

METHODOLOGY ANALYSIS FOR STUDY OF THE QUR'AN BY IMRAN NAZAR HOSEIN (INH) BASED ON GADAMER PERSPECTIVE (*)

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ABSTRACT

The study of the Holy Qur'an is a basic step in shaping the faith of every Muslim. However, there is a gap in understanding the meaning of the Qur'an, even though the Qur'an is a storehouse of ma'rifat and divine wisdom that can be used as guidelines and solutions in life. So we need a method that can provide concrete steps in studying the Qur'an. The process of transformation and understanding between religion and real life is the main objective of this study. One of the methodologies of learning the Qur'an using concrete steps can be studied in the methodology of studying the Qur'an from Imran Nazar Hosein (INH). This method elaborates the hermeneutic and tadabbur method of the Qur'an through understanding the meaning of the Qur'an with concrete steps and examples. This methodological analysis uses several pre-existing Qur'anic study methodologies using Gadamer's perspective, as an analytical tool to study the application of this methodology in real life. The conclusion of this study indicates that this method has advantages, that is: First, using the stages and steps that systematic in support of its applicator; Second, bringing together two approaches, namely the Al-Qur'an taddabur approach and the hermeneutical approach of Gadamer; Third, using a holistic and scientific approach in studying the Qur'an, through the use of the system of meaning of the Qur'an; Fourth, that can establish self-awareness and humility for learners who actually follow the stages; Fifth, this methodology teaches steps that can make learners closer to Allah s.w.t.

Keywords: *Methodology; the Qur'an; Imran Nazar Hosein; Gadamer.*

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1.0 INTRODUCTION

The lack closeness of Muslim professionals to Qur'an, especially in understanding its meaning, has led to the decline of Muslims. In addition, many Muslims now follow to their people and are careless, that Al-Qur'an is a storehouse of ma'rifat (knowledge) and divine wisdom which can be used as the largest book in educational philosophy. The study of the meaning of Qur'an is also only carried out by a small group and its application in life is only part of the verses. On the other hand, Muslims only use Qur'an as a book to be read only and not yet understood, pondered, let alone applied and explored into a learning method.

Based on a study of the private tahfidz institution in Alor Setar, which has adapted four systems originating from India, Pakistan, al Azhar, and Turkey, it also shows that the four tahfidz systems still lack emphasis on understanding point and meaning. In fact, apart from being memorized, Al-Qur'an is also very important to understand its meaning, in order to form a society that is able to understand and practice the teachings of Al-Qur'an.

Several research results have shown that understanding the meaning or tadabbur of Qur'an is very important and needed in increasing the understanding of Muslims towards the messages contained in the Al-Qur'an. Other studies have also shown that reading Al-Qur'an accompanied by reading the meaning is also able to reduce anxiety in students.

Maya revealed that the Al-Qur'an invites, motivates and guides everyone in general and Muslims specifically to take the time to do tadabbur, especially if it is intended to get great wisdom from the revelation of the Al-Qur'an. The purpose of the tadabbur is so that the Qur'an can be understood, its meanings are known, its wisdoms and meanings.

Nurul Zakirah dan Zulkfli M. Yusuf concluded that tadabbur consists of the process of observing and examining verses repeatedly, thinking about the meaning of the verse intensively, then living and understanding the meaning of the verses of the Qur'an in the context of life. Nurul Zakirah presents that tadabbur it is important to build an understanding of the verses of Allah s.w.t through the original source of tafsir as a medium that will produce a result or version of the law istinbat correct. The conclusions of this study indicate that Habannakah Shaykh Abdul Rahman Hassan Habannakah's contribution to the Muslim Community is enormous, through the methodology of tadabbur Qur'an that has been practiced.

Abas Asyafah states that the Qur'an is an innovative teaching and learning tool that is able to improve the teaching conditions of Islamic education throughout Indonesia. From the results of his research, Asyafah concluded that the Qur'anic method of teaching can be applied practically in learning Islamic education to increase the faith and devotion of students. This method can also be used to improve the quality of reading the Quran in an effort to improve, develop and elaborate Al-Qur'an.

Necmettin Gokkir examines the influence of western critical thinking and its methodology used by contemporary Muslim thinkers such as Fazlur Rahman, Mohammad Arkoun, Abu Zayd and Farid Essack. According to Gokkir, these contemporary thinkers study the Qur'an in a new way, that is by starting to reread the Qur'an not only by seeing what is interpreted from the Qur'an, but how we interpret the Qur'an. Using this new methodology, these contemporary scientists can use the Qur'an as a solution in dealing with the various problems of the ummah. So that the Qur'an can become the needs of the people, that is as a solution in solving various problems that occur today.

Tazul Islam and Amina Khatun described how the contents of the Qur'an is developed by means of unity based on the purpose and meaning. Furthermore, this interpretation explores how the goal is manifested in the first generation of Islam. This study aims to introduce a conceptual framework of Qur'anic interpretation with an objective approach or so-called Tafsir al-Maqasidi. The objective interpretation (al-Maqasidi) centers on exploring the purpose of the Qur'an methodologically. In this approach of objectification, a new angle in the dimension and method of understanding certain aspects of the Qur'an, in which every objective of the Qur'an, must be mentioned its meaning because it will not be achieved if it is not understood in it. The essence of this objectification is to make the Qur'an the main basis of theory and not to make the Qur'an the end of the theory. So the interpretation of the Qur'an with this perspective can be the motor of the transformation of human ritual function to the function of the development of values and virtues, because objectively, more describes the values and wisdom.

