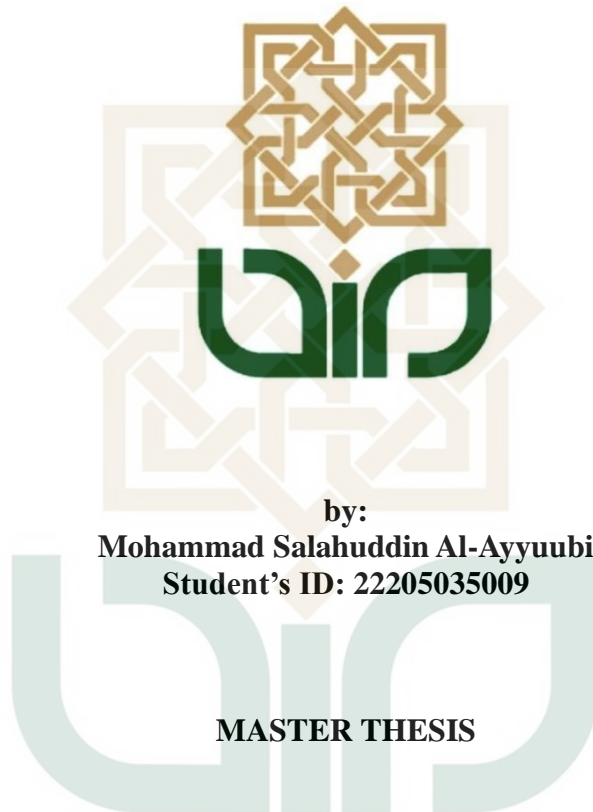**REPRESENTATION OF RELIGIOUS LITERACY IN TAFSIR "THE STUDY QURAN"**

by:
Mohammad Salahuddin Al-Ayyuubi
Student's ID: 22205035009

MASTER THESIS

Submitted to the Master Study Program (S2) of Quran and Tafsir Studies
Faculty of Ushuluddin and Islamic Thought
Sunan Kalijaga State Islamic University
to Fulfill One of the Thesis Requirements

YOGYAKARTA
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2. Pukul   : 13:30 s/d 14:30 WIB
3. Tempat   : FUSAP-M-S2
4. Status   : Utama

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        2. Predikat Kelulusan   : 95.00 (A)
        3. Konsultasi Perbaikan   a. _____

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Yogyakarta

Assalamu'alaikum wr. wb.
Disampaikan dengan hormat, setelah melakukan bimbingan, arahan, dan koreksi terhadap penulisan tesis yang berjudul:

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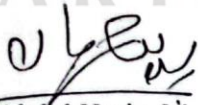
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Program Studi	: Ilmu Al-Qur'an dan Tafsir
Konsentrasi	: Ilmu Al-Qur'an dan Tafsir

Saya berpendapat bahwa tesis tersebut sudah dapat diajukan kepada Program Studi Magister (S2) Ilmu Al-Qur'an dan Tafsir Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga untuk diujikan dalam rangka memperoleh gelar Magister Agama.
Wassalamu'alaikum wr. wb.

Yogyakarta, 17 - 05 - 2024
Pembimbing

Dr. Abdul Haris, M.Ag.

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MOTTO

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَاِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِيْنَ (العنكبوت/29: 69)

"And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good." (Al-'Ankabut/29:69)

أَنَّ رَسُولَ اللَّهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ قَالَ : تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا

كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ

The Messenger of Allah, may Allah bless him and grant him peace, said, "I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet." (Hadith of the Prophet, narrated by Imam Malik)

ACKNOWLEDGMENT

To the Omniscient God, whose knowledge is limitless,

To the noble apostle who taught revelation without despair,

To the teachers who are gone and who are still mortal,

To all the warm families, his support is always felt.

To comrades-in-arms whose spirit continues to burn,

To anyone who inspires without having time to say hello,

I write this work as a sign of the tide of the mind.

I offer it in the name of love.

Especially the beloved wife, who is always present with a body and soul full of taste,

and our two children, who accompanied us through thick and thin,

and parents and in-laws who also offered prayers.

Infinite thanks for everything.

ABSTRACT

Many Quranic verses imply that all monotheistic religions are still recognized in line with the preservation of the Quran. On the other hand, most traditional interpreters believe that other religions cannot now be a way of salvation. The exclusive interpretation was rejected by Seyyed Hossein Nasr et al. with the interpretation of "The Study Quran", which contains religious literacy. This study aims to explain the nature of religious literacy and its representation in the interpretation of "The Study Quran" and explain the factors of religious literacy representation in the interpretation of "The Study Quran". Data collection for this qualitative literature research was conducted through documentation on selected verses. A combination of John Fiske's semiotic analysis, Stuart Hall's cultural representation analysis, and Theo van Leeuw's critical discourse analysis was conducted after the tafsir of all the selected verses was displayed to understand the status of tafsir as a culture as well as a collection of signs and discourses. As a result, it is known that religious literacy in the interpretation of "The Study Quran" includes an understanding of the basic concepts of Islam and monotheist religions, as well as awareness and respect for the various rituals, traditions, and expressions of different religious adherents. Understanding the basic concepts of Islam is represented in the interpretation of QS. 1:1–7, QS. 2:208, QS. 3:19–85, and QS. 5:3. The multireligious and multicultural awareness is represented in the interpretation of QS. 2: 62, 113, 120; QS. 3:64; QS. 5:18; 48, 51, 69, 72, 82; QS. 9:30; QS. 22:17; and QS. 49:13. Quoting pro-coexistence traditional interpreters and employing intra-Quran hermeneutics bolstered by rationalization and universality as the primary rhetorical devices to explain the resurgence of definitions of diverse religious concepts are two examples of representational forms. The central doctrine holds that anyone, regardless of faith in Islam, who does good deeds and believes in God and the last day can find salvation in the hereafter. There are internal and external factors behind this representation. Internal factors consist of scientific and religious backgrounds, as well as upholding work principles. While the external factors are the national and global socio-religious situation and conditions, responsibility for funding, and familiarity with the HarperCollins Study Bible book,. These elements affect the process of creating a pluralistic religious literacy discourse culture, as exemplified by "The Study Quran"'s interpretation. This research strengthens other studies that state the existence of pluralism in the tafsir of "The Study Quran" and refutes the assumption that this tafsir focuses on indoctrinating this understanding because pluralism is just one part of the unique religious literacy of "The Study Quran".

Keywords: Representation, Religious Literacy, Tafsir, "The Study Quran".

ABSTRAK

Banyak ayat Quran yang mengisyaratkan bahwa semua agama monoteis tetap diakui sejalan dengan kelestarian Quran. Di sisi lain, sebagian besar penafsir tradisional meyakini bahwa agama lain kini tidak bisa menjadi jalan keselamatan. Penafsiran yang cenderung eksklusif itu ditampik oleh Seyyed Hossein Nasr dkk dengan adanya tafsir *"The Study Quran"* yang memuat literasi keagamaan. Penelitian ini bertujuan untuk menjelaskan hakikat literasi keagamaan dan representasinya dalam tafsir *"The Study Quran"* serta menjelaskan faktor-faktor representasi literasi keagamaan dalam tafsir *"The Study Quran"*. Kombinasi analisis semiotika John Fiske, analisis representasi budaya Stuart Hall, serta analisis wacana kritis Theo van Leeuw dilakukan setelah ditampilkannya tafsir semua ayat-ayat terpilih untuk memahami status tafsir sebagai budaya sekaligus kumpulan tanda dan wacana. Hasilnya, diketahui bahwa literasi keagamaan dalam tafsir *"The Study Quran"* mencakup pemahaman konsep dasar agama Islam dan agama-agama monoteis, serta kesadaran dan penghargaan terhadap ragam ritual, tradisi, dan ekspresi pemeluk agama yang berbeda. Pemahaman konsep dasar agama Islam direpresentasikan dalam penafsiran QS. 1:1-7, QS. 2:208; QS. 3:19,85; dan QS. 5:3. Adapun kesadaran multireligi dan multikultural direpresentasikan dalam tafsir QS. 2: 62, 113, 120; QS. 3:64; QS. 5:18,48,51,69,72,82; QS. 9:30; QS. 22:17; dan QS. 49:13. Di antara bentuk representasinya adalah mengutip pendapat penafsir tradisional yang ramah koeksistensi dan menggunakan hermeneutika intra-quran ditunjang rasionalisasi dan universalitas sebagai unsur retorika utama dalam menjelaskan pembaruan definisi beragam konsep keagamaan. Ideologi utama adalah keselamatan di akhirat bisa diperoleh siapapun yang beriman kepada Tuhan dan hari akhir serta berbuat baik, meskipun tidak beragama Islam. Ada faktor internal dan eksternal yang melatarbelakangi representasi tersebut. Faktor internal terdiri dari latar belakang keilmuan dan keberagaman, serta memegang teguh prinsip kerja. Sedangkan faktor eksternalnya adalah situasi dan kondisi sosial keagamaan tingkat nasional dan global, lalu tanggung jawab pada pendanaan, serta kedekatan dengan buku The HarperCollins Study Bible. Faktor-faktor tersebut berimplikasi pada adanya proses pembentukan budaya baru wacana literasi keagamaan bercorak pluralisme yang direpresentasikan oleh tafsir *"The Study Quran"*. Penelitian ini memperkuat penelitian lain yang menyatakan adanya paham pluralisme dalam tafsir *"The Study Quran"* dan menyanggah asumsi yang menyatakan bahwa tafsir ini fokus untuk mendoktrinasi paham tersebut karena pluralisme hanya salah satu bagian dari literasi keagamaan yang unik dari tafsir *"The Study Quran"*.

