

# Religion and Anthropology: Identifying Koentjaraningrat's Elements of Culture in the Quran

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**Abstract:** The Qur'an, the Holy Book of Islamic religion, contains a lot of anthropological information as it has information regarding the story of people before the era of Islam and of Muhammad and his Companions. Those information can be traced on the Qur'anic narration on human activities. Humans are entities that always associate with their culture and environment. Cultural behavior is an open land to be examined in the perspective of humanities. The stories in al-Quran are important material in this article. The author classifies the stories based on 7 elements of culture proposed by Koentjaraningrat, an Indonesian anthropologist. The seven are; language system, technology, economy, knowledge, social organization, culture and religion. Almost all of these elements can be found in al-Quran. In sorting out these stories, basic knowledge of the Qur'anic interpretation is needed to synthesize these materials with the thoughts of Koentjaraningrat. This paper presents a new anthropological perspective called anthropology of the Quran. This study wants to prove that the principles of science, including anthropology, actually have proof in the Quran. This study is similar to hermeneutical studies that establish the gospel as an open text, which is neutral in nature so that it is possible to be proven, denied or criticized in an academic perspective, in this case through an anthropological point of view.

## 1 INTRODUCTION

Anthropology is a branch of humanities that discusses the activities of human. It pays attention to almost every form of community life. Although the attributes of religion, customs, traditions and values of each community are different, anthropology searches for general principles that make something operational.

Besides the Quran has many other things, it also has stories of human beings in the past. These stories in anthropological perspective can be interesting study materials. The authors are inspired by the truth claim of the Qur'an. Some orientalist doubted it due to various reasons. We actually find a number of stories that confirm the principles of anthropology, especially regarding the cultural elements of a society.

This study focuses on identifying Koentjaraningrat's seven elements of culture, namely: 1) Language system; 2) Technology; 3) Knowledge system; 4) Economic system; 5) Social organization system; 6) Cultural systems, and; 7)

Religious system. The Qur'an consists of stories in which the seven elements are found. This emphasizes that the Quran is an inspiration for science, because its distinctive editorial, it gives an overview to scholars. This book can also be used as a reference for further anthropological studies.

## 2 LITERATURE REVIEW

Many scholars from all over the world are interested in anthropological studies dealing with forms of human activities in various areas including Qur'anic studies. The Qur'an is an open text that is ready to be explored, reviewed and criticized. The position of this book as a religious corpus, increasingly adds to its the attractiveness for experts to study further. A similar thing had been also done by Western scholars in the areas of Gospel studies. They applied hermeneutics in so doing (Vessey, 2018). Robert Morey in his book *The Islamic Invasion* presents a new perspective on the making of Islam. He visited and examined a series of sites left by Muhammad

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and his Companions. He carried out anthropological investigations from a number of verses of the Quran until it came to the discovery that the Muslim patterns of thought was only circling and believing that the Quran was a doctrine that came down from heaven. Morey made a fundamental criticism of Muslim reluctance to use worldly sources or material (science) to examine the Quran. He also believes that since the 19th century, there have been many anthropological and linguistic studies which state that the construction of Islamic teachings and the Quran actually takes from the traditions of Arab customs. In other words, Islam and the Quran are the creation of Arabs (Morrey, 1991).

Morey's opinion is similar to as Noel J. Coulsen who have an opinion about the continuity of the Quran and Arabic culture. In his book about *The History of Islamic Law*, Coulsen mentions Islamic laws adopting laws that existed earlier in Arab society. When Islam developed, pre-Islamic Arab traditions were modified and adapted to Islamic teachings. This opinion was also found in a book written by Joseph Schacht entitled *An Introduction to Islamic Law* (Coulsen, 1994).

