TRACING THE INTEGRATIVE-INTERCONNECTIVE LEGACY IN SAHIRON SYAMSUDDIN'S *MA'NA-CUM-MAGHZA* APPROACH

Muwadhoful Akmal
UIN Sunan Kalijaga Yogyakarta
mynameiszofull@gmail.com

Abstract

It is notable that Amin Abdullah's integrative-interconnective approach with its methodological stages of *hadarah al-nass* (civilization of the text), *hadarah al-ilm* (civilization of science), and *hadarah al-falsafah* (civilization of philosophy) has introduces one of the most important concepts in the study of Islam in the scene of Indonesian Islamic higher education with its various branches of disciplines. This article tries to explore the influence of Abdullah's integrative-interconnective approach in the discourse of Qur'anic studies as exemplified by Sahiron Syamsuddin's *ma'na cum maghza,* one of the recent methodological tools for interpreting the Qur'an composed by the scholar from the same university with Abdullah. Its key concepts include *al-ma'na al-tarikhi* (literal meaning), *al-maghza al-tarikhi* (historical-phenomenal significance), and *al-maghza al-mutaharrik* (dynamic phenomenal significance). The main purpose of this tool is to explore the main message implied by the sacred text by reviewing it in a wider context, including social, cultural, political, and economic factors. The aim of this study is to provide preliminary narrative in locating Abdullah's integrative-interconnective paradigm in Syamsuddin's *Ma'na-cum-Maghza* discourse.

Keywords: Integrative-Interconnective Approach, *Ma'na-cum-Maghza*

Abstrak

Patut dicatat bahwa pendekatan integratif-interkonektif Amin Abdullah dengan tahapan metodologis *hadarah al-nass* (peradaban teks), *hadarah al-ilm* (peradaban ilmu), dan *hadarah al-falsafah* (peradaban filsafat) telah mengenalkan salah satu konsep terpenting dalam studi Islam di kancah pendidikan tinggi Islam Indonesia dengan berbagai cabang disiplin ilmu yang dimilikinya. Artikel ini mencoba mengeksplorasi pengaruh pendekatan integratif-interkonektif Abdullah dalam wacana studi al-Qur'an melalaui telaah atas *ma'na-cum-maghza* Sahiron Syamsuddin, salah

satu perangkat metodologis terbaru untuk menafsirkan al-Qur'an yang disusun oleh cendekiawan yang berasal dari universitas yang sama dengan Abdullah. Konsep-konsep utamanya meliputi *al-ma'na al-tarikhi* (makna historis), *al-maghza al-tarikhi* (signifikansi historis-fenomenal), dan *al-maghza al-mutaharrik* (signifikansi fenomenal yang dinamis). Tujuan utama dari alat ini adalah untuk menggali pesan utama yang tersirat dalam teks suci dengan meninjaunya dalam konteks yang lebih luas, termasuk faktor sosial, budaya, politik, dan ekonomi. Tujuan dari penelitian ini adalah untuk memberikan narasi awal dalam menempatkan paradigma integratif-interkonektif Abdullah dalam wacana *Ma'na-cum-Maghza* Syamsuddin.

Keywords: Pendekatan Integratif-Interkonektif, *Ma'na-cum-Maghza*

Introduction

The contemporary global scholarship undergone significant changes, characterized by the dichotomy of knowledge between religious and secular sciences. It has created tension between the two paradigms, with each discipline having its own roles and work systems. The secularization of society has been a driving force behind this shift. The impact of the transition era's results is not only felt in the scientific field but also in social, political, economic, and other areas. This phenomenon has gradually started to affect the wider community's condition. Secular society may experience a spiritual void due to the separation of religious and secular spaces. The study of dogmatic elements derived from theological normative texts is rarely approached through general science. Therefore, more significant actions are required, such as transforming from a dichotomous to a non-dichotomous perspective to eliminate barriers arising from differences and create an alternative paradigm.

In this context, Indonesian Islamic Higher Universities find their roles. UIN Sunan Kalijaga, for instance, already has a formulation projected for this purpose, namely the Integrative-Interconnective approach initiated by Amin Abdullah. He tried very hard to reconcile the theological-dogmatic area with such philosophical-scientific discourse. Abdullah is an Indonesian intellectual who is very prolific in studying this issue. He argues that the phenomena of scientific dichotomy can be addressed by prioritizing integration as a unifying discipline and interconnection as a linking discipline. This will allow these elements to complement each other and tackle the problem of scientific dichotomy. To understand the field of religious sciences, it is necessary to integrate

other scientific disciplines due to their interrelationship. For instance, the Qur'an text is theological-normative, but through the integrative-interconnective approach, it will appear very dynamic.

In his framework, Abdullah is critical of the phenomenon of scientific dichotomization. He notes that the growing religious problems are often caused by a mismatch in interpreting theological revelation, resulting in religious knowledge that deviates from the current societal norms. Therefore, it is imperative to adopt a modern approach to address these issues rather than relying on traditionalist methods. Religious issues in the contemporary era are influenced by scientific dichotomies and outdated religious interpretation tools. A scientific approach, specifically integrative-interconnective, can help resolve this. To create knowledge from conventional religious sciences in this modern era, interpretation tools should be updated to be more contemporary and relevant to the changing times.

