



Hassan Hanafi's Reformation in The Islamic World

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Abstract:

This research analyzes Hassan Hanafi's liberation thoughts: Al-Turats wa Al Tajdid, hermeneutics of liberation, and the Islamic left. The method used in this research is library research with a descriptive-analytic method, namely using interpretive analysis of books by Hassan Hanafi as primary data and articles, research journals, and other scientific works related to the research object as secondary data. The research results show that Al Turats Wa Tajdid is a significant project in the revival of Islam. This Hanafi idea changed the concept of Islamic theology from theocentric to anthropocentric. The second is Hassan Hanafi's hermeneutics of liberation using three methods: 1) Historical-Criticism, 2) Eidetic-Conciusness, and 3) Practical-Conciusness. The third is the movement for the liberation of Islamic thought called the "Islamic Left". This movement is intended to fight colonialism, Zionism, and Western hegemony, as well as the oppressive ruling elite, as well as against ignorance and confinement. This research makes a significant contribution in inspiring readers to follow the renewal of Hanafi thought, which elevates Islamic theology as a driver of social change and solutions to social problems, as well as changing the Islamic theology curriculum to focus on social reality rather than just God.

Key Words: *Hassan Hanafi Thought, Al-Turats Wa Al-Tajdid, Liberation, Islamic Left*

Abstrak:

Penelitian ini bertujuan untuk menganalisis tentang pemikiran pembebasan Hassan Hanafi, yakni; Al-Turats wa Al Tajdid, hermeneutika pembebasannya dan kiri Islam. Metode yang digunakan dalam penelitian ini adalah penelitian Pustaka dengan metode deskriptif-analisis, yaitu dengan menggunakan analisis interpretatif terhadap buku-buku karya Hassan Hanafi sebagai data primer dan artikel, jurnal penelitian serta karya ilmiah lain terkait dengan objek penelitian sebagai data sekunder. Hasil dari Penelitian menunjukkan bahwa; Pertama, Al Turats Wa Tajdid merupakan proyek besarnya dalam kebangkitan Islam. Gagasan hanafi ini, mengubah konsep teologi Islam dari teosentris ke antroposentris. Kedua yaitu Hermeneutika pembebasan Hasssan Hanafi dengan menggunakan tiga metode yaitu: 1) Historical-Criticism, 2) Eidetic-Conciusness dan 3) Practical-Conciusness. Ketiga yaitu gerakan pembebasan pemikiran umat Islam yang disebut dengan "Kiri Islam". Gerakan ini dimaksudkan untuk melawan kolonialisme, zionisme dan hegemoni barat serta para elit penguasa yang menindas, serta melawan kebodohan, keterkungkungan. Penelitian ini memberikan kontribusi besar dalam menginspirasi pembaca untuk mengikuti pembaharuan pemikiran Hanafi, yang

mengangkat teologi Islam sebagai pendorong perubahan sosial dan solusi atas masalah sosial, serta mengubah kurikulum teologi Islam menjadi fokus pada realitas sosial daripada hanya Tuhan.

Kata Kunci: *Pemikiran Hassan Hanafi, Al-Turats Wa Al-Tajdid, Pembebasan, Kiri Islam*

INTRODUCTION

In the life of a country or society, undesirable conditions/situations are bound to occur or what we usually call social problems. This problem must be addressed immediately, and a solution must be found. According to Subitmele (2023) in his article, he mentioned that the social problems that we can find in Indonesia include social inequality, poverty, unemployment, crime, juvenile delinquency, heretical sects, racial conflicts, the environment, sexual harassment, corruption, legal disparities, and others.

In connection with the problems above, the Indonesian population, the majority of whom are Muslims, must be the pioneers and initiators to be active and participate in solving problems and finding solutions to these problems. The Islamic religion has the Koran, a guide that is appropriate and relevant throughout time (Arifin et al., 2024). However, the study and understanding of the Qur'an is often limited to theory and needs to be applied in the real world. There are many understandings of the Koran through scholars' interpretations using various methods. Apart from that, the interpretations of the ulama continue to develop, one of which is the interpretation of the reformer in the Islamic world, namely Hassan Hanafi. He interpreted the verses of the Koran to solve the problems at that time.

In addition to the above, by the demands of the times, Hassan Hanafi also believes that the Islamic world needs an Islamic theology that is terribly (empirical), as a theology that is down to earth, not just soaring as it is currently understood (Bustam, 2021). He offers a more grounded theological concept from theocentric to the anthropocentric (Gufon, 2018). Theology, which initially made God the object of discussion, changed to theology, which moves humans to act and do something.

