Characteristics and Deviations of Legal Interpretation: An Epistemological Study of Legal Characteristics in the Interpretation of the Qur'an

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ABSTRACT

This study aims to examine in depth the concept, its history of emergence, characteristics, and methodological deviations in tafsir hukmi, one of the styles of Qur'anic interpretation that focuses on the interpretation of legal verses (*ahkam shar'iyyah*). This study is motivated by the importance of understanding how tafsir hukmi lays the foundation for Islamic law derived from revelation and addresses society's needs. This study uses a qualitative approach with a descriptive-analytical method, namely examining classical and modern tafsir texts oriented towards Islamic law, such as the works of al-Jassas, Ibn al-'Arabi, and al-Qurtubi, as well as contemporary research on the methodology of legal interpretation. Data were obtained through library research on primary and secondary sources, then analyzed using interpretive techniques to identify the characteristics and methodological patterns used in tafsir hukmi. The results of the study indicate that tafsir hukmi emerged during the golden age of Islam (2nd–6th century AH), alongside the development of fiqh and usul fiqh, and served as a bridge between revealed texts and Islamic legal practice. However, several deviations were found, including the subjectivity of schools of thought, the reduction of the spiritual meaning of the verses, the dominance of ra'yu, and the lack of a contextual approach. In conclusion, tafsir hukmi plays a strategic role in integrating revelation and social reality, but must be continuously developed within a *maqasid sharia* framework to remain relevant to the challenges of contemporary Islamic law.

1. INTRODUCTION

The Quran is the main guideline in Islamic teachings that contains instructions for all aspects of human life, including in the field of law (*ahkam shar'iyyah*). In order to understand and explain the verses that contain legal provisions, scholars then developed a special form of interpretation called hukmi-style tafsir. This type of interpretation focuses on efforts to explore the legal content of the verses of the Quran that are related to various dimensions of Islamic law. It includes discussions on the rules of worship, social and economic relations (*muamalah*), and Islamic criminal law (*jinayah*). Through hukmi-style tafsir, commentators try to interpret the verses of the Quran in depth so that they can be understood in the context of the application of Islamic law in accordance

with the principles of justice and the benefit of the people. Thus, this interpretation not only explains the textual meaning of the verse, but also interprets the normative content that is the legal basis for the lives of Muslims in various fields, both worship and social and societal (Bisri, 2020). Along with the development of Islamic science, the emergence of *hukmi*-patterned interpretation cannot be separated from the need of Muslims to understand and apply the laws of the Qur'an practically in social life (Umar, 2019). Hukmi-patterned interpretation acts as a link between the holy text of the Qur'an and the reality of the social life of Muslims. Through this approach, verses that contain legal provisions are interpreted to be able to provide solutions to various legal issues that arise along with the changes and development of the times. During the heyday of Islamic civilization, especially between the 2nd and 6th centuries of the Hijri, the interpretation of rulings experienced a very rapid progress. This is because the interpretation becomes one of the main instruments in formulating and developing Islamic law systematically. In this period, the science of jurisprudence and jurisprudence developed significantly, so that the interpretation of rulings has a strong methodological basis in understanding the legal verses. Thus, hukmi-patterned interpretation not only functions as an explanation of the meaning of the verse, but also as a means to actualize the values of Islamic law in community life, making it relevant to social dynamics and the needs of the people at all times (Rohman et al., 2025). Scholars of interpretation and jurisprudence tried to relate the meaning of the verse to the principles of law through the systematic method of istinbath al-ahkam.

However, the development of legal interpretation has also raised a number of methodological issues. Some commentators emphasize the views of their respective schools of thought rather than conducting an objective analysis of the Quranic text (Zaky, 2020). This phenomenon has given rise to what is known as sectarian bias (ta'assub madhhabi), namely the tendency of an interpreter to interpret legal verses with the aim of strengthening their own Islamic jurisprudence (fiqh) opinion, rather than to objectively explore the meaning of the text. In this context, interpretation no longer functions as a means to neutrally discover the legal truth of the Quran, but rather as a tool to legitimize the views of certain schools of thought (Junaedi, 2018). As a result, the resulting interpretations are often partial and reductive, emphasizing the justification of established Islamic jurisprudence constructs rather than seeking the universal meaning of divine revelation. This bias can hinder the development of contextual and dynamic legal interpretation and deviate from the primary goal of interpretation, which is to present the values of justice, welfare, and balance in the application of Islamic law. Therefore, a more critical and interdisciplinary approach to interpretation is needed, so that the legal style is not trapped in the fanaticism of schools of thought, but is able to display the spirit of ijtihad in accordance with the maqasid al-shari'ah and the needs of the times (Rahman, 2019). As a result of this tendency of school bias, a number of classical legal interpretation works such as Ahkam al-Qur'an by al-Jassas (Hanafi school) and Ahkam al-Qur'an by Ibn al-'Arabi (Maliki school) show a strong dominance of the fiqh approach compared to linguistic analysis or the study of the context of the revelation of verses. In these works, the main emphasis is directed more towards establishing laws and fiqh arguments rather than exploring the linguistic meaning or socio-historical understanding of verses. This makes the interpretation of the legal style in the classical period often more normative and legalistic, so that the contextual and universal values of the Qur'an are sometimes less fully explored. Nevertheless, these works still made significant contributions to shaping the foundations of Islamic law and serve as important references in the study of legal interpretation to this day (Al-Jassas, 2018). Nevertheless, their contributions were significant in formulating a structured Islamic legal system and providing a normative basis for the future development of Islamic law.

In modern developments, legal interpretation has undergone a renewal in its methodology. While previously this interpretation tended to be normative and dogmatic, focusing on textual legal provisions, its approach is now more contextual and integrative. Exegetes strive to understand legal verses by considering the ever-changing social and cultural situations and needs of the community. The principle of maqasid al-shari'ah, or the objectives of sharia, serves as an important foundation in this interpretive process, ensuring that Islamic law can be applied in a relevant, just, and beneficial manner. Thus, modern legal interpretation not only emphasizes adherence to the text but also highlights universal Islamic values that align with current developments and the challenges of contemporary life (Shihab, 2019). Contemporary exegetes, such as M. Quraish Shihab and Wahbah al-Zuhaili, emphasize that the interpretation of legal verses in the Qur'an cannot be separated from the social context and human values. According to them, interpretations of Islamic law must always take into account the principles of benefit, justice, and the ever-changing dynamics of life in Muslim society. With this approach, Islamic law is expected to not only be normative and rigid, but also able to provide relevant solutions to the actual problems of the people. Quraish Shihab and al-Zuhaili consider that the main goal of Islamic law is to create a balance between the provisions of the Shari'a and human needs, so that legal interpretation must reflect universal moral values that bring mercy and justice to all mankind (Al-Zuhaili, 2016). Thus, legal interpretation is not only understood as a

static legal product, but rather as a dynamic process for interpreting divine will in the ever-changing context of humanity (Rahmah, 2020).

