EMANCIPATORY INTERPRETATION: STRATEGICAL UNDERSTANDING OF THE QUR'ANIC MORAL MESSAGE FOR LIFE

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Abstract: This study discusses the emancipatory interpretation of Qur'anic verses using critical reflection to gain moral aspects of the Qur'anic messages. This emancipatory interpretation aims at sharpening conscience awareness in seeing, perceiving, and solving social, humanitarian problems. This research aims to answer the notion of emancipatory interpretation on a philosophical basis and its application to answer contemporary problems. This study employs a qualitative method with literary studies to gather and interpret the data. This study shows that the principle of emancipatory interpretation includes examining the scriptural text linguistically, and then understand it philosophically. In the context of praxis, the messages derived from the text should be investigated on the ethical liberation spirit that can be reflected in human life. To gain this ethical liberation of the revelation can be understood by revealing the implicit significance of the Qur'anic text connected with the social issues in social reality to solve the problems. Emancipatory interpretation is expected to answer contemporary social problems like poverty, underdevelopment, injustice, political crimes, corruption, collusion, nepotism, labor, and gender discrimination.

Keywords: Critical Thought; Emancipatory Interpretation; Qur'an; Praxis.

Abstrak: Penelitian ini membahas tentang tafsir emansipatoris ayat-ayat Al-Qur'an dengan refleksi kritis untuk mendapatkan aspek moral dari pesan-pesan Al-Qur'an. Tafsir emansipatoris ini bertujuan untuk mempertajam kesadaran hati nurani dalam melihat, mempersepsikan dan memecahkan masalah sosial kemanusiaan. Penelitian ini bertujuan untuk mengungkapkan tafsir emansipatoris dari tataran filosofis dan aplikasinya untuk menjawab permasalahan kontemporer. Penelitian ini menggunakan metode kualitatif dengan studi literatur dalam mengumpulkan dan menginterpretasi data. Hasil penelitian ini menunjukkan bahwa tafsir emansipatoris meliputi penelaahan terhadap teks kitab suci secara linguistik dan filosofis. Pada tataran praksis, pesan-pesan yang didapat dari kitab suci tersebut kemudian ditelaah dalam semangat etika pembebasan untuk kemanusiaan. Untuk sampai pada makna pembebasan etis dari pesan wahyu tersebut didapat dengan mengungkapkan makna tersirat dari teks tersebut dengan dikaitkan pada persoalan realitas sosial tersebut untuk mencari jawabannya. Interpretasi emansipatoris diharapkan dapat menjawab permasalah sosial kontemporer seperti kemiskinan, keterbelakangan, ketidakadilan, kejahatan politik, korupsi, perburuhan, dan ketidakadilan gender yang bersumber dari kitab suci (Al-Qur'an).

Kata Kunci: kritis; tafsir emansipatoris; Al-Qur'an; praxis

1.   Pendahuluan

Muslims in their daily life always interact with the Qur'an. Muslims believe that the Qur'an is systematically considered as the primary source of teachings, which becomes the basis for every kind of activity. However, due to the Qur'an is only a text (*Mus{h}af*) flanked by two covers, as said by Ali ibn Abi Talib, it causes the Qur'an unable to speak for itself (*al-Qur'an baina daftay al-Mus{h}afi la yantiqu, wa innamā yatakallamu bihi al-rij*ā*l*) (Sjadzili, 2004). In such conditions, the Qur'an is nothing more than an arrangement of letters (signs) without meanings before being engaged into "speak" or communicate by the reader. The messages of the Qur'an can be revealed only by reading and interpreting it directly.

The spark of the historical interaction of Muslims tells us that the modifications and diversity of interpretations can be seen in each of the works we encounter as a result of engaging the Qur'an to speak. Several approaches were proposed, and several interpretation products were recorded. Furthermore, the verses of the Qur'an, which are around six thousand, produce hundreds or even thousands of various interpretations. This shows that in the milestones of Muslims, interaction with the Qur'an always produces a variety of approaches and product interpretations, which indicates that the interpretation problem of Scripture is a very dynamic segment. All related segments, especially the methodology, should be a study that never stops evolving—considering that every society at a particular historical stage has a rule formation system that organises ways of thinking. Every age has presuppositions, principles, possible conditions, and specific approaches, which Foucault calls epistemic. This also applies to the study of the Qur'anic text. Studies that in a particular piece of history have their ways of thought.

Abdul Mustaqim portrays a shift in the interpretation of epistemology in history by mapping it into three categories of reasoning or episteme, in which the formative era (1-2 century H) uses mystical reasoning, affirmative eras (3-5 H century) with ideological reasoning, and the era of reformation using critical reasoning (Mustaqim, 2008).

