

# **THE CONCEPT OF REVELATION:**

**A Critical Study of Aksin Wijaya's Thought**



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THEOLOGY**

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I am looking forward to hearing from you. May this thesis be useful for every prospective reader. Amin.

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## MOTTO

**“semangat pewahyuan adalah semangat komunikasi dan interaksi, realisasikanlah”**

**“wa ‘āsyir bi ma’rūfin, wa farriq, wa sammih man i’tadda wa lākin billatī hiya aḥsan”**

**“Get along with everyone by the good way, or even diverse with them, but then forgive them for every mistakes they committed and do with your best way in giving forgiveness”**

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*I Dedicated this Work to:*

*UMMI, ABAH, My Beloved Brother AFTHON,*

*Adynda who the one I always named her name on my prayer. I  
hope this work is truly be the way of our desire*

*§*

*Everyone who waiting for my success*

## ABSTRACT

The Qur'an as a revelation which is also known as the authoritative book and guidance of the past, present, and the future. The Qur'an, however, still requires further study and new interpretation to get a comprehensive understanding for each word or sentence which consisted in it. On the discourse of ontological aspect, the Qur'an is still debatable, and the sending process of revelation is presupposed to the re-understanding of this process, yet the process of revelation still gives some more space for further research in which many scholars committed to, including Aksin.

While many scholars stop at the explanation given by the Qur'an with regard to the context of revelation, Aksin goes further. He provides a new interpretation which is controversial in the perspective of many scholars. This study therefore seeks elucidate Aksin Wijaya's reading on the concept of revelation.

This research is a descriptive-analitical research. It is an effort to describe the concept of revelation of Aksin Wijaya, in order to get a comprehensive image as well as to analyze the new concept of revelation developed by Aksin Wijaya. This research uses the critical method, which is also used to analyze the new theories used by Aksin on his revelation concept. The approach used on this research is hermeneutical approach in which Aksin Wijaya's thought is read throughly. It is necessary to know that this research is a library research which pointed up to the literatures which related to Aksin Wijaya's thought on the concept of revelation, namely: the book "*Arah Baru Studi Ulumul Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya*" and the book of "*Menggugat Otentisitas Wahyu Tuhan: Kritik atas Nalar Tafsir Gender*".

Aksin Wijaya stated that the revelation of the Qur'an hint a such communication. It is a direct communication between God and Muhammad in the process of revelation. Since Gabriel is expressed as an "intermediary symbol", to emulate the traditions of "shamanism and poetry", Gabriel is viewed as not directly participate in process of revelation.

## ACKNOWLEDGMENT

Alhamdulillah, by the grace of God and His help, I have finished my thesis on: ***“THE CONCEPT OF REVELATION: A CRITICAL STUDY OF AKSIN WIJAYA’S THOUGHT”***.

Even so, as useful as possible of the humanity efforts, certainly its shortcomings and weaknesses, because the perfectionist is only belong to God. Therefore, constructive proposition and critic would be most welcome.

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May all supports would be good deeds and be rewarded by God. Finally, I hope this thesis can be useful for every prospective reader. *Amin . . . Ya Rabb al-'alamin.*

Yogyakarta, Rajab 17, 1432 H

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Sincerely Yours,

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## TRANSLITERATION CATALOG

The system of Arabic transliteration used in this thesis is based on Joint Circulating Letter of Minister of Religious Affairs and Minister of Education and Cultural Affairs of The Republic of Indonesia No. 158/1987 and 0543b/U/1987.

### I. Single Consonant

Arabic Letter	Name	Letter of Latin	Assertions
	Alif	not symbolized	not symbolized
	ba‘	b	be
	ta'	t	te
	ša	š	es (with point on top)
	Jim	j	je
	ha‘	ḥ	ha (with point below)
	kha'	kh	ka dan ha
	Dal	d	de
	ẓal	ẓ	zet (with point on top)
	ra‘	r	er
	Zai	z	zet
	Sin	s	es
	Syin	sy	es dan ye
	ṣad	ṣ	es (with point below)
	ḍad	ḍ	de (with point below)
	ṭa'	ṭ	te (with point below)
	ẓa'	ẓ	zet (with point below)
	‘ain	‘	comma reversed from above
	Gain	g	ge

	fa'	f	ef
	Qaf	q	qi
	Kaf	k	ka
	Lam	l	el
	Mim	m	em
	Nun	n	en
	Wawu	w	w
	ha'	h	ha
	Hamzah	'	apostrophe
	ya'	y	Ye

## II. Double Consonant Caused by *Tasyddid*, Written in Double

	written	<i>muta'addidah</i>
	Written	'iddah

## III. *Tā' Marbūṭah* on The End of Word

- a. Written by *h* if Read in *Sukun*

	written	<i>Ḥikmah</i>
	written	<i>Jizyah</i>

(This stipulation is not required on Arabic words that has been assimilated into English Language e.g. zakah etc, except if the original word is wished)

- b. When followed by article 'al' and the second word is separated thus it is written by *h*.

	written	<i>Karāmah al-auliya'</i>
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- c. If *Ta' marbūṭah* lives by *fatḥah*, *kasrah*, *atau ḍamah* thus it is written by *t* or *h*.



	written	<i>Zakāt/ Zakāh al-fiṭrah</i>
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#### IV. Short Vowels

----- <sup>َ</sup>	fathah	written	a
----- <sub>ِ</sub>	kasrah	written	i
----- <sup>ُ</sup>	ḍammah	written	u