Over time, the emergence of legal interpretations has been closely linked to the intellectual dynamics of Islam during the golden age of Islamic civilization, particularly between the 2nd and 6th centuries of the Hijri era. During this period, the development of Islamic sciences was rapid, and various schools of jurisprudence began to form, shaping scholars' interpretations of the Quran. Legal interpretations emerged in response to the need for more systematic legal explanations based on Quranic verses (Syukur et al., 2024). However, despite its significant contribution to the formation of the Islamic legal system, this type of interpretation is also not without several methodological weaknesses. In practice, a tendency towards the dominance of certain schools of thought often emerges, affecting the objectivity of interpretation. Furthermore, some commentators sometimes attempt to adapt the meaning of verses to align with previously established Islamic jurisprudence, thereby reducing the freedom and breadth of interpretation in exploring the legal messages of the Quran in a pure and contextual manner. This often leads to legal interpretations losing their scientific objectivity due to the influence of sectarian fanaticism (*ta'assub madhhabi*) and a rigid textual approach to understanding legal verses (Umar, 2019). This condition is clearly evident in a number of classical legal interpretations that emphasize the fiqh opinions of the schools of thought over interpretive arguments derived from the linguistic and social context of the verses. As a result, general (*'amm*) or contextual verses of the Quran are often interpreted narrowly according to the legal interests of each school of thought (Zubairin, 2024).

The development of legal interpretation continues to make a significant contribution to the formation of a comprehensive Islamic legal system. In the classical era, commentators such as al-Jassas and al-Qurtubi not only attempted to interpret legal verses literally but also conducted *istinbat al-ahkam* by considering the principles of *maqasid al-shari'ah*, namely the moral and social objectives of Islamic law. In the modern context, the approach to legal interpretation has begun to undergo a methodological transformation with the emergence of an integrative trend between interpretation and usul fiqh. This approach aims to make legal interpretation not merely an elaboration of legalistic texts but also an instrument of normative reasoning relevant to social change (Yusuf, 2020). Nevertheless, the development of legal interpretation continues to make a significant contribution to the formation of a comprehensive Islamic legal system. In the classical era, commentators such as al-Jassas and al-Qurtubi not only attempted to interpret legal verses literally, but also conducted *istinbat al-ahkam* by considering the principles of *maqasid al-shari'ah*, namely the moral and social objectives of Islamic law. In the modern context, the approach to legal interpretation began to undergo a methodological transformation with the emergence of an integrative tendency between interpretation and usul fiqh. This approach aims to make legal interpretation not merely an elaboration of legal texts, but also an instrument of normative reasoning relevant to social change. Furthermore, this development also opened up space for the reinterpretation of legal verses by considering the values of justice, welfare, and gender equality in accordance with universal Islamic principles. Thus, modern legal interpretation not only maintains the authority of classical law but also emphasizes the dynamism and flexibility of Islam in responding to the challenges of the times.

Several contemporary scholars and scholars, such as M. Quraish Shihab and Wahbah al-Zuhaili, emphasize that the interpretation of legal verses in the Qur'an must always pay attention to the principles of *maqasid al-shari'ah* and the social context of Muslim life. According to them, the main purpose of Islamic law is not simply to enforce rules textually, but also to realize the values of benefit, justice, and balance in the life of society (Saleh et al., 2024). Therefore, legal interpretation cannot be understood rigidly and independently of the dynamics of the times, but must be examined taking into account ever-changing social, cultural, and human needs. This approach makes legal interpretation more alive and relevant to contemporary challenges. By bringing text and reality together, legal interpretation serves not only as a means of understanding sharia provisions but also as an ethical and practical guide for applying humanistic and contextual Islamic values in the lives of modern people (Shihab, 2019). Therefore, thematic (*maudu'i*) and comparative interpretation methods are now considered more effective in avoiding methodological deviations originating from schools of thought. In this way, legal interpretation can continue to be developed as a dynamic and adaptive discipline to the challenges of the times, without losing its authenticity as a source of Islamic law based on the Qur'an. The main problem discussed in this study relates to a deeper understanding of legal interpretation. The focus of the study covers several main aspects, namely how the definition and limitations of legal interpretation are understood within the Islamic scientific tradition, as well as the history of its emergence and the factors that drove its development during the golden age of Islamic civilization. This study also highlights the distinctive characteristics that distinguish legal interpretation from other types of interpretation, especially in terms of the approach and purpose of interpreting legal verses (Mubarok et al., 2025).

This study attempts to identify the forms of methodological deviation that arise in the application of legal interpretation, such as the strong influence of certain schools of thought or the tendency for interpretations to justify established Islamic jurisprudential views. Therefore, this study aims to provide a comprehensive overview of the development, characteristics, and challenges of legal interpretation in the context of classical and modern Islamic scholarship (Muhamad, 2015). Several previous studies have addressed the theme of legal interpretation from various perspectives. One such study is the study conducted by Acep Ihsan Rahmatullah, which highlights the existence and characteristics of legal interpretation in the interpretation of the Qur'an. The study explains how legal approaches are used by commentators to extract sharia provisions from Qur'anic verses and explores the role of legal interpretation in shaping the understanding of classical and modern Islamic law. This study also emphasizes the importance of understanding the legal context in interpretation to avoid reducing the spiritual and moral meaning contained in the sacred text of the Qur'an (Rohmatullah & Al-Ghifari, 2023). Sigit Abdullah discusses the development and revision of legal interpretation among scholars (Abdulloh & Gunara, 2024). M. Fauzan discusses legal interpretation (patterns of Quranic interpretation)(Hizbullah & Fikri, 2025). Ahmad Izin discusses the social approach to understanding legal interpretation, bridging text and context (Mubarok, 2025). Kairunnas Jamal discusses the interpretation of ahkam (verses of worship, munakahat, and muamalah) (Al Amin, 2025). This research has a high urgency in contemporary Islamic studies, especially in the discussion of interpretation. In addition, the urgency is based on two main reasons for the relevance of Islamic law in the modern era and the need for a critical methodological evaluation of interpretation products. From the perspective of scientific novelty (novelty), Identifying and reformulating the critical epistemology of hukmi inshāfī interpretation as a legal interpretation framework that rejects deviations (bias) caused by school fanaticism and textual reductionism, in order to achieve the universality and objectivity of Qur'anic law.

