

**THE INTERTEXTUAL ANALYSIS OF THEOSENTRIC POLITICAL
COMMUNICATION IN THE HOLY KORAN**



A THESIS

**Submitted to State College on Islamic Studies of Purwokerto
of The Requirements to Achieve a Degree of Islamic Social Scholar (S.Sos.I)**

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Dear.
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Assalamu'alaikum Wr. Wb.

After making the guidance, review, direction, and correction of thesis
which has written by SLAMET, NIM: 082312015, entitled:

**“ The Intertextual Analysis of Theocentric Political Communication in The
Holy Koran.”**

I would argue that the thesis has been able to put to the Rector of Islamic State
College of Purwokerto to be examined in order to obtain a scholar of Islamic
Social (S. Sos.I).

Wassalamu'alaikum Wr. Wb.

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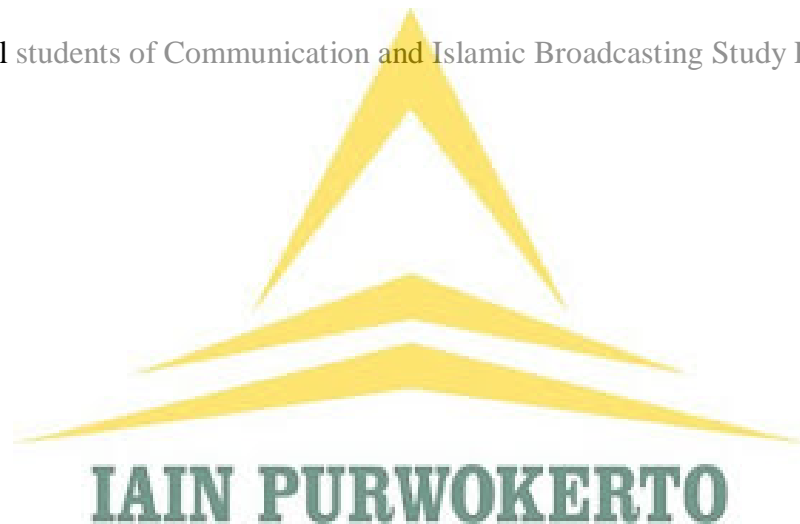
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DEVOTING PAGE

Author dedicate This thesis to:

1. My beloved father, Tuharie (Alm) and My beloved mother (Misni) who have given me motivation to finish my study and always give me spirit to get my dreams in the future. Thanks for all. I can't replay it all. May Allah bless you, and May Allah give His *Adnan* to my father.
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MOTTO

The all “Truths” which rejected other truths is fault
-----Slamet----

“Kejahatan terbesar dari sebuah agama, tidaklah terletak pada seberapa banyak komunalisme yang ia lakukan. Melainkan pada ideologi “benar sendiri” yang ia wariskan.

-----M. Yudhie Haryono-----



PREFACE

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Bismillahirrahmanirrahim.

first, all praises be to Allah. Who has given us happiness and fullness to us. Second, *shalawat* and *salam* to the last Messenger who has brought us from the darkness to the brightness.

Alhamdulillah, after long way, this thesis could be arranged. This thesis is arranged as an authentic proof that writer has followed the academic regulation which has been regulated in Islamic State College of Purwokerto. But there is still a shortage in this thesis, caused by the limited ability of author, but hopefully the lack of it does not reduce benefits.

This thesis will not be finished, when there is no support and participation of various parties. Therefore on this occasion, the authors would like to express gratitude and highest appreciation to:

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Jakarta, August 2012

Author



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IAIN PURWOKERTO

ABSTRACT

The Holy Koran is a scripture which has revealed by Allah to His Prophet Muhammad as a guidance for all human beings in the universe in which all aspects needed by human beings. One of them is politic. Wherever it is a necessity of human as an effort to make an arrangement and prosperity in the world. It is an human prove to aplicate their position as the caliph in the earth.

In other that, The Holy Koran is a communication media which has revealed by Allah for all human being in the universe to understand His “Syari’ah” (law). But, there are many differences of the verses of Holy Koran interpretation which is caused by culture different in own interpretator. As Fazlul Rahman said that there is no interpretation which has the absolute truth of their interpretation. The value of their interpretation is relative and established from the background of them. That statement is same with the statement what has been ever said by Imam Syafi’i when he said with his teacher about one problem, and they have an difference opinion. He said, “Perhaps You are True, but Perhaps You are False. Perhaps I’m false, but perhaps I’m true.”

