Message to Mankind: Wise Attitude to Interpret Quran and its Discourse

Aksin Wijaya

Quranic Sciences and Islamic ThoughtState Islamic Institute (IAIN) of Ponorogo, Indonesia
Email: asawijaya@yahoo.com

Abstract

The Quran, the holy book of Muslims, is rich of God's message, but this richness vanishes when certain Muslims exclusively claim the right for interpretations of the Quran while considering others as unorthodox and heretical. To avoid such a claim, a wise attitude in interpreting the Quran is necessary. The study aimed to investigate the relationship between wise attitude, supply chain management, discourse and message to mankind with mediating effect of interpretation of Quran. Therefore, this paper deals with two aspects: the way God reveals His Messages to mankind; and the *Quranic* discourse itself. The first part is intended to locate the position of Prophet Muhammad vis-à-vis God, to whom Muslims are required to follow his steps and not to manipulate him. The second part is aimed at portraying the richness of *Quranic* meaning so that the exclusive and closed interpretations should not be tolerated. Therefore, discourse analysis will be employed in this discussion. In *Quranic* discourse, Prophet Muhammad is the passive communicant in the front of God as the active communicator. The prophet has duties to spread the messages of God, without going beyond nor manipulating it. The role of the Prophet in this sense should be imitated by Muslims when dealing with the Quran.
Keyword; The Quran, Interpretation, Discourse Analysis

1. Introduction

The Quran is rich of God's message. With this richness, God's message in the Quran will not last even though human being has interpreted it along history[1]. However, this situation seems to be meaningless when the Quran, which was originally an oral discourse turning to be a written discourse in form of mushaf, is interpreted exclusively by certain group of Muslim and dismisses any other interpretation to the Quran. The shift from oral discourse to written discourse has narrowed the horizon of the Quran because it has become dead text, silent and mute. On the other hand, the truth claim of certain Muslims has also narrowed the horizon of the Quran limited to theirs. The narrowing of these horizons in itself has narrowed the message of the Quran[2].

The narrowing of the *Quranic* message worsens when the interpretation product of this exclusive group is deemed theological as well as ideological. They consider their interpretation as final. Others must follow precisely.

Admittedly, Islamic history has told us that there are abundant Islamic treatises in many languages which were products of interpretation of the Quran. However, their similarities and repetitions are more apparent than their differences, pluralities and novelties. This phenomenon involves not only within same school of thought but also across schools' boundaries through supply chain management.

Muslim thinkers from different schools of thought generally employ two approaches with various theories to uncover the message of God in the Quran. Two of them are called *tafsir* and *takwil*. However, they use their interpretation not only to uncover the message of the Quran per se, but also employ it to weapon in ideological battle to defeat the opposing groups. Eventually, *tafsir* approach represented by theologians and jurists prevailed over *takwil* of philosophers and sufis. *Tafsir* is seen the only authoritative method in *Quranic* interpretation, even though the term *takwil* is found more numerous in the Quran. The employers of *takwil*, the philosophers and Sufis, are set aside and then deemed heretical and led Muslims astray. Great Sufis of al-Hallaj and Suhrawardi were victims of this battle.

Nonetheless, along with history as well as the development of science, this divine interpretation which later became ideology and sacred is started to be questioned, either from its epistemology or axiology perspective for the life of contemporary Muslims[3]. Several Muslim thinkers started to employ different approaches originated from outside Islamic tradition, namely hermeneutics, semantic, and discourse analysis. These newcomers not only criticize the interpreters and their interpretations which have become ideology and sacred, but also are able to present other sides of the Quran which were unexposed by those interpreters[4].

In line with this new spirit, this article aims at continuing the employment of new approaches in studying the Quran. This discourse analysis focuses on two aspects. Firstly, the way God conveying His Messages to human being. Secondly, the form of *Quranic* discourse. The purpose is to uncover other side of this Holy Book of Muslims that never crossed the minds of *mufassir*s(interpreters), as well as a critique against certain Muslim groups who claim exclusive truth in interpreting the Quran by manipulating the position of God and Prophet Muhammad. By doing so, it is expected that Muslims will understand the Quran wisely and position oneself humbly in front of God and Prophet Muhammad. If this is successfully done, it can be expected to avoid the Quran from the pull of ideology of its interpreters[5].

The interpretation of books can enable the human being to act wisely and gradually for the positive adaptations of messages rendered by books, people of various religion use to follow the messages that are being directed indirectly through books. Holy Quran is the holy book in this world, the message given through the supply chain management holds the overall direction of the God, while the ultimate message is for the mankind[6]. It is necessary to understand the messages of books that normal books hold, while the Holy Book requires wise attitude for the purpose of interpretation of Quran and its discourse is also required with ultimate knowledge of supply chain management[7]. Various religious books renders various sort of knowledge and direction accordingly, while the Holy Book contains all sort of knowledge's whether provided in past books or not, as said everything and every sort of knowledge sharing through supply chain management for the understanding of lives have been specified in this book which has not omitted anything that is required for the purpose of living[8].

2. Literature Review

The simple definition of discourse is a method used by a person to convey his or her message to other party so that this party understand it.[1] The process of conveying message involves three elements with three form of relationship[9]. These three elements are: (1) communicator, the subject who has position as message conveyor, (2) communicant, the subject who has position as message recipient, and (3) the message that will be conveyed by communicator to communicant.[2] Whereas three forms of relationship include: firstly, the relationship between communicator with communicant; secondly, relationship between communicator with message, thirdly, the relationship between communicant with the message[10]. Thus, discourse analysis simply means the analysis on the method of conveying message with the three aforementioned elements and relationships.

