

Post-Structuralism of Hadith: A Critical Study Of The Logocentrism of Hadith Reason According To J. Derrida's Deconstruction

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Abstract

The dynamics of the struggle of contemporary hadith understanding methodology is one of the interesting phenomena to be studied as the conditions of culture and human civilization accelerate. The search for absolute meaning is impossible. By Deconstruction the rules that envelop Logocentrism can be revealed. Using a deconstruction approach, we can uncover how logocentrism affects the way we understand and interpret hadith, and criticize how such logocentrism might limit our understanding of hadith. The research method is qualitative with a descriptive approach to deco-construction analysis. The results of this study show that it is this kind of Model of Reason that makes hadith reasoning dogmatic, *Qathi'*, closing itself off from interdisciplinary science and repeatedly failing to hack into the problems of the times. It is also on this basis that the development of the hadith understanding model has stagnated and the methodology is poor. That way, hadith reasoning is easily monopolized by certain madhabs that are full of interests. The crystallization of reason is incapable of dialoguing hadith with reality. It therefore took the deconstruction of Jacques Derrida to dismantle the discourse of logocentrism of hadith reasoning. This deconstruction of hadith reasoning is carried out to see and distinguish universal aspects of Islam and aspects of Islam that are local and temporal, so as not to narrow reason to project hadith as instructions that apply throughout the ages.

Keywords: *Deconstruction, Logocentrism, Hadith*

Introduction

The dynamics of the struggle of contemporary hadith understanding methodology is one of the interesting phenomena to be studied as the conditions of culture and human civilization accelerate. Since the Prophet proclaimed the hadith until now, the spirit of renewing the understanding of hadith has become a tradition of hadith scholars to emphasize that hadith is the second source after the Qur'an. Hadith

scholars are competing to find the best formula for dialogue between hadith as an infinite text (*naṣ*), with human problems in the present era as a context (*waqā'ī*). After a reasonably painstaking raid on civilization, the studies of hadith in today's era are increasingly finding their urgency. In the history of humanity, the beliefs of Muslims and their ethical perceptions certainly increase their "selling" value when Islam is increasingly important within the framework of the World of religions, then the role of hadith as a religious document is increasingly indisputable.¹

In his identification of an increasingly dominant tendency among the clerics of Muslim lands, Arkoun refers to it as the Logocentrism of Islamic thought. For Arkoun, the Logocentrism frame of mind has not only infected the realm of fiqh *an sich*, but also in the field of hadith, kalam and sufism. Muslims often get caught up in existing texts in both areas of thought. *Syarḥ* and the concepts of fiqh that have emerged first become a reference for understanding the next and so on. So what happens is a buildup of understanding that leans on each other. While those outside the text are never or at least not of concern and, therefore, not studied. For Muslims, the activity of interpreting hadith is a baseless task because the activity of interpreting is an attempt to understand the message of the Prophet. Nevertheless, the man with all his greatness is only capable of palpating to a relative degree, while the degree of perfection is not capable of being attained. The Hadith of the Prophet is understood variably from one dimension to another. This means that the activity of interpreting God's revelation has become a scientific discipline that has always lived along with the development of the theory of knowledge of its believers.²

So that the use of contemporary methodology and scholarship is a necessity that will certainly not give a negative assessment of the hadith, instead bringing to life the meanings hidden in it. This Synchronic Analysis is what came to be known as Structuralism. But Saussure's success in developing linguistic science is by no means flawless. According to Derrida, Saussure's Structural linguistics has developed the binary opposition between speech and writing, meaning and form, soul and body,

¹ Pipin Armita, "PenetaPan Hadis sebagai HujjaH dalam menjawab isu-isu KontemPorer (studi Pada bahtsul masail muktamar nu Ke-33 tahun 2015)," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* 18, no. 1 (n.d.): 67.

² Francisco Budi Hardiman, *Filsafat fragmentaris: Deskripsi, kritik, dan dekonstruksi* (Kanisius, 2007), 167.

transcendental and immanence and good and bad. According to him, although the two go side by side, but the first is considered superior, while the second is only a false representation or representation of the truth or something that has been tainted and is outside the area of truth that exists in the first thing. The first was then called Logocentrism. The binary opposition and the logos' correctness can be refuted by what Derrida calls Deconstruction. Deconstruction is the biological child of post-structuralism, something that transcends structuralism. When associated with Saussure's Logocentrism, then the principle of difference is a rejection of absolute meaning or meaning. It happens because there is always a distance to the trail. The absolute map is always a trace behind the trace. With that, there is always a gap between the text and its meaning.³

Therefore, the search for absolute meaning is impossible. By Deconstruction the rules that envelop Logocentrism can be revealed. Using a deconstruction approach, we can uncover how logocentrism affects how we understand and interpret hadith, and criticize how such logocentrism might limit our understanding of hadith. Therefore, the understanding of hadith from the perspective of post-structuralism is an approach that aims to criticize the logical structures contained in the hadith and how that structure affects our understanding of the hadith. The purpose of research that uses the perspective of post-structuralism and deconstruction to understand hadith is to criticize the logical structures contained in the hadith and how that structure affects our understanding of the hadith. This study also aims to uncover how logocentrism, an approach that places ratio or logic as the foundation of our understanding of the World, affects the way we understand and understand hadith.

