



CALLIGRAFHIG ART IN EMILIO BETTI'S HERMENEUTICS OBJECTIVE

Darul Qutni

Postgraduate Student (S3) at UIN Walisongo Semarang/
Lecturer of Arabic Language Education at Universitas Negeri Semarang

Ilyas Supena

Lecturer Faculty of Da'wah Islamic at UIN Walisongo Semarang

Zaim El mubarok

Lecturer on Islamic Education at Universitas Negeri Semarang

Multazam

Lecturer on Islamic Education at Universitas Negeri Semarang

Nadhifah

Lecturer on Islamic Thought at UIN Walisongo Semarang

Email: darulqutni@mail.unnes.ac.id, ilyassupena@walisongo.ac.id,
zaimelmubarok@mail.unnes.ac.id, multazam@mail.unnes.ac.id,
nadhifah@walisongo.ac.id

ABSTRACT

Hermeneutics was first introduced for the first time since the emergence of the foundations of logic, *Peri Hermeneias* by Aristotle. The concept of logic and the use of rationality have become the bases for hermeneutical actions. Hermeneutics is a philosophy that explores the interpretation of meaning. The word 'hermeneutics' comes from the Greek, *hermeneutics*, which means interpreting, understanding, or translating. Also, *hermeneutics* is the name of one of the ancient Greek pantheons, namely *Hermes*. The ancient Greeks called him a god, while Islam calls him Prophet *Idris* whose job was to convey God's messages to human beings. Next, *hermeneutics* is defined as the science of text interpretation. Hermeneutics is a theory about understanding the interpretation of texts which differs greatly from general understanding, leading to an aesthetic awareness of the values of criticism. What is Emilio Betti's Hermeneutics? Hans-Georg Gadamer may be a philosopher that is closely associated with the hermeneutics of our time. He was able to link interpretive experience to education.

In its scope, hermeneutics covers two studies, namely (1) understanding texts, and (2) certain issues that lead to understanding and interpretation. Therefore, the author would like to present Emilio Betti's views in her hermeneutics in interpreting the art of calligraphy and its substance where calligraphy is a substantial art for:



1) preserving the Qur'an and Sunnah; 2) channeling Muslim people's artistic abilities; 3) facilitating the memorization of the Qur'an; 4) practicing patience; 5) strengthening love for the verses of the Qur'an; 6) conveying the messages contained in the Qur'an and Sunnah and Arabic correctly, and; 7) increasing creativity.

Keywords: Objective Hermeneutics, Calligraphic Art

INTRODUCTION

Hermeneutics was first introduced for the first time since the emergence of the foundations of logic, *Peri Hermeneias* by Aristotle. The concept of logic and the use of rationality have become the bases for hermeneutical actions. Hermeneutics is a philosophy that explores the interpretation of meaning. The word 'hermeneutics' comes from the Greek, *hermeneutics*, which means interpreting, understanding, or translating. Also, hermeneutics is the name of one of the ancient Greek pantheons, namely Hermes. The ancient Greeks called him a god, while Islam calls him Prophet Idris whose job was to convey God's messages to human beings. Next, hermeneutics is defined as the science of text interpretation. Hermeneutics is a theory about understanding the interpretation of texts which differs greatly from general understanding, leading to an aesthetic awareness of the values of criticism.

Basically, hermeneutics is a comprehensive manner that covers all aspects of art and their complex matters. In this case, hermeneutics must be studied fairly to art experience to make it easier to understand all statements to be formed and perfected entirely. In its scope, hermeneutics covers two studies, namely (1) understanding texts, and (2) certain issues that lead to understanding and interpretation. Therefore, the author will present Emilio Betti's views in her hermeneutics

Emilio Betti was an Italian modernist theologian and legal historian born in 1890 and died in 1968. She had a significant contribution in the development of hermeneutics in the Western tradition, especially in the fields of Italian and German-speaking academics. Her life stories are quite closed for public access, especially English-speaking audiences. However, according to Josef Bleicher and Richard Palmer, we can see that there are some experts who influenced her in terms of hermeneutics such as Dilthey and Schleiermacher.

