

**EPISTEMOLOGI TAFSIR PRAGMATIS
KONTEMPORER DI INDONESIA:
ANALISIS “PESAN-PESAN AL-QUR’AN
MENCoba MENGERTI INTISARI KITAB SUCI”
KARYA DJOHAN EFFENDI**

SKRIPSI

Diajukan untuk Memenuhi Tugas Akhir dan Melengkapi Syarat
Guna Memperoleh Gelar Sarjana Strata Satu (S1)
dalam Ilmu Al-Qur’an dan Tafsir



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**EPISTEMOLOGY OF CONTEMPORARY PRAGMATIC
INTERPRETATION IN INDONESIA:
ANALYSIS OF “PESAN-PESAN-PESAN AL-QUR’AN
MENCOBA MENGERTI INTISARI KITAB SUCI”
BY DJOHAN EFFENDI**

THESIS

Submitted in Partial Fulfillment of the Requirement for Bachelor Degree of Religion
Department of Ilmu Al-Qur’an and Tafsir



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Dengan ini saya mohon agar skripsi saudara tersebut dapat segera dimunaqasyahkan.

Demikian nota pembimbing ini dibuat untuk digunakan sebagaimana mestinya. Atas perhatiannya, saya sampaikan terima kasih.

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A. Konsonan Tunggal

Huruf	Nama	Huruf Latin	Keterangan
ا	Alif	-	tidak dilambangkan
ب	Bā	b	-
ت	Tā	t	-
ث	Śā	s	s (dengan titik di atasnya)
ج	Jīm	j	-
ح	Hā	h	h (dengan titik di atasnya)
خ	Khā	kh	-
د	Dal	d	-
ذ	Žal	z	z (dengan titik di atasnya)
ر	Rā	r	-
ز	Zai	z	-
س	Sīn	s	-
ش	Syīn	sy	-
ص	Şād	ş	s (dengan titik di atasnya)

Huruf	Nama	Huruf Latin	Keterangan
ض	Dād	d	d (dengan titik di
ط	Ṭā	t	t (dengan titik di
ظ	Zā	z	z (dengan titik di
ع	‘Ain	‘	koma terbalik (di atas)
غ	Gain	g	-
ف	Fā	f	-
ق	Qāf	q	-
ك	Kāf	k	-
ل	Lām	l	-
م	Mīm	m	-
ن	Nūn	n	-
و	Wāwu	w	-
هـ	Hā	h	-
ء	Hamzah	'	apostrof, tetapi lambang ini tidak dipergunakan untuk hamzah di awal kata
ي	Yā	y	-

B. Konsonan Rangkap

Konsonan rangkap, termasuk tanda *syaddah*, ditulis rangkap.

Contoh: أحمدية ditulis *Ahmadiyyah*

C. Tā Marbutah di akhir kata

1. Bila dimatikan ditulis *h*, kecuali untuk kata-kata Arab yang sudah terserap menjadi bahasa Indonesia, seperti *salat*, *zakat*, dan sebagainya.

Contoh: جماعة ditulis *jamā'ah*

2. Bila dihidupkan ditulis *t*

Contoh: كرامة الأولياء ditulis *karāmatul-auliyā'*

D. Vokal Pendek

Fathah ditulis *a*, kasrah ditulis *i*, dan dammah ditulis *u*

E. Vokal Panjang

A panjang ditulis *ā*, i panjang ditulis *ī*, dan u panjang ditulis *ū*,

masing-masing dengan tanda hubung (-) di atasnya.

F. Vokal Rangkap

Fathah + yā tanpa dua titik yang dimatikan ditulis *ai*

Fathah + wāwu mati ditulis *au*

G. Vokal-vokal pendek yang berurutan dalam satu kata dipisahkan dengan apostrof (')

Contoh: أنتم ditulis *a'antum*

مؤنث ditulis *mu'annaś*

H. Kata Sandang Alif + Lam

1. Bila diikuti huruf qamariyah ditulis *al-*

Contoh: القرآن ditulis *Al-Qura'ān*

2. Bila diikuti huruf syamsiyyah, huruf 1 diganti dengan huruf syamsiyyah yang mengikutinya.

Contoh: الشيعة ditulis *asy-Syī'ah*

I. Huruf Besar

Penulisan huruf besar disesuaikan dengan EYD

J. Kata dalam rangkaian frasa atau kalimat

1. Ditulis kata per kata, atau
2. Ditulis menurut bunyi atau pengucapannya dalam rangkaian tersebut.

Contoh: شيخ الإسلام ditulis *Syaikh al-Islām* atau *Syakhul-Islām*

DEDICATON

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ABSTRACT

Ulfa, Muizatul. 2022. Epistemology of Contemporary Pragmatic Interpretation in Indonesia: Analysis of “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci ” By Djohan Effendi. *Thesis Ilmu Al-Qur’an dan Tafsir UIN K.H. Abdurrahman Wahid Pekalongan*. Shinta Nurani, M.A.

Keyword: *Interpretation, Pragmatic, Djohan Effendi*

The emergence of this pragmatic interpretation is methodologically problematic. Due to the pragmatism of Djohan Effendi's interpretation of “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci” by Djohan Effendi the tendency is thematic but not comprehensive, leaving out the redactions of the original verses, and leaving referring directly to references from commentary books.

Therefore, the focus of the study in this paper is how is the pragmatism of the interpretation of “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci” by Djohan Effendi, and what is the epistemology of pragmatism of interpretation by Djohan Effendi. With a view to examine Djohan Effendi's “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci”, reveals a portrait of his intellectual life, what are the characteristics of his interpretation, what is the pragmatic side of Djohan's work, and what is the epistemology of pragmatism of interpretation “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci” by Djohan Effendi.

The method used is Abdul Mustaqim's contemporary interpretation epistemology theory to analyze what the epistemology of Djohan's work is, and the pragmatism interpretation method to analyze the pragmatic aspects of the work.

From this, it can be concluded that Djohan Effendi is an intellectual and Islamic thinker from Banjarmasin, who is also very enthusiastic about the interpretation of the Koran. The interpretation contained in his work uses beautiful literary language. The work uses the form of *bil ra'yi* interpretation with *ijmali* and *maudu'i* presentation methods, has an adab ijtimai'i interpretation style, by prioritizing universal and substantial values. At the end of each interpretation of the surah al-Qur'an there are qur'aniy poems, and poetic translations of Surah al-Fatihah and Juz 'Ammah. It is called pragmatic because it is deep the presentation of the interpretation leaves the ideal of a work of interpretation, the presentation is thematic but not comprehensive, leaves out the verses of the Koran, does not refer to direct references to the interpretation, and the delivery of the interpretation tends to be narrative. However, for commentary works that are usually in volumes, Djohan's work could be the right choice for readers who want to understand the messages in the Qur'an and don't want to mess around with long explanations and analysis. Regardless of the advantages and disadvantages, as part creation from the treasures of Indonesian interpretation, this work deserves appreciation.

