

THE CONNECTION BETWEEN INTERPRETATION AND LOCAL CULTURE: The Meaning of Jihad Verses in the Sundanese Interpretation of "Ayat Suci Lenyepaneun" in an Effort to Religious Moderation

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Abstract

Azkiya Falsa Annaba. THE CONNECTION BETWEEN INTERPRETATION AND LOCAL CULTURE: The Meaning of Jihad Verses in the Sundanese Interpretation of "Ayat Suci Lenyepaneun" in an Effort to Religious Moderation. This bachelor thesis analyzes the relationship between interpretation and local culture in the context of Islam, especially regarding the interpretation of jihad verses in texts "Ayat Suci Lenyepaneun" among the Sundanese people. The main purpose of this thesis is to understand how local interpretations influence the understanding of the meaning of jihad verses and their impact on efforts to create religious moderation. The importance of understanding the relationship between interpretation and local culture in understanding religious teachings. This is relevant because cultural diversity and social context can affect a person's understanding of the holy text, especially in the case of jihad verses that can often be misinterpreted. The local cultural theory of Muntaj Tsaqofy Nasr Hamid Abu Zayd and the Theory of Interpretation of Double Movement by Fazlur Rahman became the basis for analysis in examining how Sundanese people understand and apply jihad verses in texts "Ayat Suci Lenyepaneun". Concepts such as local cultural recklessness influence how interpreters interpret things and Qur'anic interpretive approaches seeing the current context to the context of verses handed down and contextualized to the present times are important in understanding the interaction between religious and cultural interpretations. Research is conducted through in-depth analysis of the text "Ayat Suci Lenyepaneun" which focuses on the verses of jihad in Hasim's interpretation in his tafsir. Then discussed with a religious moderation approach from the various meanings of the jihad verse with a Sundanese flavor approach. The results of the analysis show that the Sundanese Interpretation has a unique interpretation of jihadist verses based on their local culture. This understanding tends to emphasize spiritual aspects and peaceful values, reflecting their efforts in promoting religious moderation and away from interpretations that encourage conflict. By understanding how the interpretation of jihadi verses is influenced by local culture, religious and community leaders can develop a more inclusive and culture-based approach to teaching religious teachings that promote tolerance, peace, and inter-religious cooperation. This bachelor thesis provides new insights into the relationship between interpretation and local culture in the context of Islam among Sundanese people. By exploring the meanings of jihad in Lenyepaneun's interpretation of the Holy Scriptures, this thesis contributes to the discussion of efforts to achieve more sustainable and inclusive religious moderation in a multicultural society.

Keywords

Sundanese Interpretation — Local Culture — Jihad

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1. Introduction

Indonesia is ranked fourth in the Asia Pacific affected by terrorism with a terrorism impact score of 4,629 from the range of 0-10. Globally it is ranked 37th. This was reported in the Global Terrorism Index (GTI) 2020, stating that religious extremism is a driving factor for radicalism movements, including terrorist attacks that spread fear and unrest among the Indonesian people with actions such as suicide bombings.

These movements have been exposed to many of the most surprising in the West Java regions and have experienced a very significant increase to date. Such as in terrorist movements with suicide bombings in the Mapolresta neighborhood of Cirebon, attacks by radical groups in Parung Bogor, in Manis Lor Kuningan, in Cisaat Cianjur, and many other areas. Until the incident that was still warm when the author was still compiling this article on December 7, 2022, there was a suicide bombing at the Astana Anyar Police Station which was known to be carried out by a young man carrying a small verse of the Qur'an in carrying out his actions. (Surya Aditiya :2022)

Until now there are still many radical movements that are a challenge to social resilience in the Indonesian state. Radicalism is the root that gave rise to terrorism movements that can pose a global threat and disrupt the stability of national and international security.

Why does it happen so, basically in the land of Pasundan inhabited by ethnic Sundanese who are famous for their gentleness, hospitality, manners, *hade ka semah*, strongly upholds philosophy *silih asah, silih asih, silih asuh*, and other proverbs describing Sundanese ethnicity.

The perspective in understanding religion certainly requires the credibility of knowledge in its understanding activities so that learning through experts is needed. However, there is a phenomenon of beginners who bring confidence in their thinking and spread it to the public sphere through violence and radicalism. The curiosity that novice learners of religious science have if not found by expert direction will foster a tendency to radical understanding.

Doctrinalization for beginner religious learners can be witnessed through the emergence of radical Islamic movements with the motto caliphate as a substitute for the Indonesian state ideology, with some examples of cases as mentioned earlier. Among these doctrines, it is inseparable from the understanding of the holy verses in the Qur'an related to the meaning of jihad verses both in terms of interpretation of war verses or commonly referred to by them as jihad verses with a literalist scripturalist textual understanding method and the influence of its doctrine on society.

However, in the land of Pasundan there is also a product of the people intended for the Sundanese themselves, which is a distinctive interpretation with the Sundanese language as the introduction. Tafsir "Ayat Suci Leunyeupanen" or in the sense that the scripture in this devotional becomes one of the many works of Sundanese interpretation wrapped in the local culture that surrounds it, meaning that it cannot be separated from the meekness of the Sundanese, suave, and so on. This becomes an openness in the relationship between the interpreter's work and the culture brought by the interpreter himself.

So the meaning of these jihadi verses needs to be studied more deeply how the interpretation of jihadi verses in the Sundanese Tafsir book, namely "Tafsir Ayat Suci Lenyeupaneun" as an attempt at religious moderation. So that it is hoped that it will not be easily exposed to the understanding of radicalism which leads to actions that are very undesirable by Religion.

Therefore, on the basis of the background that has been explained, the author will take the title of the study "THE CONNECTION BETWEEN INTERPRETATION AND LOCAL CULTURE: The Meaning of Jihad Verses in the Sundanese Interpretation of "Ayat Suci Lenyeupaneun" in an Effort to Religious Moderation".

2. Bibliography Review

2.1 Theoretical Approach

In this study will use three theoretical approaches, namely the theory of double movement by Fazlur Rahman, the theory of Muntaj Tsaqofy by Nasr Hamid Abu Zayd, and Principles in Religious Moderation.

2.1.1 Religious Moderation

2.1.1.1 Principle of Religious Moderation

Religious moderation or in Arabic known as *Wasathiyah*, is a teaching that exists in Islam to direct its people to be fair, balanced, social, and proportionate in all dimensions of life. (Muhammad Arif, E-Journal)

This is so, in line with what A. U. Hashim defines that *Wasathiyah* is the absence of another load held by two ends that both carry the same burden so as to be balanced. *Wasathiyah* positions in these circumstances there are no advantages and no drawbacks and no incidence of boundary oversight and neither limit reduction. So *Wasathiyah* in this case includes virtue, perfection, and quality which is categorized as very high quality. (Quraish Shihab: 2019) With the correlation of religion, in this case the principle of *Wasathiyah* is manifested by the existence of an attempt at "religious moderation". Through the 2008 edition of the KBBI, moderation is defined as reducing violence and avoiding all principles of extremism. Important principles and pillars in the

effort for religious moderation according to Quraish Shihab include the principle of justice, the principle of balance, and the principle of tolerance.

This principle of religious moderation or Wasathiyah believes that individuals should practice their religion in a balanced and reasonable manner that respects the beliefs of others and does not promote extremism or intolerance. It emphasizes the importance of tolerance, understanding, and respect for diversity.

Religious moderation recognizes that different people have different beliefs and that everyone is entitled to their own religious beliefs and practices. He acknowledges that there are many paths to spirituality and that there is no one correct way to practice religion. Rather, it encourages individuals to find their own path, while acknowledging the validity of others' paths.

At the heart of religious moderation is the belief that religion should be a force for good in the world. It emphasizes the importance of promoting peace, justice, and compassion, and encourages individuals to work together to address social issues and promote the common good. This means that individuals should use their religious beliefs and practices to create positive change in the world, rather than promoting division and conflict.

Religious moderation also emphasizes the importance of critical thinking and reflection. It encourages individuals to question their beliefs and to engage in meaningful dialogue with people of different religions and perspectives. This helps promote understanding and respect for diversity and can help prevent the spread of extremism and intolerance.

The principles and important pillars in the effort for religious moderation according to Quraish Shihab include the principle of justice, the principle of balance, and the principle of tolerance.

Linguistically this principle of justice is known in Arabic with *l'tidal* which means straight, and solid. Justice is the placement of something that is in accordance with their respective places and portions, and a mandate when exercising rights in relationships and fulfilling established obligations. Justice commanded by Allah Almighty must be carried out in a balanced manner in all aspects of deeds and life of an *ihsan* nature.

The next principle is the principle of balance, which is to understand and practice religion in a balanced manner that covers all aspects of life.

Furthermore, the principle of tolerance can be interpreted as a balanced attitude that does not lead to engineering aspects with addition or subtraction. This attitude of tolerance tends to lead to the openness of the psyche, accepting views from divergent thinking.

From the various principles of religious moderation, there are several indicators that indicate that a person has been moderate in religion, including a commitment to nationality,

tolerance, anti-radicalism and violence, and the last is accommodating to local culture. (Ali Muhtarom, Et.All; 2020) In the hope of avoiding religious extremism and rejecting culture (intolerance), so as to stay away from community groups that result in anti-social and no desire to listen to understandings that want to set the record straight.

Overall, the principle of religious moderation is the belief that individuals should practice their religion in a way that promotes respect, tolerance, and understanding. It encourages individuals to use their religious beliefs and practices to create positive change in the world and to work with people of different religions and perspectives to promote the common good

2.1.1.2 Indicators of Religious Moderation

Indicators in religious moderation are concrete actions or behaviors that indicate a person or group has adopted the principles of religious moderateism. Here are some indicators in religious moderation:

a. Tolerance: They show tolerance for the religious beliefs and practices of others and do not impose their beliefs on others.

b. Respect diversity: They value diversity in religious beliefs and practices and do not consider their religion to be the only correct way.

c. Avoiding extremism: They do not promote or engage in acts of extremism or violence of any kind related to religion.

d. Promoting peace: They use their religion to promote peace and social welfare, not to promote conflict or division.

e. Interfaith dialogue: They engage in meaningful dialogue with people who have different beliefs and viewpoints to promote understanding and tolerance.

f. Promoting equality: They promote equality in human rights and avoid discrimination based on religion or belief.

g. Promote religious freedom: They support religious freedom and the right of individuals to choose or change their own beliefs.

h. Helping others: They use their religion to help others and create positive change in the world. Then, it will be placed in a general stipulation that indicators in religious moderation are seen when the Muslim community can implement commitments to nationality, tolerance, anti-radicalism and violence, and the latter is accommodating to local culture.

