



Concepts of Translation of Takwil, Tafsir, and Hermeneutics in the Science of the Al-Qur'an

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Abstract

The study of the Quran encompasses a multitude of significant concepts pertaining to the interpretation and comprehension of its text. This qualitative research employs the method of descriptive analysis to expound upon the process of translating the Quranic text from its original Arabic form into other languages. The act of translation is of paramount importance due to the Quran's initial revelation in Arabic, rendering comprehension of its content and message inaccessible to non-Arabic speakers without the aid of translation. The concepts of takwil and tafsir serve to facilitate the interpretation of the Quranic meaning, with the former referring to a meaning that is not explicitly stated in the text, and the latter involving a more in-depth interpretation of the Quranic text, considering its historical and cultural context. Hermeneutics, a comprehensive and systematic methodology of text interpretation, is instrumental in the science of the Quran, given the intricacy and multiplicity of meanings within its text, necessitating scrupulous and diligent understanding.

Keyword: *Tafsir, Al-Qur'an, Hermeneutics.*

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Introduction

The Koran is the holy book as a guide for human life, both Arabs and non-Arabs, and the Koran is part of the faith in Islam. Muhammad Ali al-Shabuni in the book *al-Tibyân fi Ulum al-Qurân* describes the meaning of the Koran as follows: "Kalamullah which became a miracle (for the Prophet Muhammad), was revealed to the Prophet - closing prophets and apostles - through intermediaries, (namely) angels Jibril, written in several mushaf, is narrated to us in the way of water (mutawatir), considered as a worship for his readers, starting with sura al-Fatihah and ending with sura al-Nas" (Muhammad Ali al-Shabuni, 1981:06).

Al-Quran was sent down by Allah swt. by using Arabic fuṣḥa (فصحى), which is a language that is not generally used as a means of oral communication by the Arabs. Not all Arabs know fuṣḥa Arabic well because this language is only used as the official language in competitions in literature, correspondence, and scientific writing. From that, understanding Arabic fuṣḥa is the basic capital of trying to understand the Koran, meaning that people who do not understand Arabic fuṣḥa well, must have difficulty understanding the contents of the Koran properly.

Even so, this expression does not have the reverse meaning, because many people who understand Arabic fuṣḥa, but still do not understand the Koran correctly. This happened because the al-Quran was revealed to have various contents; scientific, literary, and occult secrets, revealing past events as well as events that will occur in the future, which can only be digested by people who can think, and understand science related to the science discussed al-Quran verses (Muhammad Amin Suma, 2000:10).

The nature of the content of the Qur'an is such a part that makes the problem more difficult for people who do not understand Arabic. As a solution to this problem, translations, interpretations, and interpretations of the contents of the verses of the Koran appear. In addition, there is also a study of the Koran using hermeneutic theory, which is a system of study that is usually applied in studying the meaning of texts outside the studies of Islamic Salafi scholars.

To explain the concepts of translation, takwil, interpretation, and hermeneutics in the Qur'an comprehensively. These concepts include translation, takwil, interpretation, and hermeneutics. The purpose of these four is to understand in detail about translation, takwil, interpretation, and hermeneutics. Translation is a concept related to translating the text of the word Al-Qur'an in the middle of a sentence using lowercase letters of the Qur'an from Arabic to another language. Translation is important because the Al-Qur'an was revealed in Arabic, so efforts are needed to understand the content and message of the Al-Qur'an in a language that is more easily understood by people who are not fluent in Arabic.

Takwil is a concept related to the interpretation of the meaning of the Qur'an which is not explicitly stated in the text. Takwil is usually used to understand verses of the Qur'an that have implied or ambiguous meanings that require effort to interpret the true meaning. Tafsir is a concept related to the interpretation of the Qur'anic text in more depth, taking into account the historical and cultural context from which the text was derived. Tafsir is usually carried out by scholars and experts of the Koran to understand the messages and values contained in the text of the Koran.

Hermeneutics is a concept related to a thorough and systematic methodology of text interpretation which involves the analysis of language, context, and other aspects that affect the understanding of texts. Hermeneutics becomes important in the science of the Koran because the text of the Koran is a very complex text with many layers of meaning that need to be understood carefully. Overall, the concepts of translation, takwil, interpretation, and hermeneutics are very important in the science of the Koran because they help us understand the messages and values contained in the holy text of the Koran better and more deeply.