The results of his study found that it turned out that an interpretation was very vulnerable to distorted subjective bias - both positive and negative - from the interpreter. This bias is very evident in the affirmative era with ideological thought, where the verses of the Quran are only used as ideological legitimacy, either ruling ideology or specifications and the tendency of the beliefs and intellectuals of the exegete. According to al-Jabiri, in the political field what happens is transcendent politics *(ta'ali bi al-Siys*ā*h)* and politicisation of teachings or transcendent texts *(ta'syis al-muta'ali)* (Al-Jabiri, 2000). Sectarianism was then shown due to sectarian fanaticism (*fiqh*, theology, science, and others), resulting in the emergence of truth claims and blind-following *(taqlid)*. This can be observed from the statement of al-Karakhi, one of the assistances of the Abū Hanifa school, who said: *kullu yat au hadis/yukhalifu ma alaih as ha buna fahuwa mu'awwal au mansukh* (every verse or hadith that violates the opinion of our school, it must be understood rationally *(ta'wil)* or abrogated *(naskh)* (Al-Dzahabi, n.d.)

The ideological and theocentric interpretations of reason have previously occurred in Muslims' history and faded in their consciousness system. In this long-time period, ideological interpretations have emerged a war of ideas and schools (*madzhab*), both in the fields of theology, jurisprudence, philosophy, and Sufism. They took each other's scriptures and interpreted them ideologically to confirm their understandings. Finally, what appears is what is called by Nashr Hamid Abū Zayd as *qirā'ah al-mughridhah* or ideological interpretation (*talwīn*) (Zayd, 1994). People read the Qur'an in a tendentious manner, put in the framework of the ideology that they have built first, without having a robust epistemological foundation of the idea of the primary scriptures. So that, as if there were verses from the Qur'an which were supported the *Qadariah* opinion and on the other hand, there were verses that were supported the *Jabariah* view. This fact in history will not only present the Qur'an in an ambiguous framework but even more decisively, making the Qur'an lose its *vital-elan* in parsing and seeking solutions to the problems of human individual and social life.

Ideological biases and subjective interests, according to the author, are negative subjectivity bias, which generally lies behind a variety of features in the interpretation of the Quran (philosophy, *I'tiqadi*, *fiqhi*, etcetera). Sectarianism in the interpretation of the Quran seems not based on the importance of how to make the Quran as a source of guidance (*hudan li al-nā s*)/emancipatory praxis interest, but to interpret the Quran as a legitimate tool for discipline-specific knowledge which is controlled by the exegete, or supports certain powers and schools. The measure validity of interpretation depends on power. In this case, Hasan Hanafi'sconstructive criticism was put forward. He conveyed: *The Qur'an become the subject of such disciplinary commentaries more to strengthen the discipline than to understand the Qur'an…", the validity of an interpretation lies in its power"* (Hanafi, 1996, 197-210).

It strengthens Michel Foucault's thesis, emphasising that there is no development of science (including interpretations) without power relations, giving birth to epistemic sovereignty, which is hegemonic. As a result, different mainstream interpretations will frequently be considered a form of deviation *(al-tafsir al-munharif)*. Additionally, the irony is the emergence of a misguided tradition of misleading and even infidelity towards interpretations that are considered different. These attitudes triggered criticisms from contemporary Muslim thinkers; they sought to make deconstructive and reconstructive criticisms of the model which had been considered for "deviant" from the objectives of the Qur'an *(hudan li al-nas).* For example, Fazlur Rahman, Hassan Hanafi, Mohamed Arkoun, Muhammad Syahrur, Amina Wadud, Nasr Hamid Abū Zaid, and other Muslim fellows have tried to formulate how Muslims should interact with the Qur'an textually and contextually so that its function as *Hudan*can still be achieved.

Some writings specifically discuss emancipatory interpretation used to interpret and understand the Qur'an, namely: Abdul Mustaqim's Dissertation on the Epistemology of Contemporary Tafsir. This work contains thoughts of Fazlur Rahman and Syahrur about the Qur'an (Abdul Mustaqim, 2007). The discussion contained in this work contains steps of contemporary interpretive epistemology in comparing the verses of the Qur'an so that *shalih li kulli zaman wa makan*. Rahman with double movements, moral ideal, and formal legal and Syahrur with *nubuwwah* books and treatises and his theory of *had 'ala* and *had adna* (limitation theory). The discussion on the double movement theory gets much space in this work. Second, the dissertation of Sa'dullah As'adi about Thematic Understanding of the Qur'an According to Fazlur Rahman. This book is a work that examines one of Fazlur Rahman's works, namely Major Themes of the Quran (Sa'dullah As'adi, 2013).