Social relations among Arab society are the source of the birth of Islamic laws. This point is explained by Robert Roberts in his book *The Social Laws of the Quran*. He examined several verses of the law in the Quran and found a common thread that the determination of law was juxtaposed with social ties that had lived in Arab society before Islam. He found this proof in various models of social relations such as trade, marriage and inheritance. Roberts believes that the birth of legal verses in the Quran is the source of Islamic response into the social system of the Arab population at that time.

Not only from the orientalist, a number of Islamic scholars are also interested in studying the Quran critically, especially using the anthropological point of view. Nasr Hamid Abu Zayd saw the Quran from the sociolinguistic aspect. This book is a verbal text in the form of the arrangement letters and the form of language. He was said that the Quran will be perfect when it becomes a sentence. Al-Quran is a collection of Arabic languages. Knowledge about linguistic science tools is important to know the meaning of each word and sentence. In so doing, we have to know Arab socio-cultural background. The analysis on the dialectics of text and civilization need to be done in order to get enlightenment about the context that is formed from culture and text as a form of culture (Schacht, 1983).

Khalil Abdul Karim examined the religious expressions of pre-Islamic Arabs. Before the Prophet Muhammad introduced Islam, a number of rites that had been institutionalized and had become part of their cultural identity so they built in the middle of Arab society. These rites reviewed by the Prophet Muhammad and some of them were designated as Islamic rites (Roberts, 2003). This explanation can be found in the *Nahw Fikr Islam al-Jadid* (Zayd, 1996).

Indonesian researchers show also certain degree of interest in anthropological studies in relation to Quranic studies. Aksin Wijaya argues that the Quran version of Ottoman Manuscripts shows the marginalization of women's position. Instead, nuances of masculinity are more pronounced in their interpretations. Aksin tries to look for an attention secretly about men's roles higher than women. He used linguistic methods (Karim, 2004).

Difference with the view of Aksin, Baidhowi was interested in seeing the correlation of the Quran with Arab culture deploying Muhammad Arkoun's method of analysis. In Arkoun's view, the model of Quranic interpretation was already established as well as the attitude of Muslims. He considered that viewed from an anthropological point, the presence of the Quran in the middle of Arab community became a marker to decline of the *ummi* Arabic culture (unable to read and write) into an Arab society that had the ability to read and write. This phenomenon also causes a shift in the sources of law, namely verbal prophetic discourse into textual discourse of the Quran. This condition was used as a political tool for the caliphs to control his territory. They do not hesitate to reduce, marginalize the various of unpopular Arab religions and cultures (Wijaya, 2004).

Ali Sodiqin investigated various models of dialectic relations between the Quran and the Arab tradition. *Tahmil* is a term that refers to the attitude of accepting (from the provisions of the Quran) and allowed to continue the old tradition. In addition, a tradition may be rejected by Arabs who have embraced Islam. This phenomenon is called *tahrim*. The Quran does not accept or reject an Arab tradition fully. In some ways, this book shows the attitude namely *taghyir*, which is reviewing a tradition and adjusting it to Islamic teachings. These dialectical models indicate the process of enculturation of the Quran to local culture. Enculturation has a mean of anthropological process that seeks to introduce, disseminate and instill new values (derived from the Quran) in Arabic culture. Ali believes that a enculturation runs in two forms,

namely the assimilation of the Quran into Arabic culture and the assumption or acceptance of Arabic culture towards the provisions of the Quran (Baidhowi, 2009).

There is a wide range of understanding between humans and the Quran. Muslim's Holy Book has a fixed position (*qath'i*), where the editorial is valid throughout the ages and does not accept revisions in any form. To understand the Quran, humans need to make an interpretation of the Quran. Daniel Djuned saw human interpretation of this scripture as an anthropological phenomenon. Diverse human understanding gives rise to theories and methods of interpretation of the Quran. In the interpretation each ulama has an own tendency, some emphasize the aspect of language, others scholar more inclined to the law, and others are more interested in explaining the context of Kalam science. It is inevitable that not all humans have the ability to interpret the Quran. Most of them are followers of scholars who were assigned to interpret the Quran.