By adopting the principles of religious moderation and exhibiting behaviors that fit those indicators, individuals or groups can help create a harmonious, peaceful, and tolerant environment.

Fulfilling indicators in religious moderation is an important step in achieving the goal of religious moderation, but it cannot be said that a person or group succeeds directly. Success in religious

moderation can be measured by the impact produced by actions taken to promote religious moderation.

The positive impacts resulting from acts of religious moderation include reducing conflicts between religious groups, increasing understanding and tolerance between religious groups, and creating a more peaceful and harmonious environment. If the act of religious moderation is capable of producing such an impact, then it can be said that it succeeds in achieving the goal of religious moderation.

However, to achieve a significant positive impact, acts of religious moderation must be consistent and sustainable, and widely practiced by the community. Therefore, success in religious moderation depends on the shared commitment and efforts of individuals, groups, and society as a whole.

2.1.1.3 Quranic Verses on Religious Moderation and the Concept Therein

The word Wasathiyah in various forms is found in many verses of the Qur'an, but the direct allusion to Islam that makes this wasathan people is only found in the Qur'an surah Al-Baqarah verse 143.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا
لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَيَّ عَقْبَيْهِ وَإِنْ كَانَتْ
لَكِبْرَةٌ إِلَّا عَلَى الْيَدَيْنِ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِعَ إِيمَانَكُمْ إِنَّ
اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ

"And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful."

This verse contains the message that Allah Almighty has made Muslims a moderate or balanced people. It is intended that Muslims can be witnesses to all mankind to the truth of Islamic teachings that teach justice and peace. Rasulullah SAW was also used as a witness for Muslims in carrying out Islamic duties.

Allah made Muslims the center religion, the ultimate religion, the best religion in all contexts, the religion of peace. If you look at the word Islam which comes from the Arabic *aslama* which means surrender, then it is appropriate for people who embrace this religion to be able to maintain harmony and harmony both on a small scale such as neighbors, closest people, even to intercultural and differences in beliefs must still be maintained good relations and coverage of other social aspects, by surrendering to Allah SWT

2.1.2 Muntaj Tsaqafy Theory

The hermeneutics of Nasr Hamid Abu Zayd refers to an approach to interpreting Islamic texts and traditions developed by the late Egyptian scholar Nasr Hamid Abu Zayd. Abu Zayd was a professor of Arabic literature and Islamic studies known for his progressive and controversial views on Islam and its texts.

Abu Zayd's hermeneutics emphasizes the need to approach Islamic texts critically and context-sensitively. He argues that the meaning of any text is not established or determined by its literal words, but rather is shaped by the social, historical and cultural context in which it is produced. Therefore, he believed that Islamic texts should be interpreted based on their historical and cultural context, rather than being considered eternal and unchanging.

Abu Zayd's hermeneutics was heavily influenced by modern Western critical theory, such as post-structuralism and deconstruction. He applied these approaches to the study of Islamic texts, arguing that they could help unravel the different layers of meaning and interpretation that lie within them. However, his views were controversial among conservative Islamists, and he was accused of apostasy by some religious leaders. Despite the controversy surrounding his work, Abu Zayd's hermeneutics has had a significant impact on the field of Islamic studies, and has helped shape a more critical and contextual approach to the interpretation of Islamic texts.

The theory of the Qur'an as a Cultural Product considers the Qur'an as a cultural product produced by its social and historical context. This theory pays attention to the linguistic, literary, and historical elements contained in the Qur'an as a reflection of the cultural and historical context in which the Qur'an is revealed and compiled.

According to this theory, the Qur'an is a cultural product that can be studied through scientific approaches and cultural analysis. The Qur'an is considered a literary work that has elements of rhetoric, stylistics, and other language and cultural influences on the Arabic language used in the Qur'an.

The theory of the Qur'an as a Cultural Product also pays attention to the historical and social context in which the Qur'an is revealed and compiled. The context included the social and cultural norms and practices of the time, such as the treatment of women, slavery, and war. The Qur'an was also seen as a response to the religious and social practices prevailing in pre-Islamic Arab societies. In addition, this theory emphasizes the importance of studying the process of transmission and variation of the Qur'anic text that occurred in

Islamic history. This provides an understanding of the cultural practices and values of early Muslim communities relating to the Qur'an.

Teori The Qur'an as a Cultural Product (Muntaj Tsaqafy) helps us understand the Qur'an not only as a religious work, but also as a cultural work reflecting the historical and social context in which the Qur'an is revealed and compiled. By understanding the Qur'an as a cultural product, we can develop a deeper understanding of its influence on Islamic civilization and culture.

The Quran is considered one of the most important and respected religious texts in the Islamic faith. However, it is also a product of the cultural and historical context in which it is expressed, and as such, can be seen as a cultural product.

From a scientific perspective, the Quran can be studied as a cultural product by examining the various literary and linguistic features of its text, as well as its historical and social context. Linguistic analysis can reveal the use of rhetorical devices, stylistic features, and other language and cultural influences on the Arabic language used in the Quran.

Historical analysis can provide insight into the cultural and political context in which the Quran is revealed and compiled. For example, the Quranic text reflected the social and cultural norms and practices of the time, such as the treatment of women, slavery, and warfare. Moreover, the Quran's emphasis on monotheism and social justice can be seen as a response to the religious and social practices prevailing in pre-Islamic Arabia.

In addition, the Quran has been transmitted through various modes of oral and written tradition, and the study of the history of its transmission and textual variants can shed light on the cultural practices and values of early Islamic communities.

Overall, viewing the Quran as a cultural product does not diminish its religious significance for Muslims. Rather, it provides a deeper understanding of the historical and cultural context of the text and its continued influence on Islamic civilization and culture.

2.1.3 Double Movements Theory by Fazlur Rahman

Fazlur Rahman's hermeneutics is an approach to Qur'anic studies developed by Fazlur Rahman, a prominent Muslim scholar of Pakistani origin. This approach aims to understand the text of the Qur'an contextually and historically, so that it can be applied in different social, political, and cultural contexts.

Rahman argued that the Quran should be understood as a historical text revealed to the Arab community during the time of the Prophet Muhammad. Therefore, the interpretation of the Qur'an must be based on an understanding of the social, political, and cultural conditions that existed at the time the Qur'an was handed down. In Fazlur Rahman's hermeneutics, the interpretation of the Qur'an must be rational, based on historical, linguistic, and cultural studies. Interpretation must also take into account the social and historical context that existed at the time the text of the Qur'an was derived, as well as pay attention to Islamic values that are universal and relevant to the present context.

According to Rahman, the Qur'an need not be regarded as a rigid and conservative text. Instead, he emphasized that the text of the Qur'an is dynamic and can be reinterpreted in the context of different epochs. Fazlur Rahman's hermeneutics also emphasizes the importance of understanding the basic principles of the Qur'an such as justice, equality, and peace, and applying them in the social and political context that exists today.

With this approach, Rahman hopes that the Qur'an can be applied in different contexts of the times, so that Islamic values can inspire and bring positive changes in society. Fazlur Rahman's hermeneutics is also considered an attempt to strike a balance between tradition and progress, and promote diversity and tolerance in Muslim societies.

Meanwhile, Hermeneutics in the context of the interpreter's state refers to the view that the interpretation depends on the circumstances or situation of the interpreter. In hermeneutics, it is impossible to separate an interpretation from an interpreter's state because the interpreter brings their perspectives, values, beliefs, experiences, and historical context into the process of interpretation. In the context of the interpreter's circumstances, hermeneutics emphasizes the importance of understanding the social, cultural, historical, and political background and context of the interpreter. Therefore, a good interpretation should take into account the circumstances of the interpreter, such as their education, religion, gender, sexual orientation, and socio-economic background.

Hermeneutics in the context of the interpreter's state also recognizes that each interpreter has a different worldview, which is reflected in the way they understand and interpret the text. Therefore, the interpretation of the text is not the only valid interpretation, but there can be several interpretations that appear in different contexts.

In order to understand how hermeneutics operates in the context of the interpreter's state, it is important to remember that the interpreter is a subject, and not a neutral object in the process of interpretation. Hermeneutics in the context of the interpreter's state emphasizes that interpreters cannot avoid the existence of their context in interpretation, but they can open themselves up to different perspectives and consider many aspects of the context in order to obtain a better understanding of the text.

The interpretation of the Qur'an using hermeneutics has become an increasingly important topic in contemporary Islamic studies. Hermeneutics in the context of Qur'anic interpretation refers to an approach that pays attention to the historical, social, and cultural context of the time and place in which the verses of the Qur'an are expressed, as well as the context of the interpreter's state. In the interpretation of the Qur'an, hermeneutics can help to overcome the problems that arise when the interpreter tries to understand and interpret a very complex and diverse text. For example, hermeneutics can help the interpreter to understand the difference between verses expressed in a specific historical and social context and verses of universal relevance, and can help interpreters to understand the language of the Qur'an more accurately. Hermeneutics in the interpretation of the Qur'an can also help the interpreter to understand the differences in the interpretation of the Qur'an between the past and present, and to pay attention to the diversity of traditions and perspectives of different interpreters. This can allow the interpreter to consider many aspects of the context, including the historical, cultural, and social interpreter, as well as the historical and social context of the Qur'anic verse itself.

However, the interpretation of the Qur'an using hermeneutics can also cause controversy, especially if the interpretation does not correspond to orthodox or traditional views. Therefore, the interpretation of the Qur'an using hermeneutics requires an open and critical approach, as well as openness to different perspectives and open discussion. One of them is in reviewing the interpretation described about the interpretation of the jihad verse in E. Hasim's "Tafsir Ayat Suci Lenyepaneun" which is characterized by the Sundanese and explores the delivery of moderation in religious procedures during the New Order period until now, as an effort to suppress acts of violence or terrorism under the guise of religion.

2.2 Previous Research

Research on religious moderation and

hermeneutics has been done quite a lot, including:

First, the study entitled "Moderasi Islam Pada Tafsir Sunda Ayat Suci Lenyeupaneun Karya Muhammad Emon Hasim" Works by Irfan Setia Permana, Ari Prayoga, and Della Shelvira. In this study, focusing on verses with the term *wasathiyah* including the term justice, and balance in interpretation Ayat Suci Lenyeupaneun along with a direct explanation from the study's authors.

Second, the study entitled "Ideologisasi Tafsir Lokal Berbahasa Sunda: Kepentingan Islam Modernis dalam Tafsir Nurul-Bajan dan Ayat Suci Lenyeupaneun" Jajang A Rohmana's work in 2012, focused on the analysis of critical discourse in his approach to find out how modernist Islamic ideology progressed and influenced local religious texts such as Sundanese interpretations.

