

## INTISARI

Penelitian disertasi ini difokuskan untuk memetakan relasi makna *dīn*, *millah*, dan *syarī'ah* serta merumuskan implikasinya terhadap tafsir hubungan antaragama. Untuk mengeksplorasi persoalan ini, pertama peneliti berusaha mengkonstruksi *mainstream* tafsir al-Qur'an tentang hubungan antaragama. Kedua, peneliti akan menganalisis makna *dīn*, *millah*, dan *syarī'ah* kemudian merumuskan relasinya. Ketiga, peneliti berusaha merumuskan implikasi logis dari pemetaan relasi makna tiga kata tersebut terhadap tafsir hubungan antaragama. Selanjutnya yang keempat, peneliti akan mendiskusikan implikasi tafsir tersebut sampai pada persoalan epistemologi.

Data dalam penelitian ini adalah data tafsir dan data linguistik. Data tafsir adalah tafsir al-Qur'an tentang hubungan antaragama. Sumber datanya adalah berbagai penafsiran al-Qur'an dari para ahli tafsir. Adapun data linguistik adalah berupa kata *dīn*, *millah* dan *syarī'ah* dalam teks-teks al-Qur'an. Namun demikian untuk mendapatkan makna yang komprehensif, maka akan dimanfaatkan sumber data pendukung yaitu syair-syair jahili dan al-Hadis. Sebagaimana dimaklumi bahwa al-Qur'an tidak diturunkan dalam ruang yang kosong, akan tetapi dalam konteks budaya Arab 15 abad yang lampau. Syair-syair jahili yang merepresentasikan perihal hidup orang Arab termasuk bahasa mereka sebelum diturunkannya al-Qur'an akan bermanfaat untuk memperjelas makna teks-teks al-Qur'an yang juga menggunakan bahasa Arab. Adapun Hadis yang penuturannya bersamaan atau mengitari turunnya al-Qur'an sesuai dengan fungsinya akan bermanfaat untuk memperjelas makna teks-teks al-Qur'an.

Setelah semua data dihimpun dan diklasifikasikan, selanjutnya data dianalisis. Pertama, data tafsir akan dideskripsikan secara kualitatif. Kedua, data linguistik dianalisis dengan analisis perkembangan makna, analisis struktur kalimat, analisis presupposisi dan analisis komponen makna, untuk memetakan relasi makna *dīn*, *millah* dan *syarī'ah* yang menjadi objek formal penelitian ini.

Hasil dari penelitian ini menunjukkan bahwa kata *dīn*, *millah*, dan *syarī'ah* mengalami perkembangan makna sejak kata ini digunakan oleh orang Arab sebelum diturunkannya al-Qur'an. Perkembangan makna ini berdampak pada terjalinnya relasi makna antara tiga kata tersebut. Relasi itu pada satu sisi adalah sinonimi karena kesamaannya sebagai *taklif* Tuhan pada hamba-Nya. Pada sisi lain kata *dīn* dan *syarī'ah* terjalin relasi hiponimi, karena *dīn* memiliki cakupan makna yang lebih luas yang di dalamnya mencakup makna *syarī'ah*. Dalam hal ini *syarī'ah* merupakan hiponim dari kata *dīn*. Pada sisi yang lain lagi kata *dīn* dan *syarī'ah* terjalin relasi meronimi, karena *syarī'ah* merupakan bagian dari keseluruhan *dīn*. Dengan kata lain *syarī'ah* merupakan meronim dari *dīn*.

Berbagai bentuk relasi makna *dīn*, *millah*, dan *syarī'ah* sebagaimana telah diuraikan berimplikasi pada produk tafsir hubungan antaragama. Relasi sinonimi melahirkan tafsir inklusivisme Islam dengan prinsip tidak menghadap-hadapkan teks secara diametral karena bisa saling disubsitusikan maknanya. Relasi hiponimi selain melahirkan tafsir inklusif dengan metode inklusi total juga tafsir eksklusif dengan metode inklusi sebagian. Begitu juga relasi meronimi, selain melahirkan tafsir inklusif dengan metode inklusi total, juga melahirkan

tafsir eksklusif dengan metode inklusi sebagian. Baik dalam relasi hiponimi maupun relasi meronimi inklusi sebagian ini memberlakukan metode *nāsikh-mansūkh* (menghapus-dihapus) dalam menghadapi problem *ta'āruḍ*. Perbedaannya adalah bila dalam relasi hiponimi *naskh* diterapkan pada himpunan syari'at sedang pada relasi meronimi *naskh* diterapkan pada perincian-perinciannya.

