

SOCIOLOGY OF LITERATURE AS APPROACH IN THE STUDY OF RELIGIOUS TEXTS

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Abstract

Objectives - This study has aim to read and examine religious texts through sociology of literature approach, as well as to provide an academic basis about religious texts through the sociology of literature approach. The sociology of literature here is about Genetic Structuralism, while religious texts are works of interpretation which written by commentators.

Design / Methodology / Approach - The type of this research is library research, namely research that is from library data, both primary and secondary, which includes materials on the sociology of literature and religious texts, such as interpretation works. The method of research and approach which used were descriptive-qualitative method with data collection technique through combining it, while the data analysis was deductive.

Findings / Results - The results of the study showed that the interpretation of religious texts can be analyzed with the theory of sociological literature through genetic structuralism approach because the work of interpretation has an intrinsic element of the text and also has an extrinsic element of text. The intrinsic elements of the interpretation text are strongly influenced by its extrinsic elements because the author of the interpretation is part of the community which faces social problems and express them in the structure of the text of interpretation.

Conclusion - Some religious texts, especially works of interpretation texts which compiled by scholars can be analyzed and understood using sociological literature approach. Genetic structuralism as a branch of sociology of literature in operational research requires analyzing the intrinsic and extrinsic elements of the text. Meanwhile, Tafsir's work has both elements, namely text elements and some elements outside the text which are in the form of a socio-historical context in which the interpreter lives in it. In addition, looking at the works of interpretation which arranged in the form of text, it can be analyzed with literary sciences as approach.

Keywords: *sociology of literature; genetic structuralism; religious texts*

1. Introduction

Science develop so rapidly, and it happens in all disciplines, not only science and technology, but also other sciences, such as social science, religion, language, culture and so on. This development affects the scientific building of each and even with each other so that scientific integration is a must.

The spirit of scientific integration as described above can be done in the study of Islamic manuscripts which made by Muslim scholars, thinkers and scholars. On the other hand, religious texts, especially Islamic texts, it can actually be understood through various approaches. Previously, Islamic texts were only approached with a normative theological approach, but later there were attempts to understand them with other approaches, such as historical, sociological, anthropological, psychological, communication, language and cultural approaches.

Those approaches above are as an attempt to see the other side of Islamic studies which are universal and broad. Thus, its implication is that, it can give birth to a new understanding of Islam and in the end it becomes a contribution to new order of social life. Based on those things above, this paper is an attempt to examine Islamic texts by using an approach from a branch of the Sociology of Literature, namely Genetic Structuralism. Those religious texts are about works of interpretation which written by scholars (interpreters).

Genetic Structuralism is a concept presented by Lucien Goldmann, a Romanian-French Marxist philosopher and sociologist. He stated that this understanding is carried out continuously so that everyone can be understood from his socio-historical context or the context of the place where he lives. According to him, everyone has ideals, then arrange events and adopt societal norms in

creating social structures. According to Goldmann as quoted by Muniroch, humans have a tendency to adapt to their environment, dynamic tendencies and human tendencies in their totality (Muniroch, 2007: 88). To express all these things, literary works are part of human efforts to adapt to their environment, build ideals and change the phenomenal world into an ideal world. For this reason, literary works are a fact of humanity, have a world view, and are born from the collective subject or social group of the author of the work. In its application, genetic structuralism is an analytical approach to literary works that analyzes the structural elements of the text and relates them to a larger and broader structural context, namely the social context of the author of the literary work. This means that in the analysis of genetic structuralism, the intrinsic structure of the text is closely related and influenced by the extrinsic structure. It should be explained that this paper is not a practice of the sociology of literature approach in reading the some works of interpretation, but is a basic and general concept or an opening for the possibility that works of interpretation can be studied with the discipline of sociology of literature.