The employment of discourse analysis in this article is based on two considerations. Firstly, discourse analysis highlights three elements and forms of relationship as aforementioned; secondly, discourse analysis also highlights the possibility of the change of position and action that manipulates

---

[1]Must}afawi, *Asa>siyya>tu Al-Minhajwa al-Khit}a>b fi>Darsi al-Qur'a>n waTafsi>rihi,* pp. 284–285.

[2]Wijaya, *ArahBaruStudiUlum Al-Qur'an: MemburuPesanTuhan di BaikFenomenaBudaya*, pp. 178–92.

position of two discourse subjects[11]. For instance, the position of communicant can change to become communicator, even communicant can manipulate the position of communicator. Truth claim and accusation of being heretical with the name of God and Prophet Muhammad conducted by radical Muslim groups is an example of change and manipulation of position of God and Prophet Muhammad by communicant. From the perspective of discourse analysis, this manipulation means manipulation of the *Quranic* message[12].

Viewing from the way God conveying His message (discourse), the Quran has three elements of discourse:[3] Allah (God) as the communicator, Prophet Muhammad as the communicant, and the Quran as the message. These three *Quranic* discourse have three forms of relationships: Firstly, relationship between God and prophet Muhammad; secondly, relationship between the Quran and God; thirdly, the relationship between Prophet Muhammad as well as Muslims and the Quran (the message)[13].

This issue is discussed to locate the position of God and Prophet Muhammad then to encourage them to position themselves wisely between God and the Prophet Muhammad, not go beyond them nor manipulate them. The discussion begins by locating God's position, then Prophet Muhammad[14].

The Quran tells the dialog between God and an embryo of human being (unborn baby) to prove the existence of God and the knowledge of human being of His existence. It is told in the Quran, "Am I not your Lord?" They said, "Yes, we have testified." [This] (Al-A'ra>f:172). This answer using the word "*bala>*" has deeper meaning than a mere "*na'am*". The answer with "bala>" is an answer with certainly without any doubt. This unborn baby without any reservation believes in Allah as his or her God. Likewise, pre-Islamic Arabs who were known as ummi and jahiliyah also knew Allah and acknowledged Him as the creator of universe, regardless their wrong understanding.[4]

Because the proses of history of human civilization, belief to God and knowledge about God become more rational and subject of long and continuous debates among thinkers. They offer various arguments to be employed in knowing the existence of God.[5] Some use theological arguments, of both positive and negative theology. Philosophers are used to say that God is "the Great Unknown". What they mean by "unknown" in this sense is that He could not be known positively, but negatively, that is knowing God by differentiating Him from others; "He is unlike anything else". This via-negative is termed as negative theology[15]. This approach is also used by Muslim theologians and termed as *tanzi>h*, a concept to differentiate between God and His creation. Nothing is rival to His attributes and names.[6]

Nonetheless, Kartanegara argues that God is also determined in positive way which Islamic theology calls it as *tashbi>h,* that is the resemblance between God and human being. This is based on a theory that says that something can be known when there is similarities and resemblances between the knowing subject and the known object. The reason we do not know the Substance of God because it does not have

---

[3]Terminologies for elements in the discourse of the Quran (Islam) are varying. Among them are: *Mukallif, mukallaf,* and*taklif; Sha>ri', mashru>',* and *sha>ri}ah; Mu>hi>, mu>ha ilayhi,* and *wahyu; Ha>kim, mahku>m 'alayhi* and *al-hukmu; Mursil, mursal ilayhi*and *risa>lah; Mukha>t}ib, mukha>t}ab,* and *al-khit}a>bah;* and/orcommunicator, communicant and discursive message. The use of these terms depends on the context of discipline, be it ilm al-kalam, fiqh, ulum Al-Qur'an or discourse analysis. See Must}afawi, *Asa>siyya>tu Al-Minhaj wa al-Khit}a>b fi> Darsi al-Qur'a>n wa Tafsi>rihi,* p. 286; Yahya Muhammad, *al-Aql wa al-Baya>n, wa Ishkaliyat al-Di>niyah* (Beirut: al-Intisha>r al-'Arabi', 2010), p. 15; Waji>h Qanshu>h, *al-Nas} al-Di>ni> fi> al-Isla>m: min al-Tafsi>r ila> al-Talaqqi>* (Beirut: Da>r al-Farabi, 2011), p. 26.

[4]Abu >A'la al-Maudu>di, *Must}ala>ha>t al-Arba'ah fi> al-Qur'a>n,* 6th edition (Cairo: Da>r al-Qala>m, 2010).

[5] Some use theological, cosmological, ontological (philosophical), and teleological. MulyadiKartanegara, *LenteraKehidupan: PanduanMemahamiTuhan, AlamdanManusia* (Bandung: Mizan, 2017), pp. 15–29.A comprehensive study on various arguments to know God can also be seen in: Ahmad al-Qabbanji, *al-Tawhi>d wa al-Shuhu>d al-Wijdani* (Beirut: al-Intisha>r al-'Arabi, 2012), pp. 141–290.Among these approaches, philosophical and theological approaches will be used in this article.

[6]Kartanegara, *LenteraKehidupan: PanduanMemahamiTuhan, AlamdanManusia*, pp. 3–4.

any similarity with the substance of His creation, or the substance of His creation is not similar to His substance. On the contrary, the reason we know His attributes is because there are human attributes as the subject of knowing which are similar to God's attributes as the known object. For instance, we know the attribute of "knowing" on God because we have this knowing attribute. We know God has attributes of listening, seeing, speaking, and many other attributes because we have those attributes. This feature is increasingly conceivable because God introduces His attributes and names which called *asma>' al h{usna>*. This line of argument is called positively knowing God.[7]

Various studies have endorsed significance of the Holy Book in the lives of Mankind, whereas the supply chain management of such interpretations were significantly done through various interpreters who have shared the information about the message of Holy Book[16]. The ideology itself is endorsed through this book, while God sent Prophet Muhammad who was the main guider of that book and the messenger of God to live the life in accordance to the message of God. Where a significant message is given to the Mankind via supply chain management, it further enforces the rights in accordance to the book through various channels, various mufassirs have interpreted that book in various languages that was the ultimate guidance to the mankind about the Ahkam given in it through interpretation of Quran. The ideologies of interpreters were in the sense of Islam which provided the discourse of message via supply chain management positively for the sake of right standards of living in the global world.

