THE PATTERN OF CONTEXTUALY MEANING OF THE QURAN IN PANDEMIC CONTEXT: THE NEW CONTEXTUAL APPROACH IN INTERPRETATION

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Abstract: This research aims to find a model of the Qur'an's relationship with the COVID-19 pandemic conducted by academics. The relationship of the Qur'an model with the developing context is widely done by referring to contextual methods that some figures have given. However, different aspects are implemented to associate the pandemic with some verses that lexically do not refer to it. This study uses qualitative methods with a type of grounded theory that is strengthened by content analysis as a method of data analysis. The study concluded that the identification of COVID-19 in the Qur'an takes two models: using verses with a scientific understanding and re-narrating theological verses to the impact, treatment, and prevention. The mechanisms performed to associate the Qur'an with COVID-19 in the model are identified in the study by mentioning the methods used through referential analysis and paradigmatic analysis. The referential analysis is used to present new meanings that arise from developing ideas owned by researchers. In comparison, the paradigmatic meaning is used to give new meaning by presenting the COVID-19 narrative in the qur'anic narrative. Judging from the resulting new meaning, the Qur'an's relationship to pandemics is contextual.

Keywords: COVID-19; pandemic; media literacy; tafsir; al-Qur'an

A. Introduction

The COVID-19 pandemic, a new problem not mentioned in the Qur'an, was identified by interpreting relevant verses. This identification refers to the narrative need for the existence,[1] causes,[2] impacts,[3] and efforts to resolve the pandemic through the Qur'an.[4] The process of finding actual problems in the Qur'an is driven by the need to implement the Qur'an message to the social problem faced by people.[5] The technics have been done by various models and concepts in their

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[1] Kerwanto Kerwanto, 'COVID-19 Ditinjau Dari Epistemologi Tafsir Sufi', *Jurnal Bimas Islam* 13, no. 2 (December 2020): 371–402.

[2] Nabeel Iqbal, 'COVID-19 Pandemic: Perspective of The Holy Quran', *Journal of Asian and African Social Science and Humanities* 7, no. 1 (2021): 16–25; Robiatul Adawiyah Mohd et al., 'Extracting Al-Razi's Quranic Notion on Epidemic from His Magnum Opus Mafatih Al-Ghayb', *Ulum Islamiyyah* (2021): 23–34.

[3] Kerwanto, 'COVID-19 Ditinjau Dari Epistemologi Tafsir Sufi'.

[4] Mukhtar and Tutik Hamidah, 'Pentingnya Nilai Persatuan Perpektif Al-Quran Surah Al-Imran Ayat 103 Dalam Mengatasi Pandemi COVID-19', *Jurnal Online Studi Al-Qur an* (2021); Meity Elvina, 'Integrative Medicine Through Islamic Perspective in Respecting Pandemic COVID-19', *International Journal of Islamic Medicine* (2020).

[5] Abdullah Saeed, *Reading the Qur'an in The Twenty-First Century: A Contextualist Appoach* (London: Routledge, 2014).

implementation. Rahman gave the idea of a double movement[6] that became the primary reference in contextualizing the Qur'an.[7] Several researchers do different ways to contextualize the Qur'an with the phenomenon of COVID-19. The finding for relevant verses in the context of the pandemic indicates an attempt to identify new problems facing the people with the Qur'an.

Research that seeks to find the relevance of the Qur'an meaning to actual issues has been widely carried out, but mapping the models and methods used is widely ignored, especially research related to COVID-19. Three research models examine typological aspects by referring to the research results on interpretation. The first model is mapping the research results of academics related to interpretation. In analyzing the academy's interpretation products, researchers tend to find directions for the development of interpretation using thematic methods and multidisciplinary integration,[8] mapping of trends in the use of language,[9] the use of references used, types of methods,[10] and mapping of local interpretations.[11] Second, mapping trends[12] and models of scholarly interpretation in Indonesia based on the time.[13] Third, mapping of trends in classical interpretation.[14] Patterns and research models relating to the contextual of understanding the Quran with actual issues have not been carried out.

Two reasons need to identify research that actualizes the meaning of the Quran on the COVID-19 issue. First, identifying how researchers have related the meaning of the Qur'an to COVID-19 can be compiled systematically so that a new model is found in the process of re-actualizing meaning. Second, mapping the study of the Quran and COVID-19 can find the

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[6] Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1979).

[7] Sahiron Syamsuddin, 'Ma'Na-Cum-Maghza Approach To The Qur'an: Interpretation Of Q. 5:51', in *International Conference on Qur'an and Hadith Studies (ICQHS 2017)*, vol. 137 (Atlantis Press, 2018), 131–136; Saeed, *Reading the Qur'an in The Twenty-First Century: A Contextualist Appoach.*

[8] Agus Handoko, 'Kritik Perkembangan Teori Tafsir Akademisi Pada Perguruan Tinggi Agama Islam Di Indonesia', *Mizan: Journal of Islamic Law* 3, no. 2 (2019): 209–226.

