

# The Epistemology of Hamim Ilyas's Interpretation in *Fikih Akbar*

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## ABSTRACT

The study of epistemology belongs not only to philosophy but also to all sciences, including interpretation (*tafsir*). Research on the epistemology of interpretation has several applications, including determining the development of interpretation in each era so that an evaluation can be performed. The purpose of this research is to reveal the epistemology of Hamim Ilyas' interpretation in his book *Fikih Akbar*. Although this book is not a book of commentaries written specifically for the Quran, it does contain the author's interpretation of the Quran. Therefore, the researchers attempted to investigate the epistemology of Hamim Ilyas' interpretation. This research aims to determine the method of interpretation and the validity of Hamim Ilyas' interpretation. The following conclusions were drawn from this research. Hamim Ilyas interpreted the Qur'an using six methods: *bil ma'tsur/manhaj al-naqli*, *bil ra'yi/al-manhaj al-'aqli*, pure interpretation/*al-manhaj al-lughawi*, scientific interpretation/*al-manhaj al-'ilmi*, *sufistic interpretation/al-manhaj al-isyari*, and comparative interpretation/*al-manhaj al-muqarin*. However, not all of the aforementioned methods were used in his interpretation at all times. He only used an interpretation method that supported his interpretation's purpose. In terms of the interpretation's validity, Hamim Ilyas adhered to three truth theories in his interpretation: coherence theory, correspondence theory, and pragmatism theory.

**Keywords:** Epistemology, Epistemology of Interpretation, Interpretation of Hamim Ilyas in *Fikih Akbar*

## 1. INTRODUCTION

The study of the epistemology of interpretation is critical because the product of interpretation will stagnate if the epistemology is not further investigated. On the other hand, the product of interpretation will develop accordingly if the epistemology develops [1]. Furthermore, according to Abdul Mustaqim, the problem of epistemology applies to all sciences, including interpretation (*tafsir*) [2].

Every interpretation is based on epistemology and the thinker's reaction to reality [3]. As a result, if we examine the evolution of Qur'anic interpretation over time, we will notice that there are variations, developments, paradigm shifts, and epistemological building of interpretations. The emergence of interpretations in the modern era with epistemologies distinct from classical interpretations is required. This includes the efforts of *Mufasssir* (a *tafsir* author) in engaging in a dialogue with the Qur'anic text in light of contemporary realities. This effort is being made because every Muslim believes that the Qur'an is timeless. The Qur'an is a futuristic holy book since it is revealed to humans living in different spaces and times until the end of time [4].

Along with the development of human civilization, new problems also continue to emerge. These issues must be resolved immediately so that they do not linger. As a result, the interpretation of the Qur'an is considered as a solution to the problems of people throughout history. One of the most noticeable issues among Muslims is that they are lagging behind other communities as a society that shapes culture [5].

Normatively, the presence of Islam is intended to realize the goodness of life (prosperity, peace, and happiness) in this world and the hereafter. Falling behind and demeaning situations do not reflect the "good life" as Allah and the Prophet Muhammad intended [5]. Muslims lag behind other religious groups due to the interpretation of the holy book does not inspire them to progress. Religion's basic structure consists of scriptures, interpretations, and people (society). People practice a religion based on the interpretation of the holy book, so Muslims are left behind not because of the Qur'an, but because the Qur'an's evolving interpretation is unable to inspire them to move forward [5]. This prompted Hamim Ilyas to develop an interpretation that could inspire Muslims to move forward.

This paper discusses the epistemology of Hamim Ilyas' interpretation in the book "*Fikih Akbar*" concerning the method of interpretation and the validity of his interpretation. The researchers believe that research on the epistemology of Hamim Ilyas' interpretation is important because the construction of his interpretation's epistemology has significant and relevant implications in overcoming the problem of backwardness among Muslims.