Method

This research is qualitative research. This type of research is a *literature* review (library research), namely research whose object of study uses library data in the form

³ In Saussure's Structuralism (1857-1913), there are 5 points that are the subject matter. First; differences between parole, langue and language. Second; the difference between diachronic and synchronous probe. Third; the nature of the so-called sign of language. Fourth; the difference between associative and syntagmatic relationships in language and Fifth; the difference between valence, content and understanding. See: Ferdinand De Saussure, *Pengantar Linguistik Umum*.(terj. Rahayu. S. Hidayat) (Gadjah Mada University Press, Yogyakarta, 1993), 87-85.

of books as data. The method of data analysis carried out by researchers is a descriptive-analytical method.⁴

Findings and Discussion

Biography of Jacques Derrida

Jacques Derrida was a French philosopher who was seen as a defender of the topic of deconstruction in the postmodern way of thinking. On July 15, 1930, Jacques Derrida was born in El Biar, Algeria. Derrida began to study philosophy shortly after the end of World War II. He moved to Paris in 1949 and began studying for the prestigious École Normale Supérieure philosophy entrance exam. Derrida failed this first exam but passed another exam in 1952 after trying again. In 1990, Derrida published his first book. Derrida studied Hegel with a philosopher named Jean Hyppolite while he was in the École Normale. Derrida did this to complete his doctoral thesis, entitled "The Ideality of Literary Objects," but the thesis was never completed. Foucault's monumental work, *Folie et déraison (Madness and Civilization)*, was published in 1960, the same year many great French thinkers appeared. Derrida was attending Foucaultian seminars at the time. Derrida criticized Foucault's interpretation of Descartes in his 1963 review, *Cogito and the History of Madness*, published shortly afterwards.⁵

Violence and Metaphysics, Derrida's essay based on the work of Levinas, was published in the early 1960s. *Writing and Difference, Speech and Phenomena, and*⁶ *Grammatology*⁷ were all published simultaneously by Derrida in 1967. Derrida published a large number of works in subsequent years. The linguist Ferdinand de Saussure and the philosopher Edmund Husserl had a significant impact on Derrida's writings. Husserl translated Derrida's first book, *"The Origin of Geometry."*⁸

⁴ Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2018), 45.

⁵ Muhammad Al-Fayyadl, *Derrida* (LKIS Pelangi Aksara, 2005), 25.

⁶ Jacques Derrida, *Speech and phenomena, and other essays on Husserl's theory of signs* (Northwestern University Press, 1973).

⁷ Jacques Derrida, *Of grammatology* (Jhu Press, 2016).

⁸ Abraham Seidenberg, "The ritual origin of geometry," *Archive for history of exact sciences* 1, no. 5 (1961): 488-527.

Meanwhile, Derrida discusses Saussure's theory of the definition of language in his book *"Of Grammatology."* He says that Saussure gave the human quintessence to language. Logocentrism and phonocentrism are thoughts that Derrida is trying to research. According to him, the shortcoming of logocentrism is that it eliminates the material component of language, and the shortcoming of phonocentrism is that it calculates composition because it focuses on discourse. The American Academy of Arts and Sciences is where Derrida was awarded the University of Frankfurt's Adorno-Preis Prize in 2001. Later in his life, Derrida became passionately involved with the creation of personal narratives, specifically *D'ailleurs, Derrida (Derrida's Somewhere Else)* by Saafa Fathy in 1999, and *Derrida* by Kirby Dick and Amy Ziering Kofman. Derrida was diagnosed with pancreatic cancer in 2003, which left her speechless and immobile. Derrida died on October 8, 2004, in a Paris hospital.⁹

Structuralism and Deconstruction (Post-Structuralism)

Linguistic Disciplines

Ferdinand de Saussure first introduced the discipline of modern linguistics through the *Course de Linguistique Generale*. Saussure was a Swiss who became a professor in Geneva—which he later founded the «Geneva Madzhab». Structuralism became an important current of European thought in the 1960s. Its concentration emphasizes the ways and mechanisms of language that encapsulate the speech of words and sounds in relation to history, social institutions, and the context in which the language developed. The approach Saussure used was relatively new in his time, as Saussure tried to transcend the historical approach taken by earlier linguists. Saussure created a discipline that studies language as a stable and invariable system. In the historical approach, language is still viewed in terms of historical context and events. This makes linguistics highly dependent on specific historical data related to a particular group or period. Emile Durkheim's sociological approach in *des Regles de la Methode Sociologiques* significantly influenced Saussure's thought. The tension between transformation and self-regulation is always intrinsic in any structure. A structure will not last long without the tug-of-war between the two elements. Some of

⁹ Al-Fayyadl, *Derrida*.

the basic principles used by the figures of Structuralism come from Saussure's linguistic theory. The three distinguishments or distinctions in Structuralism that Saussure introduced are synchrony and diachrony, significant and signifies last language, parole and langue. Here lies Saussure's fundamental role in Structuralism. Saussure's linguistics provides a fundamental framework that allows us to see language integrally.¹⁰

Through synchronous methods, we can study changes in sound and phonological systems among various langue systems or often unexpected interrelationships among langue systems whose historical ranges differ widely. The Saussure Structural Method indicates that speech is the unity of the marker and the marker that is considered to be visible in one and commensurate, which builds a sign. It is this unity between the marker and the marker that Derrida calls the metaphysics of presence. With the metaphysics of this presence, it is as if sound becomes a metaphor and authenticity of truth. When speaking, one tends to feel the connection between sound and sense, a single awareness—that arises from within directly—of meaning that manifests itself without having to be bound to a clear and perfect understanding.

On the other hand, writing tends to undermine the ideal of self-presence. Writing becomes foreign: a medium that has no appearance and figure. It is, therefore, as if something falls between intent and meaning. It is something like this that Derrida does not like, namely that writing becomes a scourge or threat to philosophy that promotes the presence of the self.¹¹

Logocentrism

The concepts derived by philosophy or metaphysics are again questionable given that whatever pattern or approach is used by philosophy/metaphysics, it is almost impossible to construct a solid narrative, as has been shown so far in the course of its history. Derrida realized that the concepts that bridge philosophy/metaphysics in narratives arise from text, and texts deal directly with language. Derrida then sought a strategy for forming the meaning behind the texts, among other things, by explicitly the resistance systems that were hidden or tended to be silenced by the author. Derrida

¹⁰ Ribut Wahyu Eriyanti et al., *Linguistik Umum* (Ponorogo: Uwais Inspirasi Indonesia, 2020).

