

**REINTERPRETING NON-MUSLIM LEADERSHIP IN INDONESIA
THROUGH QUR'ANIC AND GRACIA'S FRAMEWORK****Masbur**

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This article aims to discuss Q.S. Al-Maidah: 51 by using Gracia's function of interpretation, especially on the term election of non-Muslim leaders in Muslim-majority Indonesia, which in recent years has become problematic. In the study of the Qur'an itself, this also raises problems in the interpretation of the Qur'an. Based on this background, this study employs a library research approach. This study reinterprets Q.S. Al-Maidah: 51 using the interpretive function framework proposed by Gracia, in this case Gracia has three functions in his interpretation function, namely historical function, meaning function, and implicative function. This paper shows that the historical function of this verse was revealed in the context when the Prophet and his companions faced the potential for war, then the meaning function is the phrase *auliya'* in this verse which is interpreted as a close friend, loved one, companion, and helper, not as a leader. Finally, with respect to the implicative function, several implications or moral messages emphasize the importance of maintaining harmony among individuals, especially with non-Muslims, and the election of non-Muslim leaders is allowed on the condition that the prospective leaders uphold the values of Pancasila and do not intend to commit crimes that can damage other religions in Indonesia.

Keywords: *Leadership, non-Muslims, Al-Quran, Interpretation.*

ABSTRAK

Artikel ini hendak membahas Q.S. Al-Maidah: 51 dengan menggunakan fungsi interpretasi Gracia, terutama pada term pemilihan pemimpin non-Muslim di Indonesia yang mayoritas beragama Islam, yang beberapa tahun kebelakang sempat menjadi problematik. Dalam pengkajian Alquran sendiri, hal ini turut memunculkan permasalahan dalam interpretasi Alquran. Berdasarkan latar belakang tersebut, tulisan ini akan menggunakan studi kepustakaan (*library Research*). Penelitian ini hendak mencoba menafsirkan kembali terkait Q.S Al-Maidah: 51 dengan menggunakan pisau analisis fungsi interpretasi yang digagas oleh Gracia, dalam hal ini Gracia mempunyai tiga fungsi dalam fungsi interpretasinya, yaitu *historical function*, *meaning function*, dan *implicative function*. Dari tulisan ini

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menghasilkan bahwa terkait *historical function* ayat ini turun dalam konteks ketika Nabi dan para sahabatnya menghadapi potensi perang, kemudian *meaning function* terdapat frasa *auliya'* pada ayat ini yang diartikan sebagai teman dekat, orang yang dicintai, sahabat, dan penolong, bukan sebagai pemimpin, terakhir terkait *implicative function* terdapat beberapa implikasi atau pesan moral yang mengajarkan kepada manusia untuk selalu menjaga keharmonisan antar sesama terutama dengan umat non-Muslim, dan pemilihan pemimpin non-Muslim satu sisi dibolehkan dengan syarat calon pemimpin tersebut memegang teguh nilai-nilai Pancasila dan tidak berniat melakukan kejahatan yang dapat merusak agama-agama lain yang ada di Indonesia.

Kata Kunci: *Kepemimpinan, non-Muslim, Alquran, Interpretasi.*

INTRODUCTION

The issue of non-Muslim leadership in Indonesia has become a complex problematic and protracted dilemma for Indonesian citizens themselves. The Indonesian constitution itself expressly guarantees political rights for all Indonesian citizens in accordance with the state principle of Pancasila which upholds religious diversity and harmony.¹ However, this needs to be considered because Indonesia has the largest Muslim population in the world, referring to World Population Review data in 2021 that there are 231 million people or around 86.7% of the total population of Indonesians who are Muslim. In line with this for some Muslims, leadership is also closely related to religious principles, in accordance with the interpretation of the Qur'an such as in Q.S. Al-Maidah verse 51 which prohibits believers from taking Jews and Christians as leaders for believers, Q.S. Ali Imran verse 28 which also prohibits disbelievers as guardians to be used as a place to keep secrets related to the public good, and Q.S. An-Nisa' verses 138-139 where most scholars are of the opinion that a Muslim is forbidden to choose a minority as a leader.² Therefore, the issue of non-Muslim leadership in Indonesia's Islamic society often raises debates between the principles of the country's constitution and religious values. This issue has become complex, especially in the context of inter-religious relations in Indonesia and in the political and social dynamics between Muslims and non-Muslims.³

¹ Munawir, "NON-MUSLIM LEADERSHIP IN TAFSIR AL-MISBAH BY M. QURAIH SHIHAB," *Maghza* 2, no. 2 (2017): 102.

