CONTEXTUAL HERMENEUTICS
TOWARDS ISLAMIC RELIGIOUS PEDAGOGY REFORM
TO ENGAGE IN A MULTI-FAITH SOCIETY

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POINTERS FOR DISCUSSION

I. **CONTEXTUAL HERMENEUTICS (3-5)**

II. **WHAT DOES THE QUR'ANIC SCRIPTURAL ETHICS SAY IN FACING MULTI-FAITH SOCIETY? (6-12)**

III. **WHAT WENT WRONG? (13-20)**

IV. **CONTEXTUAL HERMENEUTICS THROUGH MULTI-, INTER- & TRANS-DISCIPLINARY APPROACH (21-24)**

I. CONTEXTUAL HERMENEUTICS

- **Contextual Hermeneutics is a method of interpretation using a context as the important pillar for understanding and interpreting religion**

- **Contextualization** is used in the study of holy text translation in relation to **their relevant cultural, social, political and scientific setting**

- **The contextual approach** considered the relationship between individuals and their physical, cognitive, and social worlds. **The examination of socio-cultural and environmental influences on the development of interpretation and understanding.**

CONTEMPORARY PHENOMENA IN A DIGITAL ERA
The educational challenges

- ❑ *DA'WATU AL-TA'ASSUB* (A CALL FOR RELIGIOUS FANATICISM)
- ❑ **Religiosity minus dialogical competencies**
- ❑ **Religion and citizenship**
- ❑ **A challenge for Islamic religious pedagogy in a multi-faith society**

DA'WATU AL-TA'ASSUB. AN EDUCATIONAL CHALLENGE

- Why is there a tendency for *da'watu al-ta'assub*, *da'wah* that leads to a blind fanaticism? Da'wah for a physical *jihad* and *da'wah* preceded by accusing and condemning others as infidels, **both in the internal Muslims community and the adherents of other religions**?

- *Kalam* scholars (***Mutakallimun; Muslim theologian***) and ***Fiqh*** experts (***fuqaha')*** are generally quite satisfied with and stop at ***tamyiz***, **a type of way of thinking that emphasizes the importance of differences,** but never invites the students and the adherents to think more deeply and fundamentally to look for similarities behind the difference (**to lift individual phenomena to a higher, generic category**; the essence of thing).

- That means that the quality of education. Islamic education has not sufficiently introduced **the higher order of thinking skills in understanding a human religiosity in general and Islam in particular.**

II. What does the Qur'anic Scriptural Ethics actually say in facing the multi-faith society?

(A HIGHER PURPOSE OF ISLAMIC SCRIPTURAL ETHICS)

SCRIPTURAL ETHICS: QS. *Al-Hujurat* [49]: 11
DON'T RIDICULE, LAUGH, AND MOCK THE OTHER.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ **لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ** وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ ۖ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ ۚ وَمَن لَّمْ يَتُبْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ

O you who acknowledge! **Let not a people <u>ridicule</u> other people, for they may better than them**. Nor shall any women ridicule other women, for they may be better than them. **Nor shall you <u>mock</u> one another, or call each other names.** Evil indeed is the reversion to wickedness after attaining acknowledgement. Anyone who does not repent, then these are the transgressor.

QS. *Al-Hujurat* [49]: 12

- **AVOID NEGATIVE ASSUMPTION** *(Al-dzan; inna ba'dha al-dzanni itsmun).*
- **DON'T FIND FAULTS WITH OTHER RELIGIOUS FOLLOWERS** *(Tajassus).*
- **DON'T SPEAK ILL OF OTHER RELIGIOUS FOLLOWERS** *(Wa la yaghtab).*

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ

O you who acknowledge, **you shall avoid much suspicion, for some suspicion is sinful**. Do not spy on one another, nor shall you gossip one another. Would one of you enjoy eating the flesh of his dead brother. You certainly would hate this. You shall observe God. God is Redeemer, Compassionate.