¹¹ Syarifuddin Syarifuddin, "Konstruksi Filsafat Barat Kontemporer," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 13, no. 2 (2011): 67–69.

assumed that philosophy deals directly with texts and that text is writing. All along, philosophy had ambitions to break away from its status as writing and out of attachment to the linguistic physical form of writing. He wanted to make the language he used as a means of displaying real truths and meanings outside the language's territory.¹²

A piece of writing that will confuse dialectics, theology, teleology or ontology. All this was done to overhaul the entire philosophical building that logocentrism had mastered. First, Derrida rejected the conceptual dichotomy between «presence» and absenteeism. In other words, between metaphysics based on the presence of the subject and the absence of the other subject. In the logocentric tradition of metaphysics, the dichotomy of presence/absenteeism is maintained in such a way through the sorting between mind-body, consciousness-madness, rationality-irrationality, logos-myth, and so on. This is where it appears how Derrida reversed the way Logocentrism thought. He points out that the meaning of writing in the metaphorical sense refers and dotted with a «literal» meaning of writing as the first metaphor. The meaning of writing that is timeless, it turns out, is obtained from temporal writing. The meaning of natural writing, it turns out, is obtained from humane writing. Writing acquires meaning not from itself but from its differences with writing. Writing or not being able to appear as a stand-alone sign.¹³

Derrida demonstrates the contradictions of modernism through the metaphysical system on which his worldview is based. To that end, Derrida implemented two strategies. First, he read philosophical texts written by Western philosophers since the Enlightenment era. From his analysis, Derrida concluded that the Western philosophical tradition is based entirely on what he has termed as Logocentrism or metaphysics of presence. In summary, it can be argued that Logocentrism is a metaphysical system that supposes the existence of logos or transcendental truths behind everything that happens in the phenomenal World. In philosophical texts, the presence of the logos is shown with the presence of the «author» as a subject who has authority over the meaning to be conveyed. Derrida

¹² Eko Ariwidodo, "Logosentrisme jacques derrida dalam filsafat bahasa," *KARSA: Journal of Social and Islamic Culture* 21, no. 2 (2013): 90.

¹³ Mohammad Zamroni, *Filsafat Komunikasi: Pengantar Ontologis, Epistemologis, dan Aksiologis* (IRCISOD, 2009), 78.

hinted at the presence of the author as a representation of or even logos metaphorically with the term «metaphysics of presence». Derrida also connects the concept of logocentrism with the metaphysics of presence; therefore, to show and affirm the existence of the centre as a system and rule of a structure must be presented as something that exists only in the inner consciousness and is related to the act of thinking.¹⁴

That's why it presupposes the centre and structure as something strict and only an artificial insight. For Derrida, the centre of structure permits the free play of its elements inside the total form. Thus the so-called centre can basically present other new centres so that suppose there is a closed centre or centre as the *ultimate referent for everything* in the system and serves to direct the presence of a reality concretely contrary to the fact that the centre exists in a state of free play, and opens up a variety of new possibilities. Under such conditions, the center which was originally ignored as the core of the totality of the structure is no longer part of the totality of the structure, so the will forms the centre and structure while being confronted with escaping structurally. That's why when Saussure pawned the existence of the structure as linear, Derrida insisted that all structures have some sort of centre.¹⁵

In contrast to the previous assumption, Derrida referred to the structure as «writing»: the process of compiling understanding filled with trace activities as an effort to compile understanding through tracing various texts, various historical events, as well as various socio-cultural knowledge in general according to the characteristics of the lived «writing». In «writing» and tracing, there are also symptoms of difference which in English, the description of its meaning can be related to «difference» and deffer «delay». Understanding differences will reveal the meaning of linguistic symbols because the *sign means differing from other signs*, while *deffer* provides opportunities for the disclosure of understanding with respect to aspects of space and time.¹⁶

Deconstruction

Deconstruction began to be introduced in the World of philosophy as a method that was anticipated to the methods of metaphysics in general and Western production.

¹⁴ Al-Fayyadl, *Derrida*.

¹⁵ Zamroni, *Filsafat Komunikasi*.

¹⁶ De Saussure, *Pengantar Linguistik Umum*. (terj. Rahayu. S. Hidayat).

Deconstruction was a serious offer for the French thinker Jaques Derrida sometime in the late 1960s. This special offer seemed to him to be a form of reaction and retrial of what previous thinkers who were members of the «movement of restless people towards metaphysics» or at the very least, Deconstruction is a term used to restart a form of movement in overcoming methods while conducting «murder» experiments on metaphysics. What is done certainly generates many responses or reactions, both pro-active and counter-active. On the one hand, the proactive ones start by supporting and speaking up like what is being discussed.¹⁷

Derrida even tried to use the Deconstruction as an analysis knife to solve various problems, while on the other hand, the counter-active moved to defend and tried to critique what the Derridians did. Sounding radical is indeed what Derrida wants with his Deconstruction, many people state that what Derrida shows through his Deconstruction action is a surprising radicalization of some of the previous thinkers who influenced him. As has been expressed upfront about the pattern of Derrida's thought, there have been mentioned there were several philosophers who lived in earlier times. Nietzsche, Husserl, Heidegger, Ferdinand de Saussure, and others have significantly influenced Derrida's own style of thought.¹⁸

