

INTERPRETATION AS A STUDY OF ACADEMISSION IN THE WEST ORIENTALIST PERSPECTIVE

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Abdur Rahman Nor Afif Hamid¹
Aviyah Asmaul Husna²

UIN Sunan Kalijaga Yogyakarta¹
Universitas Nurul Jadid Paiton Probolinggo²

rahmanbegok46@gmail.com¹
aviahasmaulhusna@gmail.com²

Abstract

The interpretation of religious scriptures is object study scientific that has been There is since First, interpretation to all books holy expected capable fulfil current developments over time as well need public in operate rule applicable religious rules in religious scriptures. Quite a difference clear Can We feel on period quite contemporary significant like classification and methodology interpretation in understand book text holy religion. One of factor main is centrality of scripture That Alone as is done by three religions viz Judaism, Christianity and Islam in the century classical and medieval. both Bible, Bible and Al-Qur'an. Scripture text has long been recognized by the whole world, especially religious adherents of the century mid fine as source authority important in society, guidelines life nor as the norm has been agreed. Deep method study. This use referring *research* library to secondary and primary data, then processed and served use method descriptive analysis. Based on data that has been analyzed, then can concluded that there is group orientalist who is pro with the text of the Koran even Lots from those who explain interpretation classic even study interpretation classic with methodology in the west with objective prove originality scripture text. There are also later ones study linguistics of the Qur'an with apply rule Arab That Alone even discussion related Language neither do languages outside the Qur'an they leave. Because there are many scholar Muslim or scholar east the middle has a bad stigma to study orientalist.

Keywords: *tafsir, orientalist, akademission.*

Abstrak

Penafsiran kitab suci agama merupakan obyek kajian ilmiah yang telah ada sejak Pertama, penafsiran terhadap semua kitab suci diharapkan mampu memenuhi perkembangan zaman dari waktu ke waktu serta kebutuhan masyarakat dalam menjalankan kaidah agama yang berlaku dalam kitab suci agama. Perbedaan yang cukup jelas dapat kita rasakan pada masa yang cukup kontemporer signifikan seperti klasifikasi dan penafsiran metodologi dalam memahami teks kitab agama suci. Salah satu faktor utamanya adalah sentralitas kitab suci itu sendiri seperti yang dilakukan oleh tiga agama yaitu Yudaisme, Kristen dan Islam pada abad klasik dan abad pertengahan, baik Injil, Injil dan Al-Qur'an. Teks Kitab Suci telah lama dikenal oleh seluruh dunia, khususnya penganut agama abad pertengahan, baik sebagai sumber otoritas penting dalam masyarakat, pedoman hidup maupun sebagai norma yang telah disepakati. Metode penelitian mendalam ini menggunakan penelitian yang mengacu pada data sekunder dan primer, kemudian diolah dan disajikan menggunakan metode analisis deskriptif. Berdasarkan data yang telah dianalisis, maka dapat disimpulkan bahwa ada kelompok orientalis yang pro dengan teks Al-Qur'an bahkan banyak sekali dari mereka yang menjelaskan tafsir klasik bahkan mengkaji tafsir klasik dengan metodologi di barat dengan tujuan membuktikan orisinalitas teks kitab suci. Ada juga yang kemudian mempelajari linguistik Al-Qur'an dengan menerapkan kaidah Arab Itu Sendiri bahkan pembahasan terkait Bahasa begitu pula bahasa-bahasa di luar Al-Qur'an mereka tinggalkan. Pasalnya banyak cendekiawan muslim atau cendekiawan timur tengah yang mempunyai stigma buruk terhadap studi orientalis.

Kata kunci : *tafsir, orientalis, akademisi*

INTRODUCTION

The interpretation of religious scriptures is object study scientific that has been There is since First, interpretation to all books _ holy expected capable fulfil current development era as well need public¹ in operate rule applicable religious rules in religious scriptures. Furthermore, religion has develop tradition interpretation of scripture during centuries like in generation Judaism Christianity and Islam are the same The same uphold tall tradition religious form study geographical and theological in understand scripture text .