Third, the study entitled "Reinterpretasi Makna Jihad Menurut Moh E Hasim dalam Tafsir Ayat Suci Lenyeupaneun" Rindawan's work, in this research he focused on reinterpretation efforts related to the meaning of jihad and tracing jihad verses in the book of interpretation *ayat suci lenyeupaneun*.

Of the three studies that the author has found, not enough have conducted research on jihad verses by looking at the connection between interpretation and local culture and as an effort for religious moderation, so the author feels it is very important to discuss and research them in the hope that the discussion of jihad verses can be understood and realized for the general public in seeking tolerance and moderation in religion.

3. Method

The research method used is a descriptive qualitative method, which is research that seeks to describe a symptom, event, event that occurs at the present time (Sujana and Ibrahim: 1989). Describing all interpretation data related to jihadi verses in the interpretation of "Tafsir Ayat Suci Lenyepaneun", then analyzed with the Connection of their interpretations in local culture, leading to religious moderation as the first attempt to prevent radicalist understanding

The type of research used in this study is *library research*. A study conducted by collecting library data sources and using content analysis techniques.

4. Analysis and Discussion

4.1 Analysis

4.1.1 Moh E. Hasim and His Tafsir Thought (Comparison of Muntaj Tsaqafy and Lenyepaneun Tafsir)

4.1.1.1 Moh E. Hasim

Moh. E. Hasim, also known as Mohammad Emon Hasim, was born in Ciamis on August 15, 1916 in Bangbayang Kidul Village, Kawali Ciamis Regency. He is famous as a teacher and author of Quranic exegesis. Hasim is proficient in Dutch, English, Arabic, and Japanese. His primary education began at the Village School for three years, then continued to Schakelschool Muhammadiyah and Hollandsch-Inlandsche School (HIS). Then, Hasim continued his education at Meer Uitgebreid Lager Onderwijs (MULO), and briefly continued to the Algemeene Middelbare School (AMS), but did not finish because it was hampered by the Great Depression in 1929 which also affected the level of the Indonesian economy. (Ajip Rosidi: 2000)

Hasim's father and mother were managers of coconut plantations that experienced a price drop at the time. Self-taught, however, Hasim studied religion and language. After that, he was accepted as a teacher at HIS

Pasundan, then moved to Schakel School Muhammadiyah and was appointed as Head of Schakel School Islam Miftahul Huda.

During the Japanese colonial period, Mohammad Emon Hasim taught at the People's School and worked as a labor worker and interpreter. He was also involved in the organizations Barisan Rakyat, BKR, and TKR in Ciamis as well as the Hezbollah movement. After her arrest, she managed to escape to Bandung and became a teacher in several secondary schools and worked as a secretary. In addition to teaching English, Hasim also studied Islam and Arabic by himself so that he could compose a Sundanese interpretation called Lenyepaneun.

In 2001, he received the Rancagé award and died in 2009 at the age of 93. (J.A Rohmana: 2012) In addition to Lenyepaneun, Hasim also wrote several other essays such as the Important Hadith of Pelita Hati, Grammar and Exercise Elementary Grande, Scripture in a 30-Volume Meditation, Dictionary of Islamic Terms, Important Hadith of Papadang Ati, Forms of Sundanese Traditional Ceremonies of the *Ayeuna Era*, and *Khatbah Salat Juma'ah*.

Lenyepaneun was written by Hasim since 1974 when he was a language teacher. He was not satisfied with some of the translations and exegesis of the Qur'an on the market. He wanted to

make a better interpretation of the Qur'an and in accordance with the understanding of advanced students. Therefore, he tried to compose a commentary of the Qur'an as a memento when he reached the age of 70 years with several reasons that Hasim ventured to write a work in Sundanese, including: That Muslims are required to convey the truth even if it is one verse (*dumeuh umat Islam diwajibkeun ngadugikeun haq sanaos nembe terang saayat*) and Although not an expert in Sundanese, but a firm desire to preserve the Sundanese language heritage from ancestors (*sanaos sanes ahli basa budaya keukeuh hayang ngamumule basa sunda warisan ti nini-moyang*).

The manuscript of the interpretation of Surat Al-Baqarah was compiled but only completed about a third of the juz using Indonesian, photocopied and distributed until it was brought to Ciamis. Six months later came to him a Kyai from Ciamis (Kyai Adnan) who claimed to often teach lessons to the *ajengan*. As soon as they read the tafsir, they felt interested and asked that it continue until it was finished, but if they could use Sundanese. Although initially Hasim was diplomatically humbled because he felt that he was not Kyai and had never received an education at the *pesantrén*, but because he heard the request to help provide enlightenment, Hasim accepted it.

With determination and desire, armed with a Sundanese dictionary and Arabic teaching books in English, Hasim compiled a tafsir. After completing one juz, Hasim tried to offer one of the publishers to publish, but his request was denied. There were doubts to continue his interpretation. But Hasim then remembered the saying "where there is a will there is a way". He also remembered another saying, "Though you stumble off, never be down cast, try and try again, you'll succeed at last". Then he continued it until the second juz. Hasim then remembered to another publisher, Salman Library ITB.

Finally, the publisher is willing to publish it even with a minimum amount of three juz first. He said, "the publisher once received a manuscript that was originally planned to be ten volumes from authors of his age. But it's only two volumes, the author is dead." Hasim was happy and immediately completed the remaining Juz as requested until it was completed in 1989 with good results. Although he was sick with fatigue, but with enthusiasm he was finally able to finish his interpretation and began to translate it into Indonesian.

Every day, after 2:30 a.m. after performing the tahajud prayer and then the morning prayer in congregation, he sits behind his desk facing the old typewriter that has been his friend for many years.

In the morning wrapped in the air of Bandung city that is no longer cool, verse by verse he interpreted. One juz takes four months on average. (Her Suganda: 2004)

4.1.1.1 His Interpretative Thoughts

Tafsir Ayat Suci Lenyepaneun is the first Qur'anic interpretation to use the language of instruction in Sundanese, complete with original Romance script, and was published. This interpretation was born from a writer's thoughts that incidentally not from a pesantren background, tended to modernists, but the author was able to complete his interpretation in total as many as 30 volumes.

In his exegetical thinking, Hasim explained by connecting between the events he experienced or the news he heard so that it was very actual in his time. Lenyepaneun Scripture interpretation using the method *tahlili* (Analytical), With his approach *tafsir bi al-ra'yi* (*Tafsir bil ra'yi* is a method of Qur'anic interpretation that focuses on an interpreter's personal opinion and judgment (*ra'yi*) on the meaning of Qur'anic verses. In this method, interpreters use their personal knowledge and understanding to interpret and explain verses of the Qur'an. This method takes into account historical, linguistic, and cultural context, but provides ample room for interpreters to use their personal judgment in interpreting the verses. *Tafsir bil ra'yi* often includes linguistic analysis, context analysis, and a rational approach in seeking understanding of Qur'anic verses. Although this method can provide new and creative perspectives, it also requires expertise, deep knowledge, and careful consideration so as not to violate the principles of interpretation that apply) and patterned *adab al-ijtima'i* (The style of interpretation of *Adabul Ijtima'i* is an approach in the interpretation of the Qur'an that emphasizes social and moral aspects in the context of society. This method focuses on the teachings and social values contained in the verses of the Qur'an, as well as how these values can be applied in the life of society at large. Interpreters who adopt this style of interpretation seek to identify the laws and social principles associated with the verses of the Qur'an, as well as providing practical guidance in regulating social, political, and economic relations in society. The emphasis is on understanding, implementing, and developing good social ethics to create a harmonious and just society based on the teachings of the Qur'an. In this interpretation, the social and historical context and social values upheld in society become important factors in providing a relevant and applicable understanding of the verses of the Qur'an). In discussing a verse,

Hasim contains a verse then translates it word by word and explains in detail verse by verse, sentence by sentence. In general, Hasim's interpretation explains a verse plus an explanation of the cause of the descent of the verse, as well as a hadith that relates to the context of events at that time.

Hasim's interpretation in Lenyepaneun's Tafsir of the Holy Verse can be considered as having no reference source from previous tafsirs, although it uses Hamka's Tafsir Al-Azhar as one of its references with several Sundanese, Arabic, and English dictionaries and in some circumstances mentions scientific explanations such as astronomy. (JA Rohmana :2013)

The use of Sundanese in this tafsir, in general, uses Sundanese *lancaran* (easy) so that it is easily understood by the general Sundanese public. (Ajip Rosidi: Ensiklopedia Sunda) However, some people think that because the author of this work is set in wartime, it is considered that this work uses Sundanese *buhun* (old, ancient) so it's hard to understand.

The use of this language shows his love for Sundanese which needs to be expanded into the field of Qur'anic Tafsir, given the limited tafsir he found, especially in Sundanese. Therefore, Karyaini received a fairly good response in Sundanese society. This can be seen from the print up to a dozen times until now, and often religious preachers make their reading sources in conveying their religion in a recitation, and become routine readings in various regional mosques that are still thick with Sundanese as an interpretation of the Qur'an which is often read after morning prayers in congregation

4.1.1.3 Muntaj Tsaqafy in Tafsir Lenyepaneun

As explained in the previous chapter on the theory of muntaj tsaqafy, it can be concluded that the concern in this theory of cultural products is in terms of the linguistic, literary, and historical elements contained in it as a reflection of the cultural and historical context in which the Qur'an was revealed and compiled.

Linguistic analysis can reveal the use of rhetoric, style, and influence of language and culture used and historical analysis can provide insight into the cultural context, politics, and tendencies of an interpreter in interpreting a particular verse (in the context of interpretation). It can be concluded by comparing the Qur'an when it was revealed to the Prophet SAW 1400 years ago and its interpretation later precisely in the Indonesian era during the New Order period around 1990 AD, as follows:

Between The Qur'an and Tafseer	Linguistics	Literature	History
The Qur'an in the context of Cultural Products	The culture and language of the Prophet at the time of the descent of the Qur'an greatly influenced the state of the Prophet SAW	To counter the situation at that time, so that the use of literature in the verses of the Qur'an made it the highest rule in the rules of Arabic literature	Going down with a series of time that connects up to 23 years, makes each verse in the Qur'an have a history and situation at the time the verse came down (<i>asbabun-nuzul</i>)
Tafsir Lenyepaneun	<i>Manners</i> <i>Bahasa(undak- usuk basa)</i> or better known as Speech levels, generally using a variety of respectful language (<i>lemes</i>) for God, whether as a speaker, an opponent, or an object of speech	Often use traditional Sundanese expressions that are met with Islamic teachings, such as espressions <i>teu unggut kalinduan teu gedag kaanginan</i> (not wavering in an earthquake, not changing in the wind, meaning consistent, not letting go of principles) for example, used to explain meaning <i>istiqomah</i> (QS. Fushshilat [41]: 30) (This expression was used by Moh. E. Hasim, Lenyepaneun Scriptures, vols. 1, 107; Volumes 2, 2, 231 and 263	With the background of Hasim having been a fighter in the colonial period, and bringing up works during the New Order period is a fairly long distance but cannot be separated from this background coupled with Sunda is famous for its gentleness, so that the use of language in jihad verses is especially more modern and prioritizes the analytical side so that it can be contextualized at that time.