Reading the Qur'an accompanied by tadabbur its meaning can also reduce the reader's anxiety. In two studies conducted on Islamic boarding school students and high school students and, the results show that reading and tadabbur al-Qur'an can be used as a way to reduce the anxiety of santri and students especially in facing school exams.

Soleha Yacoob has shown that there is a relationship between words and logic where this has become a universal general concept. In his other research on Noam Chomsky's linguistic theory, Yacoob shows that the relationship between language and logic is not a speculative philosophical problem discussed among philosophers, but it is also a field of study and discourse between grammar and rhetoric. Where, Yacoob wants to show that Chomsky's views in the linguistic approach have been discussed among Arabic grammarians, rhetoricians and Muslim philosophers. However, Noam Chomsky's sophisticated approach can further demonstrate the correctness of the relationship between grammar and logic.

Apart from being related to logic, language is also related to understanding, where according to Gadamer, in a translation, language can be a medium of understanding that must be created consciously by an explicit mediation. Gadamer, states that the hermeneutic problem is not about the correct mastery of language, but rather a correct understanding of something that occurs in language media.

This process of understanding, translation and interpretation can provide a more comprehensive meaning to religious understanding, especially in studying the Qur'an. Because understanding the meaning can show in a contemporary context that is in accordance with reality, the learners of the Al-Qur'an will be able to grasp the real meaning of the Qur'an and be able to implement this meaning in real life.

Noeng Muhadjir stated that hermeneutics is one of the approaches that uses linguistic logic, to make explanations and understandings using "word meanings" and then "language meaning" as the basic material. Therefore, this study seeks to reveal knowledge about the methodology for studying the Qur'an taught by Imran Nazar Hosein (INH), through awareness of the behaviors that occur in the world, through the experience of human life itself, namely through the results. the thoughts of the hermeneutic philosopher of this century, namely Hans-Georg Gadamer. Where Gadamer's hermeneutical thought has become a reference for contemporary commentators, such as Arkoun, Hasan Hanafi, Farid Essack and Nasr Hamid Abu Zaid, in interpreting the Al-Qur'an.

2. RESEARCH METHODOLOGY

This study is a library research, where the process in this research includes: identifying systematically theories, library discovery, and analysis of documents

containing information related to research topics.² In the process of collecting data, the main activities undertaken are reading, recording information contained in the data, where the instruments used are the data cards.³ This study uses the Al-Qur'an approach from Kuntowijoyo.⁴ Where, according to this approach, the Qur'an is normative statements that must be analyzed to be translated in an objective, not subjective, level where the Qur'an should be formulated in the form of theoretical constructs. Based on the analysis of the data, this research uses several methods of analysis, namely the *versethen* method (understanding), followed by hermeneutics method. The reason for selecting this method is closely related to the purpose of this research, namely to analyze the methodology to study the Qur'an from INH which is reviewed based on Gadamer's perspective. Where hermeneutics itself is interpreted as a study of the principles of interpretation and interpretation methodologies.⁵

3. DATA ANALYSIS AND FINDINGS

The data analyzed in this study focus in the steps used by INH in studying the Qur'an. The methodology used by INH to study the Qur'an consists of three stages consisting of several steps that are almost similar to a brain-based learning method called brain based teaching developed by Eric Jensen and Josep Olan. This model is divided into 3 stages, namely the pre-learning stage, the learning process stage, and the post-learning stage, where each stage consists of several steps. This is as expressed by Eric Jensen below:

*The model is sequential, with three distinct stages. The first stage concerns what to do before any class begins and focuses on the prep time that increases your odds of instructional success. The middle stage is focused on the bulk of the learning process. Finally, the last stages help ensure the learning is the best it can be and stays intact as long as possible.*⁶

² Afia, Atep. *Tata tulis karya ilmiah*, Pengembangan bahan ajar UMB. //http: modul.mercubana.ac.id.2.

³ Kaelan. (2012). *Metode Penelitian Kualitatif Interdisipliner, bidang Sosial, Budaya, Filsafat, Seni, Agama, Humaniora*, Yogyakarta : Paradigma. 163.

⁴ Kuntowijoyo. (2007). *Islam Sebagai Ilmu : Epistemologi, Metodologi dan Etika*. Yogyakarta : Tiara Wacana. 15,16,19.

⁵ Palmer, Richard. E. (2005). *Hermeneutika Teori Baru Mengenai Interpretasi*. Terj. Musnur Heri dan Damanhuri Muhammad. Yogyakarta: Pustaka Pelajar.4.

⁶ Jensen, Eric. (2005). *Teaching With Brain in Mind Second Edition Revised*. Virginia USA: ASCD. 146.

Another brain based teaching model, namely FUN (Feel, Understand, kNow) from Josep Olan, where FUN is a technique that can be used by students in increasing their level of understanding through 3 stages or paths that students must pass to answer or respond to questions. academic, that is:

- a. **Feel:** *What and why do I Feel toward topic, idea, or skill in question (link)?*
- b. **Understand:** *What do I Understand about question (comprehension)?*
- c. **Know:** *What do I need to kNow to Understand the question (clarity)?*⁷

Ibn Khaldun also teaches how to learn with three stages of repetition. The first stage is to provide readiness for understanding the branch of science being studied and mapping the problems to be discussed; the second stage is to provide teaching that is higher than before, namely by providing information and explanations, global points, differences and the main differences that exist are described as a whole; and finally the third stage, namely more assertive teaching so that no difficulties and obscurity are left unchecked, so that all things that are closed are explained and unlocked.⁸