Previous works do not not discuss the anthropology of Quran by applying Koentjaraningrat's seven points ethnographic subjects. So, by examining the references mentioned above, the author gets a glimpse of how to formulate a method and theoretical foundation of this working paper.

### 3 METHODOLOGY

The anthropology of Quran is learn to combine the concept of anthropology and the study of the Qur'an. Thus, to strengthen the theoretical building, a correlation is needed between an explanation of the Qur'an, and the concepts of anthropology. Al-Qur'an is a Sacred Book in which every Muslim believes and becomes a daily reading of Muslims. Generally, the Quran is reviewed as a life guide for Muslims. The content about good and bad teachings becomes an authoritative source raised to provide awareness for humanity to always be faithful and obedient to the teachings of their Lord.

One of the characteristics of the Quran is *mujmal* or global. We will not find a particular theoretical unit that shows a specific field of science in it. Interpretation is a scientific branch that has a role to unravel and describe a thematic explanation of the Quran with certain adjustments. Every *mufassir* (expert in the interpretation of the Quran) has public methods or special characteristics to provide an explanation of a verse. An interpretation product is

sometimes overshadowed by the scientific mastery and interest of the exegete (Sodiqin, 2008).

From the time of the Prophet Muhammad into the time of his Companions (until the 9th century), the explanation of the Quran was very dependent on the Hadith sources. Since Tabiin period, the explanation in the interpretation began to be streamlined, one of them by cutting the *sanad* an explanation (simplifying academic references). In this era, the authentic explanation has been mixed with weak Hadiths (Djohan, 2011). Then, Islamic explanations (stories set in the Israelites or previous prophetic periods) began to be included in a commentary. The portion of explanation from *mufassir* himself is also more outlined in his work than in the previous period (Shaikh, 2017). The model of Quranic interpretation becomes more dynamic and thematic. Some hold the Quran which focuses on Islamic law such as the interpretation of the works of Muhammad Ali ash-Shabuni, some are inclined to the problem of Sufism such as the interpretation of mafatih al-ghaib by Fakhruddin ar-Razi and others etc (Pakeeza & Chisti, 2012).

Usually, a Muslim scholar examines various branches of the Quran (Ulum al-Quran) before reviewing interpretations. One of the main methods of the Qur'anic knowledge is the analysis of stories in the Quran. In the term Ulum al-Quran, this method is called *qasas-alQuran*. The word *qasas* is a plural form of the word *qissah* (singular) which means story. In Arabic grammar, the word *qasas* comes from the root of the word *al-qass* (القَصُّ) which means searching for or following a trail. *qasas al-quran* presents an overview of the events of the previous and prophetic or prophetic people. *Qashash* includes three things (Abidu, 2007), there are:

1. The Story of the Prophets. Among the contents of this section are about the invitation (da'wah) of the prophet to his people to worship Allah, the miracles of the prophet, the attitude or temperament of the people who are the object of da'wah, the process of da'wah and the consequences received by a society that accepts or rejects the mission of the Prophet,
2. Stories of people in the past who were not classified as prophets but devoted to the Quran,
3. Stories that occurred during the lifetime of the Prophet Muhammad, He stayed in Mecca and Medina.

The stories in the Quran are a source of analysis for the commentators and reviewers of the Quran. Sayyid Qutub explained that the purpose of holding a story in the Quran was motivated (Al-Qattaan,

2015). So, Muslims could make it an inspiration and guide in religion. In addition, the stories also contain the nuances of art, that has the potential to influence the emotions of humans who read it.

Imam Ghazali classified the stories of the Quran in *Ulumul Lubab* or the main sciences. He placed the story of the Quran as *ulumul lubab al-sufia* or the main low level sciences. The main science of this type is divided into three types, there are (Quthb, 1945):

1. The science of qasas, the contents contain stories of prophets, followers and their enemies;
2. Knowledge of relationships with unbelievers and how to deal with them;
3. Knowledge of rules and muamalah (human relations).