This article will try to trace how the integrative-interconnective paradigm becomes one of the main backgrounds behind the *Ma'na-cum-Maghza* hermeneutic formulated by Sahiron Syamsuddin. Being a scholar who develops the methodology of Qur'anic interpretation, Sahiron Syamsuddin is Amin Abdullah's colleague at the same campus. This approach consists of three main steps to investigate the meaning of the Qur'an; (1) the historical meaning (*al-ma'na al-tarikhi*); (2) the historical phenomenal meaning (*al-maghza al-tarikhi*), and (3) the dynamic phenomenal meaning (*al-maghza al-mutaharrik*).[1]

This research will utilize a qualitative approach to produce data interpretation. The data will be obtained through a library research process, which involves sourcing information from books, archives, documents, journals, notes, and theses related to the topic. The data collection technique will involve a literature review to ensure appropriate results.

Integrative-Interconnective Approach: A Theoretical Foundation

The dichotomy of knowledge between religious science and general science led to tension among scientific treasures. This tension emerged after the separation of the

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[1] Syamsuddin, *Pendekatan Ma'na Cum Maghza Atas Al-Qur'an Dan Hadist: Menjawab Problematika Sosial Keagamaan Di Era Kontemporer.*

two scientific paradigms. Muslim intellectuals have regressed in scientific civilization.[2] The scientific paradigm taught in public universities appears to have become disconnected from the moral values of human life. Meanwhile, religious science focuses solely on normative Islamic texts. Therefore, the issue of scientific separation remains a topic of discussion that requires appropriate resolution. Amin Abdullah's integrative-interconnective approach offers a solution to the problems resulting from the scientific dichotomy.

Amin Abdullah's integrative-interconnective paradigm is based on two foundations. The first is theological-normative, which means that Muslim understanding is still in a standardized dogmatic form. This is because every normativity of revelation is often studied through a theological doctrinal approach that starts from the interpretation of the Qur'an with a textualist understanding model. Secondly, the historical-empirical approach aims to comprehend religious texts through a broader lens, encompassing historical, sociological, and anthropological perspectives [3]. If the approach is solely theological-normative, it may lead to confusion. However, by incorporating the historical-empirical aspect, normative revelations can be studied and examined in their contextual space. This approach can create a discourse space for mutual cooperation and understanding that is accepted in diverse societies.

The integrative-interconnective paradigm, first introduced by Amin Abdullah, is a result of the interpretation of many thoughts formulated by many thikers. One of the most significant one is of Abid al-Jabiri's epistemological concepts, including *bayani* (text-based), *burhani* (demonstrative reason-based), and *irfani* (intuition-based). Although there is disagreement in the scientific dialectic space, it is important to note that al-Jabiri's assumption of the epistemological aspect of *irfani* not being too significant in the study of the development of Islamic thought separates the three epistemological models. However, according to Amin Abdullah, there should be a dialogue between them to produce novelty in the knowledge paradigm.

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[2] Siswanto, *Perspektif Amin Abdulla Tentang Integrasi-Interkoneksi Dalam Kajian Islam*, 2015.

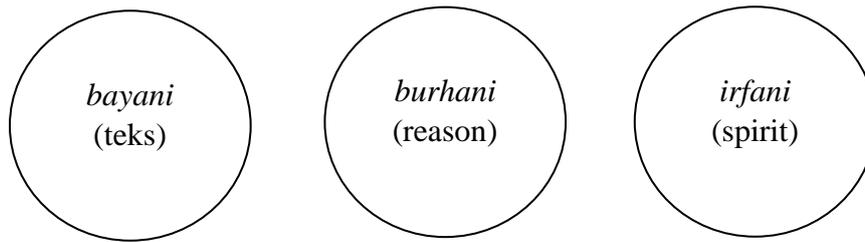[3] Abdullah, *Studi Agama : Normativitas Atau Historidtas, Yogyakarta : Pustaka Pelajar*.

Figure 1

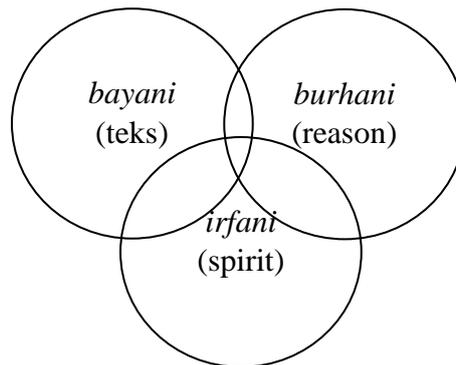The Arab-Islamic Epistemology According to Abid al-Jabiri

Figure 2

Amin Abdullah's Rendering of al-Jabiri's Arab-Islam Epistemology

In addition, Amin Abdullah's integrative-interconnective approach opens up a discussion space for scientific dichotomy, which can bring together three cultures: *hadarah al-nass* (text culture), *hadarah al-ilm* (science culture), and *hadarah al-falsafah* (philosophy culture)[4]. The integrative-interconnective paradigm can be used to interpret rigid theological norms and bring about a pluralistic concept. This approach has been studied comprehensively using various disciplinary tools. It can also serve as a means of resolving conflicts of extremism and fundamentalism in the contemporary era. To avoid scientific arrogance and promote communication between scientific disciplines, it is important to establish interconnected entities. This will facilitate the building of cooperative relationships and create a scientific space that can accommodate diverse methods.[5].