Thus, a simple comparison between the Qur'an in the context of *muntaj tsaqafy* and later explanations and interpretations that are sticky with the local language as an effort to negotiate so that the word of God can be conveyed in the language of interpretation understood in a particular region, especially West Java, the Sundanese. Later in the process, the author attempts to analyze the verses of jihad in Tafsir Ayat Suci Lenyepaneun which is closely related to Sundanese culture, and Sundanese is attached to its hospitality with the approach of Double-Movement theory by Fazlur Rahman.

4.1.2 Analysis of the Verses of Jihad in the Book Tafsir Ayat Suci Lenyepaneun (Fazlur Rahman's Double-Movement Theoretical Approach)

The author counts verses that are often used by radicals in carrying out their violent actions to terrorize, bomb, and do violence both against fellow Muslims especially against non-Muslims under the pretext of jihad, including 8 verses that are fundamental as the main pretext for the action, namely QS. Al-Baqarah verse 279, QS. Al-Maidah verse 44, QS. Al-Anfal verse 57, QS. At-Tawbah verses 5, and 36, QS. Muhammad verse 4, and QS. At-Tahrim verse 9.

Listed in 6 different letters, with different verse contexts, which will be discussed with the analysis of the Double-Movement theory approach by Fazlur Rahman below:

4.1.2.1 Meeting Infidels on the Battlefield

Nya lamun maraneh paamprok jeung jalma-jalma nu kalafir di medan laga, pek sabet beuheungna. Lamun nepi ka unggul, maraneh ngelehkeun maranehna, barogod maranehna sing pageuh. Nya anapon sanggeus rengse perang maranehna beunang dibebaskeun jeung maraneh meunang narima panebus. Tah kitu jeung lamun seug Allah ngersakeun tanwande maranehna dibinasakeun, tapi Mantena kagungan maksad rek nguji sabagian maraneh ti sabagian nu sejenna. Ari jalma-jalma nu ditelasan dina jalan Allah mah teu dimubadirkeun amalna.

Translation: When you meet unbelievers (on the battlefield) then cut their necks. So that when you have defeated them, take them captive and after that you can release them or receive a ransom until the war is over. So when God wills, God will destroy them, but God wants to test some of you with others. And those who are martyred in the way of Allah, Allah will not waste their charity

Analysis using Fazlur Rahman's theory of double motion, this verse first of all if contextualized in the present will greatly affect the understanding of a Muslim, especially a 'awwam

person and just studying religion. With such an understanding, understanding the verse will be more of a path of jihad by violent means. For this reason, the context of the circumstances at the time this verse came down is needed.

In this first movement, using the theoretical analysis of Fazlur Rahman Double-Movement, KH. E. Hasim explained that in ancient times in the Arabian Peninsula there was no law of war. At that time, the victorious may make a victorious choice of will over the defeated, children, women, the sick, the disabled, grandparents, and grandparents may be killed. Moreover, those who follow to the battlefield, will be done as whatever it is allowed, there is no prohibition though, many are tortured without feeling, those who have good luck can be appointed as slaves (servants), taken to the market like selling sheep.

Then came Islam which made war more than just killing for personal passions and other things. However, the war referred to by the interpreter is a war in defense of religion and in the way of Allah, this is as stated in QS. Al-Baqarah verse 190. KH. E. Hasim explained with the use of the word *wates wangen* in English which means that it must not violate the rules. The point in this verse is that if there is an enemy who has surrendered, he must not be killed and must not be attacked. But a rule was imposed on detention, when the war was over then they were made prisoners.

In the second movement, it can be concluded from the first movement to be able to contextualize the second movement, that we today do not necessarily meet non-Muslims means war and must be killed. Today, the context of world peace, especially in Indonesia, uses the concept of unity in diversity (different but still one) is an illustration that the concept of defending God's religion does not always use the path of war. Then if in a state of war, there is no need to be persecuted if there is a surrender or truce, especially if there is already a desire to migrate from kakra to faith then it must be released.

However, if you still believe in infidels, then apply with ransom, if you cannot afford it with ransom property, then it can be with merit, such as those who have the ability to read and write, they can teach Muslims who do not have these abilities. Therefore the system of justice applies, as revealed by Allah Almighty in the Qur'an surah Al-Maidah verse 8.

From these two movements we can conclude that the value conveyed in the interpretation of verse 4 of Surah Muhammad has an effort to survive the crush and truce of the attack of the musyrikin, and does not become a pretext in the interpretation of Sunda that

prioritizes the humanitarian side, with the closing of Hasim in explaining this verse affirming with the language of the sacrifice of the mujahids to become

martyrs, His sacrifice will never be in vain, and it is on the side of Allah SWT. Here are the details with the use of tables:

Verse	First Movement	Second Movement	Current Contextualization
QS. Muhammad verse 4	The conditions of war in ancient times did not have rules, so that anyone who was found on the way or war was often immediately punished or killed, so the arrival of Islam made the existence of rules, and prohibitions beyond limits, in order to create peace	The existence of Islam makes the rule in war, making it not always defend the religion of Allah or jihad always by means of war, but Hasim explained that the parable of teaching or dedicating oneself to the people by way of teaching includes <i>Jihad fi Sabilillah</i>	In the context of statehood, soldiers are skillfully trained in using war equipment and weapons such as rifles and tanks to protect the country from the onslaught of other countries' weapons. With these principles it accommodates that Islam and its sources of guidance even in the context of war forbid torture against the enemy.

4.1.2.2 Sword Verses

Nya lamun geis liwat bulan-bulan Haram, pek paehan jalma-jalma musyrik teh dimana bae maraneh amprok jeung maranehna, tangkep maranehna, keprung maranehna, jeung intip maranehna di unggal-unggal tempat ngintip. Nya lamun maranehna tarobat jeung ngadegkeun shalat sarta mayar zakat, pek bebaskeun maranehna teh. Satemenna Allah teh maha jembar pangampura tur maha welas asih. (QS. At-Taubah verse 5)

Translation: When the months of the Haram are over, kill the polytheists wherever you find them, and arrest them. Surround them and scout in the lookout. If they repent and pray and pay zakat, then give them the freedom to walk. Indeed, Allah is merciful

The interpretation of this verse in Hasim's view explains that if they were polytheists they would not repent after being given four months, because with a desire they did not want to follow the religion of Allah SWT, and instead became busy in gathering strength to fight against the religion of Allah SWT. With the words of Hasim "*ku kituna teu aya deui jalan sejen supaya maranehna ditindak ku kekerasan*" Use of the word *teu aya deui* or there is no other way, this is the last act to rectify the idolaters.

But with this harsh action to fight the polytheists as well, Allah Almighty accompanied his most loving, namely in the next verse. Such is the interpretation in this verse by being closed to anyone who does not fight and do good (non-Muslim) while paying *jizyah* So they are free with their right to freedom can go anywhere like people of faith.

Satemenna bilangan bulan mungguh Allah aya dua-welas nurutkeun katetepan-Na dina waktu mantenna nyiptakeun langit jeung marcapada, di

antarana aya opat bulan haram (dimulyakeun). Tah kitu katetepan agama nu lempeng, omat maraneh ulah rek nganiaya diri maraneh dina bulan-bulan haram, jeung pek perangan sakumna jalma-jalma musyrik sakumaha maranehna ge geus merangan ka maraneh sakumna, jeung sing nyaho yen Allah teh nyarengan jalma-jalma nu takwa.

Translation: Verily the number of months in Allah's presence is twelve months, in Allah's decree at the time He created the heavens and the earth, of which four months are haram. That is the upright religion, so do not persecute yourselves in the fourth month, and fight the polytheists as they fought you all, and know that Allah is with the righteous.

In this verse, Hasim focuses more on the discussion of the moon in Islam. So the author further analyzes the discussion of the relationship of the moon haram with the command to fight the infidels.

The four months mentioned in the Qur'an are Dhul Qa'idah, Dhul Hijjah, Muharram, and Rajab. Hasim explained that these months were months in which there was a prohibition to kill let alone fight on the basis of following the original Abrahamic religion. Then what is meant by polytheists here is people who fight Muslims, so for example there are polytheists who are innocent and do not participate in war, then still live in peace and are not punished to fight that person.

QS. At-Tawbah verses 5 and 36 are often referred to as "sword verses" and are understood as commands to fight polytheists (non-Muslims) in general by killing, arresting, besieging and stalking them.

Through linguistic analysis, lafadz *insahalakha* on QS. At-Tawbah verse 5 means finished or finished. Lafadz *asyhur* is a plural form (*jamak*) From the word Shahr which shows that the

number of months forbidden to fight (*Ashhurul Hurum*) is multiplied. The months of the forbidden war began from the 10th of Dhul-Hijjah to the 10th of Rabi'ul Akhir. The existence of Lafadz *Insalakha Asyhur al-Hurum* became a control point and requirement for the ability to fight in the Holy Land.

QS. At-Tawbah descended in the Medina phase where the Muslim community had become a strong and dominant social group and the preaching of Islamic da'wah was carried out openly. In addition, QS. At-Tawbah descended at the beginning of the haram month, which is the middle of the month of Dhul-Hijjah. Surah At-Tawbah came down during the battle of Tabuk which was the last battle before the Prophet Muhammad SAW died. The Muslims guarded against the attack of the invading Roman army. At the same time Abu Bakr was sent to lead Akbar's Hajj party to Mecca. If the Meccan polytheists commit fraud and betrayal of the peace treaty that has been mutually agreed with the Muslims, then the peace agreement ends and becomes the initiator of a defensive war (defense) for the Muslims.

In contextualizing this verse using the analysis of the second movement in the double movement, it shows that the diversity of feelings, religions, nations and states will remain stable if various conventions or peace treaties are carried out. For example, in the United Nations (UN) there are international agreements between countries so that each country can ratify each convention in their respective countries.

