



METHODOLOGY OF INTERPRETATION WITH STRUCTURALISM APPROACH IN ADAM PROPHET'S STORY

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Abstract: Structuralism approach is one of the many interpretive research methodologies, because this approach uses the philosophy of structuralism with many theories. This approach as an analytical lens for developing interpretation sciences etc. In this paper, the interpretation of structuralism approach in the interpretation of Muhammad Abduh and Rasyid Ridha will be explained. Muhammad Abduh and Rasyid Ridha are modernist-contemporary thinkers who are very influential in the field of interpretation. In this structural analysis, they argue in interpreting verses using the approach of structuralism in the interpretation of verses of the story of the Prophet Adam. This approach is a formalist analysis model that tends to follow the chronological rules of the story structure of successive events.

Keywords: *Ferdinand De Saussure, Muhammad Abduh, Rasyid Ridha, story of the Prophet Adam, structuralism*

Abstrak: Pendekatan Strukturalisme merupakan salah satu dari banyaknya metodologi penelitian tafsir, karena pendekatan ini menggunakan filsafat strukturalisme dengan banyak teori. Pendekatan ini sebagai kacamata analisis untuk mengembangkan ilmu-ilmu tafsir dll. Dalam pembahasan di bawah, akan dipaparkan penafsiran dengan pendekatan Strukturalisme di dalam penafsiran Muhammad Abduh dan Rasyid Ridha. Muhammad Abduh dan Rasyid Ridha adalah tokoh pemikir modernis-kontemporer yang sangat berpengaruh di dalam bidang tafsir. Pada analisis struktural ini, mereka berpendapat dalam menafsirkan ayat-ayat menggunakan pendekatan strukturalisme ini pada penafsiran ayat-ayat kisah Nabi Adam. Pendekatan ini model analisis formalis yang cenderung mengikuti aturan kronologis struktur cerita, dari peristiwa yang beruntun.

Kata Kunci: *Ferdinand De Saussure, kisah Nabi Adam, Muhammad Abduh, Rasyid Ridha, strukturalisme*

Introduction

Along with the development of scientific theories in the language field modern linguistics does not only affect the area of linguistics and social sciences, it also plays a significant role in the development of the Al-Qur'an study approach. Some Muslim intellectuals and Muslims have tried to develop a language approach and a basis for theories of linguistic structuralism in the study of the Qur'an. The language approach is an approach commonly used by experts and interpreter scholars in conducting interpretative studies of the Al-Qur'an text. In fact, the long history of Muslim civilization has shown that it was started by the Prophet then the interpreter scholars among the companions of the prophet represented by the figure of Ibn Abbas, until the emergence famous interpretation written in the modern era, even Western Islamists do not miss using this approach (Mubarok, 2007). In this regard, the language approach is one of the possible approaches in the study of the Qur'an. Then here we will discuss the structuralism approach in the study of the Qur'an.

A. Definition of Structuralism

Structural analysis in general is not uncommon among Islamic boarding schools and Arabic and al-Qur'an reviewers. In the pesantren *ngi'rab* or *tarkib-an* refers to the learning of Arabic structural analysis so the analysis of language structure is a familiar and usual thing to do in the Islamic boarding school environment. Structural analysis, both at the level of words, sentences, and discourse, which is then developed in structuralism. Thus, structural analysis in structuralism and *ngi'rab* in the pesantren has a similarity, namely analysis of the structure of language. Just because the main administrator of structuralism often say that structuralism is a new paradigm in the study of language and comes from a European tradition, then Muslims often consider structural analysis (in the tradition of structuralism) as an outsider or something that is not in their treasures (Rahtikawati & Rusmana, 2013).

B. Structuralism in the Study of Al-Qur'an's Interpretation

Academics in the field of interpretation try to respond by conducting further studies related to the study of the Qur'an, among them Hilman Latief tried to study both of these scientific domains, which may only be limited to capturing the phenomenon of the Qur'an. Then, he delivered in an article in the journal of the *Mukaddimah* with the title "Theoretical Contribution of Linguistic Structuralism in the Hermeneutic Discourse of the Qur'an ". From this article, an academic spirit can be captured to see the influence of modern linguistics (Read: Linguistic Structuralism) in the study of the Qur'an. Linguistic structuralism initiated by Ferdinand de Saussure in the study of contemporary Qur'an has been carried out by Tosihiko Izutsu, Mohammed Arkoun and Nasr Hamid Abu Zaid in their respective important works (Latief, 2001).

