



Between Ideality and Reality in The Islamic Literature and Al-Quran: Reception Analysis

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ENGLISH ABSTRACT

This research aimed to reveal the roles of Islamic and Arabic literature's history in studying Islamic literature and sciences; Therefore, the reception theory and critical method were used to answer such issues. The reception theory is a discipline that optimizes the roles of readers and interpreters (mufassirīn) in revealing the meaning of Islamic literature and Al-Quran texts. As for the critical method, it is how the readers and interpreters respond, perceive, and interpret the texts of Islamic literary works and Al-Quran, equipped with al-qawā'id wal-ma'ārif, and storage or repertoire (knowledge within the mind of interpreter); Accordingly, the general audiences can comprehensively and contextually understand the text concretization presented by the interpreters. The results showed that analyzing and interpreting Islamic literary text require knowledge related to Arabic literature's history, especially from the early days of Islam to contemporary times. Meanwhile, analyzing and interpreting al-Quran and Hadith texts also require knowledge of Islamic civilization history and other Islamic sciences such as Arabic knowledge (nahwu, sharaf, and balāghah), asbābun-nuzūl (concerning Al-Quran texts), asbābul-wurūd (concerning Hadith texts), and others.

Keywords: *Islamic Literary Texts, Islamic History, Critical Method*

INDONESIAN ABSTRACT

Penelitian ini bertujuan untuk mengungkap peran sejarah sastra Arab dan sejarah Islam dalam kajian karya sastra Islam dan ilmu-ilmu keislaman. Karena itu, untuk menjawab persoalan tersebut dimanfaatkan teori resepsi dan metode kritis. Teori resepsi merupakan suatu disiplin yang mengoptimalkan peran pembaca, penafsir (*mufassirīn*) dalam mengungkap makna, baik makna teks karya sastra Islam maupun makna teks Al-Qur'an. Metode penelitian yang digunakan dalam penelitian ini adalah metode kritis, yaitu cara kerja pembaca, penafsir (*mufassirīn*) dalam menanggapi, meresepsi, menafsirkan teks karya sastra Islam dan teks Al-Qur'an dengan dibekali sejumlah *al-qawā'id wal-ma'ārif*, *storage*, atau *répertoire* (bekal pengetahuan yang ada dalam pikiran pembaca, penafsir) sehingga konkretisasi teks yang disajikan oleh pembaca, penafsir dapat difahami oleh masyarakat pembaca pada umumnya secara komprehensif dan kontekstual. Hasil penelitian yang telah didapatkan adalah bahwa dalam menganalisis dan menafsirkan teks karya sastra Islam diperlukan pengetahuan yang berkaitan dengan

sejarah sastra Arab, terutama pada masa permulaan Islam hingga masa kontemporer. Sementara itu, dalam kaitannya dengan analisis dan menafsirkan teks Al-Qur'an dan Hadits juga diperlukan pengetahuan sejarah Islam, peradaban Islam, dan keilmuan Islam lainnya, seperti keilmuan bahasa Arab (*nachwu, sharaf, dan balāghah*), *asbābun-nuzūl* (dalam kaitannya dengan teks al-Qur'an), *asbābul-wurūd* (yang berkaitan dengan teks Hadits), dan lain sebagainya.

Kata kunci: Teks sastra Islam, Sejarah Islam, Metode Kritis

Introduction

This article examines the roles of Islamic and Arabic literature history in studying Islamic literature and sciences. The study of Islamic sciences includes 2 (two) essential aspects, namely the ideal and factual aspects. The ideal aspect in the study of Islamic literature comes from four things, namely (1) Al-Quran, (2) al-Hadith, (3) Jahily or Pre-Islamic literature, and (4) good and essential materials taken from foreign literature. The factual aspects of reality in the study of Islamic literature are usually sourced from socio-cultural or social phenomena that occur in society. Therefore, the author takes Islamic community data that has been researched and abstracted in the author's mind. It is then poured into writing in the form of Islamic literature (Ban 'azzūr, 2012).

Meanwhile, the ideal aspect in the study of Islamic sciences is sourced from revelation, namely the Al-Quran and Al-Hadith. This aspect is normative and dogmatic: religion as a doctrine and teaching is accepted as accurate and cannot be disputed or doubted. The factual aspect is the study of Islamic sciences originating from socio-cultural sources in society, namely socio-religious phenomena. The study of this aspect is closely related to human and community behavior in religious life as a manifestation of the experience of religious teachings (Pernomo, 1989:44).

The study of Islamic sciences from the two aspects above cannot be separated. Both are interrelated and need each other because studying just one aspect will result in lameness. The interpretation of the study of Islamic sciences from an ideal (dogmatic) aspect that is not contextual and unrelated to the existing reality in society cannot be accepted and applied in society. In addition, the interpretation will also give the impression that Islam is outdated and does not match the pace of development and advancement. On the other hand, a factual (sociological) study of Islamic sciences will only have a negative impact because only Islamic externality is known –not the true heart of Islam- so they cannot enjoy the beauty of the actual teachings of Islam

(Pernomo, 1989:44). Therefore, a complete and unanimous study is needed in Islamic sciences, from the ideal (dogmatic), textual, internal, intrinsic, and factual aspects (sociological), contextual, external, and extrinsic corpus.

