



## BUILDING GLOBAL AWARENESS FOR PEACE THROUGH RECONSTRUCTION OF THE STUDY OF INTERPRETATION AND ISLAMIC STUDIES (Reflections on the Palestine-Israel Conflict)

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### ABSTRACT

This research proposes a contemporary analytical approach to the development of technology and science, which plays a crucial role in shaping human life today. The focus is on humans' understanding of themselves through exploring various aspects of life, using various branches of science and the latest research findings. In the context of a conflict of beliefs, this research investigates tensions between Israel and Palestine by exploring Muslims' views towards Jews. Reluctance to dialogue and negative perceptions create complexity in achieving sustainable solutions. This study shows that global, historical and cultural understanding on both sides is critical to overcoming differences in beliefs and creating shared understanding. Research also highlights the role of politics and interest groups in prolonging the conflict in the Middle East. Although this conflict involves international interests, it is essential to recognize that unification efforts can still be realized through dialogue and mutual understanding. With hindsight, research reveals that the history of this conflict can be traced back to Yathrib, highlighting a shift from initial good relations to tensions resulting from differences in faith and belief. This research concludes that through dialogue, rejection of fanaticism, and increased awareness, it is still possible to achieve human brotherhood amidst the complexity of conflicting beliefs.

**Keywords:** Global Awareness, Peace, Islamic Studies, Palestine-Israel Conflict

### INTRODUCTION

(107) وما أرسلناك إلا رحمة للعالمين

Kami tidak mengutusmu melainkan untuk menjadi rahmat bagi semesta alam -Anbiya': 107)

*FUTURE historians, it has been said, will look back upon the twentieth century not primarily for its scientific achievements but as the century of the coming-together of peoples, when all mankind for the first time became one community.*

*Men never do evil so completely and cheerfully as when they do it from religious conviction, (Blaise Pascal).*

The twentieth century is recognized as a period that characterized the unification of humanity, not only through scientific achievements but as an era in which world society began to unite as one community(Suleymanli, 2021). Future historians are expected to assess this century as a time when human unity was a central concern (Simon, 2020). A statement from Blaise Pascal highlights that evil acts committed by humans are often filled with full passion when carried out based on religious beliefs (Waller, 2007). This statement shows that religious factors can be a strong driver behind human actions, both constructive and destructive (Qureshi & Shahjehan, 2021).

Meanwhile, developments in contemporary technology and science have opened the door to convenience in human activities (Li et al., 2020). This opens people's eyes to the mysteries that surround their existence. Research and branches of science provide deep insights into various aspects of human life, preparing them to face the unpredictable challenges of the future (Kruszewska et al., 2022). Human awareness of self-limitations and the dynamic concept of truth are essential focuses(Csikszentmihalyi & Rathunde, 1990). This awareness encourages humans to continue to process and achieve their best potential.

This research focuses on awareness of human limitations and the dynamics of truth (Lebovitz et al., 2021). The aim is to understand to what extent this awareness has grown among humans and how it influences their attitudes toward hostility, arrogance, and derogatory truth claims (Jaggar, 2014). This research supports the idea that human brotherhood can become a reality if this awareness develops well among the global community (Naim & Qomar, 2021).

In this framework, truth is no longer seen as something static or the monopoly of certain groups(Alvesson & Sandberg, 2023). Understanding complex realities is essential to testing truth in various contexts, places, and times. The importance of this awareness lies in its potential to reduce hostility and stimulate a more humble and less arrogant attitude(Saputra et al., 2021). A society aware of limitations and committed to human brotherhood can shape a more harmonious and inclusive world. Thus, this research aims to explore more deeply the impact of this awareness on human interactions and the potential for creating a more robust human brotherhood (Brehmer & Dörner, 1993).

## RESEARCH METHODS

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The research presented adopts a qualitative and interdisciplinary approach, drawing from history, philosophy, religious studies, and social sciences to explore the awareness of human limitations and the dynamics of truth(Taylor, 2014). Through content analysis and a comprehensive literature review, the study examines historical records, philosophical treatises, religious scriptures, and academic publications to understand the interplay between human consciousness, truth dynamics, and the potential for fostering global brotherhood. The research aims to unravel how human awareness influences attitudes towards hostility,

arrogance, and derogatory truth claims. This interdisciplinary investigation seeks to contribute nuanced insights to the realization of human brotherhood on a global scale by exploring the impact of awareness on human interactions.