2. Method of Research

Qualitative approach with descriptive method was method that used in this study. This research emphasizes on qualitative method. According to Mulyana (2008: 145), research method is a process, principles, and procedures that used to approach problems and seek answers. Meanwhile, Sugiyono (2007: 1), explains that the qualitative research method is a research used in examining natural objects, where researchers have an important or key role, in this research. The data collection technique was carried out in a combined manner, while the data analysis is deductive in nature, and

the results of qualitative research will focus more on meaning than generalization. Still following the opinion of Mulyana (2008: 150), the purpose of this research is to maintain the form and content of human behavior and analyze its qualities, rather than just turning it into qualitative entities. Meanwhile, descriptive research aims to make a systematic, factual and accurate description, picture or painting of facts, characteristics and relationships between the phenomena which investigated.

Meanwhile, related to the data collection technique in this paper, it was done by library research, the authors conducted the analysis which limited to library sources, books, journals, theses and dissertations, both primary and secondary.

3. Results and Discussion

3.1 Sociology of Literature: Genetic Structuralism

It is generally understood that the theory of genetic structuralism is a theory which is part of sociology of literature which was made by a Romanian-French Marxist sociologist named Lucien Goldmann. The theory was also written in his book entitled *The Hidden God: A study of Tragic Vision in the Pensées of Pascal and the Tragedies of Racine*, first published in French in 1956. Genetic structuralism according to Endraswara (2003:55) is one of research methods in literature that is impure which is a form of merging between structural and previous research methods. According to Goldmann in Faruk, it is stated that his theory is genetic structuralism, which means that he believes that literary works are as structure. However, the structure is not something static, but is a product of an ongoing historical process, a process of structuration and deconstructing that lives and is internalized by society of the literary work itself.

According to Ratna (2004: 123), genetic structuralism is definitively a structural analysis by paying attention to the origins of literary works. In short, it means that genetic structuralism also pays attention to intrinsic and extrinsic analysis. However, as a theory whose validity has been tested, genetic structuralism is still supported by several new concepts which are not owned by other social theories, for example: symmetry or homology, social classes, transindividual subjects, and world views. Another definition which stated by Rosyidi et al (2010:201), he stated that genetic structuralism is a literary research method that emphasizes on the relationship between literary works and their social environment. In principle, this theory considers that literary works are not only as static structure and are born by themselves but they are also as result of structuring thoughts of the subject of creator arising from the interaction between the subject and certain social situations.

It is named as Genetic Structuralism because Goldmann believed that literature is a structure. However, the structure is not static, but it is as result of an ongoing historical process, a process of structuration and destruction that is alive and believed by the society of the literary work itself (Goldmann: 1970, 585). Marxism as Goldmann's intellectual direction, does not believe that texts and literary systems are autonomous. In this understanding, literature is an ideology that cannot be separated from the struggle between social forces which exist in society (Goldmann: 1970, 595-596). However, Goldmann differs from Marxism which is positivistic and ignores the literary elements of a literary work, he still stands on structuralism. This theory is built on the basis of the world view and social groups as collective subjects, human facts, and dialectics. These concepts are then used to

analyze literary works. Regarding the worldview, Goldmann writes:

“What I Have called a ‘world vision’ is a convenient term for the whole complex of ideas, aspirations and feelings which links together the members of social group (a group which, in most cases, assumes the existence of a social class) and which opposes them to members of other social group.” (Goldmann: 1977, 17)

According to Goldmann, the world view is a complex and comprehensive aspiration, idea, feeling, which connects members of certain social groups and then contrasts them with other social groups, or it is a general climate of thoughts and feelings of certain social groups.

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Goldmann said that social groups which can be considered as collective subjects are only social groups whose ideas and activities tend towards the creation of a complete and comprehensive world view of human life (Goldmann: 1977, 99). The social group here may include artists, writers, philosophers, theologians and so on, who are the subject of historical action (Taufik: 42-43). Goldmann expands the social group of subjects by allowing the interests of non-economic groups, such as those united by ideological interests (Faruk: 2015, 103). As the fact of humanity, literary works are abstractions of social structure and for that,

the structure of literary works is a meaningful structure. It meant that the creation of literary works is to describe social facts and develop human relations with the world (Goldmann, 1981, 40). While dialectics is a special method which is different from positivitis, intuitive and psychological (Goldmann, 1977, 8). Goldmann gave birth to the dialectical method by placing the idea of structural coherence. This coherence is a basic principle in revealing abstract human facts in a literary work. Goldmann's dialectical method actually does not merely recognizes literary works as a structure that has parts, and coherently forms a whole text. Goldmann also brings literature as part of coherence of structure of social background as a larger structure (Goldmann: 1981, 593). The methodological implication of dialectical method is that research on literary works not only examines aspects of its internal structure, but also explores genetic aspects of formation of structure.