Then, to analys His text, interpetor is able to use some approach. One of them is Intertextual Analysis. It is anlysis method which declared by Kristeva. The method of it is analysis between one text and other text. According to him, every text is absorption and transformation with other text. So, when we want to analys one text we have to connect with other text or combine between both of them.

Through that approach—in this research—researcher analysed toward al Baqoroh: 30-35, wherever, there are communication process among Allah, Angels, and Devil about His justice to create a human as the Caliph in the Earth. In that verses, Allah used His prerogative right when he taken justice to create a human. He also did the examination for a candidat of leader with His strategy, then there is a confession of Angels and rejection from the devil about His command to obedient with Adam untill giving reward for human to lift in the paradise. It’s interesting because in that verses Allah has done political communication as a human in the effort to search, defend, and/or add his powerfull region.

Key Words: *The Holy Koran, Politic, Communication, Intertextual Analysis , Al Baqoroh: 30-35.*

CHAPTER I

INTRODUCTION

A. Background Research

As Kamaruzzaman Bustaman wrote in his book that John Raines said:

Today, science and religion need each other as never before. In ancient times they were friends, each learning from giving to other. But in recent centuries they have gone separate ways. That lost partnership must now be re-establish; for upon that hope the whole human future.¹

His statement gives understanding for us that science² and religion³ have relationship. Although both of them like two different elements, actually they have positive interaction. The connectivity between religion and science have given knowledge for all human all time.

¹ In his book, Kamaruzzaman Bustaman-Ahmad said that study among religion and science is encouraged. Because there are positive interaction of them. It means that there are kink of them. Kamaruzzaman Bustaman-Ahmad, *Wajah Baru Islam di Indonesia*, (Jogjakarta: UH Press, 2004), p.1-4.

² As Kamaruzzaman wrote, According to Lafferty and Rowe, Science is any systematic field of study or body of knowledge that aims,--through experiment, observation and deduction- to produce reliable explanation of phenomena with reference to the material or physical world. Morris has given definition too about science, he has definite science as systematic observation of natural events and conditions of order to discover facts about them and to formulate laws and principles based on these facts about them and to formulate laws and principles based on these facts. Kamaruzzaman, *Wajah Baru Islam....* p. 6.

³ Religion is a relationship among man with the holy one, believed as one reality that gets *Ghaib* character, relationship where declares for self in cult form and life attitude bases particular doctrine. Sidi Gazalba, *Pengantar Sebagai Ilmu*, (Jakarta: Pustaka Antara, 1963), p. 47. In the Dictionary of Beliefs, religion was defined by a system of beliefs about reality, existence, the universe, the supernatural or the divine and practices usually arising out of these beliefs. Kamaruzzaman Bustaman-Ahmad, *Wajah Baru Islam di Indonesia....*p.4. Dale Cannon gave definition too of religion, he said if religion is a symbol system (such as word, signal, story and pratice, object and place) which has religion function, it is a symbol system that always used by participants to approach them selves, make truth relation with what they believed as a absolute reality. Dale Cannon, *Enam Cara Beragama*, transl. Djam'an Nuri and Sahiron, (Direktorat Perguruan Tinggi Agama Islam Departemen RI collaborated with CIDA-McGill University of Canada-Project, 2002), p. 528.

Islam is a religion which has universal teaching for all human activities like has been arranged in the Holy Koran. It is the scripture which has been revealed by Allah for Muhammad *Shollallahu 'Alaihi Wasallam* through Jibril (name of angel) *'Alaihi as Salam* as a guidance of human's life in this universe.⁴ Besides, it also teaches us understanding about communication between human and God (Vertical Communication/ *hablun min Allah*), and communication between both of human (Horizontal Communication/*Hablun Min An Nas*).

The universality of The Holy Koran focuses on component sciences in the world, beginning from social sciences—such as Communication⁵, Politics⁶, Law⁷, Culture⁸, Economics etc—up to natural sciences—such as Chemistry⁹, Geology¹⁰, Astronomy¹¹, Embryology¹², etc— can be found there.

⁴ Umar Abdul Jabbar, *Mabadi'u Fiqh* 2. (Semarang: PT Karya Toha Putera), p.2.