In addition, many circles also placed Derrida as a parasitic philosopher in writing his various works, and some placed him among the class of Nietzsche's heirs. Derrida's deconstruction radicalized Nietzsche's «free play» into an ambiguous interpretation of double play. The interpretation as a double play in the Deconstruction of Derrida reminds us of Nietzsche's attitude before God and reality. The word «God» itself for Nietzsche was already problematic. The term is a complicated attempt to encapsulate a plural reality. To understand the problematic word and the plural reality, Nietzsche offers a perspective of perspectivism. Since the text essentially has the ability to deconstruct itself, the new meanings are contained in the text, not outside the text, but they are still hidden. The task of Deconstruction is to uncover the new, unrevealed meaning. So in connection with this, for Derrida, Deconstruction was used as a philosophical method for textual analyses so that it could be discovered and then

¹⁷ Akhyar Yusuf Lubis, "Dekonstruksi Epistemologi Modern" (2021): 15.

¹⁸ Issa J. Boullata, *Dekonstruksi Tradisi; Gelegar Pemikiran Arab Islam* (LKIS PELANGI AKSARA, 2002), 234.

expressed as a mistaken thought, logocentric in nature, as is often the case in Western philosophical thought.¹⁹

Thus Deconstruction is a form of denial of opposition; speech/writing, existing/absent, pure/tainted and denial of the final truth of the logos. Derrida denied the assertion that the structure of the language actually existed. Particularly he would reject Noam Chomsky's argument that man is programmed into the human mind and man as a speaker simply follows the structure. According to Derrida, «meaning» cannot be composed anywhere in the human mind as long as it is the product of experience. He wanted to explore the idea of structure because structure opposes the freedom of the role of meaning in any text. This means that one can read words in a text, but one cannot possibly read the meaning within the text. If it is true that meaning is already programmed or composed in the form of language in the human mind, then everyone who speaks will read the same meaning anyway. When one speaks, meaning is manifested through an introspective act that is not based on logic but rather rests on the intuitive feeling that comes suddenly between intent and speech.²⁰

Deconstruction of Hadith Reason Early Structuralism

The Qur'an, the word of Allah, which has been discussed into one language of Quraysh (Arabic), is one of the means of conveying a message or importance that humans, both native language owners and language users, least realize. Because language is a basic necessity in communicating, the rules contained in language are unconsciously hyped. Such a language system shows that language has the most systematic and mechanical nature of the system, so it can only "give meaning" and not be in a position to "receive meaning" from outside itself. As a result, on an unconscious level, the entire rule of language is not suspected of being a force that can control one's speech.²¹

Not much different from the position of language is also the system of reason, especially *bayani* reason—to borrow the term Muhammed Al-Jabiri—which relies on

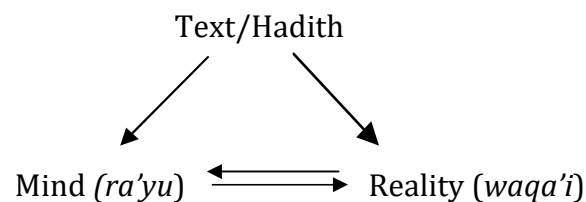
¹⁹ Muhammad Roy Purwanto dan Resensi Buku, "Dekonstruksi Teori Hukum Islam: Kritik terhadap Konsep Mashlahah Najmuddin al-Thufi," in *International Conference on Advanced Research in Business and Social Sciences*, vol. 2017, 2017, 80.

²⁰ Lubis, "Dekonstruksi Epistemologi Modern."

²¹ Harun Rasyid, "Keutamaan ilmu ulama perspektif hadis" (2011): 103.

language in the traditional sense. Both have the potential to be infiltrated by interests that can move through the human subconscious, either in the collective unconscious of society or in the unconscious of one's individual cognition. This kind of discourse born of reason is certain to add to the bad atmosphere and make human subjects colonized and marginalized. Discourse ends up as the production of the unconscious.²² Language as a cultural construct, in the conception of structuralism, it is seen that there is an attachment between language and culture. Thus, what Arab reason means is the set of rules and laws of thought that Arab culture gives to its adherents as a basis for acquiring knowledge. It means the set of rules and laws prescribed and imposed as *episteme* by Arab culture. And the rule of thinking that the Arab World gives depends on the language. It can be seen in the figure 1.

Figure 1: Structural Paradigms



Meanwhile, language is not just a means of communication or a means of thinking. Language is also a container that limits and influences the scope of perspectives and thoughts for speakers and their users. In other words, the language system, including its vocabulary, grammatical and semantics, has a significant influence in terms of the way its speakers view the World, including the way it is deciphered, which in turn also certainly affects their way and method of thinking. In order to dismantle the structure of language that has become a means of cultural infiltration that the wearer is not aware of, it is appropriate if we also use language as a tool to dismantle the "nature" of the unconscious of human "reason" that has been structured through language. With this approach to language analysis, it is not only intended to seek God's message and to avoid endless debates.

²² Muhammad Abed Al Jabiri dan Aksin Wijaya, *Kritik Wacana Teologi Islam* (IRCiSoD, 2019), 50.

