

ERWARTUNG HORIZONT IN CONFRONTING INTOLERANCE IN ISLAMIC TEXTS

H. Hariyono^{1*}, Putut Handoko^{1**}

¹Dr. Soetomo University Surabaya

*bagushaririyono@gmail.com

**putut.handoko@unitomo.ac.id

Abstract—This paper studies the ways to rebuke the abuse of the Islamic texts that promote intolerance by terrorists the peak can be seen in the bomb blasts in churches in Surabaya in 2018. In order to refute their idea, this paper shows that through the idea of Hans Jauss' idea namely Erwartungshorizont that focuses on the pragmatics criticism that readers of text may have different interpretation depend on the time they live and the spirit of time. This paper finds that the doers think that the acts are correct based the texts that they interpret subjectively, so that they justify to kill the Christian worshippers in the churches, the destruction of churches, and the refutation of making friendly relationship with the non-muslims, but in fact, their interpretation on Islamic texts is flawed because there are some Islamic texts that repudiate their interpretation. This paper also has the researchers' own subjectivity because the paper writers also live in certain milieu and part of a certain generation and use an interpretation of certain generation on reading and interpreting Islamic texts.

Keywords—the intolerance; Erwartungshorizont (Horizon of Expectation); pragmatics criticism

I. BACKGROUND

Today era of the industry 4.0 is a gradual process of the development of human achievement on technology. It cannot be separated from the historical context of the previous revolutions that change the world and how people perceive the worldview. The advent of modern era that can be traced from the western experience from its industrial revolution and continued to this digital era, has significant impact in constructing

individuals in this world and their societies as well. In the last decade of this century, the spread of technology of internet as a source of communication, information, and trade reaches many parts of Indonesia and influence how the new outlook of this world (worldview) is perceived by people. This technology gives impact on how people see this ontology beings differently from the older generations in which in the sense of the traditional Coxian (after Harvey Cox), it (technology) segments people into a condition of being secularized as the consequence of achievement of technology like a refrigerator. Cox does not live either in a condition that connects distant persons and spaces through internet, and in fact, the 21st century technology gives a lot of blow much more than at the time of Cox. For being secularized person as the consequence of the modernity and its technology, the person, as Cox sees, does not mean that the person is absent of the need to fulfill the spiritual space as people tend to refuse the traditional and formal church, but intensely read the Bible at home alone, that becomes a paradox of modernism in the 21st century as well. As the prosperity grows, and a man tends to be more individual, he needs a joy in spiritual life, but refutes the traditional teachings as he considers them to be backward and belongs to the mass people.

This paper investigates how the contradiction and paradox of this modern man who experiences on and on flow information from internet which leads him to live in a juxtaposition and makes him decide what he should do within this position. As it happens in Indonesia, the biggest Islamic adherents in this planet, the technology of internet gives implications of how people see the world and much more depend on it, the growth

of awareness of conducting religious ethics and religion as an epistemology, is unavoidable (as Cox also sees in the USA in 1960's), and paradoxically in the other sense, it means also the challenge of the decrease of the traditional institutions. People do not have to go the formal church and study the Bible under supervision of the learnt religious scholars, but they can study Bible independently at home alone and interpret the holy book as their own comprehension.

The digital era gives more this indulgence for people who are hungry in spiritual but do not feel obligated to join the traditional institutions of religion, and they study the holy book just through downloading the materials from internet as ebooks or youtube facilities, and suddenly they become self-appointed clergymen, and through their rhetoric, they can gather people. When the thesis of Cox is applied to Indonesia, the phenomenon also takes place. The awakening of religious enthusiasm makes the increase of the religious institutions, like schools, boarding schools, seminaries, etc grow, but on the other hand, there are people who feel alienated with the modernity and individualism search on their spiritual path by thinking that they can do their own, by refuting the traditional institutions

The relation between this phenomenon and this paper is that, while on one side, there must be a need to understand that Indonesia is the biggest Islamic adherents in this world, while Indonesia is also proud of its tradition of tolerance, this city, Surabaya is hurt and shocked with the bombs that kill people who worship God in churches in 2018, and it tries to ruin the harmony of life among people in Surabaya and Indonesia in broader sense. By ruining the harmony, the bombers try to incite the hatreds and divide this country and then dismantle it into unfinished conflicts and the goal of the founding fathers of this republics and the people fails and Indonesia cannot develop the country and gain achievement in global competition. On other side, the bombs cannot be avoided from the facts that the doers basically hail from the families who do not have root in the traditional religion institution. This condition leads to the paradox of modernity, which alienates people and the victims of Coxian idea. The doers of terrorism use their own interpretation for the

Islamic texts to justify their hate mind and kill the people by using the technology of the modern era, and even so the roots of this terrorism are not well found in the traditional texts of the Islamic mainstream, except a margin wing of Islamic school.