² Kerwanto, "NON-MUSLIM LEADERSHIP: The concept of wilayah in the Qur'an as the legal basis of non-Muslim leadership," *Contemplation* 05, no. 02 (2017): 376-77.

³ Abd Wahid et al., "ANALYSIS OF THE SCOPE OF HUMAN RIGHTS BASED ON THE HADITHS," *PETITA: JURNAL KAJIAN ILMU HUKUM DAN SYARIAH* 9, no. 1 (February 23, 2024): 164-83, <https://doi.org/10.22373/petita.v9i1.282>.



If you look at the leaders of the Indonesian state, especially in the highest positions of the country, the president and vice president. So far, it has never been held by a non-Muslim. Unlike the majority of Muslim countries in the world, such as Tunisia, Algeria, Egypt, Syria, Bangladesh, Iran, Jordan, and Malaysia, which require their presidents to be Muslim, some countries with Muslim majority populations allow leadership by non-Muslims. For example, Nigeria, with 76% of the Muslim population, was once led by Olusegun Obasanjo (non-Muslim) in three terms (1976-1979/1999-2004/2004-2007). Senegal, which is 91% Muslim, was also led by Catholic Leopold Sedar Senghor (1980-1988). Lebanon, with a Muslim population of 75%, has uniquely always been led by a non-Muslim president since 1943, due to the provisions in the Lebanese National Pact that stipulate that the President must be a Maronite Christian, a Prime Minister of Sunni Muslims, a Speaker of Parliament from Shi'a Muslims, a Minister of Defense from the Druze Muslims, and a Foreign Minister from Greek Orthodox Christianity.⁴

So far, the author's observations have found two different views on this issue. The first group argues that non-Muslims should not hold leadership positions, while the second group argues that non-Muslims should be allowed to serve as leaders. The most common opinion that is embraced and followed by Muslims today is from the first group. Among the various groups in this first view include al-Alusi, Ibn 'Arabi, al-Thabari, Ibn Kathir, al-Sabuni, al-Zamakhshari, al-Qurthubi, Wahbah al-Zuhayli, al-Shawkani, Sayyid Qutub, Hasan al-Banna, al-Mawdudi, and Taqi al-Din al-Nabhani. Meanwhile, those included in the group that allowed non-Muslim leaders included Mahmud Muhammad Taha, 'Abd Allah Ahmad al-Na'im, Tariq al-Bishri, Muhammad Said al-'Ashmawi, Asghar Ali Engineer, Muhammad 'Abduh,⁵ Rashid al-Ghanushi, Yusuf al-Qardhawi, and Tariq Ramadan. From the list of scholars above, it can be underlined that those who disagree with the non-Muslim leadership are the salaf (past) scholars, only some of the mufassir who live in modern times. As for those who allow non-Muslims to be leaders, all of these scholars live in the modern century.⁶

Building on this, the study conducts an in-depth analysis of Qur'anic verses concerning non-Muslim leadership using Gracia's interpretive approach. This research aims to provide a deeper insight and understanding of the issue of non-Muslim leadership in the context of the Quran. The previous research that discussed this theme included *Non-Muslim*

⁴ Abu Thalib Khalik, "Pemimpin Non Muslim Dalam Perspektif Ibnu Taimiyah," *ANALISIS: Jurnal Studi Keislaman* 14, no. 1 (2014).

⁵ Mujar Ibn Syarif, *Non-Muslim Presidents in Islamic Countries: An Overview from the Perspective of Islamic Politics and Its Relevance in the Indonesian Context* (Jakarta: Pustaka Sinar Harapan, 2006), 79–80, 140.

⁶ Tariq Ramadhan, *Radical Reform: Islamic Ethics and Liberation* (Oxford: Oxford University Press, 2009), 270.