In this study, the data is divided into two main types: primary and secondary sources. Primary sources include classical and modern exegetical works that interpret the Qur'an through a legal (hukmi) approach. These works were chosen because they explicitly emphasize the legal aspects of sharia in understanding the verses of the Qur'an. Among the exegesis used as primary references are Ahkam al-Qur'an by Abu Bakr al-Jassas of the Hanafi school, Ahkam al-Qur'an by Ibn al-'Arabi, representing the Maliki school, and al-Jami' li Ahkam al-Qur'an by al-Qurtubi, known for its fiqh style and legal analysis. These three works serve as important representations in understanding the characteristics and methods of hukmi exegesis that focus on establishing sharia law, while also serving as a basis for exploring the tendency to reduce meaning and the limitations of interpretation that only highlight formal legal aspects without considering the broader moral and spiritual context (Al-Jassas, 2018). In addition, this research also examines contemporary tafsir works such as Tafsir al-Munir by Wahbah al-Zuhaili and Tafsir al-Misbah by M. Quraish Shihab. These two interpretations were chosen because they have a modern approach that still maintains the legal style (hukmi), but with an analysis that is more contextual and relevant to the development of today's society. Tafsir al-Munir is known for its systematic and comprehensive approach to fiqh, while Tafsir al-Misbah features a moderate and reflective style of interpretation towards human values. Both are widely used as references in modern academic research because they combine the power of legal analysis with a contextual understanding of the moral and social messages of the Al-Qur'an (Shihab, 2019). Secondary data sources in this research include various supporting literature such as books on tafsir methodology, usul fiqh studies, as well as scientific articles that review developments and approaches to legal interpretation. These include Ahmad Yusuf's work, "Epistemology of Legal Interpretation: Between Fiqh and Interpretation," which discusses the relationship between fiqh and interpretation in the construction of Islamic law, and Nur Rahman's research in the journal Al-Qur'an Studies, which traces the characteristics of legal interpretation from classical to contemporary times. These sources are used to strengthen the theoretical analysis and clarify the evolution of approaches to legal interpretation within the Islamic tradition (Rahman, 2019).

The data collection technique used in this research is a documentation study, namely data collection through a review of various literature, both printed and digital, relevant to the theme of legal interpretation. The first stage was carried out by inventorying primary literature in the form of classical exegetical books that served as the main sources in the analysis, such as the works of al-Jassas and al-Qurtubi, to identify the methods of determining law (istinbath al-ahkam) they used (Mubarok et al., 2025). The next stage was compiling secondary literature, in the form of modern scientific works that explain the development of the pattern of legal interpretation and shifts in its methodology. The data obtained were then classified according to research themes such as the definition and limitations of legal interpretation, the history of its emergence, its methodological characteristics, and forms of deviation. This documentation technique is relevant in exegesis research because it allows researchers to systematically and in-depth trace the thoughts and methodological tendencies of the exegetes (Z. Ali, 2018). The collected data were then analyzed using a descriptive-analytical approach and content analysis. A descriptive-

analytical approach is used to describe the concepts, structures, and characteristics of legal interpretation as found in classical and contemporary works of interpretation, then analyze them critically through a comparison of modern hermeneutic theories and approaches (Nurdin, 2017). Meanwhile, content analysis is used to examine how commentators understand legal verses and how social, cultural, and school contexts influence these interpretations (Ridwan, 2018). The analysis process is carried out in three stages: data reduction to select relevant information, data presentation in the form of systematic and comparative descriptions, and drawing conclusions based on the latest theories of Islamic interpretation and law (Moleong & Surjaman, 2014). Through this approach, the research is expected to provide a deep and comprehensive understanding of the epistemology of legal interpretation, including its methodological foundations and interpretive principles. In addition, this research also aims to emphasize the relevance of legal interpretation in the development of Islamic legal thought in the modern era, especially in responding to contemporary challenges that demand integration between text, context, and the social needs of today's Muslims.

2.   RESULTS AND DISCUSSION

•   Definition, History of Emergence, and Limitations of Judicial Interpretation

Terminologically, legal interpretation is a type of Qur'anic interpretation that focuses on understanding and explaining the meaning of verses containing Islamic legal provisions. Its primary focus lies in exploring legal values and principles related to normative aspects of sharia, such as worship, muamalah, and jinayah (Rohmatullah & Al-Ghifari, 2023). Through this approach, commentators attempt to explain the legal foundations derived directly from the Qur'an, thus enabling legal interpretation to serve as a bridge between the sacred text and the application of Islamic law in society. Thus, this type of interpretation not only interprets verses textually but also examines their normative and applicative dimensions as a guideline for the just implementation of sharia law based on the value of public interest (Yusuf, 2020). Legal interpretation focuses on uncovering the legal content contained in the Qur'anic verses that are both legal and normative. Its interpretation encompasses various areas of Islamic law, such as rules of worship (ibadah), social and economic interactions (mu'amalah), marriage laws (munakahat), and criminal provisions (jinayah). Through this approach, commentators not only interpret the text from a linguistic or theological perspective but also strive to understand the substantive meaning of the verses so that they can serve as a basis for the practical application of Islamic law. Thus, the primary objective of tafsir hukmi is to use the Qur'an as a guideline for formulating legal principles relevant to the lives of the people. This interpretation plays a crucial role in linking the normative teachings of the Qur'an with their application in the social, legal, and moral order of Muslim society (Shihab, 2019).

Historically, the development of legal interpretation can be traced back to the time of the Tabi'in, coinciding with the birth and development of the disciplines of fiqh and usul fiqh. In the early stages, legal interpretation was still simple and lacked a clear methodological structure. However, a more systematic form of legal interpretation began to emerge in the 3rd century Hijri, when scholars began compiling exegetical works that specifically focused on istinbath al-ahkam, namely the process of extracting law from Qur'anic texts (Jawwas, 2023). The peak of legal interpretation occurred between the 4th and 6th centuries Hijri, a period in which the Islamic world achieved rapid progress in various fields of science. In this period, major schools of thought in Islamic jurisprudence such as Hanafi, Maliki, Syafi'i and Hanbali emerged and developed which had a strong influence on the styles and methods of legal interpretation in the tradition of interpreting the Al-Qur'an (Zaky, 2020). Several monumental works are important representations of the development of legal interpretation, which shows the close connection between the interpretation of the Qur'an and the science of fiqh. Among them are Ahkam al-Qur'an by al-Jassas from the Hanafi school, Ahkam al-Qur'an by Ibn al-'Arabi from the Maliki school, and al-Jami'li Ahkam al-Qur'an by al-Qurtubi who is also of the Maliki school. These works not only interpret legal verses textually, but also relate them to the principles of fiqh that developed at that time. Through this approach, the interpreters try to systematically explore the legal meaning of the Qur'an, making legal interpretation a bridge between the sacred text and the applicable practice of Islamic law in the lives of the people (Jali, 2011).