## RESULTS AND DISCUSSION

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### Conflict of Beliefs: Hatred of Jews

The conflict between Israel and Palestine, which has never found a bright spot for peace until today, is a bitter and sad example of stories about people with different faiths (Marsen, 2021). Politically and historically, this conflict is perhaps easy to explain, but when it comes to the involvement of faith and belief, the problem becomes inexplicably complicated. In this context, let's look at the perspective of us Muslims in looking at Jews. The minds of almost all Muslims are filled with images of the eternal evil of the Jews, which began when the nation came to know the Prophet Muhammad and Islam until today and even from the time of the Prophet Moses until the Day of Judgment. Jews are considered a nation that has never stopped being hostile to Islam (Cohen, 2021). They make all kinds of evil plans, conspiracies, intrigues and lies to destroy Islam and mislead Muslims. Muslims often consider all the moral and political calamities that exist in the world today to be solely engineered by Jews who want to control the entire universe for the benefit of their nation and to enslave all other nations on the surface of the earth. All international political policies and all modern thoughts, from liberalism, democracy, humanism, capitalism, advertising, and fashion to war and terrorism, cannot be separated from the international Jewish lobby and their political interests. "Jews are a cursed nation, they must be eradicated from this earth."

The hostility and hatred have not ended and will never end without a willingness to foster global awareness and historical and cultural awareness on both sides. We must also be aware that political conflicts in the Middle East have dragged Muslims and Jews into the trap of the interests of specific groups: America, England, oil entrepreneurs, weapons factory owners, and various world-class conspiracies that make profits from various types of conflicts. However, both parties always want to kill each other and create the worst image possible for their opponents. There is no discussion and dialogue; everything is considered final. God is believed to have said clearly to each party that they are the best and their enemy is the worst in this world, even though, strangely, their God is also one: God Almighty. Here, we see the power of fanaticism and ideological indoctrination in gripping the roots of human beliefs when reason and freedom have been eliminated from consciousness.

If we trace it further back, it turns out that all of this started with a dispute in a small town called Yatsrib. This city was called by the Jews by the name Medina, from the Aramaic language, meaning "city." The Prophet Muhammad later adopted this name and called it Madīnah. The Prophet's relationship with the Jews was initially perfect; in fact, they, for the Prophet, were a potential group to support his preaching. They are people who have books and religious traditions inherited from previous prophets. Several verses in the Koran show this hope, for example:

And believe in what I have sent down (the Koran) which confirms what you have (the Torah), and do not be the first to disbelieve in it, and do not exchange My verses for a low price, and only to Me you must be devout.(Soatova, 2020)

Some Jewish traditions, according to some narrations, were even adopted by the Prophet into Islam, such as fasting on the day of 'Āshūrā' (the 10th of Muharram) and praying facing Bayt al-Maqdis (Jerusalem) to attract them to Islam or, perhaps, because the Prophet considered it as part of a tradition that is worth preserving. The Jews also welcomed the Prophet very well, hoping to attract him as a partner or on their side. The Prophet visited their leaders and received honor and warm and close friendship. Everything seems to be a hope for forming a strong Jewish-Muslim brotherhood, cooperation, and a bright future for both parties. The Prophet's humility, simplicity, honesty, loyalty, kindness and concern for the poor and weak amazed the people of Yathrib. The Prophet was a hope for the city's residents fighting and divided. The Prophet welcomed these hopes and made a pact known as the Medina Charter. All residents of the city, from whatever group, including Jews, were determined to be responsible for the security and integrity of the area. They all have rights and obligations, are responsible for upholding justice, and no one should be hurt or wronged. Muslims and Jews enjoy equal rights, obligations, and freedom to practice their respective religions. The pact was primarily an instrument of agreement and cooperation between the Muhājirīn and Ansār people on the one hand and the Jews on the other.

### Historical Roots

The initial atmosphere was charming. So what caused fierce fighting and deep hostility to arise between Muslims and Jews until they were fought and expelled from Medina, and today are considered a cursed and disgusting nation?

Let's look first at the relationship between Jews and Christians as revealed in the Koran. There is no doubt that hostility between Jews and Christians has been going on for a long time. These two groups, according to the Koran, accuse each other of being adherents of a false religion, which has no basis. Al-Tabarī (d. 923/310) narrated that when the Christians of Najrān met the Prophet Muhammad, Jewish figures also came there. They quarreled about religion in front of the Prophet. The Christians said the Jewish religion was false; they denied the Torah and rejected the prophethood of Moses. The Jews did the same thing. They say they are false to the Christian religion and declare their denial of the Bible and Jesus. Then came down Q.S. al-Baqarah: 113:

And the Jews say: "The Christians have nothing to believe in," and the Christians say: "The Jews have nothing to believe in," even though they (both) read the Book. Likewise, people who don't know say what they say. So Allah will judge between them on the Day of Resurrection regarding what they disputed.