Method

This research is qualitative, using a descriptive analysis method to explain the concepts of translation, takwil, interpretation, and hermeneutics in the Koran in a comprehensive manner. In this method, a description of the concept is carried out, as well as an interpretation and analysis of the meaning and implications of the concept. Then, data analysis is carried out by detailing the existing data so that it can lead to the discovery of the results you want to look for. The steps of this research are: beginning with looking for references related to research, studying them in depth, and then writing down the existing data as well as conducting data analysis.

Discussion

Since the beginning of the revelation of the Koran, Rasulullah saw. become an interpreter of the Koran to explain to his companions the contents of the verses of the Koran. This role continued to be carried out by the Prophet Muhammad until he died. Then the task shifts from the Prophet to the Companions and continues to the next level. Among the Companions, efforts to understand and interpret the Koran were easier to do, because they all understood well the cultural aspects of the Koran and the times, and because they had direct contact with the Prophet and the causes of the revelation of the Koran.

After Islam spread to a wider area, reaching outside of Arabia where non-Arabic speakers were concerned, the task of learning the Koran was even more difficult and involved many scholars from various nations. To facilitate an increase in understanding of the Koran, then the scholars then carried out interpretation and interpretation on a more mass basis, preceded

by the translation of the Koran into the desired language. In more depth, explanations of some of these things are described in the following sections:

1. Al-Quran translation

The translation of the Koran is described in the initial order, but it does not mean that the translation of the Koran is carried out before interpretation. Interpretation is done first because the Koran was revealed among Arabs, most of whom are people who understand Arabic fuṣḥa. They do not need translation but need interpretation to explain the meaning and content of new expressions they have not heard. The translation is only needed among readers of the Koran who do not understand Arabic fuṣḥa.

Semantically, the word translation does not mean a word in another language. Interpreting words sometimes will not be able to give the understanding desired by the original text. In other words, interpreting does not mean translating. Translating is transferring the understanding of a speech or a written text from one language (first language) to another (second language), or translating from one language to another. Specifically translating the Koran is transferring the understanding of the text of the Koran from Arabic (first language) to Indonesian (second language), or translating from Arabic to Indonesian. This concept explains that translation is not too closely related to the original text literally, meaning that if the meaning contained in it can be transferred into a second language, and can be understood properly, then there is a possibility that certain words will be ignored or left out of the translation. Things like this are often found in the translation of the Koran, for example, the following translation of Surah al-Hijr verse 9:

Indeed, it is we who sent down the Koran and indeed we care for it.

The translation above, according to the Ministry of Religion Team, is: "Indeed, it was We who sent down the Al-Quran, and in fact, we truly maintain it." If the verse is translated literally, then the word "we" will be replaced three times in the translation, for example, in the following translation: "As for us, we have sent down the Koran and indeed we, for the Koran, must be the guardians of it". Translations of this kind become strange and less relevant according to good and correct Indonesian (Jonwari dan Zainuddin, 2020).

Conversely, if in translating by referring to the original language literally, the contents of the text cannot be understood perfectly, then the translator needs to add certain expressions to convey meaning. Examples of translations like this are also found in many translations of the Koran, one of which can be observed in the translation of the following letter Fuṣṣilat, verse 34:

And not the same good and evil. Reject evil in a better way, then suddenly the person between you and between him there is enmity as if he had become a very loyal friend (Ruwanda, 2023).

The literal translation of the verse is "Not the same goodness

with crime. Refuse with something better, then those between you and him who have enmity will become loyal friends. Compare this with the official Al-Quran translation published by the Indonesian Ministry of Religion Team where the verse is translated as follows: "And good and evil are not equal. Reject (the crime) in a better way, then suddenly the person who is between you and between him is as if he has become a very loyal friend. Even this official translation can be improved so that it can be more easily understood, for example as follows: "And good is not the same as evil. Reply (the crime) in a better way. (If you do it this way), then (it is possible) the person who has harmed you will be able to become a loyal friend for you " (A. Muhammad, 2023).

Following the literal translation makes it difficult for the reader to understand the verse. Therefore, to clarify the understanding of the verse, the translator of the Koran added the word "crime" and placed it in brackets as a sign that the word was an addition.

However, it should be known and realized that reading and studying the Koran through translation - no matter how good the translation - will not be able to lead the reader to a true

understanding as contained in the text or expressions in the original language. Therefore understanding the original language of the Koran will make someone able to understand the Koran better.