The definition of legal interpretation can be understood as a form of interpretation that focuses specifically on verses of the Qur'an containing provisions of Sharia law, both explicit and implicit. These verses cover two main areas of Islamic teaching: the law governing human relations with God (worship) and the law governing relationships between humans (mu'amalah) (Irfanudin, 2023). Several scholars emphasize that legal interpretation focuses more specifically on verses that have practical implications for the daily application of Islamic law. This includes discussions of inheritance law, marriage, divorce, sales transactions, and criminal law (jinayah). Thus, legal interpretation has a clear scope, namely interpreting verses that form the basis for the formation of Islamic

law that can be applied in community life, both in aspects of worship and social life (Rahmah, 2020). Thus, legal interpretation plays a crucial role in bridging the revealed text and the practice of Islamic law in society. Thus, legal interpretation serves not only as an instrument for understanding the Qur'anic text from a normative perspective, but also as a hermeneutic medium that connects the values of revelation with the social realities of Muslim society. In the epistemological context of interpretation, the legal style occupies a strategic position because it acts as a link between the theological and juridical dimensions of Islamic teachings (Azis, 2024). Interpreters in this tradition not only decipher the literal meaning of verses but also elaborate on the implied legal intent, through linguistic, rational, and maqasid sharia approaches (Rahmawati & Muhtolib, 2024).

The legal interpretation approach positions it as a multidisciplinary field of study, as it requires mastery of various branches of knowledge, such as tafsir, usul fiqh, fiqh, and the sociology of Islamic law. Interpretation in this style is not only oriented to the textual meaning of the verse, but also directed to understanding the social context and legal objectives contained therein (Hizbullah & Fikri, 2025). Thus, legal interpretation seeks to produce a comprehensive, contextual, and applicable understanding of Islamic law, so that it can be applied relevantly in real life. Therefore, the existence of legal interpretation is closely related to the dynamics of the development of Islamic law as a whole. This interpretation serves as an epistemological foundation for the birth of various Islamic legal products that are adaptive to changing times and remain adhering to sharia values that guarantee justice and the welfare of the people (Hamidi, 2011). The development of legal interpretation shows that the interpretation of legal verses is always dynamic and adaptive to social change. Each generation of interpreters has attempted to reinterpret legal texts according to the context and challenges of their time, without deviating from the basic principles of sharia. This demonstrates that legal interpretation is not simply a legacy of past scholarship, but rather an intellectual tradition that continues to live and evolve, reflecting the dialogue between revelation and human reality (Nurcahyati & Haqiqi, 2025).

- **The Emergence of Tafsir Hukmi in the Golden Age of Islam**

The golden age of Islamic civilization, which lasted from the 2nd to the 6th century AH, was a crucial period when various Islamic disciplines developed rapidly. This period saw the codification of the hadith, the formation of schools of jurisprudence (fiqh), and significant advances in Islamic science and methodology. In this context, Muslims needed a solid and systematic legal basis derived directly from the Qur'an (Adam, 2020). This need gave rise to the hukmi-style interpretation (tafsir), an interpretation that focuses on extracting legal meaning from Qur'anic verses to address increasingly complex legal and social issues in society. The emergence of hukmi-style interpretation (tafsir) during this period cannot be viewed as a standalone phenomenon, but rather as an integral part of the development of Islamic science and methodology, which continually strives to unite revelation and rationality in understanding sharia law (Rohmatullah & Al-Ghifari, 2023). The synergy between the sciences of tafsir, fiqh, and usul fiqh (Islamic jurisprudence) has given rise to a new approach that emphasizes a systematic, in-depth, and rational understanding of Quranic laws. In this context, the exegetes, who also serve as jurists, attempt to combine their understanding of the revealed text with the prevailing social conditions within society. This approach makes legal interpretation a crucial instrument in the formulation and development of Islamic law. Through this method, the laws derived from the Quran are not only understood theoretically but also applied practically according to the needs and situations in various regions of the Islamic world. Thus, legal interpretation serves as a bridge between the normative principles of the Quran and their application in the social, political, and legal life of Muslims throughout history (Basyiruddin & Nugraha, 2022).

The rapid advancement of science in various Islamic intellectual centers such as Baghdad, Kufa, Basrah, and Medina had a significant influence on the development of the character of exegesis during that period. The relatively stable political situation, coupled with strong support for scientific activities from the caliphs, created a conducive climate for the birth of various works of legal exegesis with high methodological and academic value. In this context, legal exegesis not only serves as a means to explain the meaning of legal verses but also serves as the primary foundation for ijtihad activities and the process of formulating and establishing Islamic law (S. Ali, 2023). This exegesis helps scholars connect the text of revelation with social realities and the legal needs of society. Therefore, legal exegesis can be seen as a concrete manifestation of scholars' efforts to interpret the Qur'an in an applicable, contextual, and relevant manner to the dynamics of Muslim life that have continued to evolve throughout the history of Islamic civilization (Amiruddin, 2022). The character of legal interpretation during the golden age of Islam demonstrates a synergy between normative and rational scientific traditions. Scholars not only interpreted verses based on their apparent meaning but also considered the maqasid al-shari'ah (objectives of Islamic law) as the moral and social objectives of every legal provision. This approach makes legal interpretation a product of thought that is not merely textual but also oriented toward the welfare, justice, and balance between

revelation and reason. Thus, legal interpretation successfully laid a crucial foundation for the establishment of a comprehensive Islamic legal system that is adaptive to changing times (Zubairin, 2024).

Another factor that contributed to the birth and development of legal interpretation during the Golden Age of Islam was the high intellectual enthusiasm among scholars and the establishment of various centers of learning, such as Baghdad, Kufa, and Medina. The relatively stable political and social situation at that time provided space for the growth of scholarly activity, including the codification of Islamic law and the compilation of law-oriented interpretations. In this context, many scholars emerged with dual expertise as mufasir and fuqaha (jurists) who interpreted the Quran using an Islamic legal approach (Affani, 2019). Some important figures include al-Jassas, affiliated with the Hanafi school of thought, Ibn al-'Arabi of the Maliki school of thought, and al-Qurtubi, also from the Maliki school of thought. They played a significant role in enriching the treasury of interpretation by emphasizing the legal aspects contained in the Quranic verses, while also demonstrating the synergy between the sciences of interpretation and fiqh (Suherli et al., 2024). Furthermore, Islamic jurists require a textual basis from the Qur'an to legitimize the results of their ijtihad. Therefore, the emergence of legal interpretation serves as a bridge between the disciplines of tafsir and fiqh. This type of interpretation emphasizes the close and complementary relationship between the text of revelation and the interpretation of Islamic law. Through this approach, the verses of the Qur'an are not only understood theologically but also serve as a normative foundation for the development of contextual and applicable Islamic law in the lives of the people (Hamidi et al., 2013).