These stages are also contained in the methodology for learning the Al-Qur'an from INH, where this methodology also consists of 3 stages consisting of several steps that are almost similar to the brain-based learning method, namely as follows:

a. Early stage

- 1) Believing that the Qur'an is the word of God s.w.t and the miracle of Rosullulah s.a.w that was revealed to him.
- 2) Purify the heart or turn your heart only to God s.w.t.
- 3) Have the ability to think in order to be able to understand the Qur'an.
- 4) Recognize that mainstream television, media and news can damage the brain and eliminate the ability to think critically.
- 5) Build a great relationship with the Qur'an.

b. Preparation phase

⁷ Olan, Joseph.(2005). *Brain-based Teaching Strategies: Engaging the 21st Century Learner A Reference Guide for Secondary Educators in Singapore and the U.S. International Institution of Education*, U.S. State Dept. or of the Ministry of Education, Singapore.9

⁸ Khaldun, Ibnu.(2012). *Mukaddimah*, terj. Masturi Irham dkk. Jakarta : Pustaka Al-Kautsar, cet. 2.994-995.

- 1) Reading the Qur'an continuously every day.
- 2) Practice what is read or obtained from the Qur'an.

c. Learning Process Stage

- 1) Do not rule out, belittle and cut verses that are read and studied.
- 2) Do not study the verses separately.
- 3) Recognize and understand about the system of meaning in the Qur'an.

These three stages have relevance or similarity to the stages in the brain-based teaching model, so it can be understood that the methodology used by INH is in conformity with the brain's ability to receive lessons so that the methodology is more effective when used in studying the Qur'an is one of the materials in Islamic Religious Education.

To analyze the steps of the INH methodology, previous theoretical elaboration has been elaborated from various methodologies to study the Qur'an from Al-Lahiim, Syaari Rahman, Thaba-thaba'i, Bachtiar Nasir, and Montheist Group. This elaboration produces 9 steps that can be used to analyze INH methology, along with the elaboration of these steps:

- a. Tazkiyatun Nafs so the heart can be used as a tool to understand.
- b. Pray and hope to Allah s.w.t to be given knowledge in understanding the Qur'an.
- c. Reading the Qur'an along with the translation of the word and its meaning as a whole.
- d. Recognizing the perfection and immortality of the Qur'an.
- e. Repeatedly reading the Qur'an.
- f. Trying to practice the messages of the Qur'an.
- g. Linking the verses of the Qur'an with the reality that occurs and the way of view of this life.
- h. Capturing the main messages of the verse by looking at the verse as a whole, the surrounding verses and verses that have the same theme.

4. FINDINGS AND DISCUSSION

4.1. Tazkiyatun Nafs For Hearts Can Be Used As A Tool To Understand.

Tazkiyatun nafs, is a part of the INH methodology, which is in the second step in the first phase of studying the Qur'an, where INH states that the Prophet Muhammad must first purify (*Tazkiyah*) believers before he can teach the Qur'an to them. Therefore it is impossible for someone who has not done *Tazkiyah* to really study the Qur'an, except for a heart that turns to God with sincerity, as did the ancient Sufi of the past.

A clean heart can only be obtained through tazkiyatun nafs, that is, "to take charge of oneself to recognize one's fault and the weaknesses of one's nature and personality."⁹ While the process, according to Al Ghazali, is done through moral discipline in order to purify the heart of the rust-lust and anger, so like a clear mirror, he reflects the light of God.¹⁰

Thus, a clean heart will be able to provide a more precise understanding, for it comes directly from its source, that is Allah s.w.t, the All-Knowing God,

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

"taught man that which he knew not" (QS. al-Alaq: 5). The unconscious understanding of the presence of the heart will give it an understanding, for it is this holiness that brings it to the highest consciousness, which is in line with what Gadamer discloses about the working of understanding: "The operation of the understanding requires that the unconscious elements involved in the original act of knowledge be brought to consciousness."¹¹

Therefore, it is understandable that tazkiyatun nafs is one of the most important steps in the effort to study the Qur'an, as it is said in QS Al-Waqiah verse 77-79:

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

"indeed, it is a noble Qur'an; in a register well-protected; none touch it except the purified."

4.2.. Pray and Hope To Allah s.w.t To Be Given Science To Understand Al-Qur'an.

⁹ Ramadan, Tariq. (2017). *Islam: The Essentials*. Terj. Freed A. Reed. Great Britain: Pelican Book.159.

¹⁰ Al-Ghazali, A.H. (2014). *Metode menggapai Kebahagiaan: Kitab Kimia Kebahagiaan*, terj : Haidar Bagir. Bandung : Mizan.16.

¹¹ Gadamer, Hans Georg. (1977). *Philosophical Hermeneutics*. University of California Press.45.

Al-Lahiim (2011: 25-26), explains that every human level in understanding and reaching the meaning of the Qur'an, and its application in life, because according to him one can only keep al-Qur'an according to what size has been God is open to his heart. This is because the ability to understand Qur'an is a gift from the Most Noble One. So in the end, man must realize that he desperately needs God s.w.t to grant and teach His kalam.¹²

The awareness of the human relationship with God is indispensable to the learner of the Qur'an, as Iqbal states, "the ultimate purpose of the Qur'an is to raise a higher awareness in man in relation to God and nature universe".¹³ This has been spoken directly by Allah s.w.t in the letter of Taha verses 113-114 follows:

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ هُمْ
ذِكْرًا

And thus We sent it down as an Arabic Qur'an and have diversified therein the warnings that perhaps they will avoid (sin) or it would cause them remembrance

فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُفْصَلَٰ إِلَيْكَ وَحْيُهُ
وَقُلْ رَبِّ زِدْنِي عِلْمًا

So High (above all) the truth. And (O, Muhammad) do not hasten with (recitation of) the Qur'an before its revelation is completed to you and say: "My Lord, increase me in knowledge".