The background of the decline of the Quran, in the sense of Islam or associated as a guide for humans as well as giving good news and warnings (Muhammad, et al., 2013). Humans are the main actors in the Quran. On the other hand, humans cannot escape the social and cultural spheres that surround them. Anthropology is a scientific field that places people and culture as the subject of study. Wherever there are human traces, it is almost certain to be studied and analyzed anthropologically, including in religious corps such as the Quran.

In this work, the author choose the ethnographic approach as a tool for anthropological analysis of stories in the Quran. Ethnography comes from two words, namely *ethnos* which means a group of people, and means writing. Ethnography is a writing report of an anthropologist who has been researching a group of people for many months or years. In its development, ethnography became a research method that examined the views of an ethnicity from the side of the object of research.

In a review of anthropology, ethnography has two understandings, ethnography as a product and ethnography as a process. As a product, ethnography is the result of research on a group of people who live in a certain place and time with a specific explanation model. The results of reports about the community, as done by Herodotus, Ibn Khaldun's and Ibn Batutta's could be included to the work of ethnography (Marcus, et al., 2014).

As a process, ethnography will provide answers to ethnographic questions that have not been previously answered. An ethnographer will try to find answers by bringing together an ethnographic study with other research. Then, he will formulate a conclusion as an answer to the problem that has not been answered. To answer a question, an ethnographer usually uses two points of view. *First*,

he/she usually refers to the conditions of society in the global scope, then links to similarities and differences with the conditions of certain communal societies. *Second*, he/she pays attention to trends and transitions in a society by usually making comparison over different phenomena (socialist - liberal, colonial - neo colonial and others) which triggers discussion, then concludes what ideas are accepted in the daily life of a tribe (Spradley, 1997).

Every form of study looks up at materials that contain historical-anthropological ethnic information, such as the Quran is an ethnographic form as a product (Bernard & Spencer, 1996). Nevertheless, to study the material as an ethnography in the process perspective, it must pass through ethnographic research methods. The approach used is a cross-culture perspective (cross-cultural) by comparing the texts of the Quran with ethnographic content with the texts of ethnographic and anthropological research, then the similarities and differences are determined and described.

Koentjaraningrat's seven elements of culture - language, technological systems, economic systems, social organizations, knowledge systems, arts and religious systems (Bernard & Spencer, 1996), can be searched in the Quran. This study also wants to emphasize that the corpus of the Muslim community contains a number of anthropological material that has not been much broken down. By using a description from Koentjaraningrat, it hoped that the presentation of the nuances of the anthropology of the Quran can be narrated in a sequential, structured and analytical manner (Koentjaraningrat, 1998).

The steps of research carried out are to unravel the anthropological elements, adjusted to the 7 elements of ethnography in the Quran. *First*, stories of the Quran relating to the seven elements of culture are collected. *Second*, the stories are then classified into seven categories. Third, verification of material with the theory in accordance. Fourth, writing the article itself.

## 4 RESULTS AND DISCUSSION

Ethnographic traces are widely found in the stories of the Quran. Generally, the Quran does not explain the profile of each ethnic group that is addressed in detail. The general pattern found is a collection of people who receive teachings from God or reject them. Those who accept will be rewarded with kindness and those who refuse will get a deadly disaster. From such a general pattern, the author finds a number of things that correspond to the seven

ethnographic elements expressed by Koentjaraningrat (Wikipedia, 2018). The author makes the story of the Quran as an open text which contains an anthropological study source, there are:

#### 4.1 Language

Language is a tool for communicating between humans. The emergence of language almost simultaneously with the emergence of the first human being, Adam. Al-Quran has a number of verses relating to the knowledge of language and communication carried out when Adam was still alive. This is summarized in Surah al-Baqarah verse 31, namely: "And He (Allah) taught Adam about names (things) all, then express it to the Angels then say: "Name Me the names of these things if you are indeed the righteous!"