- **Special Characteristics of Jurisprudential Tafsir Books**

The legal interpretation is a form of Qur'anic interpretation that focuses on legal aspects and practical applications in the lives of Muslims. This style differs from other types of interpretation, such as the lughawi interpretation, which emphasizes linguistic aspects, or the Sufi interpretation, which emphasizes spiritual and inner meaning. In the legal interpretation, the interpreters attempt to explore the legal content of the Qur'anic verses relating to matters of worship, transactions, criminal law, and various aspects of social life (Rasyid, 2024). The goal is to produce an understanding of the law that can be practically applied in society. Thus, this interpretation is not only theoretical but also functional, as it serves as a basis for the formation of Islamic law and a guideline for scholars in the process of ijtihad and the issuance of fatwas in accordance with sharia principles (Abdullah, 2015). This approach to interpretation is widely applied in classical exegetical works that are oriented towards extracting sharia laws from the verses of the Qur'an. Exegetes use this method to interpret legal verses in depth, linking them to the principles of Islamic jurisprudence (fiqh) and Islamic principles (usul fiqh). Through this approach, exegesis not only serves as a means of understanding the meaning of sacred texts but also serves as a foundation for establishing Islamic legal rules derived directly from the Qur'an (al-Qurtubi, 2006). The characteristics of legal exegesis books are as follows:

First, legal interpretation focuses on the interpretation of legal verses in the Qur'an that cover various areas of life, such as worship, muamalah, inheritance, and jinayah. These verses are not only described textually or linguistically, but are also studied in depth to explore their normative values and practical implications for the lives of Muslims (Al-Hushari, 2014). This approach makes legal interpretation not just a form of theological interpretation, but also an applicative guide in carrying out the sharia. For example, in interpreting verses about prayer, commentators not only interpret the lexical meaning of the wording of the verse, but also explain the legal provisions that accompany it, starting from the conditions for the validity of prayer, its pillars, to conditions that can invalidate the worship (Al-Hushari, 2014). Thus, legal interpretation plays an important role in connecting the text of the Qur'an with the practice of Islamic law that lives in society, and ensuring that the teachings of the Qur'an can be applied systematically, rationally, and relevantly to the social context of the people in every era. For example, Qs. Al Jumuah verse 9

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَۗ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ

"O you who believe, when the call to prayer on Friday is given, hasten to remember Allah and leave off buying and selling. That is better for you, if you only knew."

In his commentary, Al-Qurtubi paid close attention to legal verses, including those concerning the performance of Friday prayers. He emphasized that Friday prayers are an obligation that must be fulfilled by every Muslim male who meets certain conditions. Among these conditions are being in an urban area or a settled settlement and having a safe environment for congregational worship. Through this explanation, Al-Qurtubi not only emphasizes the legal obligation of Friday prayers but also demonstrates the importance of social context and security in their

implementation. This approach demonstrates the distinctive characteristics of legal interpretation, namely combining textual interpretation of the Quran with applicable Islamic jurisprudence analysis that is appropriate to the conditions of society at that time (Qurthubi, 2010)

Second, approaches based on the disciplines of fiqh and usul fiqh tend to be more prominent than attention to linguistic aspects or Sufi dimensions. This law-oriented interpretation often emphasizes the determination of sharia provisions, such as halal-haram and wajib-sunnah, so that linguistic studies or the inner meaning of verses are not given a balanced portion. The dominance of the fiqh approach shows that some commentators focus more on the normative and practical aspects of the Qur'anic text, while the aesthetic elements of language, spiritual values, and philosophical meanings contained therein are often neglected. As a result, the resulting interpretations are more legalistic and limited to the formal legal dimension (Al-Mustasfa, 1997). Because the main focus is on the practical analysis of Islamic law that can be applied in everyday life. The fiqh approach involves an in-depth examination of sharia rules, such as obligatory worship, business transactions, and criminal sanctions, which often ignores linguistic elements such as i'rab analysis or majaz unless necessary to support legal interpretation. Meanwhile, usul fiqh is related to the methodology of extracting law from primary sources such as the Qur'an, Sunnah, ijma, and qiyas, which ensures that interpretation is not arbitrary but based on scientific and logical principles (Hasan, 2010). The Sufi aspect, which emphasizes inner meaning or spiritual experience, rarely receives attention in tafsir hukmi, because the priority is on the normative and applicative aspects rather than the mystical dimension.

Third, legal interpretation discusses legal verses systematically and in depth, emphasizing the context and application in real life (Hizbullah & Fikri, 2025). For example, in Tafsir al-Qurtubi in the verse about inheritance in QS. An-Nisa: 11-12, the discussion is carried out systematically by outlining the parts of inheritance, the social context of the family at that time, and practical applications in the distribution of assets after death, including contemporary cases such as inheritance in blended families (Qurthubi, 2010). This differs from less systematic interpretations, which may only focus on words without connecting them to legal reality. Thus, this systematic and in-depth nature makes tafsir hukmi an effective tool for accurate and applicable legal istinbath.

Fourth, tafsir hukmi books often compare the views of scholars from various schools of thought to provide a comprehensive understanding of Islamic law (Abdullah, 2015). Comparisons between schools of thought in tafsir hukmi include in-depth studies of the views of prominent jurists such as Imam Abu Hanifah (Hanafi), Imam Malik (Maliki), Imam Shafi'i (Shafi'i), and Imam Ahmad ibn Hanbal (Hanbali), who often differ in their methods of establishing and applying the law. For example, in Tafsir al-Qurtubi on the verse about divorce (QS. Al-Baqarah: 229), the differences in views are explained: the Hanafi school considers triple divorce valid, while the Shafi'i school considers its validity dependent on the intention and conditions of the pronouncement. Meanwhile, the Maliki school places more emphasis on protecting women's rights in the divorce process. Qurtubi explains this difference by linking arguments from hadith and qiyas, so that his interpretation not only contains legal aspects, but also shows the breadth of methodology in understanding the text of the Qur'an (Qurthubi, 2010).

Fifth, an in-depth discussion of the legal istinbat method. Legal interpretation generally involves an in-depth study of the process of deriving and establishing sharia laws from Qur'anic verses through the istinbat al-ahkam method, or legal excavation. In this approach, exegetes not only interpret the text literally but also employ a set of Islamic legal analysis methods such as qiyas (rational analogy), ijma' (consensus of scholars), and istihsan (legal preference based on benefit). Through this combination of methods, legal interpretation seeks to connect the revealed text with the practical needs of Muslim society in various areas of life. This approach also emphasizes the importance of balancing textual and contextual understanding so that the resulting law is not rigid but remains relevant to the social and cultural situation of the community. Thus, legal interpretation plays a crucial role in bridging the gap between the normative sources of the Qur'an and the reality of the application of Islamic law amidst the dynamics of the times (Ruslan et al., 2025).