Kata kunci: Representasi, Literasi Keagamaan, Tafsir, "The Study Quran".

ARABIC-LATIN TRANSLITERATION GUIDELINES

Based on the Joint Decree of the Minister of Religious Affairs of the Republic of Indonesia and the Minister of Education and Culture of the Republic of Indonesia Number 158 of 1987 and 0543 b / U / 1987, dated January 22, 1988.

A. Single Consonant

Arabic letters	Pronunciation	Transliteration	Information
ا	Alif	not denoted	Not denoted
ب	ba'	b	Be
ت	ta'	t	Te
ث	ṡa'	ṡ	Es (with a dot on top)
ج	jim	j	Je
ح	ḥa'	ḥ	Ha(with a dot below)
خ	kha'	kh	Ka dan Ha
د	dal	d	De
ذ	żal	ż	Zet (with a dot on top)
ر	ra'	r	Er
ز	zai	z	Zet
س	sin	s	Es
ش	syin	sh	Es dan Ye
ص	ṣad	ṣ	Es (with a dot below)
ض	ḍad	ḍ	De (with a dot below)
ط	ṭa'	ṭ	Te (with a dot below)
ظ	ẓa'	ẓ	Zet (with a dot below)
ع	'ain	'	Inverted comma on top
غ	gain	gh	Ge
ف	fa'	f	Ef
ق	qaf	q	Qi
ك	kaf	k	Ka
ل	lam	l	El
م	mim	m	Em
ن	nun	n	En
و	wawu	w	We
ه	ha'	h	Ha
ء	hamzah	'	Apostrof
ي	ya'	Y	Ye

B. Double Consonants because *Syiddah* is written in Duplicate

متعقدين	is written	*muta'aqqidīn*
عدة	is written	*'iddah*

C. *Ta'marbutah*
   1. When turned off it is written "h"

هبة	is written	*hibah*
جزية	is written	*jizyah*

(This provision is not used against Arabic words that have been absorbed into Indonesian, such as salat, zakat, etc., except when the original pronunciation is desired.) When followed by the clothing word "al" and the second reading is separate, it is written with "h."

كرامة الاولياء	is written	*karāmah al-auliyā'*

2. When *ta' marbutah* live or with *harakat*, *fathah*, *kasrah* and *ḍammah* are written "t'".

زكاة الفطر	is written	*zakātul fiṭri*

D. Short Vowels

____ َ ____	*kasrah*	is written	*i*
____ ُ ____	*fathah*	is written	*a*
____ ُ ____	*ḍammah*	is written	*u*

E. Long Vowels

fathah + alif	is written	*ā*
جاهلية	is written	*Jāhiliyyah*
fathah + dead ya'	is written	*ā*
يسعى	is written	*yas'ā*
kasrah + dead ya'	is written	*ī*
كريم	is written	*karīm*
ḍammah + dead wawu	is written	*ū*
فروض	is written	*furūḍ*

F. Crawl Vocals

fathah + dead ya'	is written	*ai*
بينكم	is written	*bainakum*
fathah + dead wawu	is written	*au*
قول	is written	*qaulun*

G. Sequential Short Vowels in One Word separated by Apostrophes

االتم	is written	*a'antum*
اعد ت	is written	*u'iddat*
لنن شكر تم	is written	*la'in syakartum*

H. Additional letters "Alif + Lam"
a. When they are followed by the Qamariyyah letter

|		
القران	is written	*al-Qur'ān*
القياس	is written	*al-qiyās*

b. When they are followed by the Shamsiyyah letter is written by doubling the Shamsiyyah letter that follows it, and omitting the letter "l" (el).

السماء	is written	*as-samā'*
الشمس	is written	*asy-syams*

I. Writing Words in a Series of Sentences

Written according to the sound of pronunciation and writing.

ذو ي الفروض	is written	*żawi al-furūḍ*
ا هل السنة	is written	*ahl as-sunnah*
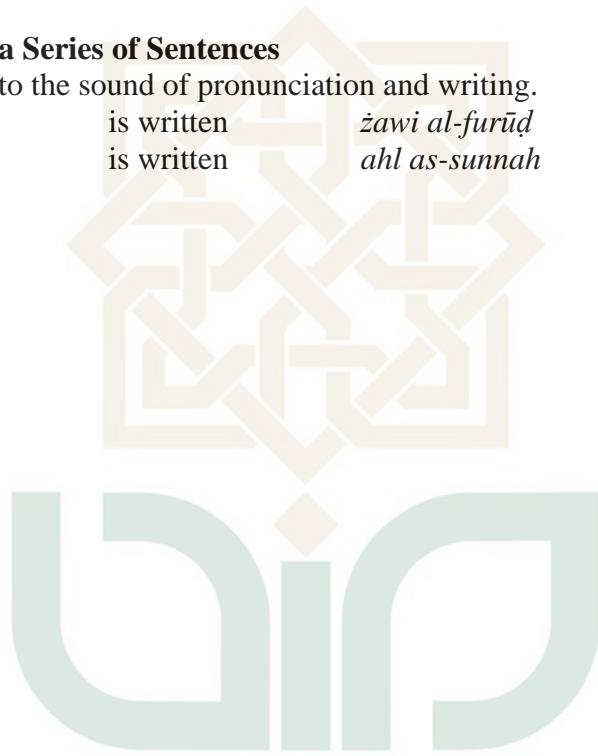
FOREWORD

Tasbih and tahmid are arranged to the presence of Allah who has arranged in such a way that this writing work is served in the shade of His mercy. Shalawat and greetings point to the day of the Prophet Muhammad who has mediated the revelations of the heavens in the language of sanitation that have not been studied until now.

The thesis entitled **Representation of Religious Literacy in Tafsir "The Study Quran"** is a scientific paper compiled by researchers to meet one of the requirements to obtain a Master degree of the Master of Quran and Tafsir Study Program, Faculty of Ushuluddin and Islamic Thought, Sunan Kalijaga State Islamic University, Yogyakarta.

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21. Those that the author routinely mentions in the daily *ratibul haddad* prayer .

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TABLE OF CONTENTS

CHAPTER ONE

INTRODUCTION

A. **Background of the Problems**

Seyyed Hossein Nasr, in his interview with the Journal of Islamic Sciences about the publication of the book "The Study Quran", stated that the many verses of the Quran that refer to Jews, Christians, and Muslims simultaneously indicate that all of these religions are still recognized in line with the preservation of the Quran until the end of time. On the other hand, many Muslims, including some influential interpreters such as at-Thabari, al-Qurthubi, and al-Jalalain, have the belief that the existence of Judaism and Christianity is no longer a way of salvation for God, so that their people will not enter heaven. According to Nasr, this means that half of the Quran has become distorted, resulting in a consensus that the people of the book will go to hell.[1] More than that, the stereotype of "infidel" that will stick to Jews and Christians can endanger the coexistence of heterogeneous societies and can even produce radical thoughts that lead to acts of terrorism. From Nasr's statement, it can be understood that "The Study Quran", as a work of interpretation that represents the thoughts of Nasr and the interpretive team, presents a view that is quite contradictory to the previously established interpreters, especially regarding diversity in religion, which is an important issue in the religious literacy discourse.

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[1] Seyyed Hossein Nasr, "On the Making of "The Study Quran"," *Islamic Sciences* 13, no. 2 (2015): 102.