Hanafi criticizes theology, whose thinking procedures are based on God, without caring about the actual conditions humans face. For him, thinking like this has a big gap from the real suffering of the Islamic world (Ridwan, 1998). In other words, theology does not only talk about faith but also about solutions to our social problems.

This Hanafi liberation theology is designed to reconstruct a liberated and independent Islamic culture and move the Islamic world toward comprehensive enlightenment. He saw that Muslims at that time were in a state of lack of freedom and concern and were in the shadow of Western countries (Shimogaki, 2001). Apart from that, it was due to the demands of the times.

Hassan Hanafi has a big project called *Al-Turas Wa Al-Tajdid* (Syafieh, 2020; Negara & Hannah, 2023). The project has three primary programs. The first

is our attitude towards old traditions. Hassan Hanafi wants to reform Islamic thought by revitalizing classical texts and reconstructing them so that they are not obsolete and are helpful for the present (Tahir, 2021; Shakry, 2021). However, on the other hand, western culture has hegemonized the lives of Muslims, so there are many people who have Westernized Islam. So Western culture needs to be treated appropriately through programs second, namely our attitude towards Western traditions. The third Program is our attitude toward today's reality (Lukman, 2014). For this analysis, he criticized traditional methods that rely on texts (nash) and ignore reality. He proposed a particular method so that the reality of the Islamic world could speak for itself (shimogaki, 2001). This Program is carried out by reinterpreting texts (nash) and reconstructing current culture on a global scale. Hassan Hanafi's thinking did not stop at interpreting the text; he then wrote Islamic Left (al-yasar al-Islami) as a reconstruction of Islamic thought toward the liberation of Muslim thought from all forms of oppression (Yusdani, 1999). It is these three innovations in Hassan Hanafi's thinking that we will discuss in this article.

Several articles related to this discussion are as follows: First, an article written by Prasetya (Prasetya, 2013) about the Hassan Hanafi interpretation model. He explained that Hanafis have a distinctive style of interpretation, namely an "empirical" hermeneutical interpretation of the Al-Qur'an. It departs from the empirical reality of humanity and formulates it for social transformation. Second, an Article was written by Syarifuddin (2012) about the concept of Hassan Hanafi theology. He explained that Hanafi offers theological concepts summarized in conceptual-turrets wa al-tajdid. For Hanafis, theology is a science that acts as a theoretical analysis of action, while social science applies this belief system. This research article does not only discuss the Hanafi liberation theory in the form of al-turrets wa al-tajwid and his method of interpreting the Qur'an, which is usually called liberation hermeneutics, but also discusses the liberation thought movement, namely the Islamic left effort of liberation in Islam.

This research article aims to explain in detail and depth the renewal of Hasan Hanafi's thought in the Islamic world. Academically, this research will provide a significant contribution in spirit and open the readers' horizons to follow the renewal of thought initiated by Hanafi, which makes Islamic theology a human driver in seeing social reality and finding solutions to social problems. It also inspires educators to change the curriculum for Islamic theology material from discussing God to discussing social reality.

RESEARCH METHODS

This research uses a qualitative approach with the type of library research or literature study, using a descriptive-analysis method, namely by examining books by Hassan Hanafi as primary data and articles, research journals, and other scientific works related to the research object as secondary data.

After collecting data, researchers analyzed the data in depth to produce a comprehensive discussion (Alwi, 2020). In this case, the analysis technique used is content analysis. This technique involves in-depth reading and understanding of texts contained in literature. Content Analysis is a research method used to analyze and understand the content of a text or specific content to identify certain patterns, themes, and characteristics that appear in the text. The goal is to identify patterns, themes, and concepts that appear repeatedly in the analyzed literature.

RESULTS AND DISCUSSION

From the results of studying related books and articles regarding the renewal of Hasan Hanafi's thought, then analyzing it in depth, then describing it, the following are several innovations in Hasan Hanafi's thought in the Islamic world, including:

Al-Turats Wa Al-Tajdid Project

In the '80s to early '90s, Hanafi wanted to renew Islamic thought. Therefore, in 1980, he wrote a book entitled "Al-Turats Wa Al-Tajdid. This book contains the attitude Muslims need toward their traditions and Western treasures to ensure they are not alienated (Yusdani, 1999).