#### V. Long Vowels

1	FATHAH + ALIF	written written	ā <i>Jāhiliyah</i>
2	FATHAH + YA'DEAD	written written	ā <i>Tansā</i>
3	FATHAH + YA'DEAD	written written	ī <i>Karīm</i>
4	DAMMAH + WĀWU DEAD	written written	ū <i>Furūd</i>

#### VI. Double Vowels

1	FATHAH + YA'DEAD	written written	Ai <i>bainakum</i>
2	FATHAH + WĀWU DEAD	written written	Au <i>qaul</i>

#### VII. Consecutive Short Vowels in a Word Separated by Apostrophe

	written	<i>a'antum</i>
	written	<i>u'iddat</i>
	written	<i>la'in syakartum</i>

VIII. If Article *alif lam* is Followed by Letter of *Qomariyyah* or *Syamsiyyah*,

Thus it is written by '*al*'

	written	<i>al-Qur'ān</i>
	written	<i>al-Qiyās</i>
	written	<i>al-Samā'</i>
	written	<i>al-Syams</i>

IX. The words of combination sentences are written based on it sound or pronunciation.

	written	Ẓawl al-Furūd
	written	Ahl al-Sunnah

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## CHAPTER I

### INTRODUCTION

#### A. Background of Study

The Qur'anic transmission process as a holy book was very accurate. It was proofed by historical criticism and literature study. Its beginning from the transmission process of the Qur'an as revelation (God message) into the *lisan* of Muhammad as its deliver definitely can be verified.<sup>1</sup> According to the historical account, the revelation took place over 23 years. Thus, the Qur'anic verses were revealed gradually.<sup>2</sup> The historical aspect of this gradual revelation was to keep a necessary meaning of successful mission of Muhammad to deliver the revelation.<sup>3</sup>

In the process, as Aksin Wijaya said, that revelation “as the story goes”<sup>4</sup> sent down with Gabriel as a mediator, like an angel who delegated to deliver the

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<sup>1</sup> For a more detailed discussion on this topic, see: Komaruddin Hidayat, *Memahami Bahasa Agama : Sebuah Kajian Hermeneutik* (Jakarta: PARAMADINA, 1996), p 111.

<sup>2</sup> Moenawar Khalil said that, “the Qur'an was revealed gradually over 23 years is in order that every revealed verses could be accepted by Muhammad, the one who could not read nor wrote, the one who could not understand the written word. But, if the Qur'an sent down on a bit number, perhaps it is not difficult for him to understand it, even convey the Qur'an to his people. See: H. Moenawar Khalil, *Al-Qur'an dari Masa ke Masa* (Semarang: Cv. Ramadhani, 1952), no page.

<sup>3</sup> Malik Ben Nabi, *Fenomena Al-Qur'an: Pemahaman Baru Kitab Suci Agama-Agama Ibrahim* (Bandung: Penerbit Marja', 2002), p. 91.

<sup>4</sup> Word “as story goes”, according to the writer is necessary to be underlined, its caused likely as though that Gabriel (related to the process of revelation) deemed to be a symbol. Aksin stated: “Gabriel is just a symbol used by Muhammad for his people in order that they would accept the mysterious message”. More detail see Aksin: Aksin Wijaya, *Arah Baru Studi Ulum Al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya* (Yogyakarta: Pustaka Pelajar, 2009), p. 83.

revelation to Muhammad.<sup>5</sup> The argument is related to the variation of the ways that God sends messages to human beings. *Surah as-Syūrā* verse 51 stated:

﴿وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآيِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ مُّبِينٍ﴾

*“It is not given to every human being that Allāh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He send a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.”*<sup>6</sup>

It could be understood that the revelation sent down in this verse has three variation forms. *First*, revelation as *ilhām* is a set of message of meaning inspired to people who be a target of extending the revelation. The second is the revelation “from behind *hijāb*”. The form of revelation like this is the *hakiki’s* conversation (*kalām*). This *kalām* was specialized by Allah to Musa.<sup>7</sup> *Third*, Allah says which sound “or He send a messenger”. This form of revelation was delivered by mediator, such as an angel (Gabriel).<sup>8</sup>

<sup>5</sup> Aksin Wijaya, *Arah Baru Studi Ulum Al-Qur’an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, p. 78.

<sup>6</sup> Muhammad Muhsin Khan and Muhammad Taqiuddin al-Hilali, *The Noble Qur’an: in The English Language* (Saudi Arabia: Darussalam, 1996), p. 967.

<sup>7</sup> In another version Aksin added that Allah spokes directly not only to Moses but also to Adam. It becomes an analogy, when Allah breath forth His spirit to Adam, or to Maria before she bore Isa. Then he said about the process of revelation that Allah convey His revelation himself. See: Aksin Wijaya, Aksin Wijaya, *Arah Baru Studi Ulum Al-Qur’an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, p. 83.

<sup>8</sup> I will provide a detailed discussion on this topic in the chapter four. See: Aksin Wijaya, *Arah Baru Studi Ulum Al-Qur’an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, pp. 78-79; CF. Harun Nasution, *Akal dan Wahyu dalam Islam* (Jakarta: UI Press, 1986), p. 16.