In this framework, perhaps the idea of formulating a new direction of the emancipatory interpretation of the Qur'an is significant, as an attempt to restore the discourse of interpretation which is free from ideological influence, develop the strategy to answer the complexity of the challenges of modern life, and is expected to be a problem solver. In this case, the author assumes that, in essence, the Holy Qur'an was revealed to save and liberate humans from all forms of oppression morally, socially, culturally, and structurally, both in the form of ideas or thoughts and in their practical forms. The revelation of the Qur'an at that time was to liberate people who were in the cruel, oppressive, and dark-aged traditions of *jahiliyah*. According to Hendar Riyadi, the history and salvation above took place in 2 (two) lines, namely vertical and horizontal lines. On the vertical path, the Qur'an, as the word of God delivered to the Prophet Muhammad, immediately responded to the actual problems that occur in society. While on the horizontal path, after the death of the Prophet, the Qur'an through interpretation is a dialogue with the reality of life so that it is expected to emerge liberation, salvation, and enlightenment on all universal problems of humanity (Riyadi, 2005: 23).

Therefore, this research attempts to answer several questions on how the essence of emancipatory interpretation on the philosophical basis, both ontologically and epistemologically articulated, and how to apply emancipatory interpretation as a method of interpretation of the Qur'an.

This library research employs a qualitative method. The literature study method is used to collect and analyse data sources from books and journal articles relating to emancipatory interpretations. A Literature study is a way to collect data from various library space materials, such

as the Qur'an, newspapers, books, magazines, manuscripts, documents, and other materials that relevant to the research (Koentjaraningrat, 1984: 420). According to Sugiyono, library studies are related to theoretical studies and other references relating to values, culture, and norms developed in the social situation under study. Besides, library studies are critical in conducting research. This is because research will not be separated from scientific literature (Sugiyono, 2012: 291).

2.　　The Nature of the Emancipatory Phenomenological Interpretation: A theoretical Framework

Etymologically, the term emancipatory comes from the Latin word emancipates which means to grant freedom, let go or change. The emancipatory root is emancipation, which is defined as liberation from slavery or inequality in various aspects of humanity (Depdikbud, 1977: 258). However, besides being understood etymologically as stated above, the emancipatory here is also understood through the Frankfurt school's critical theory, developed explicitly by Jurgen Habermas.

Habermas'critical theory is derived from its concerns, especially regarding the sciences' problems and its involvement in the critical theory of the Frankfurt School. Habermas criticised two problems; First, positivistic science's problem on the matter of value-free science and the exclusion of the role of the discovery process that sees human aspects as the material being. Second, concerning the involvement of scientists in society's social practice (Habermas, 1971: 19). The construction of Habermas's critical theory assumes that theory and practice have a very close relationship, even with human ideology and interests. Habermas conveyed his position against positivism and his philosophical project (Hardiman, 1993: 4).

On the other perspective of the father of phenomenology, Edmund Husserl, science experiences a crisis as a science as it cannot advise humans. This means that science has a gap in the practice of everyday life. According to Husserl, the crisis is related to be forgotten as a valid/pure theory concept in today's scientific culture (Hardiman, 1993: 5). Habermas's concern with the crisis of science is in line with Husserl's concerns, but he disagrees with the genuine theoretical concept understood by Husserl's phenomenology as the final goal believed by Husserl to be applied to practice. Husserl did manage to criticise positivism, but according to Habermas, he did not see the relation of positivism to ontology in terms of the clear understanding of pure theory (Hardiman, 1993: 6).

By conducting a historical-genetic study of the theoretical concept, Habermas concluded that it is precisely the classical concept of a pure theory that is the source of the crisis of science because, in the process of acquiring pure theory of reality, one must rid oneself of desires, affections, feelings, which in myth is all seen as "demons" in the soul. Moreover, formulating the pure theory of "demons" (subjective interests) must be cleansed or, in other words, the *theoros* experience soul purification or catharsis. In philosophy, the pure theory of the cosmos or ontology plays the catharsis function. Then in Greek society, the theory was emancipatory.

However, Habermas conveyed that the pure theory concept was an illusion that all subjective elements had been removed. *Theoros* did not realize that the cleansing of the element of subjectivity or interests (in Habermas's view) was a form of other interests. Furthermore, of course, what he meant was the interest to "drive out the demons." However, the next question is, why is the pure theory accused by Habermas of being the source of the crisis of science? (Hardiman, 1993: 6).

