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# HERITAGE OF NUSANTARA

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Center for Research and Development of Religious Literature and Heritage  
Office for Research and Development and Training  
Ministry of Religious Affairs of the Republic Indonesia

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Vol. 01, No. 1, June 2012

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## CONTENTS

Editorial Notes .....	iii
Quranic Archaeology as A Knowledge Branch of Archaeology <i>Ali Akbar</i> .....	1 - 20
A Religious Tolerance and Harmony: The Qur'anic Perspective <i>Choirul Fuad Yusuf</i> .....	21 - 42
K. H. Daud Ismail and His Writing on Qur'anic Interpretation in Buginese Language <i>H. M. Hamdar Arraiyyuh</i> .....	43 - 66
Secularism and the Issue of Islam in the Aceh Conflict: A Framing Process Approach <i>Mohammad Hasan Ansori</i> .....	67 - 100
Remembering and Forgetting: The History of Sheikh Yusuf Struggle for Human Rights <i>Erwiza Erman</i> .....	101 - 122
The Prominent Historiography as Strengthening the Schools of Fiqh and Sufism <i>Ajid Thohir</i> .....	123 - 156
Sufis Actions Against the Dutch in Aceh in the Late 19th and Early 20th Centuries <i>Fakhriati</i> .....	157 - 189
About Authors.....	190 - 191
Notes to Contributors.....	192 - 193



## Editorial Notes

This Journal is concerned with issues on religious literatures and heritages in Indonesia or Nusantara. The purpose of the publication of this journal then is to promote the religiously based heritages of Nusantara (historical term of the past Indonesia) in particular and the world in general. In another world, the journal is certainly to develop ideas relating to the development of the Nusantara religious heritages in order to be widely known, read and reviewed by the academic community at large. For this purpose, Center of Research and Development for Religious Literature and Heritage, of the Office of Research and Development and Training, Ministry of Religious Affairs of the Republic of Indonesia, in this regard, considers it important to publish a journal of religious heritages. This is because of such heritages have not socio-politically received adequate attentions yet in the discourse of the cultural development in Indonesia and in the world-wide.

Indonesia -- as the plural country with more than 80 % Islam, and Catholicism, Protestant, Hinduism, Buddhism, Khonghucu, and local faiths for the rest -- is the very rich country of cultural legacies. The golden age of some Nusantara Buddhist and Hinduist kingdoms, for instance, had culturally enriched the nation's legacies. Further, the religious life of Nusantara in the past, in fact, not only the products of the *sui generis* of the genuine religion itself, but most of them were the acculturative and hybridal forms adapted to the local tradition or culture. As an illustration here, Islam as a revealed religion has special characteristics of Indonesia. Islam has culturally adapted cultures and social life and thoughts of Indonesian society. It does not mean that Islam in Indonesia is not rooted in Islamic teachings from the early period of the Prophet Muhammad pbh.

Moreover, it can be said that the continuity of thought of Islamic scholars (ulama) of Indonesia from the early advent of Islam in Indonesia to the present has its deep roots in Islamic teachings. Nevertheless, Indonesia's Islamic style of course, is different from the style of Islam in other countries, such as the Middle East. This does not mean that Islam in Indonesia is not genuine, but, more than that it shows that Islam in Indonesia has its long history to adapt to local cultures in order to be more easily accepted by the local people. It should be noted, the process of adaptation is not entirely eliminates the essence of Islam which is monotheistic one. In relations to this, history of Islamic scholars and their thoughts, as well as their Islamic discourses being recorded in archaeological sites, manuscripts, and heritage need to be promoted and raised in a more serious study. For this reason, this journal is an effort to achieve this goal.

Studies on the first edition of this journal include a few posts related to Qur'anic archeology, history of Sheikh Yusuf al Makassary as an Islamic scholar and a hero of humanism, the discourse on secularism and Islam in the conflict in Aceh, the strengthening of Islamic jurisprudence schools (Fiqh) and Sufism in Islamic historiography, and about Sufis Jihad in Aceh at the end 19th century and early 20th century.

