Hermeneutic Epistemology (Comparative Study of Deconstruction of Derrida and Manhaj Tafsir Muhammadiyah)

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ABSTRACT

The development of qur'anic interpretation has had its ups and downs, especially during the inclusion of the role of reason in the tradition of classical interpretation. Initially, reason was used as an aid in the process of ijtihad, in order to find common ground between the text and the context so that the resulting meaning would correspond to what was needed. The use of reason will always have to do with the adoption of science. Through this process, approaches that are considered foreign (outside of Islam) are included as a logical consequence that Muslims must face. Such as the inclusion of hermeneutics as an approach in understanding the text of the Qur'an.
Based on these conditions, this paper tries to compare the hermeneutics of Derrida's deconstruction with the interpretive manhaj in Muhammadiyah through the frame of productive reading. This paper does not discuss hermeneutics as a concept of interpretation in general, but hermeneutics is seen through Derrida's theory of deconstruction.
This paper the author will use a comparative method by trying to compare Derrida's deconstruction theory at the stage of thinking in deconstruction with the manhaj system in Muhammadiyah with the aim of getting a clear picture of the epistemological basis of each approach in interpreting the text.

Keywords: *Hermeneutics, Deconstruction and Manhaj Tarjih*

INTRODUCTION

Muslims in religious life always refer to sources that are considered authentic in determining a truth. Both related to issues of religious practice and in social practice (Abdullah, 2012). An inevitability that is considered part of what Talal Asad calls a discursive discourse in the scheme of orthodoxy (Asad, 2009). Islam in discursive discourse commands every Muslim to always find solutions to the problems he is facing through authentic sources, namely

the Qur'an and sunah. But understanding the source of the teaching is not easy, a scheme of tools is needed in understanding nash. Aware of this, Muslims began to build a scheme of tools in an effort to derive meaning from a qur'anic text called tafsir al-Qur'an.

The development of qur'anic interpretation has had its ups and downs, especially during the inclusion of the role of reason in the tradition of classical interpretation. Initially, reason was used as an aid in the process of berijtihad, in order to find common ground between the text and the context so that the resulting meaning would correspond to what was needed. The use of reason will always have to do with the adoption of science. Through this process, approaches that are considered foreign (outside of Islam) are included as a logical consequence that Muslims must face. Such as the inclusion of hermeneutics as an approach in understanding the text of the Qur'an.

Amin Abdullah argues that the presence of hermeneutics in the tradition of interpretation of the Qur'an is the answer to the tradition of classical interpretation which is considered a "closed" cospus. The reading model of classical tradition will only result in interpretations that are re-productive and less productive. A re-productive reading model will only result in a repetition of meaning from existing interpretations, so a more productive reading model is needed to produce new meanings that fit the context and needs.

It was Jecques Derrida a figure of the postmodern philosopher who tried to introduce that the truth of the text is not only singular (equivok) through the hermeneutics of its deconstruction (Udang, 2019). So that in interpreting the text it is necessary for ta'wil to give rise to new meanings that are productive. In the development of qur'anic interpretation in Indonesia, a productive reading model has also been introduced by manhaj tarjih Muhammadiyah in the process of berijtihad. The productive reading model among Muhammadiyah is known as al-qira'ah al-muntijah, a continuous change in interpreting a text with the guidance of changing the existing context.Majelis Tarjih, Keputusan Musyawarah Nasional XXV Tarjih Muhammadiyah,2000. But the question is whether the productive reading of Derrida's hermeneutics is the same as what the interpretive manhaj in Muhammadiyah understands?

This paper attempts to compare the hermeneutics of derrida's deconstruction with the manhaj tafsir in Muhammadiyah through the frame of productive reading. This paper does not discuss hermeneutics as a concept of interpretation in general, but hermeneutics is seen through Derrida's theory of deconstruction. The research will start from the presentation of the stages of thinking to do deconstruction, then through the existing stages, the author tries to compare with the manhaj system in Muhammadiyah. To work according to the stages that have been

delivered, the discussion will start from the hermeneutic concepts of derrida and manhaj Muhammadiyah.