In the INH methodology, this step, not directly mentioned in the methodology, but this step is implicitly and can be found in the early stages, ie in step 1, believes that the Qur'an is the word of Allah swt and the derived miracle of Rosullullah saw to him and the fifth step, building a remarkable relationship with the Qur'an. Because praying and hoping for God this can only be done by someone who has realized and believed that the Qur'an is the word of Allah Almighty, so he conscious and pleading with Allah, the Lord of power to teach the Qur'an to the servant.

¹² Al-Laahim, Khalid Bin Abdul Karim. (2011). *The Mystery of Qur'an Secret Power*. Terj. Abu Hudzaifah, Lc. Solo: An Naba. 25-26.

¹³ Iqbal, Muhammad. *Rekonstruksi Pemikiran religius dalam Islam*. (2016). diedit oleh : M. Saeed Sheikh, terj. Hawasi & Musa kazhim, Bandung : Mizan. 2016.8.

From the perspective of Gadamer, this step is in accordance with his hermeneutical thinking about the realization that man must be able to appreciate God by realizing that God is the one who determines to whom He will communicate, so that man will be conscious and strive to open his whole healthy mind. Thus, this consciousness will be able to make man realize that he needs his Lord if he wants to gain knowledge from the Book of God, so that with that consciousness he will pray and ask his Lord to gain knowledge and teach from Him.

4.3. Reading the Qur'an along with the Word of Word and Its Meanings Overall.

According to Gadamer, to be able to express the meaning of a text in its objective content must be translated into its own language. Hence reading the translations of the Qur'an and its meaning is needed, to obtain the objective meaning of the Qur'an. This reading step is the first step that will invite learners to *tadabbur* Al-Qur'an. Because *tadabbur* Al-Qur'an will not be possible can be done by someone, especially by people who do not understand the Arabic language, without he knowing the meaning of the Qur'an.

In the INH methodology, this step goes into the first and second stages. In the first stage, the step is a second rare, that is having the ability to think in order to be able to understand the meaning of the Qur'an while in the second stage, there is in the first step, that is reading the Qur'an continuously every day.

Where the relationship contained from these two steps become a benchmark of the implementation of the reading of the Qur'an and its meaning. Because, to be able to read the Qur'an and its meaning, one must have the ability to think, in order to detect the meaning of the Qur'an which has a clear meaning (main verse / *muhkamat*) and unclear meaning (*mutasyabihat*). Where with the ability to think, the learner will be able to realize and think about the meaning of the verse of the command and the prohibition, or the meaning that he must believe without having to think about it too deep, because he realizes that he must have access to wider knowledge if he wants to understand the verse *mutasyabihat* it. The urgency of understanding the meaning of the Qur'an is even clearly explained, by Izutsu¹⁴ :

No matter how often God calls people to the right path by showing them verse by verse, if man is incapable of understanding his meaning like a heathen deaf,

¹⁴ Izutsu, Toshihiko. (2003). *Relasi Tuhan dan Manusia*. Terj. Agus Fahri. H et al Yogyakarta : Tiara Wacana Yogya.150.

mute, blind and unfamiliar, then that verse will be of no use. The verse begins to show its positive effect only when man shows deep understanding.

Therefore, if man is unable to understand the meaning of the Qur'an, then he will not be able to obtain clues from the Qur'an, as Ibn Qayim in *Al-Lahiim*¹⁵ (explains : "... reading the Qur'an does include reading lafazh and meaning, but reading the meaning is more noble than just reading lafazh ... because they are the ones who read the truth").

According to As shabunie¹⁶, through translations, it will be understood the intended purpose of God from His glorious book. Where is this translation edited in a manuscript to be known by those who do not understand the language of the Qur'an, via translation but, here the translation is not the translation of the Qur'an, but more precisely called the translation of the meanings of the Qur'an , or translation of the Qur'anic interpretation, because according to Muhammad Asad, the Qur'an can not be translated, so that what is read from the translation is only a translation of its meaning. This is even revealed by AJ Arberry, where he admits that the Qur'an can not be translated, can only be interpreted. In this case Arberry is in line with its predecessor Marmaduke Pickthall, the first Western translator to insist that the Qur'an can not be translated but the general meaning can still be captured by an English speaker.¹⁷

The language of the Qur'an can lead the mind and the mind to become more mature, as As Shabuni points out about the greatest features of the Qur'anic style of language are the targets of the mind and mind and the coalition between truth and beauty simultaneously . Where, Izzan,¹⁸ also revealed that "by reading the Qur'an, we will feel the greatness of lafazh and the depth of its meaning".

Therefore, the idea that a person who does not have the right to consecrate the contents of the Qur'an is a very thick cover curtain, and that can be an obstacle to Al-Qur'anul Al-Karim with such a person. Because such

¹⁵ Al-Laahim, Khalid Bin Abdul Karim. (2011). *The Mystery of Qur'an Secret Power*. Terj. Abu Hudzaifah, Lc. Solo: An Naba.24.

¹⁶ Ash-Shabuni, Moh Ali. (1983). *Pengantar Ilmu-Ilmu Al-Qur'an*. Terj. Saiful Islam. Surabaya: Al-Ikhlash.264-265.

¹⁷ Rahman, Fazlul. (2014). *Otoritas Pemaknaan Kitab Suci: Problematika Pemikiran EdipYuksel dalam "Qur'an: A Reformist Translation"*. Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis Vol. 15, No. 2, Juli 2014.