Another case with Kuntowijoyo who tried to use structuralism as an analytical tool in studying the Qur'an and hadith, in his book *Muslim tanpa Masjid: Esai-Esai Agama, Budaya dan Politik dalam Bingkai Strukturalisme Transendental*. In that article, the writer offers transcendental structuralism to understand Islam as a religion, as he stated "our aim is not to understand Islam, but how to apply the social teachings contained in the old text to the present social context without changing its structure" (Mubarak, 2007).

C. Scope of Structuralism

Structuralism is classified into three parts, i.e.(a) language structuralism, objective structuralism, or objective approach, (b) genetic structuralism, (c) dynamic structuralism.

1. Language Structuralism and Objective Approaches

Autonomous structuralism refers to structuralism developed by American behaviorism and Russian structuralism which is formality. All three are called linguistic structuralism, pure structuralism, or objective structuralism. Autonomous structuralism is called because they are of the view that literary works can be analyzed in the structure of literary works, not in association with anything outside of literature (Rahtikawati & Rusmana, 2013).

2. Genetic Structuralism

Genetic structuralism was developed by Levis Strauss (in anthropological structuralism) and Lucian Goldman, which holds that language and literary works cannot be separated from their authors as historical facts that condition the emergence of a literary work. Linguistic structuralism plus sociology (and anthropological structuralism) are classified.

3. Dynamic Structuralism

Dynamic structuralism holds the subjective awareness of the author regarding the role of history and the social environment. However central the study, it must remain in the literary work. In contrast to genetic structuralism which makes the text of all authors the subject of study, Dynamic structuralism strongly recommends examining masterpieces or the works of major authors rather than second-class authors.

The work of language and literature in the dynamic structuralism class includes two things. *First*, the literary work itself which is the appearance of the mind and the view of the author by using language as an iconic, symbolic, and indicative sign of various meanings. *Second*, analysis of the relationship of the author with the reality of his environment. Then, in subsequent developments, structuralism, dynamics, along with the semiotic approach, developed into a heuristic study and a hermeneutic study.

In the study of the Al Qur'an, this approach was used by Noldeke and Schwally, Hubert Grimmme, Hartwig Hirschfeld, Regis Balchere, and Richard Bell in the study of "analysis of the literary formation of the Al Qur'an and efforts to relocate the chronology of the Al Qur'an by analyzing the gradualization of the prophetic mission based on the text of the Al Qur'an ". In fact, philology is also used by Western scholars to look for nataseden-antaseden Yudeo-Krustiani tradition in the Qur'an

Some figures of linguistic structuralism besides de Saussure are Roman Jakobson (a figure of Russian formalism which developed in Czechoslovakia and further became a New Critical school in the United States). Then Franz Boas, Edward Sapir, Leonard Blomfield (all three from North America) (Rahtikawati & Rusmana, 2013).

D. Story of the Prophet Adam in the Qur'an as a Structural Study

1. Al-Qur'an verses containing the Story of the Prophet Adam

Al-Qur'an as a guide contains many stories with varied themes, figures and chronologies. Stories about past people are an essential part of the contents of the Qur'an, which fills each side of the Qur'an. There are even some of the stories *as-sab 'al-matsani* (seven stories that are repeated). The existence of a story as a medium or a way to convey teachings and ibrah (lessons) in the Qur'an is seen more striking, compared with the delivery of messages as is or "naked". In terms of proportion, the story occupies the most part in the entire contents of the Qur'an. The ultimate goal of narration is as a medium to deliver messages to humanity about the need for continuous efforts to increase their dignity as the pinnacle of Divine creation. In particular the Qur'an emphasizes that the meaning of the stories must be thought of and pondered as a lesson. Based on all these affirmations, it is clear that the stories in the Qur'an are intended to be a material for comparison for humans. According to Nurcholis Madjid, because the stories of the people of the past are part of the history of mankind, which forms the overall framework of the whole story is history with its laws that have been established by God. In the terminology of al-Qur'an, God's law for history is *sunnatullah*, which is affirmed by the Qur'an that *sunatullah* will not change or experience transition (Rahtikawati & Rusmana, 2013).