To understand texts, literary scholars usually apply four ideas of Abrams (1999:51) those are through mimetic, pragmatic, expressive, and objective criticisms. This paper tries to focus on pragmatic criticism in understanding texts, in this case religious texts, as a proof that the understanding of a text is unavoidable very subjective. The pragmatic criticism is relation to Hans Jauss' idea on horizon of expectation which is termed in its German as *Erwartunghorizont*. This idea is used to answer the research question that is how *erwartunghorizont* as a means to confront the intolerance that is "abused" through the Islamic texts by the terrorists, and hopefully this paper is a counter to the discourse proposed by the terrorists in Indonesia, especially in Surabaya, a year ago.

II. THEORETICAL BACKGROUND

The word "horizon of expectation" is used by Hans Jauss as readers of text can interpret and value a text differently from previous generations. This condition is convergence between the schools of literary criticism and history (Jauss, 1970:7-37). While on the early beginning of the 20th century, many literary critics emphasize the independent entity of literary works from the milieu and the authors, on the other hand, the growth of Marxist critics emphasize the importance of sociology of the context of authors and milieu, and even literary works must be understood as cultural products of social classes in society that must be put on historical context. Jauss develops the convergence between the two sides that the activity of readers also has important factors in understanding literary works in the form of texts.

The historicity of this condition can be found when the presence of the subjectivity of the readers cannot be avoided from the interpretation of the text. As Jauss shows that different generations can have difference interpretation regarding text. The difference interpretation can be understood

because of the difference of social class, mode of thought, etc in specific historical context. When a generation reads a text, the pragmatic aspect of the subjectivity is unavoidable. An example of how the European Christians before world war 2 showed a strong anti-Semitism by using the Biblical texts to support the idea by portraying Jewish people in the black portrayal paint, but now in the contemporary America there is a growing tendency of turning into the Judeophile, like in the phenomena of the Christian Zionists figures who support Israel based on the Biblical texts.

When the situation is related to the interpretation of Islamic text, the subjectivity of interpreting the Islamic texts cannot be avoided from the condition of *erwartunghorizont* or the “horizon of expectation”. An example can be given within context of the legalism of a caliph in the politics of Islam, while the traditional muslim clerics since the time of the prophet, Muhammad died in 630 AD, continued by the four guided caliphs, then the Ummayyad dynasty, and Abbasid dynasty in 1258 at the time of the Mongol invasion into Baghdad, obliged that a caliph must be a quraishite, the post- Mongol invasion in Baghdad, there has been a growing tendency to reinterpret the obligation. Al Mawardi (972- 1058), a jurist of Shafiite school, issued a *fatwa* that “ caliph must be a quraishite” as the seventh criterion of finding a true caliph after “just, knowledgeable, having complete five senses, complete organs, good vision, brave”. (Al Mawardi, 1960:6).

This is issued after all clerics understand the saying of the prophet that “a caliph must be a quraishite”. However, when the Mongols invaded the centre of Abbasid Caliphate and destroyed it and its citizens, the new emerging power of muslims consisting the Kurds, non quraishite arabs, Berbers and Turks make many clerics, and even the political party that claims to propagate the Islamic system based on the Islamic texts, the Hizbul Tahrir states that “the term of a caliph must be a quraishite is not a must” (Nabhani, 1996:71). The two different interpretations of understanding a text within Islamic tradition that a caliph must be quraishite are found here, and the different interpretation happens in line with

Jauss’ idea of *erwartunghorizont* that a generation has different interpretation of the same text from another generation.

III. FINDING AND DISCUSSION

The 2018 bomb blasts in Surabaya show Indonesian muslims that there is a growing tendency of intolerance and disrespect toward other practicing religious adherents, while the action made worse condition because the deed, as claimed by the doers, was motivated by the religious teaching. The bombs attacked the three churches that were and are attended by Surabayan Christians, and inflicted innocent victims. The doers think that the acts are correct based the texts that they interpret subjectively, so that they justify to kill the Christian worshippers in the churches, the destruction of churches, and the refutation of making friendly relationship with the Christians. The extreme interpretation is widely believed by a marginal Islamic that usually quotes the teaching of IbnTaimiyah (Wright, 2006:174-175), and developed by other thinker in Nejd, at the time under control of Ottoman Turk Empire in the mid of 18th century.