If violations of the peace agreement are found,

the traitors (non-civilian) will be punished in order to maintain the stability of international security. Al-Qur'an Surah At-Tawbah verse 5 can be a practical foundation in the nature of justice and defense of the state. This is in accordance with national commitments, especially in the 2002 law number 3. It was stated in the preceding paragraph that an attack in war can only be carried out if there is an indication of fraud against the peace treaty. This verse also points out the prohibition against fighting non-Muslims when they have done justice. From the aspect of lafadz *syuhur* in QS. At-Tawbah verse 5 shows that the number of months has plurality and is wider while the haram months are finite.

Lafaz *qatilu* is a command verb with a third-person pronoun with the origin *qatala-yaqtulu*. Lafaz *kama* has such and such meanings. This shows that the resulting war was a defensive measure because the polytheists had fought the Muslims thoroughly.

As in verse 5, the thirty-sixth verse of Surah At-Tawbah is a verse that came down in the Medina phase of the 9th Hijri year before the Prophet Muhammad SAW died. Verse 35 it is mentioned that there are people who are looking for loopholes and want war at times that are forbidden (haram month). So this verse was born as a prohibition against conducting war in those days.

The following is the flow of explanation of this verse in Fazlur Rahman's double motion analysis:

Verse	First Movement	Second Movement	Current Contextualization
QS. At-Taubah verse 5	This verse was born as a prohibition in conducting war at that time, by looking at some unscrupulous enemies who were looking for loopholes and wanted war in the haram month	Shows that diversity of tastes, religions, nations and countries will remain stable if various conventions or peace agreements are carried out	It can become a practical foundation in the nature of justice and defense of the country. This is in accordance with national commitments, especially in the 2002 law number 3
Qs. At-Taubah verse 36			The limitation of the months allowed to fight serves as community resilience or state resilience in maintaining its stability from various crisis impacts generated by war, both food, economic, social, health and political crises and becomes the basis for controlling warring conflicts between social spheres, both individuals, communities, and even states.

4.1.2.3 Not Using Allah's Law is the same as Kafir

Satemma Kami geus nurunkeun Tauret nu ngandung pituduh jeung cahaya, nu dipake mutuskeun perkara pikeun urang Yahudi ku para Nabi nu pasrah sumerah ka Allah, jeung oge ku para

Ulama sarta para pendetana, lantaran maranehna ditimbangan kudu miara Kitabullah, katurug-turug maranehna teh jadi saksi kana eta kitab. Tah ku kituna maraneh ulah rek sieun ku manusa tapi kudu sieun ku Kami, jeung omat ulah nukerkeun ayat-ayat Kami kana barang mumurahan. Jeung sing saha nu henteu mutuskeun perkara nurutkeun

hukum nu di lungsurkeun Allah, nya maranehna teh jalma-jalma kafir

Translation: Behold, We have sent down in it (there is) guidance and light, by which the Book was decided the cause of the Jews by prophets surrendering themselves to God, by their righteous men and their pastors, because they were commanded to keep the books of God and they bore witness against them. Therefore fear not men, (but) fear me. And do not exchange my verses for a small price. Those who do not decide according to what Allah has sent down are unbelievers

In this verse, the interpretation carried out by Hasim with his Sundanese language, at least connects with explanations using Indonesian, such as explaining the word *saujradna*, *sacerewelna* by explaining both words mean "in full" (in English).

The point of the whole here is the duty of the scholars, the priests who become waratsatul 'Anbiya (The Prophet's heir) is charged with deciding cases on the legal basis of the books revealed to him. In the context of Islam, Kitabullah is the Qur'an by embodying a religious legal foundation derived and based on Islam.

Furthermore, it is also mentioned in the verse that there is no need to fear in upholding Allah's law, with a warning to religious leaders, especially generally for those who believe in the prohibition of buying and selling Allah's verses, meaning such as *ngomersilkeun ayat-ayat-Na* (trading His Verses), *ngaji malar pamulang duit* (fill out studies with the intention to get money), *kadaharan jeung sapapadana* (due to food or something similar to it), *atawa nyumputkeun hukum jinah da jinah teh kasedep dunungan* (or hide the law of adultery because adultery is the employer's favorite), *upama dibejakeun sieun dilepas* (had he been told to the authorities there would have been a fear of being fired by his employer), and so on in its interpretation Tafsir Ayat Suci Lenyepaneun.

But after mentioning the above descriptions Hasim explained that there is something heavier than what has been mentioned, namely rejecting the law of Allah, anyone who does not decide a matter without a law that has been revealed by Allah, then they are infidels.

It is this last sentence that in this verse is often the basis and excuse for the recognition that a Muslim who is against his country entails that in his country the rules made are not based on the rule of Allah's law. As a Muslim-majority country it is normal for a dispute to occur, based on conflict theory. (The theory, which has been developed since the early 20th century by figures such as Karl Max, Max Weber, and George Simmel, over the years has been tested and improved by many sociologists and has become a popular theory in

sociological studies.)

Conflict theory emphasizes that disputes and differences of opinion are a natural thing to happen in social life, because society is formed of various groups that have different interests and values. It is on this assumption that some people who do not accept the existence of laws in force in Indonesia, have the desire to change the law under the pretext of an Islamic state.

This discussion is very interesting to discuss and discuss, because understanding the verse directly without deepening first by looking at the human side will cause a very significant difference and make a character who likes to blame and disbelieve who is not in line with it.

Multiple motion analysis can provide an explanation for the interpretation of the above verse using Sundanese interpreter language, the first movement in understanding this verse is worth studying how this verse came down, this verse mentions that the signs in the Torah contain laws to decide matters in the Jews, lafadz *anzalna* has the meaning We derive and comes from the word *anzala yanzilu*. The choice of past tense verbs in this case correlates with the context of the next term, the Torah. The Torah is rumored to be a guide for the Children of Israel so that the verses have a limit in the context of the behavior of the Children of Israel who often sell the verses of Allah and exchange them for individual interests in lafadz *wa laa tasytaryy bi ayati tsamanan qalila* (and do not sell the verses of the Torah at a low price).

This verse came down in the Medina phase against the background of the injustice attitude of the Jewish community towards its internal group. One of them is about hudud punishment where the tribe of Bani Quraidzah received less caning than Bani Nadhir. Because it was found that injustice was based on racial discrimination, they asked the Prophet Muhammad SAW as a mediator, so this verse came down.

Therefore, the second movement in Fazlur Rahman's Double-Movement analysis in this paragraph illustrates that racial discrimination at this time has been regulated in the Law on the Elimination of Racial and Ethnic Discrimination contained in Law Number 40 of 2008 which contains all rules against racial and ethnic-based injustice, as well as Law Number 8 of 2016 concerning Persons with Disabilities which is the right of persons with disabilities and prohibits discrimination against persons with disabilities, including discrimination based on racial and ethnicity.

The existence of this law becomes legitimacy that in the current context of statehood, especially

in Indonesia, makes that although the Indonesian state does not make the actual Islamic law into a basic law, but basically the laws that have been in force in Indonesia are based on Islamic theories, because the Ulema also participated in formulating these laws, it is appropriate for us as good statesmen, Muslims who believe in *Kitabullah* are

required to respect, respect, and implement the laws in force in the Indonesian state, without having to commit actions that are not commendable let alone harmful. The following is the flow of explanation of this verse in Fazlur Rahman's double motion analysis:

Verse	First Movement	Second Movement	Current Contextualization
QS. Al-Maidah verse 44	The verse comes down based on the problem of indications of injustice due to racial discrimination	The existence of a law in Indonesia concerning the elimination of racial and ethnic discrimination legitimizes the existence of a strong bond of God's law in the Indonesian state	Spirit this verse actually reflects a moderate and just attitude. This verse can be the foundation of the principle ' <i>adalah</i> (justice)

4.1.2.4 Being Tough on Kafir

Yeuh Nabi, pek perangan kaom kafirin jeung kaom munafikin, jeung kudu keras ka maranehna. Padumukan maranehna teh naraka jahanam, jeung eta teh geusan mulang nu panggoreng-gorengna. (QS. At-Tahrim verse 9)

Translation: O Prophet, fight the unbelievers and hypocrites and be tough on them. Their place is jahannam and it is as bad as a place to return.

Jihad in general can be understood with something that raises the sword against the infidels, and not always with the sword, there are also those who use the way of da'wah, pens, writings, words as well as jihad against hypocrites that is by using knowledge, (Tafsir Al-Qurthuby) Because basically hypocrites are unknown and should not be killed by Islam *dzohir*. This is an interpretation of its generality in the books of tafsir, while in the sundanese tafsir Hasim explains very emphatically as in his verse, using the word *lamun* or in Bahasa is *Kalau* (if), which can be concluded if there is no other way than the path of jihad.

That if the unbelievers and hypocrites have been given the opportunity to taubat but still *wangkelang nukang nonggong ka Yang Manon* (Ignoring the All-Seeing) then be punished for jihad either loudly, firmly, or with thoughts or writing.

So on this interpretation can be analyzed the approach of the theory of double motion, that in the first movement this verse ruled jihad by means of war, raising the sword against the infidels and hypocrites, but there is a command to be firm as well, this verse shows that the path of jihad is not only with war "since then this verse was revealed"

how it describes that this Islamic mission carries a mission of peace, so how to do with people still understand that Islam must be passed by means of violence but the doctrine of a few who try to get off track from the right track.

The second movement, in this verse should be the path of struggle with knowledge, da'wah as widely as possible and entered in all aspects of life, expertise in discussion becomes important in conveying God's message. In interpersonal communication can be said to be effective when the communicator is able to form a good relationship with the audience, appreciate differences, and show empathy. (Joseph A. Devito: 1976) This is the basis for anyone who wants to lead to the path of truth without violence.

The culture of discussion with a mission to invite the truth is now important compared to arguments, because now the easy dissemination of information is required by us as successors to maintain the stability of the people from the efforts of movements such as the hypocritical movement in the past.