Based on the description above, this article investigated the historical role of Arabic literature, especially from the early period of Islam (Shadrul-Islām) to the current contemporary period in Islamic literature and the role of Islamic history in the study of Islamic sciences, both ideally and in reality. Thus, this study aims to discover and reveal the role of Arabic literary history in Islamic literature. In the next stage, the role of Islamic history in the realm of Islamic studies is presented.

Furthermore, based on the search results for related research, several studies within the scope of a similar theme were found. Nahdiyyin (2021) generally examines linguistic, literary, and cultural texts. This anthology does not explicitly examine Islamic literature, the history of Arabic literature, and Islamic research studies. However, studying how to understand Al-Quran with a stylistic approach. Furthermore, related Arabic and Islamic texts were also studied by Rahman (2014). In his research, Rahman (2014) examines the choice of Arabic as the language of Al-Quran, which has its effect on Arab and Islamic society.

On the one hand, Islam does not prohibit the use of duplication of verses from Al-Quran in producing a literary work. However, on the other hand, some writers see it as an obstacle in *licentia poetica* (freedom of poetry). Of course, this research is only limited to the text of Al-Quran and its use in creating poetry, so it cannot answer the problems that will be studied. The study of Islam itself has been discussed and studied by several researchers compiled in a book entitled Islam, Religions, and Human Values: Festschrift for M. Amin Abdullah (2013). Roswanto et al. (2013) carried out this Islamic research on the relationship and extension of the individual's Islam. Thus, this research is much related to Islamic texts.

Then in the 2000s, Nahdiyyin (2009) studied explicitly from the source text entitled *ats-Tsabit wa al-Mutahwwil: al-Bachts fi al-Ibda' wa al-Itba' Inda al-Arab*. The substance of this work is about poetic movements and the modernity of poetry. Here, the Arabic text is interpreted again by considering the elements of human thoughts. In this study, the historical touch of Arabic literature has not become the focus of supporting studies. In the same year, Muslim (2009) researched the Surah Yusuf by Mangunpawira.

This work attempts to ground Al-Quran so that it is re-expressed according to the social context without deviating from the central concept of Surah Yusuf in Al-Quran. The similarity of this research with the research conducted is the concept of literary reception. However, differences were found in applying methodological steps to the research object. Thus, in the research carried out by previous researchers from the 2000s to 2021, there are no researchers who specifically examine the roles of Islamic and Arabic literature's history in the studies of Islamic literature sciences. Thus, this study needs to be conducted to determine the position and role of each of these elements (the history of Arabic literature, the history of Islam in the study of Islamic literature, and Islamic sciences), which are essentially interrelated.

Furthermore, to reveal the roles of Islamic and Arabic literature's history in Islamic literature studies, it is necessary first to describe the meaning of the text (What is a text?). Any literary (Arabic and Islamic literature), Quranic, and other texts whose medium is language, can be viewed as an artifact and an aesthetic object. Manuscripts of Islamic literary and Koran are seen as artifacts with the meanings of inanimate or immovable objects and made by Quranic scribes such as Zaid bin Thabit (written manuscripts), or memorized by *chuffāzh* such as Abu Hudzaifah and Mu'adz ibn Jabal (oral text). Meanwhile, Islamic literary and Quranic texts as aesthetic objects have dynamic, engaging, and captivating properties after reading, understanding, expressing their meaning, and practicing their text content. This means that readers and interpreters of Islamic literary and Quranic texts have an essential role in giving meaning to Islamic literary and Quranic texts. It should be stated that interpreters are also real readers.

For this reason, the relationship between Islamic literary and Quranic texts with interpreters contains aesthetic implications. This means that such aesthetic implication lies in the fact that, in responding, perceiving, and interpreting Islamic literary and Quranic texts, interpreters have been equipped with other texts, both contained in one Islamic literary text and another, as well as text in one surah with another in Al-Quran (intratextual). Likewise, texts contained in other surahs in Al-Quran (intertextual), in *asbābun-nuzūl*, in Hadith, in *asbābul-wurūd*, in narrations, in science, and other texts that have been read before (cf. Jauss, 1983:20). Thus, Islamic literary and Quranic texts can be aesthetic objects (Sangidu, 2014:1-2). The role of readers or interpreters is

considered necessary in interpreting Islamic literary and Quranic texts concerning Islamic sciences. In other words, the response (interpretation) of readers or interpreters to a text can be utilized by using reception theory or hermeneutics. Hermeneutics is the study or discipline of understanding, especially by interpreting the actions and texts encountered by revealing their responses or interpretations.

For this reason, the responses (interpretations) of readers or interpreters concerning Islamic literary works and Islamic sciences based on Al-Quran and Hadith need to be revealed to answer the problems appearing in this article.

Methods

Method is a process or way of working to understand the target object to be or is being studied with systematic steps (Pernomo, 1989:45; Ali, 1991:41-42). According to Teeuw, Chamamah Soeratno, and Sangidu (in Farhah, 2021:17), the text criticism method or critical method is a way of working that traces the development of the response (interpretation) of readers, either through reviews, research results, translations, analysis results of experts in their fields and criticism from readers based on their repertoire (stock of knowledge in the minds of readers and interpreters).