Leadership in Tafsir Al-Misbah by M. Quraish Shihab (2017) by Munawir briefly explaining that the verses related to non-Muslim leadership are contextual or understood in the sociological realm rather than in the theological realm.⁷ Then there is also an explanation of Non-Muslim Leadership in Surah Al-Maidah verse 51 through Tafsir Al-Azhar and Tafsir Al-Misbah written by Muhammad Wahyudi with the title *Non-Muslim Leadership: Interpretation of Surah Al-Maidah verse 51 in Tafsir Al-Azhar and Tafsir Al-Misbah*. (2018) in his writings there are two differences, Hamka interprets Al-Maidah verse 51 as an absolute prohibition to make non-Muslims as leaders among Muslims, while Quraish Shihab interprets this verse not as an absolute prohibition, but non-Muslims who live in peace with Muslim society have the same rights and obligations as Muslims.⁸ In addition, Dede Rodin in his article *Non-Muslim Leadership in the Perspective of the Qur'an* (2017), also wrote this theme which briefly explained that if Muslims are in a position as the majority, then the prohibition on choosing non-Muslim leaders can be applied, but when the position of Muslims is a minority, then the prohibition on choosing non-Muslim leaders cannot be applied.⁹ From the various studies above, it can be concluded that the interpretation of the verses of non-Muslim leadership using the theory of interpretation function by Gracia has not yet been found, this needs to be analyzed to provide a deeper understanding, solve social issues that arise in society, and help religious understanding, especially in the context of pluralism, tolerance, and religious harmony.¹⁰

Building on the discussion above, this study aims to extend existing research, on the other hand it will also analyze using the interpretation initiated by Gracia of the term Qur'anic verses that discuss non-Muslim leadership, especially in Indonesia, this study focuses exclusively on a single verse, namely Q.S. Al-Maidah: 51. Furthermore, this study addresses two research questions. Firstly, what are the dynamics of mufassir interpretations of Q.S. Al-Maidah: 51. Secondly, what are the implications of the interpretive function theory for Q.S. Al-Maidah: 51. These two research questions are addressed in this study to examine how Q.S. Al-Maidah: 51, which discusses non-Muslim leadership, can be analyzed in light of the interpretive function theory proposed by Gracia.

⁷ Munawir, "NON-MUSLIM LEADERSHIP IN THE TAFSIR AL-MISBAH BY M. QURAIISH SHIHAB," 102-15.

⁸ Muhammad Wahyudi, "NON-MUSLIM LEADERSHIP: INTERPRETATION OF SURAH AL-MAIDAH VERSE 51 IN TAFSIR AL-AZHAR AND TAFSIR AL-MISHBAH," *Journal of Islamic Thought and Education* 7, no. 2 (2018): 166-83.

⁹ Dede Rodin, "Non-Muslim Leadership in the Perspective of the Quran," *Mutawatir* 7, no. 1 (2017): 28-54.

¹⁰ Muhamad Nastain et al., "Cultural Barrier in the Regeneration Process of Islamic Political Party in Indonesia," *Jurnal Ilmiah Peuradeun* 12, no. 2 (May 30, 2024): 717, <https://doi.org/10.26811/peuradeun.v12i2.1104>.

**METHODS**

This paper methodically falls into the category of library *research*. There are two data, namely primary and secondary. Primary data includes Qur'anic verses and books of interpretation that are the object of research and secondary data includes journals, articles, and books that are related to the theme to be analyzed. To facilitate this research, the author will use the theory of interpretive functions initiated by Gracia.

RESULTS AND DISCUSSION**GRACIA'S INTERPRETIVE FUNCTION THEORY**

Gracia was born in Cuba in 1942. He was born to Dr. Ignacio J.L. De La C. Gracia Dubie and Leonila M. Otero Munoz. At the age of 24, Gracia married a woman named Norma E. Silva Casebe in 1996 and was blessed with two daughters, Leticia Isabel and Clarisa Raquel.¹¹ He is currently a professor in the Department of Philosophy, University at Buffalo, New York. His intellectual trail in philosophy began when he completed a bachelor's degree (B.A) in philosophy at Wheaton College in 1965. He then went on to an M.A. in the same discipline at the University of Chicago in 1966 before eventually earning a doctorate in the same field at the University of Toronto in 1971.¹² Gracia has a primary focus of study in the realm of hermeneutics, especially in metaphysics/ontology, the history of philosophy, philosophy of language/hermeneutics, and scholastic philosophy. Thanks to this focus of study, he has become a professor at the University at Buffalo and is known as a well-known philosopher in America. In addition to being an educator in the field of philosophy, Gracia is also actively involved in various social organizations that pay attention to issues related to ethnicity, identity, nationalism, and similar topics.¹³