There are several important factors in the discourse of *'ulūm al-Qur'an* regarding the term of revelation<sup>9</sup>. *First*, study about the concept of revelation is a central theme and always be the basis of other *'ulūm al-Qur'an* themes.<sup>10</sup> *Second*, this dicourse can be used to debunk who refused revelation<sup>11</sup>. *Third*, several “revelation methods” is still open for further explanation, interpretation and speculation, especially on the possibility of communication to occur between two different entities, communication of God to Gabriel and Gabriel's communication to Muhammad saw.<sup>12</sup>

It is in such a delicate concept of revelation that Aksin Wijaya's study has contributed to. This controversial thinker<sup>13</sup>, applying the linguistic structural approach to explore the concept of revelation, assumes that the text (al-Qur'an) provides many spaces for re-interpretation. This linguistic structural approach is also expected to help to understand the very essence of the Qur'an. It serves to proof that Muhammad is the messenger, where the reality of Arabic world was

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<sup>9</sup> M. Irsyadul 'Ibad, *Konsep Wahyu Menurut Naṣr Hamid Abu Zayd Dalam Kitab Maḥmūn Naṣ Dirāsah Fī 'Ulūm Al-Qur'ān* (Thesis of Fakulty of Theology, UIN Sunan Kalijaga, Yogyakarta, 2007), p. 3.

<sup>10</sup> Muḥammad 'Abdul 'Azīm al-Zarqanī, *Manāḥilul 'Irfān fī 'Ulūm al-Qur'ān* (t.tp.: 'Isa al-Babi al-Halabi wa Syurakahu, tt.), p. 40.

<sup>11</sup> Mannā' Khalil al-Qaṭṭān, *Studi Ilmu-Ilmu Qur'an* ranslated by Mudzakir AS (Jakarta: P.T. Pustak Litera Antar Nusa, 1996), p. 50.

<sup>12</sup> Naṣr Hamid Abu Zayd, *Maḥmū al-Naṣṣ: Dirāsah fī 'Ulūm Al-Qur'ān* (Beirut: Al-Marḳz as-Ṣaqafī al-'Arabī, 1994), p. 45.

<sup>13</sup> He is a lecturer in the department of Theology at STAIN Ponorogo up to now. His academic career begun in the Islamic University of Jember (UIJ): Faculty of Law in 1996-2001 and in STAIN of Jember: Major Shari'ah in 1997-2001. His Master program (2002-2004) and his PhD (2004-2008) were completed at UIN Sunan Kalijaga Yogyakarta.



being space or scene of action of the present of Muhammad as a subject who was given the mandate to receive and deliver the God message.<sup>14</sup>

The revelation that occurs for any text which contains the words of God<sup>15</sup>, generally is called God message.<sup>16</sup> The revelation in Arabic means transmittion of knowledge to someone else fictitiously and that the recipient directly understand what was just delivered to him.<sup>17</sup> In short, there are three elements of revelation: *first*, the communication. Its mean the communication between Allah and Muhammad. *Second*, non verbal or linguistic communication. *Third*, always mysterious, secret and private.<sup>18</sup> These elements of revelation are common in the Arabic culture.

The communication as stated by Aksin Wijaya, he offered that the communication between God and Muhammad is occurred directly, without intermediary, while Gabriel is espressed as a symbol of intermediary of revelation. Furthermore, Aksin stated that Gabriel is chose by Muhamma to emulate the tradition of poetry and shamanism in Arabic society.

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<sup>14</sup> Aksin Wijaya, *Arah Baru Studi Ulum Al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, pp. 18-19.

<sup>15</sup> M. Irsyadul 'Ibad, *Konsep Wahyu Menurut Naṣr Hamid Abu Zayd dalam Kitab Maḥmūn Naṣ Dirāsah Fī 'Ulūm Al-Qur'ān*, pp. 6.

<sup>16</sup> Aksin Wijaya, *Arah Baru Studi Ulum Al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, p. 74.

<sup>17</sup> Muhammad Syahrur, *Al-Kitāb wa al-Qur'an*, p. 375. Compare with: Aksin Wijaya, *Arah Baru Studi Ulum Al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, p. 54.

<sup>18</sup> Aksin Wijaya, *Arah Baru Studi Ulum Al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, pp. 54-55.

The second element is linguistic communication, this element is put forwarded to state that the revelation of the Quran is revealed in the form of linguistic communication, verbal or non-verbal. And the third element is a mysterious communication expressed that the communication occurred between God and Muhammad is occurred mysteriously and nobody knows, even Gabriel except God and Muhammad themselves.

This is the main point of view of Aksin Wijaya's with regard to the concept of revelation, which is also the central theme on the study of *'ulūm al-Qur'an*.<sup>19</sup> From here we will see how Aksin Wijaya talks about the revelation in a dialectical correlation with the reality of Arab culture.

On his study of the concept of revelation, Aksin Wijaya seems to jump out of confinement of the sacred of text. However, he did not refuse the sacred dimension of the Qur'anic text at all. Instead he sees the Qur'an as a text –just like any other texts- that can be scrutinized.<sup>20</sup>

I believe what Aksin Wijaya has done is not to address all problems. It is a scientific effort to study what others have suggested no room for further investigation.

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<sup>19</sup> Writer differ the style process of writing of word *Ulum al-Qur'an*. One variation is to, point out the sentence that mentioned to Arabic word, while another is mentioned to point out the sentence in which mentioned Indonesian word.

<sup>20</sup> This has proven that Aksin Wijaya appreciates the dimension of *I'jāz al-Qur'ān*. He said that the Qur'an is able to explain the past and future phenomenon, visible or invisible, natural or supernatural things. In the text of the Qur'an itself was described the letter nuance that not necessary to be varied. See: Aksin Wijaya, *Arah Baru Studi Ulum Al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, p. 49.