¹⁸ Izzan, Ahmad. (2012). *Uslubi : Kaidah-kaidah Dasar Ilmu Balghah*. Bandung : Tafakur.1-2.

thoughts can block the influx of the Qur'an into his heart, as Allah s.w.t says in Surat al-Isra verse 45.¹⁹

As Hubairah explains in Al-Lahiim²⁰ :

"Among the devil's deceit is to keep the servants of Allah s.w.t from the taddabur of the Qur'an. For he knows that the guidance is present when the taddabur of the Qur'an. 'Satan will say, this is very dangerous'. So people will say 'I do not want to talk about the Qur'an'.

This hesitant influence of Satan will be overcome, if the current translation of the Qur'an is really relevant to its meaning and context. This is because the Qur'an is the master book of all sciences and also contains many linguistic difficulties in understanding it, as revealed by Ali et al. Ali et al suggested that the translation of the Qur'an be translated by a committee that includes experts in the fields of language, culture, history and science of the Qur'an.²¹

This is because the circulating translations generally have improper meaning, because they have not been made by experts in their field, while the Qur'an is the master of all sciences, so the translators must also be experts in various fields of science. Hence, according to Izutsu²², the content of the Qur'anic translation is very inadequate and even partial, as it expressed the following:

The words in the sentence translation are generally impartial. The words and sentences of the translation can provide an overview of the first step that is still groping, but in some cases, the words and phrases are very inadequate even misleading. "

¹⁹ Muthahari, Murtadha. (1996). *Jejak-jejak Ruhani*. Terj. Ahmad Subandi. Bandung : Pustaka Hidayah.186.

²⁰ Al-Laahim, Khalid Bin Abdul Karim. (2011). *The Mystery of Qur'an Secret Power*. Terj. Abu Hudzaifah, Lc. Solo: An Naba.44.

²¹ Abobaker Ali et al, (2012). *Some Linguistic Difficulties in Translating the Holy Quran from Arabic into English*. Dalam: *International Journal of Social Science and Humanity*, Vol. 2, No. 6, November 2012 DOI: 10.7763/IJSSH.2012.V2.178. www.ijssh.org/papers/178-A10061.pdf. 588& 590.

²² Izutsu, Toshihiko. (2003). *Relasi Tuhan dan Manusia*. Terj. Agus Fahri. H et al Yogyakarta : Tiara Wacana Yogya.4.

Thus, ultimately, as explained by INH, if we want to study the Qur'an more comprehensively, then we must be able to access the original Arabic text from the Qur'an. Because according to Gadamer, reading is translating and translating is translating again. The process of translation contains all the secrets of human understanding of the world and of social communication. Translation is an indivisible unity of implicit anticipation, from the assumption of meaning in general and from the explicit determination of what one assumes. So that will be found the difference in meaning from everyone who reads the Qur'an that even only can be understood by himself, because there is no human in this world who have identical experience.

A person's consciousness, his closeness to God, the mastery of knowledge, understanding, and life experiences of a person will always affect his understanding of the meaning of the Qur'an, which is why Al-Ghazali says that the Qur'an is a large, endless ocean has a meaning behind and even contains various types of gems in it. And to begin acquiring this knowledge can only begin by reading it, as it is said in the Qur'an,

فَأَقْرَأُوا مَا تَيْسَّرَ مِنْهُ

"... So recite what is easy from it ..."

QS. Al Muzamil: 20

4.4. *Realizing the Perfection and Eternity of the Qur'an.*

In the first stage of the first step, INH has stated that, someone who will start his steps to study the Qur'an, must be able to answer with confidence that the Qur'an is the word of God, as well as miracles descended to the Prophet Muhammad, PBUH Therefore, in order to have such beliefs, a Quran learner must strive to realize the perfection and the perfection of the Qur'an. Because consciousness is absolutely necessary in the effort to acquire knowledge of the object to be studied, as Poejawijatna²³ discloses, "the one who wants to know must be conscious, so that consciousness must indeed exist, even absolute for knowledge, for the unconscious certainly do not know".

²³ Poejawijatna, I.R. (1997). *Pembimbing ke Arah Alam Filsafat*. Jakarta: Rineka Cipta.17.

This awareness is a sign that he has faith or full faith in Allah s.w.t and Prophet Muhammad s.a.w, and this is what will make it easy to study the Qur'an, as explained by Abdul Halim Mahmud ²⁴(1997: 84) follows:

The solemnity in reciting the Qur'an, calmness and stillness when reading it, is actually born only from a heart full of faith, laden with love of Allah s.w.t and Rosullulah s.a.w, and fearful of God s.w.t accompanied with full expectation of His mercy.

It is as revealed by Gadamer, that in order to understand what one says, it must be approved of the object, so the truth of the object must be believed. In addition, according to Gadamer, a methodologically conscious understanding is not paying attention solely to forming anticipatory ideas, but making them aware, to check it out and then to find a true understanding of something itself. So it can be understood that consciousness will shape the curiosity of what it wants to know.

This is because the Qur'an is revealed by Allah, the All-Knowing God of all things, as He says:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا

"Allah knows what is (presently) before them and what will be after them, but they do not encompass it in knowledge "

Surat Taha: 110

That's why Ja'far Sadiq in Brown²⁵ (2014: 91), states that, "Because God did not make it for one specific time or one specific people, so it's new in every age, fresh for every people, until Day of Judgment ". Abdul Wadud²⁶, even declared that the Qur'an is the most complete book of life revealed by Allah s.w.t, as he has explained:

The Quran is the complete and the final code of life revealed by Allah. It provides guidance for the development of human personality as well as the

²⁴ Mahmud, Abdul Halim.(1997). *Bacalah dengan nama Tuhanmu*. Terj. Ahmad Qowi. Jakarta : Lentera.84.