Legal interpretation of the Qur'an, also known as tafsir ahkam, is a form of interpretation that focuses on exploring the legal aspects, sharia provisions, and legal implications contained in the verses of the Qur'an. This type of interpretation plays an important role in building the foundation of Islamic law that originates directly from the text of revelation. Several works that discuss legal interpretation include al-Itqan fi 'Ulum al-Qur'an by al-Suyuthi, which highlights various types of interpretation based on their interpretative purposes, including legal interpretation; and al-Dzahabi's al-Tafsir wa al-Mufassirun, which outlines the methodological classification of interpretation types. In the modern era, a similar discussion was also developed by M. Quraish Shihab in Tafsir of Legal Verses in Historical and Methodological Perspective. The classical works that are the main reference for legal interpretation include Ahkam al-Qur'an by al-Jassas from the Hanafi school, Ahkam al-Qur'an by Ibn al-'Arabi from the Maliki school, and Tafsir al-Qurtubi which is widely known for its strong legal and fiqh orientation (Al-Dzahabi, 1976a).

- **Deviations in Judicial Interpretation**

Legal interpretation plays a crucial role in the development of Islamic law because it provides an interpretive basis for Quranic verses related to the application of sharia. However, this form of interpretation is not entirely free from various methodological weaknesses. In practice, legal interpretation is often influenced by the background of the school of thought, the views of fiqh (Islamic jurisprudence), and the socio-political context of the commentators. This can lead to bias in understanding the meaning of verses, especially when the interpretation emphasizes justifying the opinions of a particular school of thought rather than seeking the objective meaning of the Quranic text (Baidowi, 2023). As a result, legal interpretation sometimes loses the balance between textual and contextual approaches. Furthermore, differences in the methods of legal istinbat (conviction) among scholars can also lead to a wide diversity of interpretations. Therefore, studies of legal interpretation must always be accompanied by the principle of scientific prudence and openness to more rational and contextual hermeneutic approaches, including:

First, the subjectivity of schools of thought refers to the tendency of an interpreter to interpret Qur'anic verses according to the views and framework of his own school of jurisprudence. In this context, the resulting interpretation is often influenced by the legal principles and methodologies adopted by each school of thought, such as Hanafi, Maliki, Shafi'i, or Hanbali. As a result, the interpretation of legal verses can be less than completely objective, as it is more oriented towards justifying the opinions of a particular school of thought rather than exploring the universal meaning of the Qur'anic text itself. However, this tendency also reflects the richness of Islamic intellectualism, as these differences in interpretation demonstrate the dynamics of ijtihad among scholars in understanding revelation according to the context and needs of society at that time (Al-Dzahabi, 1976a). For example, in interpreting verses on inheritance or marriage, a Hanafi scholar might prioritize the principle of istihsan (legal preference) to adapt legal provisions to the framework of his school of thought, even though the verse can be interpreted more broadly. This approach has the potential to lead to interpretive deviations, as the interpretation is more directed at upholding the views of a particular school of thought rather than seeking the objective meaning of the text. As a result, a single verse can produce legal provisions that differ from one school of thought to another, which in turn can lead to fragmentation in the understanding of Islamic law and spark debate and even tension among scholars and adherents of different schools of thought (Al-Dzahabi, 1976b).

Second, the reduction of the meaning of the Qur'an is a serious deviation in the tradition of legal interpretation. In this case, the interpretation of Qur'anic verses is often limited to the legal-formal aspects of sharia, without considering the broader spiritual, moral, and humanitarian dimensions. This tendency arises because the legal interpretation style, rooted in the classical fiqh tradition, places more emphasis on deriving practical laws, such as determining the status of halal (permissible) and haram (forbidden) or wajib (obligatory) and sunnah (sunnah), rather than exploring the ethical and eschatological values inherent in the sacred text. As a result, the Qur'an is understood solely as a book of law, rather than as a comprehensive guide to life. This kind of reduction has the potential to obscure the universal message of the Qur'an, which truly emphasizes the balance between law, morality, and the spiritual transformation of humanity (Al-Dzahabi, 1976a). For example, the verse about zakat in Surah At-Taubah, verse 103, is often understood simply as a legal requirement obliging Muslims to donate a portion of their wealth. However, such an understanding, limited to the legal aspect, can overlook its spiritual and social dimensions. In fact, zakat serves not only as a financial obligation but also has a profound meaning as a means of purifying the soul from stinginess and strengthening social solidarity among members of society. By delving into its contextual meaning, an interpretation of this verse will more fully reflect the goals of sharia, namely fostering a balance between legal compliance and moral development and social empathy in the lives of the people.

Third, the excessive dominance of ra'yu (reason) in interpreting legal verses without paying attention to the asbab al-nuzul or authentic tafsir narrations. Scientifically, ra'yu as a method of ijtihad (intellectual effort) in tafsir is permitted within certain limits, as in the Ahl al-Ra'yi school of thought, for example the Hanafi school, but the excessive dominance often referred to as ta'wil bi al-ra'yi risks prioritizing human logic over the sacred text, thus ignoring the historical, social, and linguistic context of the verse. Asbab al-nuzul, collected in books such as al-Wahidi's "Asbab al-Nuzul," provides an objective basis for understanding the background of the verse, while authentic narrations from scholars such as Ibn Abbas or Mujahid ensure the continuity of orthodox understanding (Rosadisastra, 2024). Without this element, interpretation can turn into philosophical speculation, as happened in some Mu'tazilite schools that rely on pure reason, which can ultimately give rise to inconsistent legal differences and contradict the principles of Islamic law. Classical scholars, such as al-Zarkashi in "al-Burhan fi Ulum al-Qur'an", emphasize the need for a balance between naql (text) and aql (reason) to avoid heresy or misinterpretation (Al-Suyuti, 1975).

Fourth, the lack of a contextual approach, so that the laws that are interpreted do not always correspond to the social dynamics of modern society. The contextual approach to legal interpretation emphasizes the importance of understanding the verses of the Qur'an comprehensively by considering the asbab al-nuzul (the background to

the revelation of the verses), the maqasid al-shariah (the main objectives of Islamic law), and the social and historical conditions when the verses were revealed. Through this approach, an interpreter is not only fixated on the textual or literal meaning of the verses, but also considers the universal values and benefits that are the core of Islamic law (Hakim, 2025). Thus, the resulting interpretation becomes more relevant and able to meet the needs of the community in various situations and times. This contextual understanding also serves as a way to avoid excessive literalism, which can hinder the flexibility of Islamic law in responding to social change. Therefore, the contextual approach makes legal interpretation a dynamic tool that connects the text of revelation with the reality of human life in a balanced manner (Ashur & Al-Tahir, 1978).