Muslim theologians discuss God by making dialog His creation with the Quran, especially in relation to His attributes and names (*asma> al-husna>*).[8] His perfect attributes and names which show His Greatness are not merely used as platform for knowing and understanding God, but also in His position as Communicator of *Quranic* discourse. To maintain His creation He created human being as viceregent which is calleh "khali>fah". Some of his "khali>fah" are His messengers, prophets, and servants.[9] God, with various terms, entrusts His message to His vicegerents to look after universe, including human being. To each community, a messenger is sent, so that each religion for those communities is conveyed by different messengers. The procession of revealing the Quran (message) to His messengers also takes different forms. Some are direct, through an intermediary, and behind curtain with their own forms.

There are at least two opinions on this questions. Firstly, some argue (notably Muslim jurists) that Prophet Muhammad is also mandated to give law by Allah so that Hadis (reports of Prophet's sayings, deeds and approvals) is the second main sources of Islamic law right after the Quran as formulated by al-Shafii: the Quran, Hadis, Ijma' and Qiyas.[10] Secondly, some also believe that Prophet Muhammad cannot become the secondary law giver, and therefore Hadis could not be considered as the source of Islamic law. This opinion divided into two sub categories. Some clearly refuse to acknowledge Hadis

---

[7]*Ibid.*, pp. 6–9.

[8]'Aisyah 'Ajiyah, *al-WahyubaynaShuru>ti Wuju>dihi>waTahawwula>tihi* (Beirut: Manshu>rat al-Jumal, 2010), pp. 52–53.

[9] These three terms are not fixed to one person as it might be manifested in one person. For instance, the Quran calls Muhammad as Rasul Allah (messenger of God). However, according to Tarabichi, there is no verse in the Quran call Muhammad Nabi Allah. George Tarabichi, *Min Isla>m Al-Qur'a>n ila> Isla>m al-Hadi>th: al-Nash'ah al-Musta'nafah* (Beirut: Da>r al-Sa>qi, 2011), pp. 9–10.

[10]The four sources of Islamic law are referred to two categories; the Quran and Hadis as the source of Islamic teaching; while Ijma and qiyas as the "tool" of deducting law from its source. The sources also are divided into two: The Quran as the primary sources and Hadis as "semi-primary" sources. Hadis is considered "semi-primary" because it interprets and details of the Quran, and it can only be used when the Quran does not interpret explicitly on a certain issue. The use of Hadis should not contradict the Quran. When there is an issue, the Quran should be initially referred. When the Quran does not explicitly explain, Hadis then is referred. Hadis should be verified as to its transmission chain as well as its content. See al-Syafi'i, Imam Syafi'i, *Al-Risalah*, ed. by 'Abdul Fatta>h Kabbarah (Cairo: Da>r Al-Nafa>is, 1999).

such as NazwarSamsu, Kassim Ahmad,[11]IgnazGoldziher[12] and Joseph Schacht,[13] whereas others still acknowledged Hadis albeit albeit cautious with its authenticity, such as Tarabichi and Muhammad Shahrur.

Tarabichi argues that Prophet Muhammad cannot become the secondary communicator because law giving is the right of God as communicator. Tarabichi founds his analysis upon seeing who are compelled to obey to Prophet Muhammad as mentioned in some verses of the Quran above. If they are polytheists or people of the book, then obedience means confirming the message of Prophet Muhammad. On the contrary, if obedience is directed to Muslims, then it means obeying Prophet Muhammad in worldly deeds especially participating in jihad (A<li Imran: 132and Al-Anfa>l:46) and the distribution of *ghani>mah* (spoils of war).

Discussion of this section is intended to prevent Muslims from using the Quran for their own interest which may be different or contradictory to God's intension. This includes preventing monopoly and truth claim of *Quranic* interpretation. Some questions posed in relation to this issue is whether the Quran is bound with God or distinct from Him, whether the Quran lies among the authority of God, Prophet Muhammad and human being so that the Quran becomes the battlefield of authority.The issue pertaining the relationship of the Quran with God becomes ever lasting theological debate among theologians, in classical period as well as contemporary, notably between Ash'arites and Mu'tazilites. This theological debate began from debate surrounding the *aql* and *naql* (reason or text) method in knowing God, whether God has attributes, and whether the Quran is creation of God or His attribute.Since the Mu'tazilites rely upon the use of reason in understanding God and His attributes, they conclude that God has no attributes with the intension to maintain the *tawhi>d* (oneness of God). When Ash'arites say that God has the attribute of *al-'ilm* (knowledge) with which He knows things, the Mu'tazilites say that God knows things using His substance, not through His attribute. With that principle, they intend to free God from anthropomorphism or making similarities between God and Human being.On the other hand, the Ash'arites put more emphasis on using *naql* (textual reference) in understanding God and conclude that God has attributes as the Quran says so. These attributes is *qadi>m* (not created). So, God knows things through his attribute, not with His substance. In term of making similarity between God and human being because of these attributes, the Ash'arites says that although the terminology is the same, essentially God's attributes is different from human being's. if the Quran says that God has arm, they say that God's arm is different from human's arm.