[9] Muh. Fathoni Hasyim, 'Pemetaan Kajian Tafsir Pada Pascasarjana Tiga Universitas Islam Negeri' (UIN Sunan Ampel Surabaya, 2019).

[10] Muhammad Fakhry, 'Pemetaan Penggunaan Kitab Tafsir Pada Skripsi Di UIN Jakarta 2014-2019' (UIN Syarif Hidayatullah Jakarta, 2020).

[11] Syamsul Ma'rif Ilyas, "Peta dan Kecenderungan Kajian Tafsir pada Skripsi Mahasiswa Ilmu al-Qur'an dan Tafsir IAIN Palopo Tahun 2014-2020" (UIN Alauddin Makassar, 2021); H. Muhammad Zaini, "Kajian Tafsir di Pondok Pesantren Kota Banjarbaru
(Studi Pemetaan)" (UIN Antasari Banjarmasin, 2018).

[12] Dzuriya M.L. Ningrum, 'Metodologi Dan Pengaruh Ideologis Dalam Tafsir Nusantara', *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadist* 1, no. 2 (2018); Ujang Saepul Akbar, 'Pemetaan Tafsir Di Indonesia (Studi Komparasi Pemikiran Tafsir M. Yunan Yusuf Dan Nashruddin Baidan)' (Pascasarjana Institut Ilmu Al-Qur'an (IIQ) Jakarta, 2021).

[13] Rifa Roifa, Rosihon Anwar, and Dadang Darmawan, 'Perkembangan Tafsir Di Indonesia (Pra Kemerdekaan 1900-1945)', *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 2, no. 1 (2017): 21–36; Fatimah Fatmawati, 'Studi Penelitian Tafsir Di Indonesia (Pemetaan Karya Tafsir Indonesia Periode 2011-2018)', *AL-TADABBUR* 6, no. 1 (2020): 81–102; Masrul Anam, 'Sejarah Tafsir Indonesia Dalam Perspektif History of Idea', *Al-I'jaz : Jurnal Studi Al-Qur'an, Falsafah dan Keislaman* 2, no. 1 (2020): 42–52.

[14] Abdul Syukkur, 'Pemetaan Tafsir Aspek Kecenderungan (Aliran) Dalam Khazanah Islam Klasik', *El-Furqania : Jurnal Ushuluddin dan Ilmu-Ilmu Keislaman* 6, no. 2 (2020).

perspective in relating the Quran to current issues. The discovery of this goal impacted the development of contextual methods of interpretation through academic dialectics. For this reason, this study aims to map the interpretation model carried out by academics in responding to the pandemic using the Qur'an.

The interpretation model that allows the researcher to actualize the meaning of the Quran is a part of emphasizing the Quran as a practical guide. al-Ghazālī said that the Quran contains all aspects that need the human being.[15] The interpreters need various methods to get the relevant meaning on contextual needs, e.g., linguistic analysis. The re-actualization process by linguistic analysis is based on the argument that the linguistic quranic form is linked to the social structure of the Arabs. So that the re-actualization can be produced by understanding meaning according to the development of the context,[16] Hanafi identified these ways by the performance of interpretation (*mandzūr*) can be reality inseparable from the text.[17] Interpreting the Qur'an by relating it to the context of human development becomes a fundamental need to become a valuable source for life.

Research mapping interpretation studies in the pandemic context using qualitative and grounded theory methods. This method is used to see in detail the process of understanding carried out by academics on the Quran related to the pandemic. This type of research assumes that seeing the truth is not absolute, but it is always interpretive.[18] This method is relevant to gaining meaning over a person's experience that is meaningful to himself and others. At the same time, the data sources in this study use two data sources, namely primary data sources and secondary data sources.[19] The primary data source comes from research that links the pandemic to the Quran through interpretation. The primary data sources in this study correspond to table 1. The selection of primary data is based on a representation system through a narrative that directly researchers associate with the pandemic Qur'an or take a specific interpretation narrative that explains the pandemic.

Tabel 1 Sumber Data

Penulis	Judul
Kerwanto	COVID-19 ditinjau dari Epistemologi Tafsir Sufi
Nabeel Iqbal	COVID-19 Pandemic: Perspective of the Holy Quran
Robiatul Adawiyah Mohd, Ahmad Sanusi Azmi, Norzulaili Mohd Ghazali, dan Hishomudin Ahmad	Extracting al-Razi's Quranic Notion on Epidemic from His Magnum Opus Mafatih al-Ghayb

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[15] Abū Ḥāmid Muḥammad bin Muḥammad Al-Ghazālī, *Jawāhir Al-Qur'an Wa Duraruh* (Beirut: Dār Iḥyā' al-'Ulūm, 1990), 21.