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[4] Abdullah, "Pemikiran Amin Abdullah Tentang Pendidikan Islam Dalam Pendekatan Integrasi-Interkoneksi," *Jurnal ilmiah al-Jauhari,* Vol.3, No. (2018).

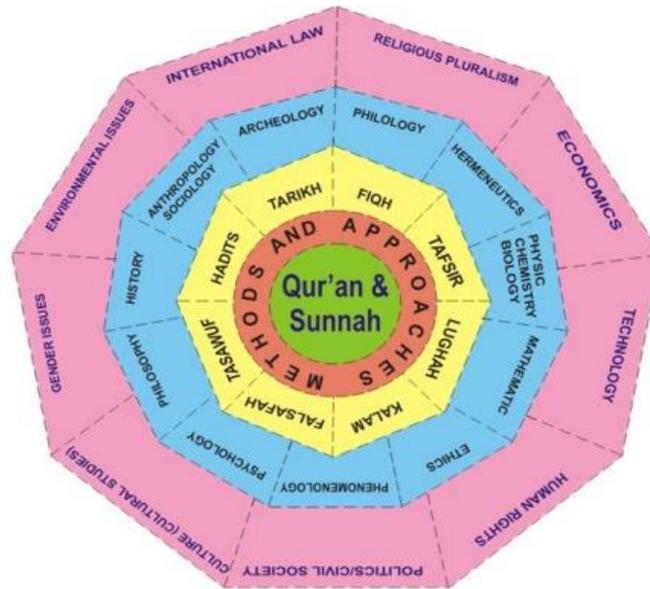[5] Amin Abdullah, *Islamic Studies Di Perguruan Tinggi*, 2006.

Figure 3

The "Spiderwebs" of Amin Abdullah's Integrative-Interconnective Approach

The position of Qur'an and Sunnah as a normative-theological source of knowledge is central to the scientific framework of the profit net horizon. Classic tools such as Kalam, Philosophy, Sufism, Hadith, Tarikh, Fiqh, and Lughah are employed to interpret the scientific treasures derived from the Qur'an and Sunnah. However, it may be challenging to address the growing number of problems that are no longer relevant. Therefore, various approaches such as Anthropology, Sociology, Philosophy, Hermeneutics, Ethics, Mathematics, and Psychology, along with their respective theories, are used as contemporary interpretation tools to address current issues, including social, political, economic, religious, military, gender, and environmental issues.

Amin Abdullah's Integrative-interconnective paradigm includes the aspects of *hadarah al-nass* (text culture), *hadarah al-ilm* (science culture), and *hadarah al-falsafah* (philosophy culture). According to this paradigm, the Qur'an and Sunnah, which are theological-normative sources of knowledge, can be studied in terms of text, science, and philosophy. This approach provides a more comprehensive and actual understanding of the sources of knowledge. Currently, one of the diverse contemporary scientific interpretation tools is Hermeneutics. This tool employs a historical-empirical approach that includes aspects of sociology, history, and culture to extract knowledge from the Qur'an and Sunnah, producing religious meaning that is easily accepted by

modern society. Thus, Amin Abdullah's foundation for building integration and interconnection is based on normative-theological and historical-empirical aspects. This approach aims to establish a harmonious relationship in the scientific discipline space.
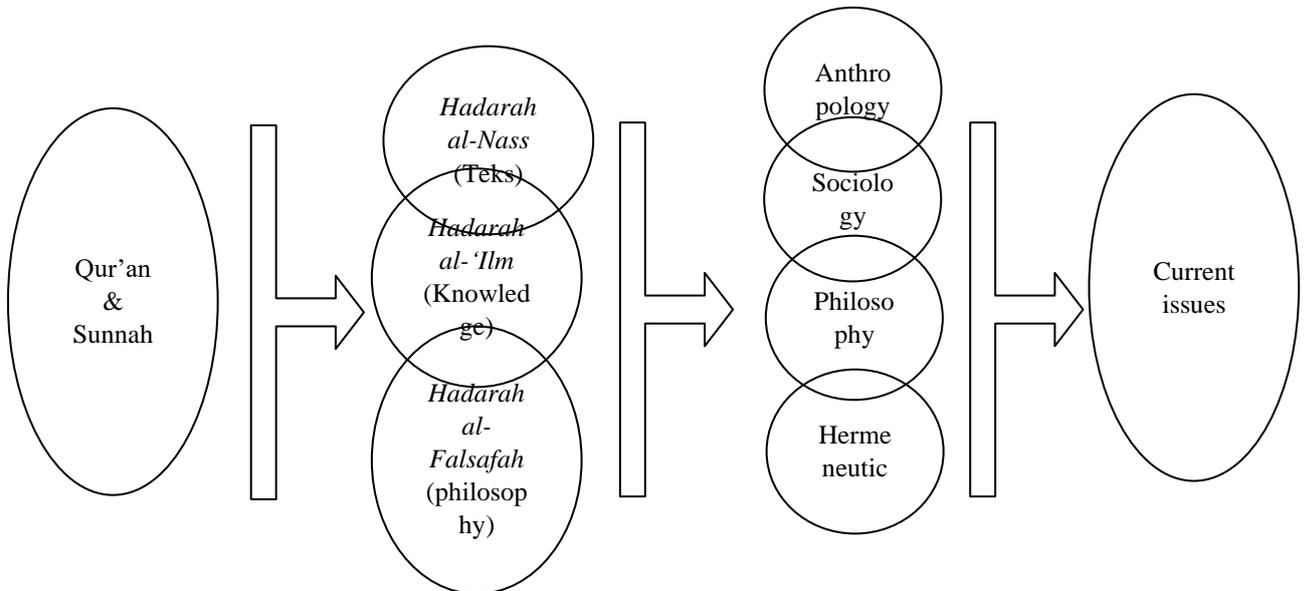