Therefore, harsh understanding of unbelievers and hypocrites here means firm, and firm does not mean harsh. Assertiveness can be seen firmly in principle, firm in attitude, not easily influenced, and not easily moved from a belief to a different and harmful belief. Therefore, this verse in the present context becomes a spirit for Muslims to continue to upgrade themselves with Knowledge so as not to be easily deceived by infidels and hypocrites. Because this can be categorized as one of the paths of jihad today. The following is the flow of explanation of this verse in the double-movement analysis by Fazlur Rahman:

Verse	First Movement	Second Movement	Current Contextualization
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<p>QS. At-Tahrim Verse 9</p>	<p>Be tough by showing readiness for war (Islam has always been a pioneer in deensive) but still with the assumption of taking up arms</p>	<p>Being tough with firmness, manifestation with knowledge that is channeled through the way of da'wah, writing, thoughts, and others</p>	<p>This verse becomes the spirit to continue to study deeply about Islam and other sciences in order to compete with infidels and hypocrites, because that is one of the paths of jihad in the context of today's times</p>
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4.1.2.5 Meeting in War

Nya lamun maraneh paamprok jeung maranehna dina pangperangan, pek buburak jalma-jalma sapandeurieun maranehna sina kalabur paburencay sangkan maraneh areling (QS. Al-Anfal verse 57)

Translation: If you find them in battle, divorce those who are behind them by (crushing) them, so that they may learn a lesson

This verse clearly mentions a common origin to be particular, that is, meeting in war. This verse hints at Muslims to dare to go on the offensive or against those who have dared to betray the covenant at that time, as did the Jews of Medina, Banu Nadhir and Banu Quraidzah.

By agreement anyone who betrayed the previous agreement was required to leave the city of Medina, but the Jews chose to stay and coalition with the Quraysh to attack the Muslims.

This offensive order was based on indications of treason and defending the country from destruction. So you could say this action is an offensive action that is defensive (defending). This can be proven by the victory of the Muslims in the battle of khandaq did not completely eradicate the prisoners who escaped the battle, 700 men who had great sins were sentenced to death, Children,

women, and anyone who did not fight the Muslims were made ordinary prisoners.

That is the first movement in understanding this verse by looking at the historical context basically Muslims have no desire to carry out war missions, but with urgency and in order to maintain the stability of the country then the path is taken.

As for after knowing the first movement, in the current context in the second movement, the offensive understanding can be done under certain conditions, which are based on state rules. The Indonesian state alone in addressing conflict issues, both internal and external conflicts, always prioritizes mediation efforts, peace efforts without the need to voice war. If there is no way anymore, then take the path of taking up arms.

This shows us that the path taken by Indonesian statesmen is based on a religion that is closely related to Islam. The existence of this interpretation also not only provides efforts to continue jihad with war, but in the interpretation of this verse there are also other ways besides war. This is in line with the previous verse that Islam was never the first originator of war. The following is the flow of explanation of this verse in the double-movement analysis by Fazlur Rahman:

Verse	First Movement	Second Movement	Current Contextualization
<p>QS. Al-Anfal verse 57</p>	<p>This offensive act of maintaining the stability of the country is based on the betrayal of the treaty</p>	<p>Offensive lays the foundation of peace without war, this can be achieved by diplomacy between countries, community groups, and others</p>	<p>Implementing the rule of law in the state in order to always pioneer peace between people and nations</p>

4.1.2.6 Allah and His Messenger Will Fight You

Nya upama maranehna teu ngamalkeun hukum riba, inget Allah jeung Rasul-Na bakal merangan maraneh, tapi lamun maraneh tarobat, nya pikeun maraneh modal harta maraneh. Maraneh teu menang ngarugikeun oge teu menang dirugikeun (QS. Al-Baqarah verse 279)

Translation: Then if you do not do (leave the

rest of riba'), then know that Allah and His Messenger will fight you. And if you repent (from taking riba'), then to you the tree of your treasure; you do not persecute and are not persecuted

This verse talks about the law of riba', currently some understanding with a textualist paradigm will understand something that exists today related to banks will be subject to riba' law and must be fought as stated in the verse above.

If viewed in the context of this verse down, in his interpretation Hasim explained with the

connection in the previous verse, namely verse 278, by quoting a hadith narrated by Abu Ya'la from Ibn Abbas that at that time Banil Mughirah gave money loans to Banu 'Amr bin 'Aur using the system *renten* In Sundanese or *Riba'* this is because at that time there was no prohibition on *Riba'*.

However, after Allah's prohibitions and commandments, they abolished and discarded all systems related to *riba'*, because Allah and his Messenger would fight them against anyone who was still in a state of *riba'*.

Therefore, if we realize the current situation, the practice of *riba'* that exists in companies such as banks is already many and exists anywhere, especially in Indonesia. Thus creating differences in efforts in *ijtihad* regarding the law permissible or not against anything dealing with banks.

However, unlike what Hasim said in the interpretation of this verse, he explained that what is meant by *riba'* related to banks is what only provides benefits for one party in the sense of profit for the bank only, but loss for the borrower. That is what is included in *riba'* and given the punishment of *haram*.

However, there are also those who provide two

options, namely the bank only thinks about the benefits of its side and does not think about whether the borrower gains or loses, whether it can be a benefit or even become a *mafsadat*, which thus becomes *syubhat* (doubt).

However, Hasim explained that a bank that is free from *riba'* is a bank that has the motivation to provide solutions for the people (*maslahat ummat* for God's sake), There is a productive nature of loans benefiting both parties, this is what is punished on the basis of a clear contract, and there is no *riba'* in it.

In modern times, the presence of banks has become important for some people on the condition that they stay away from banks whose lives depend on *riba'*, and approach banks that are *fisabilillah*. Because according to Hasim what must be discarded is not his bank, but his *riba'* system in the hope that the *dhu'afa* can live in decent conditions.

Therefore, it cannot be used as a verse of legitimacy to understand that such is wrong and worth fighting under the pretext of textual verse. The following is the flow of explanation of this verse in the double-movement analysis by Fazlur Rahman:

Verse	First Movement	Second Movement	Current Contextualization
QS. Al-Baqarah verse 279	The derivation of this verse is based on the conduct in the absence of a prohibition regarding <i>riba'</i>	In the current context, the presence of shari'ah banks is important in advancing the Islamic economy, and it is necessary to know how about <i>riba'</i> , because what must be eliminated is the nature of <i>riba'</i>	This verse basically becomes a spirit in national economic stability with the legitimacy of the word in this last verse, no one should be <i>dzolimi</i> or <i>didzolimi</i>

4.2 Discussion

4.2.1 Tafsir Ayat Suci Lenyepaneun and Muntaj Tsaqafy Concept in the Perspective of Religious Moderation

Muntaj Tsaqafy laid the foundation that culture, politics, to a person's state in interpreting is very influential in his situation, starting from language, delivery, cultural background, to history that occurred at that time. This cannot be separated from what Moh has lived. E Hasim in his tafseer work, as described in the previous chapter that Hasim inserted the events he had experienced into his work which is clear with the correlation of religious sources of the Qur'an and Hadith.

It is not wrong if the scholars hold the view that in this book of tafsir uses the style of *bi al-ra'yi*. It can also be seen from several examples of the use of traditional Sundanese literature that is in line with *aqidah*, because the use of Sundanese literature is basically a very thick religious background, so that when connecting it will definitely get a very close relationship between the state of Sundanese literature and Sharia taught in Islam.

In the context of religious moderation, this work as a product of Sundanese culture is attached to social conditions, biography, language use makes fulfilling the principles in religious moderation indicators including accommodating to local culture. With the idea of Hasim who insisted on delivering a secret treatise of the word of God using Sundanese interpretation made it close to the situation of a person who understood Sundanese, plus the use of light, not too old-fashioned language, made preachers carrying religious missions able to blend in with people who in fact were in hard-to-reach areas that were still thick with the use of Sundanese *buhun*.

This is the capital and foundation for achieving conditions of moderation, tolerance, especially in the religious way. It does not make a person a fanatic so that he leaves the culture for certain reasons, and studies religion without any taste in Sundanese ethnicity. This is also what happened recently terrorist acts under the pretext of religion, to kill Sundanese people who occurred in the Bandung City area, precisely Astana-Anyar, whose perpetrators of the terrorists were Sundanese.

Isn't it in Sundanese culture, in meeting or passing people who are on the road always say "*punten*" (excuse me) as respect between Sundanese people and to be a pioneer of tolerance, respect, and moderation. What makes Sundanese reason disappear by only studying religion through one source, without seeing the opinions and ideas that are very clear in humanizing humans. Therefore, with the existence of a great work from

the Sundanese and for the Sundanese it becomes an encyclopedia of interpretation to enrich the knowledge that in the way of religion, it is appropriate for us to harmonize with the current state of the social context. It is clear that the existence of the Lenyepaneun Tafsir of the Holy Verse can be considered as laying the foundation at the Sundanese level in religious moderation with the attachment of Sundanese local culture in it, such as the verses that have been discussed in the previous chapter Special analysis on the verse of jihad with the approach of the current context, which will then be discussed further about the verses of jihad below.

4.2.2 Discussion of the Verses of Jihad in Tafsir Ayat Suci Lenyepaneun with Fazlur Rahman's Double-Movement Theory

a. QS. Muhammad verse 4

After being found in the context of statehood, the context in today's warfare is seen with a military force, so that war in physical form (meeting) has been intended only for between militaries, it is strictly forbidden to involve civilians let alone kill them.

In QS. Muhammad verse 4 *lafadz laqitum* uses the verb past tense (*fi'il madhi*). *Lafadz laqitum* comes from the word *laqiya-yalqa* which means to meet or meet. The past tense was chosen to indicate a face-to-face warfare rather than a state of peace.

QS. Muhammad verse 4 descended on the Meccan phase at the battle of Uhud. Slashing on the neck trunk is a life-killing technique that is not torturous because it accelerates the release of the nerve connection of the head with the limbs. Through this technique, the blood supply to other parts of the body will stop. So is the oxygen of the human body. Neck shaft slashing is the fastest death technique besides archery, body crushing, or shooting.

For this reason, soldiers or military in the state are trained skillfully in using war equipment and weapons such as rifles and tanks to protect the country from the onslaught of weapons of other countries. With the principles of *wasathiyah* this verse accommodates that Islam and its sources of guidance even in the context of war forbid torture against the enemy.

Within the scope of the interpretation that Hasim conveyed in his tafsir, giving and explaining carefully that this verse is not to make someone violent and play killing on humans indiscriminately, many intentions conveyed from his interpretation are the end point of his interpretation that in this verse the understanding of Jihad is not only always by means of war, or killing anything that is violently oriented, but Jihad

here can be interpreted to be able to fight in any realm that can contribute to the religion of Allah SWT as Islam that *rahmatan lil 'Alamin*.

This is indicative of religious moderation in Hasim's interpretation, there is a desire to insist that the path of war does not have to be violent. Giving new direction to other paths as a solution, including the principles of religious moderation, namely respecting, respecting some understanding by providing the best way.

b. QS. At-Taubah verses 5, and 36

In verse 5 this becomes a practical foundation in the nature of justice and defense of the state. This is in accordance with national commitments, especially in the 2002 law number 3.