## B. Main Problems

This study intends to investigate these questions:

1. What is the concept and the process of revelation according to Aksin Wijaya?
2. What new concept of revelation that is offered by Aksin Wijaya and how it differs with the opinion of other scholars?

## C. Objective and Significance of Study

The objective and significance of this study is set as follow:

### 1. Objectives

- a) To gain a comprehensive understanding of the concept of revelation as perceived by Aksin Wijaya.
- b) To understand new concept of revelation offered by Aksin Wijaya and to locate his thought within the scholarship debate.

### 2. Significances

With the purpose above, the writer elaborate Aksin Wijaya's ideas about the concept of God revelation. That idea are definitely give some contribution of the new thought on the revelation of the Qur'an.

This research aspire to submit both theoretical dan practical contributions. Theoretically, this research intends to contribute to further development of the study of *'ulūm al-Qur'an*, especially on the concept of revelation. Practically, this concept of revelation in turn will provide an emansipatory implication. I believe this research enriched literature on

contemporary issues, particularly on the issue of the concept of revelation brought by Aksin Wijaya.

The most important thing this research intend to achieved is to meet the requiesment to earn a BA degree in the field of Tafsir Hadis, at the Faculty of Theology of the State Islamic University of Sunan Kalijaga.

#### D. Literature Review

Al-Qur'an as a text was beginning from wahyu, that *nota bene* is the God messages which (by part of intellectual moslem was doubt) have no shape, cannot be rationalated because the doubt that prior revelation is a symbol not formed by media such a linguistic (languages structure).<sup>21</sup> This is become a never ending controversy between classical and contemporary of moslems intelectuals. This controversy about the concept of revelation becomes first step for many intellectual moslems, although this concept is the central theme of study of *'ulūm al-Qur'an*.

The word *wahy*<sup>22</sup>, undeniably the most important word from other Arabic words that indicate the phenomenon of revelation.<sup>23</sup> The concept of revelation

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<sup>21</sup> The debate is related to the debate of classical and modern scholars which is related to the process of revelation from God, the Owner revelation, to Gabriel in which the Qur'an stated that he is an intermediary, but by some scholars deemed to be a symbol. And so is Muhammad as a conveyor of *risālah*. The debate is depended on two things, which is: *first*, whether the revelation was sent down to Muhammad through intermediary of Gabriel in the form of Arabic or it is just a symbol?; *second*, whether the God as an Owner of revelation sent it down to Gabriel using Arabic or in the form of symbol?.

<sup>22</sup> The word by Manna' al-Qaṭṭān is classified to five kind, which is: *ilhām al-fiṭry li al-inṣān*, *al-ilhām al-garīzy li al-ḥayawān*, *isyārah al-sarī'ah*, *waswasah al-sya'ṭān*, and revelation which directly send to Gabriel. More detail see: Manna' al-Qaṭṭān, *Mabāḥiṣ fī 'Ulūm al-Qur'ān* (t. tp.: Mansyurāt al-'Aṣr al-Ḥadīṣ, tt), p. 32., more advance will be disdussed in chapter IV.

has been studied by many moslem intellectuals. In the past, many ulama's like Ibnu 'Arabi in *Qanun at-Ta'wil*, Ibnu Qayyim al-Jauzi in *Funun al-Afhan Aja'i Ulum al-Qur'an*, az-Zarkazi in *Burhan fi Ulum al-Qur'an*, as-Suyuthi in *al-Itqan fi Ulum al-Qur'an*,<sup>24</sup> had explored the term of revelation comprehensively. Whereas no long of the time, there are one product of '*ulum al-Qur'an* which use the modern theory,<sup>25</sup> that is Nasr Hamid Abu Zayd in *Maḥmūd an-Naṣṣ Dirāsah Fi 'Ulum al-Qur'an*,<sup>26</sup> Hassan Hanafi in *Religious Dialogue and Revolution*,<sup>27</sup> Toshihiko Izutsu in *God and Man in The Qur'an Smeantics of The Qur'an Weltanschauung*.<sup>28</sup>

Aksin Wijaya on his book *Arah Baru Studi 'Ulūm Al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, also explores the term revelation. It is a controversial work on the ideas of the concept of revelation. He intends to re-

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<sup>23</sup> Toshihiko Izutsu, *Relasi Tuhan dan Manusia*, p. 171.

<sup>24</sup> Aksin Wijaya, *Arah Baru Studi Ulum Al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, p. 6-8.

<sup>25</sup> Aksin Wijaya, *Arah Baru Studi Ulum Al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, pp. 8

<sup>26</sup> To explain the concept of revelation, Naṣr Hamid Abu Zayd used the historical approach and analytical discourse mode. To him this is felt relevantly with rationality of pre-Islam of Arabic tradition, which is through poetry and shamanism. It is necessary to know that the approach is used to bellow the phenomenon of revelation. More detail see: Naṣr Hamid Abu Zayd, dan M. Irsyadul 'Ibad, *Konsep Wahyu Menurut Naṣr Hamid Abu Zayd Dalam Kitab Maḥmūdun Naṣ Dirāsah Fī 'Ulūm Al-Qur'ān*, p. 5.

<sup>27</sup> Mustofa, *Konsep Otentisitas Wahyu Tuhan dalam Hermeneutika Hassan Hanafi* (Skripsi Fakultas Ushuluddin UIN Sunan Kalijaga, Yogyakarta, 2005), p. 5.