Gracia has two works that reflect his views in the field of language philosophy, namely "Text: Ontological Status, Identity, Author, Audience" and "A Theory of Textuality: The Logic and Epistemology." His first work produced several ideas and mapping related to the authorship aspect of a text. In the field of hadith studies, the theory introduced by Gracia of "textual authorship" has been applied to understand hadith, especially related to the issue of *tahrif* (reduction), to know how an editorial of a hadith begins to change and is conveyed with a different redaction until it reaches the last chain of sanad. Meanwhile, the second work is a continuation of the first work which contains Gracia's ideas about the theory of the meaning of a

¹¹ [Http://www.acsu.buffalo.edu/~gracia/cv.html](http://www.acsu.buffalo.edu/~gracia/cv.html), "Personal Information, Jorge J. E. Gracia," n.d., accessed November 2, 2023.

¹² Sahiron Syamsuddin, *Hermeneutika and the Development of Ulumul Qur'an* (Yogyakarta: Nawesea Press, 2017), 89.

¹³ Nablur Rahman Annibras, "Hermeneutika J. E. Gracia (Sebuah Pengantar)," *Al-Bayan: Jurnal Studi Al-Qur'an Dan Tafsir* 1, 2016, 71-72.



text.¹⁴ Furthermore, in his work in understanding a text as if the reader is bound to the historical *author* of the understood text, but according to Gracia because the audience does not have direct access to the author's history, then, whether the audience can really understand or misunderstand in understanding the text, whether the audience is able to make a distinction between an accurate and inaccurate understanding of a text, that is, between their understanding and misunderstanding.¹⁵ Because of this, Gracia then questions the emergence of different dynamics of understanding, where an audience does not have direct access to the *author's* history at the time the text appears, so that historical texts will require development to be able to enter the author's historical space as closely as possible to produce an objective meaning. Therefore, Gracia then offered the solution with "*the development of textual interpretation*". This solution is offered by Gracia to bridge the gap between the circumstances in which the historical text is produced and the circumstances surrounding the contemporary audience who will try to restore the meaning of the historical text or its implications.¹⁶

Furthermore, Gracia gave the view that there are three factors that form and cooperate with each other in a series of interpretations, *the first set of interpretations*, the interpreted text (interpretandum) related to the history of the text. *Second*, the interpreter is an actor who searches for the historical meaning of the text and then shapes it into a new meaning and its implications for the function of interpretation. *Third*, the addition of meaning (interpretans) which is the creation of the interpreter, which will produce a combination of interpretandum and interpretans which is then called an interpretation. In the explanation of the theory of interpretation, Gracia first explained what the meaning of *the interpreter's dilemma* is, namely when the position of concern experienced by the interpreter where the addition of words will make the audience understand more or not, or even the addition of the word can distort the text, so that in answering this dilemma, Gracia offers an answer by building his interpretation function, namely *historical function, meaning function, and implicative function*.¹⁷

First, *the historical function* that Gracia explained that the purpose of the interpreter is to create an understanding of the thinking of contemporary audiences, related to the mental action that gives rise to a text for the first time (*historical author*) is not the person who creates the text, but the

¹⁴ Melfa Shintya, "Menggali Kearifan Rasulullah: Landasan Moderasi Beragama Dalam Menyelesaikan Konflik," *El-Sunan: Journal of Hadith and Religious Studies* 1, no. 2 (October 31, 2023): 78–88, <https://doi.org/10.22373/el-sunan.v1i2.3494>.

¹⁵ Jorge J.E. Gracia, *A Theory of Textuality: The Logic and Epistemology* (Albany: State University of New York Press, 1995), 101.

¹⁶ Jorge J.E. Gracia, *A Theory of Textuality: The Logic and Epistemology*.