We found no studies discussing the epistemology of Hamim Ilyas' interpretation in the book *Fikih Akbar*. However, there are several studies related to this research as follows:

First, the book *Epistemologi Tafsir Kontemporer* by Abdul Mustaqim [6]; Second, Muhammad Taufiq's article, which discusses the epistemology of the interpretation of Muhammadiyah in the interpretation of At-Tanwir [7]; Third, an article written by Ahmad Zainal Abidin, which explores the epistemology of Farid Essack's interpretation [1]; Fourth, an article by Wely Dozan, which addresses the epistemology of Ibn Katsir's interpretation [8]; Fifth, the article written by Muhamad Ali & Mustofa Kamal, where the two authors examined the epistemology of classical interpretation [9]; Sixth, an article written by Andi Rosa that provides a holistic epistemology of interpretation [10]; Seventh, an article written by Islah Gusman and discusses the epistemology of contemporary interpretation [11]; Eighth, an article by Eko Zulfikar, which discusses the epistemology of the interpretation of al-Qurtubi in the book of interpretation of Al-Jami' Li Ahkami Al Qur'an [12]; Ninth, the article written by M. Jamil, which elaborates the shift in the epistemology of the interpretation of the Qur'an [13]; Tenth, an article by D.I Ansusa Putra on the epistemology of Sufi interpretations [14]; Eleventh, Habibi Al Amin's article, in which the author attempts to construct an epistemology of Sufi interpretation [14]; Twelfth, an article written by Didik Saepudin, which discusses the epistemology of the interpretation of K.H. Saleh Darat in the book of Interpretation of Faid Ar-Rahman [15].

Based on the literature review, there has been no previous research on the epistemology of Hamim Ilyas' interpretation in the book *Fikih Akbar*. However, before discussing the construction of Hamim Ilyas' epistemology of interpretation, the researchers would first discuss the development of the epistemology of interpretation theory of the History of Idea to obtain an overview of the construction of the epistemology of interpretation from time to time.

## **2. EPISTEMOLOGY INTERPRETATION CATEGORY FROM THE PERSPECTIVE OF THE HISTORY OF IDEAS THEORY**

Epistemology is derived from the Greek words *episteme* (knowledge) and *logos* (science) [16].

In English, epistemology is often equated with "theory of knowledge" and in Indonesian, it is frequently associated with "philosophy of science"[17]. The discussion on the study of epistemology includes the source of knowledge, the nature of knowledge, benchmarks of truth in knowledge, how knowledge is obtained, as well as what conditions must be met[18].

According to Abdul Mustaqim, who cited Paul Edward, epistemology is a branch of philosophy that discusses science theory, including the nature of knowledge, sources of knowledge, methods, and testing the truth of knowledge [6].

The word "*tafsir*", etymologically, follows wazan "*tafil*" coming from the word "*al-fasr*" (*fasara*), which means explaining, revealing, and uncovering or disclosing something abstract [19] from a text. Another school of thought holds that the word *tafsir* is derived from the Arabic word *safara*, which means to reveal or open. The phrase "*safarat al-marrah 'an wajhiha*" means that woman removes the veil from her face [19]. Although the scholars differ on the basic word of "*tafsir*" (*fasara and safara*), however, the meaning of the word appears to be closely related to "unveiling".

Every attempt to uncover, explain and reveal the hidden meaning of the Qur'an is referred to as *tafsir* (interpretation), either *mahmud* (commendable) or *madzmum* (despicable). Muhammad Quraish Shihab considered the word *tafsir* derives from the word *fasara*, which means "seriousness in the opening" or "repetition in making efforts to open" [20].

Based on the description above, it can be concluded that interpretation epistemology is a scientific discipline that critically examines the nature of interpretation, sources of interpretation, methods of interpretation, and validity of interpretation.

Abdul Mustaqim categorized the development of epistemology of interpretation from the time of the Prophet Muhammad to the modern-contemporary era using the History of Idea theory. In this categorization, there are simplifications, generalizations, and even anomalies. This type of categorization will show conceptually how the journey of interpreting the Qur'an from the time of the Prophet Muhammad to the present day. Therefore, this categorization is critical.

The followings are the categorization of the epistemological mapping of interpretation according to Abdul Mustaqim, which is based on the theory of the History of Idea [6].

### **1. Formative Era Interpretation with Quasi-Critical Reason**

As the recipient of God's revelation, the Prophet Muhammad was given the mandate to convey the revelation (the Qur'an) to his people. Although the Qur'an is in Arabic, the Prophet's companions (*sahabah*) occasionally did not understand the meaning of a particular verse or word, so they asked the Prophet. This marked the beginning of the

interpretation of the Qur'an by the Prophet Muhammad and the start of the formative era of interpretation.