One of the stories in the Qur'an is the story of the Prophet Adam. In al-Qur'an, the story of Adam is presented with repetitive variations (repetition) of approximately 76 verses scattered in seven letters, as shown in table 1.

Table 1. Al-Qur'an verses related to the Prophet Adam

No	Surah	Verse (number of Verses)	Category	Chronology
1	Al-Baqarah	30-39 (10 Ayat)	Madaniyah	87
2	Al-A'raf	11-25 (15 Ayat)	Makkiyah	39
3	Al-Hijr	28-44 (16 Ayat)	Makkiyah	
4	Al-Isra`	61-65 (5 Ayat)	Makkiyah	50
5	Al-Kahf	50 (1 Ayat)	Makkiyah	69
6	Thaha	115-127 (13 Ayat)	Makkiyah	45
7	Shad	71-85 (16 Ayat)	Makkiyah	38

Repetition of the story of Adam in many letters has a specific focus and purpose, which is related to the "moral pressure message" that the story wants to convey. It's just that in the study of the stories in the Qur'an, aspects of the structure of the story are often more dominant (to be studied) compared to aspects of the message.

E. Structuring the Story of the Prophet Adam in the Qur'an

Structurally, the story of the Prophet Adam in the Qur'an before it was divided into three episodes, the verses of the Qur'an relating to the Prophet Adam were arranged based on the theme as shown in table 2.

Table 2. Al-Qur'an verses related to the story of the Prophet Adam which are divided by theme

No	Plot	Theme	Verse
1	Beginning of story (story setting event)	Narration of the origin of Adam's creation	Taha (20): 115 Shad (38): 71; Al-A'raf (7): 11
2		Appointment of Adam as Caliph	Al-Baqarah (2): 30
3	Phase I Conflict (mild)	Question of angels to God about human qualities	Al-Baqarah (2): 30
4		God's teaching about al-asma` to Adam	Al-Baqarah (2): 31-33
5		Demonstration (mentioning) of al-asma` by Adam to the Angels	

6		Allah tests the knowledge of angels and angels recognize the limitations of their knowledge and acknowledge the Allah's Omniscience	Al-Baqarah (2): 31-33
7		The commandment of prostration of God to angels and defiance of Satan	Al-Baqarah (2): 34, Tāhā (20): 116, Al-A'raf (7): 11, Šād (38): 72-74
8	Phase II Conflict (severe)	Nature (status) of Satan	Al-Kahf (18): 50
9		Reason for Satan's defiance	Al-A'rāf (7): 12 Al-A'rāf (7): 61-62 Šād (38): 75-76
10		Expulsion of Satan as a creature insulted by God and "negotiation" between Satan and God (being a tempter of Humans to the end)	Al-A'rāf (7): 13-18 Al-Isrā' (17): 63-65 Šād (38): 77-78
11		Adam lived in Jannah on condition that he obeyed Allah's command	Al-Baqarah (2): 35 Al-A'rāf (7): 19 Tāhā (20): 117-119
12	Climax	Satan gives evil whispers and deceit; Adam and his partner followed Satan's deception	Al-Baqarah (2): 36 Al-Isrā' (17): 20-22 Al-Isrā' (17): 120-121
13		Adam and his partner were sent down to Earth and made enemies with Satan; and regrets of Adam (and his partner)	Al-Baqarah (2): 37-39 Al-Isrā' (17): 23-25 Tāhā (20): 122-127
14		They were revealed by receiving warnings about human typologies (obedience and dissent) and their consequences	Al-Baqarah (2): 37-39 Al-Isrā' (17): 23-25 Tāhā (20): 122-127

F. From Text to Symbolic Interpretation

Interpretation of the story of the Prophet Adam in classical and modern interpretations can be grouped into two groups. *First*, interpretations that interpret the story of Adam literally or textually. This group tries to explain the story of Adam as it is in the Qur'an, while being *tafwid* (surrender) the true meaning to God. *Second*, the interpretations that use *takwil* in explaining Adam's story. This group is dominated by Mufassir Isyari or Mufassir from Sufi groups.