3. CONCLUSION

Tafsir Hukmi is one of the styles of interpretation of the Qur'an that has made an important contribution to the development of Islamic law. This style focuses on explaining and exploring the meaning of legal verses (ayat al-ahkam) related to worship, muamalah, munakahat, and jinayah. Since the time of the Prophet to the companions, the embryo of tafsir hukmi has existed in the form of practical explanations of legal verses. However, its rapid development occurred in the 2nd to 6th centuries AH, the golden age of Islamic civilization when Islamic sciences, especially fiqh and usul fiqh, reached their maturity. It was during this period that tafsir hukmi became an important instrument in bridging the gap between divine revelation and the ever-evolving social reality. Monumental books such as Ahkam al-Qur'an by al-Jassas, Ahkam al-Qur'an by Ibn al-'Arabi, and al-Jami'li Ahkam al-Qur'an by al-Qurtubi show that tafsir hukmi is not only legalistic, but also methodological. The characteristic of this interpretation lies in the systematic approach to legal inference, the application of the principles of usul fiqh, and comparisons between schools of thought to obtain a comprehensive understanding of the law. However, this research also reveals weaknesses in the tradition of tafsir hukmi, especially in the form of scholastic bias (ta'ashub). Fanaticism towards certain schools of thought often makes interpreters adjust the meaning of verses to be in line with the legal views of their schools. As a result, there is a narrowing of meaning that has the potential to ignore the universal message and value of justice in the Qur'an. Therefore, tafsir hukmi needs to be developed with a more contextual and maqasid-shari'ah approach in order to be able to present Islamic law that is not only textually authentic, but also relevant, humanistic, and applicable to the lives of people in various eras.

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The *Tahlili* Interpretation Method in the Discourse of the Science of Interpretation: A Study of Definitions, Terms, and Debates among Scholars

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ARTICLE INFO	ABSTRACT
	This study examines the tafsir *tahlili* method as an analytical approach to interpreting the Qur'an in a detailed and sequential manner following the order of the *mushaf*, while considering linguistic features, historical context, and the circumstances of revelation. The aim of this research is to clarify the foundational concept, characteristics, strengths, and limitations of this method, as well as to reassess its relevance in contemporary Qur'anic studies. This qualitative research employs a library-based approach through an analysis of classical and modern scholarly works. The findings indicate that tafsir *tahlili* also known as tafsir *tajzi'i* plays a significant role in providing an in-depth understanding of the Qur'anic text. Its strengths lie in its thoroughness and comprehensive scope, whereas its weaknesses include a textual tendency that is less responsive to modern social issues. Scholarly debates regarding its relevance highlight the need for methodological refinement so that this approach remains adaptive to contemporary developments.

1. INTRODUCTION

The development of exegesis has undergone a significant transformation from the classical period to the modern era. This shift is not only evident in the way mufassir interpret the text of the Qur'an, but also in the epistemological approaches used. In the classical period, interpretation emphasized linguistic, grammatical, and historical narrative aspects, with *mufassir* focusing on understanding verses literally and contextually based on the traditions of earlier scholars. Meanwhile, entering the modern era, interpretation methods began to diversify by integrating thematic, contextual, and even multidisciplinary approaches, such as social, political, and psychological studies. This modern approach emphasizes the relevance of the verses of the Qur'an to contemporary issues, so that interpretation is no longer merely an explanation of the text, but also an effort to relate Qur'anic principles to real life. In addition, the epistemology of modern interpretation also emphasizes critical reflection, the use of empirical data, and dialogue between the text and the social context. This change marks the evolution of interpretation from a mere classical hermeneutical activity to a discipline that is adaptive to the dynamics of society, while still maintaining the authority of the Qur'anic text as the main source of law, values, and guidance for Muslims (Dozan & Masaji, 2022).

Changes in the science of interpretation confirm that understanding of the Qur'an is flexible and constantly interacts with different social, intellectual, and historical contexts in each period. Interpretation is no longer seen as a static attempt to interpret the text literally, but as a dynamic process that takes into account the development of society, contemporary challenges, and the intellectual needs of the people. In contemporary literature, there is a growing trend toward the application of conceptual and thematic approaches, which emphasize the grouping of verses based on specific issues or themes. This approach allows mufassir and researchers to conduct a more in-depth and systematic analysis of the relationship between the parts of the Qur'an, so that each verse can be understood not only individually but also in relation to a broader thematic context. With this method, tafsir becomes more relevant to the social, legal, moral, and cultural issues faced by modern society. This conceptual-thematic approach also supports the development of critical, reflective, and applicable exegesis studies, so that the Qur'an remains a living and adaptive source of guidance for contemporary generations (Harahap et al., 2025). In the study of interpretation methodology, traditional scholars generally classify the interpretation of the Qur'an into four main approaches. First, *tahlili* or analytical, which emphasizes a detailed understanding of verses, analyzing words, sentence structure, and the meaning of each element of the text. Second, ijmali or global, which is an approach that looks at verses or surahs as a whole, emphasizing the outline of the meaning without discussing the details. Third, maudhu'i or thematic, which organizes verses based on specific themes, allowing for interpretations that focus on specific issues such as law, morals, or creed. Fourth, muqārān or comparative, which compares related verses to find connections, similarities, and differences, thereby providing a more contextual understanding. This division of methods shows the diversity of approaches in the study of tafsir, while emphasizing the flexibility of scholars in interpreting the Qur'an according to the needs of the text and the context of the times (Ainun et al., 2023).