The implication of the issue concerning God's attributes spreads to the issue of the position of God's revelation as the two groups have opposing stand points on whether revelation is creation of God (*makhlu>q*) or an attribute of God. The mu'tazilites says that revelation is a creation of God so that it has *h{a>dith* (temporal) nature like other creation. In contrast, the Ash'arites view that revelation is God's attribute of kala>m so that it has qadi>m (spatial) nature. in an effort to mediate the two camps, Ibn Rushd perceives that God's *kala>mnafsi* which is still in *Lawh al-Mahfu>z* (heaven) is *qadi>m,* whereas His *kala>m lafzi* (manifested), including the Quran which has been contained in mush{af (a written copy

[11]Kassim Ahmad, *HadisDitelajangi: Sebuah Re-efaluasiMendasarHadis*, trans. by AsyrofSyarifuddin (Jakarta: Trotoar, 2006).

[12]IgnazGoldziher, *al-Aqi>dah wa al-Shari>'ah fi> al-Isla>m: Ta>ri>kh Tat}awwur al-'Aqdiwa al-Tashri'i fi al-Diya>nah al-Islamiyah*, trans. by Muhammad Yusuf Musa (Beirut: Manshu>rat al-Jumal, 2009).

[13]Joseph Schacht, *The Origins of Muhammadan Jurisprudence: TentangAsalUsulHukum Islam danMasalahOtentisitasSunah*, trans. by JokoSupomo (Yogyakarta: InsanMadani, 2010).

of the Quran) is *h{adi>th*. These two terms should not be confused. Instead, they should be compromised.[14]

Then, there is a question on how to interpret the Quran while keeping intact with God, and at other side also in line with active position of human being as secondary communicant that live in a dynamic of history.

To respond that question, two things should be proportionally understood: the Quran as God's representation and the act of interpretation as human's representation. As God's representation, the Quran is rich of meaning. The richness of *Quranic* meaning is beyond the capacity of human interpretation. Many scholars believe the richness and multi-interpretability of the Quran.[15] And they write it using different languages. Ibn Abbas, for instance, states the Quran has four categories of meaning, meaning that only God knows, meaning that only God and his Messenger know, meaning that God, His messenger, and the Arabs know, and meaning that God and his Messenger know, meaning that God, His messenger, the Arabs, and scholars know. Ali ibn AbiThalib states that "the Quran contains many faces".[16] Abdullah Darras illustrates the richness of the meaning of the Quran as diamond. Each of its edges produces different bright. And it is not impossible to perceive that other people might see more meaning than other person.[17]

The plurality of the meaning of the Quran and the encouragement of Ali ibn AbiTalib as mentioned before can be an interpretive stepping stone of the attachment as well as detachment of the Quran from God which in hermeneutics is called as relative autonomy. It means that the Quran is attached to God, but on the other hand, He gives a space for human being to make it speaks through ijtihad. Thus, the Quran's relative autonomy is not at all detached from God, as it is also not absolute authority off human being. Here, the rich with meaning Quran undergoes development and alteration of meaning related to the context of its secondary communicant who interprets it. This development and alteration of meaning, however, must remain the semantic field of the Quran as bestowed by God.

In line with this, it is necessary to have an interpretation which is not only able to give life the dead text of the Quran, but it should also be able to maintain the essence and existence of tis holy book of Muslims from a drag or extreme autonomy of two subjects. The Quran should not be free from God to meet the interest of secondary communicant, or in contrast sacrificing human being to defend God. Actually, the elements of meaning of the Quran is positioned as two things which is in dialectics, so that t can produce synthetic meaning which can be used to respond pressing issues which emerge due to changes of reality in the supply chain management. Among the reading tools which is seen capable of giving life to the texts (the Quran) so that produces this dialectic-synthetic meaning or *tafsir*, *takwil* and hermeneutics.[18]

---

[14]Rushd, *Al-Kashf 'an Mana>hij al-Adillah fi>Aqa>id al-Millah, aw NaqdIlmi Al-Kalam D}iddan 'ala> al-Tarsi>m al-Idiulujiyyah li al-'A>qidahwa D}ifa>'an 'an al-"IlmiwaKhurriyyah al-Ikhtiya" fi al-Fikriwa al-Fi'li*, pp. 131–133. Detailed discussion on kala>m *nafsi*andkalam*lafzi*can be read in, ShekhKha>lid Al-Baghda>di, *al-I>ma>n wa al-Isla>m* (Istanbul: HakikatKitabekvi, 2000), p. 44; Imam al-Baydawi, *H}ashiahTafsi>r, al-Bayd}awi* (Istanbul: HakikatKitabekvi, 1990), pp. 1–3.

[15]Al-Tabari, *Tafsi>r Al-T}abari al-Musamma> Jami' al-Baya>n fi Ta'wi>l Al-Qur'an* (Cairo: Maktabah al-Tawfi>qiyyah, 2004), pp. 86-88 and 97-98; Abu Hayyan al-Tawhi>di, *Tafsi>r A-Bahr al-Muhi>t}*, vol. 2 (Beirut: Da>r Kutub al-'Ilmiyyah), p. 370; Qanshu>h, *al-Nas} al-Di>ni> fi> al-Isla>m: min al-Tafsi>r ila> al-Talaqqi>*, pp. 428–439.

[16] Yusuf al-Qaradhawi doubts the authenticity of this statement. See, Yusuf Qaradhawi, *KayfaNata'ammaluma'a Al-Qur'a>n?*, 7th edition (Cairo: Da>r al-Shuru>q, 2009), pp. 46–48.

[17]M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, vol. 1 (Ciputat: Lentera Hati, 2000), p. xv; Qanshu>h, *al-Nas} al-Di>ni> fi> al-Isla>m: min al-Tafsi>r ila> al-Talaqqi>*, pp. 498–499.