There is no superiority one sex over another or one nation over another; The only criterion for Superiority is Righteousness, QS. *Al-Hujurat* [49]: 13

PLURAL SOCIETY IS TO GET TO KNOW ONE ANOTHER, MAKE FRIENDS
(LI TA'AARAFU;* DIALOGICAL COMPETENCIES*)

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ **لِتَعَارَفُوٓا۟** ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ

O people! Behold, We created you from **a male and a female, and We made you into nations and tribes, so that you may know one another.** Surely, the most honorable among you in the sight of God is the most righteous. God is Knowledgeable, Ever-aware.

Conditions for Salvation: QS. *Al-Baqarah* [2]: 62

Three basic tenets of faith: belief in God *(Man aamana billahi)*, belief in the Last Day *(Wal yaumil akhir)*, and righteous deeds *(Wa 'amila shalihan).*

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلنَّصَـٰرَىٰ وَٱلصَّـٰبِـِٔينَ مَنْ **عَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَـٰلِحًا** فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Surely, those who acknowledge, and those who are Jewish, and the Nazarenes (Christians), and those who follow other religions (Sabians) – **any one of them who acknowledge God and the last day and do reform** , they **will have their reward with their Lord, with no fear over them, nor will they grieve.**

QS. *Al-Mumtahanah* [60]: 8
Do good deeds and act justly towards all believers of world religions
(AN-TABARRUHUM WA TUQSITU ILAIHIM).

لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ

God does not forbid you from those who have not fought you because of your system, nor drove you out of your homes, **that you deal kindly and equitably with them.** For God loves the equitable.

What does the Qur'an actually say?

How to respond to the reality of religious diversity?

- **UNDERSTAND** the reality.
- **RESPECT** the reality.
- **ENGAGE** the reality (Active Tolerance).
- **MANAGE** into a strength (Conflict Resolution).
- **COLLABORATE** in social relations.

III. What went wrong?

The gap between *das sollen* dan *das sein*
The gap between *al-Tsawabit (Unchangable)* wa *al-Mutaghayyirat (Changable)*
What we need is a scientific interlocutor

PHENOMENOLOGY OF RELIGION AS INTERLOCUTOR RELIGION AND HUMANITIES

❑**Open and emphatetic** approaches

- *In Humanities, Verstehen (understanding others) is necessarily*: **"The comprehension of the ideas, intentions and feeling of the people through the empirical manifestations of culture.**

- *Verstehen* (humanities method) assumes that **human beings in all societies and historical circumstances experience life as meaningful, and they express these meanings in discernable patterns that can be analyzed and understood**.

- **(Religions from the perspective of their adherents)**

- **The trouble of using monodisciplinary approache to the religion**
- **Monodisciplinary** approach in Islamic religious pedagogy contributes to the *sacralization* of the understanding of text (*al-nash)*, fiqh, kalam and qanun.

- Monodisciplinary approach prones to produce an **emotional attitude that treats the texts as sacred but with a very narrow understanding**.
- Example: Focusing only on *'Ulumu al-din (Fiqh, Kalam, Hadis), without using social sciences and humanities methods*

How to move toward a solution? How to have a contextual hermeneutics?

We need a
Multidisciplinary,
Interdisciplinary,
Transdisciplinary
approach in (Islamic) religious
pedagogy.

Multidisciplinary: Scholars from different disciplines working together **(NICMCR & CT-IRE)**, but each one approaches the problem from one's own discipline only.

Interdisciplinary: A genuine synthetical approach to a problem **(NICMCR & CT-IRE and more)**, integrating knowledge and methods from different disciplines.

Transdisciplinary: Exploring concept, issues, and problems by integrating perspectives from different disciplines **(NICMCR-CT-IRE and more)**, to **discover new knowledge and more fundamental understanding of real life experiences (climate change; human trafficking; health; poverty; multifaith society etc.)**

We need a
Multidisciplinary,
Interdisciplinary,
Transdisciplinary
approach in (Islamic) religious
pedagogy.
But FOR WHAT?