As what have been known that modern science is a historical result of development, which is very much motivated by the traditions of Western philosophy. Due to the feelings that he had succeeded in finding a method capable of explaining the world empirically and convincing evidence in technology, science gained its autonomy outside philosophy. However - as explained above - what science wants to achieve is a clear scientific description or explanation of the researcher's subjective interests. In other words, what is sought is pure theory. This, according to Habermas is an illusion and dangerous. Why? Because by hiding the connection between knowledge and interests and objectively claiming, science carries out its interests, namely to get rid of "demons" (in Greek mythology) in themselves or biases of subjective interests to obtain pure theory.

In the *Knowledge and Human* interest book, there is an ambitious effort to show how those interests construct science or uncover relations of interests and knowledge not recognised by positivism. The criteria for value-free science only make scientists blind to the real interests underlying scientific research. According to Habermas, interest is behind and guides every system of knowledge, which is generally not realised. Habermas's criticism of value-free science is seen in how he distinguishes three kinds of science categories and the three kinds of underlying interests. First, empirical-analytical sciences are the natural and social sciences that apply the positivist paradigm where science aims to find the law natural law, and socio-cultural (nomological) phenomena. By finding both, scientists can predict and control the phenomenon. Therefore, the science has technical interests and aims to control natural and social phenomena, and ratios (reason) function as implementers of instrumental ratios (Wuisman, 1996: 50).

Second, the historical-hermeneutical (humanities) science group has practical interests and mutual understanding (intersubjective). The science included in this category is socio-cultural sciences, which try to understand socio-cultural phenomena with hermeneutic (understanding/verstehen) methods. The interest of these sciences is not to dominate or dominate others, but to expand the mutual understanding and intersubjectivity that Habermas calls practical interest.

Third, critical knowledge (emancipatory knowledge) is developed through self-reflection so that through self-reflection, we can understand the conditions that are unfair and oppressive in life. There is an interest in freeing individuals or communities from these oppressive conditions, and therefore the interests underlying this knowledge are emancipatory. The following is the scheme of knowledge relations and interests of Habermas (Adian, 2002: 172; Kleden, 1987: 36).

Tabel 1. Relationship between Knowledge and Interest of Habermas

NO	Science Group	Purpose	Interest
1	Empirical-analytical (natural science and social positivistic)	Find definite law	Technical (control and mastery of nature)
2	Historical-Hermeneutical (history, literature, humanities)	Revealing a meaning, understanding	Expansion of intersubjectivity, mutual understanding, communication
3	Critical (philosophy, politics, sociology, ideological criticism)	Better human life, revealing ideology, interests contained in science	Emancipatory liberation

This theory confirms Habermas's position that interests direct the process of acquiring knowledge. In everyday life, we can realise that connection. Our ideas often function to justify our actions. Psychoanalysis calls this tendency "rationalisation" (Budi Hardiman,1993: 234), which at the social level is called ideology. According to Habermas science has been trained in removing such interests to prevent subjective opinions from entering and achieving "objectivity." Habermas does not deny the importance of such a business, but he sees that science covers more fundamental interests and encourages and becomes a condition of the possibility of achieving that objectivity. A more profound interest drives efforts to get rid of subjective opinions and other interests, namely, to eliminate all that to achieve pure theory.

Habermas deepened his critical theory using the psychoanalytic model of Freud. As in psychoanalysis, the patient recalls his life history, with all the bitterness of his life. Therefore the patient becomes free from unconscious mastery (false consciousness). As soon as humans remember

their history as a history of suffering and oppression, they are freed from their powers, which now can be changed (Suseno, 1992: 186).

Therefore, the theory becomes praxis. It becomes the beginning of emancipation (Habermas, 1971: 253-254). According to Habermas, the term emancipation is not merely a liberation from social constraints, such as slavery, colonialism, and tyrannical power, but also internal constraints such as psychological disorders and ignorance. A person experiences emancipation if he switches from a condition of ignorance to knowing. Nevertheless, the meaning of "know" is relative to the situation of knowledge at certain times. Knowledge and ignorance of a person are measured according to the rating scale that was at that time. Here Habermas speaks of "dogmatism." Forms of knowledge established in certain social situations tend to be as powerful as the only interpreters that are true of reality. The forms of knowledge then remove the conflicting interpretations as "heresy." This totalitarian complete knowledge system is dogmatism. Emancipation in the sense of Habermas is a process of enlightenment of "ignorance" due to dogmatism (Hardiman, 1993: 18-19).