Literacy, as defined by UNESCO, is the ability to identify, understand, interpret, create, and communicate diverse texts or objects.[2] Meanwhile, when associated with religion, religious literacy means the ability to analyze and understand the differences and intersections of religion with social, political, and cultural life through various perspectives, as defined by the American Academy of Religion.[3] Religious literacy, which is one of the priority agendas of the Sustainable Development Goals (SDGs), has an urgency that cannot be underestimated to be discussed in reference to the fact that many conflicts in the world overlap with religious discourse, for example conflicts that occur in Palestine, India, Myanmar, and Indonesia, all of which are allegedly the result of low religious literacy. This is one of the most dominant conflict-triggering factors.[4] Therefore, with the promotion of religious education and literacy, misunderstandings and religious conflicts can be reduced,[5] especially if religious literacy is integrated in the interpretation of the Quran, which is one of the main readings of Muslims.

However, among Muslims themselves there are those who understand the verses of the Quran with radical nuances.[6] One of the implications is the stigma among non-Muslims that Islam is a religion that teaches violence, and even

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[2] Choirul Fuad Yusuf, *Literasi Keagamaan Generasi Milenial Indonesia: Tantangan Masa Depan Bangsa* (LIPI Press, 2021), 5, https://doi.org/10.14203/press.459.

[3] Yusuf, *Literasi Keagamaan*, 5.

[4] Yusuf, *Literasi Keagamaan*, 13.

[5] Stephen Lloyd, "Religious Education Can Reduce Religious Misunderstanding and Conflict, Say MPs," *Religiouseducationcouncil.Org.Uk* (blog), March 2014, https://religiouseducationcouncil.org.uk/2014/03/religious-education-can-reduce-religious-misunderstanding-conflict-say-mps/.

[6] John L. Esposito, "Jihad: Holy or Unholy War?" *Unaoc.Org* (blog), accessed January 11, 2024, https://www.unaoc.org/repository/8412Jihad,%20Holy%20or%20Unholy%20War,%20J.%20Esposito.pdf.

terrorism in the name of Islam continues to emerge.[7] Related to that, the interpretation of "The Study Quran" turns out to be an example of an interpretation that can reduce "religious tension," both internally and between religious communities. The work of Seyyed Hossein Nasr et al. is not only an alternative translation of the Quran without extreme doctrine,[8] but also honors the interpretive traditions of dozens of renowned commentators[9] and offers several religious conceptions that are "more compatible" with the conditions of pluralistic societies. One of the things offered by "The Study Quran" is a conception of "Islam" that does not only refer to the religion revealed through the Prophet Muhammad but extends the surrender to God in general so that it has major implications for the relationship between Muslims and followers of other religions, both practically and intellectually.[10] That is precisely where the representation of religious literacy in the interpretation of "The Study Quran" needs to be elaborated more thoroughly in research.

Religious literacy represented by the interpretation of "The Study Quran" is interesting and important to study because the presence of "The Study Quran" as an ecumenical and pluralist (or universalist)[11] interpretation has raised various reactions and controversies, including the emergence of Islamic discourse that

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[7] Amanda Kretsch, "The Misconception of Jihad in America" (Undergraduate Library Research Awards. 3, Loyola Marymount University, 2016), https://digitalcommons.lmu.edu/ulra/awards/2016/3.

[8] Mobeen Vaid, "Book Review: Seyyed Hossein Nasr (et al): "The Study Quran"," *Journal of Islamic Sciences* 13, no. 2 (2015): 106–8.

[9] Seyyed Hossein Nasr et al., eds., *"The Study Quran" A New Translation and Commentary*, First edition (New York, NY: HarperOne, An Imprint of HarperCollins Publishers, 2015), 34–35.

[10] Nasr et al., *"The Study Quran"...*, 24.

[11] The different typologies of religious attitudes refer to: Komaruddin Hidayat, "Ragam Beragama," in *Atas Nama Agama: Wacana Agama Dalam Dialog "Bebas" Konflik*, ed. Andito, Cet. 1 (Bandung: Pustaka Hidayah, 1998).

relies on its lexical meaning.[12] If associated with the Indonesian context, the discourse is in the same frequency as the discourse "Islam with a small 'i'"[13] (not Islam with a big "I"), which had become a trend of discourse in the '90s in Indonesia after being popularized by Gus Dur and Cak Nur. In addition, the ten-year project to procure "The Study Quran" was funded by two institutions[14] that both champion inclusivism, universalism of Islamic values, and the alignment of religious values with the constitution, namely the El-Hibri Foundation and the Institute on Religion and Civic Values (IRCV). Thus, it can be traced how far the vision and mission of the two supporting institutions have influenced the interpretation carried out by the team, especially in the field of religious literacy.

In addition, the procurement project of "The Study Quran" coincided with the implementation of religious literacy in America since 2007[15] and spread its discourse to other parts of the world. In the Indonesian context, in the same decade, the conception of religious moderation in Indonesia began to roll out, which, in the scope of Muslims, is synonymous with several terms such as "Islam Nusantara"[16], "Progressive Islam"[17], to "Wasathiyah Islam."[18] Although

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[12] Vaid, "Book Review."

[13] Nanang Tahqiq, "Perdebatan Dan Argumentasi Bahwa Semua Agama Adalah Islam," *Ilmu Ushuluddin* 1, no. 4 (2012): 363–91.

[14] Nasr et al., *"The Study Quran"*..., xii.

[15] Chris Seiple and Dennis R. Hoover, "Memikirkan Ulang Literasi Keagamaan Dan Pluralisme," in *Panduan Routledge Literasi Keagamaan, Pluralisme, Dan Keterlibatan Global* (Jakarta: Perkumpulan Institut Leimena, 2022), 8.

[16] Heyder Affan, "Polemik Di Balik istiIah 'Islam Nusantara,'" *Bbc.Com* (blog), June 15, 2015, https://www.bbc.com/indonesia/berita_indonesia/2015/06/150614_indonesia_islam_nusantara; Dawam Multazam, "Islam Nusantara, Dari NU Untuk Dunia," *Nu.or.Id* (blog), July 7, 2015, https://www.nu.or.id/opini/islam-nusantara-dari-nu-untuk-dunia-UUWJE.

[17] Ahmad Syafii Maarif, "Islam Berkemajuan, Apa Itu? (I)," *Suaramuhammadiyah.Id* (blog), April 8, 2023, https://web.suaramuhammadiyah.id/2020/05/08/islam-berkemajuan-apa-itu-i/; Haedar Nashir, "Islam Berkemajuan," *Muhammadiyah.or.Id* (blog), 2023, https://muhammadiyah.or.id/islam-berkemajuan/.

"The Study Quran" was born from the womb of western Muslim academics, understanding the religious literacy represented in the interpretation of "The Study Quran" is an additional capital for Muslims in Indonesia in implementing religious moderation from a different perspective.

Literature research on the book "The Study Quran" generally dwells on its esoteric aspects, as done by Muhammad Ismail[19] and Zikri Riza,[20] or its traditional hermeneutical aspects, such as the studies conducted by Mukhammad Hubbab Nauval,[21] Annas Rolli Muchlisin,[22] and Luluk Khumaerah[23]. Some reviewers reveal "The Study Quran" from a theological perspective,[24] methodology,[25] contemporary issues,[26] transliteration,[27] the quality of the

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[18] Abd Halim Soebahar, "Islam Wasathiyah (3)," *Muijatim.or.Id* (blog), February 20, 2021, https://muijatim.or.id/2021/02/20/islam-wasathiyah-3; Ma'ruf Amin, "Islam Wasathiyah Dan Kunci Mewujudkan Perdamaian Dunia," *Mirror.Mui.or.Id* (blog), November 9, 2022, https://mirror.mui.or.id/opini/41511/islam-wasathiyah-dan-kunci-mewujudkan-perdamaian-dunia/.

[19] Muhammad Ismail, "Penafsiran Tradisional Sufistik Terhadap Al-Qur'an (Studi Kritis Penafsiran Seyyed Hossein Nasr Terhadap Ayat-Ayat Khawf)" (Tesis Pascasarjana, Jakarta, UIN Syarif Hidayatullah, 2021), https://repository.uinjkt.ac.id/dspace/handle/123456789/65839.

[20] Zikri Riza, "Corak Tafsir Esoterik Dalam The Study Qur'an: A New Translation and Commentary Karya Seyyed Hossein Nasr et.Al." (Tesis Pascasarjana, Jakarta, UIN Syarif Hidayatullah, 2022), https://repository.uinjkt.ac.id/dspace/handle/123456789/60081.

[21] Mukhammad Hubbab Nauval, "Neo-Tradisionalisme Seyyed Hossein Nasr Dan Implikasinya Terhadap Penafsiran Ayat Ethico-Legal (Studi Atas Buku The Study Qur'an: A New Translation and Commentary)" (Skripsi, Yogyakarta, UIN Sunan Kalijaga Yogyakarta, 2021).