[16] Naṣr Ḥāmid Abū Zayd, *Mafhum al-Naṣṣ: Dirāsat fī 'Ulūm al-Qur'an* (Beirut: al-Markaz al-Saqāfi al-Arabī, 2014), 64.

[17] Ḥasan Ḥanafī, *Min al-Naṣṣ ilā al-Wāqi'*, vol. 2 (Kairo: Markaz al-Kitāb li al-Nasyr, 2004), 474–475.

[18] John W. Creswell, *Research Design: Qualitative and Quantitative Approaches* (London: SAGE Publications, 1994).

[19] J.R. Raco, *Metode Penelitian Kualitatif: Jenis, Karakteristik Dan Keunggulannya* (Jakarta: Grasindo, 2010), 44.

Azhar Mehmood et al.	In Silico Analysis of Quranic and Prophetic Medicinals Plants for the Treatment of Infectious Viral Diseases Including Corona Virus
Muhtar dan Tutik Hamidah	Pentingnya Nilai Persatuan Perpektif Al-Quran Surah Al-Imran Ayat 103 dalam Mengatasi Pandemi COVID-19
T. Khenenou et al.	Did the Quran Mention COVID-19 Pandemic ? Medical and Sanitary Prophylaxis of this Disease
Meity Elvina	Integrative Medicine Through Islamic Perspective in Respecting Pandemic COVID-19

Meanwhile, secondary data sources in this study are literature related to the theme, either research results or other relevant documents. This study uses three steps in the data analysis: data reduction, data display, and conclusion.[20] This study also uses the content analysis method to find and measure the existence of meanings and relationships of concepts, themes, and tendencies contained in the data.

B. Result and Discussion
1. The Relation of the Quran and Context in Interpretation

An understanding of the Quran with a specific context demands the existence of an etymological understanding of the relationship. Rahbar argues the relationship of the Qur'an with the context through the structure of the language used by adjusting to the cultural dimensions of Arab society when derived.[21] The same statement argued by Hussein that the context used by the interpreter to understand the verse.[22] Halliday and Hasan refer to this relationship as a dialectical relationship; the text is shaped by context, and the context produces the text.[23] Providing an understanding of the structure requires understanding the constituent elements of language.[24] The relation between text and context in interpretation is a fundamental aspect of contextual understanding of the Quran.

The contextual ways to understand the Quran can be produced by linguistics analysis by identifying the text's original meaning. The first reader's meaning of the text is basic to re-actualizing

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[20] Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis (a Source Book of New Methods)* (Beverly Hills: SAGE Publications, 1984).

[21] Muhammad Daud Rahbar, 'The Challenge of Modern Ideas and Social Values to Muslim Society', *The Muslim World* 48, no. 4 (October 1958): 274–285.

[22] Alaa Shadha Hussein and Ahmed Seham Rashid, 'The Rules of the Prepositions and Their Meanings in the Book " Al-Tayseer Fi Al-Tafsir" By Abu Hafs Al-Nasfi (Died: 537 A.H.)', *Psychology and Education Journal* 58, no. 5 (2021).

[23] Michael Halliday and Ruqaiya Hasan, *Language Context and Text Aspects of Language in Social Semiotic Perspective* (Oxford: Oxford University Press, 1989).

[24] Arkoun memberikan gambaran tentang hubungan teks dengan konteks melalui istilah *al-dāirah al-lughawīya*. Sedangkan Naṣr Ḥāmid Abū Zayd mengenalkan konsep *mustawīyāt al-siyāq*. Lihat Mohammed Arkoun, *Tārikhīyah al-Fikr al-'Arabī al-Islāmī*, trans. oleh Maṣim Ṣāliḥ (Beirut: Markaz al-Inmā' al-Qawmī, 1987); Naṣr Ḥāmid Abū Zayd, *Mafhum al-Naṣṣ: Dirasat fi 'Ulūm al-Qur'an* (Beirut: al-Markaz al-Saqāfi al-Arabī, 2014).

the meaning in another context[25] without losing the intended purpose of the Quran.[26] The other's method emphasizes the human aspect to produce the interpretation tend the humanism perspective by linguistic analysis.[27] Even contextual understanding is carried out by emphasizing the context need, although the context is far from the original context to actualizing the meaning.[28] The new meaning in the process of actualization is the premier purpose of an interpreter to carry out the contextual understanding by various methods.

