



The Dialectical Interaction of Revelation and Culture in the Formation of Islamic Law

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ABSTRACT

The main problem examined in this study is how revelation and culture interact dialectically in the process of forming Islamic law, particularly when both have the potential for conflict as well as convergence within social reality. The purpose of this research is to reveal the concept of dialectical interaction between revelation and culture in the formation of Islamic law. The method used is a qualitative phenomenological approach to the relationship between revelation and culture in the construction of Islamic legal rulings. The data in this study consist of relevant secondary library sources. The findings show that the interaction between revelation and culture may take assimilative, accommodative, or penetrative forms, depending on the epistemological strength and the urgency of the maslahah (public interest) involved. The study concludes that Islamic law is not static; rather, it remains open to cultural dynamics so long as these do not contradict the principles of *maqāṣid al-sharī‘ah*. The study recommends strengthening *istinbāt* methodologies that are responsive to local cultural contexts, as well as enhancing Islamic legal literacy that can wisely and sustainably mediate between revelatory values and social reality.

Keywords

Culture;
Dialectic of Revelation;
Islamic Law;
Ijtihad

INTRODUCTION

Religious teachings are revealed by God for the benefit of humankind. Through the guidance of religion, it is hoped that human beings will obtain a certain and correct foundation for living their lives and building their civilization (Asir, 2014). In other words, religion is revealed for human beings, not human beings for the sake of religion. Religion is a path, not the ultimate goal. With religious guidance, humans walk toward God and seek His pleasure through good deeds that have both a vertical dimension (religious rituals) and a horizontal dimension (social service).

Islam is divine revelation sent down to the Prophet Muhammad (peace be upon him) as a guide to attaining happiness in this world and the hereafter (Sa'adah et al., 2024). From the very beginning of its revelation, the Qur'an was confronted with existing value systems and cultural structures. As the core text of Islamic civilization, the Qur'an was revealed bearing teachings in which Arab society was its primary addressee (Wijaya, 2015). It is therefore not surprising that the Qur'anic text frequently reflects a dialectical nuance between the Qur'an and the culture of Arab society, both in its language and in the substance of its verses (Fahrudin Faiz, 2005). This dialectic illustrates that the social reality of Arab society and the Qur'an's response to it became the narrative pathway through which the message of Muhammad (peace be upon him) was conveyed.

The sociocultural dimension of society is an aspect produced by human beings through their cognitive capacities and reasoning, and it plays an important role in collective life (Ince Aprianti et al., 2024). A sound understanding of the context of intercultural communication is essential for deepening our comprehension of various differences, whether cultural or religious (Thahir, 2023). At this point, culture and religion come into contact and require a harmonious relationship so that human beings can conduct their lives properly, including in the sphere of religious law.

For many Muslim groups, Islamic law, as a historical legacy and an intellectual achievement constructed more than a century ago, must be viewed proportionally so that it is protected from static understandings that are patterned, exclusive, rigid, and inflexible (Fariduddin, 2022). In fact, Islamic law is dynamic, both in terms of its practice and the methodology employed in deriving legal rulings. This can be seen from the patterns of legal derivation in each period, which have undergone epistemological developments based on the interaction between revelation and culture (Asmawi, 2021). Islamic law is characterized by its dynamism and its ability to adapt to the development of human civilization. Therefore, every effort of *istinbāt al-ahkām* (derivation of legal rulings) must place the principle of *maṣlahah* (public interest) as its main foundation in the process of *ijtihād*, so that the resulting laws remain relevant, contextual, and provide real benefits for the life of the community (Shulton, 2023).

This research is a continuation of previous studies, such as that written by Ibnu Ali, who concludes that Islam accepts cultural plurality so that it can be present in and accepted by all human cultures (Ibnu Ali et al., 2023). Landy, in his research findings,

states that the interaction between religion and culture lies in the internalization, objectification, and externalization within their relationship (Adurahman, 2021). Devi and colleagues argue in their study that reason and revelation play a crucial role in the relationship between religion and culture (Celine et al., 2025). On the other hand, Rizky and Sudirman note that philosophy, theology, and Sufism constitute the main pillars of Islamic thought, including in the discourse on the relationship between religion and culture (Rizky Ardian Khoirul Putera & Sudirman, 2024).