Al-Tabarī further stated that the fighting between these two groups had started since their inception. Their denial of each other also indicates their rejection of Muhammad's prophethood because, in their respective books, there is information regarding the arrival of the last Prophet.

My enemy's enemy is my friend. This saying could apply to the attitude of the Jews in Medina, who saw the Prophet as the bearer of a new religion. Their acceptance of the Prophet is an attempt to strengthen their position against the Christians. The presence of the Prophet

Muhammad as a charismatic leader in Medina fascinated the Jews at first, and no doubt hoped that the Prophet would become a potential ally to use as their supporter against their Christian enemies. Their agreement with the Prophet can be seen as an ambitious hope for their political and ideological interests. However, unfortunately, in reality, the Prophet Muhammad occupied a higher political position than the Jews and Christians themselves, and his teachings increasingly received more significant influence.

It was at this stage that the Jews began to think again about their agreement with the Prophet Muhammad and his companions. They had made a deal with hopes that were starting to fade. They began to question whether Muhammad could be left alone with all his calls, teachings, and power while they were satisfied with the protection provided. What about their people who are starting to be interested in and embrace Muhammad's teachings? Isn't this an unexpected religious threat?

Jews used the Prophet's meeting with the Christian delegation from Najrān to involve everyone in a public debate. With their knowledge, which was considered superior, they wanted to defeat the Christians and the Prophet Muhammad. They wanted to disrupt the atmosphere and cast doubts on the public so that people would abandon Muhammad's teachings. Previously, they had done the same thing. They sowed the seeds of discord and revived old animosities, especially between the al-Aws and al-Khazraj tribes. If the Prophet does not quickly deal with this, perhaps bloodshed will occur again.

The Prophet Muhammad's dispute with the Jews became increasingly intense day by day. The Jews even attacked with theological questions and hurled insults. This has caused verses from the Koran to come down to provide answers that contain resistance and criticism.

Indeed, We have brought the Book (Torah) to Moses and followed him (successively) after that with the apostles. We have given proofs of the truth (miracles) to Jesus, son of Mary, and We strengthened him with the Spirit of al-Qudus (Holy Spirit). Does every time a messenger comes to you with something (a lesson) that is not by your wishes and then you are arrogant so that some people (among them) you lie and some people (others) you kill?

And they said: "Our hearts are closed." But Allah has cursed them because of their disobedience, so very few of them believe.

And after the Koran came to them from Allah, which confirmed what they had - and previously they used to ask for victory over the disbelievers - then (once again) after there came to them what they already knew, they denied it. So Allah's curse is upon the disbelievers.

These verses, and all the verses that call out and criticize the Jews at the beginning of Surah al-Baqarah, were revealed in Medina during the early days of the Prophet's presence in that city when dialogues between them and the Prophet continued until they ended in conflict. And disputes. Some of the verses quoted above are among the verses that constitute the culmination of the Koran's warnings to the Jewish people. In the previous verses, starting from verse 40 of Surah al-Baqarah, the Koran invites the Jews to reflect on all God's gifts to them and also the punishments given for the violations they committed. These verses were initially revealed in a relatively soft and inviting tone but continued in an increasingly harsh tone. This shows the development of the atmosphere in the relationship between the Prophet and the Jewish people, which increasingly leads to conflict.

Meanwhile, the verses above indicate that the Koran is starting to become "irritated" seeing the attitude of the Jews, who are increasingly showing disrespectful and unfriendly

behavior. According to the Koran, the Jewish people had sufficient knowledge of the holy scriptures to see the truth conveyed by the Prophet Muhammad. Their denial is simply out of arrogance. They were "waiting" for the Prophet's presence, but they denied it when the long-awaited Messenger appeared in their midst.