[22] Annas Rolli Muchlisin, "Kesarjanaan Tradisionalis Al-Qur'an Di Era Kontemporer: Telaah Terhadap "The Study Quran" a New Translation and Commentary Karya Seyyed Hossein Nasr Dan Tim," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 12, no. 2 (December 3, 2017): 287–310, https://doi.org/10.21274/epis.2017.12.2.287-310.

[23] Luluk Khumaerah, "Hermeneutika Tradisional Sayyed Hossein Nasr Dalam "The Study Quran" A New Translation And Commentary" (Skripsi, Salatiga, IAIN Salatiga, 2019), http://e-repository.perpus.uinsalatiga.ac.id/6500/.

[24] Vaid, "Book Review."

[25] Bruce Fudge, "Study the Quran or "The Study Quran"?," *Journal of the American Oriental Society* 138, no. 3 (December 16, 2021), https://doi.org/10.7817/jameroriesoci.138.3.0575.

[26] Gibril Fouad Haddad, ""The Study Quran" A New Translation and Commentary," *The Muslim World Book Review* 36, no. 3 (2016): 20–25.

[27] Oliver Leaman, ""The Study Quran": A New Translation and Commentary Ed. by Seyyed Hossein Nasr," *Philosophy East and West* 67, no. 2 (2017): 594–96, https://doi.org/10.1353/pew.2017.0049.

translation of the verses,[28] even the authoritative status of the book among American Muslims.[29] Meanwhile, the study of representation in the context of the work of tafsir and tafsir science has been carried out with a focus on the study of local wisdom carried by the book of tafsir,[30] ideology implied in the book of interpretation rules,[31] or ideology in digital interpretation,[32] to modernity represented.[33] Based on this fact, this research has novelty in the context of its material object because the study of the representation of religious literacy in the genre of tafsir, especially tafsir "The Study Quran", has never existed before. In addition, strengthening religious literacy is a basic need of a nation that must be fulfilled, while the interpretation of the Quran is an explanation of divine laws related to guidance in religion and interaction between religious communities. Thus, a study of the representation of religious literacy in the work of tafsir–in the context of this study, namely the interpretation of "The Study Quran"–is worth doing.ion, the study of the representation of religious literacy in the work of tafsir in the context of this study, namely the interpretation of "The Study Quran", is worth doing.

[28] Bahar Davary, ""The Study Quran": A New Translation and Commentary," *Horizons* 43, no. 2 (December 2016): 397–401, https://doi.org/10.1017/hor.2016.108.

[29] Aisha Geissinger, ""The Study Quran": A New Translation and Commentary. Edited by Seyyed Hossein Nasr, Caner K. Dagli, Maria Massi Dakake, Joseph E. B. Lumbard, and Mohammed Rustom," *Journal of the American Academy of Religion*, December 19, 2016, lfw074, https://doi.org/10.1093/jaarel/lfw074.

[30] Faizin, Syafruddin, and Sri Chalida, "Representasi Local Wisdom Dalam Tafsir Al-Azhar," *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 18, no. 1 (June 9, 2022): 73–90, https://doi.org/10.24239/rsy.v18i1.829.

[31] Fatihullah Fatihullah, "Representasi Ideologi Dalam Kaidah Tafsir," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 1 (June 28, 2018): 61–78, https://doi.org/10.24090/maghza.v3i1.1954.

[32] Ilham Ali Hasan, "Representasi Ideologi Salafi Dalam Tafsir Digital: Analisis Wacana Kritis Atas Struktur Dan Sitasi Penafsiran Al-Qur'an Dalam Www.Muslim.or.Id" (Tesis Pascasarjana, Yogyakarta, UIN Sunan Kalijaga Yogyakarta, 2022), https://digilib.uin-suka.ac.id/id/eprint/56613/.

[33] Mahbub Ghozali, "Dialektika Sains, Tradisi Dan al-Qur'an: Representasi Modernitas Dalam Tafsir Rahmat Karya Oemar Bakry," *AL QUDS : Jurnal Studi Alquran Dan Hadis* 5, no. 2 (2021): 843–843, https://doi.org/10.29240/alquds.v5i2.3394.

The study focuses on three main aspects. Firstly, it clearly defines religious literacy and provides illustrative examples. Secondly, it convincingly demonstrates the representation of religious literacy in the interpretation of "The Study Quran", following a comprehensive overview of the interpretation. Thirdly, this section confidently analyzes the reason why the interpretation of "The Study Quran" represents religious literacy after discussing its representation. The author asserts that tafsir, as a cultural product, has an identity that must be represented. Stuart Hall's theory is used to confidently understand its representation as a tool for discussion. The author confidently employs John Fiske's three levels of semiotics—reality, representation, and ideology—to describe the dialectic of signs in tafsir. This expert analysis effectively examines how the study of the Quran represents religious literacy. The author clarifies that tafsir is a collection of discourses and can be analyzed using critical discourse analysis. This allows for an exploration of the representation of religious literacy in the interpretation of "The Study Quran", including any instances of exclusion or inclusion according to Theo van Leeuwen's theory. A balanced approach is important, and biased language should be avoided.

B. Problems Formulation

1. What is religious literacy?

2. How is the representation of religious literacy in tafsir of ""The Study Quran"?"

3. Why does the tafsir of "The Study Quran" represent religious literacy?

C. Purpose and Usefulness of Research

The purpose of this study is to explain religious literacy and its representation in tafsir of "The Study Quran" and explain the factors in tafsir of "The Study Quran" representing religious literacy.

The theoretical use of this research is expected to contribute to the study of academic interpretation in the genre of library research. Meanwhile, practically, this research is expected to be one of the important data in the use of the tafsir book "The Study Quran", as well as material for further studies. For the institution of the State Islamic University Sunan Kalijaga, where the author took his master's study, this thesis is also expected to enrich the existing research models.

D. Literature Review

Research on "The Study Quran" generally dwells on its esoteric aspects, as conducted by Muhammad Ismail[34] and Zikri Riza[35]. This is certainly in view of the fact that the supervisor of this book project, Seyyed Hossein Nasr, is a scholar in the field. Other researchers, such as Mukhammad Hubbab Nauval,[36] Annas Rolli Muchlisin,[37] and Luluk Khumaerah[38] focus on the traditional hermeneutical aspects of the interpretation due to the composing team's own statement claiming that they are very trying to maintain tradition in writing the

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[34] Ismail, "Penafsiran Tradisional Sufistik."
[35] Riza, "Corak Tafsir Esoterik."
[36] Nauval, "Neo-Tradisionalisme."
[37] Muchlisin, "Kesarjanaan Tradisionalis."
[38] Khumaerah, "Hermeneutika Tradisional."

tafsir. The book review of "The Study Quran" that has ever existed generally targets the theological side of the book,[39] methodology[40], contemporary issues,[41] transliteration,[42] the quality of the translation of the verses,[43] even the authoritative status of the book among American Muslims.[44]

Based on the above review, the study of religious literacy representation in the interpretation of "The Study Quran" is the first to appear. The novelty is in the combination of formal objects, material objects, and the context itself, which is different, both with research on the representation of religious literacy and in "The Study Quran".

E. **Theoretical Framework**

1. Cultural identity of tafsir

    Based on Amin al-Khulli's opinion which was later popularized again by Nur Kholis Setiawan that the Quran is the greatest literary book,[45] the main text in the form of Quranic verses moves in the literary space with its explanatory text, namely tafsir. Literary studies believe that tafsir is a culture of speculation of meaning. The culture of guessing meaning is based on the assumption that meaning is always dynamic.[46] If culture can be defined as all intellectual activities carried out by a person or society, with

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[39] Vaid, "Book Review."
[40] Fudge, "Study the Quran."
[41] Haddad, ""The Study Quran"."
[42] Leaman, ""The Study Quran"."
[43] Davary, ""The Study Quran"."
[44] Geissinger, ""The Study Quran"."
[45] M. Nur Kholis Setiawan, *Al-Qur'an Kitab Sastra Terbesar*, 1st ed. (Yogyakarta: eLSAQ Press, 2005).
[46] Suwardi Endraswara, *Metodologi Penelitian Posmodernisme Sastra*, ed. Tri Admojo, 1st ed. (Yogyakarta: CAPS, 2016), 17.

all the consequences associated with it, as Musa Asy'ari argues,[47] therefore, the Quran is a very rich source of culture.[48] Muslims' intellectual dialogue with the Quran as a book of guidance on creed, sharia, and morals has led to the birth of various branches of religious science, as well as certain behaviors or cultures based on the Quran.[49] Among these branches of knowledge is tafsir Quran. When the Quran encounters a culture, it plays at least three functions: legitimizing, correcting, and rejecting the culture altogether. However, at the same time it is possible to have a creative conversation between the Quran and the culture.[50] The proof is the development of Quranic interpretation models from classical Islam to modern times, such as *tafsir bil ma'tsur, bil ra'yi, sufi, fiqhi, falsafi, ilmi,* and *adabi ijtima'i.* These models of interpretation certainly reinforce that the Quran is always contextual to human cultural tendencies.[51]

Basically, the interpretation of the Quran is the result of a discussion process between humans and reality on the one hand and their discussion with the Quran on the other. The logical consequence of the existence of the Quran as the *kalām* of Allah that has been grounded and incarnated into the form of text is that to understand the intent and purpose of its holy messages, we need to talk to the text (Quran). In this dialectical process, interpretation (or tafsir) is one of the most important cultural mechanisms

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[47] Musa Asy'arie, ed., *Agama, Kebudayaan Dan Pembangunan: Menyongsong Era Industrialisasi* (Yogyakarta: IAIN Sunan Kalijaga Press, 1988), 24.