2. Pandemic Identification Model in the Quran

Identification of verses indicating the presence of COVID-19 in the Qur'an is carried out in various forms. The explanation of the model of interpretation of the Quran in the COVID-19 context is explained in two forms. The first model explains a form of research that emphasizes its referential meaning. The second model explains the form of research that emphasizes the relationship of meaning paradigmatically.

a. Referential Relations in the Interpretation of the Quran against COVID-19

COVID-19, which is not mentioned in the Quran, encourages researchers to identify it through the meaning of the verse using linguistic analysis. The researchers identified the verse by finding a similar meaning relevant to COVID-19. The data shows three forms of identifying the verses with the COVID-19 phenomenon by their referential meaning. The first is identifying the existence of COVID-19 in the Qur'an. The researcher argues that the SARS CoV-2 is mentioned in the Quran with the term *famā fawqahā* (what is smaller than it) in Q.S. al-Baqarah [2]: 26.[29] Kerwanto identified that this phrase refers to viruses and bacteria that cause disease, including the COVID-19 disease.[30] These meanings are based on the phrase inna Allah *lā yastaḥy an yaḍriba matsalan* (Allah is not timid to present an example), which is obligate the human being to think (*tadabbur*) about the meaning of example (*amthal*). The meaning proved that SARS CoV-2 was mentioned in the Quran by example to verify man's belief.

Secondly, it relates to medication. The conceptual mention of SARS CoV-2 by attributing its referential meaning is found in the explanation of the function of plants and fruits that the Qur'an mentions as medicine. The object of the mark contained in verse is directed drugs that have been

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[25] Aishah bint Al-Shāṭi', *al-Tafsīr al-Bayānī li al-Qur'an al-Karīm* (Kairo: Dār al-Ma'arif, n.d.); Toshihiko Izutsu, *God and Man in The Koran: Semantics of The Koranic Weltanschauung* (Tokyo: The Keio Institu of Cultural and Linguistic Studies, 1964); Mohammed Arkoun, *al-Qur'an min al-Tafsir al-Mauruth Ila Taḥlīl al-Khiṭab al-Dīnīy* (Beirut: Dār al-Ṭali'ah, 2001); Abū Zayd, *Mafhūm al-Naṣṣ: Dirāsat fī 'Ulūm al-Qur'an*.

[26] Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*; Saeed, *Reading the Qur'an in The Twenty-First Century: A Contextualist Appoach.*

[27] Ḥasan Ḥanafī, *al-A'māl al-Kāmilah*, vol. 1 (Kairo: al-Hay'ah al-Miṣriyah al-'Ammah li al-Kitāb, 2012); Muḥammad Shaḥrūr, *al-Kitāb wa al-Qur'an: Qira'ah Mu'aṣirah* (Damaskus: al-Ahāli li al-Naṣr wa al-Tawzi', 1992).

[28] Anwar Mujahidin, 'Indonesian Context of The Meaning of Qur'an: A Study on The Verses of Powers in Tafsir Al-Azhar and Al-Mishbah' (2017): 299–308.

[29] Kerwanto, 'COVID-19 Ditinjau Dari Epistemologi Tafsir Sufi'.

[30] Ibid.

produced in modern times using ingredients already mentioned in Q.S. al-Baqarah [2]: 61 and al-Nur [24]: 35, such as olive oil (*zaitun*), garlic (*fum*), onion (*baṣl*).[31] The understanding of COVID-19 has been systematically mentioned in Q.S. al-Mudassir [74]. Khenenou et al. mention.

Verses 1-7, warning from an imminent threat [...] Verses 8 & 9 mention the announcement of the pan- demic news by mass media and the warning from a global threat. Verses 11-25 present the aetiology of COVID-19 [...] In Verses 26-31, the Arabic word *Saqar* refers to the heat that hurts the brain. [...] Verses 32-34 provide an approximate microscopic image of COVID-19 virus [...] In Verses 48-55, the section reading [...] Verses 31-56 explain how to avoid this pandemic.[32]

The quranic instruction through various verses is associated with its meaning with directing to the reality that man faces directly.

The referential concept of understanding the Qur'an refers to the proximity of the meaning through the change of reference (idea). The referential concept in classical literature is used to identify *ḍamir* (pronoun) mentioned in the Quran,[33] which is developed to identify the meaning of the word with an object that can be found in reality through its referential meaning.[34] Referential analysis models rely on the idea (reference) that a person has to understand symbols to give rise to a reference to their meaning.[35] The Muslim progressive sees the meaning of the word Qur'an in the idea of modern knowledge, causing the symbol's reference to indicate that the word adapts to the knowledge it possesses. The reproduction of the new meaning shown by referential analysis indicates another moment in the process of the contextuality of the Quran.