During this period, Prophet Muhammad SAW became the sole authority in the interpretation of the Qur'an. All questions about the interpretation of Qur'an verses were directed to the Prophet. Following his death, the interpretation of the Qur'an was carried on by the companions of the prophet. In the era of the companions, the tradition of interpretation was still passed down orally. The interpretation that developed at this time was still dominated by the Prophet's delivery. This was demonstrated by the numerous hadith narrations that explained difficult verses. After the period of companions, the Qur'an interpretation was continued by the *tabi'in*. The interpretation in the *tabi'in* era was similar to the companion era, with the exception that sectarianism began to emerge in this era.

The sources of interpretation epistemology in the formative era were the Qur'an, hadith, *qira'at*, *aqwal sahabah*, *tabi'in*, and *tabi'ut tabi'in*, *israiliyyat*, and *jahiliyyah* (pre-Islamic) poems. The developing method of interpretation was the *bil ar-riwayah* method with a little linguistic analysis. The interpretation was considered correct if it was following authentic hadith as well as linguistic rules. The characteristics of interpretation in the formative era were the absence of critical culture, the position of the text as a subject, and the *mufasssir* as an object.

## 2. Affirmative Era Interpretation with Ideological Reason

This era lasted around the Middle Ages. Many interpretations with ideological patterns have sprung up, starting from the *Shi'i* style to the *Sufi-falsafi* style [6].

The interpretation of the Qur'an was influenced by a strong sense of group fanaticism. This is demonstrated by the statement of Al-Karkhy (a Hanafi school of thought), that "every verse of the Qur'an or hadith that contradicts the opinion of our school leader, the verse or hadith will be exegeted (*ta'wil*) or declared *mansukh*" [21].

This era's interpretation epistemology is as follows. The *mufasssir's* sources of interpretation were the Qur'an, hadith, reason, and science. The method of interpretation developed was the *bi al-ra'yi* method, with linguistic analysis and the *mufasssir's* tendency to match the results of interpretation with the knowledge and schools of thought he adopted. The interpretation was considered correct if it was consistent with the interests of the authorities, the sect's interests, and the *mufasssir's* knowledge. The characteristics of interpretation in the affirmative era were ideological, sectarian, imposing non-Quranic ideas into interpretation, and tended to be subjective.

## 3. Reformation Era Interpretation with Critical Reason

This period began with the rise of Muslim reformers such as Muhammad Abduh and Sayyid Ahmad Khan. According to both, classical interpretations must be viewed critically. Sayyid Ahmad Khan and Muhammad Abduh's efforts were then carried on by neo-modernist figures such as Fazlur Rahman, Abdullah Saeed, and his associates. *Mufasssir*, during the reformation period, tended to escape from the constraints of certain schools of thought. In addition to using classical interpretation science, *mufasssirs* of this era also used modern science in interpreting.

This era's interpretation epistemology is as follows [6]. Sources of interpretation were the Qur'an, reality-reason, and hadith. Although hadith was a source of interpretation, it was rarely used. The method used was interdisciplinary, starting from thematic, hermeneutic, linguistic, and scientific discipline approaches that were occupied by *mufasssir*. The product of interpretation was considered correct if it exhibited the characteristics of coherence, correspondence, and pragmatism. The characteristics of interpretation in the affirmative era include being critical, non-sectarian, transformative, providing a solution, capturing the spirit of the Qur'an, and the position of the text and the *mufasssir* being both subject and object at the same time.

## 3. BIOGRAPHY OF HAMIM ILYAS

### 3.1 Educational Background

Hamim Ilyas was born in Klaten, Central Java Province, Indonesia on April 1, 1961. He finished elementary school at SD Negeri Karangnongko Klaten in 1973. After graduating from elementary school, he continued his education at PGA (religious teacher education) and graduated in 1980. While studying at PGA, he also attended Madrasah Mu'allimin "Bahrul Ulum" Tambakberas Jombang and graduated in 1980.