Structuralism: Initial strategies in language analysis

As explained in the previous chapters, structural linguistics, language is divided into two parts. First, the langue, that is, the language system born from the interaction of elements contained in the spoken society, which then becomes the common property of that society. Meanwhile, a speech that is personal, individual or speech in English that a person uses in communication, with reference to a particular language system, is called parole as the second pattern of Saussure's analysis. In other words, parole is an individual form of the language system or langue, that is, the concrete speech act of an individual who, at a certain moment by using a certain system of signs or langue to convey his thoughts and messages to others involved in communication and that other person lives in the same level of existence. Second, users of the same language system anyway. Both must be in one socio-cultural system and a common language system. For example, the indigenous people of Semarang have a distinctive culture. Still, because this city is one of the hijra cities for many people, one culture has turned into a mixed culture.²³

Parole's communication process is God's message. The process of delivering God's message to Muhammad linguistically goes through two directions, God as the party who actively conveys and Muhammad as the first recipient. The equalization process takes two forms. Firstly, the fusion of Muhammad into the dimension of the World of angelship because man has the potential to enter the World of angels. So that he is able to understand and communicate with God's communication language system. Secondly, God entered into the world dimension of the humanity of the hadith: Langue Arab After «revelation»—in the narrow sense as a message—was conveyed to Muhammad, Muhammad's position changed as carrying out the mandate of God's message and had an obligation to convey that message to the Arab community as the initial audience, in this case, is a hadith.²⁴

²³ Heddy Shri Ahimsa-Putra, "Strukturalisme Levi-strauss Untuk Arkeologi Semiotik," *Humaniora* 11, no. 3 (1999): 67.

²⁴ Kasno Atmo Sukarto, "PENDEKATAN STRUKTURALISME DALAM PENELITIAN SASTRA, BAHASA, DAN BUDAYA," *Pujangga: Jurnal Bahasa dan Sastra* 3, no. 2 (2018): 77.

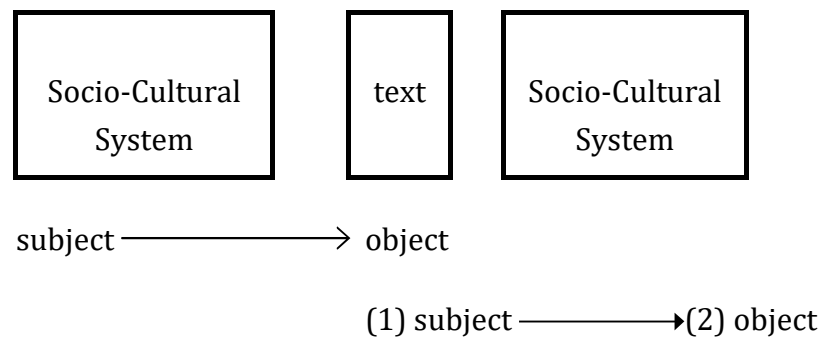


Figure 2: Cultural systems communicate with hadith texts

Tracking Traces of Hadith Changes: from messages to sign systems

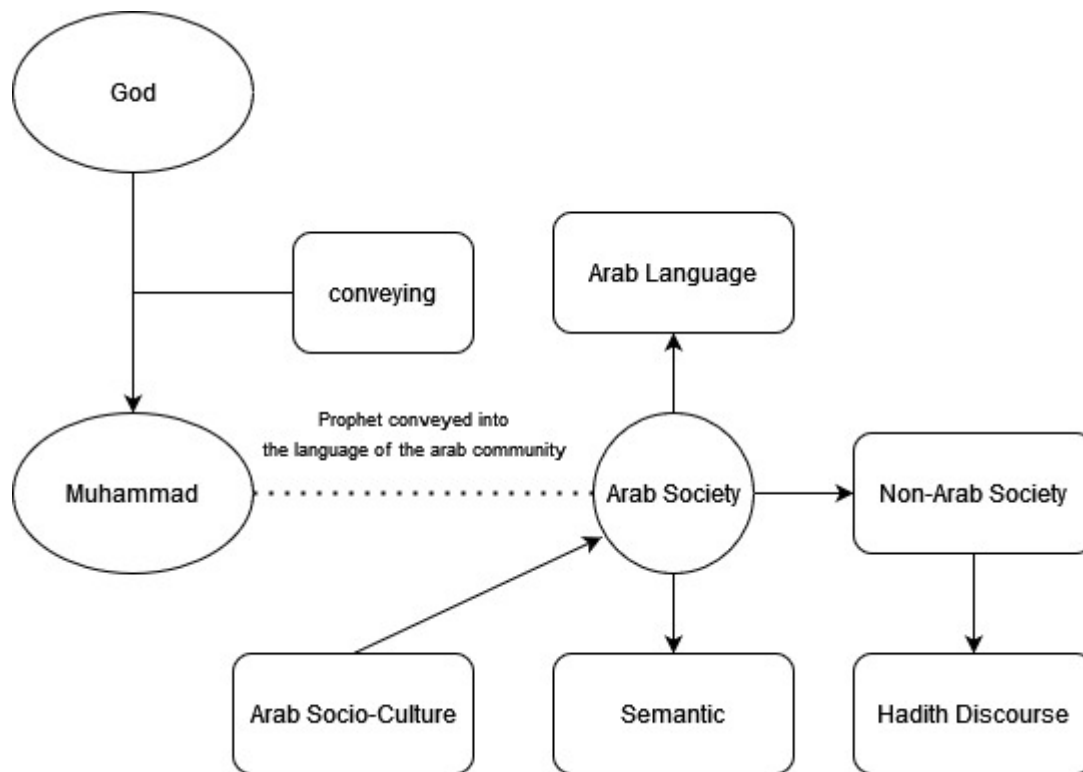
Once we have completed the analysis of God's message through a structural linguistic approach, tracking the possible cultural content behind God's parole changes in Arab society becomes important because the birth of the hadith text is not due to empty circumstances—it has always been a response to the problems of the people. To find out about the issue, let's consider referring to post-structuralism instead of critical structuralism. On the other hand, parole as a person's, personal expression is a message that is present from his personal consciousness, so that the message is «intentional» and always «actual». The ambiguity is due to language as a construct of society; consequently, the «meaning» of a «word» is not absolute and existed from time immemorial, beyond the construction of society.²⁵

The meaning exists and lives with the community that owns the language, so the meaning of a word must be referred to the community of speakers. The systematic mechanism of a language system like this, of course, tends to generalize and homogenize something to obtain a certain grammar or legal system that is considered a transcendent truth, a truth that anyone and under any circumstances must accept as it is.²⁶

²⁵ Zamroni, *Filsafat Komunikasi*.