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TABLE OF CONTENTS

HALAMAN COVER	i
PERNYATAAN KEASLIAN	ii
NOTA PEMBIMBING	iii
PENGESAHAN	iv
PEDOMAN TRANSLITERASI	v
DEDICATION	ix
ABSTRACT	x
ACKNOWLEDGEMENTS	xi
TABLE OF CONTENTS	xiii
CHAPTER I	1
A. Background of the problem	1
B. Problem of Resesarch	9
C. Research Purposes	9
D. Benefit of Research	9
E. Literature Review	10
1. Theoritical Framework	10
2. Relevant Research	16
3. Framework of Thinking	20
F. Research Method	24
1. Types of Research	24
2. Research Approach	24
3. Data Source	25
4. Data Collection Technique	25
5. Data Analysis Technique	26
6. Writing system	27
CHAPTER II	
EPISTEMOLOGY OF CONTEMPRORARY INTERPRETATION	28
A. Epistemology of Tafsir	28
1. Definition of the Epistemology of Interpretation	28
2. Epistemology of Interpretation in History	31

B. Epistemology of Contemporary Interpretation	40
1. Contemporary Interpretation Epistemology Discourse	40
2. Epistemology of Contemporary Interpretation of Indonesian Context	45
CHAPTER III	
DJOHAN EFFENDI’S BIOGRAPHY AND DJOHAN EFFENDI’S MODEL	
IN THE “PESAN-PESAN AL-QUR’AN MENCOBA MENGERTI	
INTISARI KITAB SUCI”	
	51
A. Biography of Djohan Effendi	51
1. Biography of Djohan Effendi	51
2. Djohan Effendi’s Intellectual Journey	53
3. Djohan Effendi’s Works	60
B. Model of Interpretation in the Djohan Effendi	62
1. Systematic	62
2. Writing Background	72
3. Source of Interpretation	73
4. Interpretation Method	75
CHAPTER IV	
EPISTEMOLOGY OF CONTEMPRORARY PRAGMATIC	
INTERPRETATION: ANALYSIS OF “PESAN-PESAN AL-QUR’AN	
MENCOBA MENGERTI INTISARI KITAB SUCI”	
	83
A. Dimensions of Pragmatism by Djohan Effendi	83
B. The Position of Pragmatism of Tafsir Djohan Effendi in the	
Epistemological Perspective of Tafsir	90
CHAPTER V	
CONCLUSION AND SUGGESTION	
	95
A. Conclusion	95
B. Suggestion	96
BIBLIOGRAPHY	

CHAPTER I

INTRODUCTION

A. Background of the problem

Tafsir as a religious entity in its development experiences scientific discourse. This relates to who is allowed or not in interpreting the Qur'an, which interpretation is authoritative, and which interpretation deviates. The authority or benchmark for the truth of an interpretation cannot be fixed because of a paradigm shift in the source of the interpretation of the Qur'an, from the interpretation of *bil riwayat* to the interpretation of *bil ra'yi*.¹ The shift especially occurred after the death of the Prophet Muhammad as the sole authority of interpretation, as well as those who were interpreted. As the majority of scholars say, not all verses are interpreted, and explained in detail by the Messenger of Allah, so that many verses are not yet known in depth.² This is where the task of the next generation of exegetes is to explain the meaning of the unknown verses of the Qur'an. But not just anyone can interpret the verses of the Qur'an, because the authority or truth of an interpretation is formed through the requirements that must be met by the commentator.³

Sheikh Manna al-Qathan in his book *Mabahits fi Ulumul Qur'an* says that there are nine conditions that must be possessed by the exegete so that his

¹ Muhammad Alwi HS, "Epistemologi Tafsir: Mengurai Relasi Filsafat dengan al-Qur'an", (*Jurnal Substansia*, Vol. 21, Numb. 1, October 2019), p. 1.

² Abdul Mustaqim, *Pergeseran Epistemologi Tafsir*, (Yogyakarta; Pustaka Pelajar, 2008), p. 112.

³ Abdur Razzaq, and Deden Mula Saputra, "Studi Analisis Komparatif Antara Ta'wil dan Hermeneutika dalam Penafsiran al-Qur'an", (*Jurnal Wardah*, Vol. 17, Numb. 2, July-December 2016), p. 91.

interpretive authority is maintained, namely healthy *aqidah*, free from lust, interpreting the Koran with the Koran, interpreting Al-Qur'an with as-Sunnah, referring to the words of *tabi'in*, mastering the rules of the Arabic language, mastering knowledge related to the science of interpretation, deep understanding or understanding *ijtihad* based on data, applicable rules, and scientifically justifiable theories and opinions.⁴ A person whose *aqidah* deviates is not justified to become an interpreter because it can make him distort the meaning of the verses of the Qur'an. Free from lust, personal or group interests, which makes him objective in interpreting the verses of the Koran. Interpreting the Qur'an with the Qur'an, because the main source of authentic al-Qur'an is the Qur'an itself, and each verse can be an explanation of other verses.⁵

A commentator should not be careless in explaining the verse he interprets, but has checked other verses, read, and researched all the verses of the Qur'an in full before being allowed to interpret a verse. Interpreting the Qur'an with the Sunnah and must read all the hadiths of the Prophet in full, by sorting and choosing only the hadiths that are *maqbul* only.⁶ The exegetes must refer to the words of the companions, because it was the companions of the Prophet who witnessed firsthand how each verse was revealed to the Messenger of Allah. The exegetes must also refer to the words of the *tabi'in*

⁴ Aramdhan Kodrat Permana, "Sumber-Sumber Penafsiran Al-Qur'an", (At-Tatbiq: *Jurnal Ahwal al-Syakhsiyah*, Vol. 05, Numb. 1, 2020), p. 75.

⁵ Ahmad Fakhruddin Fajrul Islam, "Al-Dakhil Fi Al-Tafsir: Studi Kritis Dalam Metodologi Tafsir", (*Jurnal Tafaqquh*, Vol. 2 Numb. 2, December 2014), p. 22.