Meaning from the words of the holy book is understanding synchronized traditional with reinterpretation current current development. Interpretation to scripture text No Once finished, even every generation have characteristic each unique as well as prove that scripture text is something multivalent sustainable from the meaning of scripture.²

Quite a difference clear Can We feel on period quite contemporary significant like classification and methodology interpretation in understand book text holy religion. One of factor main is centrality of scripture That Alone as is done by three religions viz Judaism, Christianity and Islam in the century classical and medieval, both Bible, Bible and Al-Qur'an. Scripture text has long been recognized by the whole world, especially religious adherents of the century mid, fine as source authority important in society, guidelines life nor as the norm has been agreed.

Al – Qur'an stands as structure ideological central society and culture Muslims in the century mid with various discipline knowledge that has been develop since the Qur'an was first revealed until moment this³ is like study philology and studies the meaning contained in the text of the al-Qur'an as proof development dimensions of interpretation on the day This Various effort has done For study text scripture text various religions remember the centrality

¹ Jane Dammen McAuliffe, Barry D. Walfish, and Joseph W. Goering, *With Reverence for the Word: Medieval Scriptural Exegesis in Judaism, Christianity, and Islam* (Oxford University Press, 2003),Page 33.

² Jhon F Boyle, *The Theological Character of the Scholastic 'Division of the Text'with Particular Reference to the Commentaries of Saint Thomas Aquinas."* *With Reverence for the Word: Medieval Scriptural Exegesis in Judaism, Christianity, and Islam*, n.d., n.d,Page 276.

³ Ryan Szpiech, *Medieval Exegesis and Religious Difference: Commentary, Conflict, and Community in the Premodern Mediterranean* (Fordham Univ Press, 2015),Page 119.

of scripture and⁴ the project interpretation. Regardless from western studies or east,⁵ those prove that the Qur'an is not just a book made display or amulet⁶ when worry meet genie or satan. Regardless from the stigma that the Koran is the only book appropriate in Arab nations as well argue that the Qur'an is part from literature created by Muhammad.

METODE

This research method is library research. This research collects literature data related to universal limitations of the intimate parts, both from the point of view of classical books and contemporary. This research approach uses femonological and symbolic interaction. In analyzing the data, the method used is qualitative with content analysis techniques which include analysis descriptive, taxonomic and interpretative.

HASIL DAN PEMBAHASAN

Study of study of books holy has experience various stage, start from interpreting the Bible to the Qur'an using method Each of them is known as hermeneutics, takwil and interpretation through object study of books holy with hope book text holy can understood in the middle middle society influenced by the political system until different culture different.⁷

This matter prove⁸ that business For understand mark mark scripture manuscripts has done since Formerly before study study Islam come, interpreters of the Qur'an for example, who have do effort since fifteen last century, even study of the Qur'an becomes study

⁴ Jane Dammen McAuliffe, Barry D. Walfish, and Joseph W. Goering, *With Reverence for the Word: Medieval Scriptural Exegesis in Judaism, Christianity, and Islam* (Oxford University Press, 2010)Page 87.

⁵ Muzaffar Iqbal, "The Qurā'Ān, Orientalism, and the Encyclopaedia of the Qurā'Ān" 3, no. 5 (2008).

⁶ Muhamad Ali Mustofa Kamal, "Dinamika Struktur Kemukjizatan Al-Qur'an," *Syariat: Jurnal Studi Al-Qur'an Dan Hukum* 1, no. 02 (November 1, 2015): 189–212, <https://doi.org/10.32699/syariat.v1i02.1109>.

⁷ Yedida Eisenstat, "Medieval Biblical Interpretation (Jewish)," October 25, 2017, <https://doi.org/10.1093/obo/9780195393361-0247>.

⁸ Sasa Sunarsa, "TAFSIR THEORY; STUDY ON AL-QUR`AN METHODS AND RECORDS. (TEORI TAFSIR; KAJIAN TENTANG METODE DAN CORAK TAFSIR AL-QUR`AN)," *Al-Afkar, Journal For Islamic Studies*, January 10, 2019, 247–59, https://doi.org/10.31943/afkar_journal.v3i1.67.

scientific biggest all the time with take into account is originality The text of the Qur'an is influenced by the scriptures existing ones Far before the Koran come.

In the early days the revelation of the Qur'an to the Companions No need to bother For interpret Qur'anic text,⁹ enough asked direct to the Messenger of Allah as a mubayyin (giver explanation) which has been explained fill content paragraph Qur'anic verses to friends . Although must acknowledged that Rasulullah's explanation is not equally to his people Because limitations information and social media at the moment.