<sup>28</sup> Abdul Kodir Zailani, *Konsep Wahyu Tuahn Menurut Toshihiko Izutsu dalam God and Man in The Qur'an Semantics of The Qur'anic Weltanschauung* (Skripsi Fakultas Ushuluddin, Yogyakarta, 2004), p. 13.

open the dispute about revelation, which gave new perception concerning the existence of the Qur'an.<sup>29</sup>

In Indonesia, the study of Aksin Wijaya's thought is very minimum. Yet his works absolutely need to be appreciated, because of his new ideas of the concept of revelation. His works has been published by many publishers, like his other work "*Menggugat Otentisitas Wahyu Tuhan: Kritik atas Nalar Gender*" published by Safiria Insania Press publisher on 2004, also "*Kritik atas Kritik Interpretasi Al-Qur'an: Telaah Kritis atas Teori Interpretasi al-Qur'an Ibnu Khaldun*", published by LKiS publisher.<sup>30</sup>

In the same manner as mentioned above, we understand that the study of Aksin Wijayas thought is minimum, especially on his concept of revelation, thus, writer looking for the other way to find data which related to the study of the concept of revelation of Aksin Wijaya. There is *Naṣr Hamid Abu Zayd* with his work *Kitab Dirāsah Fī 'Ulūm Al-Qur'ān*; and Ibnu 'Arabi with his book *Qanun at-Ta'wil*; Ibnu Qayyim al-Jauzi with his book *Funun al-Afnān Aja'i Ulūm al-Qur'an*; az-Zarkazi with his book *Burhān fī Ulūm al-Qur'an*; and as-Suyūthi on his book *al-Itqān fī Ulūm al-Qur'an*.

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<sup>29</sup> His new ideas is an explanation the the angel are mentioned as a symbol which is used by Muhammad to convey his *risālah*. See: Aksin Wijaya, *Arah Baru Studi Ulum Al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, p. 8.

<sup>30</sup> Aksin Wijaya (actually) in his work focuses himself on three things, which are revelation, the Qur'an, Mushaf Utsmani. This is based on the assumption that those three things are mentioned to the same thing, but, those things have different capacity. See: Aksin Wijaya, *Arah Baru Studi Ulum Al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, p. vii. Certainly, these three things will not be discussed comprehensively, but writer would like to focus the discussion on the concept of revelation only. A brief explanation, however, will be provided.



Study about the concept of revelation is also discussed in many thesis. Thesis which titled *Konsep Wahyu Menurut Naṣr Hamid Abu Zayd dalam Kitab Dirāsah Fī ‘Ulūm Al-Qur’ān*, was written by M. Irsyadul ‘Ibad. He said that Naṣr Hamid Abu Zayd on his thought, and begin the study of concept of revelation with dialectical approach between the reality and the text, begin from indigenous medical practice and poem as a reality, and the Qur’an as a text which studied. Another study is, *Konsep Otentisitas Wahyu Tuhan dalam Hermeneutika Hassan Hanafi*, by Mustofa. He states that to do some interpretation of the holy book, it is necessary to know the authenticity of the holy book itself.<sup>31</sup>; *Konsep Wahyu Menurut Toshihiko Izutsu dalam God and Man in The Qur’an Semantics of The Qur’an Weltanschauung*, by Abdul Kodir Zailani, said that Toshihiko Izutsu when studying the concept of revelation elaborates the revelation is balancing relationship communication between God and his creature (human).<sup>32</sup>

This indicates that the study of revelation has invited many people attention. It always studied also by many Indonesian intellectuals in many literatures. For example, Harun Nasution on his own book *Akal dan Wahyu* states that revelation is one thing that could not be fated by anyone. He also explains the intellectual human capability on the process of receiving revelation.

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<sup>31</sup> Mustofa, *Konsep Otentisitas Wahyu Tuhan dalam Hermeneutika Hassan Hanafi* (Skripsi Fakultas Ushuluddin UIN Sunan Kalijaga, Yogyakarta, 2005), p. 5.

<sup>32</sup> Abdul Kodir Zailani, *Konsep Wahyu Tuahn Menurut Toshihiko Izutsu dalam God and Man in The Qur’an Semantics of The Qur’anic Weltanschauung* (Skripsi Fakultas Ushuluddin, Yogyakarta, 2004), p. 13.

He concludes that only intellectuality of Nabis that capable to receive the revelation.<sup>33</sup>

In the matter of his study, Aksin Wijaya have a theory to discuss about revelation (means “text”), means theory of interpretation which be able to reveal the God message behind “the text”, it callad by theoretical hermeneutic.<sup>34</sup> More than that, the application of this theory is intended to reveal the God message trapped on the Arabic language to help the other theory which has been existed. This is also emerge base on the assumption that Arabic language in the capacity of local own language which been a carrier of God message, it has been made some kind of relationship between word and referen. This is working method of theoretical hermeneutic which mentioned to help another theoretical interpretation to reveal the God message behind Arabic language as cultural phenomenon.<sup>35</sup>

The research which done by Aksin, was purposed to confirm the dimention of *i’jāz al-Qur’ān* as a God message which not cracked by space and time. However, it is not mention that the Qur’an must be located in “high chamber”. Because, the dimention of *i’jāz al-Qur’ān* precisely present on it own capability to respond the challenge in which keep on exist. Because of that, not only revert to understand the concept of the Qur’an, but also nessecary of the

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<sup>33</sup> Harun Nasution, *Akal dan Wahyu dalam Islam*, p. 16.