[48] Ajat Sudrajat, "Al-Quran Dalam Perspektif Budaya," *HUMANIKA* 9, no. 1 (September 1, 2009): 4, https://doi.org/10.21831/hum.v9i1.3779.

[49] Sudrajat, "Al-Quran Dalam Perspektif Budaya," 5–6.

[50] Sudrajat, "Al-Quran Dalam Perspektif Budaya," 14.

[51] Sudrajat, "Al-Quran Dalam Perspektif Budaya," 9.

for producing knowledge, both directly and indirectly. The messages of God's revelation contained in the Quran can be transmitted to the community from generation to generation through interpretation efforts carried out by people who meet certain requirements at the praxis level, both ideological-normative and operational-applicative. The interpretation of the Quran is considered something unique to humans based on the idea that it is a cultural mechanism. Tafsir Quran, as a work of human reason, is basically a cultural phenomenon if everything created or made by humans is referred to as culture. Meanwhile, based on the thesis of Bassam Tibi and Fazlur Rahman, the interpretation of the Quran is a profane and temporal phenomenon of human culture in order to deal with their lives. Thus, the interpretation of the Quran can basically be said to be a cultural strategy.[52]

The dynamics of the interpretation of the Qur'an are basically always in line with the dynamics of human life itself. As a cultural phenomenon, the interpretation of the Quran presupposes the dynamic movement of a process that continues to change along with the development and transformation of human life. Both are closely related to each other, and the relationship is organic, which means that one affects the other. In the field of interpretation of the Quran, cultural phenomena change as a result of mutual influence.[53]

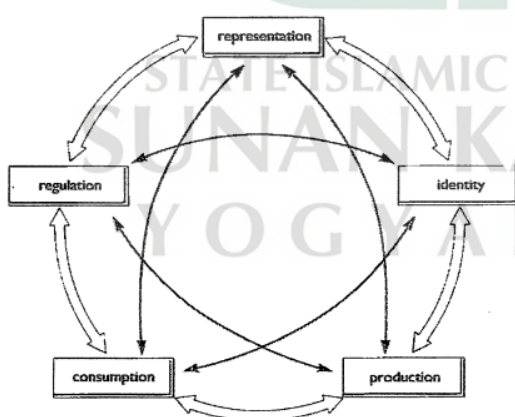There are two types of change, according to Rogers and Shoemaker. If the source comes from within the system it is called immanent change and

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[52] Imam Muhsin, *Tafsir Sebagai Strategi Kebudayaan* (Yogyakarta: Semesta Aksara, 2018)., iii-v.

[53] Imam Muhsin, "Perubahan Budaya Dalam Tafsir Al-Qur'an (Telaah Terhadap Penafsiran Muhammad Abduh Dalam Tafsir Al-Manar)," *Thaqafiyyat* 16, no. 2 (2015): 125, https://doi.org/10.14421/thaq.2015.Muhsin.

if the source comes from outside the system it is called contact change. If people in a society create and develop new ideas without external influence, then it is called an immanent change because it is inherent and comes purely from oneself. Meanwhile, with regard to contact change, there are two types of change, namely selective change and directed change. Selective change occurs when members of a social system become more open to outside influences. So, new ideas are accepted because of their own needs. In contrast, directed or planned contact change occurs because outsiders intensively try to introduce new ideas for a specific purpose.[54]

In an effort to understand the context of the relationship between interpretation and culture, representation is one approach that can be taken. Cultural identity is always evolving and will never be finished, just like the production process, which always produces something. According to Stuart Hall, being "what we are" and "what we have become" are two equally important aspects of identity. Cultural identity is ultimately just a position that changes from the past to the future, like history, which is affected by space, time, history, and culture.[55]

As depicted in the cultural

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[54] Everett M. Rogers and F. Floyd Shoemaker, *Communication of Innovations: A Cross-Cultural Approach*, Second edition (New York: Free Press, 1971), 8–9; Muhsin, "Perubahan Budaya," 126.

[55] Stuart Hall, "Cultural Identity and Diaspora," in *Identity: Community, Culture, Difference*, ed. J. Rutherford (London: Lawrence & Wishart, 1990), 222–25.

circuit on the side,[56] Stuart Hall explains the relationship between representation and culture, starting with the understanding that culture is about shared meaning. Language is the unique medium that allows us to understand things and is where meaning is created and shared. Language is the center of meaning and culture because humans can share meaning through shared access to language. Language has always been considered the primary repository of cultural meaning and value. Language functions as a system of representation and can concentrate meaning, allowing people to talk to each other and build cultures with a common understanding and a common way of interpreting the world. Language is one of the media through which concepts, ideas and feelings are communicated within a culture. Signs and symbols used in language include sounds, written words, electronic images, musical notes, and even objects. Representation through language is central to the process by which meaning is produced. According to Stuart Hall's theory of representation, accurate representations of events, people, places, or history are often absent from media texts because they can never have precise meanings. Any meaning is always debatable. Therefore, producers must impart certain meanings to their media content. People with social power and privilege can seek to spread ideologies in media texts, pushing their preferred messages or interpretations. Understanding the meanings and messages conveyed by the media will reveal the perspectives, biases and political positions of those who create them.

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[56] Stuart Hall and Open University, eds., *Representation: Cultural Representations and Signifying Practices*, Culture, Media, and Identities (London ; Thousand Oaks, Calif: Sage in association with the Open University, 1997), 1.

Since language is the center and main repository of cultural values and meanings, the tafsir text, which is a written language, certainly holds religious values and meanings because religion and culture go hand in hand in human life. Regarding the application of the theory in the interpretation of "The Study Quran", the language represents the ideas of the compilers about the discourse of religious literacy, which is adjusted to the vision and mission of the publication of the interpretation. Because religious literacy is not the main domain of interpretation, it is necessary to explore its representation more closely through the interpretation of linguistic signs that imply the existence of religious literacy.

2. Dialectics of signs in tafsir

The Quran was revealed to humans who are social creatures and like to communicate with language, while language is a system of signs, as Saussure argues. So the Quran is also a sign for its readers to look for what it signifies.[57] When the sign system contained in the Quran has been captured and interpreted by the interpreters, then there is a dialectic of signs recorded in various books of tafsir, from classical to contemporary times. In an effort to understand the dynamic dialectic of signs, a suitable approach is needed to enrich the scientific treasures of tafsir and Islamic studies in general. Among these sciences is semiotics.

John Fiske says semiotics is the study of signs and the meanings of sign systems; the science of signs and how meanings are formed in media

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[57] Ulin Nuha, "Surah Al-Fatihah: Sebuah Tafsiran Perspektif Semiotika Bahasa," *AN NUR: Jurnal Studi Islam* 4, no. 2 (2020): 160.

texts; or the study of how the signs of any work in society communicate meaning.[58] The main focus of semiotics is actually the text and then developed research on three main areas: (1) the signs themselves; (2) the systems or codes in which the signs are organized; and (3) the culture in which these signs and codes function. The receiver or reader is considered to have a more active role in semiotics than in most process models. Because it implies a greater level of activity and because reading is something we learn to do, semiotics prefers the term "reader" (even a photograph of a painting) to "receiver." By bringing the reader's experiences, attitudes, and emotions to the text, its meaning is formed.[59]

John Fiske's semiotics, as a follower of the post-structuralism school, allows for innovative, subversive, transformative, productive, and sometimes even anarchic models of language and sign.[60] Talking to each other is Fiske's definition of communication. This means that signs and codes exist in every communication. A sign is something in the form of an action or object that is used to refer to something else, while a code is a system that organizes signs and determines how they relate to each other.[61] This code dissects the social construction and reality that exist in movies

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[58] Aisyah Nurul Kusumastuti and Catur Nugroho, "Representasi Pemikiran Marxisme Dalam Film Biografi Studi Semiotika John Fiske Mengenai Pertentangan Kelas Sosial Karl Marx Pada Film Guru Bangsa Tjokroaminoto," *SEMIOTIKA: Jurnal Komunikasi* 11, no. 1 (2017): 22, https://journal.ubm.ac.id/index.php/semiotika/article/view/947/837.