Research with genetic structuralism views a literary work in two aspects, namely the intrinsic aspect and the extrinsic aspect. Unity and coherence as the basic data. Furthermore, such research will connect various elements with their social reality, the work is seen as a reflection of times, which can explain social, political, economic, cultural aspects, and so on. Important events in certain time were connected with the intrinsic elements of literary works (Suwardi: 56).

Genetic structuralism in genetics is a structural analysis by paying attention to the origins of literary works. In short, it is interpreted that genetic structuralism also pays attention to intrinsic and extrinsic analysis (Ratna: 123). However, as a theory whose validity has been tested, genetic structuralism is still supported by several new concepts which are not shared Oby other social theories, such as: symmetry or homology, social classes, individual trans

subjects, and world views. Another definition says that genetic structuralism is a literary research method that emphasizes on the relationship between literary works and their social environment. In principle, this theory considers that literary works are not only static structures and are born by themselves but they are also the result of structuring of thoughts of their creators arising from the interaction between the subject and certain social situations (Rosyidi, 201).

It can be understood that genetic structuralism is a literary research method that analyzes not only the intrinsic side but also the building blocks that are outside the literary work. The elements outside of the literary works which explored are the aspects of author and social situation behind which the literary work was born.

From history point of view, this theory of genetic structuralism appears as a development of previous theories. Where pure structuralism theory assumes that a literary work is studied only in the realm of the literary work itself without involving the historical background in it. In connection with this problem, Teeuw quoted by Endraswara (2003:55-56) stated that the theory of pure structuralism (classical structuralism) was less successful. It is caused by the meaning of literary texts which ignore the author as the giver of meaning will be dangerous towards the analysis of literary work itself. Pure structuralism has several weaknesses, namely: (Teeuw, 15)

1. Structure analysis of literary works does not reach the whole literary theory and it is not based on complete and precise literary theory. It will actually give a sign in developing a literary theory which considered very important.
2. Literary works cannot be studied in isolation and separately, but must be understood within the framework of a literary system with a historical background.

3. The existence of an objective structure in literary works increasingly doubted, the role of reader as a giver of meaning in the interpretation of literary works increasingly highlighted with all the consequences in analyzing the structure.

4. An analysis that emphasizes on the autonomy of a literary work can also eliminate its context and function, so that the literary work loses its social relevance.

A. Concept of the Structure of Literary Works

Literary work is a product of structuration of collective subject or society. Literary works have a coherent or unified structure. The concept of the structure of literary works in the theory of genetic structuralism is different from the concept of the structure of autonomous literary works. Goldmann once said two opinions regarding literary works. First, literary works are an imaginary expression of the world view. Second, in his attempt to express that worldview, the author creates an imaginary universe of characters, objects and relationships, therefore literary works are distinguished from philosophy and sociology of philosophy expresses a conceptual worldview while sociology refers to empiricism. The structure of literary works in Goldmann's view is thematic structure concept. It concentrates on the relationship between characters and object figures around genetic characters which have two aesthetics: sociological aesthetics and literary aesthetics. Related to sociological aesthetics. Genetic structuralism shows the relationship between one's worldview, the characters and things that the author creates in his work. Regarding literary aesthetics, genetic structuralism shows the relationship between the author's creation of nature and literary equipment used by the author to write it.

The structure of literary works is thus built by literary equipment or elements which create the totality of meaning. The totality of meaning implies certain world view that is created through the relationship between characters and with their environment. Ratna (2003:89) states that literary works by themselves also involve the characteristics of language institution. Literary works with medium of language and message organization are an inseparable unit. There is no different between literature of language and the representation of the medium of language itself.

B. The Concept of Collective Subject

A fact that all humans try to build a balance with the surrounding environment by taking various actions. However, genetic-structuralism distinguishes individual action from collective action. Individual action is intended only to fulfill individual needs that tend to be libidinal, while collective action is directed at fulfilling social collective needs. The subject of libidinal action is an individual, while collective action is a social group.