²⁵ Brown, Jonathan AC. (2014). *Misquoting Muhammad The Challenge and The choices of Interpreting The Prophet's Legacy*. London: One World Publication.91.

²⁶ Wadud, Sayed Abdul . (1990). *Conspiracies Against The Quran*. Lahore: Khalid Publishers.106.

smooth running of the human society as truly today as it did 1400 years ago and it shall remain as such for all times to come.

This is as followed by INH²⁷, from Maulana, "the Qur'an the complete code of life - political, economic, social, religious and spiritual, etc. - for the establishment of a happy, stable and successful society ". Moreover, various evidences of the perfection and immortality of the Qur'an, have now come to be known through scientific discoveries in line with those described by the Qur'an. Even regarding the verse mutasyabihat, namely Fawatih As suwari, in the form of the opening phrase²⁸, has been expressed through various studies. Where one of the functions of Fawatih As suwari is as a numerology system that guards and protects the Qur'an from malicious attacks that may attempt to break down and destroy the Qur'an²⁹. In addition, there is still another mathematical miracle in the lexical concordance of the Qur'an that shows the perfection of the Qur'an.³⁰

The perfection and immortality of the Qur'an, also shows that there is a Qur'anic meaning related to the context, ie there are verses that must be interpreted with the context when the verse is descended, so it is necessary to know Asbabun Nuzul or Sirah Nabawi which explains about the purposes of the particular verse. It should be noted, however, that the context was influenced by the traditions of the Arabs at the time.³¹

It is this contextual issue that must ultimately be understood in a holistic way, to understand the essential meaning of the contextualized verses of the Qur'an. Where this meaning uses a combination of the past horizon and the present day horizon which is the theory of Gadamer.

Hence, there are two functions of this awareness of the perfection and immortality of the Qur'an, which will first lead to the belief of the learners of the truth of the Qur'an. So that will arouse the desire of the learner to keep digging deeper about the meanings of the Qur'an, because he is aware that what he is learning is the right truth from God who created it. Secondly, it is the awareness of the meaning of the contextual verse using an understanding by combining two

²⁷ Hosein, Imran N. (2016). *An Introduction To Methodology For Study Of The Qur'an*. Kuala Lumpur : Imran n. Hosein publications.223.

²⁸ Anwar, Abu (2009). *Ulumul Qur'an Sebuah Pengantar*. Jakarta : Amzah.89.

²⁹ Taslamam, Caner. (2000). *Memahami esensi Al-Qur'an*. Terj. Idrus Alkaf. Jakarta : Lentera, Cet. 2.

³⁰ Pasiak, Taufik. (2002). *Revolusi IQ/EQ/SQ : Antara Neurosains dan Al-Qur'an*. Bandung : Mizan.

³¹ Aziz, Husein. (2010). *Bahasa Al-Qur'an*. Sidogiri: Sidogiri. 84.

horizons. Thus, the meaning understood from the verse is not rigid and fixed on the past, but can also be implemented in the present.

4.5. Repeating the Qur'an.

This step has relevance to the second stage of INH, ie in the first step, that is reading the Qur'an continuously every day. Where INH explains that this is a form of obedience to Allah's command s.w.t simultaneously shows the seriousness of people who want to study the Qur'an, to obtain guidance and help from Allah s.w.t. This is one of the prerequisites for the learner, so that they realize that obedience to God's commands is a virtue that must be sought in obtaining His pleasure, so He is pleased to teach the Qur'an to him.

In addition to being one form of obedience, repeating the Qur'an reading also has other benefits, which according to Al Lahiim ³² the purpose of repetition is to understand the meaning, the more often the lafazh repetition will increase the understanding of the meaning of nash, and unwittingly, repetition also results in the exaltation and wonder of what is being read.

With the increasing understanding and belief formed from the process of repetition of the Qur'an reading, it will have an excellent effect on the psychological condition of the Qur'an learner. Because according to Abu Zayd³³, the language of the Qur'an is the language of God, and by reading the Qur'an every time, it will establish a communication relationship between man and God. In addition, the Qur'an also includes everything and contains, explicitly or implicitly, solutions to all problems of human life today and in the future.

Continuous reading of the Qur'an will also improve the ability to remember verses of the Qur'an for its readers; in addition, the ability to recall the Qur'an also has another effect, which is based on the conclusions of research from Reem Al Attas³⁴ and Nawaz and Jahangir³⁵ show that there is a relation between

³² Al-Laahim, Khalid Bin Abdul Karim. (2011). *The Mystery of Qur'an Secret Power*. Terj. Abu Hudzaifah, Lc. Solo: An Naba.146

³³ Zayd, Nasr Abu. *The Qur'an: God and Man in Communication*. Leiden University Repository.14

³⁴ Al-Attas, Reem. (2011). *The Qur'an and memory a (study of the effect of religiosity and memorizing Qur'an as a factor on memory)*. Dalam: *Alzheimer's and Dementia, The Journal of Alzheimer's Association*.

³⁵ Nawaz, Nazia dan Syeda Farhana Jahangir. (2015). *Effects of Memorizing Quran by Heart (Hifz) On Later Academic Achievement*. Dalam: *Journal of Islamic Studies and Culture* June 2015, Vol. 3, No. 1. 58-64.

religiosity of Qur'anic recall ability with memory acumen, so as to improve academic ability.

Therefore, it can be concluded that this step is a very important step to do in studying the Qur'an. In addition to being a form of obedience to the command of Allah swt, this step can also provide a very good effect for Quran learners, namely in improving communication between people and God, especially also in improving academic ability through memory sharpening resulting from the ability to remember verse the Qur'anic.