[59] John Fiske, *Introduction to Communication Studies*, 2nd ed, Studies in Culture and Communication (London New York: Routledge, 1990), 40.

[60] Yasraf Amir Piliang and Alfathri Adlin, *Hipersemiotika: tafsir cultural studies atas matinya makna*, Cet. 1, ed. rev (Yogyakarta: Jalasutra, 2003), 259; Trivosa Pah and Rini Darmastuti, "Analisis Semiotika John Fiske Dalam Tayangan Lentera Indonesia Episode Membina Potensi Para Penerus Bangsa Di Kepulauan Sula," *Communicare : Journal of Communication Studies* 6, no. 1 (August 6, 2019): 7, https://doi.org/10.37535/101006120191.

[61] Pah and Darmastuti, "Analisis Semiotika John Fiske," 8.

and other media. Each individual creates a social construction which is then known as social reality. This construction is based on the subjectivity of other individuals in their social institutions.[62]

Fiske disagrees with the idea that general audiences consume products offered to them without thinking. Fiske opposes the concept of "audience," which considers people who lack critical thinking. Fiske proposes an "audience" of individuals with various backgrounds and social identities that allow them to receive various texts.[63] According to Fiske, meaning is formed because the codes that appear or are used in television programs are interconnected. Because reality does not only appear through codes but is also processed by viewers' sensory organs based on their references. As a result, each person sees the code in a different way. John Fiske's theory divides media codes into the following three levels:[64] (1) Reality Level: consists of documents, interview transcripts, and so on; (2) Representation Level: consists of writing, such as words, sentences, photos, and graphics. Then these elements are incorporated into representational codes, which can actualize characters, narratives, actions, dialogues, and settings; (3) Ideological level. Ideological codes include individualism, patriarchy, race, class, materialism, capitalism, and so on.[65]

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[62] Della Fauziah Ratna Puspita and Iis Kurnia Nurhayati, "Analisis Semiotika John Fiske Mengenai Realitas Bias Gender Pada Iklan Kisah Ramadhan Line Versi Adzan Ayah," *ProTVF* 2, no. 2 (February 9, 2019): 164, https://doi.org/10.24198/ptvf.v2i2.20820; Burhan M. Bungin, *Konstruksi Sosial Media Massa*, 1st ed (Jakarta: Kencana, 2011), 11.

[63] Nawiroh Vera, *Semiotika Dalam Riset Komunikasi* (Bogor: Ghalia Indonesia, 2015), 34.

[64] Vera, *Semiotika Dalam Riset Komunikasi*, 35.

[65] Kusumastuti and Nugroho, "Representasi Pemikiran Marxisme," 24.

Based on these three levels, in the context of this research, the representation of religious literacy that emerges will be dissected in terms of visible and invisible aspects, so that the interpretation produced is not only clearly visible ideology, but also clearly visible cultural identity. This can happen because tafsir also has another status, namely as a collection of discourses.

3. Critical discourse interpretation

The most complete unit of language realized in the form of a whole essay or report, such as a book, novel, article, speech, sermon, and so on, is called a discourse.[66] Discourse is the unity of meaning between language elements in a language structure related to context. The abstract structure of discourse distinguishes it from text, writing, reading, speech, or inscription, even though both have a physical form that is seen, read, or heard.[67] Text and discourse have identical definitions. They differ in the way they are used, but both have a broader reference to language than clauses or sentences. Text is in written form and is not interactive, whereas discourse is oral and therefore interactive. One of the other differences is that texts can have long or short discussions, where interpretive works can also be categorized as discourses when referring to this definition.

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[66] Dewi Mutiara Indah Ayu, "Ketidakwajaran Dalam Penerjemahan the 8th Habits from Effectiveness to Greatness Kedalam Bahasa Indonesia," in *Analisis Bahasa Dari Sudut Pandang Linguistik Forensik* (Seminar Tahunan Linguistik 2016, Bandung: Prodi Linguistik SPs UPI, 2016), 108, https://repository.upi.edu/28438/1/PRELIME%20Full.pdf.

[67] Multamia RMT Lauder, Untung Yuwono, and Kushartanti, *Pesona Bahasa Langkah Awal Memahami Linguistik* (Jakarta: Penerbit PT Gramedia Pustaka Utama, 2009), 92.

Discourse affects and is affected by social context. The text is not something that is truly meaningful or explains what is real in critical discourse analysis. Critical discourse analysis not only looks at the language of the text but also its context. The personal habits and social status of the author of the text will be reflected in the content of the text. Context here means language used in certain situations and conditions to achieve the desired goals.[68]

Critical discourse analysis is an approach that is fundamentally based on the concepts of dialectical-critical theory. The term critical in this case has several characteristics, including: (1) Thoughts are fundamentally mediated by power relations, both socially and historically connected; (2) Events or facts are never separated from the realm of values or ideologies; (3) The relationship between concepts and objects or between signifier and signified is never equal or precise, but mediated by the social relations of capitalist production-consumption; (4) Language as the center of the strategy of forming or creating subjectivity, both consciously and unconsciously (indifference); (5) Dominant groups provide benefits or advantages to other groups (subdominant), even though the methods used by them are oppressive. The oppression is not felt by the subdominant group, so these oppressions are seen as activities that are natural, needed, and awaited.[69] Critical discourse analysis can be shaped by approaches such as

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[68] Masitoh, "Pendekatan Dalam Analisis Wacana Kritis," *Edukasi Lingua Sastra* 18, no. 1 (April 27, 2020): 68, https://doi.org/10.47637/elsa.v18i1.221.

[69] I Nyoman Yasa, *Teori Analisis Wacana Kritis: Relevansi Sastra Dan Pembelajarannya* (Denpasar: Pustaka Larasan, 2021), 1–2.

social theory, microsociological theory, psychosociological theory, epistemological theory, discourse theory, or linguistic theory. Thus, critical discourse analysis can be said to have the following distinctive characteristics: (1) oriented to problems and issues; (2) positioned as a critical approach; (3) interdisciplinary or transdisciplinary; (4) part of critical studies; (5) paying attention to the dimensions of discourse; (6) covering discourse that is not only verbal; (7) focusing on power relations and production; and (8) trying to reveal hidden ideologies.[70]

According to critical discourse analysis, every use of language has hidden intentions, so a critical and suspicious attitude is needed that always questions the way speakers use certain languages. Efforts to criticize, examine, and interpret discourse are important. Understanding the text and context of speech is very important for good criticism, accuracy, and meaning.[71]

All forms of language—printed words, speech, communication, music, images, sound effects, pictures, and drawings—are texts. In Fowler's view, text is the realization of the mode of discourse. Texts are not just the work of individuals because of the social, political, economic and ideological situations that influence their authors, allowing the text to become a collective property or work. The study of language texts is not only about the text itself, but also includes the political, ideological and cultural aspects of how societies and institutions shape meaning through

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[70] Yasa, *Teori Analisis Wacana Kritis*, 3–4.
[71] Yasa, *Teori Analisis Wacana Kritis*, 63.

texts. In texts, ideological content can be seen in the form of a desire to change or maintain the current state of affairs. In this way, texts are linguistic phenomena that are influenced by the sociocultural and ideological aspects of society. The physical and non-physical circumstances that support the existence of texts directly support the existence of language as text.[72]

The main concept in analyzing interaction and discourse is context. In discourse analysis, context is very important. Context and discourse are closely related to each other. Context helps to understand what is said in discourse, and discourse elaborates the context. It is because of context—the specific situation present in the utterance—that participants can understand the utterance. Discourse analysis relies on knowledge of context. Knowledge of the world is known as context. The term can be used in a broad or narrow sense. Context (according to the term from M.A.K. Halliday) or discourse dimensions (according to the term from Norman Fairclough) are divided into three: first, language texts; second, discourse practices (including the creation and interpretation of texts); and third, sociocultural activities.[73] Some of Halliday's concepts, such as register and strata, were later adopted by his successors, including Theo van Leeuwen.