The first interpretation of the Koran into Indonesian (Malay) was carried out by Syekh Abdul Rauf bin Ali Al-Fansuri, a book known as *Al-Qurān al-Karīm wa bihāmiṣi Turjumān al-Mustafid* (وبهامصه ترجمان المستفيد القرآن الكريم). This translation was completed in manuscript form in 1675 M. And was printed which was later rewritten in 1884 M (Abdullah Syahātah, n.d.150). Basically through the Book of *Turjumān al-Mustafid* Sheikh Abdul Rauf not only translates the Koran but also outlines several matters related to the contents of the Koran itself. For this reason, some people consider the book of *Turjumān al-Mustafid* to be a book of exegesis. Nevertheless, this book cannot be denied as the first translation of the Koran into Malay, because the translation of the Arabic texts of the Koran into Malay is the basis of the contents of this book, which is then supplemented with descriptions of qirāah, interpretation, and takwil.

A different custom occurs in Indonesia, where sometimes translations are considered interpretations, for example: In the translation of the Koran which is named *Al-Furqān*, by A. Hassan Bandung, the word *Tafsir Quran* is written on the cover, even though the contents of *Al-Furqān* are pure translations. As a result of the official writing on the cover of a book like this, then in general people (who don't understand) think that the translation is an interpretation. However, these two terms are used with different meanings.

2. Tafsir and Takwil al-Quran

The discussion on the interpretation and takwil cannot be explained separately, because from the beginning scholars sometimes considered take to be synonymous with interpretation. However, some other scholars consider the meaning of the two to be different. In many references, several statements explain the meaning of *ist'ilāhi* from the interpretations and takwil described by many *mutaqaddimīn* and *mutakhhirīn* scholars. However, the separation of meaning between the two terms is still considered blurred.

Tafsir comes from the word *fassara-yufassiru-tafsīr* (فسر - يفسر - تفسير) which means to describe or explain. In the book of *al-Ta'rīfat*, Al-Jurjani mentions that interpretation means *al-kaṣfu wa al-iḥzār* (Al-Jurjani, 63). In the *Lisānul Arabic* dictionary, it is stated that the word *tafsīr* and the word *takwīl* have the same meaning, namely: "revealing the meaning of a word that is *muṣkil*" (Al-Hafidz dkk, 2023:). This word in Indonesian means explanation and description of something, or explaining and explaining.

As for the meaning of the word *ta'wil*, *luḡawiyah* comes from the word *al-awlu* (back), or *Awwala - yuawwilu - ta'wil*, (أول - يؤل - تاويل) or looking for the initial meaning. In the dictionary *al-Munjid fi al-Lughah wa al-A'lām*, it is stated that the meaning of *awwalu* is *fassara* (al-Munjid, 1986:21). Or according to *al-Munjid's* dictionary, *takwil* means interpretation. As for the *Lisānul Arabic* dictionary, the word *awlu* means *al-rujū'* (return), and *awwala* means *dabbara* (reveal) (Nashr Hamid Abu Zaid, 2003:274).

In *ist'ilāhi*, the meaning of the word *tafsīr* can be observed in the *Al-Qurān Dictionary of Sciences* written by Ahsin W. Al-Hafidz. Quoting Abu Hayyan, Ahsin said the meaning of the term interpretation is "knowledge that discusses how to pronounce the pronunciations of the Koran, about its instructions, and its laws both when standing alone and when they are arranged (in sentences), as well as things others complement it (Al-Hafidz, 2005:282).

In the book *al-Mabāḥis fi Ulūm al-Qurān*, Manna al-Qat'ān describes the meaning of interpretation as a science that is used to understand the al-Quran which was revealed to the Prophet Muhammad, to explain the meanings, explore the laws and wisdom they contain (Manna al-Qat'ān, 1973:324).

In a long explanation, Jalaluddin as-Sayuthi in the book *al-Itqān fi Ulūm al-Qurān* describes, that *ist'ilāhi* two groups of scholars respond to the difference in meaning between interpretation and *takwīl* of the Koran, namely *mutaqaddimīn* scholars and *mutakhhirīn* scholars.

The mutaqqaddimîn scholars tend to have the view that the interpretation and takwîl of the Koran have the same meaning (Ahmad Syurbasyi, 1999:243). In many of their writings about interpretation, there is no description and debate of the difference in meaning between interpretation and takwîl, and they use them simultaneously. In contrast to this, among mutakhhirîn scholars, the terms tafsîr and takwîl tend to be understood as two different terms (Fuziozii, 2003:02).