According to Muhammad Abduh and Rasyid Rida, the Qur'an verses regarding Adam's story are classified as *mutasyabihat* verses. These verses are *tamsil* verses (metaphorical or allegorical) that are not intended to tell the truth. Narration of the story of Adam in the form of dialogue is intended to bring the reasoning of the Qur'ani reader to the point (*hidayah*; guidance) contained therein, with things that can be perceived or thought about. The style of *hidayah* or "spiritual guidance" in the form of a story is also found in the books that were given to the previous people. Muhammad Abduh's attitude, as he admitted, is in line with the views of the khalaf (Rahtikawati & Rusmana, 2013).

Abduh and Rasyid Ridha emphasize that the Qur'an was addressed by Allah to those who lived at the time of revelation in their own terms and language. Therefore, various events that are told in the story of the Prophet Adam, such as dialogue between God and Angels, dialogue between God and Satan, prostration of Angels to Adam, defiance and expulsion of Satan, and expulsion of Adam from Heaven, it does not have to be interpreted with the meaning of *zhahir* (literal) or *manthuq*, but it must be captured by the rational-contextual values contained in it so that it can be used as a guide for the community.

Because Adam's story is *mutasyabihat*, according to Muhammad Abduh and Rasyid Ridha, the thing that must be taken is to explore aspects of *al-ʿirfan* (*Al-dakhilī*) rather than having to refer to *al-bayan* (*al-kbarijī*). In other words, Abduh and Rasyid Ridha chose the *takwil* method in explaining Adam's story over the literal interpretation method. In the study of *ulūm al-tafsīr*, *al-taʿwīl* is more an esoteric interpretation related to the inner meaning of the text and a metaphorical interpretation of the Qur'an. Terma *al-taʿwīl*, though avoided by Abduh and Rashid Rida, is also known as *al-tafsīr al-isyārī* and *al-tafsīr al-bathīn*.

Even so, Abduh and Rashid Ridha did not intend to enter *al-tafsīr al-isyārī* or *taʿwīl*, as did the Sufis. According to both, most *al-tafsīr al-isyārī* tend to ignore the structure of the text and its historical context, and instead, give great priority to the intuitive awareness of mufassir. In this case, the meaning obtained directly from the text of the meaning of *ẓahir* goes beyond the meaning behind the text of the meaning

of *zahir* (inner meaning). According to both, the results of the interpretation of *al-tafsîr al-isyârî* tend to be subjective, speculative, intuitive and "wild". Something that Abduh and Rasyid Rida wanted to build in interpreting the story of the Prophet Adam is a rational, contextual, and practical meaning for the community. This was done by both of them to break the boundaries of rationalism, dysfunction and the invalidity of the story of Adam in the lives of Muslims. Therefore, it is clear that the results of both of their interpretations of Adam's story does not lie in the chronological-literal aspect of the story, in the chronological-literal aspect of the story, but are drawn into abstract values that are based on the values of humanity and *sunatullah*.

Abduh clarify: "I chose the method of the Salaf in terms of *taslim* (trust) and *tafwid* (giving to God the nature of something), especially those relating to God, the nature of God and the supernatural. Even so, we can understand the Qur'an through these two methods, because each phrase (*kalam*) has its own benefits. It is impossible for God to say expressions that are not useful and meaningless.

Meanwhile, Rasyid Ridha added that this attitude was adopted by the Sunnah scholars, such as Ibn Taymiyah and Ibn al-Qayyim. Besides Rasyid Ridha mentioned that many *ta'wil* were given by philosophers and *mutakallimin* (Muslim theologians), both classical and contemporary, which actually confuses and misleads the people with difficult, complicated and fundamental interpretation. Therefore, the attitude of the salaf is considered better than the attitude of the khalaf (Rahtikawati & Rusmana, 2013).