<sup>34</sup> Aksin Wijaya, *Arah Baru Studi Ulum Al-Qur’an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, p. viii.

<sup>35</sup> Aksin Wijaya, *Arah Baru Studi Ulum Al-Qur’an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, p. viii.

new study of the Qur'an against use the different argument and method with the classical argument and methode.<sup>36</sup>

Presumably, from many studies that have been done related to the concept of revelation, this study has the distinction, where the concept of revelation of Aksin Wijaya has different views with the concept of revelation that had been circulate. The concept of revelation developed by Aksin Wijaya gives a new insights concerning the process of revelation, in which he mentioned that Gabriel described as a symbol for revelation to be accepted by Arabians, while those in circulation that Gabriel is an intermediaries of revelation. Further, that Muhammad received a revelation by way of direct meeting and talking with God without intermediary.

#### E. Theoretical Framework

Etimologically, *wahy* (revelation) is based on Arabic *al-wahy* which means, sign, writing, *risalat*, *ilham*, whisper (*al-kalām al-khafī*).<sup>37</sup> All these meanings relate to things that are mystical and secret or containing secret messages (implicitly). From the understanding of the language above, few scholars say that the revelation is a knowledge given to someone, which contains instructions for doing or undoing something.<sup>38</sup>

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<sup>36</sup> Aksin Wijaya, *Arah Baru Studi Ulum Al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, p. vii.

<sup>37</sup> Jamāl al-Dīn ibn Muḥammad ibn Makrām ibn Manẓūr, *Lisān al-‘Arāb* (Beirut: Dār al-Ṣaḍīr, 1990), XV, p. 379.

<sup>38</sup> This definition is a conclusion which I found by reading many literatures which are related to the definition of revelation. Sahiron Syamsudin, as he adopted Shahrur's idea, states

As for the proses of the revelation, I believe it is closely related to the modes of revelation, mentioned in the following *surāh* al-syūra, 42: 51, which states:

﴿وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآيِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ مُّبِينٍ﴾

*“It is not given to every human being that Allāh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He send a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.”*<sup>39</sup>

The verse describes several modes of revelation of the Qur'an. These modes include, as Farid Esack states,<sup>40</sup> revelation of the Qur'an through dreams, the example is *sūrah* of 37 verse 102 where Abraham, the head of the family, receiving instructions in a dream that he must kill his son.<sup>41</sup> The second mode which is from behind a veil, is found in the Qur'an (Surat al-Naml, 27: 8) in

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that the revelation is conveying knowledge, command, prohibition to someone confidentially. See: Sahiron Syamsudin, “Konsep Wahyu al-Qur'an dalam Perspektif M. Syahrur” in *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadits*. I (Yogyakarta: Jurusan Tafsir Hadits Fakultas Ushuluddin UIN Sunan Kalijaga, 2000), p. 51. Al-Dawwani also argued that the function of revelation is to be a guidance to human to organize their life. See: Harun Nasution, *Teologi Islam: Aliran-Aliran Sejarah Analisa Perbandingan* (t.tp.: Universitas Indonesia, tt.), p. 100.

<sup>39</sup> Muhammad Muhsin Khan and Muhammad Taqiuddin al-Hilali, *The Noble Qur'an: in The English Language*, p. 967.

<sup>40</sup> Farid Esack, *Samudera Al-Qur'an* terj. Nuril Hidayah (Yogyakarta: Diva Press, 2007), p. 83.

<sup>41</sup> Another version states that Joseph was also received the revelation through dream, where he sees the sun and the stars are bowing down him. See: Sahiron Syamsudin, *Konsep Wahyu al-Qur'an dalam Perspektif M. Syahrur* dalam *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadits*. I, p. 51. This case is also stated in *sūrah* Yūsuf, 12: 4. “Behold! Joseph said to his father: “O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!”. See: ‘Abdullah Yūsuf ‘Alī, *The Meaning of The Holy Qur'an: Complete Translation with Selected Notes* (Kuala Lumpur: Islamic Book Trust, 1997), p. 231.

which that the Lord spoke to Moses through the burning coals.<sup>42</sup> The third mode, is given throughout the Qur'an in which the archangel Gabriel served as a messenger to Muhammad. In this mode, Gabriel whispering words of God directly in Muhammad's heart when he was in a state of ecstasy until Muhammad be able to repeat the words as prescribed.<sup>43</sup>

Presenting the revelatory modes in accordance with the Qur'an on top, is a basic reference of how the continuation of the Qur'an was revealed, if it is linked to the process of the Qur'an. Below is several theory that allows an insight of how revelation occurred.

The reveal of the revelation -not be denied- is a reflection of communication. In this case, -related to the revelation of the Qur'an, both God's communication with humans or angels with humans. It is Toshihiko Izutsu who said that in the process of revelation of the Qur'an there is a forth communication, which the Lord took the initiative to reveal the Qur'an directly and then people respond it.<sup>44</sup>

Further, that in a communication between God and man as well as human and angelic communication was implying the inequity. This was based on the

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<sup>42</sup> Sahiron Syamsudin, *Konsep Wahyu al-Qur'an dalam Perspektif M, Syahrur* dalam Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadits. I, p. 51. "But when he came to the (fire), a voice was heard: "Blessed are those in the fire and those around: and Glory to God, the Lord of the Worlds. In *sūrah* al-Nisā', 4: 164 states that Moses received ten testaments from God in the mount Sinai. "Of some messenger We have already told thee story; of others We have not; -and to Moses God spoke directly;-". 'Abdullah Yūsuf 'Alī, *The Meaning of The Holy Qur'an: Complete Translation with Selected Notes*, p. 107.