**Figure 4**

Contemporary interpretation concept

The integrative-interconnective approach prioritises interpretation through a wider range, starting with a review of the text or *bayani* (macro and micro), using aspects of *hadarah al-nass* (text culture), *hadarah al-ilm* (culture of science), and *hadarah al-falsafah* (culture of philosophy). Scientific tools embody the concept of *burhani* (rationality). In the field of philosophy, they are used for intuitive or *irfani* exploration of the meaning of theological normative texts. This is realized in the form of contemporary disciplines, such as Hermeneutics, which aim to produce flexible understanding rather than rigid textual interpretation.

Hermeneutics: An Interpretation

Hermeneutics is a method of text interpretation that has been used in the course of knowledge. However, the dynamic nature of the scientific field has made it necessary to develop new types of science. The development of science has been a long journey,

and Hermeneutics is a part of this theme that has been discussed for a long time. The development of science has been a long journey, and Hermeneutics is a part of this theme that has been discussed for a long time. The development of science has been a long journey, and Hermeneutics is a part of this theme that has been discussed for a long time. Recently, it has been revitalised with a new approach in the scientific discipline.

Hermeneutics is interpreted as a science in describing past conditions implied in ancient texts to be understood in the present situation. Then there are at least three main elements as a process of interpretation through hermeneutics, namely, (1) the author as a subject who expresses through the discourse of thoughts to intuitions which are then presented to the reader in the form of language/text, (2) the reader is the recipient of what is conveyed by the author, (3) the text is the medium in conveying information between the author and the reader. All these processes are important frameworks in the circulation of hermeneutics to obtain signs or information that the initiator as the main character in the past wants to convey, which are then accepted by readers in the present through the medium of language called text[6].
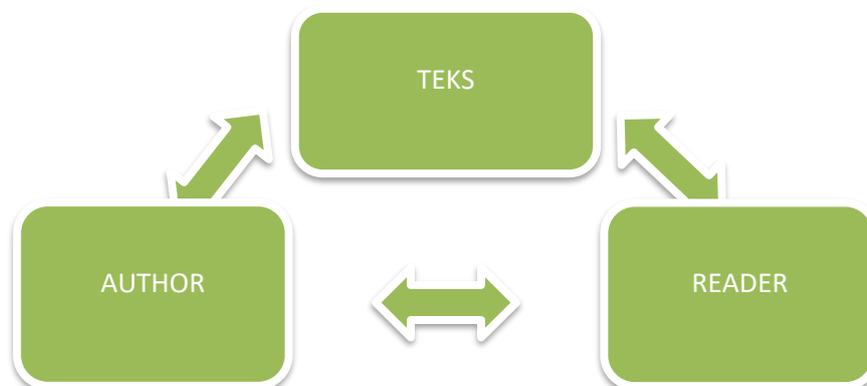
Tabel 5. The Main Elements of Hermeneutics

Hermeneutical Diversity

Various discussions of hermeneutics with such a long journey to experience a dynamic process in a structure of hermeneutic uses, since the early civilization of Aristotle introduced the concept of interpretation to methodological interpretation as

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[6] Edi Susanto, *Studi Hermeneutika Kajian Pengantar*, *Jakarta: Kencana* (Kencana, 2016),

an effort to explore the information implied in the sign structure in the form of language. Today, life continues to evolve, bringing hermeneutics into various forms. As in the Western world's hermeneutic scheme, which is used as a tool for interpreting the meaning of a biblical text, including Schlelermacher (Romantic hermeneutics), Wilhem Dilthey (Humanitarian hermeneutics), Martin Heidegger (Hermeneutics of Facticity), Rudolf Bultmann (hermeneutics of demythologization), Hans-Georg Gadamer (philosophical hermeneutics), Jürgen Habermas (critical hermeneutics), Paul Ricoeur (symbolic hermeneutics), Jacques Derrida (radical hermeneutics).[7].

Then in the study of hermeneutics the Eastern world plays a role in interpreting the meaning of each sacred text of the Qur'an, including Abdulllah Seed (contextualist) placing the meaning of the Qur'an in accordance with the conditions of the times until then Seed classifies it into three stages, (1) *textualist* approach, (2) *semi-textualist* approach, (3) *contextualist* approach. And Fazlur Rahman's (double movement) steps in understanding the context of the Qur'an can at least be reviewed in terms of macro and micro at the time of the Qur'an's revelation, so that Rahman in this approach is part of a universal perspective. Sahiron Syamsuddin, on the other hand, presented hermeneutics (Ma'na Cum Maghza) as a methodological approach to interpreting the Qur'an and the Hadith in order to answer socio-religious questions in the contemporary era.