4.6. Linking the verses of the Qur'an with Reality That Occur As well As the Look of Life.

According to Noam Chomsky³⁶ (2015: 121), the superpower, systematically and continuously has painted a certain world image in the human mind to facilitate its memory in storing information, events in the world are labeled. The human brain is like a computer, it records world events, grouped in certain categories, all events are stored by category, and stored with the category file of that category. And everything is stored in the brain, like a large, structured dictionary. When man witnessed the events of the world, he will refer to the great dictionary of his brain.

According to INH, this is what causes the reduced ability of critical thinking of Muslims. Because the way of thinking has been changed or can be said to have been brainwashed by the Western nation who is a pagan nation. Ultimately, Muslims find it difficult to understand the truth from the perspective of the Qur'an that sees the world and the hereafter in a balanced way. Whereas the world seen today is a world that follows a Western way of view, which only recognizes matter or the world and does not know the hereafter.

This understanding and acceptance of this information is closely linked to step 4 of INH's methodology, realizing that television, media and mainstream news can damage the brain and eliminate critical thinking skills. Therefore, INH advises the Qur'an learner to no longer watch television, read mainstream newspapers and listen to mainstream radio, where everything is used to brainwash and destroy the brain's ability to think critically.

³⁶ Chomsky, Noam. (2001). *Maling Teriak Maling : Amerika Sang Teroris*. Terj. Hamid Basyaib. Bandung : Mizan.

As Gadamer reveals, the world is essentially linguistic, in which humans know it through the language it uses. Having a 'world' means having an attitude towards the world. Attitudes toward this world will be greatly influenced by what is received through various information. If the information is true, then the human understanding of the world will be true, but if the information is not correct, or even wrong, then this information will be misleading to humans.

Therefore, according to al-Jabiri in Affandi³⁷, because the Qur'an calls on humans in every age and place, there needs to be renewal in understanding the Qur'an every time. Because the human brain is more inclined to accept the logical and rational, which according to Ahmad Tafsir³⁸ is logical is reasonable, which consists of logical rational (reasonable and in accordance with the laws of nature) and logical supra-rational (reasonable but not in accordance with the laws of nature). While the content of the Qur'an is all logical, it's just that there is a logical rational and there is a logical supra-rational. Therefore, a comprehensive interpretation of the meaning of the Qur'an is needed, so that its readers can understand it and be able to apply it as a guide and a worldview.

4.7. Trying To Apply The Messages Of The Qur'an.

Sayyid Qutb³⁹ explains that:

The awareness of learning to practice that has opened for them (the Companions) the doors of wealth and the knowledge horizon. None of that will be open to them if from the beginning, in studying the Qur'an, they are oriented sense of research, academic, and publication.

Thus, the implementation of the verses of the Qur'an is something that should always be done by the learner of the Qur'an. This step is the second step of the second phase of the INH methodology. Where INH exemplifies it with the Jewish nation, as a people who do not want to implement the al-Kitab, that is the Torah. INH also states that the learner of the Qur'an must obey and follow whatever command and guidance is in the Qur'an, so Allah s.w.t willing to teach to them.

³⁷ Affandi, Abdullah . (2015). *Objektifitas dan Rasionalitas Penafsiran al-Qur'an*. Dalam: Empirisma [Online], Vol. 24 No. 1 Januari 2015 | 64-65.

³⁸ Tafsir, Ahmad.(2008.). *Pandangan Keilmuan UIN Wahyu Memandu Ilmu*, Bandung : Gunung Djati Press.25.

³⁹ Qutub, Sayyid. (2001). *Tafsir fi'Dzibilal al-Qur'an Jilid 13*. terj : As'ad Yasin, et all. . Jakarta: Gema Insani Press.38-41.

In fact, according to Armstrong⁴⁰ :

Wilfred Cantwell Smith, a Christian priest, even told his students to live according to Islamic law, when he taught Islamic studies at McGill University. They should pray five times a day, prostrate toward Mecca, carry out the fasting and the law about halal food, and pay Zakat. Because Smith believes that you can not understand the truth of a religion just by reading his beliefs. Tradition comes alive if you live it and fulfill its rituals. Smith explains, "Credo ut Intellegam" must be translated: 'I dedicate myself so that I can understand'.

This is like what Gadamer says, that having a 'world' means having an attitude toward the world. However, having an attitude toward the world means liberating itself from what one finds from the world that the person can show the world to himself as it really is. For, for man, the world exists just as the world is in one way not another in the experiences of the world.

This is also similar to what Ricour⁴¹ discloses :

The meaning of a text does not lie behind the text, but rather in its presence. It is not something hidden, but something open, even the points that lead to the world that may be faced, with the reference text that is not conspicuous. Understanding is no longer merely linking the text with the author and the situation. He is looking for something to take away the proposition of the world revealed by the textual reference. Understanding the text is to follow the movement of the text, to what it says. ... the text speaks of the possible world and possible ways of self-orientation in it.

Thus, this is the function of this step, where if we want to understand the text of the Qur'an, then we must always implement it, so we can live and think as what is conveyed in it. We must be able to orient ourselves to gain knowledge as a reference of ourselves to what is written in it, whether it be a command, a prohibition or a way of life. If we have implemented it ourselves, then we will be aware and no longer hesitate, because everything is true, and comes from the Righteous, as He says:

⁴⁰ Armstrong, Karen. (2013). *Menerobos Kegelapan: Sebuah Autobiografi Spiritual..* Terj. Yuliani Liputo. Bandung : Mizan.357-359.

⁴¹ Ricour, Paul. (2014). *Teori Interpretasi.* Terj: Musnur Heri. Yogyakarta: Ircisod.166-167.