As horizon of expectation explains that texts are interpreted based on the interpretation of the certain generation that is bound with their milieu and time spirit, many Islamic scholars consider that that the interpretation of IbnTaimiyah on certain issues are controversial at worst, and cannot be accepted in modest term (a strong criticism of IbnTaimiyah can be found on IbnHajar Al Haytami, A Sunni-Shafiite scholar on his book *Al Fatawa Al Hadithiya*, 2016: 83).

While in the Islamic tradition of the Sunni world, the mainstream muslims stress the obligation to obey the government even the government does not implement the “Islamic” law, IbnTaimiyah does not accept the authority of the Mongol muslim government, because he considers him as against Islam. This action is a new kind of interpretation of Islam that is made by his own, in which this issue is only minority within the rich Islamic tradition, but then this idea is taken by the following 400 hundred years after him, that led to a revolution against the Ottoman Empire in the remote area of Arabia. The teaching

that rebels against the orderliness and the muslims' convention now can be easily found through internet channels and gain more popularity among Indoensian muslims that are not well-trained in the traditional Islamic school or institutions. The terrorist, like AmanAbdrurrahman that influences the bombers of Surabaya studies the books that are inspired by the teachings, while the teaching is not the mainstream within the Islamic tradition, and endangers the life of mankind and the continuity of Islamic world. If the teaching of hatred and narrow minded get wider audience in the Islamic world, muslims will live in constant wars among themselves because they will live in a labyrinth that nobody cannot stop, so the bloodshed will always occur on and on.

The interpretation of the Islamic texts that Islam justifies the killing of the non- aggressor people of the books, the destruction of the churches or the place of worshipping God, and the refutation of making friendly relationship with the Christians is only a product of a certain generation that advocates the war where the interpretation can be different by the interpretation that is understood by other generation in different milieu. The rigid interpretation of Islam as understood by IbnTaimiyah and passed through the following generations that follow him, four hundred years later until now, can be understood within the context how the milieu and the spirit of the time he lived. IbnTaimiyah lived at the time when the centre of Islamic world in Iraq at that time was destroyed and its citizens were brutally slaughtered, and muslims needed a guidance to fight against the brutal invading Mongols.

IbnTaimiyah emphasized the importance of muslims to live distinctly so that they can keep their identity that bounds the oneness of the muslims regardless their racial backgrounds (he, himself was born Kurd but spoke Arabic in Arabic area in Syria). He promoted that muslims have to speak Arabic, if not, they imitate the infidels. He also stressed the importance of understanding "whoever a muslim who lives like non muslim people, he becomes part of them" When some of the Mongols became muslims and changed their names into Arabic sound names, he stated that muslims must live under Islamic law, not only names that referred to Arabic. He justified

to kill the Mongol muslims that he did not like, while on the contrary he considered the rebellion against Yazid, the second caliph of Umayyad that was done by Hussein, the grandson of the prophet was illegitimate based on his own understanding of Islam,

The spirit of time has shown that the interpretation of the three sayings on the texts is basically result of reading which is perceived only one side. There are three issues of the Islamic texts that are discussed, those are the destruction of the churches and killing the worshippers inside the buildings, the place where non-muslims can pray, and the regarding the answering the greeting of non –muslims to muslims

When the terrorists justify the destruction of the churches and any other places of worshipping God by quoting Islamic texts that seems to justify killing the non –muslims, and even the muslims (the following day after the incident of bombing the three churches they also attacked the Surabayan police headquarters, that they consider(ed) as have apostate from the Islamic religion, just like the Mongol muslims at the time of IbnTaimiya). The order to destroy churches or other places in which the names of God are recited is not common within the Islamic tradition, even this is against the traditional opinion that is held by the mainstream muslim in this world, who never wants to destroy churches at the dawn of Islamic preaching. If Islam is violent as the terrorists did in Surabaya, the churches and the Christians in the middle eastern countries now ust not exist until now. They can be found in Palestine, Syria, Egypt, etc that bear some prominent thinkers of the Arabic thinkers, such as Constantine Zuraïq, Edwrad Said, Michael Aflaq, Fairuz etc. If Islam has been as evil as the terrorists, there will be Edward Said