In general, laws governing state defense have the aim of protecting national interests and maintaining state sovereignty from internal and external threats. National defense often involves various aspects, such as defense policy, military strength, homeland security, and so on.

Justice is a fundamental principle in the legal system that involves fair treatment of all parties. This principle of justice can be reflected in various aspects of life, including in the context of national defense. In this context, justice can mean equal and fair treatment of citizens, protecting human rights, avoiding discrimination, and ensuring transparent due process.

The results of the analysis of verse 5 as in the previous discussion, this is an indicator in religious moderation regarding the principle of justice. Fair is not defined equally, especially in the context of national defense. So justice here is defined as equal among all groups in the state. Both in terms of law that is unified in all aspects of society so that there is no blunt legal word to superiors or government but sharp to people who do not have power.

This is the basis in terms of state resilience, and the furthest from power political intervention and undesirable aspects.

As for paragraph 36, the limitation of the months allowed to fight serves as community resilience or state resilience in maintaining its stability from various impacts of crises generated by war, both food, economic, social, health and political crises and becomes the basis for controlling warfare conflicts between social spheres, both individuals, communities, and even states.

First, the limitation of months in a verse of the Qur'an can refer to haram months or holy months in Islam, such as the month of Ramadan. During Ramadan, Muslims are required to fast and refrain from acts deemed to violate religious values. In the context of warfare, it can be assumed that these restrictions are intended to ensure that warfare

does not take place during the holy month, so that Muslims can practice worship calmly and focusedly.

Secondly, the limitation of the months in the Qur'anic verse can also refer to the principles governing conflict and warfare in Islam. The verses set out ethical guidelines of war, such as protecting civilians, respecting human life, and limiting violence used in combat. These principles aim to maintain social stability, avoid the effects of greater crises, and protect the well-being of humanity.

In a broader context, warfare can lead to food, economic, social, health, and political crises. The limitation of the months in the Qur'anic verse, which governs warfare, can help prevent and control the negative effects of such warfare. By adhering to the principles set forth in these verses, a community or state can maintain its stability and minimize the adverse consequences of warfare.

In the context of the limitation of the months in the Qur'anic verse related to warfare, it can also be related to the concept of community or state resilience. Community or state resilience refers to the ability of an entity to survive and maintain its stability in the face of various crises involving food, economic, social, health, and political aspects.

In Islam, war is not the final goal, but rather the last option to be taken in a given situation. The Qur'anic verses governing warfare emphasize the importance of maintaining balance, justice, and security in such conflicts. The principles set forth in these verses are designed to minimize the negative impact and adverse consequences in warfare, so that societies and states can remain stable and function properly.

For example, the principle of protecting civilians is one of the important aspects of the Qur'anic verses related to warfare. This shows the importance of safeguarding human life and preventing unnecessary harm to society at large. In the context of community or state resilience, the protection of civilians helps maintain social stability, prevent more severe economic downturns, and protect the safety and welfare of the public.

In addition, the principles in these verses also play a role in preventing prolonged and destructive conflicts, which can disrupt the political and social stability of a country. By regulating the time and place of war, the limitation of the months in the Qur'anic verse provides the necessary foundation of control to avoid an uncontrolled escalation of the conflict. This helps maintain the country's political resilience and government stability in the face of crisis.

In the context of a food crisis, the limitation of

the months in the Qur'anic verse can offer a period of respite from warfare to allow agricultural activities and food production to run well. By maintaining food security, a community or country can avoid food crises that can affect economic, social, and public health stability.

In addition, in the context of community or state resilience, it is also important to find peaceful solutions and negotiations in conflict resolution. Qur'anic verses emphasizing the importance of justice, peace, and reconciliation can be the foundation for achieving long-term stability and harmony in society. In conflict situations, efforts to establish dialogue, respect human rights, and promote social justice can help prevent broader crises and protect the resilience of communities or countries.

In addition, the verses of the Qur'an also encourage Muslims to pay attention to social and humanitarian aspects in conflict. For example, verses that teach compassion, tolerance, and concern for fellow human beings, including those in crisis conditions due to war. In the context of community or state resilience, empathy and concern for refugees, victims of war, or those affected by crisis become important factors in building social stability and reducing tensions between groups.

In conclusion, the limitation of the months in the Qur'anic verse related to warfare can serve as a basis for conflict control and maintain the stability of the community or state from the impact of the crisis generated by war. The principles set out in these verses, such as protecting civilians, maintaining food security, avoiding destructive escalation of conflicts, and seeking peaceful solutions, can guide in facing challenges and building community or state resilience in the face of various crises.

Therefore, the notion of religious moderation refers to a balanced and middle approach to religious practice. In the context of Qur'anic verses that limit warfare and maintain the stability of a community or state, the perspective of religious moderation can be applied in several ways.

First, religious moderation emphasizes the importance of maintaining justice, peace, and respect for human rights in every situation, including in the context of warfare. In the verses governing warfare, the Qur'an emphasizes the protection of civilians and the emphasis on justice in handling conflicts. The perspective of religious moderation encourages religious adherents to avoid disproportionate violence, treat all parties fairly, and seek sustainable peaceful solutions.

Second, religious moderation teaches the importance of understanding the context and

purpose behind religious teachings. In the case of the limitation of months in Qur'anic verses related to warfare, an accurate and thorough understanding of those verses is important. The perspective of religious moderation encourages religious followers not to understand the verses narrowly or literally, but to consider the historical context, the basic principles of Islam, and universal values such as justice, peace, and compassion.

Third, religious moderation emphasizes the importance of interreligious dialogue and intergroup cooperation in building social harmony and stability. In the context of warfare, the perspective of religious moderation encourages followers of religions to promote reconciliation, overcome differences by peaceful means, and cooperate with community members of different faiths to strengthen the resilience of a community or country.

In practice, religious moderation serves as a framework for building inclusive and harmonious relationships between religious groups and society at large. By applying the values of moderation in understanding and interpreting religious teachings, as well as maintaining interreligious dialogue, communities can build better understanding, minimize conflict, and promote stability in the face of crises generated by wars or stressful situations.

In the context of the limitation of the months in the Qur'anic verse related to warfare, the perspective of religious moderation helps to combine religious values with the social context and needs of the times. This allows society to maintain stability, justice, and harmony, while remaining true to the basic principles of religion.

c. QS. Al-Maidah verse 44

The spirit of this verse reflects moderation and justice. This verse can be the basis of the principle of 'Adalah (justice). With the existence of laws and regulations on racial discrimination. It should be in the context of religious moderation, in this verse of the Qur'an carrying out a state rule is essentially carrying out rules that have been based on the Qur'an.

Therefore, to certify that those who follow the rule of the state are infidels, is a mistake and should not be done.

Making state rules is appropriate if we who play a role in making laws are based on Islamic law derived from Allah SWT. The principle of justice in religious moderation is expected to continue to be inherent in all aspects of life. Until finally in making state law is not biased to the left or right, but middle and included in all aspects of life.

d. QS. At-Tahrim verse 9

From the results of the analysis in the previous

chapter, this verse becomes the spirit to continue to study deeply about Islam and other sciences in order to compete with infidels and hypocrites, because that is one of the paths of jihad in the context of today's times.

Being tough here is interpreted by firm understanding, its manifestation with knowledge that is channeled through the way of *da'wah*, writing, thoughts, and others.

In the context of religious moderation, harsh manifestation is a solidity in a principle. A clear principle of *aqidah* in the way of non-violent religious moderation.

The path of *da'wah*, a call to remote communities who have no access to seek knowledge. Thus encouraging us as relays of the Prophet's treatises to adapt to their circumstances and not to be harsh in conveying, but firm with the principle that Islam is a religion that does not contain violence,

The path of writing, similar to the path of *da'wah* with appeal, but this path of writing becomes a bridge for academics in combating (understanding jihad with science) ideas that damage and distolerate some groups of people. So firmly in this writing is what should be practiced for writers who bring the path of Islamic *da'wah* in it.

There are still many ways and steps that can be taken today to carry out a mission of Jihad. It doesn't just have to be by way of war or violence. It is our responsibility as Muslims as a friendly and merciful teaching in the midst of various conflicts of thought and others. (A. Mustofa Bisri: 2007)

e. QS. Al-Anfal verse 57

Offensive lays the foundation for peace without war, this can be achieved by diplomacy between countries, community groups, and others. Therefore, implementing the rule of law in the state in order to always pioneer peace between people and nations.

It is an approach that avoids war and promotes conflict resolution through dialogue and negotiation. You want to know how the text relates to verse 57 of Surat Al-Anfal in the Quran.

This verse emphasizes the importance of fair treatment and justice in the context of war. Although this verse is related to war situations, the principles of justice and fair treatment mentioned in it are relevant to the concept of peace.

In a broader context, this verse contains moral and ethical messages in conflict and war. It emphasizes the importance of refraining from arbitrary attitudes, abuses of power, and unfair treatment of others, especially when in a position of strength. This verse implies that the principle of justice should be practiced in every situation,

including in conflicts and battles.

When we relate this verse to the initial text, we can see that the just application of the rule of law in the state is in line with the teachings of the Qur'an. In the context of law formation and enforcement, it is important for a country to ensure that justice is upheld and fair treatment is given to all its citizens, regardless of their ethnicity, religion, race, or background.

In an environment governed by fair law, conflicts and disputes can be resolved through a neutral and independent judicial system. The state can act as a mediator and facilitator in reaching peace agreements between parties involved in the conflict.

The consistent and fair application of the rule of law can also prevent the emergence of injustices that can trigger conflicts and social tensions.

In addition, diplomacy between countries is also one way to achieve peace. In international relations, countries can interact through dialogue and negotiation to reach mutually beneficial agreements and prevent armed conflict from occurring. The principles of justice, mutual respect, and seeking just solutions should be the cornerstone in diplomatic negotiations.

By applying the principles of justice, avoiding arbitrary treatment, and abiding by the just rule of law, a country can create an environment that supports peace between peoples and nations. By having a strong and well-functioning legal system, the state can uphold justice, protect human rights, and resolve conflicts through peaceful channels.

The application of the rule of law in the state can also provide a clear foundation for peace and social stability. When all individuals and groups of people are treated fairly and equally before the law, tensions and discontent that can trigger conflict can be minimized. The principles of justice and protection of individual rights contained in the rule of law become an umbrella that protects peace in society.

Finally, the initial text stating that peace could be achieved through a diplomatic approach and the application of the rule of law in statehood was in line with the principles of the Qur'an.