Al-Turats Wa Al-Tajdid is one of his ideas used to realize Islamic revival and revolution (Assyaukani, 1994). According to Jabiri in (Al-Khayyal et al., 2020), Turast is defined by tradition. Tradition is a product of a particular period that originates from the past and is separated from the present by a certain distance. Hassan Hanafi divides turats into two: First, traditional heritage in the form of material, such as books, documents, manuscripts, and similar objects. Second, all the concepts inherited by each generation regarding the interpretation of certain realities as a response to the demands of the times. Turats is static in the first sense, while in the second sense, it is dynamic. This is what turrets mean, according to Hassan Hanafi.

The idea of Al-Turats Wa Al-Tajdid consists of three main programs, namely: (1) a critical attitude towards old traditions, 2) a critical attitude towards the West, and (3) a critical attitude towards reality. The first program interacts with heritage culture, while the second interacts with immigrant culture. The third program combines the two previous pillars, which are contained in the reality of our lives (Kasdi, 2013).

First Program, Critical Attitude Towards Old Traditions. Traditional Society considers "Tradition" to remain a vital source of inspiration. For conservatives, Turas Qadim is reaffirmed; it is repeated continuously/memorized/unchanged. Trying to recall previous culture to be applied authentically and even brutally in the current era (Helmi, 2019: 67). Meanwhile, Hassan Hanafi's wish is that the old traditions be reformed (reformatted) to align with today's realities. In this case, Arkoun also emphasizes the urgency of reconstructing the old static and apathetic perspective, which

positions tradition solely as the view of ulama and previous scholars, which seems to have the ultimate meaning (The Ultimate Meaning), even though this kind of attitude makes them lose their critical spirit (Al-Jabiri 2000: 11).

The reform carried out by Hassan Hanafi in Islamic Theology was to change the content of the discussion from theocentric to anthropocentric (Gufron, 2018: 142). Theology initially makes God the object of discussion towards something that moves action and generates activity. God is the actual power within humans, which causes them to live and behave. God is the life force that encourages and motivates humans to act. This is reinforced by the research of Syarifuddin (2012: 201) and Dulhadi (2021: 114), that Hanafi offers theological concepts summarized in the concept of *al-turats wa al-tajdid*. For Hanafis, theology is a science that acts as a theoretical analysis of action, while social science applies this belief system.

The second Program, is Critical Attitude Towards Western Tradition. This is usually called occasionalism. Hassan Hanafi considers it necessary to reorient the Western world. Occidentalism was created to fight Orientalism, which significantly influences culture, conceptions of nature, freedom of civilization, and our daily lifestyle (Kasdi, 2013).

Third Program, Attitude Toward Reality. Reforming the old tradition in the form of the concept of faith, which is no longer busy debating God. Reconstructing the concept of theology not as a medium to debate God but as a strength and inspiration to free humans from various shackles of oppression. In short, *aqidah* must be a motivator and basis for generating social transformation movements (Falah, 2015).

Hassan Hanafi's Interpretation Method

Hassan Hanafi's big project, *al turats wa al-tajdid*, opens the door to Hassan Hanafi's interpretation of the Koran. This interpretation is also known as liberation hermeneutics. Hassan Hanafi's hermeneutics are full of themes of liberation, which became the trend in the philosophical hermeneutics of the Koran. He considers hermeneutics to be always practical and part of the social struggle (Hanafi, 1995). This is explained by Prasetya (2013), who explains that Hanafi has a distinctive style of interpretation, namely an "empirical" hermeneutical interpretation of the Al-Qur'an. It departs from the empirical reality of humanity to formulate it for social transformation. In this explanation, Hanafi wants his liberatory hermeneutics to be explicit and acknowledge the interpreter's interests before the text is carried out. This tendency towards praxis is more prominent in his hermeneutics and differentiates it from other contemporary hermeneutical formulations.

To arrive at the hermeneutic of liberation above, according to Hanafi, an interpreter must master four primary tools, namely: (1) *ushul fiqh*; (2) phenomenology; (3) Marxism; (4) hermeneutics itself (Hanafi, 1995). *Ushul fiqh* is used to understand and interpret the law. Phenomenology is used to find true

meaning. Marxism is used to arrive at practical awareness. Meanwhile, hermeneutics is to reinterpret the meaning of the text.