¹⁷ Sherly Dwi Agustin, "Ilai Kebenaran (Truth Value) Dalam Tafsir Salman: Telaah Interpretasi Q.S. Al-Alaq [96] :15-16 Perspektif Jorge J.E. Gracia," *An-Nida'* 45, no. 1 (2021): 37–38.



condition of society when the text appears.¹⁸ This view indicates that an interpreter must have the capacity to convey the meaning of *historical texts with* an interpretation similar to the intended by the *historical author*. The understanding possessed by this interpreter is then conveyed to contemporary audiences as an understanding based on the psychological conditions of *the historical audience*. The conclusion of this explanation is that the goal of an interpreter is to create an understanding of a text among contemporary audiences, just as the task of *historical authors* and *historical audiences* in the past was in creating *historical texts*.¹⁹ From this emphasis, we can more clearly understand why interpretation is an important part of understanding *historical texts* in order to understand a text. The goal is to address the contextual, conceptual, cultural, and so on differences that separate texts at the time they are read, heard, or even remembered.²⁰ This answer is affirmed by Gracia so that it is a benchmark that in interpreting there are measures that if we have fulfilled, then there is no need to worry anymore. Gracia calls this the *Principle of Propotional Unstanding*.²¹

Table 1.1

1. <u>Historical texts an historical context</u> Historical Author+historical audience	Acts of understanding of historical author and historical audience
2. Interpretation (interpretation, historical text+interpretative additions) in the <u>contemporary context</u> Contemporary audience	Acts of understanding of Contemporary audience
3. Acts of understanding of historical author and historical audience	Acts of understanding of Contemporary audience

Second, *the meaning function*, is a function that plays a role in the development of meaning. Gracia emphasizes that this function is aimed at shaping understanding for contemporary audiences and developing the meaning of a text, without always having to be the same as what the author and the historical audience intended.²² The development of meaning refers to how a text acquires additional interpretations due to the varying conditions of the interpreter. However, this does not mean that the interpretation loses control over the core meaning of a text, but rather the development of

¹⁸ Jorge J.E. Gracia, *A Theory of Textuality: The Logic and Epistemology*.

¹⁹ Jorge J.E. Gracia.

²⁰ Jorge J.E. Gracia.

²¹ Jorge J.E. Gracia.

²² Jorge J.E. Gracia.



meaning as an adaptation to the problems faced by the interpreters, in other words, enriching the meaning of the text according to the context of the time. In this case, an interpreter may find another interpretation, provided that the meaning corresponds to the overall meaning of a text.²³

Third, *implicative function*. The function aims to encourage understanding in the minds of the listener or reader, so that they understand the implications of the interpreted meaning of the text. The interpretation of a text can be seen from the actions taken by the listener or reader, which is further considered as the application of a function. Although the meaning and application may seem similar, they are fundamentally different. Meaning is only intertwined in the conceptual realm, while the application goes beyond the concept to the action taken by the listener. Understanding the meaning of history is an inevitable prerequisite in understanding the application of this function. Thus, an interpreter must remain consistent with the meaning in the text, which then becomes understood by contemporary audiences, and not a subjective interpretation. However, this is not easy for an interpreter because the situation faced by the interpreter and the appearance of the text can be different.²⁴

DYNAMICS OF INTERPRETATION OF Q.S. AL-MAIDAH: 51

In the translation of Q.S. Al-Maidah verse 51, it is "*O you who believe, do not make the Jews and Christians the guardians, some of them are guardians of others. Whoever among you takes them as guardians, then he is indeed one of them. Indeed, Allah does not give guidance to the wrongdoers*" if we look at this verse the prohibition against choosing non-Muslim leaders or People of the Book (Jews and Christians) as *guardians* (leaders) is very clear that the purpose is to prohibit them (People of the Book) as leaders because, before discussing the dynamics of the interpretation of this verse, this study will explain the cause of its revelation (Asbab al-Nuzul).