In the philosophy of language, Betti was heavily influenced by W. von Humboldt, Husserl, and neo-Kantian thought such as Nikolai Hartman. Her thought was idealistic-romantic. Actually, she adhered to theoretical hermeneutics which combined the theories of Schleiermacher and Wilhelm Dilthey. Schleiermacher's view of hermeneutics was that the task of understanding text is as good as or even better than its author, Dilthey. Meanwhile, Betti initiated a theoretical synthesis of the two figures above. Her remarks entitled "Study Hermeneutics: Introductory Studies" she said that



interpretation or *auslegung* means thoughts about something in line with what the text originators text and social matters arround them. According to her, this was nothing but aimed at the objectivity of an interpretation. That is, the interpretation conveyed to the audiences must be what is meant.

As a legal historian, Betti's interest in hermeneutics did not arise from her philosophical desire to reveal the truth of a work of art (Gadamer), a desire to achieve a deeper understanding of the nature of existence (Heidegger) or a pressure to salvage the meaning of Bible verses (Bultmann and Ebeling). She only intended to distinguish the ways or models of various interpretations in human disciplines and to formulate a foundational framework of principles that could interpret human behavior.

What is Emilio Betti's Hermeneutics? Hans-Georg Gadamer might be the only philosopher closely associated with the hermeneutics of our time. He was able to link interpretive experience to educational fields. Through education, he found the concept of formation (*Bildung*) developed in Weimar classicism and influenced 19th-century German romanticism and historicism (*Truth and Method*). Education as a formation involves more than the acquisition of skills, knowledge, or information. It concerns the extension of our personality through formal instructions (especially in the arts and humanities) and wide and different experiences. Thus, the success of understanding is educative because we learn from our interpretive experiences not only about something but also about ourselves, the world, and other people around us.

Emilio Betti's Works and Thoughts, Some works by Emilio Betti include *Die Hermeneutic als allgemeine methodic der Geisteirwissenschaften*, *Zur Grundlegung allgemeinen Auslegungslehre*, and *Theoria Generale della Interpretazione*.

In Wilhelm Dilthey's hermeneutic thought, there are two principles that become the main keywords for his views, empathy, and reliving. This disposition, which later became the style of "romanticism", was not sufficiently satisfying. In fact, she was even considered unable to strictly "dissect" objects (texts). For that, she tried to formulate her concept from things that had not been explored by Dilthey. She made herself a residue of Dilthey.

According to Betti, to achieve an "understanding" level, one must first be able to clear things up. Every detail of the interpretation process must be examined, including the methodology formulated to check the possibility of external influence (subject) on the object of interpretation. It is because the only medium for efforts to "understand" is interpretation. Meaning is not obtained from the conclusion of interpretation but is derived through the links that connect historical events.

Thus, an interpreter must be able to actively reconstruct the meaning derived from his intellectual chronicles, past experiences, and cultural and historical background. The interpretation process means more as an effort to "find" (discover), not "to create" (to invent), as the tendency of deconstruction. The role of the interpreter is



nothing more than redefining a "language event" from the findings through a search process. There are no arbitrary acts forced to give meaning to a particular event (including text), because meaning can only be derived.

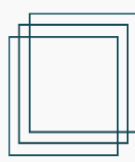
The only task of an interpreter is to find the core meaning behind the manifestation of the author's thought and the unique style of thought hidden behind the text. Everyone does have a certain "way of reading" in understanding the text which forms the basis for the next process. An interpreter cannot passively accept the pre-existing meaning but must explore deeply until he gets the intention of the meaning. He must also be able to discover the needs of the procedures.

An interpreter must also understand and reconstruct the meaning in the text using his intuition and the power of reflection. In interpreting, one has been controlled by various postulations called Vorverständnis (pre-understanding) as an integral part of one's thinking. It can be a starting point in understanding. This vorverständnis is very crucial to avoid misunderstandings triggered by the absence of initial assumptions regarding a particular focus of thought. However, the initial assumption also does not guarantee subject and object knowledge in a distinctive way, because it – including historical factors – is sometimes just a legitimized illusion.