FOCUS OF STUDY

The focus of the study in this paper is to compare Derrida's deconstruction theory at the stage of thinking in deconstruction with the manhaj system in Muhammadiyah.

RESEARCH METHOD

The comparative method is a method of comparing objects. In this case, what will be compared is derrida's theory of deconstruction and the concept of manhaj that exists in Muhammadiyah.

Research with a comparative method is a type of descriptive research that aims to find fundamental answers about the cause and effect of certain phenomena or concepts by conducting an analysis of factors and their variables to find similarities or differences (Nazir, 2005).

DISCUSSION

a. Derida's Hermeneutics

Jecques Derrida was born on July 15, 1930 in El-Biar, Algeria and died in 2004 of pancreas cancer (Suhartini, 2009). Derrida's thought was born through a critique of metaphysics of presence in the Western philosophical tradition (Basri & Mustaqim, 2020). Western metaphysics always determines the form of a presence (Derrida, 1981), in the sense that a meaning will only be derived from a single reality. It is this kind of mindset that results in Western thinking always being constrained by the binary mindset structure; good vs. evil; right vs. wrong; poor vs. rich; dst. The binary mindset results in a herarchy of meaning so as to create a dichotomy between meanings and each other. A reality will have a meaning that is superior to another, such as poor will always be rated low than rich, even though rich is not necessarily superior to poor when viewed through a different perspective. Western metaphysics in Derrida's view gave birth to the belief in logocentrism which led to a rigid and truth-centered mindset. This belief results in the privilege of the words spoken in comparison with the written words. Speech is more representative of the real intent whereas writing is only a representation of speech. It was this belief that Derrida tried to criticize with his theory of deconstruction (*ibid*).

What is deconstruction? If Derrida wanted to go beyond the singular meaning and herarchical system of meaning, then it is no wonder that Derrida and his followers did not try to define deconstruction. Fahrudin Faiz in "Ngaji Philosophy" explains that deconstruction is not a technique, not a style of literary criticism, nor is it a method of interpretation. Deconstruction in the realm of praxis is related to two concepts, namely description and transformation. In general, deconstruction is regarded as an analytical strategy in approaching the text and then questioning the initial assumptions that are considered correct.("(132) Ngaji Filsafat 61 : Derrida - YouTube," n.d.) In this scheme deconstruction is a relentless process of producing a meaning (productive). The text has diverse meanings that are unstoppable in the final meaning. It is this diversity that ushers in Derrida's understanding of differences. Where Derida wants to explain that there is a difference that inhabits a core from the visible.(Derrida, 1981) The difference is a visible and invisible context of a text. In the tradition of hermeneutics the context is defined as the horizon, the context is represented by the horizon of the text and the horizon of the reader (Syamsuddin, 2017).