Furthermore, genetic structure tends to distinguish a large collective action from a collective action that may not be equivalent to the first act. Such great collective action is not only directed to meet the need of a particular collectivity, but can cause changes in social history as a whole. In fact, this great collective action can also have a broad effect, beyond the social boundaries from which the action originates. In the view of Genetic-structuralism, the subject of this great collective action is social class in Marxist sense that has been stated, not other social groups in another sense. It is based on the differences in the types of action above, genetic-structuralism distinguishes major cultural works from minor ones. Great cultural works, which include philosophical

works and great literary works, which are as the result of actions not only of collective subjects, but also social class. Therefore, these works also play a role in changing social history and can even go beyond the boundaries of their own social history. Such a work by genetic-structuralism is characterized as a work that is both philosophical and sociological.

In the concept of literature as a collective subject product, the author is part of society. In the view of genetic structuralism, individual is not free agent of society. Aspirations, opinions and views of individuals, including authors, are bound by collective existence of community. The author is thus both a subject and a collective or collective subject.

The author as an individual can be seen as a social product of his social group. As a social product of a certain social group, the author in his life tends to represent his social group. The literary work that he wrote also as representation of the author itself in fighting for his social group in front of other social groups. Authorship is social work as an realization of the collective subject of an author. In reality, there are also many human facts. The fact of humanity is all human activities as the realization of social beings. There is a human relationship. Goldmann (in Faruk, 1999:12-13) states that the fact of humanity has meaning because it is a response from collective or individual subject of an experiment to modify the existing situation to suit aspirations of the subject. In other words, man is an effort between as an individual who interprets his collective subject, the author has a mental structure that reflects his collective subject. This author's mental structure is shaped by family environment and society or social group. The family environment or parents supports the author's view because the habits, norms, philosophy of life are embedded through

sociological relationship of family. Meanwhile, the author's social group is in the form of friendship relation with other humans, life experiences, and reading books that contribute to the author's creative process. The author's mental structure is the result of formation of the author's personal, family, and social environment. It is as which will form collective subjects of the author because they are shaped by family environment and social environment, so that to find out collective subject of the author, the researcher investigates family environment and social environment based on some written data. The interpretation which written by the author is reflection of the author's mental structure that reflects his collective subject.

C. Concept of Human Facts

According to genetic structuralism, literary works are as human fact, not a natural fact. If natural facts are understood only for their structure, human facts must also reach the limits of their meaning. A literary work is not created just like that, but to fulfill certain needs of human who created it. The need that drives the creation of literary works, like other human creations is to establish balance with surrounding environment, both natural environment and human environment.

Psychologically, there are two basic processes that lead to the development of this balance, namely the process of assimilation and accommodation. Assimilation is the adjustment of external environment into the schema of human mind, while accommodation is the adjustment of schema of human mind to the surrounding environment. However, if the environment refuses or cannot be adapted to the scheme of his mind, humans take the opposite path, namely adapting the scheme of his mind to the surrounding environment. Both processes emphasize that humans are always trying to

build a balance with the surrounding environment.

Human facts are all the results of human activity or behavior, both verbal and physical, trying to be understood by science. This activity can be in the form of certain social activities, such as politics, cultural creations such as philosophy, arts, music, sculpture, and so on. In society, there are countless facts and their composition. This also applies to the simplest societies. The facts in the view of sociology are naturally prepared and conditioned by society.

D. Concept of World View

As a product of collective action in the form of social class above, literary works express the needs of social class concerned, the need which built from the relationship between social class and the surrounding environment, the needs which at the same time concern the efforts of social class to build a balanced relationship between them and their environment.

As a group of people who have same background, members of a social class have the same experience and way of understanding the surrounding environment as well as ways of developing balance in their relationship with that environment. The same way of understanding and experience, in turn, becomes the bond that unites the members into a common class and at the same time distinguishes them from other social classes. This way of understanding and experiencing, by genetic-structuralism, is called a world view.