Betti concretely explained the flow of interpretation as an attempt to interpret basic materials (ideas) directly expressed or not. The ideas may come at the same time with the intention of the text. They may also come simultaneously with the text production. In this way, misunderstandings can be avoided in targeting the substance of hermeneutical issues, namely in areas beyond the interpretation context. There is often an ambiguity in terms of inaccuracy in determining the main and secondary ideas. This also has implications for the methodological inaccuracies used to "process" the text.

In her view, hermeneutics is a general theory of interpretation which functions as a general methodology for the humanities (Geisteswissenschaften). This also shows that Betti's hermeneutics is significantly inspired by Dilthey. She also cited Schleiermacher's opinion when she stated that interpretation re-enacted the author's mind which led to re-knowledge of what was originally studied by the author. Even though Betti was inspired by Schleiermacher, this does not mean that she had no contribution of ideas in hermeneutics. Among the important contributions of Betti's ideas to hermeneutics are: (1) Betti offered a comprehensive typology of interpretation. (2) She was the first theorist to establish an institution to study interpretational issues found in various scientific fields. she founded the Institute of Interpretation at the University of Rome

For Emilio Betti, meaning is everything intended by authors and historical agents. It refers to meaningful forms which are the objectification of human thought. It is especially through the objective forms of language and the structure of the behavior of the subject who interprets and finds another mind.



For Emilio Betti, hermeneutics is a method applied to interpretation in ensuring objective results. Using the correct method and rules of interpretation, an interpreter can reach beyond his historical conditions to understand the meaning of a text as intended by the author. The rules and principles that guide interpretation can be universally applied to any text.

Betti divided the interpretation process into four stages where each representing a different form of intellectual approach:

- 1) Philology, which is useful in understanding symbols that have permanent meaning.
- 2) Criticism, to test if the text has met the principles of logic; this approach will at least prove the originality and authenticity of the various elements of the text.
- 3) Psychology, which is important in understanding the author's position so that the process of re-presenting the text can be more factual and contextual
- 4) Technique-Morphology, which leads to a comprehensive understanding of the meaning of objects related to the logic of human experiences

METHODS

In this research, the researcher uses a continuous descriptive research methodology (continuity description) which has the characteristics of qualitative research. It is descriptive research work carried out continuously on the research objects (Moh. Nazir, 2005).

Approach

This research uses a descriptive approach. It is related to the description of research findings in an objective and comprehensive manner. Meanwhile, the relationship between the researcher and the topic (subject matter) is to make the researcher a co-creator typically obtained through interviews (Suharsimi Arikunto, 1992).

Operational Definitions

To make the research focus becomes clear, there are some terms emphasized by giving operational definitions. Yamin stated that the method is "a way of doing, presenting, describing, giving examples, and giving practices of lessons to the students for specific purposes" (Yamin, 2010).

FINDINGS AND ANALYSIS

Science, Technology, Art and Calligraphy in Hermeneutic Objective

1. Science

In Indonesian language or in everyday life, there are several popular terms related to scientific issues, namely knowledge and science. To get better descriptions, the following sections explain some definitions of these terms. The term knowledge means " the knowledge generally accepted and fixed especially for everyday purposes".



Knowledge is "a unity between a knowing subject and a known object. It is a unity in which the object is seen by the subject as known to him". Endang Saifuddin Anshary stated "knowledge is the subject's recognition of objects unconsciously, but is very useful in daily life based on experiences".

Jujun Suriasumantri classified knowledge into three groups, namely knowledge about good and bad (ethics), the knowledge of the beautiful and the ugly (aesthetics), and the knowledge of right and wrong (logic).

According to the Islamic Encyclopedia, knowledge consists of two types, namely ordinary knowledge (knowledge) obtained from all kinds of humanitarian efforts such as feelings, thoughts, experiences, five senses and intuition to know something without paying attention to objects or methods and their uses, and scientific knowledge (science) which aims to know something by paying attention to the object under study, the methods, and their uses. In other terms, the science focuses on ontological objects, epistemological and axiological foundations.