Abu Talib al-Tsa'labi – as quoted by Muhamammad Amin Summa – distinguishes the meaning of tafsîr from ta'wîl, with the explanation that tafsîr works to explain the object of text redaction (written pronunciation) from an essential perspective, while ta'wîl is the substance text (implied meaning) (Muhammad Amin Suma, 2000:22). According to Raghîb al-Ashfahani – as quoted by Ahmad Syurbasyi – the term interpretation has a more general meaning, while ta'wîl explains more about the meaning of mufradat (vocabulary) (Ahmad Syurbasyi, 1999:09).

More specifically, the meaning of takwîl can also be guided by the opinion of al-Jurjani who said that takwîl means diverting lafadh from its outer meaning to its inner (implied) meaning, following the content of other verses. Al-Jurjani's opinion has an understanding close to that of Abu Talib al-Tsa'labi above.

Among the ushul experts, ta'wîl is understood to follow the understanding of the salaf scholars. Imam al-Shafi'i gives an understanding of ta'wîl; reveal by returning the text to a meaning contained in the text itself by using theorem (dalil). In this case, a condition set by the ushul experts regarding takwîl is that the meaning of the takwîl is contained in the textual expression, or does not deviate from the original meaning.

Imam al-Tabari, in the muqaddimah book - as quoted by Syekh Khalid Abdur Rahman al-'Ak - that ta'wîl is divided into three types, namely: (a). A phrase that only God understands, and cannot be understood by humans. (b). Expressions understood only by the Messenger of Allah, such as the determination of a law taken from a verse, and (c). A phrase that can be understood by a believer human being (Al-'âk, 1986:56-57).

In general, among ushul experts, takwîl is divided into two types, namely ta'wîl qarîb and takwîl ba'id. Ta'wîl qarîb is interpreting the meaning which is not too difficult, an example can be observed from the following understanding of Surah al-Nûr verse 31:

Imam al-Shafi'i interprets the word (الا ما ظهر منها) as a face and two palms. This statement is based on the hadith of al-Bayhaqi which tells of one day Asma bint Abu Bakr met the Prophet, and the Prophet rebuked him by saying; It is not permissible to see a woman who has reached puberty (menstruation) except "this" and "this". The Prophet pointed to his face and palms.

The second example of ta'wîl (qarîb) is the word ta'wîl (قمتم) in surah al-Maidah, verse 6. In this case, what is meant by (قيام الي الصلاة) in the verse is al-'Azm (العزم). In Mutahhar's dictionary, it is stated that العزم in Indonesian is understood firmly (to carry out) (Ali Mutahar, 2005:752). The ta'wîl ba'id is ta'wîl which is done by examining (الرجح) strongly and deeply the meaning of an expression in the verses of the Koran and also comparing it with other texts. An example of ta'wîl ba'id can be observed from the understanding of the word (ارجلکم) which is also found in Surat al-Maidah verse 6. The problem arises when there are two reading models for the word above. Which is the correct reading and understanding between the word arjulakum and the letter "lam" which is "fathah", and the reading arjulikum, the letter "lam" which is "kasrah", as Hafash reads. So some people think that it is permissible to sweep the feet instead of washing the feet in ablution. On the other hand, by comparing the expressions in this verse with the many narrations of the Prophet Muhammad who clearly instructed people to wash their feet up to two ankles in ablution (Al-'âk, 1986:61). Then the preferred reading is memorizing the letter "lam".

From the various statements disclosed above, it leads us to an understanding that, if interpretation is the study of the editorial object of the Koran in general and in its dhahir to obtain its true meaning. So takwîl seeks to express the meaning contained in the substance of

the text which is implied from a mufradat al-Qurân. Distinguishing the meaning of interpretation from takwîl like this is useful for strengthening the relationship between interpretation and takwîl itself, and one thing is certain, an interpreter needs a takwîl for mufradât that he does not know in interpreting the Koran.

In general, mutaqaaddimîn scholars, in explaining the Koran, use interpretation and takwîl as an effort to achieve a meaning that is closer to the aims of the Koran, but their studies (mutaqaaddimîn) have not been written in book form, which can be studied on an ongoing basis. In Abdullah Syahatah's research, it was stated that there are at least two books of interpretation that can be used as references for the remains of mutaqaaddimîn scholars, namely: the Book of Ma'âni al-Quran written by Al-Farra' (d. 207 H) and the Book of Jâmi' al-Bayân fi Tafsîr al-Qurân, by Ibn Jarîr al-Thabary (d. 310. H) (Al-Munjid, 1986:20).