Based on these relevant previous studies, there remains a gap that has not been explored in depth, namely the interaction between religion—in this case, revelation—and culture as a product of human life in the formation of Islamic law. This is an urgent issue to discuss, because Islamic law functions as the front guard in every sphere of a Muslim's life. A clear status and legal foundation regarding various traditions in society as a form of living law bearing the stamp of religion will foster harmony and peace. Accordingly, this study aims to uncover the concept of dialectical interaction between revelation and culture in the formation of Islamic law.

RESEARCH METHOD

This research falls into the category of descriptive-qualitative study, namely a form of research aimed at describing various phenomena in terms of their forms, activities, characteristics, changes, and relationships, as well as interpreting them (I Made Indra, 2019). It is situated within the framework of symbolic interactionism, which examines human experience as obtained through processes of interpretation—in this case, the interpretation of revelation and its relationship with culture in the formation of Islamic law (Ahmadi, 2014). The data in this study are derived from relevant library documentation (Baharuddin, 2024), including journals, books, and other written works related to revelation and culture and their relevance to the formation of Islamic law. The data were then reduced, presented, and analyzed in order to draw conclusions (Lubis, 2018).

RESULTS AND DISCUSSION

The Dialectic of Revelation and Culture

The issues of universality, particularity, and locality—especially local wisdom—have become the focal point of various debates, disputes, and even points of contention among different currents within Islam. These issues are closely related to Islam as a normative doctrine and its historical-cultural expressions in general, and to the Qur'an as its primary source in particular, which contains a normative dimension in its limited text and a historical dimension connected to interpretation in response to ever-emerging new cases (Wardani, 2015).

The problem arises when people attempt to seek everything directly and exclusively from the Qur'an. This scripturalist pattern of thinking affects many contemporary thinkers, because the text is treated as so central that, without considering context and reality, it is assumed to be fully projectable onto the present, even though the current culture is different. Borrowing the words of an Arab poet repeatedly cited by Hasan Hanafi, "If we are too preoccupied with the texts, the thieves will enter" (*idhā ihtamaynā al-nuṣūṣ, fadakhala al-luṣūṣ*) (Nasr Hāmid Abū Zayd, 2007). If we become scripturalists in this sense, we lose sight of how important it is to consider particular contexts and localities on the basis of the higher objectives (*maqāṣid al-sharī'ah*) that are deeper and more substantial (Wardani, 2015).

Along with the development of the culture of a speech community, two types of meaning emerge within a language. First, there is a particular meaning, which is directly tied to cultural events that produced the language. Second, there is a general meaning, namely the dynamic aspect of language that constantly changes according to the interpretive models employed. This distinction corresponds to the differentiation between partial, temporal meaning—what Nasr Hāmid Abū Zayd calls the initial meaning—and general, universal meaning (Nasr Hāmid Abū Zayd, 2007). From this initial meaning arise two further meanings: historical and metaphorical. The historical meaning gradually fades as the cultural reality that produced it changes, whereas the metaphorical meaning can still be interpreted metaphorically, even if it is seen purely within its historical context without having significant relevance to current cultural realities. From the general, universal meaning there then emerges a dynamic meaning called

“significance” (Lailiyah et al., 2024). This significance often follows the changes and developments of the period that produces it and in which it is to be applied.

In practice, local wisdom can in fact provide solutions—for example, local identity can serve as a solution to interreligious conflict (Mahpudz, 2023). This issue is not only related to the universality of Islam, but also to the universality of the Qur'an. According to Harun Nasution, Islam is multi-dimensional because it derives from the Qur'an, which is also multi-dimensional in its content, even though as a sacred text the Qur'an contains only fundamental matters and then opens space for *ijtihād* (Harun Nasution, 2013).