<sup>43</sup> Farid Esack, *Samudera Al-Qur'an* terj. Nuril Hidayah (Yogyakarta: Diva Press, 2007), p. 84.

<sup>44</sup> Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik Terhadap al-Qur'an*, terj. Agus Fahri Husein, dkk., p. 148.



assumption that existention between God and human, human beings and angels are different from each other. God and angels have something in common, which both are in the existence of supra-natural. While the men-in process of revelation is Muhammad-are in a natural existention. So this allows to present the theory of "release" and "fusion". Nasr Hamid Abu Zayd was talking about this theory, which -in essence, said that a communication between God and people needs a release and fusion from the world of God to the human world for God, or from the human world to the angelic world. Because if it does not occurs, the communication then will not be implemented or -with another language- limited by their respective personal between God and human existention.<sup>45</sup>

## F. Methodology

### 1. Reasearch Design

This research is carried out via a library research. The primary data of this reaserch is books which are written by Aksin Wijaya himself, particularly on the concept of revelation. There are two books which related to this research and became the major reference for the subject of this research. These books are *Arah Baru Studi 'Ulum al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya, Menggugat Otentisitas Wahyu Tuhan (Kritik atas Nalar Tafsir Gender)*. The secondary sources for this research are works which can be supporting data for this research.

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<sup>45</sup> Nasr Hamid Abu Zaid, *Tekstualitas Al-Qur'an: Kritik terhadap Ulumul Qur'an*, p. 53.



## 2. Research Characteristic

This research is the descriptive-analytic research, means research which describe Aksin Wijaya's thought clearly to get a detail and comprehensive image of it, also analyze many aspects which consider the concept of revelation of Aksin Wijaya.

This research uses hermeneutical approach to understand Aksin Wijaya's thought on the concept of revelation of the Qur'an. To analyze the data, I use inductive-deductive method and critical method as well. The critical method is used to criticize, analyze, as well as to re-investigate the concept of revelation of Aksin Wijaya, that looks controversial. This will enable me to get a new understanding on the concept of revelation.

## 3. Data Collection Techniques

The data for this research were collected from the primary and secondary sources. The primary source of this research is Aksin Wijaya's own book. There are two books, *Arah Baru Studi Ulum Al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya* and *Menggugat Otentisitas Wahyu Tuhan; Kritik atas Nalar Tafsir Feminis*. Besides, secondary source of this research is other works which related or relevant to this.

In the process of the library research, gathering data is done by documentation.<sup>46</sup> Then, in this case, I try to describe Aksin Wijaya's thought about the concept of revelation, in order to get comprehensive explanation about

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<sup>46</sup> It is looking for many data about matters, cases or *variables* from notes, inscriptions or any sources which are related with a certain topic. Suharsimi Arikunto, *Prosedur Penelitian : Suatu Pendekatan Praktek*, (Jakarta : Reneka Cipta, 1993), p. 202.

it. I will also collect the data from other scholars thought which concern to the concept of revelation, in order to locate Aksin Wijaya's thought within the scholarship debate.

Furthermore, after the data was collected, the data would be analyzed. In this case, the analyze will be done by describing, clarifying, verifying the data. Besides, a critical method is used to investigate the ideas which concerned by the research.

In this research, firstly, I will explain the issues about the concept of revelation. Then, specialized to revelation discours in Indonesia, in order to position the concept of revelaton offered by Aksin Wijaya in Indonesia. Besides, critical method is used to reveal the new concept of revelation of Aksin Wijaya, in order to clarify and verify that his concept of revelation is innovative, and it different from othe concepts of revelation. And things that related to the form of this writing is fully refer to the book of *Pedoman Penulisan Skripsi Fakultas Ushuluddin UIN Sunan Kalijaga*<sup>47</sup>.

#### **G. Chapter Organization**

Generally this research would be devided into five chapters. Chapter one is introduction which is the foundation of how this research must be done. It covers the background, main problem, objectives and usefulness, prior researches, theoretical framework, research method and thesis structure.

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<sup>47</sup> Fakultas Ushuluddin, *Pedoman Penulisan Proposal dan Skripsi, Fakultas Ushuluddin UIN Sunan Kalijaga* (Yogyakarta: Fakultas Ushuluddin, 2008).

Chapter two is to describe the paradigm of *wahy* (revelation). It explains general and comprehensive discussion on wahyu. It also tries to elaborate it to get some understanding of the concept of revelation.

Chapter three is biography of Aksin Wijaya, that covers Aksin Wijaya's profile, his works, and his thoughts about Islamic discourse in Indonesia, and also his dialectical approach of reality-culture to the text.

Chapter four is the explanation about the concept of revelation of Aksin Wijaya. It covers Muhammad as Nabi who received the *risalah* (wahyu), the communication between him and God, Jibril as intermediary who conveys the revelation into Muhammad, and Wahyu in Arabic reality –to know more the revelation if faced with the reality of the Arabic people.

Chapter five is concluding remarks. It includes conclusion which is the answer to all questions in chapter one and relevant constructive suggestion for the further research.