For Habermas, enlightenment is a philosophy that has the spirit of freeing human beings from sharing the forms of domination of power and hegemony of consciousness, which practically falls in new dogmatism. Enlightenment that wants to enhance human dignity through reason falls in a technically oriented ideology. This ideology is manifested in the pursuit of purposeful rationality (*zweckrationalitat)* (McCarthy, 1978: 1-52). All practical questions that in everyday life cannot be solved technically are called irrational. The spirit of emancipation, based on the philosophy of enlightenment, has been replaced by control instructions for objectified processes (Safrudin, 2003: 221). There is a strong assumption built-in critical reasoning, namely that every form of dogmatism - in this case, interpretive dogmatism - needs to be criticised. According to Habermas, forms of knowledge - including interpretation - in certain situations or at certain times tend to be "in power" and as the only interpreter that is true of reality. Finally, he tends to be authoritarian and get rid of other interpretations deemed to deviate from mainstream thinking (McCarthy, 1978).

From the explanation above, it can be concluded that emancipatory or emancipation in the context of interpretation includes two kinds of liberation, namely liberation in the cognitive domain and liberation in the realm of practical life. Emancipation in the cognitive realm means liberation from purified traditional dogmatism or hegemonic authority and religious authority. Related to this, the author borrows an analogy from Muhammad Syahrur, which illustrates Muslims' reality so far based on his observations still trapped in false consciousness or dogmatism, as referred to by Habermas above.

According to Syahrur, the mirror's reflection is upside down (I am legitimate), but many people do not realize it. According to Syahrur, this condition is similar to the views of medieval humans who believe that the sun revolves around the earth, whereas the truth is the opposite, namely the earth revolves around the sun.Syahrur wrote:

> If someone paints a face just by putting one eye on his painting, then the person who sees it will say, "There is a mistake in this painting." He will not be satisfied before saying, "This picture lacks one eye."However, if someone paints a face through a mirror - thus, he draws it upside down - then presents the painting results to others, then no one would have guessed that the painting was upside down (Syahrur, 1990: 29).

The quote above is the first paragraph written by Syahrur in the introduction. In this paragraph, Syahrur takes a mirror analogy that reflects the image upside down as a parable of Muslims' position when looking at Islam. In other words, Syahrur would like to state that almost all the views that have been held by Muslims are upside down one hundred and eighty degrees! Syahrur called it *al-musallamat al-ma'kusah (reverse axiom)*.

To strengthen this analysis, Syahrur borrowed the history of science in physics, which discussed the center of the solar system. For centuries, humans on the face of the earth argued that the earth was the center of the universe. The theory carried by Ptolemy is known as the Geocentric name. A critical scientist, Nicolaus Copernicus, armed with his research, states that the view is completely wrong

because the solar system center is not the earth, but the sun. Supported by the great physicist Galileo Galilei, he stated loudly that the earth revolves around the sun, not vice versa. This Copernican theory is known as the Heliocentric theory.

Syahrur wrote:

This condition occurred in the earth's population for hundreds of years when they believed that the sun was circling the earth. They are not able to understand the phenomenon based on this assumption. Until one of them said that the truth is the opposite, the earth revolves around the sun (Syahrur, 1990: 29).

These initial two paragraphs are the remembrance of Syahrur to his readers that in his book Syahrur it seems as if he acted as Copernicus who wished to declare that it was time for Muslims to make *shifting paradigms* (Kuhn, 2000: 47-55) towards religious axioms which had been held firmly (dogmatism), because almost all of these axioms, according to Syahrur, save massive and ambiguous contradictions (Syahrur, 1990: 29). Syahrur further emphasised that we who live in contemporary times do not use the glasses of "other people" in solving the problems and challenges of humanity that we face. Because if we refer to the results of people's interpretation first, then we use the past-minded paradigm, which means we backward. This attitude will not only bring Muslims backward but will also lead to stagnation of thought. For him, past interpretations are only for them in the past, while people now need contemporary interpretations in line with the increasingly complex demands and current problems (Syahrur, 1990: 46-47).

However, the author still holds the fundamental principle that the problems that are *awabit*, namely the problems *ubudiyyah mahdah* (*pure ritual*) such as prayer, fasting, pilgrimage, there is no need to change or new *ijtihad*. Because new ijtihad in this problem is considered heresy, which is prohibited in religion, this is the dimension of religious sacredness, which must be understood as a doctrine.

While the emancipatory in the realm of praxis means critical and caring about concrete humanitarian problems and seeks to free humanity from all its confinement and oppression in all its forms. Therefore, the philosophical foundation of the emancipatory interpretation is based on critical-anthropological reasoning or reason that is critical of all forms of oppression and deception that are preserved in the context of real humanitarian problems. Even though the interpretation of the Qur'an is indeed interpretative, some Muslims often argue over differences in interpretation.