"Why an Islamic education revolution is needed"
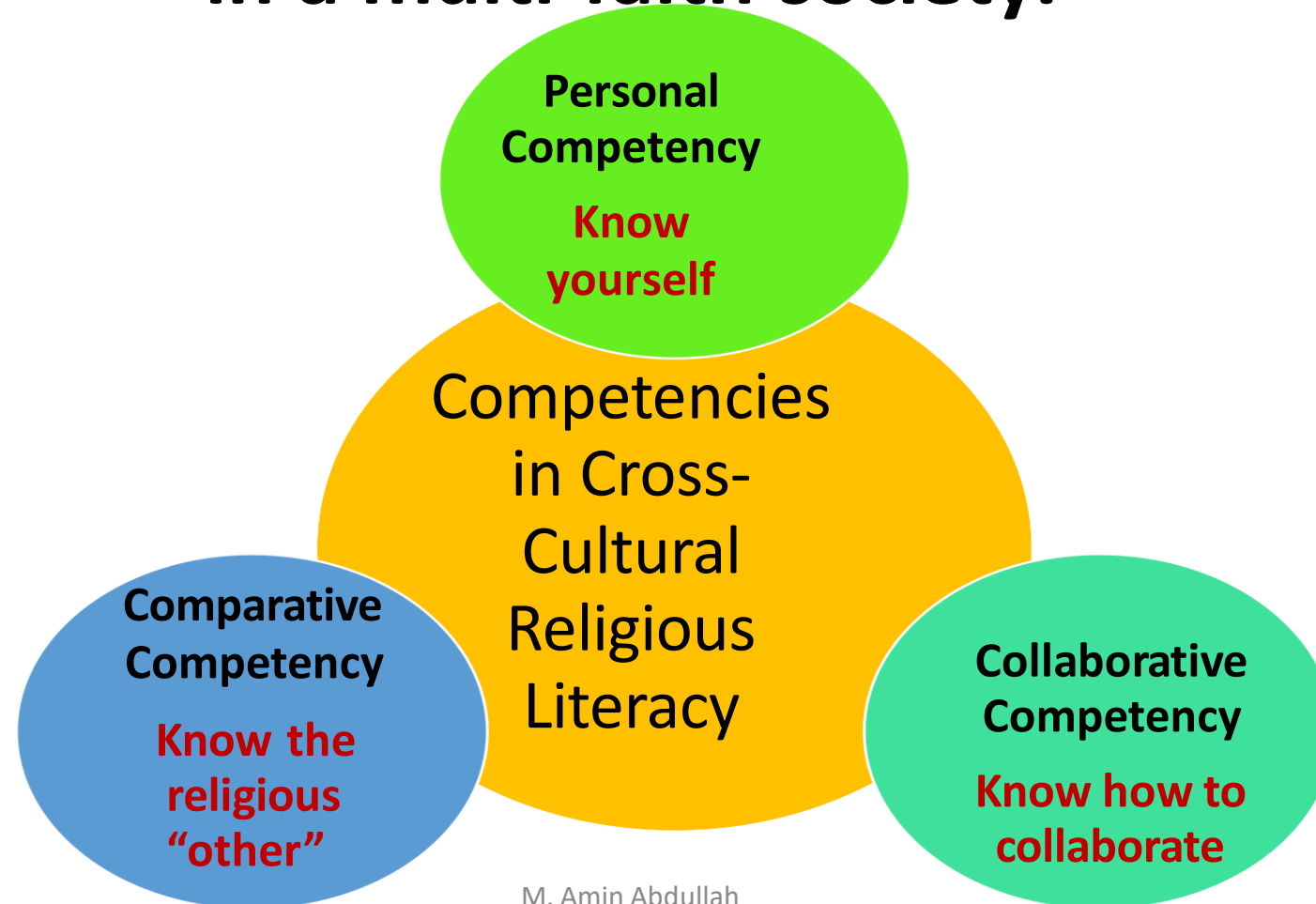
Dr. Ali Rashid Al-Nuaimi
- *Founding Chairman of The World Muslim Communities Council*
- *Former Chancellor of the United Arab Emirates University*