This verse was revealed in Mecca, but in terms of time, it was revealed after the migration of the Prophet Muhammad to Medina during the *Hajj wada'*. There is a narration that states that Abdillah bin Ubay bin Salul (a hypocrite of Medina) and Ubadah bin Shamit (one of the Islamic figures of the Banu auf bin Kharaj) were bound by a pact to defend each other with the Jews of the Banu Qainuqa', when the Banu Qainuqa' fought against Raulullah Saw. Abdullah bin Ubay did not get involved, and Ubadah bin Shamit went to face Raulullah (saw) to cleanse himself to Allah and His Rasul from his ties with the Banu Qainuqa' and connecting oneself to the Prophet and declaring obedience only to Allah and His Messenger. Then came down this verse which reminds the believers to always obey Allah and His Rasul and not to appoint the Jews and Christians as their leaders. In

²³ Jorge J.E. Gracia.

²⁴ Jorge J.E. Gracia.



other words, the historical context of the descent of this verse is not friendship in a peaceful situation, nor is it the context of the election of the head of government, so the moral message of *asbabun nuzul* this verse is the command to make friends with people who can be trusted, especially in very vital circumstances in people's lives, as well as the prohibition to choose alliances and friends who are indicated to betray, Equitable justice must always be upheld, and tyranny must be abandoned.

Among the mufassir who strongly opposed the non-Muslim leadership was Sayyid Qutub, even he issued an opinion, just helping (*al-tanasur*) or making a friendship agreement (*al-tahaluf*) with non-Muslims is not allowed. Furthermore, Sayyid Qutub understands Q.S. Al-Maidah verse 51 which prohibits making Jews and Christians as *guardians* applies in whole or universally to all Jews and Christians everywhere at any time until the Day of Judgment. According to him, the Qur'an educates Muslims to have sincere feelings in giving loyalty to their god, their Messenger, the creed and groups of Muslims, and the obligation to decide as a whole the ranks of people who do not join and uphold the religion of Islam. Sayyid Qutub also views Muslims who give loyalty and appoint non-Muslims as *guardians*, so these Muslims have apostatized from the religion of Allah and deviated from the choice of Allah (Q.S. Al-Maidah: 54).²⁵

Ibn Kathir in his commentary also said that Allah SWT forbids His servants to recite *wala'* to Jews and Christians. When there are Muslims who disobey this command of Allah, they will receive His punishment. Those who deliberately commit such acts will be classified as part of them, namely disbelievers.²⁶ In addition to Ibn Kathir, Al-Thabari in his commentary also shows that there is a strict prohibition for Muslims to make non-Muslims both an *Ahl of the Book*, as helpers, companions, supporters and mutual love. If there are Muslims who do such acts, then Allah separates them from them, and they are classified as part of them (non-Muslims).²⁷

Al-Maraghi in responding to this, a little more openly, in his commentary *al-Maraghi* states that it is forbidden to make non-Muslims as leaders or loyal friends only when the non-Muslims possess the qualities expressed in the verse, including not hesitating in damaging the affairs of Muslims, wanting worldly affairs and expecting the destruction of Islam, and overt in expressing hatred towards religion Islam. When these qualities are not found in non-Muslims, then these related matters will be a separate consideration.²⁸

²⁵ Sayyid Qutub, *Fi Zilal Al- Qur'an* (Kairo: Dar al-Shuruq, n.d.), 389.

²⁶ Ibnu Katsir, *Tafsir Al-Qur'an Al-'Azim* (Dar al-Kutub al-Ilmiyyah, n.d.), 120.

²⁷ Abu Ja'far Muhammad Ibn Jarir Al-Thabari, *Jami' Al-Bayan Fi Tafsir Al-Qur'an* (Dar al-Ma'rifah, n.d.), 152.

²⁸ Ahmad Ibn al-Mustafā Al-Marāghi, *Tafsir Al-Marāghi* (Dār ihyā al-Turāth al-'Arabi, n.d.), 136.



Contemporary mufassir, such as Quraish Shihab also views this matter by relying on the meaning of *wali*. According to him, the prohibition explained in the Qur'an is not absolute, further Quraish Shihab divides 3 parts to non-Muslims. *First*, non-Muslims who live with Muslims, and live peacefully and do not engage in activities for the benefit of the enemies of Islam, nor do they show any signs of prejudice against non-Muslims. In this group, Muslims are commanded to behave well and give the same rights and obligations. *Second*, groups that fight or harm Muslims in various ways in a blatant way. *Third*, non-Muslims who hide hatred of Muslims. In the second and third groups, Muslims are instructed to be careful not to make them friends.²⁹