For the research technique carried out, it needs to be realized firstly that in the study of Islamic literary works, the data sourced from Al-Quran are stated implicitly; in contrast, the data concerning Islamic sciences are ready-for-use Quranic research data (the fixed and ready-to-use data). Meanwhile, the research object is determined by each researcher who will or is conducting research. Thus, after determining the research object and disclosing the data, analysis, and interpretation through the reception theory framework can immediately proceed. Analyzing and interpreting Al-Quran are the works of elucidating and elaborating it (*tafsir* and *ta'wil*), i.e., determining the meaning desired by a pronunciation that can accept some meanings because there are arguments that require it. The study of Islamic sciences based on Quranic values is none other than exploring the content of Al-Quran and revealing the values contained within to be practiced and developed. Therefore, two methods are needed to understand Al-Quran to explore and reveal its contents, and they are the *tafsīrul-lafzhi* and *tafsīrul-ma'nawī* methods (Permono, 1989:44).

Tafsīrul-lafzhī means researchers interpret Al-Quran by conducting a qualitative literary study as a philosophical basis for science. This method requires an *'ulūmut-tafsīr* approach (Permono, 1989:44-45). *'Ulūmut-tafsīr* are the sciences used to explain the meaning of Al-Quran and explain the intentions contained inside (Barmawie Umary, 1967:29). These sciences include: (1) *'ilul-lughah* to find out the meaning of single words, (2) *'Ilmun-nachwi wash-sharfi* to find out the arrangement of sentences and changes in words, (3) *'Ilmul-ma'ānī* to find out the structure of the conversation in terms of providing understanding, (4) *'Ilmul-bayān* to find out the use of different wording arrangements, (5) *'Ilmul-badī'* to find out the value of the beauty of speech, (6) *ilmul kalam* to analyze the field of *'aqīdah*, (7) *'Ilmul-qirā'at* to find out how to say the sentences of Al-Quran and choose a standard reading, (8) *'Ilmul-chadīts* for the source of *manqul* interpretation related to the verses of Al-Quran and to know *qaulush-shahabi*, (9) *'Ilmul-ushūlil-fiqhi* to discuss verses related to *tasyrī'* (law), (10) *'Ilmut-tārīkh* to discuss verses related to history, (11) *'Ilmu asbābin-nuzūl* to find out the background of the revelation of the verse, and (12) Finding out the *syarah* (explanation) of the earlier *mufassir* (Umary, 1967:52:53).

Tafsīrul-ma'nawī means researchers (readers and interpreters) interpreting Al-Quran by conducting field research to obtain empirical knowledge. In the next stage, the values contained in Al-Quran are developed to align with the demands of the times in the context of the actualization of Islamic teachings. It is intended to contribute to the achievement of human happiness. In addition, it is also intended to help overcome today's humanitarian problems. This method requires an *'ulūmul-Qur'ān* approach (Permono, 1989:44-45). *'Ulūmul-Qur'ān* are the sciences used to determine legal provisions on various matters relating to faith, charity, morals, and so forth (Umary, 1967:25). These sciences include: (1) *'Ilmu adabi tilāwatil-Qur'ān* is the science that explains the rules in reading Al-Quran, (2) *'Ilmu amtsilatil-Qur'ān* is the science that explains all the parables found in Al-Quran, (3) *'Aqsāmil-Qur'ān science* is the science that explains the meanings and purposes of God's oath contained in Al-Quran, (4) *'Asbābin-nuzūl science* is the science that explains the causes of the revelation of the verses of Al-Quran, (5) *'Ilmu badī'il-Qur'ān* is the science that describes the beauties of the composition of Al-Quran, (6) *'Ilmu jidalil-Qur'ān* is the science that explains all debates from Al-Quran against polytheists and others, (7) *'Ilmu ghāribil-Qur'ān* is the

science that explains ordinary/everyday words, (8) *'Ilmu i'jāzil-Qur'ān 'ān* is the science that explains the strength of the language structure of Al-Quran, (9) *'Ilmu i'rābil-Qur'ān* science is the science that explains the lines of Al-Quran and the position of words in sentences, (10) *'Ilmun-Nāsikh wal-Mansūkh* is the science that explains the verses that are considered mansukh by some *mufassir*, (11) *'Ilmu tanasubi āyātil-Qur'ān* is the science that explains the correspondence between a verse with the previous verse or with the verse after it, (12) *'Ilmu mawātinin-Nuzūl* is the science that explain the places, times, beginning and end of the revelation of the verse, (13) *'Ilmu ma'rifatil-muchkam wal-Mutāsyābihāt* is the science that explains the verses whose meaning are not in doubt as well as the verses whose meaning doubtful or vague, (14) *'Ilmul-Qirā'at* is the science that explains the various ways of reading Al-Quran which has been received from the prophet Muhammad (PBUH), (15) *'Ilmut-Tajwīd* is the science that explains the ways of how to read Al-Quran, and (16) *'Ilmul wujūch wan-Nazhā'ir* is the science that explains the words in Al-Quran that have many meanings and explains the meaning in each place (Umary , 1967:25-26).

Result and Discussion

Based on the description above, it can be seen that either the History of Arab Society, or Arabic and Islamic Literature is a small part of the knowledge that can be used to interpret Islamic literature and the text of Al-Quran related to verses containing history. Thus, the history of Arabic literature has a vital role in analyzing and revealing the messages contained in Islamic literature conveyed by the author to readers. Likewise, Islamic history also has a role that is considered essential and can be used to interpret the text of Al-Quran.