The world view is an implicit collective mental tendency, which not all individual members of social class that own it can be aware of. It is mainly due to the fact that in a complex society, every individual is stucked in various forms of social grouping, such as professional groups, ethnic groups, races, education, and so on. These various

groupings can obscure an individual's understanding of his true social group. Only special individuals are able to break through the boundaries of these various social groupings and enter into the consciousness of their own social class. The thinkers and writers who have succeeded in capturing and expressing the world view of their social class so that at the same time it has function as a tool that raises class consciousness in the individuals who are members of that social class.

In terms of genetic-structuralism, the readers' view is an ideological scheme that determines the structure of imaginary world of literary works or the conceptual structure of philosophical works that express them. Therefore, this world view is a key concept that is not only needed to be a structural model for understanding the structure of literary works or philosophical works under study, but also to be a mediator that links literary works as super-structural with the socio-economic structure which is as basic structure. In the view of genetic-structuralism, the relationship between literary works and their basic structure is not direct, mimetic, but indirectly, through an ideological worldview. Literary works do not reflect what is called as class struggle, but expressing a world view whose structure is homologous with socio-economic structure on which it is based. The concept of a worldview (*vision du monde*) which is embodied in all major literary and philosophical works, says Goldmann, who has made it into a theory of genetic structuralism. The world view is defined as a meaningful global structure, a total understanding of the world that tries to capture its meaning, with all its complexity and wholeness. The world view is a form of consciousness of collective group that unites individuals into a group that has a collective identity. Contrasting it with other social groups. As a collective consciousness, the

world view develops as a result of certain social and economic situations faced by the subject who has it.

E. The concepts of “understanding-explanation” and “whole-part”

The concepts of “understanding-explanation” and “whole-part” are related to the methods used by the theory of genetic structuralism. Literary work must be understood as a comprehensive structure. “Understanding” literature as a comprehensive structure will lead to “explanation” of the relationship between literature and socio-culture so that literary works have meaning.

Thus, Genetic structuralism as a theory offers a method of data analysis. In relation to the analysis of data, the concepts of “understanding-explanation” and “part-whole” provide the following procedure. First, the data of literary works are analyzed section by section. To obtain meaning, some parts must be viewed in relation to the whole. In this analysis, the main concern of the researcher is the relationship between the character and other characters as well as the relationship between the character and his environment. Thus, the problems faced by each character can be seen. Second, so that the relationship between the parts of the whole novel can be understood, the researcher must provide an explanation. The explanation is done by connecting the structure of novel with the social structure of the author which includes the author's social life and history which is considered synchronously with the condition of the author in writing literary works.

F. Framework

The framework of thought is a process of one's thought in analyzing and solving a problem or problems to be faced, as well as providing answers to the questions

posed in the formulation of the problem. Tafsir is part of a literary work that tells about one aspect of life and a character that is really special, even very dramatic, which sometimes results in a change in fate. Genetic structuralism is an approach that unites structuralism with historical and dealetic materialism. Therefore, genetics pays attention to literary texts and cultural background where the literary texts are born, as well as the subject of the author.

Genetic structuralism as a theory thus offers a method of data analysis. In relation to the analysis of the data, the concepts of "understanding-explanation" and "part of the whole" provide the following procedure. First, the data of literary work is analyzed section by section. To obtain meaning, some parts must be viewed in relation to the whole. In this analysis, the main concern of researcher is the relationship between character and other characters as well as the relationship between character and his environment. Thus, the problems faced by each character can be seen. Second, in order to make the relationship between parts of the entire work can be understood, the researcher must provide an explanation. The explanation is done by connecting the structure of novel with social structure of the author, which includes the author's social life and history, which are considered synchronously as conditions for the author to write works.

G. Methodological implications

When formulated methodologically, the formal object of genetic-structuralism research is the structure of literary works, the structure of literary work itself is understood as an imaginary universe that is built from the images of characters and their natural, cultural, social, and ideological environments and their relationship to one another. While Riffaterre places the matrix and/or hypogram

at the center of structure, Lucien Goldmann places the worldview in such a position. Because the world view is a structured way of life, the literary works that express it follow this tendency. Because the worldview itself is a product of human efforts to build a balance between themselves and their structured social environment, literary works which express that worldview also become an integral part of social structure which in this theoretical framework is understood as class-based. In other words, for genetic-structuralism, the formal object of literary research above will not be known correctly if it is separated from the worldview it expresses and from the social structures that form and contain it. The structure of literary works, in this theory is considered as a function of social structure, so that research questions with a theoretical framework of genetic-structuralism can be formulated as follows: First, how is the structure of the literary work studied? Second, what worldview does it express? Third, in the context of social structure in which the structure of literary works and worldviews is possible.