THEORY OF INTERPRETIVE FUNCTION

Related to Gracia's theory of interpretation, in this case there are three functions, including historical functions, meaning development functions, and implicit functions. In addition, Gracia divides interpretation into three, namely interpreted texts (*interpretandum*), interpreters (*inreter*), and additional information (*interpretans*). The interpreted text or *interpretandum* is a historical text and *interpretans* are additions or expressions made by an interpreter so that *interpretandum* can be understood in its entirety. In this paper, the author will explain the text that is an additional information or *interpretation*, then the *interpretation* of the three concepts worked on by Gracia will be explained, namely historical *meaning*, *meaning function*, and *implicative function*.

In this regard, the text that will be interpreted in this article, namely Q.S. Al-Maidah verse 51, is as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Meaning: "O you who have believed, do not make the Jews and Christians the guardians, some of them are guardians of others. Whoever among you takes them as guardians, then he is indeed one of them. Indeed, Allah does not guide the wrongdoers" (Q.S. Al-Maidah:51).

After the author chooses the text that will be the research (*interpretandum*), then it will determine additional information in the interpretation (*interpretan*). An interpretation certainly contains additional information from an interpreter, and in general the function of interpretation is an interpretation that is created in the mind of the contemporary audience, therefore without an interpretation it will be difficult for an interpreter to convey what he wants to convey, so further explanation is

²⁹ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an 1* (Tangerang: Lentera Hati, 2017).



needed for this, namely an explanation of the historical function and the function of meaning information.

Regarding the historical function, the author will start with the history of the text, namely in Surah Al-Maidah verse 51, 'Ubadah ibn al-Shamit who was a friend of the Prophet who did not trust the Jews and Christians in Medina as a group that helped the Muslims in war, and 'Abdullah ibn Ubay ibn Salul who was also a friend of the Prophet, but still trusted the Christian Jews of Medina as a colleague in war. He was a figure at that time who showed the conditions to the Banu Qura'izah that he was a victim, he gave a signal to the Banu Qura'izah who asked about him about submission to the decision of Sa'ad bin Abu Mu'adz.³⁰ Related to this verse it was also a concern for Muslims before the Uhud war in the second year of Hijri, so some people at that time asked for help from Jewish and Christian friends who were in Medina and this verse came down to give reflection or advice to Muslims at that time not to ask for help and also to help Jews and Christians who settled in Medina.³¹

Furthermore, related to the essence of the text (Al-Maidah verse 51), in this case there are several important phrases that must be analyzed to see how the essence of the text ultimately also affects the historical meaning of this verse. *First*, at the beginning of this Surah Allah has begun His words with the call "*yaa ayyuha*" in Arabic also called "*yaa nida*" which means an appeal to Muslims who believe so that it can be used as a consequence and commitment to their faith. *Second*, there is the phrase prohibition "*laa nahi*" which is shown to some friends who no longer trust Jews and Christians as colleagues in war, this is shown because in the war strategy it is a very secret thing, so a firm and strong commitment is needed and it is feared that Jews and Christians will divulge the secrets of the war strategy. *Third*, the phrase *awliya'* is the plural of the word *waly* which means close-close,³² more clearly the phrase *awliya'* also means loving, friend, companion, helper, and person who takes care of someone's affairs.³³ The phrase *awliya'* is the second object of the phrase *laa tattakhidu* which stands as an explanation of the first object, namely *yahuda waa nasara*, the meaning is to prohibit Muslims from making Jews and Christians as colleagues or close friends in a war alliance, thus raising concerns that Jews and Christians are weak in their commitment and have a high chance of leaking strategies and The War Agenda.

³⁰ Al-Qurthubi, *Tafsir Al-Qur'an Tafsir Al-Qurtubi, Jilid 6, Cet. 1* (Jakarta: Pustaka Azam, 2009), 518.

³¹ Nur Zen Hasanah et al., "Contemporary Traditions and Challenges: Tafsir Maudhu'i's Study of Islam and Fundamentalism," *Bulletin of Islamic Research* 2, no. 2 (June 2024): 181–98, <https://doi.org/10.69526/bir.v2i2.7>.

³² Departemen Agama RI, *Al-Qur'an Dan Terjemahan (Edisi Penyempurnaan 2019)* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), 697.