In 1984, Hamim Ilyas graduated from the Sharia Faculty of Institut Agama Islam Negeri (IAIN) Sunan Kalijaga in Yogyakarta with a baccalaureate degree. Three years later, he graduated from the same institute with a full bachelor's degree in the Department of Tafsir and Hadith. Then, he continued his Master's studies at IAIN Sunan Kalijaga in the Department of Religion and Philosophy, earning an M.Ag degree in 1996. Six years later, in 2002, Hamim Ilyas received his doctorate from the Department of Islamic Studies in the same institute [5].

Hamim Ilyas is currently a permanent lecturer at the Faculty of Sharia and Law at the UIN Sunan Kalijaga Yogyakarta. He also teaches at the Postgraduate Program at Universitas Islam Indonesia (UII). In addition to actively teaching at various universities, he also serves as Deputy Chairman of the Tarjih Council and Tajdid Muhammadiyah Central Executive [5].

#### 1. Hamil Ilyas' Works

Hamim Ilyas is an occupied lecturer as well as deputy chairman of the Tarjih Council and Tajdid

of the Muhammadiyah Central Executive. However, he is very productive in various works. His works include translations, books, articles, writings in journals, papers, research, and others.

Among his works in translation are the following: *Penyimpangan-penyimpangan dalam Penafsiran Alquran* (translated with Machnun Husein) [22]; *Mengungkap Rahasia Alquran* (translated with A. Malik Madani) [23]; *Islam: Suatu Kajian Komprehensif* (translated with A. Malik Madani) [24].

In addition to translations, Hamim Ilyas has published numerous scientific journals, including the following: First, article entitled *Hermeneutika Alquran: Studi Tafsir Modern*, which was published in *Tarjih: Jurnal Tarjih dan Pengembangan Pemikiran Islam* in 2003 [21]. Second, article entitled *Keberagamaan Otentik dalam Alquran*, published in *Analisa: Journal of Social Science and Religion* [25]. Third, article entitled *Poligami dalam Tradisi dan Ajaran Islam*, published in *Musawa Journal* [26]. Fourth, *Orientasi Seksual dari Kajian Islam*, published in *Jurnal Islam dan Konstruksi Seksualitas* [27]. Fifth, *Kontekstualisasi Hadis dalam Studi Gender dan Islam* published in *Jurnal Rekonstruksi Metodologis Wacana Kesetaraan Gender dalam Islam* [28]. Sixth, article entitled *Men's Involvement in Reproductive Health: An Islamic Perspective* Published in Center for Women's Studies, UIN Sunan Kalijaga [29]. Seventh, article entitled *Al-Nakirah wa al-Ma'rifah* published in *Shaut al Arabiyyah* [30] and many other publications. In addition, there is also a scientific paper published in the "International Conference on Economics, Business, Social, and Humanities (ICEBSH 2021)" with the title *Multicultural Education in Islamic Perspective*. This paper was written by Hamim Ilyas and Alfian Dewan Adhayuda Prabowo [31].

There are also works by Hamim Ilyas in book form, including: *Dan Ahli Kitab Pun Masuk Surga: Pandangan Muslim Modernis Terhadap Keselamatan Non-Muslim* [32], *Studi Kitab Tafsir* [33], and *Fikih Akbar: Prinsip-Prinsip Teologis Islam Rahmatan Lil 'Alamin* [5].

## 2. Overview of the *Fikih Akbar*

The author, Hamim Ilyas, began writing *Fikih Akbar* while serving as a speaker to a single group of people (mass organization). Previously, when speaking in front of a diverse audience, Hamim always used the perspective of Islamic schools formulated by Fazlur Rahman. However, according to him, the formulated perspective of Fazlur Rahman's Islamic schools was not 'fit' to be used when the audience only consisted of one group because it could cause resistance, so he used another perspective that he thought was appropriate and did not cause resistance. He took the Islamic perspective of *rahmatanlil'alamin*. Necessarily the case, the Islamic perspective of *rahmatanlil'alamin* can be well received even when the audience is diverse (different

organizations). Then, he continued to explore the concept of Islam as *rahmatanlil'alamin* from the Qur'an. During his investigation, he discovered a systematic elaboration between the origins of its derivatives. Many parties reacted positively to Hamim Ilyas' discovery, including Dr. Arifuddin Ismail, Head of the Research and Development Center of the Indonesian Ministry of Religion in Semarang, who then provided funds to conduct additional research [5].