Contextualization with the referential meaning model gives a new direction that still retains the existence of the verse's original meaning (*al-ma'nā al-aṣl*) to obtain a new, more actual meaning. The identification of meaning results from a change in the interpreter's ideas that is influenced by the context that forms them. Although the idea of actualizing meaning by finding new meanings relevant to modern scientific terms has not been mentioned as part of the process of contextuality,[36] the relevance of meanings referring to new meanings can be considered to interpret the message of the Qur'an according to the modern context. Arkoun also mentions the need to present a new meaning

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[31] Azhar Mehmood et al., 'In Silico Analysis of Quranic and Prophetic Medicinals Plants for the Treatment of Infectious Viral Diseases Including Corona Virus', *Saudi Journal of Biological Sciences* (2021).

[32] T Khenenou et al., 'Did the Quran Mention COVID-19 Pandemic ? Medical and Sanitary Prophylaxis of This Disease', *Journal of Medical Biomedical and Applied Sciences* (2020).

[33] Muḥammad 'Alī Al-Ṣābūnī, *Ṣafwah al-Tafāsīr*, vol. 1 (Kairo: Dār al-Ṣabūnī li Ṭabā'ah wa al-Nashr wa al-Tawzī', 1997), 351.

[34] Abdul Chaer, *Linguistik Umum* (Jakarta: Rineka Cipta, 2007).

[35] C.K. Ogden and I.A. Richard, *The Meaning of Meaning* (New York: Harvest Book, 1946), 11.

[36] Al-Dhahabi memisahkan *tafsīr bi al-ilmī* dalam kategori tafsir yang becorak *adabi ijtimā'* yang modelnya disamakan dengan tafsir kontekstual. Lihat Muḥammad Ḥusayn Al-Dhahabī, *al-Tafsīr wa al-Mufassirūn*, vol. 2 (Kairo: Maktabah Wahbah, 2007).

relevant to the actual context as part of the effort of contemporary interpretation.[37] The meaning presented does not change the meaning of the origin; the presence of a new meaning reinforces even the meaning of the origin. Referential analysis that presents a new meaning corresponding to a contemporary meaning does not deny the form of the original meaning mentioned in the Quran.

b. Paradigmatic Relations in the Interpretation of the Quran against COVID-19

The identification of verse that refers to COVID-19 based on its paradigmatic similarity is carried out to find the cause of the existence of the pandemic. Pandemic is related to the words *rijs*, *rijz*, and *adzab* through the interpretation of Fakhr al-Dīn al-Rāzī in Mafātiḥ al-Ghayb. By al-Rāzī's interpretation, Mohd et al. identify the meaning of rijs correlates with the events of the Ṭaūn that occurred in the past. This aspect prompted Mohd to conclude that the meaning of rijz is synonymous with the meaning of the pandemic. Regarding al-Rāzī's view, Mohd mentions that the cause of being handed down by Allah is caused by human iniquity, whose all forms of concepts consequently lead to the term *adzab*.[38] Iqbal also corroborates this narrative by referring to Q.S. al-Rūm [30]: 41 as the cause of the existence of the COVID-19 pandemic. Identifying these paradigmatic similarities made the COVID-19 pandemic discover its connection with the Quran.[39]

The connection between Quran and the actual context impacts the discovery of the ways and models the Quran offers to avoid the pandemic. Prevention in overcoming the pandemic that refers to the Qur'an refers to the relationship of its narrative with other vertically identical narratives. The concept of unity between peoples to avoid destruction mentioned in Q.S. Ali Imran [3]: 103 is related to the concept of unity in the face of a pandemic so as not to annihilate people further.[40] Identification of the source and resolution of God's diseases is an option to overcome the pandemic by referring to Q.S. Ali Imran [3]: 175. To get help from Allah, one must face the pandemic by resigning oneself and drawing closer to God, believing that Allah will eliminate the pandemic when He wills.[41] Efforts to associate the verses of the Qur'an with the pandemic are carried out by finding their paradigmatic relationship vertically.

This paradigmatic relationship also arises from an interpretation related to the consequences caused by COVID-19, namely instantaneous death. To show this connection, Kerwanto used it with Q.S. Yunus [10]: 56 and al-Ankabut [29]: 57 about human death.[42] Death in the verse which is a matter of Allah, encourages people not to worry about COVID-19 so as not to cause panic about the

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[37] Mohammed Arkoun, 'The Notion of Revelation: From Ahl Al-Kitab to the Societies of the Book', *Die Welt des Islams* 28, no. 1/4 (1988): 62.

[38] Mohd et al., 'Extracting Al-Razi's Quranic Notion on Epidemic from His Magnum Opus Mafatih Al-Ghayb'.

[39] Iqbal, 'COVID-19 Pandemic: Perspective of The Holy Quran'.

[40] Mukhtar and Hamidah, 'Pentingnya Nilai Persatuan Perpektif Al-Quran Surah Al-Imran Ayat 103 Dalam Mengatasi Pandemi COVID-19'.