Saefuddin divided knowledge into three categories, namely: (1) sensory knowledge (knowledge); this knowledge includes all phenomena that can be directly accessed by the human's senses. The limit is something that is not perceivable by the five senses. It has very crucial position because it paves the way to step up to the level of knowledge; (2) scientific knowledge (science); this kind of knowledge includes all phenomena that can be investigated through research or experiments so to reveal hidden things. The limit is everything that is not reached by the ratio (brain) and the five senses; (3) philosophical knowledge; this covers all phenomena that cannot be studied but can be thought about. The limit of this knowledge is nature. It can even penetrate something beyond nature, namely God.

To end the discussion about the definition of knowledge and its classifications, we quote the opinion of Endang Saefuddin Anshari who divided that knowledge into four groups, namely:

- 1) Ordinary knowledge; it is the knowledge of ordinary or daily matters, hereinafter referred to as knowledge;
- 2) Scientific knowledge; it is the knowledge that has specific systems and methods, hereinafter referred to as science;
- 3) Philosophical knowledge; it is "science" which tries to answer problems that are not answered by ordinary sciences, hereinafter referred to as philosophy;
- 4) Theological knowledge; it is religious knowledge or knowledge of religion (direct notifications from God)

In Webster's, the term science comes from the Latin, *scientia*, which is a derivation of the word *scire* which means to know and learn. In Arabic, the science is derived from the verb *alima* which also means to know. Thus, science can be interpreted as an attempt to recognize or study something empirically using certain methods.



Montagu stated that "science is a systematized knowledge derived from observation, study and experimentation carried in order to determine the nature of the principles of what being studied." The Indonesian Encyclopedia explained that "science is a system of varied knowledge and each of which concerns a certain field of experience arranged in such a way according to certain principles, so that it becomes a unity; a system of various knowledge obtained from examinations carried out carefully using certain methods (induction-deduction).

There have been proper definitions of science as stated previously. However, because this research (topic) looks for the meaning based on an Islamic point of view, it is necessary to present some key terms regarding science according to the Qur'an. Muhammad Fu'ad Abdul al-Baqy (1981/1401 H) explained that the Qur'an mentions the word science and its derivative words around 800 times,

The word 'science' or 'Ilm in Arabic means natural knowledge. It is the opposite of the word jahl which means ignorance (stupidity). Besides, the word 'ilm' is similar to other Arabic words such as: ma'rifah (knowledge), hikmah (wisdom) and syu'ur (feelings). There is lesson learned from a word (term) of 'Ilm mentioned repeatedly in the Qur'an. According to Quraish Shihab, it shows how crucial the word is for human life. The science is vital in Islam so that all Muslims cannot live without it.

2. Technology

The word 'technology' is sometimes associated with the science. It forms a popular term 'Science and Technology.' Science is basically "know-what" and "know-why." It is the culture related to how to gain knowledge about something and give explanations about something. Meanwhile, technology is basically know-how, and it is the culture related to how to make something. In Webster's dictionary, one of the meanings of the technology is "the totality of the means employed to provide objects necessary for human sustenance and comfort." In the Encyclopedia Britanica, the technology may be defined as the systematic study of techniques for making and doing things. Kamus Besar Bahasa Indonesia defines technology as "technical ability based on science, exact sciences and related processes." Technology means applying the science to take advantages of nature for human well-being and comfort. Rahman Djay explained technology as "a process taken in all regular (systematic-synthetic) cultures along with real media and materials to expand human capabilities in creating a better living environment." A somewhat simpler definition is put forward by Armahedi Mahzar, namely "the application of science to meet the needs (productivity) of the people."

From some definitions above, it can be concluded that technology is a method and technique of systematically applying science and utilizing natural resources to meet human needs (productivity). Next question is about the Islamic (Al-Qur'an) view of technology and the questions about science.



According to M. Quraish Shihab, the Qur'an's view on technology invites us to look at the many verses (750). They discuss the universe and its phenomena and instruct humans to know and make use of it. Allah says in the Qur'an, "And He has subjected to you what is in the heavens and what is on the earth, everything (as a gift) from Him" (Q.S.Al-Jaatsiyah [45]: 13).