In the verse above, it is said that Allah is the one who teaches Adam about various things in this world. The word "names" in the verse is another mention of language. There is no other information about how the model of God's teaching to Adam, and what becomes clear is that Adam learned language through the teaching-learning process, not created or able to speak automatically. God has created a number of language tools for humans such as mind, hearing, sight, mouth, throat and others. These tools are then used by humans to learn language.

Among the commentators, a debate arose regarding the meaning of the word **الأسماء**. Some commentators understand this word with the opinion that God teaches all names of things (such as animal, human, land, sea, mountain and other names) and languages in the world. Others believe that God does not teach all languages, but only a small part. The rest, Adam knows it himself, because he learn device has been embedded as is common in humans. Imam al-Mawardi stated that there were three possibilities regarding the holistic teaching of God to Adam (Al-Mawardi, 1997), there are:

1. God taught Adam all names and languages;
2. Adam taught what he knew to his children,
3. When Adam's children spread, they spoke in easy-to-pronounce language, and forgot the original language.

As for the second group, God only teaches certain names and languages, the Companions of the Prophet Muhammad have their own views. First, God only teaches the names of humans, angels, jinns and animals. Said Ikrimah. Second, God teaches things created on earth. This information was conveyed by al-Kalbiy, Muqatil and Ibn Qutaibah

(Al-Jauziy). Third, God only teaches the names of angels and descendants of Adam, not the names of all beings (Al-Tobary).

Although transcendental, the Qur'an shows that Adam was a learning creature. It has similarities with the narration that is commonly heard about early generation humans who recognize the natural surroundings with a series of trials or what is known as trial and error. They will use language that is understood by their own groups, such as using certain gestures or signals. The presence of God as a teacher is a form of affirmation that early humans were closely related to God as the creator (Barnard, 2016).

#### 4.2 Technology and Knowledge

Koentjaraningrat places technology and knowledge systems in different definitions. If examined further, the existence of technology reflects the advancement of human knowledge. Without knowledge ownership, humans cannot create a technology. Koentjaraningrat interpreted technology as proof of the progress of a society. Sometimes, technology becomes a differentiator between one community and another. He divided technology into eight forms; 1) production equipment; 2) weapons; 3) container; 4) Tools for making fire; 5) food; 6) clothing and jewelry; 7) shelter or home, and; 8) transportation equipment.

Since prehistoric times, humans have known technology. Technology develops along with the development of human thinking patterns. Human technology originating from the Stone Age is described in Surat al-Fajr verse 6 -8. In that verse it is stated that the people of 'Ad are residents who have tall buildings made of stone. Also mentioned about the Thamud people who are good at sculpturing hills and valleys. During the time of Prophet Ibrahim, there was a belief in respect for the statue. It can be said that in the time of Abraham, the period of human history was still in the Megalithic era.

The story of great floods and the making of Noah's ark became something whose proof was found later. Around 1960, a group of scientists discovered what they believed to be the giant boat frame of Noah from a pool of mud in Dogubayazid, Eastern Turkey. Lorence G. Collins doubted the frame of the Noah ship and he believed that the large boat frame was only natural stones. Not at all a boat or man-made. The denial departs from previous findings, which means that the Qur'an has been mentioned at once discovered in 1960. The Turkish

government also believed that the findings were the remains of Noah's ark. In the Quran, the story of the command that Noah made a big ship is in the letter al-Mukminun verse 28 and al-Qamar verse 13. While the news of the coming of the great flood that befell the people of the prophet Nuh is in al-Ankabut verse 14, al-Anbiya verse 76 and al-Qamar verses 11 and 12.