Meanwhile, during the time of the mutaakhhirîn scholars, many books of interpretation developed, including Tafsir Al-Kasysyâf by Abd. Al-Qasim Mahmud ibn Muhammad ibn Umar al-Zamakhshari (d. 538. H), Kitab Al-Jâmi' li Ahkâm al- Qurân wal Mubayyin liman Tadammanaha min al-Sunnah written by Abu Abdillah ibn Ahmad Ibn Abu Bakar Ibn Farh al -Anshari al-Khazraji al-Qurthubi al-Maliki (d. 567. H), Kitab Lubâb al-Ta'wîl fi Ma'âni al-Tanzîl by 'Ala ad-din Abu Hasan Ali Abu Muhammad Ibn Ibrahim Ibn 'Umar Ibn Khalil as-Syaikhi al-Baghdâdi al-Syafi'i al-Khâzin (741 H), Kitab Anwâr al-Tanzîl wa Asrâral- Ta'wîl by Nashiruddin Abul Khayr Abdullah Ibn Umar Ibn Muhammad Ibn Ali al-Baydhawi (685 H), and some other books. In Indonesian, several interpretations were born among Indonesian scholars, for example, Tafsir al-Azhar by HAMKA, and Tafsir al-Misbah by Quraish Shihab.

3. Hermeneutics and al-Quran

In Greek mythology, the term God Hermes is known, whose job was to convey revelations from Jupiter to humans. In his mission, the god Hermes, not only received revelations and conveyed them, but he also translated these revelations into human language, so that humans could understand the meaning contained in revelations. Hermes' role as translator and interpreter is considered important in Greek mythology. The word "hermeneutic" which means interpreting and translating comes from the activity of the god Hermes (Efendi, 2011:279). From Hermes, it became hermeneutics, then changed to the noun "hermeneia" which means interpretation (Efendi, 2011:26). From here, the term "hermeneutics" is known globally, as a method of studying classical texts in the scientific world.

Hermeneutics is a term related to the transfer of information contained by an expression, which initially interprets spoken expressions and then changes to interpreting texts. These expressions, of course, are in the form of language, so hermeneutics has a very close relationship with language and its meaning (Josef Bleicher, 1980:01). Through hermeneutics, it is hoped that understanding the contents of the text is hidden from reading the text that is visible and is the process of turning something ignorant into knowing and understanding (Fakhrudin Faiz, 2003:21).

Jupiter's messages are considered holy messages because they believe they come from God and are delivered to humans. When the message is converted into text, the message becomes a sacred text which is known as the holy book. In this context, hermeneutics was initially considered a method of interpreting the scriptures. In the early 19th century through Schleiermacher hermeneutics developed as not only used in the interpretation of scripture but also became a science and art of understanding (Edi Mulyono dkk, 2013:22). By transferring hermeneutics from the realm of theology to a science (discipline) in observing texts in general.

When hermeneutics becomes a science (which is secular), then hermeneutics follows the scientific system, which anyone may do, is value-free, comes out of a sacred context that is prescriptive, and turns into a descriptive nature. That is, in hermeneutics (a). there is room to criticize the contents of a text being studied/interpreted, (b). Not a priori or a priori, (c). allows the interpreter to include the idea of perfection and what should be, according to the interpreter's understanding in contextual situations, (d). and can be done by anyone freely.

This is different from the system of exegesis in the Ulum of the Koran, which, although it is called a science, its interpretation is only carried out by people who believe in the Koran, before the truth of the Koran and remain consistent with prescriptive principles based on their faith. . With such a basic principle, the interpreter of the Koran will not change the text or perfect it according to the interpreter's understanding. And if the interpreter does not understand the meaning of a "Qur'anic expression", then he tries to be kind, not to assume that the "Qur'anic expression" needs to be changed, corrected, or blamed.

However, in general, the principles of hermeneutics have generally been well applied in the interpretation of the Koran, starting from studying the meaning of words, the arrangement of verses, contextual studies of down verses (asbab an-nuzul), and various other aspects. More than that, Farid Esack – as quoted by Fakhruddin Faiz – said that the practice of hermeneutics has been carried out in Islamic circles since the beginning (Fakhruddin Faiz, 2003:42).