⁶ M. Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan, dan Aturan yang Patut Anda Ketahui dalam Memahami al-Qur'an*, (Tangerang: Lentera Hati, 2013), p. 396-397.

who are people who have met directly with the companions of the Prophet. Mastering Arabic language, because the position of Arabic as a transformer and communicator between God and humans, namely the Qur'an becomes absolute and absolute.⁷

Mastering the rules of Arabic which contains several branches of knowledge such as adab (literature), bayan science, balaghah science, mantiq science, and others is an absolute requirement for an exegete. Really understand Arab culture, mindset, and logic that developed in Arab countries, because the Qur'an came down in the midst of Arab culture, urf, ethics, life order, and others. Then the exegete must master the sciences related to the science of interpretation including the science of asbabun nuzul, the science of nasakh mansukh, al-'am wal Khash, al-mujmal mubayyan, and many more. And the last requirement that must be possessed by the exegete is a deep understanding, understanding and understanding of Islamic law and sharia, so as not to get lost when interpreting a verse of the Qur'an.⁸ If a commentator does not meet the requirements above, then his interpretation has been contaminated by factors whose existence must be rejected in the interpretation, because it belongs to a deviant interpretation.⁹

Thus, to carry out interpretation requires an epistemology that is in accordance with the Ulumul Qur'an. Epistemology, which is a branch of

⁷ Shaykh Manna Al-Qathan, *Pengantar Studi Ilmu Al-Qur'an*, (Jakarta: Pustaka Al-Kautsar, 2010), p. 27.

⁸ M. Quraish Shihab, *Kaidah Tafsir: Syarat Ketentuan, dan Aturan yang Patut Anda Ketahui dalam Memahami al-Qur'an*, (Tangerang: Lentera Hati, 2013), p. 395-396.

⁹ Muhammad Alwi HS, "Epistemologi Tafsir: Mengurai Relasi Filsafat dengan Al-Qur'an", (*Jurnal Substantia*, Vol. 21, Numb. 1, October 2019), p. 6-9.

philosophy, examines the theory of science including the study of the nature of science, sources of knowledge, methods, and testing the truth of a science. In this case, interpretation is a scientific activity to reveal, explain the meaning of the verses of the Qur'an, the law, wisdom, and instructions contained in the Qur'an according to the level of ability of each commentator. So what is meant by the epistemology of interpretation is the concept of the theory of knowledge regarding the origin of the interpretation, the method of interpretation, and the benchmark for the validity of the interpretation.¹⁰

In mapping the epistemology of interpretation from the perspective of the history idea of Qur'anic interpretation, Abdul Mustaqim divides it into three, namely the formative era with mystical reasoning, the affirmative era with ideological reasoning, and the reformative era with critical reasoning. The formative era of mystical reasoning started from the time of the Prophet Muhammad until the second century Hijriyah. The sources of interpretation are the Qur'an, hadith, qira'at, opinions of friends, tabi'in, israiliyat stories, and Jahiliyah poems. The method of interpretation is still oral, using a deductive narration method, a little analysis, and limited to linguistic rules. The benchmark for its truth is the authenticity of the sanad and the validity of a history, the suitability of the interpretation results with linguistic rules and

¹⁰ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, (Yogyakarta: PT Lkis Printing Cemerlang, 2011), p. 10.

authentic hadith narrations. The purpose of the interpretation is relative, just understanding the meaning has not yet reached the plains of the Maghza.¹¹

Then the epistemology of interpretation of the affirmative era of ideological reasoning in the Middle Ages where the interpretation tradition was more dominated by political interests, schools or certain scientific ideologies. The source of interpretation is more dominant using reason or *ijtihad* than the Qur'an and hadith so that it uses scientific theories such as *kalam*, Sufism, philosophy, and others that are practiced by the commentator. The method of interpretation is *bil-ra'yi*, *deductive-tahlili*, with linguistic analysis and matching with theories from scientific disciplines or *madhhabs* of each commentator. The benchmark for the correctness of interpretation in this era corresponds to the results of interpretation with the interests of the authorities, *madhhabs*, and the knowledge occupied by the commentators. Ideological, sectarian, coercive Qur'anic ideas tend to be truth claims, and subjective are the characteristics of interpretation in the era of affirmative with ideological reasoning. While the purpose of interpretation is for the benefit of the group, supports the *madzhab* or knowledge that the interpreter is engaged in, and supports power. The position of the text here is as the object, and the interpreter as the subject.¹²

¹¹ Abdul Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an: Studi Aliran-Aliran Tafsir dari Periode Klasik, Pertengahan, Hingga Modern Kontemporer*, (Yogyakarta: Adab Press, 2014), p. 48-51.

¹² Abdul Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an: Studi Aliran-Aliran Tafsir dari Periode Klasik, Pertengahan, Hingga Modern Kontemporer*, p. 53-187.

The last one is the epistemology of the interpretation of the reformative era with critical reasoning. In this era the source of interpretation is the Qur'an itself, reality, reason which has a circular and functional dialectic, rarely uses hadith sources. The method of interpretation starts from thematic, hermeneutics, linguistics with a sociological, anthropological, semantic approach, and other scholarly disciplines of commentator. The benchmark of truth in this era is divided into three, namely coherence, correspondence, and pragmatism.¹³ The characteristics of the interpretation itself are critical, transformative, non-ideological, and the purpose of the interpretation is for transformation and change, not only capturing meaning but also maghza. The text of the Qur'an and the interpreter themselves are positioned as objects and subjects at the same time.¹⁴

Methods of interpretation in Indonesia also vary, including the maudhui method which is practical because it is presented first, the ijmal method which tries to understand the verses of the Qur'an as a whole, not in verses, and other methods of interpretation. This of course cannot be separated from the development of the study of interpretation from time to time.¹⁵ In Indonesia, the study of interpretation begins when the manuscript of the interpretation of Surah al-Kahf was discovered at Cambridge University in the 16th century.

¹³ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, (Yogyakarta: PT Lkis Printing Cemerlang, 2011), p. 16.

¹⁴ Abdul Mustaqim, *Madzahibut Tafsir: Peta Metodologi Penafsiran al-Qur'an dari Klasik hingga Kontemporer*, (Yogyakarta: Nun Pustaka, 2003), p. 39.

¹⁵ Muhammad Alwi HS and Teti Fatimah, "Tren Pemikiran Tafsir Al-Qur'an di Indonesia: Antara Perkembangan dan Pergeseran", (*Hermeneutics: Jurnal Ilmu Al-Qur'an dan Tafsir*, Vol. 14 Numb. 01, 2020), p. 131.

After that, two classical commentaries appeared in the 17th century until the end of the 19th century, namely the book of interpretation by Abd Rauf as-Singkili which was given the name "Tarjuman al-Mustafid", and Tafsir al-Munir by Imam Nawawi al-Bantani. The activities of interpreting the Indonesian Qur'an began to appear rife in the 20th century where various interpretation books appeared in Indonesia. Finally, the term Indonesian interpretation emerged, namely the interpretation of the Qur'an which from the beginning was prepared so that it was ready to be understood and understood by the Indonesian people by using language facilities that developed in the midst of Indonesian society. In that century until the 1980s was born *Tafsir al-Azhar* by Hamka, Tafsir al-Qur'an al-Karim Mahmud Yunus, Tafsir al-Bayan by Hasbi ash-Shiddiqiey, and others called modern interpretations. Whereas in the 90s until now it is called the period of contemporary interpretation.¹⁶

In this contemporary period, the interpretation of the Qur'an is presented in the form of bil-ra'yi while the interpretation of bil-ma'tsur is not very popular.¹⁷ One of the works of interpretation *bil-ra'yi* in the contemporary era that has not received much attention, studied, both from academics, researchers, and the general public in general is "Pesan-Pesan Al-Qur'an: Mencoba Mengerti Intisari Kitab Suci" written by Djohan Effendi. In this work, a global interpretation is presented, dense, concise, letter by letter, 30 chapters from Surah al-Fatihah to an-Nas. A scholar of commentary and poet, Ahmad

¹⁶ Abdul Mustaqim, *Madzahibut Tafsir: Peta Metodologi Penafsiran al-Qur'an dari Klasik hingga Kontemporer*, (Yogyakarta: Nun Pustaka, 2003), p. 23.