The first article is Ali Akbar on Qur'anic archeology. This study offers the Quranic archeology as one of the branches of archeology. This study offers an illustration of the idea that peoples or early nations enunciated by the Qur'an to be the initial source for the development of Islamic archeology. Akbar argues that the verses of the Qur'an that explains the history of the followers of the previous archaeological truth can be traced from the Qur'anic verses that explain it. Based on that, the Qur'an archeology substantially meets the criteria to be a branch of archeology such as to have historical reconstruction of the culture, to have the reconstruction of the thought of the actor in history, to have a

description of the event and to have the cultural reconstruction of the birth and disappearance of a civilization.

Al Qur'an is the Muslims' way of life. As the first and primary sources, it contains of values, norms, and other teachings system which have to be consistently applied in the daily life of the Muslim world. Related to this importance, the second article of Choirul Fuad Yusuf attempts to unpack and elaborate of how far al Qur'an has an aplicable teachings on tolerance and peace needed by the world-wide for the sake of building the world security and peace culture.

Further study is written by Erman Erwiza which focuses on the role of Islamic scholar and a hero in the history of Islam in particular Indonesia and Indonesia during the Dutch colonial history in general, Sheikh Yusuf al Maqassary. Sheikh Yusuf al Maqassary is a hero of humanity, because he opposed the tyranny and oppression of the Dutch. Erman rightly argues that the award given to Sheikh Yusuf al Makassary as an Indonesian and South African hero becomes very important to be realized in a concrete way. According to Erman, it can be made by giving him a title of national hero, building a museum and education that could promote the teachings of Sheikh Yusuf. In addition to that, it is also important to create the programs to establish cooperation between both countries, Indonesia and South Africa as an important part of the history of Sheikh Yusuf struggle.

The third article is written by Mohammad Hasan Ansori entitled "Secularism and the Issue of Islam in the Aceh conflict: A Framing Process Approach" which provides an overview and analysis of the conflicts that occurred between GAM (Gerakan Aceh Merdeka/Free Aceh Movement) in Aceh and the government of Indonesia. According Ansori, the theme of the struggle which GAM carried is not Islamic values, but rather secular values such as independence (self determination, and human rights). Further Ansori argues that the connotation made by the government of

Indonesia addressed is an attempt to discredit GAM as part of the global terrorism using the name of Islam.

Further article is by Ajid Thohir which highlights the importance of persona studies in the historiography of Islam in the formation of schools of thought in the Islamic world, both in the field of fiqh (Islamic jurisprudence and Sufism). Therefore, to understand the significance of the studies in the historiography of Islam means to understand the Islamic community which is in fact is divided into separate communities. Each community embraces and follows the teachings of Islam through the character of the leader as the role model. The phenomenon is very crucial and useful to understand the psychological conditions and religiosity of the diverse Muslim community.

Further article written by Hamdar Arraiyyah is about the role of Daud Ismail in the preaching of Islam in South Sulawesi and his effort to write the Qur'anic interpretation in Buginese language. This article explains the effort done by Ismail is very important and precious to give guidance to the Buginese Muslims who do not understand the Qur'an in Arabic language by the reading the meaning of the Qur'an in Buginese language. This effort is certainly help the Buginese Muslims to understand easily the Qur'an.

The next article is written by Fakhriati which discusses Sufis action in the form of Jihad in Aceh in the early 19th and 20th centuries. This study suggests that the Sufis and the religious leaders in Aceh played an important role in the formation of thought of the Muslim community in Aceh. The establishment of the Islamic community in Aceh which is very religious has very strong roots in the teachings of the scholars, teachers and their religious leaders. It is because the religious leaders in Aceh taught the religion as the whole concept of life. It is not just relating to God and worship rituals but also to justice, and the struggle against the oppression. This can be seen in the case of Sufis in Aceh who do the struggle against the Dutch colonialism. Several studies

above are expected to provide a preliminary description to understand the importance of Islam in Indonesia in the perspective of history, archeology and the manuscripts left by the Islamic scholars. Apart from that, it is hoped these studies may encourage the emergence of other studies in the development of Islamic or other religious thoughts in Indonesia based on the historical or archeological data in the Nusantara and the worldwide.