²⁶ Mustofa Umar, "Konvergensi Agama dan Sains dalam Melacak Basis Ontologi Semesta: Tinjauan Hermeneutika Hadis Penciptaan," *Jurnal Theologia* 27, no. 1 (2016): 103.

Figure 3: Traces of Hadith Changes: from the message to the sign systems



Logocentrism of Hadith Reason

Classical Islamic thought generally tends to logocentricity—which presupposes that the «existing» is central to truth. Logocentrism assumes that the theory of a text or statement indicates or refers to the real, i.e. the present and that the real is present earlier and original than its signifier. The lexical reading of the Arabic features implied in the hadith also dulls reason. For what is revealed is the truth. As a result, truth is created only from the language system. Besides, the birth of bayani metaphysical reason—including Qiyas—makes everything that is produced from one's thinking—believed—have absolute truth because it is not a law constructed by human thought but has been perceived as God's law. Such an understanding implies that the results of religious thought turn into religion itself. In the next process, religious thought will crystallize into a sacred ideology. The necessity of al-ghaib's presence into al-

martyrdom is a way of thinking Logocentrism that dominates the belief system and faith of every religious believer. Islamic thought, which was raised at a certain time, was in the midst of the vacuum of previous thought. It is as if he departed on his own without involving the thoughts of his predecessors and assumed that the thought of his predecessor did not need to be involved in the construction of the thought to be built, so Islamic thought was discontinuous and not at all as a continuous development of thought.²⁷

In this kind of thinking system, what becomes the regulation of thought is an ontological system that glorifies mythologies as the basis of its thinking. The acceptance of the ijma as a source of law that must be followed is an attempt to distort the reason of humanity because it must accept the truth obtained through the agreement of the majority. With quantitative considerations, the reality of certain individuals and groups must be subject to the majority of opinions. For example, al-Shafi'I's acceptance of ijma is epistemologically contrary to his opinion about the acquisition of hadith ahad as a basis for legal provisions. This attitude reflects pragmatically ideologically towards turats—an attitude shunned by the «rationalists» and the educated. This attitude was done to formalize a conservative attitude. Perhaps this is what prompted some to use the same mechanism, based on the intellect of enlightenment in the face of turats. This is done assuming that he can tear it down with the same weapon. Actually, the pragmatic attitude towards turats in religious discourse is reinforced by the functioning of mechanisms (ignoring historical dimensions).²⁸

Most Muslims are aware of the existence of a special region of text effectiveness on the one hand and the realm of reason on the other. But unconsciously, there is a space of consciousness unaffected by the territory of both, that is, consciousness when society does not pay attention to text or reason but rather fights for worldly disputes of «interests»—to say not disputes of religious creeds. As reported by history, in the view of Nasr Hamid Abu Zaid, it was the Umayyad, not the Khawarij group as heralded by contemporary religious discourse, which floated the concept of hakimiyyah with all the

²⁷ Sheyla Nichlatus Sovia, "KRITIK NALAR ISLAM: TELAAH PEMIKIRAN MOHAMMED ARKOUN," *EMPIRISMA: JURNAL PEMIKIRAN DAN KEBUDAYAAN ISLAM* 30, no. 2 (2021): 88.

²⁸ Ahimsa-Putra, "Strukturalisme Levi-strauss Untuk Arkeologi Semiotik'."

content sometimes in it; claims of the effectiveness of the text in the territory of political strife and difference of interest.²⁹

Deconstruction: Rereading Muhammad's Prophetic Vision

His father, Abdullah, was the son of Abdul Muthalib, a descendant of the Banu Hashim, one of the clans of the Quraish tribe. Although born of a distinguished and respected tribe, Muhammad's proselytizing was rejected by the Arab community. This is contrary to the traditional Arab mindset of nobility, wealth, fame, lineage, and office in society. In 616 A.D. Muhammad's mission faced even more formidable opposition. This concept is considered to reverse all the fundamental values that are the foundation of Makkah society. Muhammad was not considered a dangerous figure. However, disputes in the history of the Islamic State arose when Muhammad died; the Quraysh strongly rejected the principle of transfer of power or the principle of coalition. The conflict is at the cultural-intellectual level, affirming the most entitled claim in determining and ruling the present. In the conflict between the Abbasids against the Umawiyahs, involving the Persians as one of the parties, the mechanisms of conflict were essentially no different, as they rested on the past and turats on the cultural and intellectual order remained central to what is known as the syu'ubiyah in Arab civilization.³⁰

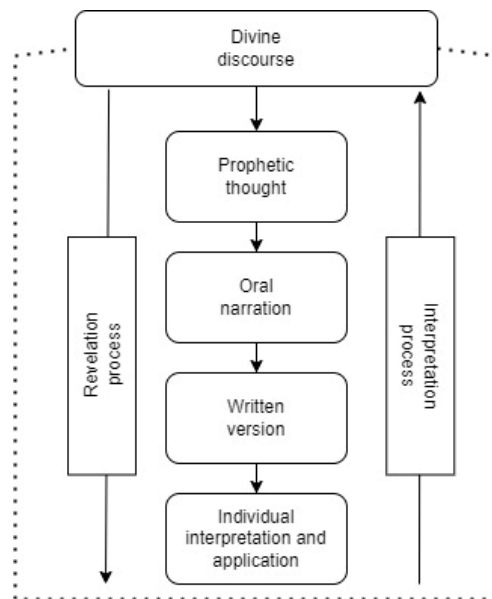
The mechanism of transfer of power remains based on military (superiority) or better known as *asy-syaukah* in political fiqh. This mechanism was established and transformed into a standard fiqh principle when the majority of fiqh experts viewed that it was not permissible to rebel against a ruler who held power with the power of *shaya* and the superiority of weapons because it was to avoid disaster. The obvious evidence of the stagnation of contemporary Arab reality is that the above principles and conceptions are so influential on and effective within modern Arab political and social thought. Based on this fact, Muhammad's prophetic vision as the liberator of traditions that did not humanize was closed again due to the structuralism of tribal fanaticism