Although there have been attempts to study the Koran using the hermeneutical method by some scientists until now there has not been a work that fully describes the meaning of the contents of the Koran, which clearly and boldly writes that the work is "Hermeneutics of the Koran". or something like that. Hermeneutics in the Qur'an is an attempt to understand and interpret the divine message contained in the holy text. This involves the use of methodology, linguistic knowledge, understanding the historical context, and relating the verses to the context of the whole Qur'an. It is important to remember that Qur'anic hermeneutics involves human interpretation, and different approaches can result in different interpretations (Nahria dkk, 2023).

4. The Urgency of Interpretation

Why does the content of the Al-Quran need to be interpreted and (or) interpreted? In several verses of the Koran, Allah conveys messages using words that are completely unknown in meaning and did not exist in Arabic before. An example can be observed in surah al-Baqarah verse 57, about the words al-Manna (المن) and as-salwa (السلوى), al-Baqarah verse 104 about the meaning of the words râ'ina (راعنا) and dharna (انظرنا). Another example is that there are also expressions that are commonly used in Arabic, but the Koran calls them with changing meanings, such as about nunajjika (ننجيك ببدنك) about the story of Pharaoh contained in letters Yunus, verse 92. In addition, many Qur'anic expressions require interpretation, and sometimes even though the meaning is clear, the meaning contained can change at any time, according to the context.

In addition, the Koran itself states that many of the verses of the Koran were revealed to contain mutašabih meanings, meaning that these verses contain several meanings and the actual content cannot be determined, except by experts who in the language of the Koran are called ulul al-bâb or al-râsikhūna fil 'filmi. They analyze and dig deep. An example of this kind of Al-Quran content can be observed in the following excerpt from Surah Al-Rahman verse 33:

The translation of this verse is: "O congregation of jinns and humans, if you can penetrate (cross) the corners of the heavens and the earth, then cross it, (but) you cannot penetrate it except by force." This verse is a verse that is full of meaning, and not a verse whose content can be easily understood by ordinary people. The scholars, after analyzing this verse, stated that humans can traverse the heavens and the earth, provided they have sult'ân (power). In this case, the scholars give ta'wîl the word sult'ân with knowledge.

Another example can be seen in the letter al-Mukminun, verse 14 below:

The words nuf'fah, 'alaqah, mudğah and idâma are difficult words to understand. For this reason, interpretation and explanation from experts are needed so that ordinary people can understand it.

This verse is a scientific verse that contains miracles. At the time the Koran was revealed, there was not even a single doctor on earth who was an expert on human reproduction. At that time, birth attendants already existed, but surely no human being was able to describe the

development of the fetus in a perfectly systematic way as described in Surah al-Mukminun verse 14 above. At a time when humans were still ignorant about this matter, verses were passed down which informed humans about their development, and that of other living things. So to understand this verse, it is necessary to interpret the meaning of several words in the verse, to then interpret the meaning contained in the verse.

For this reason, to be able to know the original content of a verse, humans first know the basic meaning of a word in Arabic, then interpret it according to conditions (the position of the word in the sentence and according to the context when the verse was revealed). In addition, he must also know about the scientific aspects discussed in the verse, only then can it be interpreted. More specifically, regarding the verse we mentioned, an interpreter must study reproduction, only then can he understand the verse correctly.

It should be noted that the verses of the Koran discuss various sciences as a guide to humans. So far, interpreters of the Koran have been limited to coming only from among scholars who are experts in the field of religion, so they only interpret the Koran according to their abilities and are experts in Islamic religious knowledge, but are very limited in various other disciplines. So to be able to know the Koran more precisely, it is necessary to have interpreters of the Koran from among the scholars who also understand sciences outside of religious knowledge, so that the understanding of the verses of the Koran becomes deeper and can be understood scientifically. Verses related to health are certainly better understood by medical experts, verses about botany are certainly more understandable by Botanists, and so are verses related to other sciences. This means that even though there are many books of Tafsir al-Quran, to understand the Koran better and more completely, more specific commentary books in specific fields of knowledge are needed, which are developed by scholars according to their respective fields.