In critical discourse analysis, Theo van Leeuwen offers recontextualization as an alternative concept. He views the symptoms or facts of recontextualization in communication activities as an activity of

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[72] Yasa, *Teori Analisis Wacana Kritis*, 63–64.
[73] Yasa, *Teori Analisis Wacana Kritis*, 64–65.

social practice. In the process of recontextualization, aspects such as actors, actors' roles, actors' identities, actors' actions and behaviors, settings, and times made by actors change or are excluded. In this case, recontextualization is done by providing additional aspects to support the goal and legitimize the action. Theo van Leeuwen introduced the concept of transformation as a social practice in communication. This transformation is part of one of the elements of recontextualization. According to van Leeuwen, there are several forms or manifestations of this transformation, including substitution, deletion, rearrangement, repetition, repetition of action, formulation of goals, legitimization, and evaluation. Substitution is a fundamental element in transformation. Actors usually make substitutions by utilizing semiotics in carrying out social practices. By means of substitution, the actual information has a different meaning or has a new meaning. Substitution can be done through the addition of elements, such as the nominative process. This substitution depends on the context to be manipulated or the context to be recontextualized (manipulated). The removal of parts is also a way for actors to perform recontextualization or social practice.[74]

In a critical discourse analysis approach, Theo van Leeuwen created a model of recontextualization to explain how a group appeared or was concealed. This method explains how specific social actors and individuals appear in the discourse. Theo Van Leeuwen focuses on two processes: the

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[74] Yasa, *Teori Analisis Wacana Kritis*, 20–21.

exclusion process and the inclusion process. In the discourse, the exclusion process allows certain actors or groups not to appear in the announcements. In this case, the main pins are not displayed or hidden so that they do not become the focus of media attention. The removal of this main thread can change the way people view an event and maintain a certain level of understanding. The opposite of the exclusion process is inclusion, which is the process of inserting a particular person or group into the discourse. As a discourse strategy, the process of exclusion and inclusion is carried out using dictionaries, sentences, language styles, and narrative methods to display the desired social actors or hide them from a discourse.[75]

Theo van Leeuwen divides the exclusion process into three strategies: passivation, nominalization, and substitution of sentences. Meanwhile, the strategies used in analyzing the inclusion process are seven pairs, including differentiation-indeferencing, objectivation-abstraction, nomination-categorization, nominations-identification, determinations-indetermination, assimilation-individualization, and associations-disassociation.[76]

The three strategies of the exclusion process can be described as follows: (1) Passivation is when a group or actor is not involved in a news discourse; (2) Nominalization strategy to change verbs into nouns. (3) The

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[75] Masitoh, "Pendekatan Dalam," 71–72.

[76] Johar Amir, "Analisis Pemberitaan Kriminal Terhadap Wanita Dan Remaja: Analisis Wacana Kritis Theo Van Leeuwen" (Seminar Nasional Hasil Penelitian 2022, Makassar: LP2M-Universitas Negeri Makassar, 2022), 2269–70, https://ojs.unm.ac.id/semnaslemlit/article/view/40801.

clause is the right choice if the aim is to eliminate the actor or perpetrator who plays the subject.[77]

Meanwhile, the seven pairs of inclusion strategies can be understood from the following explanation: (1) Differentiation-Indiferentiation. In conditions where the main speaker is obscured and presented poorly, differentiation is a strategy to present other people or groups as comparators, unlike indifferentiation, where actors in the text are presented themselves without the presence of other actors as opposers. (2) Objectivation-Abstraction. Objectivation refers to information carried out by an actor about an event in the form of clear and clear clues without ambiguous meaning, unlike abstractions that the actor describes abstractly. Such words repeatedly, often, and over and over again are characteristic of abstraction. (3) Nomination-Categorization. Nominations are categories given to actors in the form of general information without identity, whereas categorization is the provision of information showing more detailed characteristics of actors, such as physical form, behavior, religion, race, and so on. (4) Nomination-identification. Identification is the treatment of the actors shown by clearly identifying them based on social, physical, and specific categories of events or actions. On the other hand, nomination is the treatment of actors by combining the general characteristics shown with what they are. (5) Determination-Indetermination is the treatment of social

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[77] Nur Ikraam Syafruddin, Johar Amir, and Azis Azis, "Kajian Pemberitaan Dugaan Korupsi Dalam Dunia Pendidikan: Analisis Wacana Kritis Theo Van Leeuwen," *Wahana Literasi: Journal of Language, Literature, and Linguistics* 1, no. 1 (December 1, 2021): 38, https://doi.org/10.59562/wl.v1i1.27465.

actors by displaying their names or general characteristics clearly in the discourse. On the contrary, determination is the treatment of actors whose names are not explicitly mentioned, only mentioned as anonymous. (6) Asymmetry-Individualization. Individualization is the division of social actors into more specific and specific categories, while assimilation is treatment that only shows the community or the position of actors in society. (7) Associate-dissociated. An association is when an actor or social group stands independently in a discussion without being compared to a larger social group.[78]

By analyzing Theo van Leeuwen, the researchers sought to see how the actors were portrayed in the interpretative discourse, as well as whether they were presented as a whole, partly, or possibly eliminated. In the context of The Study of the Quran, the religious literature represented may display or hide the intellectual actors behind it so that the reason behind the representation of religious literature in the interpretation of the study is known.

4. Theoretical Framework Chart

The following is a chart that can show the stages of this research based on the theoretical framework used:

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[78] Syafruddin, Amir, and Azis, "Kajian Pemberitaan Dugaan Korupsi Dalam Dunia Pendidikan," 38.
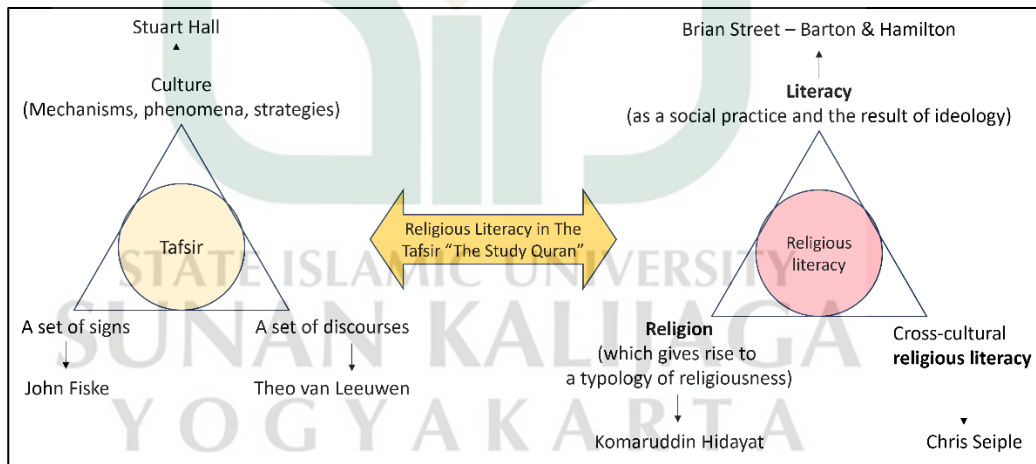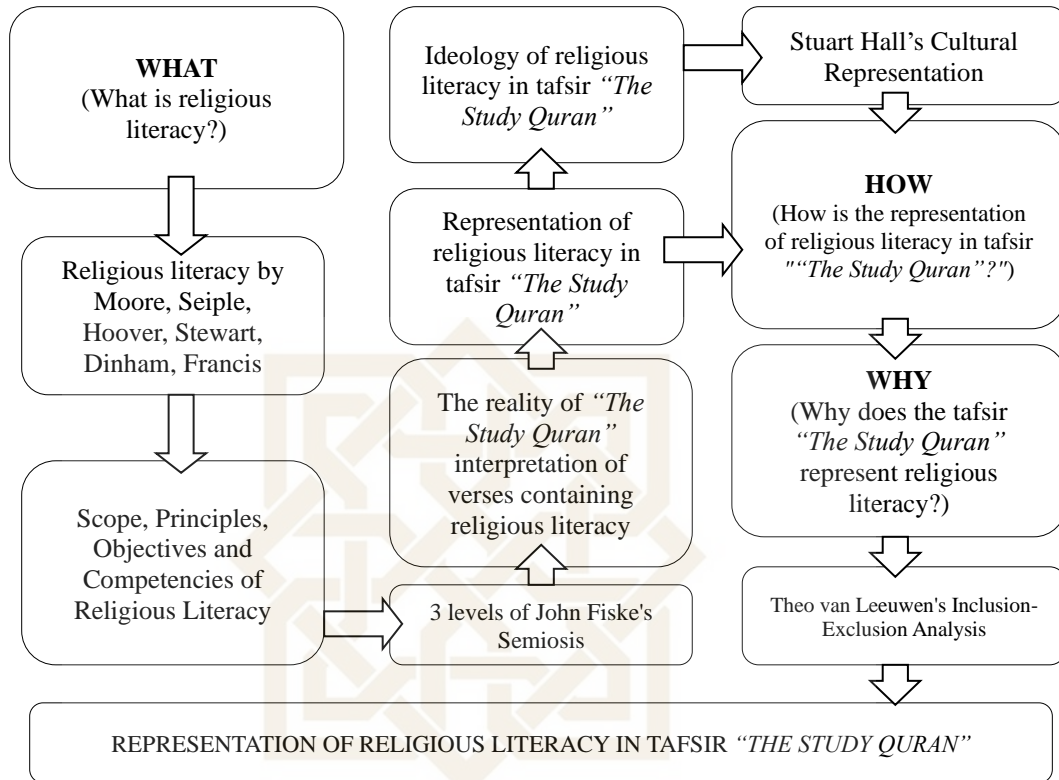
F. Research Methods

Based on the scope and formulation of existing problems, this research uses a qualitative approach whose primary activity is interpretation, does not privilege one methodological practice over another, and has no inherent theory or

paradigm.[79] In this case, the researcher is the main instrument and data collection tool,[80] or rather as the main thinker in problem solving, the right method selector, data collector, processor and conclusion formulator in accordance with the research setting.[81] This research is also classified as library research because the main object is the literature of "The Study Quran".