The Genealogy of *Ma'na-cum-Maghza* Hermeneutics

In reviewing the reference of the development of this hermeneutical model. Starting when Abdullah Seed categorized the style of interpretation into three types (1) *textualist*, interpreting the Qur'an rigidly without regard to the historical context at the time the Qur'anic verse was revealed, usually followed by traditionalist and Salafi groups. (2) *Semi-textualist*, using secular idioms to maintain the literal meaning of the Qur'anic kanduangan, embraced by neo-revivalist movement groups such as Al-Ikhawan Al-Muslimun, (3) *Contextualist*, prioritizing socio-historical aspects in the process of interpreting the Qur'anic text. This is done to determine the categories of *al-*

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[7] Budi Hardiman, "Seni Memahami Hermeneutik Dari Schleiermacher Sampai Derrida.Pdf," n.d.

Sawabit (aspects that remain) and *al-Mutaghayyirat* (aspects that change) and is followed by Fazlur Rahman, Progressive Muslims, Liberal Muslims[8].

However, based on Sahiron's view, what is offered by the seed still cannot complete the process of interpreting the meaning of the Qur'an as a whole. Therefore, Sahiroh classifies a method of interpretation into three schools. (1) *Quasi-objectivist-conservative*, the understanding and practice of the Qur'an in the present era must be based on the understanding and practice at the time the Qur'an was revealed to the Prophet Muhammad and transmitted to the first generation of Muslims. Efforts to interpret the Qur'an often use classical tools of interpretation such as asbab al-nuzul with the aim of exploring the objective meaning or original meaning. The legal provisions expressed in a verse are considered to be the substance of God's message. The weakness of this school is that some of them do not realize that some of the provisions discussed in the Qur'ān are no longer applicable today, such as the issue of slavery. Furthermore, its weakness lies in its rejection of the renewal of meaning as a response to modern challenges.

Next (2) *subjectivist*, believes that any interpretation of the Qur'an is entirely the result of the subjectivist point of view of the interpreter, so it is relative. Thus, every generation has the right to interpret verses in accordance with the development of science and subjective experience at the time of Qur'anic interpretation; among the followers of this school are Hasan Hanafi and Muhammad Syahrur. And finally (3) *quasi objectivist* progressive, in this kind of approach the interpreter is obliged to reveal the original meaning by using a broader methodological tool, such as a review through macro and micro historical contexts or up to a set of hermeneutics as a contemporary interpretation tool. However, in this school, the original/literal (historical) meaning is no longer used as the main message in understanding the Qur'an in the present. Thus, the meaning behind this literal message is applied in the present and future.

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[8] Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach*, *Interpreting the Qur'an: Towards a Contemporary Approach* (Routledge, 2005),

Quasi Objective conservative	Subjective
(1) not paying attention to the developments in the rulings of each era, (2) not distinguishing between the core message and the superficial message, (3) not giving significant reasons, (4) not renewing the understanding of the Qur'an so that it can overcome modern problems.	(1) the interpretation of the will of the interpreter, where the main task of interpretation is to let the interpreted text speak and reveal a certain message.
Progressive quasi-objective	
Although this school has tried to extract the message from the literal meaning by using modern forms of methods. However, the reality is that it still does not provide a clear explanation of the "meaning". The question then arises whether the meaning is the meaning understood at the time of the Prophet or at the time of the interpretation of the verse.	

Table 6

Sahiron Syamsuddin's Classification of Interpretation

Therefore, Sahiron explains the meaning in two models in order to distinguish between the meaning understood at the time of the Prophet or at the time the verse is interpreted. First, the phenomenal meaning is a message that is understood and actualized contextually and dynamically from the time of the Prophet and at the time the verse is interpreted. In this sense, there are two kinds of significance issues, "*historical phenomenal significance*" is the main message that was understood and implemented at the time of the Prophet. Then, "dynamic phenomenal significance" is the main message that is actualized in today's life.

In understanding the meaning of historical phenomena, interpreters need the macro and micro socio-religious context of the community at the time of revelation, the aspect of *asbab an-nuzul* becomes very important. While "dynamic phenomenal meaning" requires an understanding of the development of thought at the time the verse is interpreted. Then the second is the ideal meaning, which is the ideal accumulation of the understanding of the ideal meaning.

Therefore, the understanding of a meaning is not from the literal text, but from the meaning or main message of the text. Because the literal meaning is monistic (single), objective, historical-static, while the interpretation of the meaning is plural, subjective, historical-dynamic. Thus, the Ma'na Cum Maghza hermeneutic approach is a combination of interpretation by considering the dimensions of objectivity and

subjectivity, text insight and interpreter insight, historical elements and current elements, as well as divine aspects and human aspects, so that this interpretation model is balanced hermeneutic or hermeneutic balance.

Hermeneutics; Concept and Framework

In introducing the paradigm of *Ma'na-cum-Maghza* Hermeneutics, Sahiron Syamduddin emphasized that this approach is an effort to find and reconstruct *ma'na*, namely in the form of meaning, and *maghza*, namely the main message, which then stimulates the main message in the current context. In this case, there are three main steps as an effort to explore the meaning of the Qur'an, namely, first, the historical meaning (*al-ma'na al-tarikhi*), second, the historical phenomenal meaning (*al-maghza al-tarikhi*), third, the dynamic phenomenal meaning (*al-maghza al-mutaharrik*).[9] Studies on *al-Ma'na al-Tarikhi* and *al-Maghza al-Tarikhi*, including:

1. Analysis of the vocabulary and linguistic structure of the Qur'ānic text. In this context, it should be emphasized that the Qur'ān uses Arabic in the style of the 7th century AD. According to linguists, any language that exists today must have undergone a diachronic process, both in terms of the structure and the meaning of the text. Thus, the process of interpreting Qur'anic verses should be accompanied by a review of the usage and meaning at the time of the revelation of the verse or vocabulary.