Reconstruction of Hassan Hanafi's Tafsir in approaching the Al-Qur'an through three paths: First, Historical-Criticism (Historical Criticism), namely understanding the text by looking at its historical aspect (when the verse came down, where, under what circumstances, and what purpose). Not a few verses of the Koran can be understood when we know its history. The emphasis on historical criticism ensures the authenticity of the text conveyed by the Prophet SAW. (Hanafi, 1994) in history, which has a horizontal dimension, which is historical, not in a vertical dimension, which is metaphysical. Second, Eidetic-Consciousness (identical awareness), that is, an interpreter must detach himself from existing dogma or understandings, except for tools for linguistic analysis, as well as historical context analysis, both the situation when the verse was revealed (Asbab Al-Nuzul) and the historical situation that describes the conditions generally at that time and able to generalize the meaning (taking a global aspect) at the time the verses of the Qur'an were revealed so that they could be contextualized in future times (Hanafi, 1994). Third, Practical-Consciousness (practical awareness). According to Hanafi, liberation hermeneutics is a way of reading the Koran for practical purposes emphasizing social change. So, theoretical truth cannot be known from argumentation alone but must be able to demonstrate the ability to motivate action. So, the essential thing in the final process of hermeneutics is how the results of this interpretation can be applied in human life and motivate progress and perfection. No matter how great the results of an interpretation are, if they cannot be applied in human life, then there is no meaning because this is the ultimate goal of the revelation of the sacred text (Hasan Hanafi, 1994).

Some practical steps from Hassan Hanafi's three methods of interpretation are: (1) formulating commitments to some social issues (Axioms), for example, justice and oppression. This aims to prevent misuse of the text for specific purposes; (2) Formulate goals; (3) inventory verses related to the theme; (4) Classification of linguistic forms, including verbs, nouns, adjectives, etc.; (5) build an appropriate eating structure by the intended target, namely starting from meaning to object. Both are one unit. Meaning is a subjective object, while the object is an objective subject; (6) Identify empirical factual problems faced, for example, poverty, oppression, human rights, etc.; (7) connecting the meaning of the verse with the real problems faced; (8) formulating a resolution praxis/determining the action to be taken (Baidlowi, 2009).

Example of Hassan Hanafi's Al-Qur'an Interpretation Application

Some examples of Hassan Hanafi interpretation applications include the Interpretation of the Concept of Land in the Qur'an

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُهُ وَفِي الْأَرْضِ إِلَهُهُ، وَهُوَ الْحَكِيمُ الْعَلِيمُ (الزخرف: 84)

It means: He is the God who is (worshiped) in the heavens and the God who is worshiped on earth, and He is the Most Wise, the All-Knowing.

The interpretation of this verse regarding land cannot be separated from the events witnessed by Hassan Hanafi himself, namely during the reign of Anwar Sadat, who was pro-Western and collaborated with Israel. The word "al-ard" is the mufrod form of aradh, uruudh and aradhun. Terminologically, al-ard is something that humans are above. The word al-ard is mentioned in the Qur'an 462 times, 454 times as an independent noun, and eight times connected with a possessive pronoun. Moreover, once linked to the first person. It is used to God, indicating that God is the sole owner of the land (Susila & Risvan, 2022).

Several orientations to the meaning of al-ard are: (1) God is the sole owner and heir to the land. Al-ardh here means earth, all the land. So, no one can claim that the land belongs to him. (2) al-ardh means fertile and beautiful land. Agriculture is proof of its beauty. The land is the residence of all living creatures. Land is also a land of conflict, a battlefield, a land of immigration and exile, a land of trial and fascination. So al-ardh is human history in place. (3) Land is a place for humans as God's vicegerent on earth. (4) nature obeys humans as it obeys God. Land inheritance rights are not forever. Land is to be looked after and preserved, not damaged or polluted. (5) A universal agreement is offered to every individual: a moral agreement, not material, unilateral, or one-sided (Hanafi, 1995).

Using the Hassan Hanafi interpretation technique above, the interpretation can be identified that Hanafi's social-political commitment as an interpreter cannot be separated from his anxiety regarding the problem of land placement. His partiality can also be seen from his explanation that the land placement was an oppressive effort. He inventoried several relevant verses (QS 29:56, 2:17, 3:109, 5:40, 5:120, 7:158, 9:116, 39:63, etc.). The linguistic analysis process can be seen in the explanation that al-ard is mentioned 462 times, 454 times as an independent noun, eight times connected with a possessive pronoun, and always connected to the first person, God.

This interpretation is an example of Hassan Hanafi's interpretation using linguistic analysis to reach the meaning that "land, in essence, does not belong to anyone absolutely, but the land belongs only to Allah". We can see the meaning structure used by Hanafi from the five meaning orientations. After analyzing the factual situation, the appropriate and necessary meaning of land in this problem is that land belongs to God and is not to be fought over by humans; moreover, it involves elements of oppression. Hanafi distinguishes between ideal meaning and real meaning. The ideal meaning in question is that *land* is defined as natural land, green land, and beauty. Meanwhile, the real meaning is that God is the sole owner and heir of the land (Hanafi, 1995).