The criticism launched by the Koran here is very harsh but has a clear target, namely, people who deny, are arrogant, and are hostile to God's Messenger. They were called infidels, and God cursed them. Although speaking in the context of Medinan Jews, even vis-à-vis them, the Qur'an seems to reveal broader sentiments towards Jews in general. In other verses, the Jews are more clearly described as a group that likes to plot plots, sinners, and they even have the heart to kill the prophets. When Jews and Christians claim to be "children" and beloved of God, the Koran reminds them of how God punished them for the sins they committed. The Koran wants to refute these claims and emphasizes that they are humans like others, too. God can punish and forgive whom He wishes. The rebuttal of the Koran looks pretty proportional, humanist and universal. What the Koran shows here clearly refers to the books and traditions of the Jews and Christians themselves. Instead, they are invited to reflect on their historical experiences found in their religious sources.

### **Is There Hope for Peace?**

Does all this erase all hope for peace and brotherhood between people of different religions, especially between Jews and Muslims? Are there no signs of peace? If the modern hatred that pervades Muslim views of Jews and also Jewish views of Muslims arose and spread from the Middle East, then hope for peace can also be expected to come from there. Some of the following phenomena may be used to achieve these hopes (Zureik, 2023). First, as discussed above, al-Jalahma's antisemitic writings were strongly condemned by the newspaper editor, Turki al-Sudairi. He criticized the writer as having committed a grave error and inappropriate action.

Second, Arab intellectuals' rejection of the international conference planned by the holocaust deniers. Some people say that the holocaust never happened in history; it was just a Jewish fabrication to attract world sympathy. The views developed by these antisemites have also spread widely among Muslims and have become the basis for hatred against Jews. When these holocaust deniers planned to hold an international conference in Beirut at the end of March 2002, many figures from Arab intellectual circles realized that the dangers of the conference outweighed the benefits, and they sharply criticized the planning for its implementation. A columnist for al-Hayat, an Arabic-language newspaper in London, wrote the following: "Holding the conference in Beirut does not bring any honor to the Lebanese capital. Perhaps the damage conceptually, politically and economically far outweighs the benefits, which from the outside are almost non-existent." He further said that the conference was nothing more than a defense of the Nazi criminals who murdered Jews and others in the name of Palestinian and Arab victims. Abd al-Wahhāb Badrikhān has commented similarly that several Arab intellectuals have strongly criticized the conference's planning.

Third, a new recommendation has been issued by al-Azhār University prohibiting Muslims from calling Jews "apes" and "pigs." As is often the case among Muslims, Jews are often condemned using vile terms. This is often done in sermons and special meetings among Muslims. This recommendation is essential to progress because it touches the lower and



popular layers with great potential. Osama al-Baz, President Mubarak's political advisor, went further in a series of articles in al-Ahrām, opposing and sharply criticizing various antisemitic myths often promoted among Muslims, especially the Protocols of Zion, the labeling of Jews as blood drinkers humanity and denial of the holocaust. Furthermore, al-Baz said that antisemitism is a European concept imported into the Islamic world, not originating from Arabs and Muslims.

The positive phenomenon above is only a tiny movement by Muslims toward a much larger and more complex awareness of religious pluralism. Moreover, when compared to the movements of extremist groups which prioritize fulfilling their group's absolute claims, what a handful of moderate Muslim intellectuals are doing is only a faint call amidst the frenzy of emotions and feelings of revenge that have already echoed throughout the recesses of consciousness—World Muslim society at large.

Labeling Jews with various disgusting terms seems to have become an abstract symbol mixed with emotion, ideology, hatred and even stupidity. In general, people no longer care where the problem comes from and how the problem arises. The most obvious thing for contemporary Muslims is that they cannot accept the Israeli or Zionist occupation of Palestine and their actions that violate various humanitarian principles against the local Muslim population. However, Zionism must be separated from Judaism as a religious tradition, which is very rich and has inspired various moral awareness, laws and philosophies of life in human life. Muslims will not realize this if they start with an exaggerated sense of hatred and self-image and a view of superiority that results in absolute claims to themselves being maintained.

Muslims may not realize that insulting others means creating hostility and also insulting themselves. In this case, the Koran has given a clear warning that even insulting the beliefs of infidels will have dire consequences for Islam and Muslims. Therefore, this is prohibited.

And do not curse the gods they call to other than Allah because they will then curse Allah by going beyond the limits without knowledge. Thus, We make every Ummah think well of their work. Then, they will return to God, and He will tell them what they have done.

The Koran and the Prophet Muhammad never insulted or insulted the religion and holy books of Jews or Christians. Even though it sharply criticizes the moral attitudes and religious views they developed, the Koran still respects the source of their teachings. Several verses of the Koran instruct both Jews and Christians to apply the teachings in their holy books. In the Torah and Gospel, there are God's laws, light, and guidance; therefore, they should consistently adhere to them. The Koran criticizes them for ignoring this.