[41] Elvina, 'Integrative Medicine Through Islamic Perspective in Respecting Pandemic COVID-19'.

[42] Kerwanto, 'COVID-19 Ditinjau Dari Epistemologi Tafsir Sufi'.

pandemic. Nonetheless, humans are tasked with trying to avoid the dangers of COVID-19 attributed to Q.S. al-Anfāl [8]: 53 and al-Ra'd [13]: 11. Preventive efforts and steps in dealing with the dangers of COVID-19 are carried out paradigmatically by linking to verses related to theology.

The theological aspects in the paradigmatic understanding are carried out by researchers to relevant the content of the Qur'an to the phenomena. The basic of this method brings out the meaning of the Qur'an through other concepts outside of it. Chaer explains this concept by mentioning that the relationships present in a text in the paradigmatic analysis do not appear in the text but appear when other sentences are presented to be linked.[43] In interpretation, the paradigmatic analysis model is used by Shaḥrūr as part of his method of understanding the Qur'an.[44] Sari also uses the same concept in analyzing Q.S. al-Dhuha with the antonymous comparison model of words.[45] It seeks to find the appropriateness of the sentence, both synonymously and antonymously mentioned in other verses. Different schemes are carried out in various studies that link the pandemic to the Qur'an through a paradigmatic model by relating the concept of the Qur'an to the reality at hand.

The relevance of the meaning of the verse to the contemporary phenomenon that matches the paradigmatic analysis model contributes to enriching the idea of a contextual interpretation model that is relevant to needs. The paradigmatic identification of this relationship refers to the basic structure of Ferdinand de Saussure's semiotics. For Saussure, the concept of meaning in the paradigmatic analysis is in-absentia. The meaning of language can be understood by presenting other sentences outside the structure of the language with changes to certain aspects of words in sentences.[46] Meanings are generated by changing certain words by following specific sentence structures.[47] The process of transitioning meanings (messages) from the structure of the Qur'an by relating to the structure of language referring to the pandemic can also be referred to as the process of presenting new meanings contextually. This identification is produced based on contextual criteria in Saeed's view, which states that the presence of new meaning as an implementation of the direct message in the Qur'an is a characteristic of contextual interpretation.[48] Paradigmatic relevance is part of the inevitability of the meaning of the Qur'an in the contemporary context.

3. The Inevitability of the Relationship of the Meaning of the Qur'an to the Contexts

Some circles use the generality of the Qur'an in mentioning a case to present other meanings related to the development of human reality. The data shows that the pandemic faced by humans in

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[43] Chaer, *Linguistik Umum*.

[44] Shaḥrūr, *al-Kitāb wa al-Qur'an: Qira'ah Mu'aṣirah*, 447–448.

[45] Maula Sari, 'Analisis Sintagmatik Dan Paradigmatik Ferdinand Dessausure Pada Qs. Al-Duha', *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir* 5, no. 1 (2020): 74–86.

[46] Ferdinand de Saussure, *Course in General Linguistics*, trans. Wade Baskin (London: Duckworth, 1990).

[47] Ibid.

[48] Saeed, *Reading the Qur'an in The Twenty-First Century: A Contextualist Appoach*.

the world has prompted various studies to directly attribute it to the Qur'an through a process of interpretation. There are two models carried out in various studies; namely,

Tabel 2 Pemetaan atas Hubungan COVID-19 dengan Narasi al-Qur'an

Judul Penelitian	Model Hubungan	
	Referensial	Paradigmatik
COVID-19 ditinjau dari Epistemologi Tafsir Sufi	Eksistensi (scientifik)	Dampak (teologis)
COVID-19 Pandemic: Perspective of the Holy Quran	-	Penyebab (teologis)
Extracting al-Razi's Quranic Notion on Epidemic from His Magnum Opus Mafatih al-Ghayb	-	Penyebab (teologis)
In Silico Analysis of Quranic and Prophetic Medicinals Plants for the Treatment of Infectious Viral Diseases Including Corona Virus	Pencegahan (scientifik)	-
Pentingnya Nilai Persatuan Perpektif Al-Quran Surah Al-Imran Ayat 103 dalam Mengatasi Pandemi COVID-19	-	Pencegahan (teologis)
Did the Quran Mention COVID-19 Pandemic? Medical and Sanitary Prophylaxis of this Disease	Eksistensi (scientifik)	-
Integrative Medicine Through Islamic Perspective in Respecting Pandemic COVID-19	-	Pencegahan (teologis)

Various narratives in several verses are led to provide arguments derived from the Qur'an to identify the problems of the pandemic faced by humans.