"In this context, the process of **renewal** must be carried out by competent authorities, namely, professional experts in **theology, pedagogy, sociology, anthropology and psychology**.
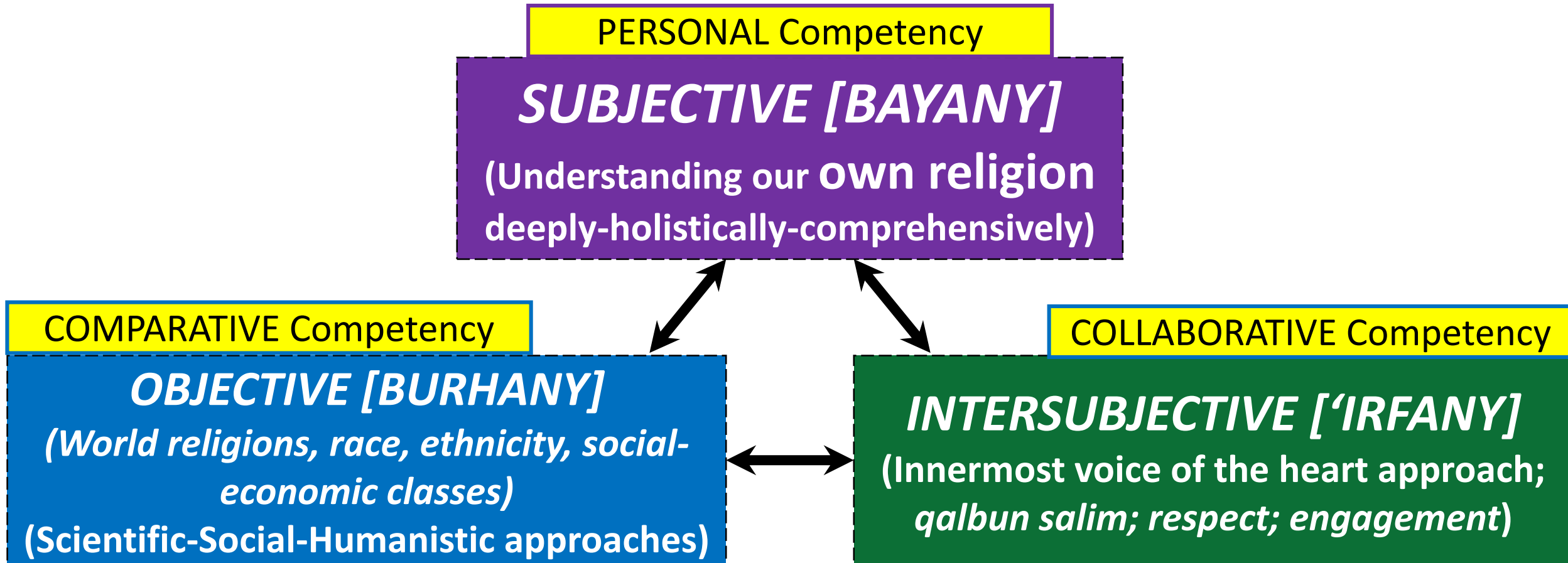
We must have a variety of task groups and **subject-matter experts in all necessary fields** that will cooperate closely to accomplish their mission.

We must not leave the reform process to the theologians **(Mutakallimun; Fuqaha') or religious scholars ('Ulumu al-Diin) alone.**"

IV. CONTEXTUAL HERMENEUTICS through Multi-, Inter-, Trans-Disciplinary approach to enhance Fresh *Ijtihad* that enables Cross-Cultural Religious Literacy in a multi-faith society.

Personal Competency

Know yourself

Competencies in Cross-Cultural Religious Literacy

Comparative Competency

Know the religious "other"

Collaborative Competency

Know how to collaborate

Multi-, Inter-, Trans-Disciplinary approach to produce
Fresh *Ijtihad* that enables Cross-Cultural Religious Literacy
in a multi-faith and multi-cultural society.

PERSONAL Competency

SUBJECTIVE [BAYANY]
(Understanding our **own religion**
deeply-holistically-comprehensively)

COMPARATIVE Competency

COLLABORATIVE Competency

OBJECTIVE [BURHANY]
(World religions, race, ethnicity, social-economic classes)
(Scientific-Social-Humanistic approaches)

INTERSUBJECTIVE ['IRFANY]
(Innermost voice of the heart approach;
qalbun salim; respect; engagement)