As Sayyid Muhammad Syeed said in a discussion at the ISNA office, hatred will produce much more hatred. Hate doesn't solve problems; it creates more problems. Doctor Syeed is one of the advocates of solidarity among Muslims in the United States and an advocate for Islamic peace. According to Syeed, Muslims must be able to show the world that Islam is a religion that invites an open and tolerant attitude. The events of September 11, 2001, which destroyed the WTC building in New York City, had nothing to do with Islam, and Americans must understand that. He, together with several Islamic experts in America, is struggling to explain to the world that Islam is not a religion that sows hatred and that Islam is a religion that is often misunderstood by non-Muslims.

Syeed is perhaps a representative of the "bearers" of the Islamic model in the interpretation of Muslims living in the Western world, which, of course, is difficult for most

traditional Eastern-oriented groups to accept. Muslims living in the West, let alone being born and raised there and educated in a Western way, are faced with a life reality that is, in some respects, substantially different from the East. The large number of immigrants from various countries who come to the United States, bringing with them different religious and cultural traditions, means that the country's population must learn to face the reality of a diverse plurality of lives. This has a profound impact on believers and observers of any religion there. Muslim figures who live and fight for Islam in the West, such as Fazlur Rahman, Hasan Turabi and Mahmoud Ayoub, do not hesitate to show their familiarity with, and appreciation for, followers of other religions and are critical even of their religious traditions. Rahman not only sharply criticized Orientalists but also most Muslim scholars themselves, who were considered to have made Islam stray too far from the essential spirit of the Koran.

In the end, it was realized that life experiences had a psychological impact on each individual which influenced his religious views and beliefs. Religion itself is inseparable from attitudes and appreciation of the life a person lives. So the interpretation of religion is a human interpretation and the religious experience that a person lives as well as his conception of religion is merely a human perception. Nothing is absolute and sacred so it is taboo to criticize. Human awareness like this is perhaps what will make a person always willing to open himself to change and the process of self-improvement in giving a more perfect meaning to life and religious appreciation. So the hatred of Muslims towards Jews, although it appears to be deeply rooted, does not originate from the spirit of the teachings of the Koran, but is more caused by political provocation and is supported by a disproportionate understanding of the verses of the Koran.

### **Reconstruction: Awareness of Diversity**

For a long time, a term has emerged that is not very appropriate to describe the new awareness in religious studies, namely, pluralism. Let's say we use this term as a pointer to a new direction in religious studies; it is not without flaws. Pluralism is an understanding that emphasizes one fact of humanity, namely diversity and pluralism. Pluralism requires an open-minded attitude and a sincere recognition of all human differences as facts that must be maintained and should not be changed. In pluralism, diversity and differences are recognized and not to be merged to become one, mono or singular.

Pluralism rejects all forms of absolutism, self-righteousness and denial of others. Pluralism transcends all barriers of pluralism because pluralism starts from recognizing the limitations of all human perception, interpretation, and achievement. Humans cannot wholly escape from subjectivity, emotions, interests, limited reasoning, limited perspective and scope. Therefore, pluralism is the sincerity of accepting other people's beliefs, understandings, views, and interpretations, not at an inferior level. All religious beliefs, for example, are equal in terms of their humanity, although they are not equal in the sense that no one is superior and no one is inferior. Pluralism does not mean viewing all religions as equal, as most people perceive; Pluralism is an awareness that prevents someone from rashly justifying other people as wrong, misguided, stupid or anything derogatory. A pluralist is a person who always opens himself up to the truth (or new truths, but not "new truths," as Mr. Dahlan Iskan mentioned) and never stops learning.

Therefore, pluralism, or awareness of the plurality of humanity and beliefs, presupposes relativism: truth, as far as human reasoning is concerned, is not absolute. "Truth" is always



related to various contexts and human welfare needs. Relativism about truth does not mean unrestrained relativism, so everything becomes unclear, and nothing can be agreed upon. Relativism means that truth (in a human context) can continually develop and be corrected; Truth is always open and progressing to a higher level.

With such a view, pluralism opens up a loose space for dialogue and human brotherhood. Pluralism is not just tolerance in allowing everyone to be free with their beliefs "as long as they don't make a fuss." Still, further than that, pluralism requires someone to respect and never hesitate to learn from other people or other people. Therefore, pluralism is sometimes very painful for some people when it is passionate and arrogant.