²⁹ Al Jabiri dan Wijaya, *Kritik Wacana Teologi Islam*.

³⁰ Yayan Sopyan, *Tarikh tasyri': sejarah pembentukan hukum Islam* (Rajawali Pers, 2010), 66.

built on Arab culture and spread all the way to the land of Islam in the centre of the World.³¹

Figure 4: context of socio-historical hadith



Deconstruction of Jacques Derrida reading hadith

According to Levi-Strauss, language and culture are essentially the result of various similar or similar activities. This activity comes from what he calls "*uninvited guests*," i.e. human reason. The existence of a correlation between language and culture is not because of some kind of causal relationship between language and culture but because its culture is a product of human reasoning activities.³²

A text is a structure of a language that is not separate from the semantic system of its language, except within certain limits associated with its intended functioning disposition in culture. Hence the text formulates the relationship of God and man through linguistic-sociological binary opposition. However, suppose language develops

³¹ Subkhani Kusuma Dewi, "Otoritas Teks Sebagai Pusat dari Praktik Umat Islam," *Jurnal Living Hadis* 1, no. 1 (2016): 66.

³² Hasan Mahfudh, "Hermeneutika Hadis Zakariya Ouzon," *dalam Mutawātir: Jurnal Keilmuan Tafsir Hadis* 4 (2014): 44.

along with the development of civilization. In that case, the text must be reinterpreted by negating the original sociological and historical concepts by examining and considering contemporary concepts, which are much more humane and advanced, while maintaining the content of the text. Retaining ancient Words to preserve the purity of their literal meaning is to falsify the general purposes of revelation. Of course, this is contrary to the outward promulgation of religious discourse. This forgery occurs through two steps: *First*, the claim that Islam came to liberate man from slavery (in the ancient sense) between some humans and others. All men are returned to be mere servants of God. This meaning was captured by the Arabs, who were the first targets of revelation. *Second*, that true servitude means—as the Arabs also understood—rejecting human authority and being devoted to God alone by making the text an artribase. The first step would align with the second step if Islam were merely a liberation movement to give up slavery and liberate slaves.³³

Truth cannot be found outside the differential systems that make up language. Truth does not appear in a vacuum but rather is knitted from the intricate relationships that are constantly intertwined in the body of language. Language relations and differential systems are found only in texts understood as "weaves," texts assembled from *the chain of signifiers*. Derrida radicalizes the notion of text as a liberation to hierarchical and oppositional logic and metaphysical categories. A text is a resistance to a center that is ontologically believed to be an intrinsic meaning or truth in a thing. The text neutralizes the centres of marking through the differential of signs. There is no longer an autonomous truth or meaning in the series of differentiates.³⁴

Therefore, if man still desires truth, while truth itself cannot break out of the web of text signs, then the principle of intertextuality becomes the only way to see the truth—as Derrida says, "*there is nothing outside the text*"³⁵. In other words, it is impossible to hold an assumption of pure truth from the influence of signs, because man lives in a social environment filled with signs; even his consciousness is formed through the intentionality of signs that surround man from all directions. Latent textuality is

³³ Ahmad Suhendra, "Hermeneutika Hadis Khaled M. Abou El Fadl," *Mutawatir* 5, no. 2 (2016): 343–362.

³⁴ Rizqa Ahmadi, "Kontestasi atas Otoritas Teks Suci Islam di Era Disrupsi: Bagaimana Kelas Menengah Muslim Indonesia Memperlakukan Hadis melalui Media Baru," *Jurnal Studi Agama dan Masyarakat* 15, no. 1 (2019): 44.

³⁵ Al-Fayyadl, *Derrida*.

behind every social system and any metaphysical system.³⁶ Since language is a product of culture, then language is autonomous. There is nothing authoritative and universal. Autonomous language means that each language has characters, structures and styles that cannot be confused between one language and another. It has its own *grammar* rules created by the society of the creators and users of that language. To be able to understand it, one must understand and follow the language system as it was originally (*narrative language*). The approach to reading hadith is not just to read the textual sounds of a hadith but also to read the culture that surrounds it.³⁷

In the hadith there are many languages used as revealers of Arabic culture. The Hadith perfectly records the entire culture of the Arabs. Likewise, the Sunnah of the Prophet was a copy of the ongoing culture at that time. A hadith is a "dead" text that cannot speak and is meaningful before any subject gives meaning. Therefore, the subject's awareness of its object becomes a key factor, the consciousness of the interpreted understanding and *naṣṣ*, the *ta'wīl* and the reader (*al-qāri'*) with the read (*al-maqrū'*). Relationships between the reader and the text become reciprocal relationships that change each other.³⁸

According to Derrida, consciousness (at least in the everyday sense) is an illusion that humans have discovered because of their anxiety about the consequences of a materialist conception of the brain. In this respect, the modern secular idea of the mind's realm is no more advanced than the old religious idea of the soul and spirit. All presence is essentially the same thing, as is another dimly lit presence that has been considered in a particular theory—the dimly lit presence. Derrida sees the mind as a form of character that we connect with the brain, the Divine Spirit as a form of character that we connect with the natural World, and so on. In Derrida's terminology, all such dimly lit presences are versions of "logos"—a Greek word that in a singular concept, can simultaneously be meaningful. Each version of the "logos" can thus give us a feeling of power and feel "at the top". He agreed with Freud that "thoughts and psychic

³⁶ Fazlul Rahman, "Otoritas Pemaknaan Kitab Suci: Problematika Pemikiran Edip Yuksel dalam Qur'an: A Reformist Translation," *Jurnal Studi Ilmu-ilmu al-Qur'an dan Hadis* 15, no. 2 (2014): 55.