The hypothesis is, "the literary work which studied has a structure that expresses the world view of a particular social class which its formation is influenced by social structure in which the social class lives". From this hypothesis, three research variables can be determined, namely the variable of literary structure, world view, and the variable of social structure. The relationship between variables tends to be stratified. Social structure is an independent variable in the world view, while the world view itself is an independent variable in the structure of literary works. The data source of structure of literary works is the text of literary work which studied, the source of world view data is the philosophical or ideological text, while the source of social

structure data is the field of social interaction which can indirectly be in the form of texts of research results.

Seeing the correlation between those three variables above which cannot be separated each other, the research method is the same. Goldmann called the genetic-structuralism research method as dialectical method which is based on the hermeneutic-circle method in hermenautics. The hermeneutic circle can be applied in the context of the text of literary work which analyzed with dialectical movement between the text and the whole text, it can be at the level of the whole social structure with dialectical movement of literary works and worldviews as part of the overall social structure. The validity of research results with such method is determined based on the basis of degree or level of maximum coherence that can be achieved by the text, as well as between the text and the social structure as a whole in which the text is as its part. Because between the parts and its whole are interdependent, a researcher, according to Lucien Goldmann, can start his research from any position, it can be from the parts to its whole or from its whole to the parts. The results of the first research, whether from texts, world views, or hypothetical frameworks regarding entity structure are analyzed later. The framework of hypothesis can be changed if its test in next entity does not produce maximum coherence, that is, research with this dialectical method continues to move back and forth until the maximum coherence is achieved.

3.2 Approaches in the Study of Religious Texts

The reading of genetic structuralism on interpretation is about exploring the production of meaning or knowledge when an interpreter is dealing with the text of Qur'an. Because according to John Physics, meaning

is produced through an active and dynamic process, both from the side of text writer and the reader/interpreter. The text and the interpreter, both of them have the same share in producing a meaning (Fiske: 164). In line with what was stated by Physics, Fazlur Rahman said that the interpreter is influenced by socio-historical as his subjective interest in reading the text (Rahman, 3). Likewise, Abu Zayd, as quoted by Ichwan, He said that there is no truly clean reading (qira'ahbari'ah) because there is no knowledge that comes from empty space, and the readers are bound to be limited by the reader's own horizon (Ichwan: 85). The absence of a clean reading like this is more specifically exemplified by the patriarchal interpretation model criticized by Asma Barlas. According to him, the interpretation of Qur'an is strongly influenced by local culture of the interpreter (Barlas: 31-34).

The production of knowledge and meaning, or horizon of interpreter is the area of study in genetic structuralism. At the same time, it differs from the literary research area of Amin al-Khulli who places Qur'an as the largest literary book (Setiawan: 3).

The production of interpreter's meaning is influenced by the horizon that surrounds him in interpreting the Qur'an. Horizon refers to anything that influences the interpreter, such as his social group, ideology, and social conditions in which the interpreter was born. That is where the main target of this research is carried out through the analysis of genetic structuralism.

Thus, this paper is a search for genetics (origin) of the birth of interpretation by finding a homology between the literary facts of interpretation text and social reality which faced by the interpreter. Another origin of the interpretation that is explored is the world view or ideology of interpreter and social groups which contribute in the interpretation. The genetic search or the

origin of this interpretation is to answer motive of the birth of interpretation. Thus, the direction of this research is to prove the subjectivity of interpreter by emphasizing on the effort in exploring socio-cultural episteme and to dismantle ideological interests which built up in it and to find a collective subject that ties the interpreter who also gives birth to an interpretation. Then, to help searching genetics of an interpretation, this interpretation will be analyzed using the theory of genetic structuralism.