⁵ “Invite, (mankind O Muhammad) to the way of your lord (Islam) with wisdom (with the divine revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the Best Aware of those who are guided.” an Nahl 16: 125. And “.....and speak to them an affective word (i.e. to believe in Allah, worship Him, obey Him, and be afraid of Him) to reach their inner-selves.” Ch. An Nisa 4:63.

⁶ “And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).” Ali Imran 3: 159.

⁷ “O you who believe! Al Qishash (the Law of Equality in punishment) is prescribed for you in case of murder: the free for free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood money to heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood-money), he shall have a painful torment.” Al Baqoroh 2: 178

⁸ “this is no other than the false tales religion of the ancients,” Asy Syu'ara 26: 137

Due to the perfect of the The Holy Koran, people are able to combine between The Holy Koran and modern science. Like Dr. Zakir Naik (India), the Moslem who expert in Embriology in the 20th century. Actually, Islam has more than 100 experts of mathematic and astronomy, such as Al Abhari (Persia), Muhammad Ibnu Ibrahim (Algeria), Jabir Ibnu Aflah (Hispano), Atho' Ibnu Ahmad (Persia), Al Ainzarbi (Cicilia), Ibnu Ali, Al Araj (Persia), Muzaffar Al Asfuzari (Khurasan), Al Badi' Al Asturlabi (Persia), Abu Hamid Ahmad Ibnu Muhammad As Saqani (Persia), Abul Wafa Muhammad Ibnu Muhammad Ibnu Isma'il Ibnu Abbas (Persia), Abul Abbas Ahmad Ibnu Muhammad Ibnu Katsir (Persia) etc.

In the Chemistry, Islam has experts such as Umar Ibnul 'Aidim (Syiria), Abul Fayd Tsawban Ibnu Ibrahim al Ikhmimi al Misri (Egypt), Abu Musa

⁹ "So whoever does good equal to the weight of an atom (or a small ant) shall see it, and whosoever does evil equal to weight of an atom (or a small ant) shall see it." Al Zalzalah 99: 7-8.

¹⁰ "have not those who disbelieve known that the heavens and the earth were joined together as one united peace, then we parted them? And we made from water every living thing. Will they not the believe?" Ch. Al Anbiya 21: 30.

¹¹ "and he it is who has created the night and the day, and the sun and the moon, each in an orbit floating" Ch al Anbiya 21: 3.

¹² "O mankind! If you're in doubt about the resurrection , then verily We have created you (adam) fro dust, the from a Nutfah (mixed drops of male and female sexual discharge, i.e. the offspring of adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh—some formed and some unformed (as in the case of miscarriage)—that we make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remains in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth)." Ch. Al Hajj 22: 7

Jabir Ibnu Hayyan al Azdi at Tusi at Tartus (Sabian), Abraham Ibn Hayyim (Spain), Abul Qasim al Iraqi (Irak), etc.

Islam also has experts of Geographyc , such as Sahl Ibnu Abban, Abu Muhammad ibnu Muhammad Ibnu Ali (Hispano), Abu Muhammad Abdullah Ibnu Ahmad at Tijani (Tunisia), Abul Fida' Ismail Ibnu Ali Imamuddin (Syiria), Abu Ubaid Abdullah Ibnu Abdul Aziz Ibnu Muhammad Ibnu Ayyub (Hispano), Muhammad Ibnu Ibrahim Ibnu Yahya al Watwat Jamaluddin al Anshari al Kutubi al Warraq, Abu Muhammad Abdul Latif Ibnu Yusuf Ibnu Muhammad Ibnu Ali Muwaffaq (Irak), etc.

Not only in mathematic, astronomy, chemistry, and geographic, but also in medical science, Islam also has experts , such as Ibnu Sina (Avicena) or Abu Ali al Husain Ibnu Abdullah (Arabian), Ayyub ar Ruhawi al Abrasy (Syiria), Ibnu Akfani (Irak), Al Aqsara'i (Turkie), Al Attar (Persia), Abu Said Ubadillah Ibnu Jibril (Persia), Ahmad Ibnu Muhammad Ibnu Yahya al Baladi (Egypt), Abu Mansur Muwaffaq Ibnu Ali (Persia), etc.¹³

They are some experts who are able to develop their knowledge about The Holy Koran to combine with the science. Therefore , if The Holy Koran is learned seriously and thoughtfully students would be able to find a new