Derrida's hermeneutics emphasizes the diversity of meanings of a text, because the text is equivok (plural). There is no original meaning, so the meaning of a text is difference. The meaning of the text that has been generated has the opportunity to be broken down again to produce another meaning (Suyanto & Dkk, 2013). The new meaning that will emerge can be seen from the track record or context of the visible and invisible. It is this stage that the author sees as a doconstruction in Derrida's hermeneutics. If we can formulate these stages, then we will see through the following scheme:
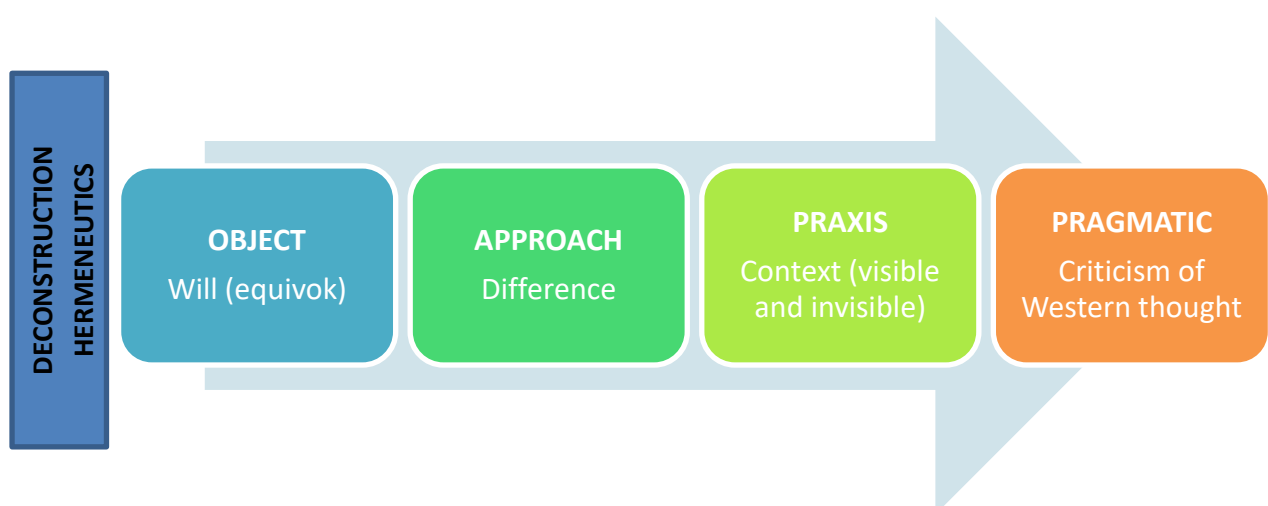

Diagram 1.

MANHAJ TAFSIR MUHAMMADIYAH

Muhammadiyah as an Islamic organization that carries the al ruju' ila al-Qur'an wa al-Sunnah movement has its own manhaj in an effort to interpret the Qur'an. The manhaj was formulated by the Tarjih Assembly which played a dominant role in the religious sphere in Muhammadiyah. As is the duty of the Assembly itself as an institution that seeks to investigate and understand the science of religion in order to obtain an authentic understanding (Pimpinan Pusat Muhammadiyah, 1971). Although it is not clearly stated how the methodological process used by the Tarjih Assembly in attempting to interpret the Qur'an, the manhaj of muhammadiyah interpretation can be traced through the "manhaj" of the Tarjih Assembly itself in an attempt to understand the text of the Qur'an.

Manhaj is a system that contains a set of insights (passions/perspectives), sources, approaches, and technical procedures that become a handle in the activities of the judiciary.Manhaj is a system that contains a set of insights (passions/perspectives), sources, approaches, and technical procedures that become a handle in the activities of the judiciary. Meanwhile, religious activities are interpreted as intellectual activities to respond to various social problems from a religious point of view (Anwar, 2018). Manhaj tarjih can be interpreted as a set of guidelines used in religious activities in responding to social problems. This includes the interpretation of the text of the Qur'an.

Tarjih's insights include: religious understanding, tajdid, tolerance, openness, and unaffiliated with a particular school. The insight of religious understanding is interpreted as an immani experience expressed in the form of shalih charity imbued with Islam, ihsan, and shari'a. The insight of tajdid has two meanings, namely purification and dynamism, while the object of tajdid covers akidah, worship, and muamalah duniawiyah. In the aspect of akidah and worship tajdid means purification, while in the aspect of muamalah duniawiyah tajdid means dynamization. The insight of tolerance explains that the tarjih ruling does not negate other opinions let alone state that it is untrue. At least the tarjih verdict is a maximum achievement that can be achieved. Openness means that all tarjih decisions can be criticized in order to do good, if stronger arguments are found and through the process of tarjih deliberation. Unaffiliated schools in the perspective of tarjih are carried out directly from the main sources, namely the Qur'an and Sunnah with the ijtihad process through existing methods. Fuqoha opinions can be taken into consideration by adjusting to the context.