Verse 57 of Surah Al-Anfal reminds us of the importance of being just and not easily crushing the enemy if he has surrendered and given his blessings in a situation of war, while the teachings of the Qur'an as a whole emphasize the importance of justice, tolerance, and peaceful conflict resolution. By applying these principles, we can pioneer peace between peoples and nations and create a harmonious environment in this world.

f. QS. Al-Baqarah verse 279

In the current context, the presence of shari'ah

banks is important in advancing the Islamic economy, and it is necessary to know how about riba', because what must be eliminated is the nature of riba'. Because basically with a deeper analysis of the interpretation of the Lenyepaneun Scriptures, this ayat basically becomes a spirit in national economic stability with the legitimacy of the word in this last verse, no one should be *dzolimi* or *didzolimi*.

By basing national economic stability on the principles of justice and social welfare, society is expected to achieve sustainable economic growth and reduce economic inequality. These principles also support balanced social and economic development, in which all individuals and groups can contribute to and benefit from national economic development. Therefore, this verse in the perspective of religious moderation is very irrelevant, and in its interpretation Hasim explains jurisprudence and does not refer to war and jihad by killing people who play a role in usury'.

This national economic stability is a very important awareness in the aspect of rationalizing balance, in which all Muslims behave fairly and honestly in their economic behavior. The end of this verse is the spirit of religious moderation efforts in the dimension of jihad in the economy in order to prosper Muslims and the nation.

4.2.3 The Connection Between Interpretation and Local Culture to Sundanese Interpretation in an Effort Religious Moderation

The interpretation of the Qur'an can influence the social and cultural life of the people. Proper interpretation and appropriate to the local cultural context can help people strengthen their religious identity. (Mulkhan, Abdul Munir: 2017)

While Muhammad Ali explained that the interpretation of the Qur'an can shape local wisdom in Islamic culture. This local wisdom is a reflection of Islamic wisdom that is able to adapt to the lives of the local community. (Ali, Muhamad: 2018)

Finally, Akhmad Sahal explained that the interpretation of the Qur'an carried out by Muslim scholars and scholars can shape values in society, such as tolerance, harmony, and justice. These values can form a harmonious and peaceful local culture. (Sahal, Akhmad: 2019)

In all three opinions, in support of the idea of religious moderation in the context of these connected and interrelated interpretations, it is very relevant. Therefore, of the many findings that the author obtained regarding the relationship between interpretation and local culture as an effort in religious moderation, some of them include:

a. Local Culture Influences Interpreters' Understanding of the Qur'an

The interpretation of the Qur'an can be influenced by the local culture in which the interpreter belongs. Local social, political, economic, and cultural conditions can influence the way interpreters understand Qur'anic verses. For example, in the context of Indonesian culture, interpreters may be more inclined to understand the teachings of the Qur'an as a tolerant and inclusive religion.

This has been found as an example in the previous discussion in analyzing interpretation products with Fazlur Rahman's theoretical analysis. It is found from the many verses, the understanding of the meaning of jihad, war, harb, killing in these verses is interpreted with caution with the inherent feelings of the Sundanese gentleness. So that it prioritizes other options than what is meant by the term violence as mentioned above.

It is fitting that if so, as Sundanese people understand the Qur'anic verses do not have to be radical and violent. Hasim's interpretation in understanding this verse of Jihad is considered necessary to be disseminated and understood by especially Sundanese. Because it means true tolerance, moderation in religious ways, and careful respect for both fellow Muslims and non-Muslims. Because there is no other effort in interpreting this local language, as an effort that must be applied in different local cultural contexts so that it can be accepted and understood by the local community. (Abdullah, Saeed: 2006)

For example, to see how the relationship between interpreters and local culture, especially in terms of religious moderation. In the verse of religious moderation Qs. Al-Baqarah verse 143, Hasim explained that the term *ummatan wasathan* here is defined as people who are neither miserly nor wasteful, but are in the middle. Although this interpretation is different from that referred to by Quraish Shihah in his tafseer Al-Misbah, he argues that what is meant by *ummatan wasathan* is (middle) moderate and exemplary so that with the position of the Kaaba which is in the middle as well, and the middle position that makes man impartial and this middle position that makes man neither left nor right.

This difference in interpretation, in substance, has similarities in balance and justice. Therefore, what is emphasized in this interpretation of Hasim, when viewed from the social situation when Hasim compiled his work, in that time conditions were being hit by a crisis that made some of the people miserly and some wasteful, but this phenomenon still happens today. So this is in accordance with

Hasim's title and understanding, Ayat Suci dalam Renungan (Tafsir Ayat Suci Lenyepaneun).

b. The Interpretation of the Qur'an Can Shape Local Culture

The interpretation of the Qur'an carried out by Muslim scholars and scholars can shape the local culture in Muslim countries. The understanding and interpretation of the Qur'an accepted by the community can shape the way of view and values in that society. For example, in Indonesian society, there are religious traditions such as prayer, Monday-Thursday sunnah fasting, and others that are influenced by the interpretation and interpretation of the Qur'an. Until this work of Tafsir Lenyepaneun, it can be found in several corners of rural Sunda who study and study in mosques.

This habit when viewed in the context of tolerance in religious moderation can make a reviewer appreciate careful understanding, because it cannot cover in it the culture of discussion such as question and answer, and exchange of ideas. Especially in the context of interpretation, Hasim uses the nature of events and history at that time, this can help people understand the meaning of the verse so that it can be conveyed to anyone as a Muslim. This is in line with what Angelika Neuwirth said that contextual understanding of the Qur'an will help people in interpreting this sacred text accurately and accurately with the help of extracting historical and social contexts. (Neuwirth, Angelika: 2010)

c. Local Culture Can Influence How Interpreters Choose Methods of Interpretation

Local culture can also influence the method of interpretation chosen by the interpreter in interpreting the Qur'an. For example, in Arab culture, the more commonly used method of interpretation is the method of tafsir bil-ma'thur, which refers to the hadith and narrations of the Holy Prophetsa. While in Indonesia, the more frequently used method of interpretation is tafsir bil-ra'yi, which is by interpreting analytically by considering the historical and social context that influences the interpretation of the verse.

This can be seen from the way Hasim interprets the Qur'an in Tafsir Lenyepaneun, the analytical application of the verse takes precedence and takes precedence, so that after analysis by him only his ra'yi is delivered. So it is not uncommon to see references from previous books. But the main reference in this Sundanese tafsir is the Al-Azhar tafsir by HAMKA.

Therefore, the use of the Adabul Ijtima'iy style in the interpretation of Hasim is very suitable, seeing the context that has always been a priority in interpreting it for solutions for people who do

not understand other languages, especially rural people who use Sundanese which is actually backward (buhun). With the use of events that have been passed, this has also become a bright spot for problems circulating in society, especially the Sundanese community.

By looking at this situation, the author feels that taking the method is considered up to words and statements that are straightforward and easily conveyed to the Sundanese people. A Sundanese speaker who does not study Sundanese in detail can understand the meaning conveyed by this Sundanese interpreter.

d. Interpretation of the Qur'an Can Help Address Local Culture Issues

The interpretation of the Qur'an can help overcome local cultural problems that are not in accordance with Islamic teachings. For example, in Indonesian society, there are faith traditions such as witchcraft or black magic that are not in accordance with Islamic teachings. Through correct interpretation of the Qur'an, people can understand that such practices are contrary to the teachings of Islam.

This is in line with the context of moderation, respecting others does not see men or women. Therefore, Amina Wadud in the context of culture in moderation carries in her work on feminist perspectives in the interpretation of the Qur'an with the disclosure that this local culture can influence the understanding of the role of women in Islam. (Wadud, Amina: 1999)

5. Conclusion

Moh. E Hasim is a figure famous for his work in the field of interpretation of the Qur'an in Sundanese. In compiling his book entitled "Tafsir Ayat Suci Lenyepaneun," It uses several methods and sources of interpretation.

The method used by Moh. E Hasim in compiling his book is a method of contextual interpretation and maudhu'i interpretation. In the method of contextual exegesis, he sought to understand the verses of the Qur'an by taking into account the historical, linguistic, and social context in which they were derived. While in the thematic interpretation method, he collects verses that have the same theme or topic, then analyzes them in an integrated manner to get a more comprehensive understanding. Therefore, the use of the Adabul Ijtima'iy style in this book of tafsir is very striking and plays a major role as an easy path of

understanding for Sundanese society.

The source of interpretation used by Moh. E Hasim in his book covers various primary and secondary sources. The primary source used is the Qur'an itself, paying attention to the relationship between related verses. In addition, he also used the hadiths of the Prophet (peace be upon him) as an important source to understand the context and further explanation of certain verses. Secondary sources used include the works of earlier scholars in the field of Islamic exegesis and knowledge.

In the context of the interpretation of jihadi verses, Moh. E Hasim places emphasis on understanding the verses with the historical, social, and environmental context in which they were revealed. He analyzed the objectives, context of the war, the condition of Muslims at the time, and the principles underlying the teachings of jihad in Islam.

The concept of jihad applied and interpreted in the local Sundanese culture depends on Moh's views and approach. E Hasim in his book, as well as the influence of local culture and tradition in their understanding of jihad. We can see in his interpretation of the verses of Jihad that have been mentioned and discussed in the previous discussion, the conclusion is that the verses of jihad must not only be violent or just jihad which is equal to war, but there are other ways to interpret the verses of jihad, one of which is by sticking to the principle of religious moderation in order to avoid radicalism that damages the peace of relatives, neighbors, ethnicity, or even the world (see the results of the analysis and discussion in the table).

Religious moderation plays an important role in Islam's position as a religion rahmat. Without religious moderation, radical action will always be widespread and inherent to anyone who understands religion without a soft foundation and purpose. Therefore, Islamic teachings need to be merged in any way so that they can be conveyed, one of which is in the use of regional languages, with its distinctive culture, very easily understood by the people in it. This is called the relationship between interpretation and local culture, so there will always be a value of tolerance, respect in the

sense here of moderation of religious procedures. This shows a correlation between interpretations of jihad in Ayat Suci Lenyeupaneun And the principle of religious moderation is closely related.

In religious interpretation, local culture can influence the way religious teachings are understood and interpreted. Local culture shapes people's frameworks of thought and perceptions of religious values, norms, and practices. Therefore, in the context of Sundanese tafsir, the interpretation of Qur'anic verses, including the interpretation of jihad, is influenced by Sundanese values, traditions, and local cultural context. Local culture can provide unique perspectives and distinctive contributions in the process of religious interpretation, but it also needs to be balanced with an accurate and comprehensive understanding of Islamic teachings as a whole.

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