[18]Shabistari, *Qira>'ah Bashariyyah li al-Di>n*, trans. by Ahmad al-Qabbanji (Beirut: al-Intisha>r al-'Arabi, 2009), p. 11.

Certainly, not all of these approaches is suitable with the aforementioned purpose. It is because the three approaches have different theories. *Tafsir* has some theories, such as *tafsirtahli>li>-mushafi>*, *tafsirmawdu>'i>*and *tafsirnuzuli>*.[19]*Takwil* has also some theories, such as *takwil* for dreams, *takwil* for future time, *takwil* for the *mutasha>biha>t*(ambiguous) verses, *takwil* for inner and mystic meaning, and *takwil* for rational and philosophical meaning. Likewise, hermeneutics has severaltheories, such as theoretic, philosophical, critic,[20]negotiation,[21] and hermeneutics of significance. In my opinion, the approach which is potentially able to maintain meaning of the Quran from the pull of two extremisms: God and human being is hermeneutics of significance. It is because this hermeneutics works from the division of meaning of text (vocabulary) into two: initial meaning, which consists of two forms; historical and metaphorical, and significance meaning, which is the level of words which their meaning can be expanded to a culture which is different of initial culture. So, the initial meaning is maintained, as well as its dialectic meaning with reality.[22]

(Discourse) is the third element of the discourse of the Quran. What is meant by the discourse of the Quran in this sense is the result of human interpretation in his or her position as communicant toward the Quran. There are variety of discourse which is born for supply chain management of information from the interpretation toward the Quran. Apart from the richness of the meaning of the Quran and the approach employed, the variety of the discourse of the Quran is also caused by variety of interpreters' horizon.

Mahmud Shaltu>t formulates his Islamic discourse on two elements: *'aqi>dah* (theology) as the basic and shari>'ah as the branch. The first element should be in the light of the first. "Aqi>dah as the basic teaching has theoretical nature, shari>'ah as the secondary teaching (branch) is basically practical. Both also have main teaching and sub teaching. Main teaching includes *tawh{i>d*, while the sub teaching includes the attributes of God. Among the main teaching of Shari>'ah is the five pillars of Islam, regulation on human interaction, inter-Muslim interaction, and human interaction with nature. While the sub teachings include those related to the characters of its main teachings.[23]

Mahmud Muhammad T}aha> formulates his Islamic discourse on two elements: *aqi>dah* and *h{aqi>qah*(science).[24] These two elements consist of three more elements. aqi>dah consists of three elements: *'ilmal-yaqi>n, 'ayn al-yaqi>n,* and *haqq al-yaqi>n*.[25] Above all of these lies perfect Islam. Thus, there are seven levels of Islam according to T}aha>, with two terms of Islam: Islam as the

---

[19]AksinWijaya, *SejarahKenabiandalamPerspektifTafsirNuzuli Muhammad IzzatDarwazah* (Bandung: Mizan, 2016), pp. 41–47.

[20] This type of hermeneutics, which is championed by Habermas, is intended to uncover interest behind text. Although giving positive welcome on the idea of Gadamer who maintain life historical dimension of reader, Habermas as initiator of critical hermeneutics puts something outside text as his hermeneutics problem which is ignored by previous two types of hermeneutics. Something that is intended is ideological dimension of the interpreter and text, so that he ignores text not as medium for understanding as it is understood by previous two types of hermeneutics, instead as medium of domination and power. There is interest in every text user. Therefore, in addition to interpreters' horizon, text should be positioned in a place which is subject of suspicion. Paul Ricoeur, *Hermeneutics and The Human Sciences*, trans. by John B. Thompson (London-New York: Cambridge of University Press, 1982), pp. 108–111.

[21]Hermeneutics of negotiation is introduced for first time into Islamic thought by Khaled Abou el-Fadl. See, Khaled Abou El Fadl, *Speaking In God's Name: Islamic Law, Authority and Women* (England: Oneworld Oxford, 2003).

[22]*Ibid.*, p. 210.

[23]Mahmud Saltu>t, *al-Isla>m Aqi>dah wa Shari>'ah* (Beirut: Da>r al-Fikr, 1996).

[24]Mahmud Muhammad T}aha, 'al-Risa>lah al-Tha>niyah min al-Isla>m', in *Nahwa Mashru>' Mustaqbalay li al-Isla>m: Thala>thah min al-A'ma>l al-Asasiyyah li al-Mufakkiri al-Shahid*, 2nd edition (Beirut: Markaz Thaqafi al-'Arabi, and Kuwait: Da>r al-Qirt}a>s, 2007), pp. 83–84.

[25]On the definition of these three terms of science, please read: *Ibid.*, pp. 259–260.

beginning and Islam as the end. Islam in the beginning lies under the level of iman (belief or conviction), while the final level is the summit of perfect Islam.

Abdul Karim Soroush formulates his Islamic discourse in two elements: essential and accidental. Essential Islam is the tenet that required so that Islam is qualified as religion. If this tenet is absent, consequently Islam is no longer a religion. In addition, the tenet could not take another shape art from the available form because it has essential nature for Islam. On the other hand, accidental Islam is a tenet that can and may take other form apart for the available form, without which, Islam remains a religion.[26] The permanent element of the two discourse is the discourse of essential Islam (the Quran), and the alterable element based on the situation of its communicant is its accidental discourse.