¹⁷ Kurdi Fadal, "Studi Tafsir Jalalain di Pesantren dan Ideologi Aswaja", (*Jurnal Nun*, Vol. 2, Numb. 2, 2016), p. 31.

Mustofa Bisri, said that one of the interesting things about this work is the poems that are included in the closing of the interpretation of each surah of the Qur'an. These poems are written based on the major themes discussed in the surah, with a new style of poetry such as the poetry of the Qur'an by HB. Jassin, Djohan Effendi's teacher.¹⁸

The author calls this "Pesan-Pesan Al-Qur'an Mencoba Mengerti Intisari Kitab Suci" by Djohan Effendi as a pragmatic interpretation of the contemporary era, in which the meaning of pragmatic it self is practical, useful for the public, and is prioritizing in terms of practicality, usability or benefit.¹⁹ Thus, the contemporary pragmatic interpretation referred to here is a practical interpretation that is able to provide alternative solutions to social problems faced by humans. Because if you look further, Djohan Effendi in presenting his commentary immediately provides an explanation in the form of the interpretation of the letter to the reader, not bothering about various problems or debates on problematic topics in the Qur'an.²⁰ So that this research can be an alternative for readers to find out how the pragmatism of interpretation, "Pesan-Pesan Al-Qur'an Mencoba Mengerti Intisari Kitab Suci" and the position of pragmatism of interpretation in the epistemology of contemporary interpretation, and hope that in the future it can also foster interest from

¹⁸ Umi Kalsum Hasibuan, "Pemikiran Kontemporer Tafsir al-Qur'an di Indonesia: Tinjauan Terhadap Buku Pesan-Pesan al-Qur'an Mencoba Mengerti Intisari Kitab Suci Karya Djohan Effendi", (Islah: *Jurnal Ilmu Ushuluddin Adab dan Dakwah*, Vol. 2, Numb. 2, 2020), p. 152 .

¹⁹ Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia*, (Jakarta: Language Center, 2008), p. 1209.

²⁰ Hamam Faizin, and Arsyad Sobby Kesuma, "Pemikiran Tafsir Djohan Effendi", (*Jurnal Kalam*, Vol. 11, Numb. 2, 2017), p. 475.

researchers and reviewers of interpretation, as well as the general public for the work. Therefore, in this study the author raised the title **EPISTEMOLOGY OF CONTEMPORARY PRAGMATIC INTERPRETATION IN INDONESIA: ANALYSIS OF “PESAN-PESAN AL-QUR’AN MENCOBA MENGERTI INTISARI KITAB SUCI” BY DJOHAN EFFENDI.**

B. Problem of Research

Based on the background of the problems described above, the main problems can be formulated as follows:

1. How is the pragmatism of the interpretation of “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci” by Djohan Effendi?
2. What is the epistemology of pragmatism of the interpretation of “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci” by Djohan Effendi?

C. Research purposes

1. To know pragmatism of the interpretation of “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci” by Djohan Effendi.
2. To know the epistemology of pragmatism of the interpretation “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci” by Djohan Effendi.

D. Benefits of research

1. The theoretical benefit is to develop and deepen the treasures of contemporary commentary studies in Indonesia, especially in relation to

Djohan Effendi's "Pesan-Pesan Al-Qur'an Mencoba Mengerti Intisari Kitab Suci".

2. Practical benefits are expected to introduce and provide a clearer understanding related to pragmatic interpretations or practical interpretations that are able to provide alternative solutions to social problems faced by humans. And what is the epistemology of pragmatism of the interpretation of "Pesan-Pesan Al-Qur'an Mencoba Mengerti Intisari Kitab Suci" by Djohan Effendi.

E. Literature review

1. Theoretical framework

In order to clarify and avoid defects in understanding this research, the author uses several theories, namely the theory of pragmatism of interpretation, and the theory of epistemology of contemporary interpretation of Abdul Mustaqim as follows.

a. Interpretive Pragmatism

Pragmatism is closely related to pragmatism, is practical, is useful for the public, prioritizes practicality, uses (usefulness), regarding or is concerned with practical values.²¹ Pragmatism is the opposite of idealism, which is a concept that prioritizes taking short-term ways or paths, doing things that are practical and putting aside the useless side.

Pragmatism can also be said to be an attitude and thinking that focuses on

²¹ Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2008), p. 1209.

results, and focuses on the practical side rather than looking at everything in detail from the whole process.²²

The pragmatic approach its elf is an approach that views literary works as a means to convey certain goals to the reader, be it political, educational, moral, religious, or other goals. In practice, the pragmatic approach tends to judge literary works according to their success in achieving certain goals for their readers. The pragmatic approach has benefits for the functions of literary works in society, their development and dissemination, so that the benefits of literary works can be felt. With the indicators of readers and literary works, the aim of the pragmatic approach is to provide benefits to the reader which as a whole serves to support reception theory, a literary theory that allows an unlimited understanding of the nature of works.²³

Meanwhile, interpretation is a science in which it seeks to reveal the contents or meanings contained in the verses of the Qur'an.²⁴ Thus a work of interpretation is said to be pragmatic if it has a specific purpose, be it political, educational, moral, religious, or other purposes. prefer to take a way or path that is short term, and do things that are practical.

²² Putut Wijaya, "Pragmatis: Arti, Contoh, Teori, dan Fase Pragmatisme", [Pragmatism Is: Meaning, Examples, Theory and Phases of Pragmatism \(ukulele.co.nz\)](https://www.ukulele.co.nz/pragmatism-is-meaning-examples-theory-and-phases-of-pragmatism). on accessed October 27, 2022.

²³ Juli Kartini, *Thesis: "Analisis Pragmatis Gender dalam Novel "Geni Jora" Karya Abidah El Khalieqy dan Hubungan dalam Pembelajaran Apresiasi Sastra di SMA"*, (NTB; Universitas Mataram, 2011), p. 11-14.