Related to sources, Muhammadiyah divides sources into two, namely the main source in general, and the companion source (paratextual and instrumental). The main (authentic) sources are the Qur'an and Sunnah while the companion sources are ijma' qiyas, maslahat mursalah, istihsan, and preventive measures. In terms of the manhaj tarjih approach, it uses three approaches, namely bayani (text), burhani (reason), and irfani (intuition). The technical procedure in the ijtihad system contains methodological assumptions. The tarjih method is based on two main assumptions, namely the integralistic assumption and the herarchical assumption. Integralistic assumption is an assumption that views the existence of mutually supportive collaboration between various sources in giving birth to a norm. Meanwhile, the assumption of herarchy is a presumption that the norm is tiered. Starting from basic norms (universal Islam), human norms, and concrete norms. Through this procedure, Muhammadiyah tries to give birth to a productive meaning that is in accordance with the needs of the times. If manhaj tarjih Muhammadiyah can be formulated into stages in the interpretation process then we can see these stages through the following scheme:
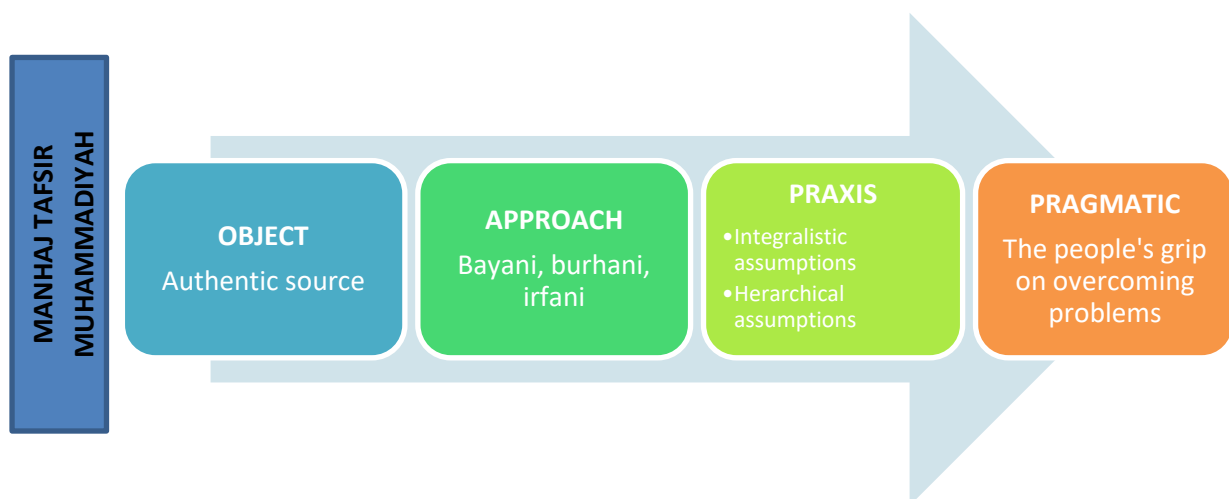

Diagram 2.

COMPARATIVE ANALYSIS

At this point, we will analyze the comparison between Derrida's hermeneutics and the Muhammadiyah interpretation manhaj in giving birth to a meaning. Both from the object level, the approach, the praxis step, and the pragmatic of the two. This study did not attempt to compare who was superior between the two, but a comparative analysis was carried out to find differences and similarities and as an additional insight into religious understanding in processing a text's meaning.

In Derrida's hermeneutics, the object to be unearthed departs from the understanding that the text is plural. No text is truly authentic, text is not only written, but any reality can be referred to as text. Text is also autonomous and open, so anyone can interpret the text through their own understanding. The thesis to be constructed is a critical attitude towards the text. In a sense the original meaning is a diverse meaning, not a single meaning. In contrast to Manhaj Tafsir in Muhammadiyah. Manhaj distinguishes between the principal source and the secondary source. Both sources are authentic sources in Islam. The source is not only interpreted as text, but the standard concept used as a tool in understanding the text is also referred to as a source. If Derrida's hermeneutics interprets the original meaning as a diverse and not singular meaning, then the Muhammadiyah interpretation manhaj interprets the original meaning as the sources of manhaj. The source is fortified with insights into notability.