Among the essential element of Islam (the Quran) are, firstly *aqi>dah*, which asserts that human being is the servant of God, not God; secondly, *akhlaq* (attitude or behavior), which focuses happiness hereafter as the main goal of human life and it is also the goal of ethics from religious perspective; anf thirdly, *fiqh,* which shows that Islam contains *maqa>s}id shari>'ah*which includes protection religious rights, freedom of thought, regeneration right, right to acquire and own property, and right of survival. According to Soroush, these fiqh element is the most basic goals in human life which God has determined. These three essential elements of Islam are permanent, and without which Islam is no longer deemed a religion.[27]

Among the accidental message of Islam (the Quran) is things related to medium. There are many elements of medium used by the Quran. It uses Arabic to enable Arabs as the immediate audience in understanding the message of God. It also uses illustrations (amtha>l) and stories as medium in delivering its message do that it deeply influences communicant in accepting it message beyond doubt. The important bit about stories like the story of As{h{ab al-Kahf and Dzu al-Qarnayni is not the stories themselves, but their message.[28] The Quran uses concepts, arguments, theories and ideas available in Arab context to explain the law of Islam. It also uses historical events and dialogs between Muslims and infidels to expand the horizons in understanding religion.[29]

The question further unfolds concerning the main purpose of Islamic discourse (the Quran), as whether it is for the purpose of God as the communicator; Prophet Muhammad as secondary communicant; or human being as secondary communicant. It also questions the purpose of having religion.

Some Muslim scholars proposes several purposes of the discourse of Islam (the Quran). Some argues that the Quran is revealed to defend God. People like Muhammad ibn Abdul Wahhab, Abu al-A'la al-Mawdudi and SayyidQutb struggled to the state of God (*al-huku>mah al-ila>hiyah*) through holy struggle of *jiha>d fi> sabi>lillah*.[30] Muhammad Abduh views that the main purpose of the Quran is

---

[26]Soroush, *Bast} al-Tajribati al-Nabawiyyah*, p. 121.In other place, Soroush divides Islam into two categories: substantial Islam which he calls as iman and Islam fiqh. The first will measure the Islam-ness of a person from his or her inner aspect, whereas the second is from outer aspect. Abdul Kari>m Soroush, *al-Tura>thwa al-'Ilma>niyah: al-Bun-yawa al-Murtakiza>t, al-Khalfiya>t wa al-Mu't}iya>t*, trans. by Ahmad al-Qabbanji (Libanon-Beirut: al-Intisha>r al-'Arabi, 2009), pp. 111–160.

[27]Essential elements of Islam as intended by Soroush are indeed not explained in detail as its accidental dimension. He even promises to write especially on this essential dimension of Islam, but so far, he has no opinion on this matter. See footnote (1) in Soroush, *Bast} al-Tajribati al-Nabawiyyah*, p. 119.

[28]Must}afawi, *Asa>siyya>tu Al-Minhajwa al-Khit}a>b fi>Darsi al-Qur'a>n waTafsi>rihi,* pp. 295–300.

[29]Abdul Kari>m Soroush, *Al-'Aqlwa al-H{urriyah*, p. 55.

[30] A thorough discussion on this issue is provided by AksinWijaya, *Dari MembelaTuhankeMembelaManusia: KritikatasNalarAgamaisasiKekerasan*. (Bandung:Mizan, 2018)

providing guide (*hida>yah*) to human being.[31] The Sufis states the fundamental purpose of *Quranic* discourse is to create good human being. Muhammad Iqbal states that the purpose of *Quranic* discourse is to create rationalism.[32] Muhammad T{a>hir ibn Ashu>r mentions the main purpose of the *Quranic* discourse is benefit for humanity[33] as the Quran clearly states that Prophet Muhammad is sent as the blessing for universe.

Because of this varied purposes, religious people have the varied purposes. Some pursue divine guidance, some aim at achieving welfare in this world; others intend to find convincing truth (epistemology) about religion; and the rest intend to fulfill physical and metaphysical satisfaction in being religious.[34]

Hypotheses derived from the above debate are:

H1: These is positive association among wise attitude and Message to Mankind.

H2: These is positive association among supply chain management and Message to Mankind.

H3: These is positive association among discourse and Message to Mankind.

H4: Brotherhood has positive mediation among the links of wise attitude and Message to Mankind.

H5: Brotherhood has positive mediation among the links of supply chain management and Message to Mankind.

H6: Brotherhood has positive mediation among the links of discourse and Message to Mankind.

3. Research Methods

This study takes questionnaire method for data collection and PLS-SEM for analysis. The attitude (AT) has 11 itemssupply chain management(SCM) has 8 items, discourse (DC) has 4 items, brotherhood (BH) has 5 items and message of mankind (MM) has 4 items. These variables are highlighted in Figure 1.
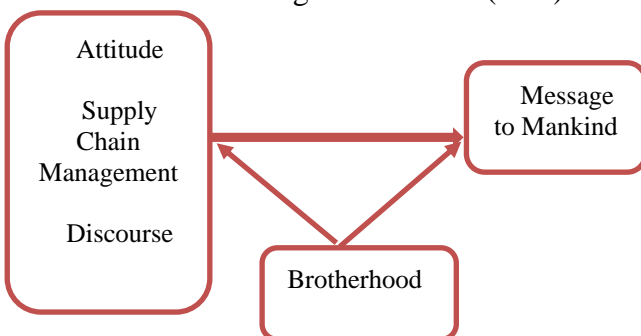

Figure 1: Theoretical Framework

4. Findings

The findings show that items are highly correlated because values of CR and Alpha are more than 0.70, AVE and loadings are larger than 0.50 and these are shown in Table 1.

Table 1: Convergent Validity

---

[31]Muhammad Abduh notes four forms of guidance (*hida>yah*): *hida>yah al-t}a>bi>'i>* and*ilha>m al-fit}ri*which children have since birth; *hida>yah al-h}issi* (guidance of senses) which as the function to complement the first one; *hida>yah al-'aqli* (guidance of reason); dan *hida>yah al-di>n* (guidance of religion). Muhammad Abduh, *Tafsi>r al-Qur'a>n al-H{aki>m, al-Mashhu>r bi Tafsi>r al-Mana>r*, pp. 56–59; H{asan 'Abba>s, *al-Mufassiru>n wa Mada>risuhum wa Mana>hijuhum*, pp. 36–37.