Although the book *Fikih Akbar* by Hamim Ilyas is not a collection of commentaries, it does, however, include his interpretations of the Qur'an. Through the Qur'an, Hamim investigates and explores the concept of Islam *rahmatanlil'alamin*.

There are four chapters in this book. The first chapter discusses the factors that contribute to Muslims' backwardness. In the second chapter, Hamim attempts to reconstruct *Fikih Akbar* as an implementation of Islamic religious science reconstruction. In the third chapter, Hamim describes his offer based on Islam, which consists of three components: monotheism *rahamutiyah*, the apostolate of mercy, and the holy book of mercy. The fourth chapter of this book contains a description of the foundations of Islam, which includes the paradigm of the Islamic religion, namely the treatise on realizing a good life, and then Hamim discusses Muslims who regard Islam as *din wa ni'mah*. Following that, he continued his discussion of religious organizations, and the fourth chapter of this book concludes with a discussion of the function of Islam. He argues, the function of Islam is contained in Surah Ali Imran verses 103 - 104, which is to unite, save, and improve human life.

## 4. HAMIM ILYAS'S PRINCIPLES AND METHODS OF INTERPRETATION

Hamim Ilyas referred to his interpretation as contextual. Contextual interpretation is based on the assumption that the Qur'an is a religious book sent down by God to bring true goodness (grace) to all of nature. The true goodness in question is a good life, as measured by three indicators: prosperity, peace, and happiness. These three indicators will serve as the controlling variables in contextual interpretation. The interpretation of the Qur'an is inextricably linked to these three controls.

Contextual interpretation necessitates the *mufassir's* constant attention to the context of the times. This is because the definition of a prosperous, peaceful, and happy life shifts over time. A prosperous, peaceful, and happy life in a pre-modern agrarian society is unquestionably different from one in modern industrial society. As a result, to comprehend the shifting concept of the embodiment of a good life, the *mufassir* must employ the perspective of social sciences and humanities. According to Amin Abdullah, the distinctions between *ulumuddin* (religious sciences, including the science of interpretation), social sciences, and humanities are not

mutually exclusive. The three branches of science must work together as a unified whole [34].

In interpreting the Qur'an, Hamim Ilyas always considers the context of the verse to be interpreted. He is concerned with four verse contexts in his interpretation, which are as follows:

#### 1. Internal Context

The internal context is a set of verses that become inextricably linked to the verses being studied. The internal context is referred to as *munasabah* in the study of *the ulumul Quran*. The meaning generated from this *munasabah* is thought to be a prophetic meaning, which is the meaning intended by the Prophet when determining the order of verses and surah in the Qur'an. The application of the *munasabah* theory is seen when Hamim interpreted Surah An-Naml: 12 [5].

#### 2. Historical Context

The historical situation that accompanied the revelation of the Qur'an is referred to as the historical context. The historical context can take the form of *asbabun nuzul*, the stages of the Qur'an's revelation, also known as *makkiyah-madaniyah*, or it can take the form of stages of enforcing the law, also known as *nasikh-mansukh*. It is critical to consider the historical context when interpreting the Qur'an because the Qur'an has a close relationship with the situation and conditions of Arab society when it was first revealed [35]. Many classical Muslim scholars believe that the *mufasssir* will be unable to properly understand the Qur'an until he has learned the *asbabun nuzul* [36]. We can see the use of historical context in Hamim's interpretation of Surah Al-Anbiya: 107. According to Hamim [5], Surah Al-Anbiya was revealed after many Meccans converted to Islam. As a result of this, the unbelievers provoked the Muslims by claiming that the Islam preached by the Prophet was nothing more than sorcery. In response to the propaganda, Surah Al-Anbiya was revealed. In this instance, Hamim employed a historical context in the form of the stages of the Qur'an's descent, also known as *Makkiyah-Madaniyah*.

#### 3. Semantic Context

Semantic context refers to the meaning of words based on their use in language and the Qur'an. The use of semantic context can be found in Hamim's interpretation when he explained the word '*kataba*'. '*Kataba*' is a word that means determining, stipulating, obliging, requiring, and having a strong determination. According to Hamim, the word *kataba* in Surah Al-An'am: 12 means that Allah has decided, obligated, or required something.