²⁴ Rifa Roifa, dkk, "Perkembangan Tafsir di Indonesia: Pra Kemerdekaan 1900-1945", (Al-Bayan: *Jurnal Studi Al-Quran dan Tafsir* 1, 2017), p. 23.

Actually, this theory of exegetical pragmatism is not commonly used in interpretive studies, this theory is mostly taken from the philosophies of science, philosophy of nature, idealism, because this pragmatism appears as a contra indication of the philosophy of idealism. One of the articles that discusses the pragmatism of interpretation is an article entitled “Tafsir Ilmi Nusantara; Antara Kepentingan Ideologis dan Kebutuhan Pragmatis (Menimbang Tafsir Karya Ahmad Baiquni)” written by Ulya Fikriyati. It discusses the interpretation of Ahmad Baiquni's work which is one of the pragmatic scientific interpretations. He said that the emergence of scientific interpretation was mostly due to pragmatic interests.²⁵

Whereas ideally a work of interpretation should be an objective scientific study of religious holy texts (al-Nash al-Qudsy). A work of interpretation should not be based on tendentious interests, because this will plunge a person into doubts and cause the loss of the objectivity of interpretation.²⁶ Ideally, the interpretation should also include an assessment of the historical situation and conditions that underlie the revelation of the verses of the Qur'an, both in the form of *asbab an-nuzul* and the social, political, economic, cultural, and civilizational situation of

²⁵ Ulya Fikriyati, “Tafsir Ilmi Nusantara; Antara Kepentingan Ideologis dan Kebutuhan Pragmatis (Menimbang Tafsir Karya Ahmad Baiquni), (*Jurnal Al-Burhan*, Jakarta: PTIQ, Vol. XIII, Numb. 1, October 2013), p. 51-66.

²⁶ Syahrur, *al-Kitab wa al-Qur'an; Qira'ah Mu'ashiroh*, (Damaskus; Ahali li al-Nasyr wa al-Awzi, 1992), p. 30.

the people when the Qur'an was revealed.²⁷ A work of interpretation is also ideally strong in language analysis, and others.

However, due to pragmatic interests, this tends to be left behind, only the scientific discussion is discussed, with the aim of making it easier to read, less complicated, and easier to understand, finally pragmatic interpretations emerge, examples of pragmatic interpretations are interpretations of the scientific genre.²⁸ Meanwhile, Djohan Effendi's "Pesan-Pesan Al-Qur'an Mencoba Mengerti Intisari Kitab Suci" is a contemporary era of commentary which is also pragmatic.

b. Abdul Mustaqim's Contemporary Interpretation Epistemology

Epistemology as a branch of philosophy does not only discuss the ins and outs of knowledge, but also discusses all Islamic scientific disciplines including the science of interpretation. The subject matter of epistemology includes the nature of the source of knowledge, methods of obtaining knowledge and the criteria for the validity of knowledge. Meanwhile, interpretation is a scientific activity to reveal, explain the meaning of the verses of the Qur'an, laws, wisdom, and instructions contained in the Qur'an according to the level of ability of each commentator. Therefore, the epistemology of interpretation can be interpreted as research to examine the sources of interpretation, the

²⁷ Ahmad Syukri, *Metodologi Tafsir Al-Qur'an Kontemporer dalam Pandangan Fazlur Rahman*, (Jambi: Sulton Thaha Press, 2007), p. 93.

²⁸ Ulya Fikriyati, "Tafsir Ilmi Nusantara; Antara Kepentingan Ideologis dan Kebutuhan Pragmatis (Menimbang Tafsir Karya Ahmad Baiquni)", (*Jurnal Al-Burhan*, Jakarta: PTIQ, Vol. XIII, Numb. 1, October 2013), p. 51-66.

method of interpretation, and the validity of the truth used in an interpretation.²⁹

Judging from the source of interpretation, the interpretation tradition of the contemporary era is rooted in the text of the Qur'an, reason and reality. It's just that paradigmatically, the position of the text, reason, and reality as well as object and subject. This means that the three are always circular and triadic. There is a balanced role between the text, the author, and the reader. The paradigm used in viewing revelation or text, reason, and reality. Using a functional paradigm, it is no longer a structural paradigm that tends to overpower or hegemonize one another.³⁰

The typology is in line with the typology described by Mansur in the Methodology of Contemporary Tafsir, which states that there are three types of interpretation, namely scriptural, ideological, and modernist interpretations. The interpretation of the reformative era with critical reasoning is a model of interpretation that tends to be critical of the products of past interpretations and is independent of madhhabi thinking models. The interpretation of this model seeks to produce an interpretation that is able to respond to changing times and the progress of science.³¹ The interpretation of the reformative era which is based on critical reasoning and has transformative aims departs from the concerns

4. ²⁹Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, (Yogyakarta; Lkis Group, 2010), p.

³⁰Abdul Mustaqim, *Epistemologi Tafsir Kontemporer* p. 5-6.

³¹ Fathul Mufid, 'Perkembangan Paradigma Epistemologi dalam Filsafat Islam', (Ulumuna: *Jurnal Studi Keislaman*, Vol. 17, Numb. 1 June 2013), p. 20.

of commentators such as Fazlur Rahman, Muhammad Syahrur, Hassan Hanafi and others who are worried or concerned about the products of past interpretations that tend to be ideological, sectarian, and are no longer able to respond to the challenges of the times. , then they build an epistemology of a new interpretation which is considered to be able to respond to the changing times and the progress of science.³²

By paying attention to the assumptions, methods, and approaches developed in the contemporary era, Abdul Mustaqim concludes that the validity of an interpretation can be measured by three theories of truth, namely the theory of coherence, the theory of correspondence, and the theory of pragmatism. First, the coherence theory means that an interpretation is considered correct, if it is in accordance with the previous propositions and consistently applies the methodology developed by each commentator. In other words, if there is consistency in the interpretation of philosophical thinking, then the interpretation is coherently correct. Second, correspondence means that an interpretation is said to be correct if the interpretation corresponds, fits and is in accordance with the empirical scientific facts in the field. For example, this theory is used to measure the truth of scientific interpretation.³³ As Syahrur wanted in his concept of ta'wil, where the verses of God in the

³² Abdul Mustaqim, *Pergeseran Epistemologi Tafsir*, (Yogyakarta; Pustaka Pelajar, 2008), p. 133.

³³ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, (Yogyakarta; Lkis Group, 2010), p. 83-84.

text of the Qur'an cannot possibly contradict the verses of kauniyah that are displayed in nature.³⁴

Third, the theory of pragmatism means that an interpretation is said to be correct if it is practically able to provide alternative solutions to social problems. Interpretation is not measured by other theories or interpretations, but the extent to which the theory can provide solutions to problems faced by humans today. Therefore, models of interpretation of theological or legal verses that tend to be exclusive and less humanistic to adherents of other religions, for example, are no longer relevant, considering the current era of humanitarian problems, such as poverty, unemployment, natural disasters, and so on cannot be resolved by one religion, but need to cooperate in symbiotic mutualism with adherents of other religions.³⁵ Referring to Abdul Mustaqim's categorization, it seems that Djohan Effendi's "Pesan-Pesan Al-Qur'an Mencoba Mengerti Intisari Kitab Suci" tend to fall into the third model, namely the interpretation of the reformative era with critical reasoning.