# **QURANIC ARCHAEOLOGY AS A KNOWLEDGE BRANCH OF ARCHAEOLOGY**

**Ali Akbar**

## **Abstract**

Archaeology has not paid adequate attention on Qur'anic studies yet; meanwhile, a lot of Biblical Archaeology researches are already available. This paper tries to formulate the branch of archeology, called Quranic Archaeology. As a branch of knowledge, this Quranic Archaeology must fulfill the archaeological scientific standard for the purpose of developing Quranic Archaeology as presented in this paper. This scientific basis is then depicted in various research topics for its development underpinned by research examples to trigger the development of knowledge and social dynamics.

Keywords: text, interpretation, Prophet, excavation, culture, interdisciplinary

## **1. Introduction**

Qur'an is the sacred book whose truth, Muslims totally believe in. This belief leads Muslims to maintain and to duplicate the purity of its writing from generation to generation. The Muslims read and understand Qur'an as religious values to be the guidance in their lives. Al Qur'an is scientifically also studied due to its fulfillment of objective and rational considerations which lead to the development of Qur'anic sciences.

Unlike other sciences, Archaeology has not comprehensively conducted the research on Qur'anic Archaeological studies yet. The study on Qur'anic have not even been developed yet in research center and universities either. According to the internet search, there is no specific book specializing on the discussion of Quranic Archaeology. Meanwhile, the studies on Biblical Archaeology on the basis of Jewish and Christian sacred books have been widely available in both undergraduate and post-graduate programmes all over the world. Like the studies on Hinduism and Buddhism Archaeology with the emphasis on the influences of both religions to their society. The Islamic Archaeological Studies on the periodical basis which have developed in Indonesia depict the same thing on how Islam influences its community, such as the process of how Islam entered Indonesia and the types of Indonesian culture at the time Islam came to Indonesia. Islamic Archaeological Studies focuses on the research of cemeteries, mosques, coins, city plans of Islamic kingdoms in Indonesia with their developments. The research on the Al Qur'an which becomes the source of personal and communal behaviours for its believers both in Indonesia and the world, however, has not yet been conducted, with the consideration that its writing is the same from generation to generation. It is strongly felt that the cultural reconstruction of the society can strongly be done if the main source of this issue, the Qur'an, is comprehensively researched.

The above discussion leads to the point that it is the time, the Archaeology needs to strongly pay attention to the Qur'an. In addition, the Qur'an as a material culture is clearly considered as an archaeological data to be analysed to further develop some ideas existed in the Qur'an. This paper tries to offer the formulation of the branch of Archaeological branch, called Quranic Archaeology, with scientific foundations. Further, they are supplemented with some research examples. The purpose is to develop the study of the Qur'anic archeology in line with the

dynamics to community and the development of science and knowledge.

## **2. Scientific Foundation**

Archaeology is the knowledge which deals with ancient human cultures on the basis of their heritage (Deetz, 1967). As a science, Archaeology is certainly underpinned with data, methods, theories and objectives knowledge.

### **2.1 Archaeological Data**

Archaeological remaining, further called archaeological data, can be artifacts, ecofacts, features, sites, and areas (Akbar, 2009). The following are the definitions of these heritages.

1. Artifact is a natural remaining which is partly or wholly modified by human beings and moveable, such as coins, spears and old manuscripts.
2. Feature a natural remaining which is partly or wholly modified by human beings and immoveable, such as wells, houses, and palaces.
3. Ecofact is a natural remaining which is not modified by human beings but has a role in human's life or human beings have cultural meanings on it, such as animals' bones, hermitage caves, and sacred forests.
4. Site is a location or stretching land in which artefacts, features and/or ecofacts are found, such as Tikus Temple, Bajang Ratu Gate, and Segaran Pool.
5. Region is a location or stretching land with two or more connected sites in one cultural context, such as Tikus Temple, Bajang Ratu Gate, and Segaran Pool, all of which are located in Trowulan area and from the period of the Majapahit Kingdom.