³⁷ Suhendra, "Hermeneutika Hadis Khaled M. Abou El Fadl."

³⁸ Muhammad Abduh Wahid, "Melacak Akar Kesejarahan Hadis Nabi Pra-Kodifikasi," *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 6, no. 1 (2015): 23.

structures, in general, should not be seen as being localized within the organic elements of the nervous system, but presumably, as one might say, among them”³⁹.

A similar situation can also be seen on the author's side. In the context of reading the hadith, we analogize the author in this context as a mufassir, because the author of the revelation is in the supra-natural realm that we can worship. Hence, it is always difficult to analyze it with scientific studies. Writing for the author, plays the role of backing up concepts, suspending them, and putting them out of consciousness until they are needed again. Since the invention of writing, man no longer needs to keep the concepts mentally present, planted before the eyes of his inner consciousness. In its function as an *aide-mémoire*, writing displays layers of thought that are outside of consciousness. Derrida says, "*Writing, a mnemotechnic means, replaces good and spontaneous memory, marking forgetfulness... His violence befell the soul as an unconscious*". Natural signs are not in the author's mind, and in any context, they can mean anything depending on everyone who interprets them. (so a puff of smoke is meaningless to the extent of fire invisible to our eyes, camouflage, the presence of vandals, etc.).⁴⁰

In his reading of the text, Derrida rejected the terms mind, spirit and soul (*mind-soul-spirit*) in traditional philosophical dualism. He didn't see opposing thoughts and matter out of thin air. The mind, soul, and spirit presuppose a certain moral superiority over its "lower" and "merely physical" counterparts. In the traditional view of the realm of the mind against the overcoming of matter, the soul rules the body and the spirit makes laws in the natural World. If we compare it with madhabs in the interpretation of hadith, such as bathiniyah madhabs and sufi madhabs, then Derrida's idea of "not agreeing"—to avoid the term reject—such a way of interpretation.

As Derrida claims regarding the term *trace*, the truth in interpreting are just a delay. Derrida used Freud's *Nachträglichkeit* concept, the postponed effect, an experience that arises in consciousness long after its actual events. For Derrida, the example of the postponed effect presents an example of all fundamental experiences, even our seemingly most direct experience is not a direct reflection of the outside world but merely a contact made with what is far away that has been written unconsciously

³⁹ Muhammad Nurkhanif, "Nalar Kritis Hadis Rukyah al-Hilal: Kajian Hermeneutika dan Dekonstruksi Hadis," *Riwayah: Jurnal Studi Hadis* 4, no. 2 (2018): 90.

⁴⁰ Lubis, "Dekonstruksi Epistemologi Modern."

in memory. Even our perceptual images and impressions are nothing more than for the perceptual images and impressions we get from reading a book. Perception is forever distinguished from the presence of "the thing in itself". Like Derrida, by following her interpretation of Pierce, formulating the so-called "thing in itself" is always a representation protected from the inevitability of Intuitive facts.

Conclusion

Islam consistently opens the door to those who tend to let the hadith speak for itself as to the meaning to be conveyed. The messages contained in the hadith are sabdakan to respond to the problems of the times, therefore the activity of interpretation should not conflict with time and space. The metaphysical logocentrism of presence that plagues the building of Western philosophy became an inexhaustible critique of post-structuralist thinkers to find absolute meaning. Logocentrism is based on the premise that the meaning of a text as a whole is «present» to us, in our minds and precedes its communication with the other. The truth addressed to the transcendental map eventually drew criticism. At the same time, interpretive science declares itself as an independent and separate discipline from other sciences. Knowledge has undergone a significant development and the problems faced are also different, so that the legal reasons in the text are known only based on the explicit statement of the text itself.

By not relying on the meaning of classical understanding as an application of life, it certainly repeats Islamic turats as a golden age, rather than making it a building that must be maintained. Judging from the wars and chaos that often occur, it is none other than the interests of the institutions of religion that maintain their own truth value, by monopolizing the interpretation based on these interests puts religion as something beyond the religion *as an institution*. If the interpretation crosses the prescribed line of demarcation institution of religion, then the validity of its validity is denied. People who are outside the marginalized institutions are even classified as people who lie about religion. Deconstructed eclecticism in the realm of religious texts may be able to break down the fanaticism rooted in logocentric Muslim reasoning. In recent developments, deconstruction has also been adapted by Muslim thinkers in response to dissatisfaction with existing methods of understanding. Even if there is a difference with the

deconstruction that was first initiated, which is related to *transcendental* meanings. But if deconstruction is applied in religious and ideological texts, then first of all what must be done is to «separate» the monolinear relationship between the text and its interpretation. The belief that there is a final relationship between a text and a particular interpretation, must be dismantled. Third, a text that has been silenced through the inauguration of a single understanding, will cause it to be meaningless in the face of the torrent of social change in modern times today. If everyone is aware of relativity, plurality or diversity of meanings, then minimizing the importance of understanding hadith as a promising wetland.

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