In addition, it should be noted that the history of Arabic literature is not sufficient to understand and reveal the content contained in Islamic literary works, so the assistance of other sciences is needed, such as the sociology of Arab society, which is seen as a foothold in producing Islamic literary works written by another author. Likewise, Islamic history alone is not enough to understand, interpret, explore, and reveal the content of Al-Quran to be practiced and developed further. Therefore, it is not as easy as we imagine; it turns out that in understanding Islamic literary works and also the text of Al-Quran, various tools are needed, which are considered quite heavy to learn.

We are faced with the latest developments in the study of Islamic literary works, which are currently booming, and the Islamic sciences presented by Muhammad Arkoun. In revealing the content of Al-Quran, Arkoun distinguishes two text models, namely *an-nassul-muassis* (forming text) and *an-nassut-tafsīrī* (hermeneutic text) (Abdallah, 1994:43).

The forming text has an ambiguous character because it can never be seen clearly. Therefore, what is contained in it always opens the possibility of continuous rewriting. The hermeneutic text is a text that is written to formulate the firmness of the meaning of the forming text (Abdallah, 1994:46).

Hermeneutic texts (*an-nassut-tafsīrī*) are always present in every generation and increasingly piling up, which eventually cover the constituent texts. Therefore, in exploring the content of Al-Quran, Arkoun disassembles (deconstructs) the heap of layers that exist in the forming text so that it can be seen in its original ambiguous face (Abdallah, 1994:46-47). Furthermore, Arkoun analyzes and interprets the constituent texts by utilizing the latest western science in his studies. Western scientists whose theories and methods have been used include the Swiss linguist Ferdinand de Saussure, the French Semiotician Roland Barthes, the philosopher Michel Foucault, Jacques Derrida, and others (Arkoun, 1994:12).

Meanwhile, the hermeneutic text (*an-nassut-tafsīrī*) is always present in every generation, and it is increasingly piling up and covering up the forming text (*an-nassul-muassis*). About Islamic literary works, it is seen as a variety of reader responses that can foster the interpretation of Islamic literary texts because the nature of literary works is multi-interpreted.

Reception Studies in Islamic Literature

Islamic literature is seen as a source of data concerning the historical role of Arabic literature in understanding and analyzing Islamic literary works. There are two works of Islamic literature entitled "*Ar-Rajulul-Ladzī mana*" (A Man of Faith) and "*Chamāmah Salām*" (Dove of Peace) by Najīb Al-Kilānīy that are necessary to reveal the Islamic reference sources so that it can be seen that the two literary works are categorized as Islamic literary works. The history of Arabic literature is a discipline that can be used to find out the state of Arabic literature in different periods, in terms of its

strengths, weaknesses, and the abundance of literature, as well as to know the lives of Arab poets, the time they lived, the place at which they lived, grow, and develop, as well as their works in the form of books, letters, speeches, and anthologies of their works.

Therefore, by studying the history of Arabic literature, we will know the journey of Arabic literature from time to time as part of an understanding of the Arab culture that will be and is being observed (cf. Jam'atud-Da'wah wat-Ta'līm, 1994:16). Islamic literature was born from the beginning of the contemporary era today. What is the basis for determining the beginning of Islam? Is it the birth of Prophet Muhammad? Or is it when Prophet Muhammad was appointed as an Apostle? Or is it when Prophet Muhammad migrated from Mecca to Medina?

Historians agree that the footing of the early days of Islam was when the prophet Muhammad received his first revelation in the Cave of Hira and was appointed an Apostle who was 40 years old. For this reason, it can be estimated that the prophet Muhammad's birth in 571 AD and was appointed as an Apostle was 40 years old, so the beginning of Islam began in 611 AD.

In the early days of Islam, the influence of Al-Quran and the Hadith of the Prophet Muhammad on the development of Arabic literature was powerful due to: (1) the large number of poets using and utilizing words derived from the words contained in Al-Quran and Hadith; (2) the attention of researchers in compiling Arabic literary works, both poetry and prose, in order to understand what is contained in Al-Quran and Hadith, in which this activity encourages and can originate reliable writers; (3) the emergence of new literary arts that are useful to produce many stories inspired by the texts of Al-Quran and Hadith; (4) the promotion of literary art to an honorable position so that the role and the function of literature can be as a medium in building and educating noble behavior (Jam'atud-Da'wah wat-Ta'līm, 1994).

***“Ar-Rajulul-Ladzī Āmana”* Text by Najīb al-Kilāniy**

As stated above, Najīb al-Kilāniy is a litterateur who has produced many works of Islamic literature. That is, his works are implicitly inserted verses from Al-Quran or the Hadith of the Prophet Muhammad. Therefore, as stated above, the sources of Islamic literary works come from four sources: (1) Koran, (2) Hadith, (3) *Jahily* (pre-Islamic) literature, and (4) good and necessary materials taken from foreign literature.

The text of the novel *"Ar-Rajulul-Ladzī Āmana"* by this Egyptian litterateur describes two cultural backgrounds, namely western and eastern cultures. Western culture (in Italy or Rome) is played by the main character named Iryan (Abdullah Carlou) and other characters such as Sophia (Iryan's lover), Benetto (Iryan's bandmate), Carlou (Iryan's father), and Iryan's mother. Meanwhile, eastern culture (in Dubai) is played by the main character Syamsi, a 25-year-old beautiful Dubai girl, Muslim, dancer, singer, and charming, as well as other characters such as Ali and Tuan Shaqr (al-Kīlāniy in *"Ar-Rajulul-Ladzī Āmana,"* 2001).