[32]Muhammad Iqbal, *Tajdi>d al-Tafki>r al-Di>ni> fi al-Isla>m*, 3rd edition (Da>r al-Hida>yah, 2006).

[33]Must}afawi, *Asa>siyya>tu Al-Minhajwa al-Khit}a>b fi>Darsi al-Qur'a>n waTafsi>rihi,* pp. 212–6.

[34]Soroush, *Al-'Aqlwa al-H{urriyah*, pp. 137–189.

Items	Loadings	Alpha	CR	AVE
AT1	0.646	0.906	0.921	0.516
AT10	0.678			
AT11	0.696			
AT2	0.771			
AT3	0.734			
AT4	0.754			
AT5	0.756			
AT6	0.759			
AT7	0.722			
AT8	0.722			
AT9	0.647			
BH1	0.953	0.877	0.919	0.743
BH2	0.915			
BH3	0.909			
BH5	0.632			
DC1	0.687	0.746	0.809	0.587
DC2	0.832			
DC4	0.773			
MM1	0.856	0.729	0.849	0.654
MM2	0.867			
MM3	0.692			
SCM1	0.802	0.905	0.922	0.598
SCM2	0.740			
SCM3	0.770			
SCM4	0.709			
SCM5	0.718			
SCM6	0.745			
SCM7	0.832			
SCM8	0.857			

The findings show that constructs are not highly correlated because values of Heterotrait Monotrait ratios are less than 0.90 and these are shown in Table 2.

Table 2: Heterotrait Monotrait Ratio

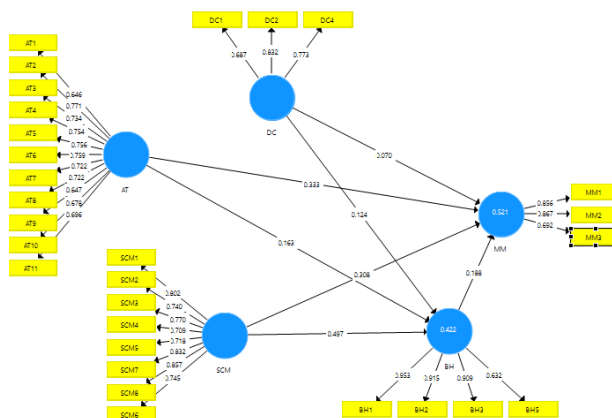|	AT	BH	DC	MM	SCM
AT					
BH	0.505				
DC	0.237	0.374			
MM	0.733	0.683	0.342		
SCM	0.627	0.674	0.342	0.758	

Figure 2: Measurement Model Assessment

The path analysis show that positive association among the AT and MM, DC and MM, supply chain and MM and accept H1, H2 and H3. In addition, BH has positive mediation among the links of AT and MM, supply chain and MM, DC and MM and accept H4, H5 and H6. These are shown in Table 3.

Table 3: Path Analysis

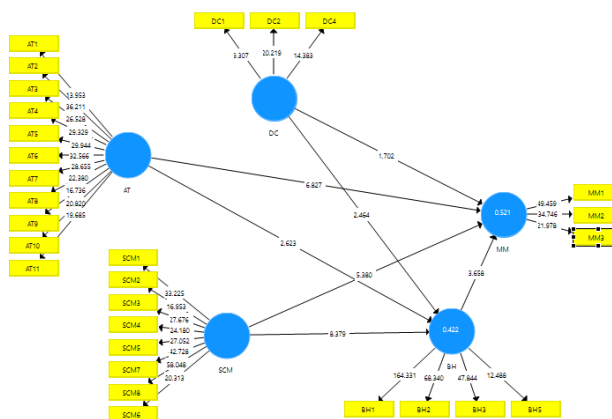|	Beta	S.D.	t-values	p-values
AT -> BH	0.163	0.062	2.623	0.009
AT -> MM	0.333	0.049	6.827	0.000
BH -> MM	0.188	0.052	3.658	0.000
DC -> BH	0.124	0.050	2.464	0.014
DC -> MM	0.070	0.041	1.702	0.089
SCM -> BH	0.497	0.059	8.379	0.000
SCM -> MM	0.308	0.057	5.380	0.000
AT -> BH -> MM	0.031	0.015	2.109	0.035
DC -> BH -> MM	0.023	0.011	2.108	0.036
SCM -> BH -> MM	0.094	0.030	3.114	0.002

Figure 3: Structural Model Assessment

5. Discussions and Conclusion

Description of elements of *Quranic* discourse and its three forms of relationship teach Muslim about how exactly Muslims position themselves wisely vis-à-vis God and Prophet Muhammad, and how to use the Quran objectively. Muslims should not position themselves as a subject in opposition with God's position. Because the message contained in the Quran is originated from God, it certainly reflects His attributes and names which reflect the quintessence and epitome of God. The example is God's attributes as most gracious and merciful. Apart from urging human being to be graceful and merciful, it actually also measures the verses of the Quran with His attributes, although taking different form. Let's take the Quran's expression of *ashidda>'u 'ala> al-Kuffa>r*(al-Fath:29)as an example. Behind this expression there must be a message of grace of God to human being. We could not use the name of God on what we understand, let alone issue fatwas that accuse fellow Muslims as stray, ka>fir (infidel), mushrik (polytheist), bid'ah (innovation) because the only sha>ri' (lawgiver) is God. Muslims actually consider themselves as the follower (doing uswah) of Prophet Muhammad. They are not allowed to exceed or take over the status or authority of Prophet Muhammad who is passive vis-à-vis God because he is sent as to deliver message of God. Muslims should not claim exclusive truth because their prophet is sent to provide various ways of truth with the holy book as the guidance. They also are not allowed to resort to violence in the name of the prophet because the prophet is merely sent to refine human behavior with full of compassion. The prophet is sent with mercy and love of God to human being.