However, we are aware that the problem of Muslims today is not just a problem of interpretation but more real, we are now facing an oppressive, lame and inhuman social reality: there is an injustice between men and women, poverty, ignorance, the decline of farmers, fishers, and laborers, and other social problems. If the locus of interpretation is a social problem of humanity, then the interpretation becomes essential to be moved towards the people's social life's praxis. So, the interpretive reasoning orientation is no longer theocentric or ideological but is anthropocentric. Interpreters who choose their locus on the humanitarian problem and the practice of liberation is what Masdar F. Mas'udi is termed the reason for emancipatory interpretations (Mas'udi, 2004: xviii). Because it refers to and starts with the reality of contemporary humanitarian problems, the emancipatory interpretation is no longer fixed on God's defense - because God does not need our defense - but more importantly, is to build commitment to various social problems of humanity practically. This commitment is manifested in social action to build and uphold the values of justice, equality, and humanity. Until his movement towards the practice of human liberation, not only from the confines of dogmatism and ideology, but from oppressive socio-political structures, which transparently have led to poverty, ignorance, marginalisation of women, and other social problems.

From the explanation of understanding above, the emancipatory interpretations can be interpreted as "liberation interpretations" or "liberating interpretations," namely freeing from the dogmatic-theological reasoning's confines theocentric-ideological reasoning that has been established by a religious authority or hegemonic power. It is also referred to as a partial interpretation because it has an emancipatory interest, namely to liberate humanity from all oppression and confinement in all its forms by resting on the present reality. Thus, it can be said that the emancipatory interpretation is

more contextually-functional and articulate-transformative. Contextual means interpretations that are always related to the real world, while functional means living, functioning, and not dead. Articulative means an interpretation that departs from reality by absorbing various life aspirations, transformative meaning interpretations for change.

3.   Epistemological Structure of Emancipatory Interpretation of the Qur'anic text

As mentioned above, the emancipatory interpretation here is assumed to fall into Habermas's realm calls the category of critical science, which has certain presuppositions, specific goals, and interests. This will affect the epistemological structure of the emancipatory interpretation. With a little simplification, the epistemology structure will only speak of source problems (origins), methods, validity, and characteristics.

Table 2. The epistemology structure of Emancipatory Interpretation

Source of Interpretation	Method and Approach	Validity of Interpretation	Characteristics and Objectives of Interpretation
The Qur'an, reality, reason (ra'yu) are circularly and functionally dialectic	Interdisciplinary, thematic, hermeneutic, linguistic with sociological, anthropological, historical, scientific, semantic, and scientific disciplines approaches to each interpreter	Coherence: that is the match between the measurement results with previously constructed propositions. Correspondence: according to empirical facts Pragmatic: solution and under the people's emancipatory interests.	Critical, praxis, contextual, transformative, solutive, non-ideological Purpose: to free humanity from oppression.

Characteristics of Emancipatory Interpretation and Application

The following are the explanation of the characteristics of emancipatory interpretation as display in the table above.

Based on Critical Reason

This means that the interpreter must be critical of ideological interpreted products. At least there are three levels of criticism that must be done. First, ontological criticism concerns the nature of interpretation as a product of culture to answer contemporary humanity's problem. Second, ideological criticism, namely, looking at what is the interest behind their interpretation. Third, epistemological criticism includes sources, methods, and benchmarks for the validity of an interpretation. Using critical reasoning, it is expected that the *mufassir* (exegete) will be able to get out of the dogmatic ideology.

This is also based on the following principles, first, maintaining substantive and constant things (*ihtiram al-tsawabit*); second, it is not positioned as "justification" of scientific theory; third, the development of interpretations does not have to leave the legacy of the scientific treasures of the past altogether, so there is no historical discontinuity in interpretation. However, it still must be viewed

critically, reasonably, proportionally following the epistemic context developed at that time (Mustaqim, 2008: 28-29).

Specific interpretations and praxis

Emancipatory interpretations, conceptually placing the Qur'an in the social space in which the interpreter is located, with all the problems of his life. Thus, understanding the Qur'anic messages is no longer related only to the specific socio-cultural context of the revelation which known as *asbāb al-nuzûl* - but also to the specific contextual scene of the interpreters and the world around them related to the social problems of humanity faced by the community, at the time when the interpretation process is carried out. The case experienced by Farid Esack, who later built hermeneutics for liberation and pluralism, and Amina Wadud Muhsin, who built gender equality hermeneutic, are two good examples of this problem.