2. Intra-textual analysis is an attempt to sharpen the previous step by comparing and verifying the use of the verse being interpreted with other verses. Then, if necessary, there are several further steps, (1) efforts to elaborate the extent to which the Qur'anic verse has basic meaning and dynamization of meaning (relational meaning), (2) efforts to deepen the meaning of words through classical Arabic dictionaries such as Lisan Al-Arab by Ibn Manzur, (2) syntagmatic and paradigmatic analysis efforts as a linguistic approach to interpreting verses by paying attention to the meaning before and after it.

3. Intertextual analysis, an attempt to confront and compare the Qur'anic verses with other texts, such as the Prophet's Hadith, Arabic literature, Jewish and Christian books, or communities living at the time of the revelation of the

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[9] Syamsuddin, *Pendekatan Ma'na Cum Maghza Atas Al-Qur'an Dan Hadist: Menjawab Problematika Sosial Keagamaan Di Era Kontemporer*.

Qur'an. The aim is to find out whether there are differences between the Qur'anic text and texts from different sources.

4. Review of the historical aspect, an attempt to see the Qur'anic text in the nuances of the history of revelation, both from the macro aspect, covering the socio-historical situation when the Qur'an was revealed in Arabia, and the micro aspect, covering small events that caused the revelation of a verse. The aim is to grasp the meaning of historical phenomena or (*maqsad al-ayah*).

5. Extracting *maghza al-ayah* or the main message, the Qur'an in revealing the main message of a verse is often explicitly mentioned, so it requires the next step to get the meaning implied in the Qur'anic verse. Thus, the approach through historical context, both micro and macro, is the right method to find maghza al-ayah.

Dynamic Phenomenal Significance Construction

In the next step, the interpreter tries to translate Al-Maghza Al-Ayah or the main message into the present aspect (time) and the present (place). With the following methodical steps:

1. Verse Categorization.

Based on the opinion of scholars: (1) verses about the Godhead, (2) verses about the Law, (3) verses about the history of the Prophet. According to Dr. Abdullah Seed, the legal verses are divided into five groups: (1) obligatory values such as prayer, fasting, zakat, and hajj, (2) basic values (human values) such as protecting human honor, soul, and property, doing good deeds, (3) protective values such as the prohibition of killing people, reducing the scale of buying and selling, (4) implementation values (practical values) such as the implementation of qisas punishment for murderers, and (5) instructional values such as Allah's command to the Prophet Muhammad in solving problems that arise in society. Regarding the values (obligatory values, fundamental values, protective values), they are universal values without the need of contextualization, while the values (implementation values and instructional values) need to be re-realized and contextualized because they are related to cultural factors and situations at that time.

2. The development of *al-Maghza al-Tarikhi*, which holds historical significance, will be further expanded based on the contemporary context and specific location requirements.

3. The capture of symbolic meaning, the concept of levels in understanding can be categorized into four distinct categories: (1) Zahir, which refers to the natural aspect; (2) inner, denoting the symbolic meaning; (3) hadd, representing the law-based interpretation; and (4) matla, indicating the spiritual significance. Further examination is required to gain a clear understanding of the relevance of the three meanings (Zahir, inner, and boundary). Ultimately, symbolic meaning can evolve into dynamic and significant events.

4. The dynamic phenomenal meaning as a result of the maghza (meaning) of the main message contextualized in the current and contemporary aspects can be stronger and more convincing.

## Integrative-interconnective and hermeneutics of *Ma'na-cum-Maghza:* a meeting point

Based on Amin Abdullah's integrative-interconnective paradigm, which is based on theological-normative issues of Muslims in understanding the revelation of the Qur'an as a standard normative text that brings people into textualist thinking. Then the foundation is continued with historical-empirical, which makes the Qur'anic text can be studied through a more comprehensive approach that includes social, historical, political and anthropological aspects, so that the result is that any understanding can be accepted by the general public. With the integrative-interconnective paradigm, it should bring together three cultures in the study of interpretation so that the religious text space is not seen as so rigid, including the following: hadarah al-nass (text culture), *hadarah al-ilm* (science culture) and *hadarah al-falsafah* (philosophy culture).

Thus, the Qur'an can be interpreted through the path of text, science, and philosophy, which means that there is no longer a limit to interpretation that prioritizes the text or textualist aspects. Through this interpretation, the meaning can be developed according to the conditions of the time when the Qur'an was interpreted. Moreover, such cultural diversity has now been realized in the current context in the form of contemporary tools of interpretation, namely hermeneutics, one of which is the approach initiated by Sahiron Syamsuddin, namely Ma'na Cum Maghza. By offering

different methods such as al-ma'na al-tarikhi, al-maghza al-tarikhi and al-maghza al-mutaharrik.