In the reviews of study of wise interpretation of Quran, various factors were taken to signify the study, where wise attitude is considered the significant element of supply chain management for the sake of Mankind, while the interpretation of Quran was done in various ways through some easier contexts and through the proper discourse of such book through supply chain management. A message to the Mankind was shared through the interpretation of Quran which has included all the possible views that have been given and elaborated in the study and has enumerate the significance of the study where the discourse and wise attitude has been significantly reviewed to enable the positive message to Mankind via supply chain management.

Likewise, fundamentally there should be no univocal interpretation of the Quran that is currently claimed as the only authority of the *mufassir* (interpreters). It is because *tafsir* can only uncover one meaning of the Quran which contain those many meanings. The reading of *tafsir* is identical to a person who heads toward one direction and can only see one side of an object in front of him or her. He or she cannot see other sides. Moreover, when a *tafsir* has become embedded with the interest to defend certain theology and ideology, and then considered the only way in uncover the message of God in the Quran, it will increasingly produce a narrow meaning of the Quran. At the same time, it will widen "the area of unthought"[35] in the Quran which contains many meanings. It is in this point that the new reading upon "the area of unthinkable" of the Quran is important, so that te Quran will be able to respond various modern and complex challenges. Moreover, Prophet Muhammad does not only encourage us to perform ijtihad in problems which the Quran textually silent, but also rewards those to dare to perform ijtihad, regardless of the result.

Dominant authors have put the message in a positive sense to the Mankind about the purpose of living, while the wideness of such interpretation of Quran was related to the best of beliefs and knowledge of such guiding person. No one is above the book and never has an authority to manipulate the messages

---

[35] On this term, see Arkoun, *The Unthought in Contemporary Islamic Thought*, pp. 11–36.

rendered by such book because the ultimate responsibility has been taken by God about this book which is a complete law to the Mankind. The interpretation of Quran has been widely specified via various religious books that have included the messages given by the Holy Book.

REFERENCES

[1]   A. Wijaya, *NALAR EPISTEMOLOGI AGAMA: Argumen Pluralisme Religius Epistemologis Abdul Karim Sorosh.* Epistemé: Jurnal Pengembangan Ilmu Keislaman, Vol 11, 2, pp. 201-224, 2016

[2]   C. Karim Douglas, *Roots of Radical Sunni Traditionalism Fear of Reason and the Hashwiyah.* Vol pp. 2008

[3]   J. Schacht, *The Origins of Muhammadan Jurisprudence, tentang Asal Usul Hukum Islam dan Masalah Otentisitas Sunah.* Yogjjakarta. Insan Madani, Vol pp. 2010

[4]   . Muhammad, *Memahami Maksud dan Cita-Cita Tuhan.* Nun: Jurnal Studi Alquran dan Tafsir di Nusantara, Vol 2, 2, pp. 1-26, 2016

[5   ]P. Ricoeur, *Filsafat wacana: membelah makna dalam anatomi bahasa.* 2002: IRCiSOD.

[6]   T. Abbas and Wekke, I. S., *Yang Datang Setelah Hujan: Sains-Agama Penerang Kegelapan.* Vol pp. 2019

[7]   N. K. Setiawan, *Pemikiran Progresif dalam Kajian al-Qur'a> n.* Jakarta: Kencana, Vol pp. 2008

[8]   A. Wijaya, *Hermeneutika Al-Qur'an: Memburu Pesan Manusiawi Dalam Al-Qur'an.* Ulumuna, Vol 15, 2, pp. 205-228, 2011

[9]   F. Syukri, *Nuansa Positivistik Tafsir Modern Muh {Ammad 'Abduh.* Vol pp.

[10]   D. N. A. RAHMANTO, *Sejarah Kenabian Dalam Perspektif Tafsir Nuzuli Muhammad Izzat Darwazah.* Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies, Vol 12, 2, pp. 279-256, 2016

[11]   N. Khurniyawati, *AS}-S} A> BI'UNDAN EKSISTENSINYA DALAM PLURALITAS AGAMA (Analisis Penafsiran Hamka dan M. Quraish Shihab).* Vol pp. 2019

[12]   K. M. A. El-Fadl, *Atas Nama Tuhan: Dari Fikih Otoriter ke Fikih Otoritatif (Speaking in God's Name: Islamic Law, Authority and Women).* Jakarta: Serambi Ilmu Semesta, Vol pp. 2003

[13]   C. Ma'arif, *ARAH BARU KAJIAN TAFSIR (Kajian Metodologi Penelitian Aksin Wijaya dalam Karyanya Sejarah Kenabian Perspektif Tafsir Nuzuli Muhammad Izzat Darwazah).* QOF, Vol 2, 2, pp. 161-174, 2018

[14]   A. Al-Qobanji and wa al-Insan, A., *Ishkaliyat al-'Alaqah Wa Azmatul Wijdan.* Baghdad-Beirut: Manshurat al-Jumal, Vol pp. 2009

[15]   N. H. A. Zayd, *Rethinking the Qur'ân: Towards a humanistic hermeneutics.* 2004: Humanistics University Press.

[16]   M. Q. Shihab, *Tafsir al-Misbah: pesan, kesan dan keserasian al-Qur\'an volume 3: surah al-Ma'idah/oleh Quraish Shihab.* 2002, Jakarta: Lentera Hati.