The Relationship of the Qur'an with Pre-Qur'anic Arab Culture

At an existential level, there was an intimate relationship between the phenomenon of revelation and the culture of Arab society at that time. Before the coming of Islam, the Arabs already knew the phenomena of poetry and soothsaying as two practices believed to have their origin in another world beyond the visible one—namely the world of the jinn, which they imagined to resemble their own world and society (Nasr Hāmid Abū Zayd, 2000). This phenomenon had implications for the way Arab society received the revelation brought by Muhammad. Analogous to these earlier traditions, the Qur'an, revealed by God to Muhammad, existentially fulfilled three conditions rooted in the belief system of pre-Qur'anic Arab society.

The Qur'an did not appear in a social and cultural vacuum; it emerged within a context already filled with various systems and cultural formations. In such a situation, Islam necessarily appeared with careful consideration, otherwise it would have been abandoned by the very community it addressed. As the primary source of Islam, fully aware of that context, the Qur'an frequently entered into dialogue with the beliefs and traditions of pre-Qur'anic Arab society—commonly labelled “*Jāhiliyyah*”—both at the existential and essential levels (Amalia et al., 2024).

The Relationship of the Qur'an with Arab Culture in the Era of Revelation

As the foundational source of Islamic teachings embraced by Arab society during the time of revelation, the Qur'an occupied a central position among them—especially after it overcame various challenges posed by the *kāhin* (soothsayers) and poets of that era. Although there were minor voices accusing the Qur'an of being sorcery or poetry adopted

by Muhammad from pre-Qur'anic poets, the Qur'an increasingly attracted many followers and was even made the way of life and worldview of Arab society at the time. From that point forward, the Qur'an as the foundational source of Islam adopted by the Arabs held a central place in Arab civilization, which Nasr Hāmid Abū Zayd calls the "Civilization of the Text" (ḥadārat al-naṣṣ) (Nasr Hāmid Abū Zayd, 2000).

By making the Qur'an the center of civilization, the entire worldview of Arab society came to revolve around the Qur'anic text—whether in terms of world-view, knowledge, philosophy, technology, ethics, or religious outlook. Whenever a problem arose, the Qur'an was treated as the primary and initial reference, before recourse was made to reason or other sources. Thus, somewhat differently from its relationship with pre-Qur'anic Arab culture, it is not inaccurate to state that, in relation to the culture of the era of revelation, the Qur'an actually shaped Arab culture. Using Nasr Hāmid's analysis, the Qur'an in this phase functioned as a formative force (al-marḥalah al-takwīniyyah). The fast of Ramadan and the pilgrimage (ḥajj), for example, were originally part of the ritual traditions of pre-Qur'anic Arab society that were then Islamized and ultimately became distinctively Islamic religious rituals obligatory for Muslims throughout time.

The Relationship of the Qur'an with Post-Qur'anic Culture: The Qur'an as an Interpretive Text

Beyond the analysis of basic and relational meanings within the structure of Qur'anic language—aimed at discovering the objective meaning of the Qur'an and referred to by Amīn al-Khuḍī as analysis "of the Qur'an itself"—another kind of analysis is required to uncover the initial meaning of the Qur'an. This involves analysis "around the Qur'an", such as the study of asbāb al-nuzūl (occasions of revelation) and the social realities of Mecca and Medina, with the aim of relating language to the original context of its utterance. An approach that combines these two elements—internal structure and the surrounding context—is a common phenomenon in Qur'anic exegesis, with differences only in terms of emphasis (Muhsinin, 2024).

With this model, Amīn al-Khuḍī gives primary weight to literary analysis of the Qur'an before other forms of analysis, whether sociological or scientific. This is because, in his view, the Qur'an is substantively a great book in Arabic that possesses high literary value. It was precisely this literary value that first captured the hearts of pre-Qur'anic and

early Qur'anic Arab society; thus, it is necessary to treat this literary aspect as the initial meaning that must be examined prior to others (Habibur Rahman, 2019).