If in the early days of the Prophet,¹⁰ the companions were confused will the meaning of the Qur'an usually direct ask his confusion to the Prophet, however when he died then friends _ forced carry out ijthihad for find meaning in the Koran. Specifically for those who have ability For interpret such as Ibn Abaas, Ibn Mas'ud and Ubay bin Ka'ab. The development of interpretation became more drastic with change increasingly social in society stand out as well as various problems that arise or not Once occurred in the time of the Prophet.

Development of the times makes it possible We For dig meaning more Far with various considerations and needs of the present without must deny interpretation of the times classic, as it has been carried out by western researchers using approach Hermeneutics although Lots from scholar Muslim argue approach the with pretext No in accordance with ethics in interpreting the Koran.

Hermeneutics¹¹ is A efforts made by other religions to interpreting scripture they like bible. Plato and Aristotle mention Hermenes God to poets and people who study Bible through understanding symbolic and emphasis certain. They opinion that heremeneutics is condition most important for knowledge knowledge based on text text holy (books sacred religion) as representation from various problems that occur within religious society. But

⁹ “A Critical Review of the Critical Books of Orientalists on the Holy Quran | Qualitative Research,” accessed May 27, 2024, <https://qualitativeresearchjournal.com/index.php/view/article/view/23>.

¹⁰ Corrie Block, *The Qur'an in Christian-Muslim Dialogue: Historical and Modern Interpretations* (Routledge, 2013).

¹¹ Abdurrahman Nor Afif Hamid and Wilda Rahmatin Nuzuliyah, “Al-Qur'an dan Dialektika Kemanusiaan: Antropologi Sebagai Pendekatan dalam Studi Al-Qur'an,” *FIRDAUS* 2, no. 01 (June 25, 2023): 1–15, <https://ejournal.staialakbarsurabaya.ac.id/index.php/firdaus/article/view/89>.

what happened thread the red is, no all effort and effort race orientalist For destroy Islam from in or mark long negative value This We study or We Some people argue orientalist support full on the revelation of the Qur'an Alone¹² even Lots from those who make the effort study text paragraph paragraph holy use knife analysis they previous in study Bible or etc.

Apart from interpretation, there are also things almost methodology have the same substance that is hermeneutics¹³ regardless from people who are against it with regarding the . Even if hermeneutics become object prohibited studies , right ? contribute heremeneutics become treasure treasure Alone for academics Islam .

Orientalist Views on The Study of The Qur'an

View race orientalist to Qur'an¹⁴ studies started from experience and knowledge that has long developed in the west, in particular in study text text bible. So they are conclude that Qur'anic studies are also influenced by the text scripture text before the Qur'an like case people 's opinion orientalist that the Qur'an is copy or even gathering from the books previously.

However regardless from negative view, people There are also many Orientalists criticize as well as give Lots positive view to studies Islam such, like as well as Jane Dammen, Fred Leemhuis, Herbert Berg, Gerhard Bowering, Hava Lazaruz-Yafeht, Angelika Neuwirth, Gerald Hawting, Stefan Wild, Andrew Rippin and Janne Dammen McAuliffe who are that's all from many race Orientalists agree or study the Qur'an with positive arguments.¹⁵

¹² “The Reception of the Qur’an in Indonesia: A Case Study of the Place of the Qur’an in a Non-Arabic Speaking Community - ProQuest,” accessed January 1, 2024, <https://www.proquest.com/openview/7df531fb80433c7a19b1c55d7e2e866b/1?pq-origsite=gscholar&cbl=18750>.

¹³ Kristen Renwick Monroe, *Contemporary Empirical Political Theory* (Univ of California Press, 2022).

¹⁴ Abd Qohin and Siti Kasiyati, “Criticism of Orientalist Critical Views Toward Hadith Studies,” *Journal of Hadith Studies* 3, no. 1 (June 15, 2020): 1–13, <https://doi.org/10.32506/johs.v3i1.543>.

¹⁵ “The Theological Character of the Scholastic ‘Division of the Text’ with Particular Reference to the Commentaries of Saint Thomas Aquinas - University of St. Thomas,” accessed May 27, 2024, <https://researchonline.stthomas.edu/esploro/outputs/bookChapter/The-Theological-Character-of-the-Scholastic/991015131996303691>.