This form of submission can be accomplished through the laws of nature established by God and everything He has bestowed upon man. Al-Qur'an explains some characteristics, including:

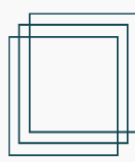
- a) That everything in this universe has its specific characteristics and laws (Q.S. Hud [11]: 8)
- b) Everything in this universe is subject to Him (Q.S.Ar-Ra'd [13]:15).
- c) Natural objects (inanimate matters) are not given the ability to choose, but are fully subject to Allah through His laws (Q.S. Fushshilat [41]: 5-6). However, it is only humans given the ability to identify the characteristics and laws related to the universe (Q.S.Al-Baqarah [2]: 31).

Next, M. Quraish Shihab explained the existence of this potential and the land created by Allah, and the inability of the universe to disobey His orders and laws. This condition allows the scientists to obtain certainty about natural laws. He gives human being the potential to take advantages of nature that He has subdued. The success of exploiting the nature is the result of technological applications.

Although the discussion (definition) of science and technology seems to stand alone, the two can become one unit. In this modern era, it is difficult to separate the two. Technology is increasingly dependent on science, and science is developing rapidly thanks to technological advances. Therefore, they both unite as the Science and Technology.

There is no term 'science and technology' in Al-Qur'an, but there are some similar signs or *ibrah-i'tibar*, including:

- a) The story of Qabil who learned from the crows about how to bury Habil's body (Q.S. Al-Maidah [5]: 30-31)
- b) Construction, sailing, and harboring of Prophet Noah's ark when the flood hit and he could survive (Q.S. Hud [11]: 36-44)
- c) Softening and manufacture of armor, as well as the use of hills and birds by the Prophet David (Q.S. Al-Anbiya [21]: 80) and (Q.S.Saba '[34]: 10-11)
- d) Communicating with birds, ants, and genie, utilizing wind and genie power for sea diving soldiers, construction of statues, ponds, and smelting copper by Prophet Sulaiman (Q.S.Al-Anbiya [21]:81-82, Q.S. An-Naml [27]:15-28, Q.S. Saba' [34]: 12, Q.S. Shaad [38]: 34-40)
- e) Building and exalting Ka'bah (Baitullah) by Prophet Ibrahim and his son, Prophet Ism'ail (Q.S. Al-Baqarah [2]: 124-132)
- f) Processing natural resources and crops by the prophet Yusuf (QS. Yusuf [12]: 55-56)



g) The legacy of the civilizations of 'Ad, Irom, and Thamud in building amazing art works (Q.S.Al-Fajr [89]: 6,7,8)

Besides the verses above, there are still others that contain hints (ibrah) about science and technology. Therefore, Muslims should be able to study them deeply for the advancement and civilization of Islam.

3. Art

The word art comes from the Latin which means skill. From this term, the art means skills in making things or doing something. In daily life, there are two perspectives of art, namely art as a process of human activities that creates beautiful and enjoyable works, and art as a work or product of artistic activities. A work of art is born and created from an activity (process) of art. The art activity itself is only meaningful when it produces a work of art.

In the philosophy of beauty, there is a question if the beauty is an object quality of an object, or is it just a subjective response from the observer. In other words, is beauty something that exists in beautiful objects, or is it only in the thoughts or feelings of people who observe these objects? There are several theories to answer this question including:

a) The objective theory proposed by Plato, Hegel, and Bernard Bosanquet. They argued that beauty is a trait (quality) that is inherent in a beautiful object which is completely independent of the person observing it. It is because one's observation only reveals the beautiful qualities (qualitatively) present in an object. In the perspective of the philosophy of beauty, something becomes beautiful and has aesthetic value when each part of the object has special characteristics and fulfills certain principles regarding the form (beauty) of an object.

b) The subjective theory was introduced by Henry Home, Edmund Burke, and Hard Ashely. They stated that the characteristics and beautiful qualities of an object do not actually exist. There is only a feeling within someone who observes something. The existence of beauty solely depends on the observer's perception. In Indonesia, the supporter of this subjective theory is Armahedi Mahzar. According to him, art is a human effort to capture his feelings into a set of works of art. In other terms, it brings out inner symptoms (feelings) to the outer world, namely works of art.