The identification process carried out by the academies of several verses has different tendencies based on the analysis presented. By looking at patterns and tendencies in relating verses, the analytical model presented by academics leads to normative-apologetic and historical-linguistic approaches[49] to turning back society by the Qur'anic guides in the face of the pandemic and returning all its forms to Allah. With these motives and objectives, Adams claims the apologetic nature and character of Islamic studies aims to restore Islamic identity and enhance faith.[50] Paradigmatic ties

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[49] Charles J. Adams, 'Islamic Religious Tradition', in *The Study of the Middle East; Reasearch and Scholarship in the Humanities and the Social Science*, ed. Leonard Binder (Kanada: John Wiley & Sons, 1979).
[50] Ibid.

presented by associating the causes, impacts, and resolutions of COVID-19 to God indicate the existence of apologetic tendencies in those studies.

Non-tendentious (apologetic) tendencies appear in referential analysis models. The use of verses with a tendency to analyze more measurable semantic models is used to present new meanings adapted to the understanding and progress of science. The identification of smaller animals of mosquitoes and the benefits of plants and fruits present in the Qur'an, whose proven existence and efficacy are used to refer to different signs that correspond to current terms. Efforts made with this model can answer Louay Safi's accusation that Islamic studies that tend to highlight textual aspects and avoid historical-scientific[51] studies can be refuted. The change in ideas caused by the development of the term by referring to new concepts in science directs a contextual understanding of the verse. This kind of contextual model is widely carried out by several interpreters who fall into the interpretation *bi al-ilmi*.[52] Researchers with referential analysis models carry out the transfer of meaning by considering the change of terms.

The two forms of analysis used to bring new meanings and understandings relevant to COVID-19 impact new models and ways of contextual interpretation. The understanding of the textual meaning of the verse is reflected in the phenomena facing society to produce new meanings. Setiawan refers to this method as the aesthetic performance of an interpreter. The Arabic-language text of the Qur'an is understood hermeneutically by the theological process of reflection; the interpreter presents the social symptoms faced as a material of contemplation to seek its significance in the text.[53] The dialectical process through this reflection in Abū Zayd's language is called the meeting of the horizon of the text with the horizon of the reader[54] who entrusts the change of meaning following the scientific development of the interpreter.[55] The characteristic of the contextual method by the researcher is general because, on its practical level, the interpretation carried out emphasizes the function of the Qur'an as a guide relevant to any context. Hanafi also emphasizes this by referring to the revelation of the Qur'an as a practical motivation[56] whose size is in applying the message in action.[57] The relevance of meaning to the two models of language analysis used by academics contributes to developing a new contextual approach emphasizing the value of praxis.

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[51] Louay Safi, *The Foundation of Knowledge: A Comparative Study in Islamic and Western Methods of Inquiry* (Malaysia: International Islamic University Malaysia, 1960), 34.

[52] Lihat ṬanṬawī Jawharī, *al-Jawāhir fī Tafsīr al-Qur'an al-Karīm*, vol. 1 (Mesir: Muṣṭafā al-Bāb al-Ḥalabī, 1249); Oemar Bakry, *Tafsir Rahmat* (Jakarta: Mutiara, 1984).

[53] Muhammad Nur Kholis Setiawan, *Al-Qur'an Kitab Sastra Terbesar* (Yogyakarta: Elsaq Press, 2005), 54.

[54] Abū Zayd, *Mafhūm al-Naṣṣ: Dirāsat fī 'Ulūm al-Qur'an*.

[55] Naṣr Ḥāmid Abū Zayd, *Naqd al-Khiṭāb al-Dīnī* (Kairo: Sina li al-Nashr, 1994), 210.

[56] Ḥasan Ḥanafī, *Humum al-Fikr wa al-Waṭan* (Kairo: Dār Quba', 1998), 17.

[57] Ḥasan Ḥanafī, *Dirāsah Islamiyah* (Kairo: Maktabah Anjilo, 1982), 18.

Mapping the emphasis on the value of praxis in identifying various research responses to problems faced by society through the Qur'an is ignored. Previous research tendencies focused on mapping to theoretical applications in interpretation methods applied in various academic studies.[58] Mapping models based on the times[59] and trends of the approaches presented still dominate.[60] Scientific contributions through rational analysis carried out by researchers within the area of interpretation significantly encourage the development of methods of interpretation from predetermined means. Because the nature of theory is only as justified final detection, continuous tracing is needed through various studies. The results of this study can be justified as a new model laid on a specific equivalent concept. The existence of the old concept as an initial identity serves as a measure of change which in Kuhn's terms is called correspondence.[61] Mapping the research results with an emphasis on new models in the process of actualizing verse meaning with actual problems has contributed to the discovery of other models in contextual interpretation.