In this framework, we must be able to change the "normative" view of the text of the Holy Qur'an into a "theoretical" formula (science theory) (Kuntowijoyo, 1991: 284). For example, in understanding verses about the needy, we often only see it as a group that must be pitied and entitled to receive alms (Qs. *Al-Taubah* [9]: 60) and as beggars that must not be rebuked (Qs. Al-Dhuha [93]: 10. With a theoretical approach (borrowing social theories), we will find out that the poor are more real, more factual, following social, economic, and cultural conditions.

One example is describing the problem of poverty. Poverty is undesired in Islam. The act of abandoning the poor by Islam is also seen as unethical. However, some people often use spiritual analysis in parsing and explaining poverty, which is associated with the question of the quality of the piety of the weak people. The weakness of this piety is claimed as the cause. This diagnosis is confusing. We know that poverty is a social and concrete problem, but the cause is suddenly easily accused in the matter of abstract piety. We know that mosques are established everywhere – during the President of Soeharto, he even made a Pancasila mosque project throughout Indonesia -, recitations were held in various places, spiritual meals even became a trend in the entertainment world, but in fact, poverty was even stronger wrapped around Muslims.

The challenging question is what are the real causes of poverty, and how are they resolved? Diagnosis with the spiritual path above seems to be irrelevant or even wrong. Because poverty is should also be seen through social analysis. The cause of poverty is not only a matter of piety - the abstract, but it involves the structure of social relations in a lame society. So, here it will be seen that poverty occurs due to the economic monopoly carried out by conglomerates, economic policies carried out by rulers who do not favour the general public's interests, and there can also be a lack of dynamic and progressive attitude among the ummah themselves.

In this context, the solution to poverty is certainly not enough with an abstract spiritual approach — through religious-looking adages, such as patience, trust, the field of accepting God's destiny, etcetera. Such a solution will only mislead and alienate religion and its scriptures from the real problems facing humanity. Religion only becomes opium for its followers. Now, the social sciences in emancipatory interpretations can help us diagnose and understand the social problems of humanity that confront humanity.

One of many reasons as the cause of poverty is the existence of a monopoly among the conglomerates by controlling economic centers. In that case, the solution is to need a fair economic distribution system, both in tax payments and building networks between small industries and conglomerates, so that wealth will not only revolve around conglomerates. Secondly, if poverty is caused by unjust government policies, which favour large employers, then in this factor, there must be structural criticism of the government in making its policies related to economic problems. Furthermore, if the problem of poverty occurs due to the unproductive nature of life, it is necessary to raise awareness about the need for a dynamic and progressive spirit of life with various training and skill development.

This kind of analysis can occur because of the help of the social sciences. By utilising the social sciences, the Holy Quran's interpreters will be able to find and unravel the social problems of humanity, not with a model of spiritual settlement, but with social and cultural analysis. Reflect on these problems socially, morally, and theologically, anesthetise change as the basis of liberation action.

It is interesting to examine the views of Asghar Ali Engineer regarding this matter. According to him, when we listen to the voice of the call to prayer that is echoed, we don't just need to listen to it as a religious norm. However, it must also reflect it into social norms. The sacred vocation that glorifies God, implicitly in the context of social and historical norms, according to Raof Khoury, as quoted by Asghar Ali Engineer, means: give sanctions to greedy loan sharks! Withhold taxes from those who accumulate wealth! The term wealth of monopolists who get wealth by stealing! Provide food for the people! Widely open the path to education and advance women giving freedom, forming an independent *shura* assembly, and letting true democracy shine (A.A.Engineer, 2003: 5).

From Praxis to Reflection

The process in the interpretation is no longer top-down, which departs from reflection (text) to praxis (context), but instead is bottom-up, namely from the bottom up: from praxis (context) to reflection (text). With such a view, the notion of "context" of scriptural texts is not only seen in the context of the text structure (*siyaq al-kalām*), nor only in terms of the context in which the text is revealed (*siyaq al-tanzīl*). However, understanding context is also understood in a socio-cultural space where interpreters live with their own cultural, historical, and social experiences. At that time, the interpreter was dealing with the text of the scriptures and -,this is more important - faced with social reality as a social text that always lived and developed (Gusmian, 2003: 248-249). In this framework, the understanding of the concept of *asbāb al-nuzûl* is not only in the traditional sense that has been understood — that is because the companions of the Prophet narrate the verses of the Qur'an — but conceptually also in terms of problems and cultural, social reality, economics, and politics at the time the verse was revealed and interpreted. With this way kind of thought, we can unravel the cultural, social, economic, and political problems that occur in Arab society when analysing the social sciences that reveal the Al-Qur'an. Then, it is associated with social, economic, and political problems that occur amid the current interpreter's life. Here, comprehensively, we will formulate about humanitarian problems and how to solve them.