Integration in interpretation refers to the amalgamation of various elements and contexts contained in the Qur'an. According to Amin Abdullah, the Qur'an must be understood comprehensively by considering the entire text and its context. This means that each verse or text in the Qur'an must be seen in relation to other verses and texts, as well as in the historical, cultural, social and environmental context in which the Qur'an was revealed. In this way, the integration helps to avoid misinterpretations that might arise if verses are isolated from their context. Meanwhile, interconnection refers to the interrelated relationships between various concepts and themes in the Qur'an. According to Amin Abdullah, the Qur'an has perfect unity and harmony in its messages. Therefore, to understand one concept or theme in the Qur'an, we need to consider its relationship with other concepts and themes. Interconnection helps to see the patterns and connections that exist in the Qur'an, deepening our understanding of the main messages that the Qur'an wants to convey. In Amin Abdullah's view, integration and interconnection in the interpretation of the Koran helps to avoid narrow understanding or fragments in understanding the Koran. By integrating the various elements and seeing the interrelated relationships, we can achieve a more complete and richer understanding of the messages of the Qur'an. This approach allows us to see the Koran as a coherent and relevant unit for our lives today (Adib M.A, 2022).

Correlation of Interpretation, Takwil, and Hermeneutics

Over time, the need for interpretation of the Qur'an is growing, encouraging scholars to devote their attention to the interpretation of the Koran. Thus, various interpretations were born, each interpreter using a different method (thariqah) and manhaj (methodology). Of course it is not surprising that no period exists without explanation, because Muslims have believed in the Qur'an since the revelation of the Qur'an as the holy book that guides human life and that book will always be relevant. Anytime and anywhere (shâlih li kulli zamân wa makân). Its relevance is not only legally related to human life and its interactions with other

living things, but also to the development of science, such as astronomy, whose nature is currently being revealed (Rohman, A., Durachman, A. J. R., & Zulaiha, 2022:95).

From the Prophet to the present day, Muslims have done their best to use their abilities to understand and interpret the Qur'an. The first person to understand and interpret the Qur'an was the Messenger of Allah, apart from Allah's command to interpret the revelations, the Prophet had the ability to be the bearer and messenger of the revelations. The interpretations carried out by the Prophet of course did not cover all the verses of the Qur'an, but only related matters which his companions did not understand or something that needed explanation. One of the ways the Prophet interpreted the Qur'an was through linguistic methods to find synonymous meanings (*paradif*) or explain the meaning of words in the verses of the Qur'an (A. Rhoman dkk, 2022).

The people who paid the most attention to, studied, read and understood the Qur'an after the Prophet's interpretation were the companions of the Prophet. However, before practicing the Qur'an, they try to find the meaning of every pronunciation or word that does not belong to their language, or words that are rare used or which do not use the original meaning. It happened after the Prophet's death. The friend who was asked the most about the meaning and synonyms of the verses of the Qur'an and explained the Qur'an through linguistic methods or classical Arabic poetry was Abdullah bin Abbas. Abdullah bin Abbas are Arabic language experts and know more about the language of the Koran which is considered difficult though (Aziz, A., & Saihu, 2022:04).

Meanwhile, the Ministry of Religion's translation of the Koran in realizing tolerance can be realized by choosing the right equivalent words and language that is clear and understandable to the audience. Therefore, translation requires appropriate sources and an understanding of translation writing as a reference in translating it into the target language in order to create a moderate society (Rahmawati, 2023:16-17).

If we explore and look for the basic meaning of hermeneutics, actually hermeneutic theory is not a theory developed by Islamic circles. Rather, this theory is developed and adopted by contemporary thinking today, because hermeneutics is considered as a universal seeker of texts. The word hermeneutics comes from the Greek word *hermeneuen* which means to translate or interpret. Experts have three gradations of hermeneutic principles as interpretation: first, the message or text (the message that emerges from the source); secondly, the intermediary (interpreter/hermes); and third, the transfer of messages from the speaker to the listener (opposite partner), so that in interpreting the text it is not only classical interpretation but that the text needs to dialogue the meaning of the text. Specifically, it can be drawn that hermeneutics is a process of changing something (situation) from ignorance to knowing (understanding) through the medium of language and an ability to understand the mind of the writer (author) beyond self-understanding. If it is related to the Qur'an, it turns out that hermeneutics has a function to explain and express the intention of the content of the Qur'an which has insight as a text, thus giving rise to a methodology of epistemological knowledge in interpreting the text. If we explore hermeneutics as a tool or method as well as a theory for interpreting verses Al-Qur'an turns out to have several searches of the text. First, expressing thoughts through words, translation and actions as interpreters. Second, efforts to divert from a foreign language whose meaning is dark (unknown) into another language that readers can understand. Third, the transfer of expressions of thoughts that are less clear, is changed into a form of expression of thoughts that is clearer (Dozan, W., & Turmudzi, 2019:207-208).