Like Jane Dammen McAuliffe¹⁶ spent his time at the University of Jordan in Amman, Ia opinion that For commenting on the Koran, good as activity nor achievement, has proven become very stable business during centuries the production. In a academic a world where intellectual fads rise and fall with continuous frequency increase, stability tradition This contradictory with respectful expectations novelty and innovation. However stability No means lack of vitality. Tafsir tradition, or interpretation of the Koran in term Language Arabic , keep going occupy prominent place in life contemporary Muslim intellectuals . Predecessor century the middle studied and taught at universities room classes around the world and they form base and background behind For development publication work comment new.

Even if it's ethnic orientalist more Lots studying the Qur'an through track recapitulated chronology in a way hermeneutical. Segmentation chronological has started from the time of Abdullah bin Mas'ud and Ubay bin Ka'ab where they start a chronological survey started from the age of the Prophet and his companions although race orientalist say that Muhammad is not source One the only one that was made huhjjah aspect chronological will but friends because text text that goes down That is assumption as well as question from friends and behavior friend as well as Lots from ak the Qur'an tells the story story story previous .

In the earliest stages, comments (interpretations) are possible not a separate genre but only One part from mass continuous hadith develop This. According to classical Muslim sources, those only after a number of generation and accumulation exponential from material the that effort categorization and classification appear. Therefore that, Al-Tabari's comments represent stage final and summative in a multigenerational process. Quantity mere interpretive information that he arrange , arrange , and arrange has make he commented as example For centuries next from what Muslim historians write about this genre has come For call " interpretation by history or accepted hadith " (al-tafsir bi-l- ma'thur).¹⁷ The term al-

¹⁶ McAuliffe, Walfish, and Goering, *With Reverence for the Word*, 2003.

¹⁷ NIM: 21205031059 Abdur Rahman Nor Afif Hamid, "INTERTEKSTUALITAS ALKITAB DALAM TAFSIR QUR'AN KARANGAN ZAINUDDIN HAMIDY DAN FACHRUDDIN HS (Kajian Semiotika Intertekstualitas Julia Kristeva)" (masters, UIN SUNAN KALIJAGA YOGYAKARTA, 2023), <https://digilib.uin-suka.ac.id/id/eprint/60721/>.

tafsir bi-l- ma'thur balanced in classic and contemporary stories history of Muslim exegesis with category main others are partial great Sunnis! tafsir, al-tafsir bi-l- ra'y , is used For connote interpretation by knowledgeable people

Tafsir of the Qur'an, then, is subdiscipline main from the knowledge of the Qur'an that can be obtained understood and described as a literary genre¹⁸ and discipline academic. Before characteristic features formally as a genre is presented, necessary noticed the size is good in a way chronological nor physical, and spatial scope linguistics. By Overall, the interpretations of the Al-Qur'an are still There is represent Suite extensive and sustained literary output from at least century ninth until second tens with certain seminal works that even precede range time That. Besides being long time, the comment genre is also large. Almost all comment main is multivolume work. Edition print ten, twenty, or even three tens volume it's not strange thing. Frequent trait cumulative of this genre explain part big big. Next, space scope linguistics from tradition comment show the same stretch impressive. Temporary part big production classic written in Arabic, comments has written in Lots Language Muslim communities around the world: Persian, Turkish, Urdu, Malay, Javanese, Swahili, etc.

Different with more Fred Lummhuis¹⁹ Like compare between One interpretation classic with other interpretations, such as al-Tabari and al- Samarqandl , consider debate about meaning Lots paragraph in the revealed word of God to the Prophet of Islam truly occurred among the founders of the interpretation of the Koran. They No only extrapolate it from a number big their hadith _ collect and serve in comments them, but they even quote hadiths trusted person reporting discussion and debate This. And, sure Just discuss this also helps explain corner look they with more effective.

However So, other commenters seem to be shrink from idea that commentator possible start trusted Can just disagree. They try align mutual opinions contrary to what is reported,

¹⁸ “A Critical Review of the Critical Books of Orientalists on the Holy Quran | Qualitative Research.”