In this case, we must change the understanding of the "a-historical" main themes in the Qur'an to "historical." For example, all this time, the stories in the Qur'an are understood historically. The purpose of the Qur'an tells the story so that we think historically. For example, the story of Pharaoh's oppression of the nation of Israel was only understood in the context of that era. Oppressed people exist throughout the ages, including today, when we live. The idolatry carried out by the people of Prophet Ibrahim happened at that time and occurred throughout the ages. In the present era, idols are growing, e.g. idols in the form of power, capital, though, and others.

After that, understanding the basics of moral action must also be changed: from the "subjective" way of thinking to "objective" thinking. For example, the moral concept of the purpose of fulfilling *zakat*, the Qur'an emphasises as "cleansing" of our wealth and soul (Qs. *Al-Taubah* [9]: 103) :

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Of their goods, take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: and Allah is One Who heareth and knoweth.

Another example is a hadith narrated by Imam Muslim, "*Mā min shahibi kanzin la yuaddī zakātahu illā uhmia` alaihi fī nāri jahannama, fayuj`alu shafā'iha fatukwā bihā janbahu wa jabhatuhu* — someone who keeps his wealth but not reserve funds to give (*zakat*), will be burned in *Jahannam*hell. Iron will be made for him from the fire, then used to iron the stomach and forehead" (*Shaḥīḥ Muslim*, no. 1648).

The command is the subjective side. However, the objective side of the goal of *zakat* collection is for social welfare. From this objective direction, we can develop it in other cases, such as prohibiting wealth accumulation, rebuking the poor, and wasting orphans.

Related to this, the formulation of revelations that are "general" must be understood in the context of "specific" and "empirical." For example, the Qur'an criticises people who accumulate wealth in private so that wealth revolves only among the rich. We need to interpret the statement of revelation in its specific and empirical understanding. This means we must translate that statement into the present reality, namely the existence of monopoly and oligopoly in economic and political life, the possession of wealth by certain groups in the ruling elite. Furthermore, understand these "individual" revelations in a "structural" direction. In the example above, wealth that only focuses on one person or group is not an individual problem but also involves structural problems, namely policies that do not defend the small people's interests.

Therefore, the fundamental aspect of the emancipatory interpretation is about the purpose of interpretation. Here, as in the hermeneutics of the release of Hassan Hanafi, the Qur'an is explicitly understood, thematically, and temporally. The interpretation of the Qur'an must be based on the experience of life in which the interpreter lives and starts from the study of the human problems that arise at that time because reality precedes revelation, as we see in the concept of *asbāb al-nuzûl.* Thus, the interpretation must depart from reality, then return to the revelation that is theoretically a ray of liberation, and then must culminate in practical action (Hanafi, 1981: 69).

Emancipatory interpretations vow to revive the vitality of social movements that move on humanity's social problems. Integrally, the emancipatory interpretation does not stop at the text's dismantling, but the text is used as a means of liberation. Because the reality of domination is not only in the area of discourse but also in real and material nature. Furthermore, we are fully aware that the role of the Qur'an is a ray of a just, civilised, and humane living system.

4.   Conclusion

Emancipatory interpretation, conceptually placing the Qur'an in the social space where the interpreter is, with all the problems of his life, involved in the process of interpretation. Not only in the context of the revelation but also in the specific context at the time the interpretation process is carried out. Emancipatory interpretation treats the scriptural text in the space of critical reflection and is applied in the realm of praxis to get the moral messages of the text. The holy book's text is used as a tool to sharpen conscience in seeing, perceiving, and simultaneously solving social problems of humanity.

The philosophical foundation of the emancipatory interpretation is based on critical-Anthropocene or reasoning that is critical of all forms of oppression and duping preserved in the context of real human problems. Integrally, emancipatory interpretation does not stop exposing the text, but the text is used as a means of liberation. Therefore, the emancipatory interpretation is more contextual-functional and articulate-transformative. Al-Qur'an is understood expressly, thematically, and temporally. The interpretation of the Al-Qur'an must be based on the life experience in which the interpreter lives and begins with a study of human problems that arise at that time. Interpretation must depart from reality, then return to the theoretical revelation as a ray of liberation, and then culminate in practical action. Thus, the Qur'anic text can build and enforce human civilisation through the dialectical process of humans with reality on the one hand and with the Quran on the other.

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