One of the sources in producing Islamic literature is Al-Quran and Hadith. For this reason, in the text *" Ar-Rajulul-Ladzī Āmana,"* the author penetrates culture or ideology, namely by inserting one or two verses of Al-Quran and/or Hadith implicitly so that it strengthens that the novel above can be categorized as Islamic literature. The verses or Hadith implicitly inserted by Najīb al-Kīlāniy in his work are closely related to the main characters, namely Iryan and Syamsi. Since Iryan is a successful and well-known musician in Italy (Rome), he wants to develop his musical talent in Dubai, the Middle East Region. In Italy, Iryan has a girlfriend named Shafia and is invited to Dubai to accompany her musical performance. However, Shafia refused Iryan's invitation to Dubai, so Iryan is left alone (al-Kīlāniy in *" Ar-Rajulul-Ladzī Āmana,"* 2001).

In Dubai, Iryan meets a beautiful dancer and singer named Syamsi. They perform together, resulting in a spectacular performance, stunning, and admired by many fans. Iryan and Syamsi are very compact in appearance, so they have a close relationship. At that moment, Iryan falls in love with Syamsi explicitly. Iryan's love for Syamsi is expressed in front of her so that Syamsi can become Iryan's wife. Syamsi immediately replies that she was a Muslim, while Iryan was a Christian. Suppose Iryan wants to propose and marry Syamsi. In that case, he must first convert to Islam (al-Kīlāniy in *" Ar-Rajulul-Ladzī Āmana,"* 2001).

With Ali's help, Iryan looks for a cleric who can teach Islamic sciences. First of all, Iryan meets Shaykh Jalaluddin to study Islam. From this Shaykh Jalaluddin, Iryan gets various knowledge about Islam, thus encouraging him to continue to learn about Islam. However, with Shaykh Jalaluddin, Iryan is not satisfied and asks Ali to be met with a scholar who is superior to Shaykh Jalaluddin. For this reason, Ali brings Iryan together

with a scholar named Shaykh 'Idul Husaini (al-Kilāniy in " *Ar-Rajulul-Ladzī Āmana*," 2001).

Shaykh 'Idul Husaini gives Iryan a more profound lesson on Islam than Shaykh Jalaluddin. That is, Shaykh Jalaluddin gives Iryan an introduction to Islam. Because of that, Iryan becomes more determined to study Islam until he knows it very well. Little by little, he tries to practice it. However, to make it more stable for Iryan to convert to Islam and convert from Christianity to Islam, Iryan asks Ali to find a more charismatic cleric with more in-depth knowledge. For this reason, Ali brings Iryan to a charismatic and influential Shaykh in his village, namely Sheikh 'Idul Ya'qubiy (al-Kilāniy in " *Ar-Rajulul-Ladzī Āmana*," 2001).

Shaykh 'Idul Ya'qubiy steadies Iryan's heart in practicing Islamic teachings and continuously adding to his knowledge of Islam. His meeting with Shaykh 'Eid Ya'qubiy strengthens Iryan's heart to convert to Islam. Of course, after converting to Islam, he immediately marries his idol girl. Seeing that Iryan's Islamic knowledge is getting deeper and his practice even more consistent; finally, Iryan converts to Islam and reads the two sentences of the creed before Shaykh 'Idul Ya'qubiy. After reading the two sentences of the creed and Iryan officially converts to Islam, Shaykh 'Idul Ya'qubiy gives the additional name *Carlou* to Iryan, thus his full name became Abdullah Carlou (al-Kilāniy in " *Ar-Rajulul-Ladzī Āmana*," 2001). With this incident, al-Kilāniy penetrated or inserted Islamic ideology or culture in his novel. The inserted verse of Al-Quran is QS. Al-Baqarah [2]:221, which reads as follows.

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ ۚ وَلَا مَآءَةً مُّؤْمِنَةً خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا أَعْبَتِكُمْ ۚ وَلَا تَنْكِحُوا
 الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أَعْبَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۚ
 وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Translation:

"Do not marry polytheistic women until they believe; for a believing slave-woman is better than a free polytheist, even though she may look pleasant to you. And do not marry your women to polytheistic men until they believe, for a believing slave-man is better than a free polytheist, even though he may look pleasant to you. They invite 'you' to the Fire while Allah invites 'you' to Paradise and forgiveness by His grace. He makes His revelations clear to the people, so perhaps they will be mindful. (Quran Surah al-Baqarah [2]:221).

The verse above shows cultural change or cultural mimicry. Mimicry is the changing of cultural forms and imitation of existing cultures. The form of cultural change or imitation of an existing culture can be in the form of ideas and behavior. The figure of Iryan can represent the ideas and behavior of western culture. As a famous musician from Italy (Rome), his ideas have been influenced by the daily life of his father, Carlou. Carlou is an influential priest living in Rome, Italy. Carlou's ideas concerning the practice of Christianity are always given and taught to Iryan. Iryan also practices whatever is in Christian teachings. As a musician, Iryan behaves freely, such as drinking liquor, spending time, and almost every night always hanging out in cafes and pubs while enjoying the passing behavior of the Italian people in expressing their western culture (al-Kilāniy in "*Ar-Rajulul-Ladzī Āmana*," 2001).