#### 4. Sociological Context

The sociological context is the social state of modern society in the twenty-first century. The purpose of using this context is for the *mufasssir* to find relevant meanings to realize a good life with three indicators of prosperity, peace, and happiness. Essentially, interpretation is more than just attempting to reveal the author's intended meaning. The

interpretation of the Qur'an is an attempt to reveal the meaning of the Qur'an as understood by the first recipient, as well as to demonstrate the *mufasssir*'s mission of bringing the meaning of the Qur'an to the community surrounding him [37]. However, this does not mean that *mufasssir* may ignore the meaning intended by the author. He must still be required to explore the meaning intended by the author by analyzing the grammatical devices of the text and its speech events [38].

Contextual interpretation employs six methods of interpreting the Qur'an in its application, namely *bil ma'tsur/manhaj al-naqli* (source: Qur'an, hadith, and *aqwal*), *bil ra'yi/al-manhaj al-'aqli* (source: reason), pure interpretation/*al-manhaj al-lughawi* (source: language), '*ilmi/al-manhaj al-'ilmi* (source: science), Sufistic interpretation/*al-manhaj al-isyari* (source: intuition and philosophy) , and comparative interpretation/*al-manhaj al-muqarin* (source: other interpretation).

In an interpretation, not all of the methods mentioned are always used. In some interpretations, Hamim did not employ all six methods of interpretation at the same time. He only used an interpretation method if it can support the goal of his interpretation, which is to construct adequate thoughts that will serve as the theological foundation for realizing a good life with three indicators of prosperity, peace, and happiness. For example, when Hamim interpreted Surah Az-Zukhruf: 45, he only used the *bil ma'tsur* interpretation method and the *bil ra'yi* interpretation method. When interpreting Surah Az-Zukhruf: 45, he first emphasized that Prophet Ibrahim occupied the central position of Surah Az-Zukhruf: 45 through his preaching of changes. Then Hamim quoted Surah Maryam: 44-45, which describes a conversation between Prophet Ibrahim and his father, as well as Prophet Ibrahim's advice to his father not to worship Satan to avoid being punished by Allah *Ar-Rahman*. Following that, Hamim explained the origins of sacrificial worship, which was pioneered by the Prophet Ibrahim (Ash-Shaffat: 101–108). Prophet Ibrahim, in his interpretation, was the forerunner of the shift in sacrificial worship. It is said that religions at the time taught humans to sacrifice humans to gods and that if they did not, the gods would be indignant.

At the direction of Allah, Ibrahim changed the cruel sacrifice teachings. At that time, the Prophet Ismail who was originally used as a sacrifice was replaced by Allah with an animal. The shari'a of sacrifice, which was pioneered by Prophet Ibrahim, was inherited by Islam. Surah Al-Hajj: 34-37 explains the status and function of the sacrifice, as well as the spirit that must accompany it. Surah Al-Hajj: 34-37 shows that Islam rationalized the sacrifice by removing myths and functionalizing them. According to Hamim, the teaching of sacrifice demonstrates that Allah, who deserves to be worshiped, has the nature of mercy and is capable of providing immense goodness [5]. Hamim's interpretation above does not use the

pure interpretation method/*manhaj lughawi* as the interpretation in general because the focus of his interpretation is not to apply all existing interpretation methods, but rather to focus on the purpose of his interpretation, as the researchers mentioned earlier. According to the researchers, this distinguishes Hamim Ilyas' interpretation from other mufassir interpretations.

According to the History of Ideas theory, Hamim Ilyas' interpretation falls into the category of reformative era interpretation with critical reasoning. The use of critical reasoning is distinguished by the *mufassir's* attempt to critique previous interpretations that are no longer relevant, his refusal to be bound by a particular school of thought, and his attempt to incorporate modern science into his interpretation. Hamim's interpretation demonstrates these three characteristics. He is harshly critical of the previous interpretation, which no longer inspires Muslims to strive for a good life based on three indicators: prosperity, peace, and happiness. In his interpretation, Hamim was not confined to a single school of thought. In addition, he made use of modern scientific tools, particularly those in the social sciences and humanities. For example, when interpreting the sentence *hayatan thayyibatan* (the good life) in Surah An-Nahl: 97, Hamim stated that the embodiment of a good life from a cultural standpoint necessitated changes in knowledge systems, social systems, and artifact systems. He said that if Muslims continue to live in an agrarian cultural system, they will be unable to create a good life under the concept of modern industrial society [5].