The contextual method is present by the similarity of the concepts and the reader's logic to understanding. The interpreter identifies the new meaning according to the state of meaning possessed, which is influenced by the knowledge possessed and the social conditions that surround it. Meaning is reproduced with referentially demonstrated new concepts and the similarity of their paradigmatic concepts. The weakness that arises in these two analytical models lies in paradigmatic analysis. The paradigmatic concept generates meaning by understanding the redaction of sentences with other sentences in one text, so this analysis model is considered an apologetic analysis. Paradigmatic analysis can be applied in the Qur'an by finding redaction similarities between one verse and another, called Sahiron as inter-textual analysis.[62] At the same time, referential understanding refers to a change in the meaning of a word that refers to a change in terms with the same meaning that is more actual. This method has similar concepts to Baiquni's view, which states that the exploration of the meaning of the Qur'an can be developed by following the development of language and terms in modern times that have been scientifically proven.[63] The way of presenting

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[58] Hasyim, 'Pemetaan Kajian Tafsir Pada Pascasarjana Tiga Universitas Islam Negeri'; Ilyas, 'Peta Dan Kecenderungan Kajian Tafsir Pada Skripsi Mahasiswa Ilmu Al-Qur'an Dan Tafsir IAIN Palopo Tahun 2014-2020'.

[59] Roifa, Anwar, and Darmawan, 'Perkembangan Tafsir Di Indonesia (Pra Kemerdekaan 1900-1945)'; Fatmawati, 'Studi Penelitian Tafsir Di Indonesia (Pemetaan Karya Tafsir Indonesia Periode 2011-2018)'; Anam, 'Sejarah Tafsir Indonesia Dalam Perspektif History of Idea'.

[60] Syukkur, 'Pemetaan Tafsir Aspek Kecenderungan (Aliran) Dalam Khazanah Islam Klasik'.

[61] Thomas S. Kuhn, *The Structure of Scientific Revolution* (Leiden: Instituut Voor Theoretische Biologie, 1962), 103.

[62] Abdul Mustaqim and Sahiron Syamsuddin, 'Metode Intertekstual Muhammad Syahrur Dalam Penafsiran Al-Qur'an', in *Studi Al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), 139.

[63] Achmad Baiquni, *Al Qur'an Ilmu Pengetahuan Dan Teknologi: Seri Tafsir Al-Qur'an Bil Ilmi* (Yogyakarta: PT Dana Bhakti Prima Yasa, 1996), 92.

new meanings through referential and paradigmatic analysis provides a new offer in the meaning of the Qur'an that adapts to the needs of society.

The emergence of a new model of understanding in interpreting the Qur'an indicates the development of methods of interpretation. The establishment of existing contextual theories[64] with an emphasis on historical aspects has not stopped the creative efforts of academics in constructing new models in contextual interpretation. Nevertheless, the development of methods in interpretation needs to be sought to conform to scientific rules so as not to get caught up in normative analysis models that tend to be considered unilateral defenses by presenting a good face of Islam through apologetic means.[65] This view is corroborated by Daneshgar, who mentioned that the efforts of academics to develop new models of study in the study of the Qur'an still use an apologetic model.[66] Some researchers highlight the re-actualization of meanings that correspond to the more scientific understanding of modern society by referring to their referential meanings. The new way shown generates the same actual meaning as the pre-existing model of contextual interpretation methods..

C. Conclusion

Contextual interpretation dominated by historical analysis concerning the macro-micro context is not the only method of obtaining meaning that corresponds to the context. This research shows that linguistic analysis semantically and semiotically can provide meaning that is relevant to the needs of society to answer its actual problems. The production of meaning is generated by presenting new ideas that correspond to the interpreter's context to refer to new, more actual objects. Similarly, the search for new meanings can be carried out by matching the arrangement of verses with new narratives that correspond to contemporary society's circumstances and situations. These two ways produce new meanings that are contextual and can provide arguments about the qur'anic designation on the issue of COVID-19.

Identifying two model approaches taken by academics in responding to COVID-19 by relating them to the Qur'an is produced through analysis based on content analysis methods. This method can provide a device that can unite various ideas and ideas that arise in various writings to carry out a process of generalizing the results obtained. However, the limitations of this study, which only focus on the COVID-19 problem by taking specific research samples, impact the resulting typology's limitations. The existence of other, more complex models of actualizing the Qur'an with

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[64] Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*; Saeed, *Reading the Qur'an in The Twenty-First Century: A Contextualist Appoach.*

[65] Charles J. Adams, 'Islamic Religious Tradistion', in *The Study of the Middle East: Research and Scholarship in the Humanities and the Social Sciences*, ed. Leonard Binder (New York: Wiley, 1976).

[66] Majid Daneshgar, *Studying the Qur'an in the Muslim Academy* (Oxford: Oxford University Press, 2020).

contemporary problems is possible. Therefore, further research is needed to find other mechanisms and ways that academics contextualize the message of the Qur'an in a more modern reality.

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