## CHAPTER V

### CONCLUSION AND SUGGESTION

#### A. CONCLUSION

After reading and scrutinizing to the concept of the revelation concept of revelation of Aksin Wijaya which is stated as a new concept as well as he states. So then, I conclude that the concept of revelation, Aksin uses the structural linguistical method to analyze and re-understanding the ontological dimension of the revelation of God (the Qur'an). In the discourse of concept of revelation, Aksin Wijaya states that in a row with so many scholars discussed the concept of revelation, they all seem to be discouraged to give a new idea on concept of revelation. Aksin appears bring out the new concept of revelation.

In developing his concept, Aksin started to discuss about the concept of communication of God and man –which in the concept of revelation is Muhammad who communicate with God. He stated that there are a relationship between the sides who communicate. which are God as a communicator and Muhammad as a communicant. These communication process certainly need the role of language as a medium for communication –that in the context of revelation are sent the revelation down to Muhammad.

This communication type, according to Aksin demand the possibility of occurring the direct communication in the process of revelation of the Qur'an, where God communicate and sent down the revelation (the-Qur'an) directly to Muhammad by Himself. The communication is also gave the evidence that the communication is occurred to God and Muhammad –in the process of revelation- by the ways that both of them can meet and face directly. This conclusion is based on the statement stated by Aksin- is the denial of the role of Gabriel as intermediary of the sending process of revelation.

Aksin Wijaya's concept of revelation is an inherent entity. The entity of the concept of communication between God and Muhammad in the context of process of revelation of the Qur'an, which is finally concluded that Gabriel has not participated in the process of revelation, because God revealed the revelation Himself directly to Muhammad. Then it will appear the statement that the concept of revelation of Aksin Wijaya is a new offer understanding to the discourse of the concept of revelation.

However, if the concept of revelation of Aksin Wijaya is carefully scrutinized, especially by sorting the theory from one to another. Then we can see which he uses the following theories:

1. The theory of communication, it takes the form of communication between God and man. This theory was ever presented by Toshihiko Izutsu. He said that the communication between God and man can run

well, whether it takes form of verbal or non-verbal communication. Non verbal communication takes a form of God sent His *āyāt* (*plural āyah*) “His signs” to every mankind on earth, especially for them who think (*ulū al-albāb*), while verbal communication by way that God says to human. If this term is referred to the revelation of the Qur’an, then the verbal context of revelation is dominantly used by Izutsu. Thus, the theory proposed by Aksin are not a new theory to analyze the concept of revelation.

2. The theory of existential equation, it takes the theory the form of God meeting man directly, by way that God enter to humanity world and the man merge himself to the angelic world, so then both of them can meet directly. This theory has been explained by Nasr Hamid Abu Zaid, who suggest that the distinct existention can meet directly by way that one of them “merged into engelic world” and the other “entered into humanity world“. On this theory Aksin refers to Ibnu Khaldu’s theory who said that human has an ability to merge himself and left his humanity character, so he can go to the high level of angelic level. It necessary to underline between the two scholars (Nasr Hamid and Ibnu Khaldun), has not stated that God would enter and merge Himself to the humanity world. So then the theory that put forwarded by Aksin about the term of God enter Himself to the humanity world cannot be proved, and in my



opinion was not a new theory to discuss about the theory of existential equation.

3. The third theory is the discourse about symbolization of Gabriel. The discourse are concern with the state that Gabriel is an “intermediary symbol” chosen by Muhammad to emulate the tradition of “poetry and shamanism”, in order that the message brought by Muhammad could be accepted by Arabic society at that time. The discourse of symbolization of Gabriel is never stated by any scholars before. So it can be concluded that the discourse of symbolization of Gabriel is a new discourse of the concept of revelation of the Qur’an.

The above statements are my answer the question about “whether the concept of revelation of Aksin Wijaya is truly the new concept offered by him?. And the answer could be concluded from the reading of the those concept is that in a sight of the concept of revelation offered by Aksin as a unity which subtled form every each other, so absolutely those concept is a new concept of revelation offered by Aksin Wijaya. However, if those concept researched deeply by sorting of some theories, then it can be understood that the theory used by Aksin is not truly a new theory to analyze the concept of revelation, because his theory had been used by earlier scholars. The theories is the theory of communication and the theory of existential equation.

## B. SUGGESTION

The Qur'an keeps many mystery inside. As an authentic book which is demanded to answer the challenge that occur. Then, the Qur'an is needed by human to explain the Qur'an itself. Muhammad is the first one who become an interpretator when the Qur'an was conveyed to his people. Yet, in in the sphere of time, there is no denial that every interpretation is going to change which is caused by social context. Even Muhammad is life in only 63 years old. Thus, many interpretators is showed up.

In the context of revelation, the classical scholars have a concept of revelation of himself which is patent. Thus, many muslim intellectuals discourage to oppose the concept of revelation. Thus, Aksin Wijaya offer his concept of revelation to give a new image about the concept of revelation, which is different by other muslim intellectuals opinion about the concept of revelation.

Besides, he try to re-open the discourse on the concept of revelation to alleviate the vacuum on the concept of revelation. According to me, the research which done by Aksin Wijaya must be appriciate, because of his courage to re-understanding the concept of revelation. He find the new conclusion of his own concept of revelation. In this way that he assist the relief of stagnation of the thought of muslim intellectual, which are satisfied with the concept of revelation stated by classical scholars.

Finally, further explanation on concept of revelation has to be done consecutively. Thus, as an “agent of change”, we should not satisfied with the product stated by classical or contemporary intellectuals, past or present.



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