For Rashid Ridha, the verses regarding Adam's story are included in the *zhanni*, as long as they are *zhanni* the interpretation of them is *zhanni* and will not reach the *qath'i* degree. The best attitude to deal with it is like that of the Salaf, because something that is *zhanni* but supported by the *Naqli* argument is far stronger than something that is *zhanni* but is supported by the *aqli* argument.

G. Structural Analysis Model

Various theories that were born in Europe and America are generally born as a response or sharpening analysis of the elements contained in the language communication system, including literary communication. The elements, consisting of at least the Author (Sender), reader (recipient), writing (text), code, and context. Theories that were born in the analysis sharpening are romance, marxism, formalism, structuralism, and reader-orientation. Structuralist theory places emphasis on the code used to construct meaning. In conducting structural analysis, according to Jean Piaget there are three elements that must be considered, namely: Wholeness or totality, as parts that make up the whole. Then, auto-regulation, the arrangement of the parts that form the whole. Transformation, transformation of parts that have undergone the arrangements of a state in another state. Meanwhile, Roman Jakobson is considered as one of the linguists who strives to popularize the structuralist approach to language, in particular strongly emphasizing that language speech patterns (Jakobson's first and foremost research area) are essentially rational. Relationships between sounds in certain contexts produce meaning and significance.

Initially, Roman Jakobson developed his theory of the functions of language. In this section, he sees language as structure. *First*, he clearly uses six concepts, i.e. sender, receiver, code, contact, message and concept reference, which is about the sender, receiver and code (sign language system), although more broadly, the structuralist feel of the Saussure is still thick. According to him, in every communication, a speaker (sender) sends a message to the listener (receiver). The message uses a code (usually the language that the speaker and listener are familiar with). To obtain a message, contact is needed between the sender and recipient, both in oral, written and electronic form. Communication messages are obtained by understanding codes that can be speech, numbering, sound formulas, or other signs. The message must be conveyed through context (referral) in order to achieve understanding of the message. The context must be understood in the situation, condition and culture of the sender and receiver.

Second, in addition to Saussure's structuralists, Jakobson's formulation of the sender, receiver and referent (reference) is an extension of Karl Buhler's theory. According to Karl Buhler, everyone emphasizes one of the three aspects (sender, recipient or referent) when communicating. Then, Jakobson added three more factors, i.e. contact, code (sign system) and message. In general, the six language factors (and six language functions) Roman Jakobson are as follows:

1. Sender factor: The sender is the person who delivered the message. He can be a writer, speaker or text. If the sending factor is stressed in the communication process, this means that the language is used with emotive or expressive functions. In this case, the sender's person becomes prominent. Thus, language has an emotive function when the speaker directs a direct expression of his attitude towards the topic or situation.
2. Recipient factors: Recipients are people who receive messages in communication. He can be a reader or listener. If the receiving factor is stressed, this means that language is used with conative, receptive or pragmatic functions. The expected function is the use of vocative and imperative forms to call attention to other people or get others to do something.
3. Context factors: Every speaker (Communication) talks about something, that is, a thing that is intended and is talked about that is outside the language. If pressure is applied to the reference, both the sender and the receiver are let go. The language function that works in such a communication structure is a referential function or reference function.
4. Contact factor: Any verbal communication will be effective if there is contact between the sender and the recipient (dialogue occurs). Without contact (and dialogue) between the sender and the recipient, communication will not occur or one-way (monologue), not even producing any message. Talking to people who are deaf will not produce effective communication, like writing letters to people who are blind (with "ordinary" writing). Likewise, communication does not occur if the speaker speaks to the recipient who does not understand the speaker's language. When emphasis is placed on the contact factor, language has a touch function or a fatigue function is the contact building function.
5. Code factor: Code is a sign system (language) used in communication (verbal). If communication puts stress on the code factor, language here has a metalinguistic or socio-cultural function. Message factor: Message is the content of a communication. When communication puts emphasis on the message, it is said that language contains poetic or aesthetic functions. Poetic function is characterized by repetition, deviation, protrusion or ambiguity. Viewed from a structuralist point, all of that concerns aspects of markers (expressions) and sign (contents).