### **New Paradigm of Islamic Interpretation and Studies**

On this occasion, or at the end of this part, I would like to repeat several statements that I have conveyed in several meetings and written in other papers, namely, related to the journey of human history to give birth to paradigms. Thomas Kuhn is among the thinkers who talked a lot about paradigms. Kuhn said that in the development of science, there have been many paradigm changes, which will mark a new model of thinking in society. The fighters will feel the paradigm change very hard because they will face various challenges. Pluralism is part of that paradigm shift, at least for today's society. In religious studies, this paradigm shift is very pronounced in the emphasis on interpreting religious teachings which are no longer considered absolute. Interpretation is a human institution; therefore, it is relative. The model of reading and interpreting the holy books has been challenged to be replaced with a new one, so some religionists will feel insulted.

In, say, this new paradigm, the reading of scripture is done by moving beyond the "innocent" manner (how we feel guilty if we change a view we already hold) and stepping into a new model: the "no innocent" manner (There is no need to feel guilty when you find a new view and then believe in it and abandon old beliefs that turn out to be wrong). Reading this second model, as González said, will enable a person to see his mistakes and failures. Many people are sometimes too afraid when they discover something that contradicts what they have known or believed so far, so they throw away valuable knowledge and prefer to remain silent to maintain a fragile belief.

Innocent reading sees everything read as the truth and eliminates all critical reasoning, especially those that blame the reader themselves. The texts that are read are not contrasted with one another but are done selectively so that parts that are not "profitable" are left out or interpreted according to what is desired. On the other hand, non-innocent reading requires a willingness to accept oneself as a human being who is not free from mistakes and failures, so one must constantly open oneself to criticism and correction. Reading like this will open up a healthier and broader space for dialogue and enable the reader to be brave enough to enter any areas of their human potential.

Next, dialogue with people who disagree. It is the beginning of mistakes when people consider themselves innocent. The owner of a narrow mind considers himself to be very broad-minded. The world and knowledge have no boundaries. Humans cannot see everything at once; humans are full of limitations. When people look in one direction, their view is blocked in other directions. Orientation prevents a person from achieving everything. This is what Mikhail Bakhtin (d. 1975), a Russian language philosopher and literary theorist, called the law of

placement. Space and time prevent humans from mastering everything. Therefore, everyone needs other people who have different orientations and views. Therefore, it is also very important for a person to recognize that just because he cannot see something that others can see does not mean something does not exist. By dialogue with "others," one will gain a new "surplus of seeing." Dialogue does not necessarily lead someone to a conclusion that must be drawn, but dialogue can enrich the world of everyone involved in it.

Another thing to pay attention to is the hermeneutic turn between silence and struggle. The hermeneutical struggle will, of course, continue even when it is continuously dialogued. The second point above leads one to an endless cycle of dialogue. This will need to be clarified. It is thus written in heaven that any critic who has yet to give up will remain, to some degree, confused. All humans will need help to complete this dialogue completely. So why dialogue? Because man has begun it, they are in the middle of the road. So the question is not why dialogue, but how one should respond to it. In terms of understanding the text of the holy book, one must struggle to gain a correct understanding, but this does not mean that if the dialogue continues, the continuous truth will never be applied in life. The existence of continuous dialogue does not mean that truth does not exist. But it shows that truth has layers and levels. Or people need to "rest" for a moment to practice the "truth" they have achieved, then struggle again with life's endless understanding and meanings. This is the meaning of taqarrub in Islamic tradition: that truth can only be approached; its essence cannot be.

## CONCLUSION

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The discussion above is only an attempt to explore possible paths that can be taken based on a new awareness to understand the holy books and religious teachings. What we call a new paradigm, hermeneutics, exegesis, or whatever you want to call it, is an approach to reading the holy scriptures that can respond to the discourse on the diversity of human faiths and can provide new nuances to produce better understanding in the context of the diversity of human life—especially religious communities, in this era and also in the future.

This new awareness is none other than awareness of the richness of religious traditions built by humanity throughout history; awareness that religion is not a compulsion, but it has been born in diversity, and it is a consequence of the facts of life that cannot be opposed. So, if we call it pluralism, it could be another term for humanity, brotherhood, and friendship. This new consciousness wants humans to be humans, not God. Sincere and humble people always learn and seek the truth; they believe only God is the Most True.

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