However, due to Iryan's desire to marry a Muslim girl, Iryan studies Islam under the guidance of three influential scholars residing in Dubai. The guidance of the three influential scholars can make Iryan's heart even more determined to embrace Islam without coercion. For this reason, Iryan changes his religion and converts to Islam by carrying out Allah's commands and leaving all His prohibitions so that his name is changed to Abdullah Carlou. After converting to Islam and changing his name to Abdullah Carlou, then he marries a Damascus girl named Maisun. Abdullah Carlou and Maisun's marriage becomes a happy family, and they struggled to preach in western countries and Europe for the glory of Islam wherever they were.

What happened to Syamsi's character, who at first wants to marry Iryan, who is still a Christian? After learning that Iryan has converted to Islam and is obedient to Allah's commands and left His prohibitions, Syamsi tries hard to approach Iryan. However, Iryan does not respond because he already has a new idol girl named Maisun and has made her his wife with the help, guidance, and direction of Shaykh 'Idul Ya'qubiy (al-Kilāniy in "*Ar-Rajulul-Ladzī Āmana*," 2001).

From this incident, Syamsi strengthens her career in the entertainment world and behaves glamorously, hanging out in cafes, wearing partially revealing clothes, occasionally drinking alcohol, and other western cultural habits. On the other hand, Syamsi also continues to pray, fast, and pay zakat as ordered by her religion, namely Islam. Syamsi does and runs western and eastern cultures at once. For this reason, al-

Kilāniy inserts Islamic ideology or penetrates culture in his novel, namely QS. Al-Qasas [28]:77, which is stated below as follows.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ
وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Translation:

"Rather, seek the 'reward' of the hereafter through what Allah has granted you, without forgetting your share of this world. And be good 'to others' as Allah has been good to you. Do *not* seek to spread corruption in the land, for Allah certainly does not like the corruptors." (Quran Surah al-Qashas [28]:77).

In addition, al-Kilāniy also inserts famous and used sayings from important people, whether it is Hadith or not. What is clear is that the saying is prevalent and well known, namely as follows.

هناك قول اشتهر على ألسنة الناس على أنه حديث، ولا أدري صحة ذلك: اعمل لدنياك
كأنك تعيش أبدا، واعمل لآخرتك كأنك تموت غدا.

Translation:

"Among the people, there is a proverb said to be a Hadith whose truth is unknown, and whether it is a Hadith or not: "Work hard for your worldly life as if you will live in this world forever, and work hard for your hereafter as if you will die tomorrow.""

From the quotes and famous expressions above, it can be explained that the figure of Syamsi, a beautiful female singer, is intended to work hard according to her profession in the entertainment world and behave according to the provisions and orders contained in Al-Quran and the Hadith of the Prophet Muhammad. In addition, also to perform worship to Allah and always remember Him as a provision in the hereafter. That is the message that al-Kilāniy wants to convey in his text entitled "*Ar-Rajulul-Ladzi Āmana*" (2001). However, in reality, Syamsi's character in carrying out his profession as an entertainer still wears clothes that show her body's transparent curves, which are prohibited in Islamic teachings. On the other hand, Syamsi is also still carrying out her profession according to the provisions contained in Al-Quran and Hadith. The

Western culture she imitates and the Eastern culture he adheres to live well, and cultural hybridity occurs.

Thus, she lives to the maximum extent possible for the world's affairs. For the affairs of the hereafter, she also obeys and lives as much as possible. Therefore, the issue of cultural hybridity concerns the relationship between two cultures that influence each other with their respective cultural identities. In the text of the novel "*Ar-Rajulul-Ladzī Āmana*" by Najīb Al-Kīlāniy, the hybridity of eastern and western cultures is represented by the characters Syamsi and Tuan Shaqr (al-Kīlāniy in "*Ar-Rajulul-Ladzī Āmana*," 2001). Syamsi is known as a Muslim woman from Dubai. She is a beautiful middle eastern dancer and singer, her dark black hair flowing long and making her fans fall in love with her. She is a woman who is smart and keeps herself safe, and can maintain the customs of an eastern culture that she has learned and practices since childhood. Her job in entertainment with a lucrative income contains significant risks and can fall to disobedience. Gifts from her fans always flow so that, as an entertainer, she can experience a worldly life that is full of glitter and glamor, and can be free to go wherever she likes (al-Kīlāniy in "*Ar-Rajulul-Ladzī Āmana*," 2001).

"*Chamāmah Salām*" Text by Najīb al-Kīlāniy

As it is known that Najīb bin Ibrahim bin 'Abdul Lathīf Al-Kīlāniy was born on June 1, 1931, AD, and died on March 6, 1995, AD. He wrote and has produced 35 (thirty-five) novels and other scientific works. One of his novels is entitled "*Chamāmah Salām*" (Peace Pigeon, or Dove of Peace).

In the text of the novel "*Chamāmah Salām*," two social status groups are presented, namely the bourgeoisie and the proletariat. The bourgeoisie owns most of the means of production. In contrast, the proletariat owns only a few of the means of production. Because of this, it can be identified that the bourgeoisie is a group of entrepreneurs and owners of capital. At the same time, the proletariat is workers whose function is not so significant in activities and production results (Al-Kīlāniy in "*Chamāmah Salām*," 2014).