Jakobson's model very clearly demonstrates the problems of trying to structure a taxonomy that has doubled categories. Polyatomic of the factors and functions of language developed by Roman Jakobson above, are basically the development of Saussure's structuralism. Jakobson uses functions as the development of the understanding of difference in a system and Jakobson still adheres to the sign theory of Saussure. Jakobson's theory of functionalism about 'factors and functions of language' is still a development of structuralism. In functionalism, the mathematical relationship that animates structures and networks between structural components transforms into relations between functions, because the components of a system are actually seen as functioning elements as a result of the systemic relations.

H. Structure of the Al-Qur'an Text and its Relevance to Structuralism Analysis

Muslims believe that "Divine Revelation" includes the extraordinary revelation of the Qur'an and the sacred. This gave rise to a debate that occurred around whether the revelation of the Qur'an contained in the text (manuscripts), which was read, or the contents of the text. If what is called revelation is the content or text, the forms of writing al-Qur'ān (*nasakh, riq'ah*) or depictions of points and societies, moreover the calligraphy of al-Qur'ān, is clearly a cultural phenomenon that can be the object of research.

The language used by the Qur'an from the time of revelation to the present is to use Arabic and this cannot be denied. The language of the Qur'an is Arabic which has a high degree of fashahah and balaghah. It is stated that this advantage is at least as revealed by Naquib al-Attas because its linguistic structure is built on a strict root system, its semantic structure is governed by a definite semantic field and determines the conceptual structure of its vocabulary and is established by the root system strict words, words, meanings, grammar and poetry are scientifically established in such a way as to maintain semantic stability.

Chances are the universality of the Qur'an is assumed in 1). The ability of the Arabic language to express truth accurately, 2). Socio-historical conditions, socio-linguistic Arabic (the time of the fall of the Qur'an) which presents the peak of moral integrity, and the peak of literature, 3). The ability of the qalb

(center of awareness) of the Prophet Muhammad in transforming revelation as *haqq al-yaqīn* into Arabic without distortion (QS 18: 2, 39: 8) so as to overcome literary works at that time and with him the Prophet could change the peak of moral collapse into upholding morality.

Based on the affirmation above, Muslim scholars develop the view that the Qur'an is the purest language compared to other languages. To understand and explore the contents or meaning of the Qur'an in Arabic, Muslims must learn Arabic properly and correctly in order to avoid misunderstanding, wrong interpretation, or fabricated interpretation. This is because al-Qur'an is the language with the highest literary value. This has been proven that the famous Arabic poets at the time of the Prophet Muhammad could no longer match him. To understand the language of the Qur'an properly and correctly, it is necessary to mastery of Arabic with all its aspects, such as *as-sharaf*, *an-nahwu*, *al-balāghah*, and other sciences. Thus, the Qur'an will not be separated from Arabic with the entire structure of meaning and literary value as contained in languages other than Arabic. However, keep in mind that it is not because of Arabic, the Qur'an becomes holy and eternal. On the contrary, with the Qur'an, Arabic comes to life and develops. If not for the Qur'an, Arabic will not survive, develop and be widely studied by Muslims around the world. Arabic is supported by the majesty and universality of the Qur'an which is eternal, the content of the Qur'an even though it can be autonomous, an interpretation cannot be completely independent based on the text, but is related to its historical content.

Conclusion

Structuralism can be interpreted as a paradigm of thinking that emphasizes structural analysis. Structure is the totality of a reality, consisting of external and internal elements. In certain cases, structuralism is often identified with semiotics, because in addition to the discussion concerning the structure of language is also related to the discussion of signs. In Ferdinand de Saussure's terminology the outer element is called the marking and the inner element is called the marked. Because their study emphasized structural aspects, this flow became known as structuralism. The Qur'an as a guide contains many stories in it with varying themes, figures and chronologies. Stories about past people are an essential part of the contents of the Qur'an, which fills each side of the Qur'an. In fact, among them are several stories *as-sab'u al-matsani* (seven stories that are repeated). The existence of the story as a medium for the delivery of teachings and *ibrah* in the Qur'an is seen more striking, compared to the delivery as it is.

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