It is rather difficult to decide determine which is the most correct and best between the two theories. However, there is another theory that tries to compromise the two or is known as mixed theory. According to this theory, beauty lies in a relationship between something and someone's mind who observes it.

There are two contradictory theories, namely the formalist theory and the expression theory. The formalist theory says that art has a significant form over time. The form of this work of art creates a response in the form of human's aesthetic emotion. Therefore, form is something absolute to achieve aesthetic enjoyment.



Meanwhile, the expression theory explains that art is an expression of human feeling. According to Benedetto Croce, art is an expression of impressions.

In fact, there are still many theories about what and how art really is from a philosophical perspective. However, it is very unwise and not the right place to be discussed in detail here. Something more important to discuss is how Islam views the art. Do any of the theories above have any relevance to Islam? Explicitly, there are no texts (Al-Qur'an and Hadith) that talk in detail about the essence of art. However, implicitly there are verses that provide guidance on how Islam views the art.

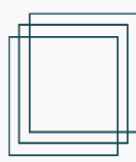
Implicitly, the two theories above (formalist and expression) are contained in the texts, especially the Qur'an. Next, let's take a look at the following verses which emphasize somewhat the formalist theory, in which art creates an aesthetic feeling. There are some verses of the Qur'an that implicitly discuss the art:

Meaning: "Don't you see that Allah sends down rain from another sky. We produce with that rain fruits of various kinds (colors); and between the mountains there are white and red stripes of various colors, and there are also those that are pitch black; and so it is among humans, livestock, and reptiles and those of various colors (and their types). Indeed, the only ones who fear Allah among His servants are the scholars. Indeed, Allah is Mighty and Most Forgiving (Q.S. Fathir [35]: 27-28).

There are many other verses that are similar with line those verses, for example (Q.S. Al-Hijr [15]: 19, Q.S. al-Mulk [67]: 3-5, Q.S. al-Taghabun [64]: 3, Q.S. al-Sajadah [32]: 7, Q.S. Qof [50]: 6, Q.S. al-An'am [6]: 99). All of them explain that the creations of Allah SWT have objective aesthetic values like the diversity of plants, animals, mountains, and also humans themselves. They can evoke a sense of beauty in those who observe them. Besides, they also display harmony and balance and harmony as the characteristics of something beautiful and artistic.

In contrast to the previous verses, the following is an example of the expression theory which holds that beauty is only an expression of human feelings from within themselves; "And He has created livestock for you; in it there is (fur) that warms and benefits and some of it you eat; and you get a "beautiful" look at it, when you bring it to the stable and when you release it to the grazing area " (Q.S. An-Nahl [16]: 5-6).

In this verse, there is the term *jamaalun*, which means beauty. The full verse is *wa lawum fiihaa jamaalun* interpreted that beauty arises from within us who enjoy (carry) this livestock. According to M. Quraish Shihab, this verse releases control over humans who look at it to enjoy and describe the beauty according to their personal feelings. Indeed, the animal is the cause of the expression of beauty. However, the beauty itself arises from the human soul which expresses it when looking at the animals that walk in tandem back to the stables. Beauty is a person's feeling when observing or experiencing an item or a work of art. It is actually very subjective in nature. Both (art and beauty) come from the deepest side of humanity, driven by the artist's inclination towards the beautiful, whatever that beauty may be. This urge is a human instinct (nature) that Allah has bestowed on His servants.



Meaning: “O congregation of genie and humans, if you can penetrate (cross) the corners of the heavens and the earth, then cross it, you cannot penetrate it except with strength (Q.S. Ar Rohman [55]: 33).

4. Calligraphy in Hermeneutic Objective

a. **Safeguarding the Qur'an and Sunnah:** Calligraphers (people who write calligraphy) are those who play a role in guarding the Qur'an and Sunnah besides hafidzhoh, because they write the Qur'an and Sunnah in beautiful ways, while the writings can be spread and conveyed to many people, so that the Qur'an and Sunnah will not become extinct.