¹³In his book Mehdi Nakosteen has written Moslem profiles who has given positive contribution for western intellectual progress. Actually this book like has given answer for the questions of Kamaruzzaman Busataman-Ahmad's book by the title *Wajah Baru Islam di Indonesia*. In his book, he described about relation between religion and science, and Mehdi Nakosteen has answered earlier, before that question is asked. Mehdi Nakosteen has given report for us that Moslem Profiles has fused religion and modern science, although they lived in past time. From astronomy, geology, geography, history, until chemical, physic has been studied by them. To more complete see, Mehdi Nakosteen, *Kontribusi Islam Atas Dunia Intelektual Barat; Deskripsi Analisis Abad Keemasan Islam*, transl. Joka S Kahhar and Supriyanto Abdullah. (Surabaya: Risalah Gusti, 2003), p. 315-392.

“information” (about science and something else) from it. As the agents of change, students have a obligation to know The Holy Koran more than other.

In the book with the title “*Membakar Rumah Tuhan; Pergulatan Agama Privat dan Publik*” which written by Ulil Abshar Abdalla, The Holy Koran is not only “holy package” which is not able to change its “contents.”¹⁴ It means that The Holy Koran is able to be interpreted into some approaches, depend on each ability. Some reasons which have already been described is one of the reason of researcher to choose this title. According to researcher opinion , it is an interesting research. Because researcher wants to combine between The Holy Koran and Politic Communication science.

Researcher has point of view that The Holy Koran is one of the communication media to communicate the God’s “interest” to all human beings in the universe. As a communication media, it saved a lot of information about all something which is needed by human beings to communicate with their God. it means that The Holy Koran has explained about the process of communication between creature to God, and conversely.

Allah has given examples of communication system which was used by Allah In the Holy Koran, From the direct communication¹⁵ system till indirect

¹⁴According to Ulil Abshar Abdalla, The Holy Koran is vital object for Islamic studies because The Holy Koran has all studies about science. So, he has view about The Holy Koran if it will “say” something, if people want to explore it. For him, The Holy Koran shall be understood contextually. Ulil Abshar Abdalla, *Membakar Rumah Tuhan*,(Bandung: PT. Remaja Rosdakarya, 1997),p. 3-6. In contrast to Hasan Hanafi who understand about The Holy Koran textually. Hasan Hanafi, *Aku Bagian dari Fundamentalisme Islam*,

¹⁵“*And He taught Adam all the names (of everything), Then He showed them to the angels and said, “ Tell Me the names of these if you are truthful.”* (al Baqoroh 2: 31)

communication system. From the mass communication¹⁶ till interpersonal-intrapersonal communication.¹⁷ And some verses about politic communication which is become a main study of this research.

Besides, academic research trend of this era is approach one discipline with other science (merging). For example *Bimbingan Konseling* is researched by Anthropology and Culture perspectives, like as Asep Solikin writes.¹⁸ He researched for his Doctoral which entitled *Bimbingan Spiritual Berbasis Nilai-Nilai Budaya dalam Upaya Pengembangan Dimensi Religiusitas Komunitas Suku Dayak Hindu Budha Bumi Segandu Indramayu; Penelitian pada Aliran Keyakinan Dayak Losarang Desa Krimun Kecamatan Losarang Kabupaten Indramayu.*

His research has merged among Spiritual Guidance, Anthropology and culture perspectives. It is one of examples of combination between one science discipline and other one. So, the researcher is interested to research about politic communication with hermeneutic approach and it is very rare be found in the scientific tradition at this campus.

Researcher has understood that the Holy Koran is the source text that contains a variety of information about everything that is needed by

¹⁶“O..you who believe! Observing As saum (Fasting) is prescribed for those before you that you may become al Muttaqun.” (al Baqoroh 2: 183)

¹⁷“Say (O..Muhammad): He is Allah (the One).” (al Ikhlas 112:1)

¹⁸Asep Solikin, *Bimbingan Spiritual Berbasis Nilai-Nilai Budaya dalam Upaya Pengembangan Dimensi Religiusitas Komunitas Suku Dayak Hindu Budha Bumi Segandu Indramayu; Penelitian pada Aliran Keyakinan Dayak Losarang Desa Krimun Kecamatan Losarang Kabupaten Indramayu*, Counseling Guidance Student of Postgraduate Program at Universitas Pendidikan Indonesia-Bandung, 2011.

humans being, as researchers have written above. Beliefs of researcher to apply for the title of this research is as has been said by Allah in the The Holy Koran that, "*and Allah plotted too and Allah is the Best of Those who plot.*" (V 3:54). the verse shows that God is almighty expert in creating strategies. The strategy can be understood as a political system. In that verse, there is a principle of domination and the "tug" interests. God has an interest to "demonstrate" His existence as the sole ruler of the universe.