**Kata kunci:** perkembangan makna, relasi makna, dan tafsir hubungan antaragama

## ABSTRACT

This dissertation research is focused on mapping the meaning relation of words of *dīn*, *millah*, and *syarī'ah*, and their implication toward the interpretation of inter-religion relationship. To explore this problem, firstly, the researcher constructs the mainstream of al-Qur'an interpretation about inter-religion relationship. Secondly, the researcher analyzes the meaning of words of *dīn*, *millah*, and *syarī'ah* and formulates their meaning relations. Thirdly, the researcher formulates the logical implication mapping the meaning relation of those three words toward the al-Qur'an interpretation concerning with the inter-religion relationship. Then, fourthly, the researcher is going to discuss the implications of those interpretations to epistemology problem.

The data of this research are interpretative and linguistic data. The interpretative data is the interpretation of al-Qur'an about the inter-religion relationship. The source of data comes from many kinds of al-Qur'an interpretation taken from the interpretation experts. Furthermore, the linguistic data is the words of *dīn*, *millah*, and *syarī'ah* found in the al-Qur'an texts. However, to find the comprehensive meaning, the researcher makes use of supporting data source namely *jahili* poems and *al-hadis*. As it is generally understood that al-Qur'an was not revealed in the empty space, but it was revealed in the context of Arabic culture fifteen centuries ago. *Jahili* poems which represented the way of life of Arabic people including their language before Al Qur'an revelation are very useful to clarify the meaning of Al Qur'an texts. As for *hadis*, in accordance with its function, *hadis* is very useful too in order to clarify the meaning of Al Qur'an texts.

After collecting and classifying the data, the researcher analyzes them. First, al-Qur'an interpretative data is described qualitatively. Second, linguistic data is analyzed with the meaning development analysis, structural analysis, presupposition analysis and meaning component analysis to map the meaning relation of three words which become formal object of this research namely *dīn*, *millah*, and *syarī'ah*.

The finding of this research proved that the words of *dīn*, *millah*, and *syarī'ah* underwent the meaning development since these words were used by the Arabic people before the revelation of al-Qur'an. The meaning development resulted on the presence of meaning relation of those three words. This relation in one side was synonymy due to the similarity as *taklif* of God to His creations. In other side, *dīn* and *syarī'ah* constituted hyponymy relation because *dīn* has the meaning scope which was broader in which the meaning of *syarī'ah* is covered in meaning of *dīn*. In this case, *syarī'ah* is hyponym of *dīn*. In other side, *dīn*, and *syarī'ah* constituted meronymy relation because *syarī'ah* is a part of the whole *dīn*. Thus, *syarī'ah* is meronym of *dīn*.

These various meaning relation of the words of *dīn*, *millah*, and *syarī'ah* have implication towards the product al-Qur'an interpretation concerning with of inter-religion relationship. Synonymy relation created the interpretation of inclusivism in Islam in which the method used to interpret is substituting. Meanwhile, hyponymy relation created two different interpretation. The first the

interpretation is inclusivism with total inclusion method. While the second is exclusivism with partial inclusion method. The same case happens to meronymy relation. Either in hyponymy or meronymy, the implication of using of partial inclusion method is the use of *nāsikh-mansūkh* method (to erase and to be erased) in facing the problem of *ta'āruḍ*. Although hyponymy relation and meronymy relation have the same implication in using *nāsikh-mansūkh* method but they have difference in erasing object. Hyponymy relation erases the whole *syarī'ah* while meronymy relation erases parts of *syarī'ah*.

**Key Words: Meaning Development, Meaning Relation, and the Interpretation of Inter-religion Relationship.**

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