2. Relevant Research

The following are some references that are relevant to this problem, including:

First, the thesis entitled "Pemikiran Djohan Effendi Tentang Pluralisme di Indonesia Tahun 1973-2017". This thesis by Muhammad Irfan

³⁴ Saifuddin, "Kritik Epistemologi Kontemporer; Studi atas Kritik Jamal Al-Banna terhadap Beberapa Pemikir Al-Qur'an", (*Jurnal Analisis*, Vol. 16, Numb. 1, 2018), p. 98-107.

³⁵ Abdul Mustaqim. *Pergeseran Epistemologi Tafsir*, (Yogyakarta; Pustaka Pelajar, 2008), p. 136.

Gunawan from UIN Sunan Gunung Djati explains Djohan Effendi's thoughts on pluralism in Indonesia in 1973-2017. In the history of Islamic intellectual thought, especially in Indonesia, there have always been figures who played an important role in coloring the treasures of Islamic thought in their respective eras. The thoughts of these figures are very influential in the lives of Muslims in Indonesia. Some of the ideas he put forth sometimes reap pros and cons among the public. One of the most influential Islamic figures in Indonesia regarding pluralism in Indonesia is Djohan Effendi.³⁶ This thesis and the author's research both discuss the same intellectual figure, namely Djohan Effendi. The difference is that this thesis discusses Djohan Effendi's thoughts on pluralism, while the author's research discusses the concept of pluralism regarding the pragmatism of exegesis and the position of Djohan Effendi's "Pesan-Pesan Al-Qur'an Mencoba Mengerti Intisari Kitab Suci" by Djohan Effendi in the epistemology of contemporary exegesis.

Second, is the *Jurnal al-Quds: Studi Al-Quran dan Hadis*, yang berjudul "Wajah Pluralis, Feminis, dan Puitis dalam Tafsir Karya Djohan Effendi" by Mukhamad Saifunnuha. These three tendencies and characteristics, namely pluralist, feminist, and poetic, make this work of interpretation by Djohan Effendi as a work of interpretation that is unique and different from other works of interpretation, both from the Middle East

³⁶ Muhammad Irfan Gunawan, *Thesis: "Pemikiran Djohan Effendi Tentang Pluralisme di Indonesia Tahun 1973-2017"*, (Bandung; UIN Sunan Gunung Djati, 2020), p. 1-92.

and local Indonesia itself. So that its presence as a work of interpretation that adorns the development of interpretation in Indonesia deserves its own appreciation.³⁷ The journal and the author's research both discuss Djohan Effendi and his commentary. The difference is that the journal only discusses the pluralist, feminist, and poetic aspects of Djohan Effendi's work, while the author's research discusses the pragmatic aspect of the interpretation, the methods used in its interpretation, as well as how the thoughts are.

Third, "*Pemikiran Tafsir Djohan Effendi*" Jurnal Kalam by Hamam Faizin, and Arsyad Sobby Kesuma. Conclusion from interpretation This was born from the understanding of a Djohan Effendi who has various backgrounds (academics, activists, technocrats and culturalists) and with the experience and knowledge he has gained. Although it is not accompanied by a strict interpretation methodology, the presence of the "Pesan-Pesan Al-Qur'an Mencoba Mengerti Intisari Kitab Suci" can be considered as an interpretation with its distinctive Indonesian characteristics.³⁸ The journal and the author's research both explain the thoughts and interpretations of Djohan Effendi, however, the journal does not explain the pragmatic side of "Pesan-Pesan Al-Qur'an Mencoba Mengerti Intisari Kitab Suci" while in the research the author explains how the pragmatic side of "Pesan-Pesan Al-Qur'an Mencoba Mengerti Intisari Kitab Suci" by Djohan Effendi.

³⁷ Muhammad Saifunnuha, "Wajah Pluralis, Feminis, dan Puitis dalam Tafsir Karya Djohan Effendi", (Al-Quds: *Jurnal Studi Alquran dan Hadis* vol. 4, numb 2, 2020), p. 315-337.

³⁸ Hamam Faizin, and Arsyad Sobby Kesuma, "Pemikiran Tafsir Djohan Effendi" (*Jurnal Kalam*, Vol. 11, Numb. 2, 2017), p. 482.

Fourth, *Islah: Journal of the Science of Ushuluddin Adab*, and *Da'wah Umi Kalsum Hasibuan*, entitled *Islah: Jurnal Ilmu Ushuluddin Adab, dan Dakwah Umi Kalsum Hasibuan*, yang berjudul “Pemikiran Kontemporer Tafsir al-Qur’an di Indonesia: (Tinjauan Terhadap Pesan-Pesan al-Qur’an Mencoba Mengerti Intisari Kitab Suci Karya Djohan Effendi)” Based on this study, it can be concluded that Djohan Effendi is an Islamic intellectual who has the work “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci”, in which Djohan tries to interpret the essences of the Qur'an. Djohan Effendi's contribution to the development of the study of the Qur'an in which the interpretation uses easy, concise language when understood by the readers, especially for novice readers. Also more to the beautiful and poetic literary language.³⁹ Thus, the journal and the author's research discuss the thoughts of Djohan Effendi's interpretation contained in “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci”, revealing a portrait of Djohan Effendi's intellectual life, as well as his works.⁴⁰ The difference between this research and the author's research is the author discusses the pragmatism of the interpretation of “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci” by Djohan Effendi and the position of pragmatism of this work in the epistemology of contemporary interpretation.

³⁹ Umi Kalsum Hasibuan, “Pemikiran Kontemporer Tafsir Al-Qur’an di Indonesia: Tinjauan terhadap Buku Pesan-pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci Karya Djohan Effendi”, (*Islah: Jurnal Ilmu Ushuluddin Adab, dan Dakwah (Jurnal Kalam*, Vol. 2, Numb. 2, 2020), p. 159-273.

⁴⁰ Umi Kalsum Hasibuan, p. 279.

Therefore, to avoid plagiarism, the researcher took the title EPISTEMOLOGY OF CONTEMPORARY PRAGMATIC IN INDONESIA: ANALYSIS OF “PESAN-PESAN AL-QUR’AN MENCOBA MENGERTI INTISARI KITAB SUCI” BY DJOHAN EFFENDI. This study focuses more on how the pragmatism of the interpretation of “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci” and its position on the pragmatism of the interpretation of Djohan Effendi's works in contemporary epistemology of interpretation.