It is then understood as a political researcher in general. According to Dan Nimmo, Politic is every effort that aims to maintain or expand power.¹⁹ So that the verses in the Qur'an are not slight which said about politics and power. Although not specifically mentioning the term "politics" or *siyasa*. But generally, the Holy Koran says about the power, mandate, and the government or region.

Therefore, it is interesting to examine the political nuances of verses in the Holy Koran. This is an attempt to retrieve the values that can be applied in any political activity in Indonesia or in a place where Muslims perform political activities.

B. Operational Definition

To clarify this problem and to avoid misunderstanding in this research. Researcher has to make meaning limitation for some terms in this research.

¹⁹ Dan Nimmo, *Komunikasi Politik; Komunikator, Pesan, dan Media*, (Bandung: PT. Remaja Rosdakarya, 2005), p. 8.

1. Intertextual is the shaping of texts' meanings by other texts. It can include an author's borrowing and transformation of a prior text or to a reader's referencing of one text in reading another.
2. Theocentric is Approachment Godness.
3. Communication is a process to transform an information from one person to others. communication is not only speaking but also writing and symbol.²⁰ In this research, the formal object is text or verses of Holy Koran.
4. Politic is the all activities or attitudes which has relation with the power and something which has influence to change or keep a society structure type.²¹ In this research, the meaning of politic is God's strategy to communicate His "interest" in the Holy Koran.

²⁰ Dan Nimmo, *Komunikasi Politik; Komunikator, Pesan, dan Media...*,p.8. Raymond S. Ross has given definition of communication as a transmission of energy change from one place to another as in the nervous system, or transmission of sound waves. Jalaludin Rakhmat, *Psikologi Komunikasi*, (Bandung: PT. Remaja Rosdakarya, 2008),p.4-5.

²¹ Abdul Muin Salim, *Fiqh Siyazah;Konsepsi Kekuasaan Politik dalam The Holy Koran*, (Jakarta: PT. RajaGrafindo Persada,2002), p. 37. The other definition of politic is the supreme art to make common and highest good for the country. Komarudin Hidayat, *Politik Panjat Pinang; Dimana Peran Agama*, (Jakarta: PT. Media Nusantara, 2006), p. 9-10. Komarudin Hidayat's statement is Aristoteles' definition about Politic as written by Ulil Abshar Abdalla in his book by the title, *Membakar Rumah Tuhan; Pergulatan Agama Privat dan Publik*. In that books, he describe the meaning distinctive between *Siyazah* and Politic, although many people said if the meaning of Politic and *Siyazah* are same. But, he said if the meaning of *Siyazah* is herding breed. According to its headword, *Sasa-Yasusu-Siyasatan* which has meaning "herding breed". So, according to him politic is more glory than *Siyazah*. See Ulil Abshar Abdalla, *Membakar Rumah Tuhan; Pergulatan Agama Privat dan Publik*, (Bandung: PT Remaja Rosdakarya, 2000), p. 4-5. The other definition of politic that has been said by Roger H. Soltou that the term of Politic is reserved for those common affairs which are under the direction of an authority or agency managing of contolling these affairs on behalf of, and in the name of, the community. This agency or authority we call the state. See Abdul Muin Salim, *Fiqh Siyazah; Konsepsi Politik dalam The Holy Koran...*p. 38. Karl Deutch said that politic is the making of decision by publicmeans. See Muhammad Walid, *Teologi Politik;Mengontruksi Agama Anti Teror*, (Malang: UIN Malang Press,2009),p. 13.

5. The Holy Koran is The holy book which has given by Allah to Muhammad as a guidance for all human in the universe.²² In this research, Researcher gives limitation of *Surah al Baqoroh 2: V. 30-35*.

C. Research Formula

According to the background research above, so the formula of this research is; how is the Intertextual Analysis of Theocentric Political Communication of *al Baqoroh 2: V. 30-35*?

D. The purpose of the Research

The purpose of this research is to describe the Intertextual Analysis of Theocentric political communication of *al Baqoroh 2:V.30-35*.