They must forget or neglect the text of Islam that can be found in "For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty (Surah 22:40, as translated by Pickthall). Instead of destroying the churches,

the Islamic text shows that Islam forbids the destruction of places where people gather to pray and praise the names of God. Because of that, the second caliph, Omar ibn al-Khattab does not want to spit on the floor of church when he and his soldiers prayed in a church in Syria. While one of his soldiers asks him why he does not spit on the floor because it is a place of polytheistic preaching is done, Omar replies that this place is sacred and holy so that he does not want to spit on the floor but on his own trousers (Al Bustami, 2007:404). By comparing two different comprehension of understanding the Islamic texts, this paper describes that the Islamic teaching admires the non-muslims and other muslims that do not share common interpretation, and not as the ones that are right to be killed.

The different interpretation on understanding Islam based on the Islamic texts cannot be avoided because the interpretation depends on the understanding of the readers on understanding it, therefore it is in line with the idea of Jauss of the horizon of expectation that a generation can have different interpretation on the texts. The difference of interpretation shows that a text is not neutral when it is understood by the different generations because they are products of a certain milieu and certain time spirit.

Understanding this condition, it can be understood that the prophet Muhammad lets Christian priests from Najran pray inside the Medina Mosque with their big crosses on their chest hanging (Hamka, 1983:vol III,101). By understanding the texts that have been quoted, it can be understood that in this interpretation Islamic text, Islam does not only forbid to destroy the churches, but also guarantees the safety of the non-muslims and appreciates the prayer that is chanted by their priests inside the sacred mosque. If the non-muslims are not allowed to enter the mosque or other muslims that come from other muslim congregation cannot pray and enter there, and even considered them as unclean, so from where they learn Islamic texts?

Another refutation on the interpretation of the doers of terrorism in Surabaya in 2018 is that their refutation of making non-muslims as friends that have

right to be saluted and prayed honestly. While some muslims still think that it is not allowed to answer the greeting from non-muslims by saying the same greeting "salamammualaykum" (peace be upon you), in fact, there is a counter text that refutes the view. As narrated by Bukhari, Ibn Abbas says that "Answer the greeting given by Jews, Christians, and Zoroastrians for God says," And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant" (Surah 4:86). (Bukhari, 2014:258).

The text that is presented above shows that muslims are ordered to give the same greeting or even better if they wish to their non-muslims friends, while many commentators of Islam on the internet do not share this view of a prophet's companion and refer to another text that states "corner non-muslims to the cornered street if you meet them on the street". The choice of text and then, taught and passed to the certain generation on and on without critical thinking, can cause a terrible affect that can ruin the Islamic civilization without their awareness.

The arguments show that the doers of the terror in Surabaya last year and the mind like them have used an interpretation of a generation with a certain subjectivity, and think that their interpretation is valid regardless the subjectivity of a generation. Sadly, what they perceive as the objective interpretation of text is actually limited only as a subjectivity of the Islamic teaching generation, within a very small milieu and time. They do not use the understanding the wholism of Islam as a rich tradition that supplies the adherents with the wide range of interpretation. This paper also has the researchers' own subjectivity because the paper writers also live in certain milieu and part of a certain generation and use an interpretation of certain generation on reading and interpreting Islamic texts.

IV. CONCLUSION

This paper summarizes that Hans Jauss' idea of *erwartunghorizont* stresses the importance of activity of reader as a bridge between the formalism and Marxist historicity. This condition proves that one generation's interpretation of texts is basically subjective and is changeable based on the interpretation of the certain generation of the readers of the texts. As the holy books are texts, this phenomenon also happens in interpreting Islamic texts.

While some muslims advocate intolerance by using the interpretation of Islamic texts as their subjective interpretation, based on an interpretation of Islamic texts on a certain milieu and times that is also bound with the milieu and time spirit (*zeitgeist*) of the time, this paper argues that Islamic texts also provide the rational explanation that are against them. The idea of *erwartunghorizont* of horizon of expectation helps to counter the intolerance interpretation that is used by the terrorists to justify their actions. This paper also has the researchers' own

subjectivity because the paper writers also live in certain milieu and part of a certain generation and use an interpretation of certain generation on reading and interpreting Islamic texts.

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