The Relationship of the Qur'an with Arab and Non-Arab Cultures

The relationship of the Qur'an with contemporary local cultures involves two cultural spheres: Arab culture itself and the cultures of non-Arab societies. The first type of relationship is currently being intensely discussed in Arab societies under the general theme of the Arab renaissance, with a focus on the problem of tradition (Islam) and modernity (Issa J. Boullofa, 2002). In response to this problem, three groups of intellectuals with three different discourses have emerged.

First, there is a group of intellectuals who wish the Arab world to break entirely from its past traditions, arguing that those traditions are no longer adequate for contemporary Arab life. They advocate a complete reorientation toward modernity as the main reference for life. This group offers a transformative discourse, with representatives mainly from Christian Marxist circles such as Salamat Musa, Zaki Najib Mahmud, Adonis, and Shibly Shumail.

Second, there is a group of intellectuals who adopt an accommodative attitude by seeking to reform the tradition with which they have long been engaged. For them, tradition still has a high bargaining value for the Arab world, but some aspects need to be reconstructed rather than eliminated, since no nation rises on the basis of another people's tradition. This group offers a reformative discourse, represented by figures such as Hasan Hanafi, Muhammad Arkoun, al-Jābirī, M. Benis, Hasyim Saleh, and 'Abd al-Kabir Khatibi, among others.

Third, there is a group of intellectuals who call for a return to "pure" Islam, particularly the salaf tradition, with the slogan "back to the Qur'an and the Hadith." They assume that the Arab world's failure is due to its abandonment of the Qur'an and Hadith and its wholesale adoption of external traditions and non-Islamic modernity. Therefore, the only way to advance the Arab world is to return to the primary sources of Islam, the Qur'an and Hadith. This group offers an ideal-totalistic discourse, represented by figures such as Muhammad al-Ghazali, Sayyid Qutb, Anwar Jundi, Muhammad Qutb, Sa'īd Hawwa, and others (Wijaya, 2015).

The Dialectic of Revelation and Culture in the Formation of Islamic Law

Once a verse is revealed, especially one related to legal rulings, it must be studied carefully. The classification of Makkiyah and Madaniyyah surahs plays a significant role in estimating the specific time of revelation, which in turn provides a foundational picture of how legal rulings were formed in accordance with the conditions of time and place at that period. This is closely connected to the cultural setting prevailing when the Qur'anic verses were revealed (Mu'ammar Zayn Qadafy, 2015).

There are legal verses whose rulings were established gradually. The prohibition of drinking khamr (intoxicants) is a prime example: a series of verses were revealed step by step until Islam ultimately declared it completely forbidden. In contrast, the prohibition regarding certain foods came directly and decisively. In Q. al-Mā'idah (5):3, Islam immediately declares a number of food types unlawful without a gradual "dialogue" with culture, because these foods were already recognized by Arab society as improper. This differs from khamr, which was deeply entrenched as a social habit among the Arabs.

The formation of shari'ah that interacts with culture is a sound concept, because in this way the law is expected to become a "living law" that eventually turns into the community's own culture. What must be carefully attended to is the process of its formation, which in the discipline of uṣūl al-fiqh must not be separated from maqāṣid al-shari'ah. This is one of the key pathways in the development of shari'ah that possesses legal certainty, justice, and protective functions, articulated through the recognized sources of Islamic law, whether scriptural texts or established methods of ijtihād.