For humans to manifest their existence on earth, there are two things that will never be separated from their daily activities. The activity in question is understanding and interpreting. The things that are understood and interpreted can take various forms, some are written, painted or illustrated even in reality. Many characters devote their attention to such things. In the Western tradition, the activities of understanding and interpreting are often termed hermeneutics. In its historical trajectory, hermeneutics in the early days since ancient Greece was used to interpret canonical (booked) texts, whether in the form of scriptures, poetry, laws or myths, then in the first century AD its use was applied to the Old Testament

in greater depth and method by Philo Von Alexandrien and this continued for several centuries after. In the early 17th century AD, hermeneutics was considered as an independent scientific discipline and was said to have emerged along with the ideas and schools of humanism which were used to help understand texts that were difficult to understand, especially in the Bible (Wely, 2019:135).

Conclusion

From the description, in the main part of this paper, it can be concluded that translation, interpretation, and ta'wîl of the al-Quran have different meanings. Translating the al-Quran is transferring the understanding of the text of the al-Quran from Arabic (first language) to Indonesian (second language), or translating the language from Arabic to Indonesian. The translation is not too closely related to the original text literally, meaning that if the meaning it contains can be transferred into a second language, and can be understood properly, then there is a possibility that certain words will be ignored or left out of the translation.

In *ist'îlâhi*, *mutaqaddimîn* scholars and *mutakhkhirîn* scholars understand the term's interpretation and *takwîl* of the Koran, differently. *Mutaqaddimîn* scholars tend to be of the view that interpretation and ta'wil of the al-Quran have the same meaning. Meanwhile, *mutakhkhirîn* scholars tend to understand the terms *tafsîr* and *takwîl* as two different terms. Abu Talib al-Tsa'labi explains that the term *tafsîr* works to explain the text's editorial object (written pronunciation) from an essential perspective, while ta'wîl explains the substantive meaning of the text (implied meaning). Another opinion was conveyed by Raghîb al-Ashfahani who said that the term interpretation has a more general meaning, while ta'wîl explains more about the meaning of *mufradat* (vocabulary). From the various statements of *mutakhkhirîn* scholars, an understanding is obtained that, if interpretation is studying the editorial object of the Koran in general and *dhahir* to get its true meaning. So *takwîl* seeks to express the meaning contained in the substance of the text which is implied from a *mufradat al-Qurân*.

The author analyzes that the contributions and examples from this paper can provide a comprehensive understanding of translation, *takwil*, interpretation, and hermeneutics. like:

Historical and Cultural Context: Hermeneutics helps us understand the Quran by paying attention to the historical and cultural context in which the Quran was revealed. This involves studying the life and times of the Prophet Muhammad, the Arab society of that time, as well as the events that occurred during that time. For example, the understanding of *surah Al-Fath* (Deliverance) can be expanded by understanding its historical context as a treaty that occurred between the Prophet Muhammad and the rulers of Quraysh in Mecca. *al-Quran Tafsir:* Hermeneutics is used in the preparation of al-Quran exegesis, namely the explanation and interpretation of al-Quran verses by scholars. *Tafsir al-Quran* combines hermeneutical methods to reveal the meaning and messages contained in the verses of the Al-Quran. For example, in the interpretation of *Surah al-Baqarah*, hermeneutics assists in interpreting the meaning of verses that have complex historical and cultural backgrounds.

Language and Etymology: Hermeneutics helps to understand the Quran by analyzing the Arabic language and the etymology of the words used in the text. This involves research into the meaning of Arabic words at the time and how they were used in the context of the Koran. For example, the word "jihad" in the Koran is often translated as "holy war", but hermeneutics helps to explore broader and deeper meanings, such as personal efforts to fight against passions and improve oneself. **Context of Interrelated Verses of the Koran:** Hermeneutics helps us understand the Koran by paying attention to the relationships and interrelationships between the different verses in the Koran. This involves studying the themes, concepts, and repetitions contained in the text. For example, by using a hermeneutical approach, we can see the relationship between verses about social justice in the Koran that encourage attention to the problems of poverty and social inequality.

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