³³ Muhammad Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al Quran* (Jakarta: Lentera Hati, 2002), 123.



Regarding the function of meaning information, as quoted by Gracia regarding the interpretation he initiated, namely:

*“Second, as the production of acts of understanding whereby the meaning of the text, regardless of what the historical author and a historical audience thought, is understood by the contemporary audience”.*³⁴

In this excerpt an interpretation serves to create an understanding where the audience can grasp a certain message and meaning of a text. This is also regardless of whether the meaning is exactly the same as what the author of the text (*historical audience*) meant or not. Historically, this verse comes down with conditions and situations when preparing for war, besides that in this verse there is the keyword *"auliya"* which means the basic "close, helper, or loved one and does not mean "a leader or chooses a leader". Regarding the historical aspect, it is important to note the concern in developing a strategy to win the war of Uhud, but other aspects of the secret war strategy need to be preserved. If this information is leaked and known to the allies, the chances of losing the war will be greater, and it will be easier for the opponent to win. From this, the author understands to be careful in approaching people who have the opportunity to leak confidential information, because if this information is disclosed to people who are weak in keeping secrets, then bad things will happen. For example, in the Indonesian state system in the field of defense, there is the National Intelligence Agency (BIN), in this institution there are many secrets related to the Indonesian state defense system, both documents and other data that are unknown to many people, if the information and documents are leaked to people who cannot keep secrets, it can endanger Indonesia, especially in terms of state defense.

After knowing the phrase in the related verse, namely the phrase *auliya'* which means close, then on the historical aspect of the decline of the verse in the situation of facing war, and on the aspect of *the meaning* of the verse is a vigilance or caution in choosing friends and colleagues. Here the author will try to develop the implicit function of this verse in accordance with the principle offered by Gracia, namely "The implication of the meaning of a text are derived from the meaning on the basis of the principles".³⁵ The implications of meaning or function of meaning are the implications of a meaning taken from the text based on other principles. With this, the implications of the meaning contained in the meaning of Q.S Al-Maidah verse 51 are *first*, there is an attitude of helping each other, regardless of race and religion, the attitude of helping each other must always be upheld as long as the help is for the common good. *Second*, the existence of brotherhood, as well as the first point, at this point is also implied regardless of any differences, both religious and cultural, this is a form and *impact* for the good of Indonesian citizens in realizing a safe, comfortable and peaceful

³⁴ Jorge J.E. Gracia, *A Theory of Textuality: The Logic and Epistemology*.

³⁵ Jorge J.E. Gracia.



homeland. *Third*, from the two points that the author has explained, namely please help and the value of brotherhood, there will be a value of unity or unity towards fellow people, especially in Indonesia, further this value will also give birth to peace, both for the country, the association, and others. This is very important for the Indonesian state to be able to affirm the country's status as one of the countries with strong tolerance values. Regarding non-Muslim leadership in Indonesia, according to the author, this is possible, as long as the leader upholds the values of Pancasila, when a non-Muslim leader becomes the leader of a country with the majority of the population being Muslim, but this person has been trusted by many parties, and accepted by the community with a majority of Muslims, then it is not a problem for the good of the country.

CONCLUSION

Gracia's theory of interpretation can be classified as an approach that focuses on how an interpreter can interpret objectively and in a balanced manner. Before interpreting, there are three main elements that need to be considered, namely the text to be interpreted (interpretandum), interpreter (interpreter), and additional information (interpretans). Gracia also identifies three functions in interpretation: historical function, meaning development, and implicit function.

Based on this framework, the interpretation of Q.S. Al-Maidah: 51 from the perspective of Gracia's Hermeneutics can be elaborated as follows: first, historically, Q.S. Al-Maidah: 51 comes down in the context when the Prophet and his companions faced the potential for war. Second, the key word in Q.S. al-Maidah: 51, namely "*awliya*" is interpreted as a close friend, a loved one, a friend, and a helper, not as a leader. Third, in the development of the meaning of Q.S. Al-Maidah: 51, there is a moral message that teaches people to maintain harmony, especially with non-Muslims. The moral message involves aspects such as maintaining friendship, loving each other, maintaining unity, and staying away from behavior that is forbidden by Allah, such as being hypocritical and dishonest.

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