E. The Advantage of The Research

1. Giving positive contribution for our knowledge about political communication in the Holy Koran
2. In the Da'wa and communication sciences, this research is able to add information about political communication which is used by God in The Holy Koran
3. For the ideology of students, this research is able to give them understanding about political communication and strategy to communicate

²²Umar Abdul Jabbar, *Mabadi'u Fiqh 2*.....p. 2

politic. So they are able to combine between politic and da'wa, so become a new da'wa political strategy.

4. For own researcher, this research is able to give positive contribution for the scholarly of the own researches and in the dynamics of intellectual. Especially for the Islamic studies in the effort to study of political communication.

F. Study Library

According to researcher watch, he hasn't find students research in Islamic State College of Purwokerto who has taken study about political communication in the Holy Koran with Intertextual Analysis to interpret The Holy Koran verse. There are many Thesis' and Paper which Researcher has finded what used analysis hermeneutic or used The Holy Koran as a Object research, They are:

Miftahul Anam,²³ *Dekonstruksi Budaya Patriarkhi Pesantren di Dalam Novel Perempuan Berkalung Sorban Karya Abidah el Khalieqy Dalam Perspektif Hermeneutika Paul Ricoeur*. In this research, the researcher used Paul Ricoeur's Hermeneutic to analyz his research object and the object is novel by the title *Perempuan Berkalung Sorban* which has written by Abidah el Khalieqy. But, my research will use other analysis theory and other object.

²³ Miftahul Anam, *Dekonstruksi Budaya Patriarkhi Pesantren di Dalam Novel Perempuan Berkalung Sorban Karya Abidah el Khalieqy Dalam Perspektif Hermeneutika Paul Ricoeur*, (student of Communication and Islamic Preaching Departement's STAIN Purwokerto 2006-2007).

Zainal Abidin,²⁴ *Dakwah Bi Lisan al Haal; Analisis Terhadap Konsep uswah dan qudwah dalam The Holy Koran*. This Researcher has used The Holy Koran as his research object. But the material research object is *Uswah* and *Qudwah* concept not for political value of The Holy Koran. And for my research which I propose will look for *Theosentris* Political Communication in the Holy Koran.

Taslimah,²⁵ *Tradisi Santri Dalam Kumpulan Kopyah dan Kun Fayakun; Analisis Hermeneutika Paul Ricoeur*. Taslimah used Paul Ricoeur Hermeneutic analysis, same as with Miftahul Anam Research. The different of both are only in the research object. Taslimah has taken *Kumpulan Cerpen Kopyah dan Kun Fayakunas* her object research, meanwhile Miftahul Anam used novel *Perempuan Berkalung Surban* as his object research.

G. Research Method

To explain this research, researcher want to divide research method as follows:

1. Research Object

To get data of this research, Researcher will research the Intertextual Analysis of Theosentric political communication of Al Baqoroh 2: 30-35.

²⁴Zaenal Abidin, *Dakwah Bi al Lisan Al Haal; Analisis Terhadap Konsep Uswah dan Qudwah dalam The Holy Koran*, (Student of Communication and Islamic Preaching Department's STAIN Purwokerto 2004-2005)

²⁵Taslimah, *Tradisi Santri Dalam Kumpulan Kopyah dan Kun Fayakun; Analisis Hermeneutika Paul Ricoeur*, Student of Communication and Islamic Preaching Departement's on Da'wa Faculty at STAIN Purwokerto, Not Published, 2011.

2. Research Subject

Research subject is a noun, human, place, or something else which was became a research variable and it has relationship with the research.²⁶ the research subject for this research is sentences of *al Baqoroh 2: 30-35*.

3. Type and approaching

The research type of this study is qualitative descriptive type and use intertextual theory. It's a theory which presented by Julia Kristeva. Generally, the term of intertextual is understood as a relationship between text with another text. According to Kristeva, each text is a mosaic of quotations, every text is absorption and transformation of other texts. This means that a text is created on the influence of other texts as the raw material of creation. In this case, the author has taken the other ingredients for the creation of an organized and given the variation in accordance with our necessity, so as to produce a new text or new creation. It's means that one text is always connected with other texts, the reading of a text is always presented as examples of other texts, exemplary, or as a frame of reference. The new text to emulate, respond to, and opposed to the old text. This is called with intertextual principle.²⁷

There are two important reasons which has presented by Kristeva about that theory. *First*, the writer is a reader of the text before it became the creator of the text. It means that a writer uses other texts as references,

²⁶ Suharsimi Arikunto, *Managemen Penelitian*, (Jakarta: Bina Aksara, 2000), p. 116.

