Islami." He provided answers and responses to the controversies that had arisen. Some of these are as follows:

"Having carefully considered the matter, we have come to the realization that it is difficult for us to truly understand the reasons behind the anger felt by conservative scholars regarding our discussion of al-hijab and al-libas al-mar'ah in our book "Al-Kitab Wa Al-Qur'an: Qira'ah Mu'ashirah" on the topic of women's clothing. We are also confused by why their anger is directed towards opinions that we have not actually expressed. In fact, some have reduced our views, while others have made non-constructive criticisms of our comments without attempting to read and understand our writings and statements more deeply. Essentially, we do not doubt their ability to understand our writing, but we are concerned that our way of conveying our thoughts is limited. Nevertheless, we acknowledge that the brief section we presented attempted to cover a broad theme in our book, "Al-Kitab wa Al-Qur'an: Qira'ah Mu'ashirah". (Syahrur, 1990)

As a consequence, this brief description is inadequate in explaining our intentions and purposes. However, we have clearly presented the methodology we used as a basis for

understanding the issue of women's clothing (al-libas) and coverings (al-hijab), as follows: First, we reject synonyms in the use of vocabulary. Second, we filter the meanings of words accurately and argumentatively through Al-Intiqa. Third, we differentiate between halal and haram, commands and prohibitions, good and bad. Fourth, we desacralize tradition (turas). Fifth, we desacralize the authority of tradition bearers. (Muhammad, 2010)

In Muhammad Syahrur's view, his methodological approach allows for interpretations that are relevant to the modern era while staying true to the original intention of the Qur'an. This approach may require a broader understanding of the historical, social, and cultural context which may differ from traditional understanding. (Syahrur, 1990) It is undeniable that differences of opinion in interpreting the Qur'an are common in Islamic tradition. However, it is important for scholars and the Muslim community to engage in respectful dialogue and discussion in order to gain a deeper understanding of the meanings of the Qur'an. In this context, the polemic that has arisen due to M. Syahrur's interpretation approach should be seen as an opportunity to have discussions and enrich the understanding of Islam as a whole. Through open and respectful dialogue, we may be able to find common ground and deepen our understanding of the messages of the Qur'an.

3.5 Analysis of Quranic Interpretation Methods using Linguistic Approach from the Perspective of Muhammad Syahrur

Muhammad Syahrur was a Muslim scholar known for his innovative approach to interpreting the Quran. Within the context of Syahrur's linguistic perspective, the analysis of Quranic interpretation focuses on the understanding of the Quranic text through linguistic methods and socio-historical contexts. One important aspect of Syahrur's interpretation method is the emphasis on understanding the meaning of the Quranic text in the Arabic language. He stresses the importance of understanding the text holistically, considering the Arabic language structure and conventions that existed at the time of revelation. In this approach, Syahrur argues that the understanding of the Quranic text should be based on the norms of the Arabic language that were prevalent at the time of revelation, rather than the norms of the Arabic language that exist today. (Syahrur, 1990)

Furthermore, Syahrur emphasizes the importance of understanding the socio-historical context in interpreting the Quran. He argues that the Quranic text cannot be understood in isolation from the historical and social context at the time of revelation. Therefore, the analysis of interpretation according to Syahrur's approach will include an understanding of the historical situation at the time of revelation, prevailing social norms, and challenges faced by the Muslim community at that time. Additionally, Syahrur advocates for a rational and common-sense approach to interpreting the Quran. He argues that the Quranic text should be understood logically and consistently with the knowledge available today. In this approach, he criticizes literal and literalistic approaches to interpreting the Quranic text that ignore context and common sense.

With the linguistic perspective approach, there are several steps involved in the analysis of Quranic interpretation according to Syahrur. Firstly, one should have a good knowledge of the Arabic language, including language structure, vocabulary, and the style of language used in

the Quranic text. Secondly, a careful consideration of the historical and social context during the time of revelation is necessary. This involves studying the life of the prophet Muhammad, the Arabian society at the time, and historical events that took place. Thirdly, interpretation must be carried out while considering the principles of logic and consistency. This involves taking a holistic approach to the Quranic text, paying attention to the relationship between verses and the overall context.

The linguistic perspective approach of Syahrur in interpreting the Quran offers an approach that focuses on understanding the text in the context of the Arabic language and the socio-historical context at the time of revelation. By combining linguistic and contextual understanding, this approach attempts to avoid interpretative errors that may result from an improper understanding of the language and context at the time of revelation

4. Conclusion

In conclusion, research shows that Muhammad Shahrur's view of the Qur'an is emphasized in the concept of "al-tafsir al-mawdu'i" or "explanation of the content" of the Qur'an. For Shahrur, the Qur'an is a simple and clear message, and the main task of an interpreter is to explore the core message of the Qur'an without being too much influenced by tradition or classical exegesis. There are three perspectives held by Shahrur, namely "Ummal-Kitab" (verses of muhkamat), "Al-Qur'an wa al-Sab' al-Matsani" (verses of mutasyabihat), and "Tafsir al-Kitab" (verses that are not muhkamat and not mutasyabihat). Syahrur adopts an intratextual approach through philosophical methods that focus on "tartil" techniques and paradigm-syntagmatic linguistic analysis to approach an understanding close to the truth. Through this approach, Syahrur tried to avoid narrow-mindedness and sectarianism in interpreting religious texts by employing more open and holistic ways in interpreting religious texts.

Methodologically, Syahrur sought the meaning of religious texts by paying attention to the relationships and relationships between verses and considering the historical context and social environment in which the text originated. Faith for Shahrur is not just a belief or belief, but an active attitude of life that involves spiritual beliefs, thoughts, actions, and experiences. By utilizing intratextuality, Syahrur presents an approach that combines verses with similar topics in the Quran, providing a more holistic understanding of various issues. In addition, the emphasis on understanding the meaning of words and their relationship to context in the Quranic text helps to untangle a deeper understanding of the messages of the Quran. Although this approach is not without controversy, with the emergence of disagreements in the interpretation of the Quran, the linguistic approach of Muhammad Shahrur's perspective remains a valuable contribution in the effort to understand and interpret the messages of the Quran in a way that is more relevant to modern times. With dialogue and discussion based on mutual respect, perhaps we can achieve a deeper and richer understanding of the sacred text

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