It is understandable that archaeology analyzes material cultures, such as million-year artifacts, features made hundred years ago, ecofacts as parts of ancient humans' life, sites which once settled by human beings hundreds of years ago, regardless the age of such materials. Dark in his book titled "*Theoretical Archaeology*" (1995) states that when people read his book, this book has become an archaeological data. The Qur'an is originally from nature, such as animal bones, soft surface stones, barks, and date fronds, all of which were mentioned in one or more Qur'anic verses. The Qur'an, with its old or current dates of writing, therefore, can be an archaeological data.

According to Schiffer (1976), an archaeological remains or archaeological data can undergo the making, using and disposing processes. An example of the making process of a stone-based tool, an ancient human being goes to a river to collect a hard stone hit to another stone to create a stone-made tool. A sharp stone can be used to cut animal meat and this tool then becomes damaged due to its frequency of use and then is thrown away. According to these making, using and disposing processes, the Qur'an as an archaeological datum can undergo these processes. An example of the making process, Al Qur'an is taught from generation to generation in the form of family Islamic teaching from the parents to their children and when the children can read Al Qur'an that they can learn it further at school, the using process takes place.

## **2.2 Archaeological Methods**

Archaeology as a science certainly has its own methods by three steps namely data observation, data description, and data explanation (Akbar, 2010).

1. Data observation covers several techniques, such as literature studies: collecting books, articles, reports, archives and other written documents. While survey: a systematic way of observing land, recording the remaining on land and land

condition, and excavation: a systematic of peeling the land layers to dig the archaeological remain under ground. Practically, these techniques can be used individually or collectively as a series of techniques. Archaeological research can be done merely through in-depth library research to discover the meanings of the document. To certain extent, an archaeological research can be done through survey aiming at the mapping of archaeological remaining for its shapes, times, or the condition of the land surface. An optimal excavation technique can be done upon the literature research and on-land surveys. This integrated technique, leads to get strong reasons and proofs to decide local excavation.

2. Data description or analysis includes specific analysis and contextual analysis (Clarke, 1978). Specific analysis is to select the remaining to identify its measurement (length, width, and height), weight, colour, fragments, and other non-destructive analysis. This analysis can be done in laboratory using a microscope and laboratory equipments to certain extent, this use can be destructive in order to discover the mineral composition, age, and the internal part of this remaining. A contextual analysis is aimed at the correlation of the archaeological remaining in a certain space, the correlation between an archaeological remaining and another and its connection with its environment, with one of the objectives to detect material source location of this archaeological remaining (Clarke, 1977).
3. Data explanation is an effort to explain archaeological data collected and then analyse them using certain theory or concept, like a determinism theory, to a maximum achievement. It is also possible to apply other theory, such as the theory of the role of human beings to determine their activities to analyse the data. Similarly, data interpretation can be analogically done, such as historical archaeology, ethno-archaeology, and experimental archaeology. Historical

archaeology can be conducted by comparing the written documents with the archaeological artifacts. Ethno-archaeology is conducted to see similar artifacts which are still used by traditional community or current society. Experimental archaeology is conducted to make something or to observe certain behaviors which are considered similar with those artifacts or behaviors being practiced by ancient people.

As an initial discussion, the Qur'an can be done as data collected at the data collection stage. Furthermore, the Qur'anic writing can be a guide to search for location through surveys followed by excavation. The history of Joseph is well presented in this sacred book and this can be archaeologically analysed to know when and where Joseph lived. Some verses in Al Qur'an depict Joseph, such as Chapter Yusuf [12]: 54-56.

So the king said: "Bring him unto me; I will take him specially to serve about my own person." Therefore when he had spoken to him, he said: "Be assured this day, thou art, before our own presence, with rank firmly established, and fidelity fully proved! (Joseph) said: "Set me over the storehouses of the land: I will indeed guard them, as one that knows (their importance)." Thus did We give established power to Joseph in the land, to take possession therein as, when, or where he pleased. We bestow of our Mercy on whom We please, and We suffer not, to be lost, the reward of those who do good. (Yusuf [12]: 54-56)

According to the verses above, Joseph lived in the cultural period of the Egypt with the kingdom organization. To further know Joseph and how he lived in this kingdom system, the relevant survey in Egypt is unquestionably important. Therefore, to do research in Egypt which has artifacts with the kingdom and big city characteristics, not in the village or plantation

characteristics can be initially conducted based on these Qur'anic verses.