3. Framework of thinking

Today, the problems faced by humans are increasingly complex. Thus, contemporary interpretation is presented to overcome these problems. One of the concise interpretations of contemporary *bil ra'yi* is the one entitled “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci” by Djohan Effendi. Djohan Effendi, the author of the commentary, is a moderate, critical, and humanist figure of Islamic modernist. Greg Barton, a scholar from Monash University Monash also admits in his dissertation that Djohan Effendi is equal to Nurcholish Madjid, Abdurrahman Wachid, and Ahmad Wahib, as an Islamic neo-modernist. Nurcholis Majid said that Djohan Effendi was the initiator of religious harmony in Indonesia, when he was active in Research and Development of the Ministry of Religion. Djohan is the founder of several organizations working on interfaith relations, including Dian Interfidei and ICRP. He is very instrumental in issues of relations between religions, introducing the ideology of harmony, and

encouraging dialogue methods in solving various problems of inter-religious relations. And of course, Djohan's thoughts were heavily influenced by his teachers, including KH Dalhar, KH Ahmad Basyir, Prof. Hasbi Ash-Shiddiqie, Prof. Muchtar Jahja, Mr. Muhammad Irshad, and Ustadz Muchtar Luthfi al-Anshary.⁴¹

Djohan Efendi in carrying out his interpretation first came from the Qur'an itself. Then also use the reference sources for books of interpretation that are easy, simple, both in Arabic and in Indonesian. However, there are not so many Arabic commentary books that are referenced by Djohan, there are about eight books in total. Djohan mostly takes sources from books of interpretation, translations of the Koran and English *ulumul Quran*. The source of the interpretation used by Djohan is more on the interpretation of *bil-ra'yi*. The characteristics of Djohan Efendi's Interpretation in "Pesan-Pesan Al-Qur'an Mencoba Mengerti Intisari Kitab Suci" are as follows: the Qur'an is used as a book of guidelines and instructions, uses the *ijmali* and *maudhu'i* methods, always gives a prologue or introduction in early interpretation. Listing the poem at the end of each interpretation with the theme of the discussion of each surah, does not contain verses from the Qur'an in it, the interpretation carried out is more universal and quintessence, does not complicate the interpretation, but is immediately

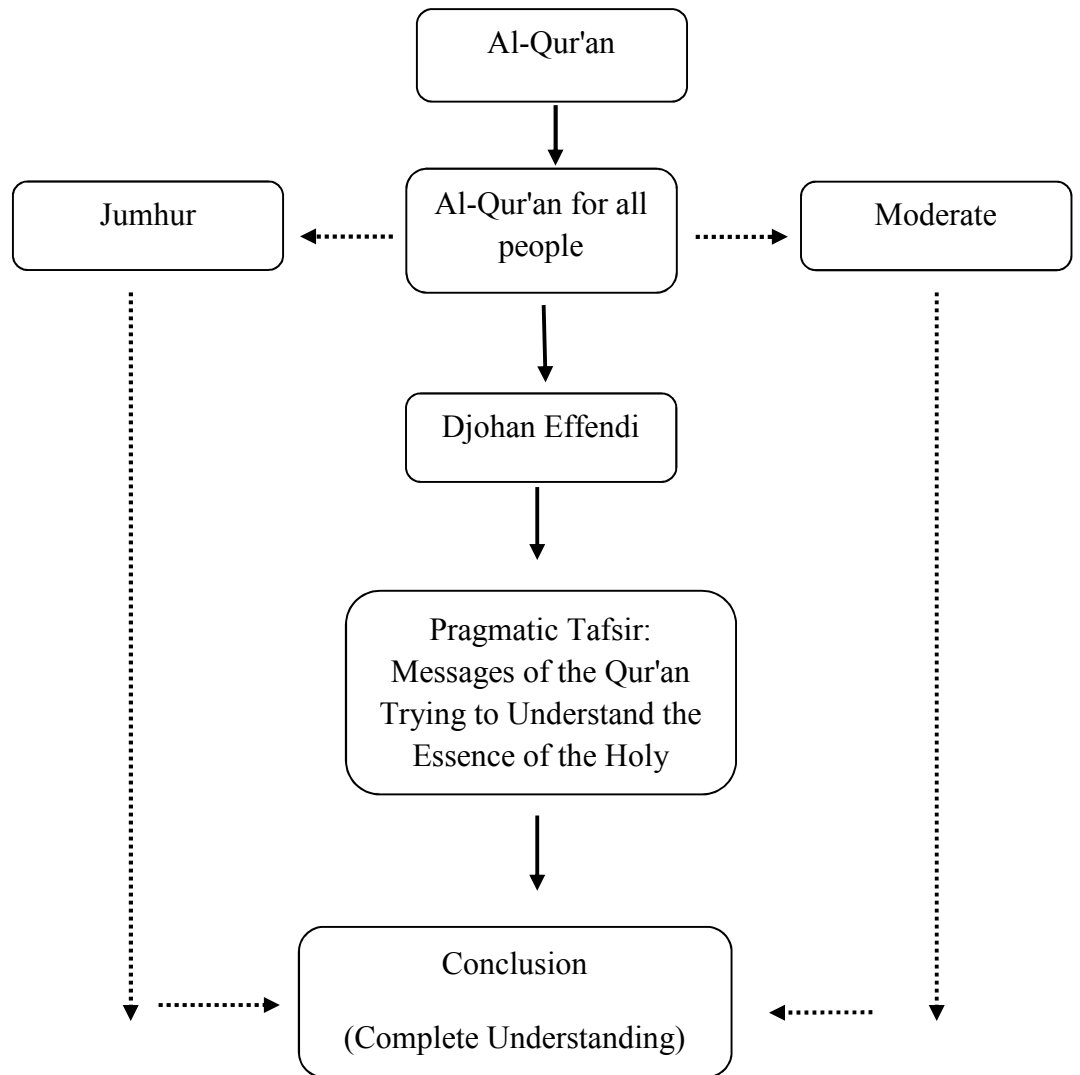
⁴¹ Ahmad Gaus AF, *Sang Pelintas Batas: Biografi Djohan Effendi*, (Jakarta: Indonesian Conference on Religion and Peace, 2009), p. 39-43.

intense by using poetic language when giving the essence of a message to the surah or verse of the Qur'an.⁴²

The characteristics of the interpretation carried out by Djohan Effendi can in fact be influenced by his scientific background and the life process he lives. Interpretation in the “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci” Book presented by Djohan Effendi agarable to provide alternative solutions to social problems faced by humans, and continue what the scholars want so that the general public as well as the general public can more easily understand the content of the holy verses of the Qur'an.⁴³ That's it to see Djohan Effendi's contemporary thoughts regarding his pragmatic interpretation, the author makes a visual framework of thinking as follows:

⁴² Djohan Effendi, *Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci*, (Jakarta: PT Serambi Ilmu Semesta, 2012), p. 5-19.