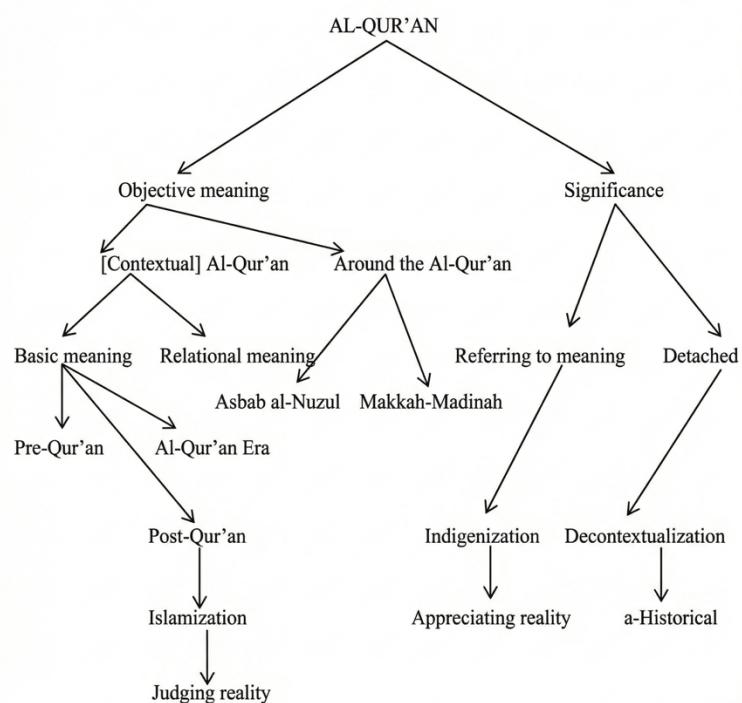
The positions of reason and revelation may be seen as parallel, yet theologically revelation remains the primary source of inspiration for reason, such that revelation—as subject—occupies a higher rank. Reason cannot serve as the source of revelation, for reason is created, whereas revelation is the speech (*kalām*) of God. In relation to Islamic law, it can be concluded that without both reason and revelation it would be impossible to formulate the notion of Islamic law as a method for understanding and applying God's and His Messenger's commands and prohibitions in daily life (Marzuki Umar et al., 2022). Although revelation is the principal reference, logical and rational approaches are necessary to address modern realities (Harimawan & Sopangi, 2024).

In efforts to build harmony between religious communities through synergy between Islamic legal culture and local wisdom, various strategic approaches can be

employed by society and stakeholders. One major step is to strengthen constructive and meaningful interreligious communication, so that the principles of Islamic shari‘ah and local values can be appreciated and thoughtfully considered. In addition, the application of inclusive approaches in responding to cultural and religious diversity becomes a crucial foundation for creating a sustainable and open social order. Through public education and awareness-raising about the importance of religious harmony, along with active involvement in policy formulation and implementation, society plays a central role in building harmonious and mutually respectful interreligious relations (Sari, 2023).

The pattern of relations between religion—including Islamic law—and culture can be categorized into three main forms: assimilative, accommodative, and penetrative. In the assimilative pattern, religion and culture complement and color each other. In the accommodative pattern, religion accepts existing cultural elements and then guides and adjusts them to religious values. Meanwhile, the penetrative pattern places religion as the primary force that directs, corrects, and even replaces culture by introducing new forms more in line with Islamic teachings. In this process, cultures that conflict with religious principles are not simply abolished, but rather rectified wisely so that they continue to reflect Islamic values without ignoring social context and local wisdom (Nasir et al., 2023).

Chart of the Model of Understanding the Relation between the Qur'an and Local Culture



CONCLUSION

The dialectical interaction between Islam and culture shows that the fundamental teachings of Islam contained in the Qur'an and Hadith are absolute and unchanging. However, parts of these fundamental teachings still require interpretation by scholars, Muslim intellectuals, and other competent figures in order to respond to problems in line with the development of the times and the dynamics of society. The products or results of these interpretations are themselves part of culture. It can thus be understood that culture is the outcome of scholars' efforts to understand the basic teachings of Islam, guided by Allah's revelation, namely the Qur'an and the Prophet's Hadith.

The acculturation of Islam with local culture indicates that pre-existing traditions or cultural practices already exist within a given community. Islamic teachings function to guide society toward a better condition for the sake of the common good (maṣlahah). As a filter, Islam is tasked with selecting and screening cultural elements: those that conform to religious teachings are preserved and continued, while those that are incompatible are corrected and straightened. Therefore, Islamic teachings do not automatically abolish or erase existing traditions or local cultures; rather, they direct and transform them, infusing local culture with Islamic values.

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