²⁷ Jonathan Culler, *Structuralist Poetics, Strcturalism, Linguistic, and the Studyof Literature*. (London: Routledge & Kegan Paul, 1977), p. 139.

either directly or otherwise. *Second*, a text is only available through the reading process

Her Opinions is same with Riffaterre opinion who said that there are signs of an ambiguous textual meaning of words was not present in the text, but the reader should conclude its own. The reader must look elsewhere to obtain a second interpretation. Thus, the second interpretation should bring another text as a replica.²⁸

There are not simply relation between form and meaning or signifier, as defended by conventional semiotics in the intertextual analysis. Kristeva saw the importance of the dimensions of space and time, that a text is created in the concrete space and time. Therefore, in a text must have a relation with other texts in a space, and between one text with the text earlier in the time line. She confirmed in this case that a text does not stand alone, lacking any basis or criterion in itself, is not autonomous in the sense that the text exists on the relationships or criteria internal to itself, without external motivated by anything but a mosaic games and excerpts from the text that preceded it.

As A. Teuuw wrote in his book, that:

Sebuah teks hanya dapat eksis bila di dalam teks tersebut terdapat teks-teks lain yang saling mengisi dalam membentuk suatu makna. Senada dengan Kristeva, seorang pemikir Rusia, Mikhail Bakhtin mengatakan bahwa tidak ada ungkapan yang tidak berkaitan dengan ungkapan lainnya. Bakhtin secara implisit menyebutkan bahwa sebuah teks diproduksi dalam suatu proses komunikasi. Suatu teks dihasilkan bukan sebagai monolog pengarang, bukan pula suatu refleksi diri pengarang secara utuh dalam suatu proses referensi diri. Dengan demikian, teks menurut Kristeva harus dibaca dengan latar belakang

²⁸ Michael Riffaterre, *Semiotic of Poetry* (London: Methuen & Co. Ltd, 1978), p. 94.

teks-teks lain; tidak ada sebuah teks pun yang sungguh-sungguh mandiri, dalam arti bahwa penciptaan dan pembacaannya tidak dapat dilakukan tanpa adanya teks-teks lain sebagai contoh, teladan, kerangka; tidak dalam arti bahwa teks baru hanya meneladan teks lain atau mematuhi kerangka yang telah diberikan lebih dulu; tetapi dalam arti bahwa dalam penyimpangan dan transformasi pun model teks yang sudah ada memainkan peranan yang penting.²⁹

In all relationships, the presence of some other text is not an innocent, which does not involve a process of understanding and meaning, a signifying process as it is also said by Kristeva. Therefore, it's always involved an element of meaning and how the person receiving the text here. With intertextual can be seen a variety of other possibilities. Intertextuality process will be more subtle function when reading a text. The text is never to be entirely free.

In the concept of intertextual, the text which is the base of the text creation later is seen as a form of hipogram.³⁰ Some elements which is absorbed of a text from hipogram texts may be said, syntagm, model forms, ideas, or other intrinsic elements, and even might be the nature of contradictions. It will produce a new creation, so the hipogram may be not recognizable, or even forgotten.³¹ This allows to born of two works that have the same theme, but different way of processing. And vice versa, there are same in processing, but different in terms of theme.³²

4. Observational data source

²⁹ A. Teeuw, *Sastra dan Ilmu Sastra*, (Jakarta: Pustaka Jaya, 1987), p. 145-146.

³⁰ Michael Riffaterre, *Semiotic of Poetry ...*p. 23.

³¹ Michael Riffaterre, *Semiotic of Poetry ...*p. 165.

³² Jonathan Culler, *Structuralist Poetics, Structuralism, ...*p.241.

According to the source, research data is grouped into two groups. They are primary data and secondary data.³³

a. Primary Data

Primary Data is a data which is acquired from the research subject with use grader or direct downloading tool of subject as a information source which has been sought.

To get primary data of this research, so researcher will gather data with literature research study. The primary data of this research are Al Baqoroh 2: 30-35 and interpretation of it.

b. Secondary Data

Secondary Data is a data which is acquired by other element, indirect of researcher from its research subject. The type of secondary data are documentary data or write-up data which has already.

To get secondary data, researcher is able to get it from literature or document and books that has relevanced with this research.

5. Data Collecting Method

Data collecting method is a process to get data which is according to the research what is researcher doing and gone upon on the object which has to been researched.