The approach used by Derrida's hermeneutics is a difference approach. This approach means that a meaning will always point to something else, so don't be too hasty in determining the outcome, this process will continue to be carried out in deconstruction. There is no final meaning because each meaning will always refer to another meaning. This approach will generate ambiguity of meaning in an attempt to understand the text. Herein lies the characteristic of the postmodern thinking model where meaning will always change due to destructive processes. If this mindset emerges as a critique of the logocentric tradition (reason) and binary mindset, but in the end it gives birth to a new problem, namely ambiguity in obtaining meaning, how to respond to this. Muhammadiyah tries to bridge between the two with the bayani, burhani, and irfani approach models in interpreting the text.

The parrot approach places the text as a source in obtaining the norm, while reason is in a secondary position. Burhan's approach places ratios and experiences as sources of truth and norms in action. Then the irfan approach places the sensitivity of inner intuition as the source of truth. All three approaches have a relationship with each other. The relationships that are built are spiral, in the sense of being one with the other, each aware of limitations and filling each other in obtaining authentic truths. This approach does not put one forward but omits the other, but all three are used in the process of understanding the text.

Derrida's hermeneutics at the paksis level uses context or horizon in interpreting texts. Context will greatly affect the resulting meaning, both visible and invisible context. An apparent context is a birth context that can be seen and felt by everyone. In a sense meaning can be obtained through the condition of birth from the text at hand. Invisible context is the

basic assumptions that are considered final in the process of producing meaning. These basic assumptions are rarely questioned by people. In fact, in Derrida's view, this assumption is the cause of the birth of the final meaning, thus killing the other possibilities of meaning of a text.

In manhaj tafsir Muhammadiyah basic assumptions are used as a process in determining meaning. This assumption is used as an effort to understand the text as a clue in security. If this assumption is omitted, there will be confusion in determining the clues sourced from the text. The source will not be the source if it is not capable of being understood. If it is incomprehensible then the source will not be a guide in understanding religion. In integralistic assumptions, a norm can be generated through an integralistic understanding of each source. If in hermeneutics the understanding of one meaning has a connection with another, in manhaj tarjih a meaning can be obtained through the collaboration of each source of manhaj. In herarchical assumptions, a norm resulting from the meaning of a text is considered to have levels, ranging from basic norms (universal Islam), human norms, and concrete norms. This assumption is used by Manhaj Tarjih in determining the concrete values contained in the text. So that guidance in life, both religious praxis and social interaction, can be formulated as a guide to life. Derrida's hermeneutics opposes the existence of herarchical assumptions in interpreting texts, so that texts cannot be used as sources or guides in life. From the comparative analysis that has been presented, there are several similarities and differences between Derrida's hermeneutics and the interpretation manhaj in Muhammadiyah. The similarities that arise in the form of large concepts that are general, the differences that arise are the differences of each concept in articulating the general concept. If it can be concluded then the two stages have different schemes and understandings, even though they are united on the same object, namely text. Derrida views the text as a diversity of reality whereas the Muhammadiyah manha views the text as the source of the manhaj. Derrida viewed that the meaning of the text could be found through differences and delays to the final decision, whereas the Muhammadiyah manhaj held that the meaning of the source could be addressed through text, reason and inner experience. If Derrida views that context determines meaning, manhaj tafsir Muhammadiyah sees that assumptions are needed in obtaining meaning. If Derrida seeks to improve the tradition of Western thinking, muhammadiyah interpretive manhaj seeks to obtain guidelines in addressing contextual problems.

CONCLUSION

It has been explained how the productive readings of each theory compare. There are differences in the level of objects, approaches, praxis, and pragmatists of Derrida hermeneutics

and manhaj muhammadiyah interpretation. If it can be concluded then the two stages have different schemes and understandings, even though they are united on the same object, namely text. Derrida views the text as a diversity of reality whereas the Muhammadiyah manha views the text as the source of the manhaj.

This paper does not compare who is the most superior among the two. This paper tries to see the differences of each system in producing meaning. In addition, this paper is expected to be able to add insight into the study of interpretation in Indonesia.

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