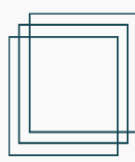
b. **Channelling a Muslim's artistic abilities:** In Islam there are several prohibitions in art because in some cases, art may lead to syirik (idolatry) and immorality. For a Muslim who likes to paint but is worried about his ability to create things that are contrary to Islamic teachings, he can channel his talent through calligraphy.

c. **Facilitating the memorization of Qur'an:** In practice, when studying calligraphy, the calligrapher will write verses of the Quran for many times until the writings are in accordance with the rules (qaidah), and this can make the calligraphers memorize the verses they have written. It is not only memorizing but also writing.

d. **Practicing patience:** A person who makes calligraphy cannot write quickly because the writing must look perfect with high accuracy. Thus, writing calligraphy can train one's patience

e. **Increasing Love to the Verses of the Qur'an:** The beautiful writing will make anyone feels amazed. Therefore, writing or looking at calligraphy can also strengthen the feeling of love for the verses of the Qur'an.

f. **Conveying the Meanings of Qur'anic verses, Sunnah, and Arabic Correctly:** At school or recitation, the students often get assignments to write verses from the Quran and Sunnah or other tasks related to Arabic. The Arabic writings made by the students are often not in accordance with the qaidah, so the writings are not readable. This makes it the teachers difficult to check and assess. A grammatical error in writing the verses of the Qur'an will lead to errors when reading them and can change the meanings. By studying Arabic calligraphy, the writings will look neater, and the meanings can be conveyed correctly.



g. Improving Creativity: A calligrapher will continue to perfect the designs he makes and create new ones. Also, he will always practice combining different colors so that his works look more beautiful. This will improve his creativity when he learns calligraphy deeply.

CONCLUSION

Hereby the author writes this paper to add the scientific repertoire and as a form of applying this theory to the objectivity of the research materials. As Emilio Betti said, the interpreter must be free from the influences of all interests in terms of politics, religion, ideology and others. Thank you.

REFERENCES

1. Departemen Agama RI. (1986). Alquran dan Terjemahnya. Jakarta. Departemen
2. Departemen Agama RI. (1996). Alquran dan Tafsirnya. Jakarta.
3. Departemen Agama RI. (1998). Suplemen Buku Daras Pendidikan Agama Islam Pada Perguruan Tinggi Umum. Jakarta.
4. Departemen Agama RI. (2000). Islam Untuk Disiplin Ilmu Hukum. Jakarta.
5. Departemen Agama RI. (2004). Materi Interaksional Pendidikan Agama Islam di Perguruan Tinggi Umum. Jakarta.
6. Dirjen Kelembagaan Agama Islam. (2002). Buku Teks Pendidikan Agama Islam Pada Perguruan Tinggi Umum. Jakarta: Departemen Agama RI.
7. Damanhuri, "Emilio Betti" dalam Hermeneutika dari Konfigurasi Filosofis Menuju Praksis Islamic Studies, Nafisul Atho' (ed) (Yogyakarta : 2003)
8. Masek, A., & Yamin, S. (2010). Problem based learning model: A collection from the literature. Asian Social Science, 6(8), 148.
9. Sardar, Zianudin. (1989). Sains, Teknologi, dan Pembangunan di Dunia Islam. Bandung: Penerbit Pustaka.
10. Shihab, M. Quraish. (1999). Wawasan Alquran: Tafsir Maudhu'i atas Pelbagai Persoalan Umat. Bandung: Mizan.
11. Shihab, M. Quraishy. (1994). Membumikan Alquran. Bandung: Mizan.
12. Saefuddin, A.M. (1987). Desekularisasi Pemikiran Landasan Islamisasi. Bandung: Mizan.
13. Arikunto, S. (1992). Prosedur Penelitian. Jakarta: PT. Rineka Cipta..(2010). Management Penelitian. Jakarta: Misan Publika.
14. Tim Filsafat Ilmu UGM. (1996). Filsafat Ilmu. Yogyakarta: Liberti.
15. Nazir, M. (2005). Metodologi penelitian. Jakarta: Ghalia Indonesia.