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

"This book has no doubt for him the guidance of those who fear Allah";

الْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

"The truth is from your Lord, so do not you ever be among the doubters" (Surah Al Baqarah: 2 & 147).

4.8. Capturing the Messages of the Verse by Seeing the Entire Verses, The Clauses That Are Included And The Same Version Of The Theme.

This step is found in the third stage of the INH methodology, which is a process step, consisting of three steps:

- 1) Do not rule out, belittle and cut verses that are read and studied.
- 2) Do not study the verses separately.
- 3) Recognize and understand about the system of meaning in the Qur'an.

Where these three steps become a unity in this step analysis step. Because the essence of these three steps is to look at the Qur'an as a holistic system of unity. Where the first and second steps show that there is a complete unity in the Qur'an, so we should not rule out, translate and cut out the read and studied verses, which implicate in the prohibition to study the verses separately, because it will affect meaning.

Thus, as INH taught through this methodology, that there is a system of meaning in the Qur'an, where this system can not be found, if we do not obey the prohibition of not excluding, debunking and cutting off verses that are read and studied, because according to INH, all the words and sentences that are in it is a very important message that can not be ruled out, underestimated let alone ignored. And the second is the prohibition to study the verses separately, this is because each verse relates to each other, and if it is understood piecemeal, it will cause the wrong meaning.

After following these two steps, the learner of the Qur'an, will eventually gain knowledge or awareness of the existence of a system of meaning in the Qur'an. According to INH, this system of meaning is also taught by Allah through his verses, such as verses about stars, lanterns, and directions (As Saffat: 6, Al Mulk: 3-5; Al-An am: 97; An Nahl: 15-16).

Therefore, according to Maulana, the teacher of INH, this system of meaning is a methodology taught directly by the Qur'an, because the Qur'an is a book directly taught by Allah, God has prepared the right methodology in teaching this book, as it expresses the following:

Maulana recognized that the Book should be the subject of God's Highest Teachers to the Book, to explain that methodology "

From the system of meaning of this Qur'an, it will be known that there is consistency and harmony in the verses of the Qur'an that lead to the logic and theoretical awareness, inherent in the book, which signifies the assessment of the authority of the Qur'an the best, not only the uniformity of learning but also the principle that all the verses of the book are interconnected as part of an understandable system that relates to reality and the world that occurs around human beings. This is almost similar to what is expressed by Campanini⁴² (2007: 10), on the relationship between textual interpretation with the world and reality:

We need to look carefully at what is involved in the philosophy of linguistics and the conception of the world and reality.

Consistency and harmony is also related to the relation of the meaning of the Qur'an in the era of descending with the meaning of the Qur'an that we can understand today. It just takes a science that can fuse these two horizons, the horizon of the past and the present. Where this theory is the core theory of hermeneutics Gadamer, the theory of fusion of horizon, a theory that can unify the meaning of scripture in accordance with the truth contained in it. Because this theory does not impose an understanding, but it combines two understandings that can be understood and accepted by common sense. Therefore, Gadamer's theory is widely used by contemporary commentators, such as Fazlur Rahman and Abu Zaid, because Gadamer is a philosopher who also believes that the most correct and sacred knowledge is knowledge derived from God's gifts.

INH also states that the use of the methodology of the Qur'anic meaning system is taught directly in the Qur'an, through verses about stars, lights and directions (QS Al Mulk: 5, As Saffat: 6, Al an ' am: 97, and An nahl: 15-16). Where all of these verses indicate that there is an integrated system in the verses of the Qur'an that can give clues about the meaning of the verse. Therefore, the

⁴² Campanini, Massimo (2007). *The Qur'an The Basic* Terj. Oliver Leaman. New York: Routledge. 10.

use of hermeneutics, in which case the understanding of the meaning derived from the fusion of horizon is the teachings of the Qur'an itself. So that INH does not mention that this system of meaning has a connection with the hermeneutic approach of Gadamer, because according to him, this approach is a teaching that comes from the Qur'an. This approach is an approach taught directly by the Qur'an (QS An Nisa: 82, QS. Muhammad: 24, QS Al Mu'minin: 68, QS Az Zumar: 29), and is used by some scholars also studied the methodology for studying the Qur'an.

Through this methodology, INH also wants to point out that to study the Qur'an, it takes help from Allah s.w.t, and his affection, because he is the only best Quran teacher. So that INH gives more stages that must be done in earnest (jihad) to form humility and self-awareness towards Allah s.w.t (piety). So it is able to realize that the Qur'an is the living text which comes from the Living God (*Al-Hayyu*) and the Most Preserve (*Al-Hafiz*) everything. So it is able to create awareness for every Muslim living with the Qur'an and making his guidance and guidance in his life.

5. CONCLUSION AND RECOMMENDATIONS

Based on the in-depth study and analysis of the methodology for studying the Qur'an from INH, it can be concluded that this methodology is a comprehensive methodology and very feasible to serve as one of the methods for studying the Qur'an. This is because this method has several advantages over other methodologies, namely:

First, use the stages and steps that are systematic in support of its application to study the Qur'an. Where these stages are related to the ability of brain acceptance in learning a material or called brain based teaching. Second, that is to unite two approaches, that is taddabur Al-Qur'an approach and hermeneutic approach from Gadamer. Third, using a scientific and holistic approach in studying the Qur'an, through the use of the system of meaning of the Qur'an.

The fourth advantage, which can form self-awareness and humility for learners who really follow the stages, where both are morals that are needed in human life. Fifth, it can make the learner more familiar with God s.w.t, because this methodology teaches steps that can make the learner closer to Allah s.w.t, where this methodology more emphasize learner to be able to get direct instruction from Allah s.w.t.

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