### 2.3 Archaeological Objectives

Using archaeological data and methods is expected to achieve maximum general archaeological objectives in order to discover people's cultures. Binford (1972) specifically mentions three archaeological objectives: (1) Cultural historical reconstruction, (2) Lifestyle reconstruction, and (3) Cultural process reconstruction.

1. Cultural historical reconstruction tries to place a form in certain time and certain space. An example of this is an Islamic Cemetery of Gunung Padang site in Cianjur, West Java, with an inscription of Winata, 68 years old, who died on 2-11-1947, written on his tombstone. This grave is located at the same location of Gunung Padang site, which was at least built in 500 B.C. and was used from Islamic graveyard.
2. Lifestyle reconstruction is meant to illustrate the behavior and lifestyle of certain culture. This is represented by Banten kingdom society who made a living by the trade of pepper with foreigners in Banten north beach. This pepper was from the remote areas and collected in the beach area of Pamarican and the traders from the world came for trading activities or exchanged the goods they carried from their areas.
3. Cultural process reconstruction is to analyze why certain culture changes or is replaced by another culture. The example of this is decline of Banten Kingdom, which reached its power in 17<sup>th</sup> Century A.D. Some researchers believe that the decline of the Kingdom was due to human factors, fighting among the kingdom families for the power, and others are sure that this decline was caused by natural factors,

such as terribly high sedimentation in the Banten seaport which led the ships unable to be anchored well.

The Qur'an as a written archaeological document presents early steps to conduct in-depth archaeological research and this hint can be used to make human beings' and community's periodical reconstruction resulting in both the period and the people in this age. Then, the process of reconstruction can be done upon the emergence of a community upon another one: what are their similarities? What process changes a community? Here are some verses as examples: Hud is mentioned in Chapter Al A'raaf [7]: 65-72 and Asy Syu'ar±' [26]: 123-139.

To the 'Ad people, (We sent) Hud, one of their (own) brethren: He said: O my people! worship Allah! ye have no other god but Him will ye not fear (Allah)? "The leaders of the Unbelievers among his people said: "Ah! we see thou art an imbecile!" and "We think thou art a liar!" He said: "O my people! I am no imbecile, but (I am) a messenger from the Lord and Cherisher of the worlds! "I but fulfil towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser. "Do ye wonder that there hath come to you a message from your Lord through a man of your own people, to warn you? call in remembrance that He made you inheritors after the people of Noah, and gave you a stature tall among the nations. Call in remembrance the benefits (ye have received) from Allah: that so ye may prosper." They said: "Comest thou to us, that we may worship Allah alone, and give up the cult of our fathers? bring us what thou threatenest us with, if so be that thou tellest the truth!" He said: "Punishment and wrath have already come upon you from your Lord: dispute ye with me over names which ye have devised – ye and your fathers,- without authority from Allah? then wait: I am amongst you, also waiting." We saved him and those who adhered to him. By Our mercy, and We cut off the roots of those who rejected Our signs and did not believe (Chapter Al A'raaf [7]: 65-72).

The above verses of Chapter Al A'raaf [7]: 65-72 contain several things which need to be analyzed further. On the basis of the early study, the reconstruction of the culture of the Prophet Hud and his society is the the community who lived after Prophet Nuh and his community. Therefore, periodically, Prophet Hud became the prophet upon Prophet Nuh and Prophet Hud and his community knew the religion system by worshipping other than Allah. This worship ritual existed and lasted in some previous generations. Hud community disappeared and this disappearance was caused by Allah, due to the fact that Hud community believed that Allah was not true and they worshipped other than Allah. Here is the information taken from Al Qur'an:

The 'Ad (people) rejected the messengers. Behold, their brother Hud said to them: "Will ye not fear (Allah)? "I am to you a messenger worthy of all trust: "So fear Allah and obey me. "No reward do I ask of you for it: my reward is only from the Lord of the Worlds. "Do ye build a landmark on every high place to amuse yourselves? "And do ye get for yourselves fine buildings in the hope of living therein (for ever)? "And when ye exert your strong hand, do ye do it like men of absolute power? "Now fear Allah, and obey me. "Yea, fear Him Who has bestowed on you freely all that ye know. "Freely has He bestowed on you cattle and sons,- "And Gardens and Spring "Truly I fear for you the Penalty of a Great Day. "They said: "It is the same to us whether thou admonish us or be not among (our) admonishers! "This is no other than a customary device of the ancients, "And we are not the ones to receive Pains and Penalties!" So they rejected him, and We destroyed them. Verily in this is a Sign: but most of them do not believe (Chapter Asy Syu'araa [26]: 123-139).

By studying the Qur'an, Chapter Asy Syu'araa' [26]: 123-139 leads us to know some following ideas. Culturally, Prophet Hud's community were able to build some structures on the high land and to create fortresses. Some of the daily activities of

Prophet Hud's community were domesticating animals, land management in the form of gardens and this fact concludes that Prophet's Hud's community was not nomaden. This community was also notorious of being cruel to the animals.

### 3. Some Analyzable Fields

Quranic Archaeology can be developed in such way for the sake of human interests as a key issue of humanity sciences and, despite Al Qur'an as the only source, Quranic Archaeology can be a source for various studies which are gradually developed. This paper presents some fields of studies which can then be published.

#### 3.1 The Content of Al Qur'an

Al Qur'an contains various texts which can be studied from various aspects, such as:

##### 1. Literal Text Interpretation

Archaeological interpretation on Al Qur'an can be done by reading it as it is. Here is an example as presented in Chapter Al Hajj [22]: 27-28:

"And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways; "That they may witness the benefits (provided) for them, and celebrate the name of Allah, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want (Chapter Al Hajj [22]: 27-28).

The interpretation for "a lean camel" can be a statement that this camel is physically thin; then, the interpretation on

“cattle” can refer to the animals of which human beings take care, like camels and goats. This interpretation needs some notes; however, in this case that every word in Al Qur’an can be interpreted.

## 2. Heurmeneutic Theory-based on Text Interpretation

Archaeological interpretation on the Qur’an can be done by using heurmeneutic theory’ as proposed by Paul Ricoeur whose theory tends to lead to phenomenology and to a certain extent this looks like *ta’wil* in the Qur’anic sciences (Akbar, 2005). An example of this is like what is discussed above at Chapter Al Hajj [22]: 27-28. The text interpretation of “a lean camel” can mean that it takes a long, difficult and tiring travel for human beings to do hajj and that ‘cattle’ can refer to wealths managed and owned by them. Such interpretation needs to be underpinned by the rules (commonly called *ashbabunnuzul* (the backgrounds of the revelation of the verses of the Qur’an) to avoid multi interpretations which can cause problematic reasoning, but the purpose of this writing is to emphasize that the Qur’an can be interpreted by using various theories.

## 3. Interpretation as a Comparison with Other Texts

The archaeological interpretation on the Qur’an of texts can apply a comparative perspective with other sacred books of Jewish and Christian, resembling comparative studies of religion. Some similarities among these sacred books lead to some comparisons. Some examples are the facts that the Qur’an mentions Adam, Nuh, Ibrahim, Yusuf, Musa, Daud, and Sulaiman; meanwhile, Jewish sacred book states Adam, Noah, Abraham, Yosef, Moses, David, and Solomon.

#### 4. Interpretation as Survey and Excavation Reference

Some words and sentences in the Qur'an can become further research references as stated below in Chapter Al Fajr [89]: 6-14:

Seest thou not how thy Lord dealt with the 'Ad (people),- The like of which were not produced in (all) the land? And with the Thamud (people), who cut out (huge) rocks in the valley?- And with Pharaoh, lord of stakes? (All) these transgressed beyond bounds in the lands, And heaped therein mischief (on mischief). Therefore did thy Lord pour on them a scourge of diverse chastisements: For thy Lord is (as a Guardian) on a watch-tower (Chapter Al Fajr [89]: 6-14)

The above statement is concerning the existence of the City of Iram can be an initial hint to find this city and the surveys can be done on the land on which archaeological features exist. The sentence stating that Tsamud community once cut big stones triggers us to do an excavation or a site which may have stone fractions when cutting processes took place and it is an interesting issue to search for the tool to cut such stones and for of the structures made stone.