¹⁹ Fred Leemhuis, “1. Origins and Early Development of the Tafsir Tradition,” in *1. Origins and Early Development of the Tafsir Tradition* (Gorgias Press, 2013), 13–30, <https://doi.org/10.31826/9781463234898-006>.

as did al-Nahhas (d. 338/950) in debate about " change God's creation ". 'Abbas also from ' Ikrima onwards said, " Statements This No each other contradictory, because refers to performance deed ." For support view this, with Enough Interesting, he quotes the famous al-Tabari, who lived One generation previously. However, quote the No complete and show more tendencies harmonious than we do find in commented al-Tabari. Admittedly, al- Tabarl also pointed out trend harmonization, but at the same time He in a way explicit disclose his opinion that interpretation as "God's religion" must be priority and those who have an opinion that That only applies For castration and tattooing is wrong.

Trend For align mutual interpretation contradictory from authority beginning This appear For grow more strong with time. And maybe of course thereby. Possible too Lots attention paid to conflicts beginning this, as reported in sources furthermore. Sources beginning That yourself, of course Of course, it's been a long silence, because No Again can accessed in a way independent.

Trend For align mutual interpretation contradictory from authority beginning This apparently the more strong along walking time. And maybe of course thereby. Possible too Lots attention paid to conflicts beginning this, as reported in sources furthermore. Sources beginning That yourself, of course Of course, it's been a long silence, because No Again can accessed in a way independent.

Like in the writings of Fred Leemhuis **in** nature surah al Nisa' verse 119, fourth surah of the Koran, Satan quoted has said about the disbelievers, "I will misleading them , and fulfill they with fantasy , and me will do it command them and them will cut ear Cattle : I will instruct them and them will change God's creation (fa-la- yughayyirunna khalqa-ldhi).

At a glance then, passage This apparently has some meaning straightforward: Satan will ordered his followers , people pagan polytheists , for do things that don't reasonable and believers will can recognize they , whether actions that are not reasonable This including injure cattle or other abnormal activity to creation of God. However so, what specifically intended with " change God's creation " apparently give rise to debate fierce in period the beginning of the interpretation of the Qur'an. At least that's how it is al-'s testimony is about two and a half century Then. He gave know We:

'Ikrima said: "That is castration." So it is also narrated from Ibn 'Abbas and Anas bin Malik. From Sa'id ibn Jubayr it was transmitted that he said: "This is the religion of God (dm Alldfi)." Thus it is also narrated from ad-Dahhak and Mujahid. Told to Mujahid that 'Ikrima said: "That is castration." Then he said: "What's wrong? with he, God curses him, because he know that That No castration." They Then tell matter This to 'Ikrima, who said: "This is natute God".

Gerald Hawting²⁰ more emphasizes historical interpretation and progress with see side egegenics scripture text in a way general can depicted as A coercion to A text and reality. Meaning text Can said succeed if level authenticity meaning more according to interesting variants from interpretation the evolutionary meaning that Gerald Hawting meant try apply idea protomonothemism or Urmonothemismus on matter traditional. Developed ideas _ among others, by Andrew Lang, Nathan Soderblom, and Wilhelm Schmidt, namely that something type monotheism is earliest form _ of religions in the world and that types idea religious others incl animism, fetishism, polydemonism, and polytheism must understood. as development academics.

Traditional Muslims by Carl Brockelmann, who argues that combination strange , which is depicted in Muslim evidence, elements monotheistic, worship idols , and polytheism among the Arabs at the time of the actual Prophet reflect its survival Islamic elements. monotheism hypothetical native Arabic in the middle polytheism public and worship idols who have growing there. Muhammad can building on top of, no so Lots element emerging monotheism from stage beginning polytheism, but rather remains from stage beginning still monotheism left in between layers furthermore from polytheism. Muslim ideas about the Abrahamic religion and its fate in Arabia can understood part as more shape early and more Specific from idea Modern Urmonothemismus about comparison between religions.

Second approach this, which is not always differentiated with clear and basic theoretically No always understood, have dominate notes pre -Islamic Arab academics and the emergence of Islam during around One century final. Basically _ they accept Qur'anic

²⁰ "The European Qur'an: The Role of the Muslim Holy Book in Writing European Cultural History | History of Humanities: Vol 8, No 1," accessed May 28, 2024, <https://www.journals.uchicago.edu/doi/full/10.1086/723945>.

propositions and non-Quranic hadiths as One unity, and they accept the reported " facts. " in hadith while release they from their significance _ have there. As example, dominant status Kaaba according to traditions among _ places pre -Islamic Arabic sacred accepted as fact history, however explanation tradition about fact the referring to Ibrahim's role in build Kaaba and continuity life elements of the Abrahamic religion among Muhammadan Arabs' Today replaced by ideas about development evolutionary or persistence monotheism original Arabic. Unfortunately, digging material traditional For fact history, no too caring question about Why story or theme certain There is in tradition or What meaning there, already become characteristic Lots modern science.