Each method has its own role in Qur'anic interpretation. These are al-ma'na al-tarikhi or "historical meaning", which is to explore the literal meaning of a verse, al-maghza al-tarikhi or "historical phenomenal meaning", which is to find the meaning interpreted at the time of the revelation of the Qur'anic verse, covering comprehensive socio-historical aspects, and al-maghza al-mutaharrik or "dynamic phenomenal meaning", namely the meaning interpreted at that time and then contextualized as maqosid (purpose / message) in the present context. Thus, Amin Abdullah's idea, which has been emphasized from the beginning, is that the religious science originating from the normative texts of revelation can be studied through other disciplines such as the interpretive tool of Ma'na Cum Maghza hermeneutics, so that the results of the interpretation of the Qur'anic verse are not textual but aspectual. Thus, the two disciplines become interrelated entities that are united and maintain a harmonious relationship.
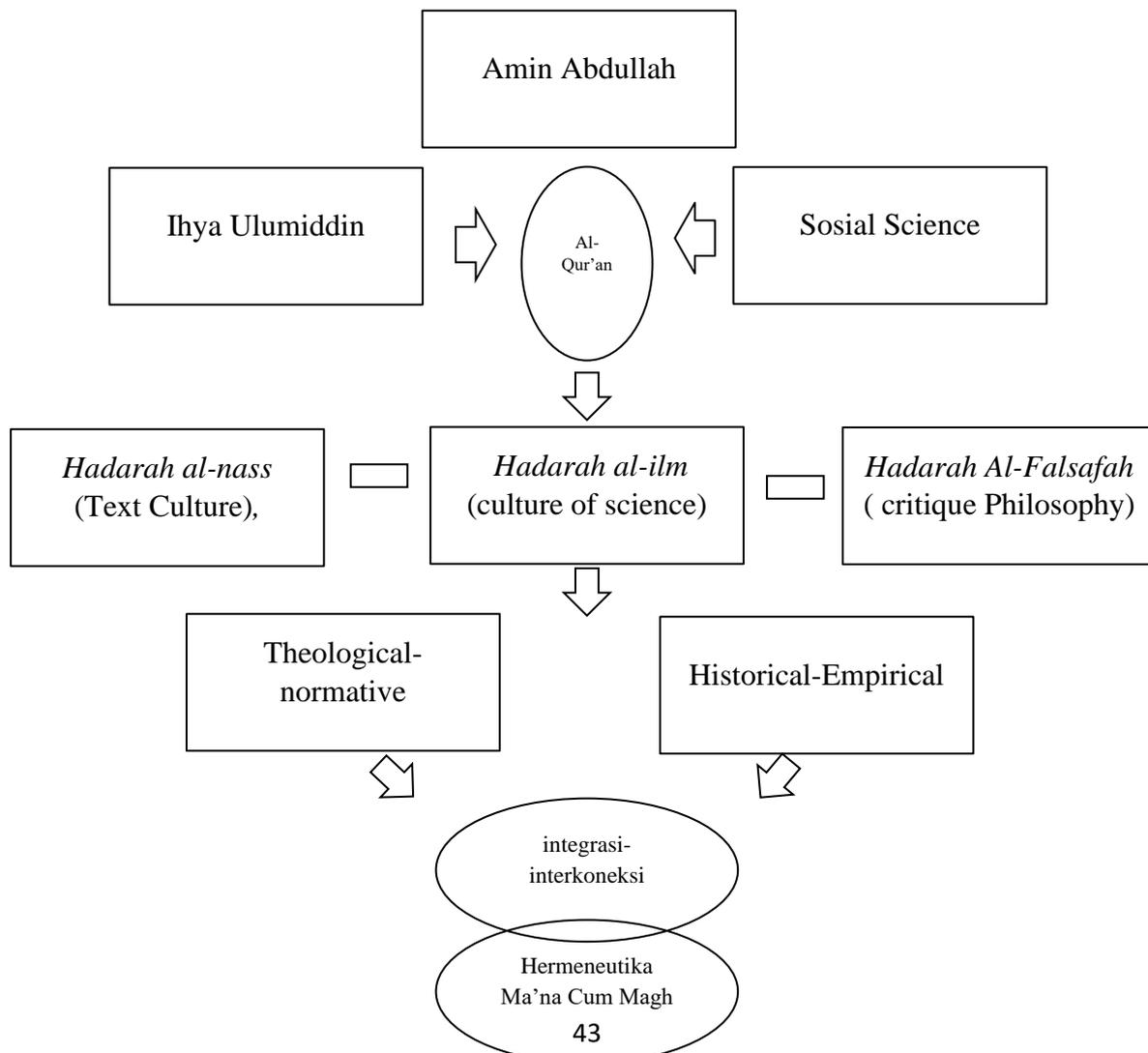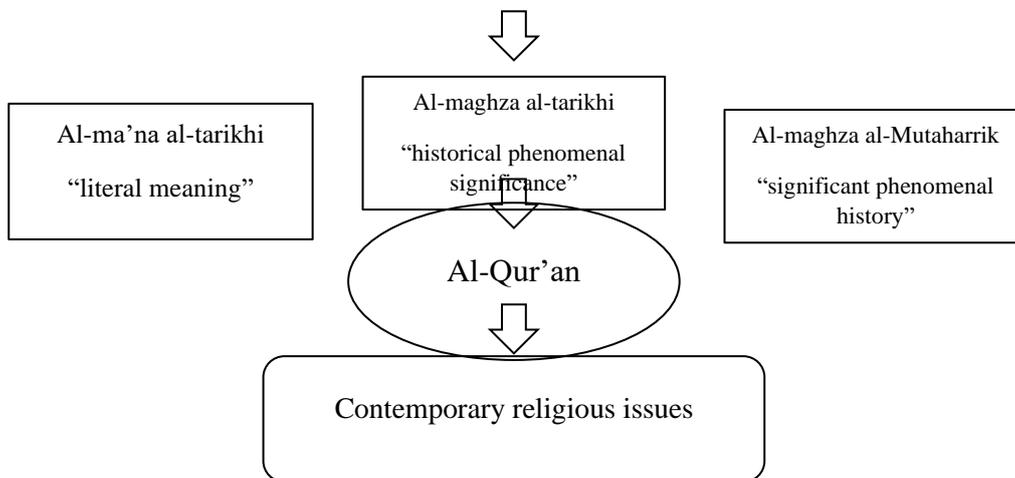
Polygamy Verse (Q.S. An-Nisa:3): A Review of Ma'na Cum Maghza Hermeneutic