It should be noted that the relationship between the two social class groups is antagonistic. This kind of relationship is caused by domination and colonization between one social class against another social class. Marx argued that the bourgeoisie was more

dominant than the proletarian class, which had a subordinate position. The two social class groups in Egyptian society are always in conflict, and there are continuous conflicts. There is no resolution (Eagleton, 2002).

For this reason, Al-Kilānīy, in the text of his novel entitled "*Chamāmah Salām*," provides a solution by implicitly inserting a verse of Al-Quran about the concept of Islam, namely *ta'adduduz-zaujāt* (polygamy), which can be seen as a solution in conflict. Bourgeois social class and proletarian social class contained in the novel entitled "*Chamāmah Salām*" by Najīb Al-Kilānīy. One verse of Al-Quran inserted implicitly by Al-Kilānīy is Koran Surah An-Nisa' [4]:3, which is as follows.

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

Translation:

"If you fear you might fail to give orphan women their 'due' rights 'if you were to marry them', then marry other women of your choice—two, three, or four. Nevertheless, if you are afraid you will fail to maintain justice, then 'content yourselves with' one or those 'bondwomen' in your possession. This way you are less likely to commit injustice." (Koran Surah an-Nisā' [4]:3).

Quote from Koran Surah An-Nisā' [4]:3 above concerning Islamic literature is the problem faced by the main character Haji 'Abdul Wadud Ridhwan in the novel entitled "*Chamāmah Salām*" by Najīb Al-Kilānīy. The novel presents the conflict between the wealthy landowner, Haji 'Abdul Wadud Ridhwan (bourgeoisie), and the cotton field cultivators (proletariat) represented by the character Sakīnah.

The problems between cotton entrepreneurs and workers in the cotton fields are crop failures. Cotton workers are not paid their wages, and anyone who demands wages is arrested and intimidated. As time went on, the laborers in the cotton fields were increasingly unable to provide for their family's daily needs. Therefore, Jalaluddin, a student of the Sharia Faculty of Al-Azhar University, Thantha Egypt, voiced the workers' aspirations to help demand justice for the unfair treatment of the owners of capital to the workers. This problem is challenging to solve because of the arrogance and egoism of the main character Haji 'Abdul Wadud Ridhwan. In addition, it is also caused by the persistence of the workers in demanding justice and injustice against marginalized people (Al-Kilānīy in "*Chamāmah Salām*," 2014).

Haji Abdul Wadud also faced quite a severe problem in his life, namely the strong desire of his eldest son named Rabi' who wanted to marry Sākinah whose social status was as a laborer working on her cotton field. If this marriage occurs, it is seen by the community that it will demean and underestimate the dignity of the bourgeois social class (Sangidu, 2021).

The conflict between the bourgeois social class and the proletarian social class is difficult to resolve because the bourgeois class has been legitimized by the concept of infrastructure as an economic base and a superstructure that is increasingly based on the ideology of capitalism. Therefore, the concept (ideology) of *ta'adduduz-zaujāt* (polygamy) is inserted by Al-Kilānīy in his novel so that it can be seen as a solution to the conflict between bourgeois social class and proletarian social class contained in the novel entitled "*Chamāmah Salām*" by Najīb Al-Kilānīy (2014). For this reason, the practice of polygamy was carried out by Haji Abdul Wadud Ridhwan, who married Sakīnah as his second wife. The conflicts between the bourgeois class and the proletariat could gradually be resolved.

Sakīnah herself remembers her parents' message, namely Abdul Hamid 'Iwad, so that she can change the attitude of Haji Abdul Wadud Ridhwan as her husband. He is seen as inhumane towards cotton field workers and demeans them. She used her role as a second wife to correct and change the mental and mind of Haji Abdul Wadud Ridhwan to do justice to the workers and view him as a partner and not as an enemy. That is, Sakīnah succeeded as a peacemaker over the bourgeois-proletarian class conflict, which is difficult to resolve in any way (Al-Kilānīy in "*Chamāmah Salām*," 2014).

Reception Studies in Islamic Sciences

The material objects of Islamic sciences are *al-Qur'anul-Karīm* and *as-Sunnatun-Nabawīyyatusy-Syarīf*, Islamic history and civilization. Meanwhile, the formal objects are all aspects of Islamic teachings in *al-Qur'anul-Karīm* and *as-Sunnatun-Nabawīyyatusy-Syarīm*, Islamic history and civilization, whether it be Islamic the distribution of inheritance, the role of women in Islam, Islamic economy, social society in Islam, as well as aspects of worldly and *ukhrawi*.

Al-Kilānīy inserted the above three verses in his two works of Islamic literature, both entitled "*Ar-Rajulul-Ladzī Āmana*" and "*Ar-Rajulul-Ladzī Āmana*," namely in Koran

Surah al-Baqarah [2]:221, al-Qasas [28]:77, and an-Nisā' [4]:3 need to be received, concretized, and interpreted following the framework of Islamic theory and methodology. This can be seen from the description below, which is as follows.

Reception or interpretation of Koran Surah al-Baqarah [2]:221 is that the first verse, often the beginning of the discussion about marriage, is a different religion. It also contains a prohibition against marrying someone who is not of the same religion. For this reason, the reasons for this verse's revelation (*asbābun-nuzūl*) are narrated in two well-known narrations, which are often quoted by *mufassir* in many of their books.