## 5. THE STANDARD OF THE TRUTH OF HAMIM ILYAS' INTERPRETATION

The validity of interpretation, or the test of interpretation's truth, is one of the epistemological studies of interpretation. Three theories are frequently used to test the truth of knowledge in philosophical discussions. The researchers used these three theories to determine the validity of Hamim Ilyas' interpretation. The three theories are as follows:

### 1. Coherence Theory

This theory holds that a statement is true if it is consistent with previous statements [39]. The coherence theory of truth is adopted by idealists such as Plato, Hegel, Bradley, Royce, and other idealists [40]. If it is brought into the realm of interpretation, an interpretation is considered correct if it is consistent with the previous statements [6]. Based on the above theory, the researchers concluded that Hamim Ilyas adhered to the coherence theory in his interpretation. Hamim appeared to be consistent in developing an interpretation that can serve as a theological foundation for living a good life. In his interpretation, Hamim maintained tight control over the interpretation he stated. According to him, the interpretation of the Qur'an must be a blessing in the sense that it can provide goodness for human life

through three indicators: prosperity, peace, and happiness. Hamim said these three indicators control his interpretation. The researchers summarize that Hamim Ilyas' interpretation in *Fikih Akbar* corresponds to those three indicators. This demonstrates Hamim's consistency in his statements.

### 2. Correspondence Theory

This theory holds that a statement is true if it does not contradict empirical facts [17]. According to this theory, truth exists when there is a match between a statement and reality. If it is drawn into the realm of interpretation, an interpretation is considered correct if it is consistent with empirical facts [6]. Researchers argue that Hamim adhered to this theory in his interpretation. It is evident in his efforts to interpret the Qur'an so that it can respond to the demands of the times. As a result, the adage "the Qur'an applies all the time" can be proven historically-empirically, not just idealistically-metaphysically.

### 3. Pragmatism Theory

According to this theory, a statement is considered true if it is capable of resolving current societal problems [17]. If it is drawn into the realm of interpretation, the interpretation is considered correct if the interpretation can solve problems in society [6]. According to the researchers, Hamim based his interpretation on this theory. Hamim expects that his interpretation will help to solve problems that arise in Muslim society in particular. Hamim considers that Muslims are currently in a dark period marked by poverty, war, conflict, and sadness. Therefore, he offers an interpretation that, in his opinion, can be a solution to the problems that Muslims face.

The preceding explanation demonstrates that Hamim Ilyas' interpretations in *Fikih Akbar* are coherent, in the sense that they are consistent with the propositions he has constructed. His interpretation is also consistent with the correspondence theory. This is demonstrated by Hamim's efforts to interpret the Qur'an to meet the needs of the times. Then, his interpretation also adheres to the pragmatism theory because he believes that the correct interpretation can provide solutions to social problems in society. If viewed from the theory of the History of Idea, Hamim Ilyas' interpretation is consistent with the validity of the reformative era interpretation with critical reasoning.

## 6. CONCLUSIONS

Based on the explanation above, Hamim Ilyas employed six methods in interpreting the Qur'an, namely *bil ma'tsur/manhaj al-naqli* (source: Qur'an, hadith, and aqwal), *bil ra'yi/al-manhaj al-aqli* (source: reason), pure interpretation/*al-manhaj al-lughawi* (source: language), *'ilmi/al-manhaj al-'ilmi* (source: science), Sufistic interpretation/*al-manhaj al-isyari* (source: intuition and philosophy), and comparative interpretation/*al-manhaj al-muqarin* (source: other interpretation). However, not all the methods mentioned were always applied in an

interpretation. In some interpretations, Hamim did not use all six methods at the same time. He only used interpretation methods that were relevant to the purpose of his interpretation.

Regarding the validity of Hamim Ilyas' interpretation, it can be concluded that it is considered valid after being measured using the theory of coherence, correspondence, and pragmatism. According to the History of Idea theory, Hamim Ilyas' epistemological construction is classified as a reformative era interpretation using critical reasoning.

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