Some people orientalist give A conclusion, one of them was Jane Dammen McAuliffe²¹who said that in the 20th century the Qur'an was produced by scholars Muslim or non-Muslim have characteristic typical uniform Good from facet methodology and and subject study of the interpretation of the Koran Alone. A number of study east the middle becomes reference baboon are Abdullah bin Abbas, Ath Thabari and az Zamakhsari.

Then in 1381/1961 Muhammad Husayn al – Dhahabi , who was a prefessor knowledge Al-Qur'an science at the Islamic Studies faculty (Kulliyat al- Shar'ia) of al Azhar University publishes his book entitled Tafsir wa al – Mufasssirun (Commentary and Commentators) a works that have been through edition revise and print repeat and then famous throughout the world and made source secular in study academics in Europe as well as in the east middle .

For example, Ibn Taymiyah in his book Muqaddima fl al-tafsir's suggestion for dividing the output still exegetical There is to be “ traditional ” and “ dogmatic ,” to use Goldziher's terms , while reproach no accuracy or access from Mu'tazills and Sufi commentators such as al Zamakhshari , al-Tusi, and al-Sulami. Consequently, the study of Al-Qur'an interpretation is good classic nor contemporary, inclined concentrate on the cast the same character. Al-Tabari, of course just, proud will place, but behind it follow member pantheon other or pantheon, because of each sub category has produces a " short list ". Somebody No need quarrel with pattern this, so far This.Tafsir is in “related” (musalsal)

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form comment is a genre different and appropriate Islamic literature treated and studied like That .

Andreas Georke and Johanna Pink²² opinion that in study as well as interpreting the Qur'an must still use ethics Where interpretation That appeared, I don't know through debate or No. Because it's deep commenting on the Qur'an is not will free from aspect aspect where is your own interpretation? That born, first is adopt the meaning of the language Arab as well as read the entire interpretation of the Qur'an and material related material _ with aspect aspects of interpretation because For study verses of the Koran in modernity No can leave classic interpretation.

And the second is accept definition interpreter or interpreter regardless is understanding he's wrong or Correct Because conception writer Can influenced by dogma dogma around , there is good see si author related his understanding towards the Koran. Then the third opposite _ with the first one.

Third assumption is defines tafsir as a literary genre so can produce comparable characteristics However still very broad. Approach This has performed by Norman Calder in studies the breakthrough regarding the interpretation of Muhammad bin Jarir al- Alabary. Like in it says " the entire Koran or at least Mostly from it , interpreted in order canonically with segment segment text followed by comments . Interpretation from various Name author produce polyvalent reading from acknowledged text causality a number of the meaning and text of the Qur'an are measured through structure external whether instrumental or ideological.

CONCLUSION

Study review Islam especially the Koran has become part academics all over the world, well study east middle Alone or in the west. In study knowledge east middle which is studied in the west frequently called as race orientalist, regardless from what stigma race orientalist

²² Patrick J. D'Silva, "Tafsīr and Islamic Intellectual History: Exploring the Boundaries of a Genre Edited by Andreas Görke and Johanna Pink. Qur'anic Studies Series, 12. *Religious Studies Review* 43, no. 1 (2017): 71–72, <https://doi.org/10.1111/rsr.12864>.

Really Really in studying the Koran or No That No priority day this , that became point fulcrum is how race orientalist study Qur'anic texts use methodology they with objective scientific or even with leading goal to negative thing . Such as Jane Dammen McAuliffe, Fred Leemhuis, Herbert Berg, Gerhard Bowering, Hava Lazarus- Yafeht , Angelika Neuwirt, Gerald Hawting , Stefan Wild and Andrew Rippin.

My writing explain, is group orientalist who is pro with the text of the Koran even Lots from those who explain interpretation classic even study interpretation classic with methodology in the west with objective prove originality scripture text .There are also later ones study linguistics of the Qur'an with apply rule Arab That Alone even discussion related Language neither do languages outside the Qur'an they leave. Because there are many scholar Muslim or scholar east the middle has a bad stigma to study orientalist.

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