The story of the split of sea water by the Prophet Musa when crossing the Red Sea was an inspiration for the growth of related studies in the latest era. In contrast to what the Quran and the Gospels reveal, observers are beginning to examine this information seriously armed with scientific methodologies in accordance with the expertise they have. The amazing story that was only understood as this miracle originally, slowly began to find scientific justifications. One scientific interpretation of the possibility of the separation of two seawater currents due to eruptions of underwater mountains. This kind of eruption was allegedly the cause of the end of the Minoan civilization in Crete around 1450 BC. This proof was published by archaeologists and anthropologists around the 1970s. This eruption is called the Thera Eruption. Some scientists believe that this kind of eruption caused the Red Sea of the Moses era to split (Koentjaraningrat, 1998).

In above opinion, Immanuel Velikovsky believes that the splitting of the sea is due to large-scale cosmic disasters. Cosmic disasters are meant such as large earthquakes, the movement of ocean currents in the depths of the ocean, changes in mountain position, slowing Earth's rotation and others. events like this can lead to natural anomalies as illustrated in the miracle of the Prophet Moses above. The Qur'anic verse which explains the opening of the road in the middle of the Red Sea is found in Sura al-Baqarah verse 50 and Sura Yunus verse 90. These verses prove that the Quran also talks about the development of oceanographic, geological, geographic and other sciences - others with literary language and rich in symbols.

### 4.3 Economic System

Economy is the motor that drives human life to meet the needs of life. Koentjaraningrat calls the economy in the spectrum of traditional society. Economic activities are defined as a livelihood system. In general, the livelihood system is divided into three forms; hunting, fishing and farming (Yahya, 2001). There are a number of stories in Quran that explain the livelihood of a nation. Meeting the needs of life

such as hunting, fishing, and farming are some of the livelihoods of ethnic groups in the Near East.

In Surat al-Araf verses 163 - 166, it is told about the story of the people of Elat or ashabus sabb who inhabited the coastal area. It is said that they depend on life for fishing. Coastal life opens wide possibilities for them to open businesses in the fisheries sector. It is said that on Saturday, ashabus sabb was prohibited from carrying out any commercial activities including fishing, because on that day the Jews were worshipping. They violated the ban. Allah also inflicts punishment on them as a reward for his insubordination. Livestock is the livelihood of Arab communities in rural areas. The Koran enshrines this profession in the story of Moses who herds livestock belonging to the people of Madyan. This story can be listened to in Surat al-Qashash verses 23-28 (Collind, et al., 1996).

Planting is one of the professions found in the Quran. In this book it is alluded to about the prophecy of the Prophet Joseph that the Egyptians will face a famine in the future. This prediction is the interpretation of Prophet Joseph on the dream of the reigning King of Egypt at that time. To overcome the disaster, the Prophet Joseph suggested that the Egyptian population save their crops for seven years to face a period of famine which also lasted for seven years. This story can be followed in full in the letter of Yusuf verses 20, 62 and 88 (Collind, et al., 1996).

### 4.4 Social Organization

In formulating a system of social organization, Koentjaraningrat started from the point of view of kinship ties and local unity of life. The kinship system can be grouped into families, clans, customs and kingdoms. this system then experiences development, in accordance with the political context of a period, into a system governed by the ruling leader.

Koentjaraningrat divides leadership into four types, there are: 1) leadership sometimes; 2) limited leadership; 3) leadership includes, and; 4) top leadership. Leadership sometimes refers to a leader who has a temporary power. Limited leadership and leadership include usually found in traditional leadership. As for general leadership, it can be seen in the position of king or sultan (Harris, 2007).

The social organization model formulated by Koentjaraningrat can be found in the Koran. From the lowest level, namely the family, can be found an example in this book. Imran's family and the story of the Luqman family are two of the narratives of the

Quran regarding an image of social organization in the past. In fact, the names of the two were named after the letters in the Quran, namely the letters Ali-Imran and Luqman.