The primary data source for this research is the interpretation of "The Study Quran", which is the interpretation of selected verses in the book that can be the key to answering the research problem. The following are the verses chosen by the author to be studied in this research, along with the reasons for their selection:

Surah: verse	Reasons for selection
QS. Al-Fatihah [1]: 1-7	1) To be memorized and recited frequently by every Muslim and to be literate from an early age between generations; 2) Contains the core concepts of the Abrahamic religions.
Al-Baqarah [2]: 208; Ali Imran [3]:19, 85; Al-Maidah [5]:3,	1) Contains the words *dīn* and *islām/muslim*; 2) are commonly used as an argument to claim the truth of Islam or to convert to Islam.

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[79] Norman K. Denzin and Yvonna S. Lincoln, eds., *The SAGE Handbook of Qualitative Research*, Fifth edition (Los Angeles London New Delhi Singapore Washington DC Melbourne: SAGE, 2018), 46.

[80] Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 1989), 4.

[81] A.M. Susilo Pradoko, *Paradigma Metode Penelitian Kualitatif Keilmuan Seni Humaniora Dan Budaya* (Yogyakarta: UNY Press, 2017), 1.

Al-Maidah [5]:48, Ali Imran [3]:64, Al-Hujurat [49]:13	Related to religious and cultural diversity
Al-Baqarah [2]: 62, 113, 120, Al-Maidah [5]:18, 51, 69, 72, 82, At-Taubah [9]: 30, Al-Hajj [22]: 17	Interfaith relations

In addition to the aforementioned reasons, the selection of the above verses is based on consideration of the secondary data sources that the author has collected, including information about the subject of the research, such as information about the author of the tafsir and the study of the tafsir "The Study Quran", related sources, as well as academic studies on the subject.

The research data was collected through documentation, which is the collection of documents related to the research subject. In this situation, each piece of data is treated with the same value before being classified, tested, and compared with the others.[82] In this study, data analysis was carried out in three stages, including the data reduction stage, the data presentation stage, and the conclusion stage. The stage of transforming current data recordings into specific patterns, focuses, categories, and subject matter for display is called data reduction. In the next stage, the reduced data is put into the desired number of matrices for presentation. After that, the last stage is to find conclusions from the data shown. All these actions are interrelated and impact each other in an

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[82] Sugiyono, *Metode Penelitian Pendidikan: (Pendekatan Kuantitatif, Kualitatif dan R & D)*, Cet. 6 (Bandung: Alfabeta, 2008), 225.

interactive cycle.[83] In the analysis cycle, several theories related to interpretation, religious literacy, representation, semiotics, and critical discourse analysis will be used in one construction to answer the research problems that have been formulated previously.

G. Systematization of Discussion

The systematic discussion of this thesis research is divided into five chapters. The first chapter contains an introduction related to the academic anxiety of the researcher, which is elaborated in several subchapters, namely the background of the problem, problem formulation, objectives and uses of research, theoretical framework, research methods, and ends with a systematic discussion.

The second chapter contains a series of descriptions needed to answer the first research problem, namely the nature of religious literacy. However, the nature of literacy and religion must first be explored. Therefore, this second chapter is divided into three subchapters, namely literacy, religion, and religious literacy.

The third chapter is dedicated to answering the second problem of this research, which is about how religious literacy exists in the interpretation of the study of the Quran. To that end, it is preceded by the first subchapter, which contains a description of the characteristics of the interpretation of "The Study Quran", including a brief biography of the composing team, the background of the preparation of the interpretation, the systematics of the interpretation, the rules of reference in the preparation of the interpretation, and then the method,

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[83] Heribertus Sutopo, *Pengantar Penelitian Kualitatif* (Surakarta: Puslit UNS, 1988), 37.

style, and tendency of the interpretation. After that, the second subchapter continues about the representation of religious literacy in the interpretation of "The Study Quran" based on two elements, namely understanding the basic concepts of Islam and multireligious and multicultural awareness. After that, it can only be seen more clearly how the form of religious literacy representation is presented in the third subchapter.

The fourth chapter is aimed at getting answers to the third research problem, which is divided into two subchapters. In the first section, a critical discourse analysis of religious literacy representation in "The Study Quran" is presented. The results of the analysis lead to the discovery of the factors of religious literacy representation described in the second subchapter.

The fifth chapter is the closing, which contains two subchapters. The first subchapter is about conclusions or answers to the three research problems. The second chapter contains not only suggestions but also theoretical implications, study limitations, and recommendations for further research.

CHAPTER FIVE

CLOSING

A. Conclusion

The essence of religious literacy is having knowledge of at least some religious traditions and an awareness of and ability to find out about others. Religious literacy in "The Study Quran" includes understanding the basic concepts of Islam and the world religions mentioned in the Quran, as well as awareness and appreciation of the various rituals, traditions, and expressions of different religions. The goal is to build multicultural and multireligious awareness, instill an understanding of the differences and similarities of various religions, and eliminate truth claims, religious fanaticism, intolerance, group arrogance, and xenophobia. Meanwhile, there are two types of religious literacy competencies that can be found in the interpretation of "The Study Quran", namely personal and comparative competencies.

Understanding the basic concepts of Islam is represented in the interpretation of QS. Al-Fatihah [1]: 1–7, QS. Al-Baqarah [2]: 208, QS. Ali Imran [3]: 19, 85, and QS. Al-Maidah [5]:3. The multireligious and multicultural awareness is represented in QS. Al-Baqarah [2]: 62, 113, 120; QS. Ali Imran [3]: 64; QS. Al-Maidah [5]: 18, 48, 51, 69, 72, 82; QS. At-Taubah [9]: 30; Al-Hajj [22]: 17; and QS. Al-Hujurat [49]: 13. Among the forms of representation is choosing the opinion of traditional interpreters who allow more space for coexistence and using intra-Quran hermeneutics that are strengthened by

rationalization by carrying universality as the main rhetorical element when explaining various religious concepts. The most prominent discourse is the affirmation of the Quranic value that non-Muslims who grow up with "unfair" social situations and conditions in facilitating the arrival of religious guidance provide a loophole that they can get salvation in the afterlife, as long as they believe in God and the afterlife and do good deeds.

The context of religious literacy, basically, is not only a cognitive process but also a social action. Therefore, there are several factors that motivate the authors of "The Study Quran" to represent religious literacy in their commentaries. These factors are classified by researchers into two categories, namely internal factors and external factors. The internal factors consist of scientific and religious backgrounds, which are personal roles, as well as upholding work principles in the corridor of team roles. Meanwhile, the external factors are the national and global socio-religious situation and conditions, which are the role of the environment; the responsibility of funding, which is the role of the institution that supports the research; and the proximity to The HarperCollins Study Bible, which is the role of the publisher. These factors have implications for the process of forming a new culture of religious literacy discourse characterized by pluralism, as represented by the interpretation of "The Study Quran".

B. Suggestion

This research strengthens other studies that state the existence of pluralism in the interpretation of "The Study Quran" and, at the same time, refutes the assumption that this interpretation focuses on indoctrinating this understanding because pluralism is only a basic formation of unique religious literacy from the interpretation of "The Study Quran". The limitations of this research can be seen in the use of a constellation of theories of interpretation as culture, discourse, and a collection of signs that are not neatly combined. In addition to expanding the scope of the verses studied beyond those already mentioned, further research can be conducted by developing semiotic theories other than those developed by John Fiske and critical discourse analysis other than those initiated by The van Leeuwen.

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