The theory of genetic structuralism is a theory that specifically traces an origin of the birth of texts in the form of social structures, such as conflicts between classes, collective subject of creators of text and their worldview. This theory is a branch of sociology of literature that was born by a Marxist Lucien Goldmann. It is called as Genetic Structuralism because literary works are seen as a structure from the product of an ongoing historical process (Goldmann: 1970, 585). Based on this theory, literature is an ideology that cannot be separated from the struggle of social forces in society (Goldmann: 1970, 595-596). A research in genetic structuralism views literary works from two aspects, namely intrinsic aspects and extrinsic aspects. The methodological implication of this theory in the reading of interpretation text is to examine two aspects, namely internal structure of interpretation and genetic aspect of the formation of structure of the interpretation.

In the study of interpretation text, what is done is to begin with an analysis of internal structure of the interpretation, because, interpretation is a type of prose literature, of course it has an internal structure that builds it and supports each other. However, the analysis of interpretation is different from other literary works. For example, the analysis of structure of the interpretation looks at what elements are the

most substantial from it. Because the importance of interpretation compared to other literary works is different. If other literary works only have socio-political interests, then interpretation does not only have socio-political interests, but also theological interests. Theological interest here means interpretation as a medium in understanding God's messages to be applied in daily life as a form of dedication to Him. Based on this theological awareness, it is important to test the quality of an interpretation by looking at the subjective power of commentator. This subjectivity can be seen how affected it is from the context. This is where the author tries to translate the theory of Genetic Structuralism with research interests, both for the analysis of its structure, especially its genetics.

After analyzing its internal structure, then connecting it with a larger structure in the form of social reality as genesis or the origin of interpretation. The assumption which built through genetic structuralism by tracing the genetics of interpretation is done by looking at the social background of the interpreter, social groups, and worldviews that bind or connect these social groups with the interpreter.

The author would like to provide several ways in interpretation research by reading genetic structuralism, for example in the framework of thought, if we see that in a literary work there are intrinsic and extrinsic elements, and the structure of interpretation text can be linked to the social life of an interpreter, and the historical background of genetic structuralism theory in principle combines structural analysis with historical and dialectical materialism.

Literary works must be understood as a whole with its meaning. Literary texts have total cohesion. The elements that make up the text contain meaning so that it can provide a complete and unified description of

the overall meaning in the work, and it can also be seen in the works of commentary written by the scholars.

Likewise, the aspects of human facts in the work of interpretation. Its existence is always considered in relation to other social facts, which have also been socially conditioned. The paradigm of human sciences, as a cultural humanistic science, regards facts as pre-interpreted entities, socially constructed facts. Realities which are understood as qualities contained in the phenomena that exist outside the will of subject, both individual and trans-individual. Likewise, the work of interpretation was born because it was conditioned by historical events that occurred. The work of interpretation was born because of human facts that occurred in the author's community. Human facts that encourage interpreters to write interpretation works in which they reflect social and political events in society that are synchronously related to the structure of literary works. With the concept of human facts, it can be seen that the history of a nation has a close relationship with the literature of a nation itself. Various important events that occur in a nation are reflected by the author in his work, namely interpretation. Interpretation as a human fact is born because of dream fact of social groups.

4. Closing

Sociology of literature, especially genetic structuralism can be used as an analytical tool in understanding any scientific discipline, especially religious sciences. It considers first, the study of sociology of literature which continues to analyze the intrinsic structure of the text even though it also analyzes the context outside the text, but sociology of literature still uses the text as a source of knowledge. Second, seeing religious texts which are also textual. This means that all religions, especially Islam,

make texts as source of understanding and teaching. This similarity is the reason that literature and religious sciences are closely related.

The writer needs to emphasize that interpretation research which places interpretation as a literary work so that it is proper to be analyzed with literary theories, especially the theory of Genetic Structuralism, it has not been seen in the contestation of interpretation research so far. For this reason, this paper is a step to initiate research with the hope that this paper can give contribution and increase literary treasure and religious sciences, as well as become a supporting theory as efforts to integrate scientific interconnections. By using the theory of Genetic Structuralism, this research is critical-deconstructive, because the goal is to reveal the subjectivity of interpreter.

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