The affirmation of the social organization system in the form of clans is also explained by the Koran through a number of stories of people who were destroyed by God (Koentjaraningrat, 1998). The Madyans were one of the clans who were exposed to the wrath of God as a result of turning to worship God as mentioned in Sura al-Hijir verses 78-79 (Al-Maghluts, 2007). The Qurran also alluded to the royal system when discussing the story of the Prophet Joseph and Pharaoh. The royal system mentioned is not only patrilineal, but also matrilineal as the story of Queen Bilqis and Prophet Sulaiman contained in the letter an-Naml verses 29-44 (Al-Maghluts, 2007).

#### 4.5 Arts and Culture

Koentjaraningrat saw culture in the sense of art, namely a creation of thinking and human behavior that is functional, aesthetic and beautiful. Art can be enjoyed by all five senses of man including vision, smell, taste, taste and hearing. Based on these senses, Koentjaraningrat classified art into fine art, dance, music, drama. Art is an important pillar of culture.

The Quran does not explain in detail about art. Muslims do not get clear limits on what art means in Islam. Nevertheless, a number of Islamic scholars comment on the existence of art in Islam. Sayyed Hossein Nasr for example, explained that Islamic art is a human response to the greatness of God. Art is often associated with the existence of the cosmos and positive qualities as found in its elements in the Quran.

#### 4.6 Religious System

Human life cannot be separated from the rites of a religion. Koentjaraningrat believes that religion has become the identity of a community group. He formulated religion into eight forms, namely; 1) monotheism, its belief in one God as in Islam; 2) polytheism, belief in many Gods (or often called gods); 3) animism, namely belief in spirit (spirit); 4) animatism, which is the belief in plants that are believed to have souls like humans; 5) fetishism, that is the belief in the devilish soul inhabiting certain objects; 6) Prae-animism, which is a religion that believes in great power (sakti) in all things; 7) totemism, namely trust in animals, plants, natural

phenomena or objects containing the ancestral image of the group. This belief can also be interpreted as trust in individuals or groups who have kinship relations with God; 8) mysticism, which is a form of religion that believes in the union of human entities with God (Koentjaraningrat, 1998).

There are various forms of religion embraced by humans in Quran, namely monotheism and polytheism. Monotheistic beliefs, mostly embraced by divine religious groups, namely Islam, Christianity and Judaism. Both of three religions, the one and only Islam said to be blessed by Allah, as mentioned in Ali-Imran verse 19. Traces of totemism can be listened to the process of searching for God done by Abraham as written in Sura al-An'am verse 74-83. Ibrahim mentions several celestial bodies as his Lord, like a star and the sun, before getting enlightened that his God is Allah.

Although the religion that is widely highlighted in the Koran is Islam, this book also alludes to the existence of other religious systems. This shows that for a long time humans have relied on a belief in great power that is often called God, God, god or anything else. Keep in mind, Koentjaraningrat saw the religion in a naturalist-positivistic perspective. Religion is a human response to his appreciation of his physical and mental world. He can recognize the existence of a great power (macrocosm) outside himself, when dealing with the surrounding environment (Nasr, 1933).

## 5 CONCLUSIONS

Al-Quran is a religious corpus which holds various anthropological traces of humanity in the past. Beyond the sacredness, this book is an open text for every scientific family in order to get a proof or even denial regarding something. Many orientalist and Islamic scholars themselves are interested in exploring the contents of the Quran because they find some information in it seems to "precede the times" such as the black hole theory that has been mentioned in the Koran in at-Takwir verses 15-16.

Koentjaraningrat seeks to formulate the pillars of community life through its 7 elements of ethnography. Almost all, except art, can be found in past stories in the Quran. This emphasizes that this corpus has the potential to be an open text of anthropological and ethnographic studies. This cannot be denied because of the similarity of the focus of the conversation between anthropology and the Quran, which is the same as discussing the

dynamics of society in the cultural context that surrounds it.

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