Reference: M. Amin. Abdullah, *Multidisiplin, Interdisiplin & Transdisiplin. Metode Studi Agama & Studi Islam di Era Kontemporer (Multidiscipline, Interdiscipline & Transdiscipline. The Method of Religious Studies & Islamic Studies in Contemporary Era),* Yogyakarta, IBPustaka, 2020; also "The Intersubjective Type of Religiosity: Theoretical Framework and Methodological Construction for Developing Human Sciences in a Progressive Muslim Perspective". *Al-Jami'ah: Journal of Islamic Studies,* 58 (1), 63-102, 2020.
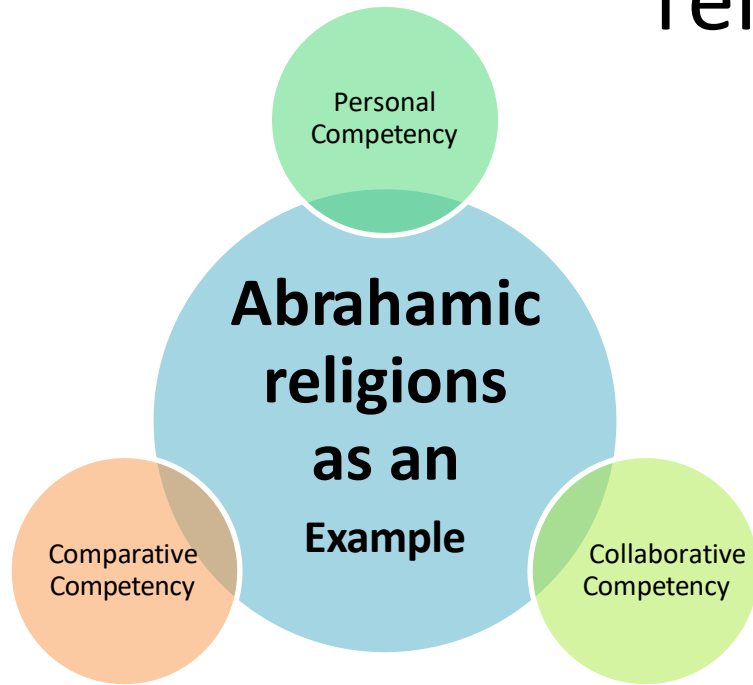
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Contextual hermeneutics through Cross-Cultural Religious Literacy is Imperative

- We need to understand, respect, and engage in the reality of religious diversity.

- The relationship between science, economic progress and respect for human dignity must be integrated, not separated from one and another.

- Cross-Cultural Religious Literacy, founded on Multidisciplinary, Interdisciplinary and Transdisciplinary approaches, is essential in renewing Islamic Education. *Takamul al-'ulum wa izdiwaj al-ma'arif* (**a semipermeability across the boundary of Islamic theology, social sciences and humanities**), as well as *nihayu al-takhassus* (**the end of overspecialized education in Islamic knowledge)** becomes a new direction for the future of Islamic education in a multi-faith and multi-cultural global society.

How can we put this into practice?

Case Study: In Indonesia, one of the faith-based NGO, have been developing this into the International Program in Cross-Cultural Religious Literacy for madrasa/school teachers and religious educators.

Personal Competency

Abrahamic religions as an Example

Comparative Competency

Collaborative Competency

From October 2021 to March 2023: **4,168 madrasa teachers and other educators from 31 provinces** have graduated from the CCRL training courses, taught by **multi-faith and multi-national instructors**.

BEKAL &
PERSIAPAN
PODCAST
ALW SHIHAB
BERHIJRAH

HALALKAH
SEMBELIHAN
AHLUL KITAB?
Al-Maidah (5)
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ALW SHIHAB

PODCAST
ALW SHIHAB
APA KELEBIHAN
BANI ISRAEL?
KELEBIHAN DARI SISI APA?
ALLAH MEMBEDA2KAN KITA
DENGAN MELEBIHKAN BANI ISRAEL?

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ANTARA MAZHAB &
AGAMA
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| AL-FATIHAH

7 PANDUAN
BERINTERAKSI
DENGAN
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Q A
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PIAGAM MADINAH:
KONSTITUSI
NEGARA
BUKAN
KONSTITUSI
NEGARA
YES OR NO

TAFSIR
SURAT
ALI-IMRAN
AYAT 85

Thank you.