*The interpretation on Al Qur'an texts from Garut-West Java*



*Photographers: Ali Akbar*

5. Analogical Interpretations

Analogy can be used in archaeological interpretations with the assumption that if two things have similar bases or relation, these two things are considered the same phenomena (Watson, 1971; Ascher, 1971; Malina dan Vašiček, 1990). The analogies used in archaeological interpretations are ethnoarchaeology and experiment.

Ethnoarchaeology is an archaeological knowledge branch to answer the problems on the basis of archaeology and ethnography and the relevant research can be done in a simple and traditional community who still maintain their ancient cultures (David and Kramer, 2001). The following is an example of this issue taken from Chapter Surat Al An'aam [6]: 138:

And they say that such and such cattle and crops are taboo, and none should eat of them except those whom – so they say – We wish; further, there are cattle forbidden to yoke or burden, and cattle on which, (at slaughter), the name of Allah is not pronounced: – inventions against Allah's name: soon will He requite them for their inventions (Chapter Al An'aam [6]: 138).

An archaeological research can be conducted in the community who still ride horses, camels, bufallos or cows by observing how they treat and ride these animals and this treatment was practiced in the past. Some ethnics are not allowed to ride certain animals as these animals can be offerings for God(s). Doing on the research in today community can be assumed that certain types of animals being offered for religious ritual are not allowed to be consumed, such as animals with white skin, the animals which are fed certain things.

An archaeological experiment is an effort to recognize the methods of making, using and disposing archaeological materials. A lot of today experiments use analogy to know ancient cultures, as example stated in Chapter Al Qamar [54]: 9-17:

Before them the People of Noah rejected (their messenger): they rejected Our servant, and said, "Here is one possessed!", and he was driven out. Then he called on his Lord: "I am one overcome: do Thou then help (me)!". So We opened the gates of heaven, with water pouring forth. And We caused the earth to gush forth with springs, so the waters met (and rose) to the extent decreed. But We bore him on an (Ark) made of broad planks and caulked with palm-fibre: She floats under our eyes (and care): a recompense to one who had been rejected (with scorn)! And We have left this as a Sign (for all time): then is there any that will receive admonition? But how (terrible) was My Penalty and My Warning? And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition? (Chapter Al Qamar [54]: 9-17)

The above verses illustrate the making of a strong ship made of wood and nails and carrying a lot of people and things as stated in Chapter Huud [11]: 40-41:

At length, behold! there came Our command, and the fountains of the earth gushed forth! We said: "Embark therein, of each kind two, male and female, and your family – except those against whom the word has already gone forth,- and the Believers." but only a few believed with him. So he said: "Embark ye on the Ark, In the name of Allah, whether it move or be at rest! For my Lord is, be sure, Oft-Forgiving, Most Merciful!" (Chapter Huud [11]: 40-41)

These verses also give us a lesson that making Nuh's ship should fulfill the purposes of making such ship, such as the capacity of the ship to carry a number of people and pairs of animals and as a vehicle to travel in a long distance on the mountain-like waves which ledas the ship to embark on the hill as stated in Chapter Hud [11]: 42-44:

So the Ark floated with them on the waves (towering) like mountains, and Noah called out to his son, who had separated himself (from the rest): "O my son! embark with us, and be not with the unbelievers!" The son replied: "I will betake myself to some mountain: it will save me from the water." Noah said: "This day nothing can save, from the command of Allah, any but those on whom He hath mercy! "And the waves came between them, and the son was among those overwhelmed in the Flood. Then the word went forth: "O earth! swallow up thy water, and O sky! Withhold (thy rain)!" and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!" (Chapter Hud [11]: 42-44)

Analogy can also be done to archaeological data as ecofacts and this can be referred to the waves and their speed

which have occurred in the Red Sea lately as stated in Chapter Al Baqarah [2]: 49-50:

And remember, We delivered you from the people of Pharaoh: They set you hard tasks and punishments, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord. And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight (Chapter Al Baqarah [2]: 49-50)

It is through the latest technological experimental analogy, this can be process done behind the table by using computer simulation and this leads to the idea that Quranic Archaeology as a knowledge branch of archaeology needs inter-disciplinary fields. To learn how the sea was separated into two, needs computer specialists, geographers, biologists, and oceanographers.