First, the history of Ibn Abbas RA tells that there was a friend of the prophet named Abdullah bin Rawahah who had a black slave girl. Due to a particular incident, Abdullah bin Rawahah was furious with his slave, and then he slapped her. This incident was finally told to the Messenger of Allah, then the Messenger of Allah asked, "How is your slave, O Abdullah?" Then he answered, "She fasts, prays, performs ablution, and testifies that there is no god but Allah, and the Prophet Muhammad is the messenger of Allah." Immediately, the Messenger of Allah said that she was a Muslim woman.

Second, Abdullah bin Rawahah vowed to free her and marry her. The local community at that time was busy reporting the marriage of Abdullah bin Rawahah with his slave girl as if it was a despicable marriage, so they regretted that it happened. This high number of negative news is caused by the same time, a phenomenon currently busy in Arab society that they are happy to marry polytheist women because they usually have good positions or ranks. From this incident, Al-Quran Surah al-Baqarah [2]: 221 descended as an answer that what Abdullah bin Rawahah did was not a foul and despicable thing (<https://www.republika.co.id/berita/qkbvt7320/sebab-turunnya-ayat-221-albaqarah-soal-nikah-beda-agama>, accessed on Thursday, 18 November 2021 at 1.30 p.m.).

From the reasons for sending down Al-Quran Surah al-Baqarah verse 221 above, it can be stated and explained that we are not allowed to marry polytheist women before they believe. Likewise, Muslim women are prohibited from marrying polytheist men before they believe. This is closely related to the reason for the revelation of the above verse, which is addressed to a man who marries a free polytheist woman (even though she attracts your heart) because of her wealth and beauty.

Reception or interpretation of Koran Surah al-Qasas [28]:77 explains that this surah emphasizes that everyone is encouraged to do good, as Allah is very good to His people. Therefore, do not commit immorality on earth because Allah does not like people who make mischief. Therefore, the reason for the descent (asbābun-nuzūl) of Al-Quran Surah al-Qasas [27]:77 is that a person from among the Children of Israel named Qarun. He is very pious but materially very poor. Qarun then went to Prophet Musa to ask for prayer to become a rich man. After being prayed for by Prophet Musa, Qarun's fate changed, and his wealth was abundant. He was then not only rich spiritually but also materially. Unfortunately, after getting what he wanted, Qarun's piety diminished. He left to worship and did not care about other people anymore. Wealth has tarnished Qarun's faith and made him a rebellious person. In the end, Qarun fell into destruction. The story of Qarun is the background behind the revelation of Al-Qasas [28] verse 77 (<https://kumparan.com/berita-hari-ini/makna-dan-asbabun-nuzul-surat-al-qasas-ayat-77-1weik013M6Q/full>, accessed on Thursday, November 18, 2021, at 3 p.m.).

From the reasons for the revelation of Surah al-Qasas verse 77 above, it can be stated that we are all encouraged and ordered to seek and strive earnestly (from what Allah has bestowed on us all) in the form of property and others for the happiness of the hereafter. Let us spend some of our wealth in the way of obedience to Allah and do not forget about the affairs of the hereafter to achieve eternal life. Some of the worldly pleasures Allah has given us should be given to those who need them.

Reception or interpretation in Koran Surah an-Nisa [4]:3 is a verse of Al-Quran which is often used as the basis for the permissibility of polygamy. There are many historical accounts of how this verse was revealed. Several narrations state that the ignorant people do not respect women as they should and justify all means to get wealth. Finally, this verse began to rebuke Muslims who are still carried away by their ignorance of habits.

Aisha, the prophet Muhammad's youngest wife, explained the verse above by telling her that there was an orphaned woman who was raised by a man (not her parents). However, as the guardian of the orphaned woman, the man was attracted by her beauty and wealth. He married her with a low dowry value. After the man married the orphan woman, he did not treat his wife well, and no one bought the orphaned woman. That is why a verse forbade Muslims to marry orphans unless they could be fair

in giving the dowry and the proper treatment. This prohibition is accompanied by a suggestion to marry a woman who is good for them; between two, three, and four (<https://kliksyariah.com/kalam/memahami-karena-turunnya-ayat-alquran-about-polygamy/>, accessed on Thursday, November 18, 2021, at 3.30 p.m.).

From the explanation above it can be stated that if there is a fear not to be able to do justice to the orphans or to the women, then marry the good one, two, three or four people among them. It is permissible to marry two, three or four, and not more than that. In addition, if you will not be able to treat them fairly in terms of distribution of income, both outwardly and inwardly, then marry only one person.

Conclusion

The developed and highly civilized nations generally have literary works in their national language. Likewise, the Arabs also have Arabic literature in the form of poetry (*asy-syi'ru*), prose (*an-natsru*), drama (*al-masrach*), short stories (*al-qish-shah al-qashīrah* or *al-uqshūshah*) and other kinds of work. Those inherited Arabic literary works will be known and read by future generations throughout the history of Arabic literature. Therefore, the role and function of the Arabic literature's history from period to period are very important in understanding Arabic and Islamic literary works to reveal their contents.

Similarly, Islamic history and civilization have essential roles and functions that cannot be separated from the lives of Muslims from time to time, especially for the deepening of Islamic sciences. Islamic history and civilization are knowledge and values about the process of change and development of Islamic society from the past to the present, therefore, they have important roles and functions in understanding Islamic sciences comprehensively and contextually.

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