⁴³ Djohan Effendi, *Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci* p. 19-42.



..... : Indirect relationship or secondary data.

F. Research methods

1. Types of research

This research is qualitative, using the type of library research (library research), this research uses data or library materials.⁴⁴ In this case the author uses some data or materials in the form of books, journals, articles and other data related to Djohan Effendi's thoughts and work. This is realized in order to answer the existing problem formulation.

Then the research method used in this study is the *maudhu'i* method. The method used as a study of the verses that have a purpose and chronology that is in harmony and analyzed with the right science. This method is expected to be able to answer the formulation of the problem in this study, where this is done by understanding how the interpretations are carried out in several suras related to the discussion in this study.⁴⁵

2. Research Approach

The research approach used is a philosophy approach, in which the author conducts research by seeing, analyzing, and criticizing the interpretation⁴⁶ of Djohan Effendi in his pragmatic interpretation.

⁴⁴ Sandu Siyoto, et al., *Dasar Metodologi Penelitian*, (Yogyakarta: Literasi Media Publishing, 2015), p. 28.

⁴⁵ Anton and Ahmad Charis Zubair, *Metode Penelitian*, (Yogyakarta: Kanisius, 1992), p. 10.

⁴⁶ Bangong Suyanto Sutinah, *Metode Penelitian Sosial: berbagai Alternatif Pendekatan*, (Jakarta: Kencana Perenda Group 2011), p. 168.

3. Data source

The data source is the subject where the data was obtained.⁴⁷ There are two sources of data used in researching this thesis, namely primary data and secondary data.

- a. The primary data sources in this study were the Qur'an, and Djohan Effendi's "Pesan-Pesan Al-Qur'an Mencoba Mengerti Intisari Kitab Suci" by Djohan Effendi as a substitute for interviews and surveys.
- b. The secondary data sources in this study are literature related to the interpretation or epistemology of contemporary interpretation such as books by Abdul Mustaqim entitled "Pergeseran Epistemologi Tafsir", "Dinamika Sejarah Tafsir Al-Qur'an", "Epistemologi Tafsir Kontemporer", and many more. Then the journal written by Hamam Faizin, and Arsyad Sobby Kesuma, entitled "Pemikiran Tafsir Djohan Effendi", Umi Kalsum Hasibuan's journal, entitled "Pemikiran Kontemporer Tafsir al-Qur'an di Indonesia: (Tinjauan Terhadap Buku Pesan-Pesan Al-Qur'an Mencoba Mengerti Intisari Kitab Suci Karya Djohan Effendi)", and other scientific works that contain materials that support the author's research.

4. Data collection technique

The technique of collecting this research is through observation and study of documentation obtained from documents⁴⁸ Such as contemporary

⁴⁷ Nashruddin Baidan, and Erwati Aziz, *Metodologi Khusus Penelitian Tafsir*, (Yogyakarta, Pustaka Pelajar, 2009), p. 29.

epistemology books as well as other books that discuss the epistemology of interpretation by Abdul Mustaqim. Then books, articles and journals related to the discussion of Djohan Effendi such as his Biography and thoughts published in the book entitled “Sang Pelintas Batas” by Ahmad Gaus, as well as a discussion of his commentary work “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci”. As well as documentation from the internet, as well as other sources that can provide information related to the problems discussed.

The collection was done by observing the primary data directly, namely “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci” by Djohan Effendi. And secondary data collection with documentation taken from articles, journals, books and the internet that have already been mentioned, there are also many more data related to “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci” by Djohan Effendi.

5. Data analysis technique

The data that has been collected is then processed and analyzed by content analysis.⁴⁹ By explaining and analyzing the content of the contemporary pragmatic interpretation as well as epistemological interpretation of “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci” by Djohan Effendi.

⁴⁸ Sandu Siyoto, et al., *Dasar Metodologi Penelitian*, (Yogyakarta: Literasi Media Publishing, 2015), p. 29.

⁴⁹ Anton and Ahmad Charis Zubair, *Metode Penelitian*, (Yogyakarta: Kanisius, 1992), p. 10

6. Writing system

To facilitate this research, this writing is divided into five chapters which are arranged systematically as follows:

Chapter I Introduction. In chapter one, the discussion focuses on the background, problem formulation, research objectives, research benefits, literature review, theoretical framework, and research methods.

Chapter II, the epistemology of the interpretation of the Indonesian context which includes the definition of the epistemology of interpretation, the history and discourse of its development as well as the significance of the study of the epistemology of interpretation.

Chapter III, an overview of “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci” by Djohan Effendi which contains a biography of Djohan Effendi including his life history, intellectual history, works of Djohan Effendi. Then the description of the work “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci”, the systematics of interpretation, and the method of interpretation.

Chapter IV, contains an analysis of the pragmatism of the interpretation of “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci” by Djohan Effendi and its position in the epistemology of contemporary interpretation.

Chapter V, contains conclusions that describe various criticisms and suggestions that are relevant to this study and scientific work.

CHAPTER V

CONCLUSION AND SUGGESTION

A. CONCLUSION

Based on the explanation of the previews chapters, the present research, affirm two conclusions:

1. “Pesan-Pesan Al-Qur’an Mencoba Mengerti Intisari Kitab Suci” by Djohan Effendi is a pragmatic interpretation, because it leaves the ideal of a work of interpretation. Practical work that aims to make it easier for readers to understand the noble, moral, social, social values, and messages contained in the holy book al-Qur'an. The pragmatism of Djohan Effendi's interpretation includes its thematic presentation, and differs from other works of interpretation because the interpretation of Djohan Effendi's thematic presentation is not comprehensive. It's narrative interpretation, different from the works of interpretation in general, which narrate it according to the terminology in the interpreted verse, is described in such a way, but thematically. Leaving to include the editor of the verses of the Qur'an, except for a number of calligraphy on several pages, which ideally does not leave the original editorial. The discussions tend to be non-specific or global, and do not refer to direct references to interpretations.

2. The epistemology of the messages of the Qur'an by Djohan Effendi is biased towards pluralism. This makes the interpretation pragmatic, because the goal is for the work to be read and understood by all circles. The background of his pragmatic work is also due to his being an Islamic, and interfaith thinker.

B. SUGGESTION

1. For Writer

In the presentation, I agree, but it should be able to show the sources of reference, and overall the author appreciates what Djohan Effendi did for being able to extract the content of the holy verses of the Qur'an.

2. For Readers

In reading this work, It would be better if the reader read references to other books of interpretation.

3. For Academics

It is expected to conduct research also on this "Pesan-Pesan Al-Qur'an Mencoba Mengerti Intisari Kitab Suci" work of Djohan Effendi. Because the work deserves appreciation regardless of its short comings and advantages

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