Islamic Left (*Al-Yasar Al-Islami*)

Islamic Left "al-yasar al-islami" is a periodic journal launched by Hassan Hanafi in 1981. This journal contains several essays on the rise of Islam (Wibowo, 2016). This journal was only published for a short time that year. However, its brief appearance does not necessarily erase the meaning of the presence of the Islamic leftist idea itself. If Books *Al-Turats Wa Al-Tajdid* more of a theoretical basis, as a further step, he wrote *Yasar Al-Islamias* a writing that resembles a "political manifesto" with an ideological flavor (Nurhakim, 2001). He tried to rebuild Islamic thought towards the liberation of Muslim thought from all forms oppression.

The word "Islamic Left," meant by Hassan Hanafi, is a medium of resistance and criticism of pressure from the West. This pressure, as we already know, takes the form of colonialism, usurping the rights of Muslims. Western colonization of Islam created deep psychological pressure (Sanusi, 2020). The Islamic Left is an attempt to explore the meaning of revolution in Islam and the logical consequences of its alignment with the weak and oppressed. The Islamic Left is also a revolutionary movement to fight for the oppressed so that justice for Muslims is equal.

Factors that influenced the birth of the Islamic left were the existence of modern Islamic movements and the Arabic-Islamic environment, which was unable to eradicate the problems of backwardness and oppression. This is reinforced by Ridwan's opinion (Ridwan, 1998) that the Islamic left was born from full awareness of the oppressed position of Muslims, then reconstructed all traditional Islamic thought so that it could function as a liberating force. This Hanafi idea can inspire readers that we, as Muslims, always care about the social problems around us. We are taking part in solving this problem.

In connection with the above, Hanafi explains logically and rationally to strengthen his argument about the Islamic left, as Dahlan (1996) quoted that religion is the revolution itself, while the Prophet is a true reforming revolutionary. Prophet Ibrahim reflects the revolution of reason that defeated blind traditions, namely the revolution of monotheism against idols. Prophet Musa (as) reflected the liberation revolution against authoritarianism. Prophet Isa is a reflection of the revolution of the spirit against materialism. Moreover, the Prophet Muhammad SAW. He is an example of the poor and oppressed communities facing the Quraysh elite to establish a free society, one that is full of brotherhood and equal to one another. With the explanations and arguments he provided, researchers strongly agree with his updated thinking. This Islamic left inspires all Muslims to rise and unite to fight all forms of oppression, poverty, and various other problems that exist in the surrounding community.

With the ideas of the Islamic left, Hanafi made formulations with the aim of revolution (liberation) from external problems in imperialism, Zionism, and capitalism. And internal problems in Islam itself, namely poverty, oppression and, backwardness, ignorance. This is reinforced by Dahlan's opinion (2000) that

religion is science, action, monotheism, and martyrdom. The strategies carried out by the Islamic left to realize this liberation, including (1) localizing the West by returning the West to its territory and dispelling the myth of "going global". (2) Overcoming poverty by redistributing wealth fairly by Islamic law among Muslims according to the perseverance and tenacity of their respective efforts. (3) fighting for the policy that all humans and citizens have the same rights. Strengthens by (Arifin et al., 2022) the above by explaining that the Islamic left has three pillars, namely: (1) Islamic revival, (2) Islamic revolution (tawhid revolution), and (3) unity of the people. Thus, the offers of the Islamic left show that Hassan Hanafi wants to unite the people by rising together, not standing up individually selfishly. Because we are both weak left groups, we must rise together for the common good.

CONCLUSION

Hassan Hanafi's ideas evoke the downturn that Muslims have been experiencing. Some Hanafi reforms in the Islamic world include: (1) The *al turats wa al tajdid* project. This project talks about our attitude toward old traditions, Western traditions, and our attitude towards current reality. This opened the way for Hassan Hanafi to interpret the Qur'an. Hassan Hanafi's reconstruction of the interpretation of the Qur'an through three paths, namely: (1) historical criticism, (2) identical consciousness, (3) his practical awareness, If *al-turrets wa al-tajdid* more of a theoretical basis, so as a further step he wrote *al-yasar al-Islami* as a form of reconstruction of Islamic thought towards the liberation of thought from all forms of oppression. Hanafi, through his thoughts, invites the Islamic left to rise and unite against colonialism, Zionism, and all forms of oppression, ignorance, adversity, and injustice to obtain freedom and equality like others.

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