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

"And if you fear that you will not be able to do justice to the rights of orphans (if you marry them), then marry any other women you like: two, three, or four. Then if you fear that you will not be able to do justice, then marry only one, or the slaves you own. That is closer to not doing wrong"

1. Historical Background

The discussion of the historical context will be divided into two sides: macro (asbab al-nuzul al-ammah) and micro (*asbab al-nuzul al-khassah*).

a. Macro *(asbab al-nuzul al-ammah)*

The condition of pre-islamic Arab society still adheres to the patriarchal-agnatic system in the family room. The macro context status considers that women's groups are in an inferior position. And men are the superior group, the power holder of all rights owned by women. So that the position between the two there is a distance difference that is so extreme.

b. Micro *(asbab al-nuzul al-khassah)*

According to Maulana Muhamad Ali, this Qur'anic verse was revealed immediately after the Battle of Uhud, in which 70 to 700 men were killed. Thus, many Muslim women were widowed and female orphans were raised

by their husbands or fathers at the time of the war. So the best way to deal with this issue is to allow polygamy and girls, provided that there are only four wives and they are fair. In another source from Aisha RA when asked by Aurah Bin Al-Zubair about the verse, Aisha replied: "O my sister, orphans who are in the care of their guardians, he is in partnership with the property of his guardian, and his guardian wants to marry him without being fair in giving dowry. So it is forbidden to marry them (orphans) unless you can be fair to them.

1. Language analysis
   a. The sentence of *fa in khiftum an la ta'dilu fa wahidah.*
      Wahbah Al-Zuhaili explains that *fa wahidah* means marry one woman, this is a condition of fa in *khiftum an la ta'dilu.* Al-Zuhaili argues that if there is a fear of not being able to be fair in polygamy then it is required to marry only one woman [10]. The previous verse, *Wa in khiftum allā tuqsiṭū fil-yatāmā fankiḥū mā ṭāba lakum minan-nisā'i maśnā waśulāśa wa rubā*, implies that if a person is not concerned about being fair to the orphans he marries, it is permissible to be polygamous by marrying one, two, three, or four..

2. Significance Of Historical Phenomena *(al-maghza al-tarikhi)*
   Based on this historical context, there is an unfair action against orphans, especially in the issue of sharing property and getting a dowry. The action was carried out by a guardian who wanted to marry the orphans under his protection because he was tempted by the beauty and wealth of the orphans. However, the guardian gave an unreasonable dowry. This is how this verse was revealed, prohibiting the marriage of orphans for this reason.

3. Significance of dynamic phenomena *(al-maghza al-mutaharik)*
   Based on the historical context, we can see that the revelation of this verse is an effort to break the chain of injustice against orphans. This can also guarantee their rights. A meaning that can be adapted to the current and contemporary context. Thus, the author argues that this verse conveys a message about the prohibition of all forms of injustice anywhere, anytime, and to anyone, and also about the protection of orphan girls.

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[10] Wahbah Zuhaili, *Al-Tafsir Al-Munri*, n.d.

Conclusion

Amin Abdullah's integrative-interconnective paradigm is driven by theological-normative and historical-empirical foundations through its methodological stages, namely *Hadarah al-nass* (text culture), *Hadarah al-ilm* (science culture) and *Hadarah Al-Falsafah* (philosophical criticism) as a new approach in viewing a religious text. Then then Hermeneutika Ma'na Cum Maghza Sahiron Syamsuddin as a contemporary interpretation tool that plays a role in exploring the meaning of religious texts with its methodological steps, namely *Al-ma'na al-tarikhi* "literal meaning*",* *Al-maghza al-tarikhi* "historical phenomenal significance" and *Al-maghza al-Mutaharrik* "dynamic phenomenal significance" is a more contextual approach. This is similar to Amin Abdullah's Integrative-interconnective Paragima which does not only focus on a text in extracting the meaning of the text but can go through other scientific disciplines to be able to reach the socio-historical aspects of a religious text. So it can be concluded that the Hermeneutics of Ma'na Cum Maghza is a real product of the integrative-interconnective paradigm.

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