### **3.2 Cultural Behaviours Related to Al Qur'an**

Quranic Archaeology research can be done not only in the Middle-east countries discussed in the Qur'an, but also in any other places and at any other time in line with local community development on the basis of making, using and disposing behaviours at the archaeological remaining, including what happens to the Qur'an.

#### **1. Making Behaviour**

Making behavior is shown by how a big-size the Qur'an is made and this shows the possibility of the community backgrounds to be remembered and priced as a good deed. The making behaviours of the Qur'an writers illustrate how writing the Qur'an is learned and then inherited to the next generation. Making behaviour can also refer to the research of old the Qur'an which is made of recycled paper, European paper, printing, and so on.

## 2. Using Behaviour

Using behaviour means how people use the Qur'an. The following are some relevant examples: using cut pieces of the Qur'an paper or rewriting the Qur'an, writing in a piece of paper for lucky amulets and amulets to avoid bad things; celebrating Nuzulul Qur'an (the time when Al Qur'an was given to Prophet Muhammad conducted on 17 Ramadhan (fasting month); behavior of how Al Qur'an is exhibited on the bookshelf, and using al Qur'an when an officer is officially appointed by using the Qur'an as the reference for his/her oath-taking. The studies on why government officers have recently broken their promises upon their oath-taking using Al Qur'an are interesting research topics.

## 3. Disposing Behavior

Disposing behavior can mean the fact that the Qur'an is not used for the way of life or that despite Muslims, they do not use the Qur'an anymore. In this category, this means that they do not use paper, but they use it as a softcopy through internets, notebooks, tablets, and gadgets. It is worth remembering that a gadget whose file is the same with the one of Al Qur'an files, such as photos and videos, is sometimes contradictory with the verses of the Qur'an.

### *Al Qur'an in a modern world*



*Photographers: Ali Akbar*

#### **4. Conclusion**

Quranic Archaeology as an archaeology knowledge branch fulfills all criteria to be called a branch of science and this leads to the development in study centres at universities. The studies on the verses of the Qur'an are not something to be worried because there are a lot of verses in the Qur'an that human beings must continuously study the words of Allah, recorded in the Qur'an.

Then Quranic Archaeology then needs a special emphasis due to the wide coverage of study. The texts of the Qur'an will not end to be studied, despite the same analysis on the same texts.

Similarly, the texts of Al Qur'an are the gates to get the hints of Allah, out of the Qur'an as stated in Chapters Al Kahfi [18]: 109 and Luqman [31]: 27 describing endless topics to be discussed as follows:

"If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid." (Chapter Al Kahfi [18]: 109).

And if all the trees on earth were pens and the ocean (were ink), with seven oceans behind it to add to its (supply), yet would not the words of Allah be exhausted (in the writing): for Allah is Exalted in Power, full of Wisdom (Chapter Luqman [31]: 27).

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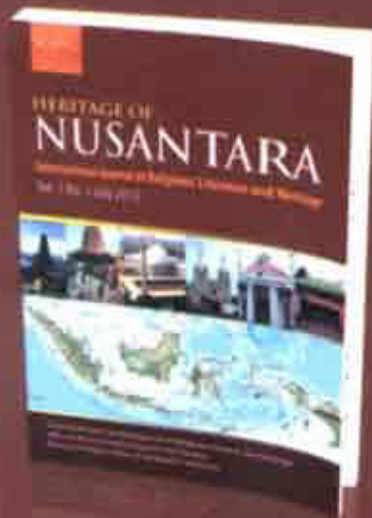
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