In this research, researcher uses documentary method. This method often use to complete of data collecting process. Documentary method is

³³ Saifuddin Azwar, *Metode Penelitian Kualitatif*, (Yogyakarta: Pustaka Pelajar, 1998), p. 91.

every note, write and film.³⁴ Researcher will look for documentary from the literature and some books which is needed by researcher to get research data.

6. Data Analysis Tehnic

To analysis data, researcher will use intertextual analysis. Generally intertextual analysis is the shaping of texts' meanings by other texts. It can include an author's borrowing and transformation of a prior text or to a reader's referencing of one text in reading another.

H. Systematics of Writing

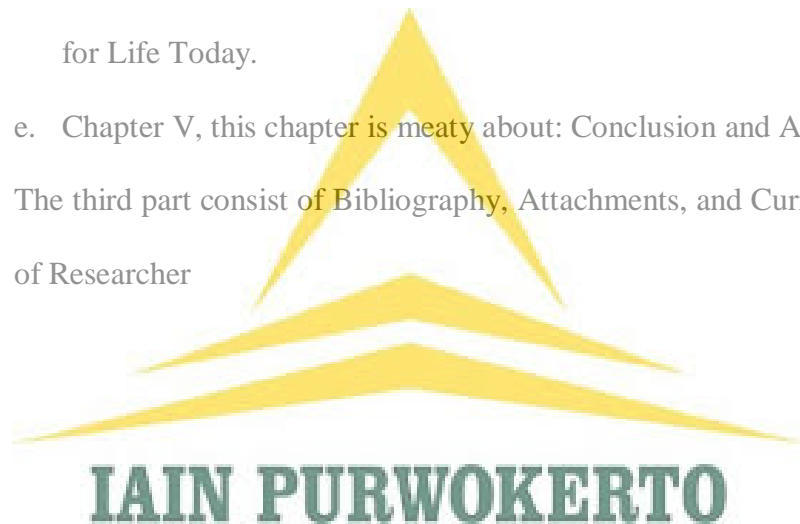
Wholly, inscriptive deep observational, it is divided into three parts. To give comprehensive writing of this thesis, so researcher will describe the research systematic of writing as follows:

1. The first part is consisting of: Title Page, Counselor Note Page, Validating Page, Motto Page, Devoting Page, Preface Page, Table of Contents Page, Table List, and Attachment List.
2. The Bodywork of this Thesis is consisting of five chapters as follows:
 - a. Preface which has contents about: Background Research, Observational Definition, The research Formula, The Research Purpose, The Research Advantages, Study Library, Research Method, Writing Systematical.
 - b. Chapter II, The Holy Koran, Communication, and Politic which has contents about: The Position Of The Holy Koran In Islam, The Holy

³⁴ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya, 2001), p. 161.

Koran and Social Transformation, The Difference Between Politic and *Siyasah*, The Concept of Political Power in The Holy Koran, and Relationship Among Holy Koran, Communication, and Politic.

- c. Chapter III: Communication in The Holy Koran which has contents about Communication Symbols and Communication Models in The Holy Koran.
 - d. Chapter IV: Intertextual Analysis, which has contained about the meaning of Caliph, Analysis Toward al Baqarah 2: 30-35, Application for Life Today.
 - e. Chapter V, this chapter is meaty about: Conclusion and Advices,
3. The third part consist of Bibliography, Attachments, and Curriculum Vitae of Researcher



CHAPTER V

CLOSING

A. Conclusion

Some of the things inferred from this study are as follows:

1. Al Quran as a holy book revealed by God has proven himself as a very comprehensive book to explain various kinds of knowledge needed by All human being in the universe.
2. A leader has to do consultation with his communities when he wants to take policies. It's a part of democracy principles.
3. The quality and capacity is the first consideration to choose a leader
4. As a leader should show firmness in making decisions. If that policy is the best decision and can be accounted for righteousness.

B. Advices **IAIN PURWOKERTO**

1. As a Muslim intellectual should continue to study the Holy Koran all the time, because the Holy Koran will always be relevant to contemporary circumstances being passed.
2. To enhance the study of literature in the Holy Koran, to be an obligation for a Muslim intellectuals to always examine the relationship between science with the Holy Koran

3. Do not understand the Holy Koran is limited to translation of texts, because we may be stuck on the meaning letterleg and exclusive truths out there that can not be reached by human reason.



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