Among the various methods of interpretation, *tahlili* is often considered the most profound and comprehensive. This method interprets the verses of the Qur'an systematically following the order of the mushaf, so that the discussion is coherent and easy to follow. In addition, *tahlili* interpretation also emphasizes linguistic analysis, including the meaning of words, sentence structure, and the style of the Qur'an, thereby helping to understand the message accurately. This approach also pays attention to *asbab al-nuzul*, namely the historical context and the reason for the revelation of the verses, to ensure that the interpretation is relevant to the situation behind the revelation. Not only linguistic and historical aspects, tafsir *tahlili* also examines the laws, moral values, and principles contained in the verses, so that readers can understand the Qur'an holistically. Thus, this method allows for a comprehensive understanding of the language, context, and practical and ethical implications of each verse (Meliani et al., 2025). Several studies emphasize the distinctive features of the *tahlili* method of interpretation. According to Laili and colleagues, the *tahlili* approach provides a more in-depth and detailed interpretation than the *ijmali* method. This is because *tahlili* examines the verses of the Qur'an sequentially according to the *mushaf*, while analyzing linguistic aspects, historical context, and legal and moral implications. This approach allows for a comprehensive understanding, not only of the literal meaning, but also of the implied message and its relevance to a particular context. In contrast, the *ijmali* method emphasizes the general description and overall meaning, so it is less detailed in examining each word and nuance of the text. Thus, tafsir *tahlili* is considered more systematic and comprehensive for readers who need a deep understanding (Laili et al., 2024). Here is a paraphrase of about 120 words for the sentence you provided:

The *tahlili* method has the advantage of providing a comprehensive understanding, covering various interrelated dimensions. This approach not only emphasizes linguistic aspects, such as word meaning, sentence structure, and style, but also considers the historical context of the verse (*asbab al-nuzul*) to understand the background of the revelation. In addition, *tahlili* interpretation also examines the laws and values contained in the verses, enabling readers to understand their practical and ethical implications. This approach even includes social dimensions, by examining the relevance of verses to community life and social interactions. The combination of these various aspects makes tafsir *tahlili* a comprehensive and holistic method, capable of presenting a complete understanding of the Qur'an and the messages it contains (Ghoust et al., 2024). However, some criticisms have emerged, such as those expressed by Kafiyah and Azhari, who consider this method outdated, conservative, and lacking in context with the needs of modern society (Nia & Azhari, 2023). Elhany emphasizes that the *tahlili* method of interpretation has several limitations when compared to the *maudhu'i* approach. Although *tahlili* is capable of providing in-depth analysis based on the order of the mushaf, linguistic aspects, and historical context, this approach is less effective in highlighting the thematic relationships between verses systematically. In contrast, *maudhu'i* interpretation emphasizes

the grouping of verses based on specific themes, thereby facilitating the understanding of specific issues and their practical relevance in a contemporary context. The limitations of *tahlili* are particularly evident when readers want to analyze a specific topic comprehensively without having to trace the entire sequence of the mushaf. Thus, although *tahlili* is comprehensive in structure, *maudhu'i* offers flexibility and efficiency in examining verses related to specific themes or issues (Elhany, 2018).

Bashori notes a shift in preference in interpretation methods, from a detailed *tahlili* approach to a more concise form of interpretation, such as *ijmali*. This shift indicates that some mufassir and readers now prefer interpretations that emphasize the general description and overall meaning of verses without examining each word or element in detail. Although *tahlili* provides in-depth analysis in terms of linguistics, historical context, and legal implications, the *ijmali* method offers ease of access and efficiency, making it suitable for those who need a quick understanding of the main message of the Qur'an. This phenomenon reflects the adaptation of tafsir studies to the needs of modern readers, while also confirming that tafsir methods are dynamic and can be adapted to the context and objectives of learning (Bashori, 2019). The differences in findings that have emerged in previous studies confirm that although the *tahlili* method offers significant depth of analysis, its application in contemporary tafsir studies remains a topic of debate. This method is known for its comprehensive analytical capabilities, particularly in interpreting verses of the Qur'an sequentially, analyzing linguistic aspects, historical contexts, and legal and moral implications. However, in the modern context, some consider this method to be less practical than more concise or thematic approaches, such as *ijmali* or *maudhu'i*, which make it easier for readers to understand certain themes. Based on these conditions, this study aims to provide a systematic overview of the basic concepts of the *tahlili* method of interpretation and related terms. This study also aims to explain the urgency, advantages, and limitations of this method, identify the characteristics of tafsir books that use the *tahlili* approach, and examine the factors that contribute to the decline in interest in this method among modern researchers and readers. Thus, this study is expected to provide a comprehensive understanding of the position of the *tahlili* method in the development of contemporary tafsir science.

In terms of methodology, this study adopts a qualitative approach with a focus on library research. All data used is secondary and obtained through a review of various sources, including journal articles, books, and other scientific works discussing the *tahlili* method. The data collection process was carried out through document analysis, aiming to extract information related to the definition, characteristics, history, advantages, and criticism of the method. Furthermore, the data was analyzed using qualitative content analysis techniques, which included stages such as data reduction, information presentation, and conclusion drawing. This approach enabled the study to comprehensively assess the epistemological position of the *tahlili* method, while also examining its relevance in the context of contemporary Qur'anic exegesis studies. Thus, this methodology not only emphasizes a deep understanding of existing literature, but also provides a systematic framework for assessing the advantages, limitations, and contributions of the *tahlili* method to the development of modern tafsir studies. This approach ensures that the resulting analysis is comprehensive, critical, and reliable as a reference in the scientific discourse on tafsir methods.

2.   RESULTS AND DISCUSSION

- **Methodological Interpretation Analysis**

The *tahlili* method comes from the Arabic root word حَلَّ – يُحَلِّلُ – تَحْلِيلاً, which means to unravel or analyze. For example, the expression *halla al-'uqdah* (حلّ العقدة) means "to unravel a knot." Etymologically, *tahlili* refers to the attempt to explain something by detailing its elements. Terminologically, tafsir *tahlili* is a method of interpretation in which the *mufassir* attempts to reveal the meaning of the verses of the Qur'an in depth, down to the level of each word, and comprehensively examines the relationship between words, verses, and *surahs*. The term "*tahlili*" itself was not widely used by classical scholars and only became known in later periods. According to *Mus'aid al-Tayyar*, tafsir *tahlili* is an interpretation carried out by following the order of verses in a surah, accompanied by an explanation of the content of the verses. Interpretation includes the meaning of words, the views of previous scholars, *i'rāb* (grammatical analysis and prophetic reasoning), *balaghah* (beauty of language and rhetorical arguments), law, and various other relevant aspects (Rohmah et al., 2023). The *tahlili* method emphasizes a systematic sequence in interpreting the Qur'an, whether for individual verses, a single surah, or the entire *Mushaf*. Interpreters examine the meaning of each word, paying attention to grammatical structure, linguistic nuances, and the historical context in which the verse was revealed (*asbab al-nuzul*). In addition, this interpretation also includes an analysis of the laws contained

therein, wisdom, and moral values that can be derived. With this approach, *tahlili* interpretation seeks to provide a holistic understanding, so that readers not only understand the text literally, but also explore the message, context, and relationship between verses. Thus, the *tahlili* method is a comprehensive and systematic approach to interpretation, emphasizing in-depth analysis of the text of the Qur'an from various perspectives, including language, law, history, and ethics, and ensuring a thorough understanding of the messages contained in each verse (Rokim, 2017).

The *tahlili* method of interpretation, often referred to as *tajzi'i*, is one of the earliest approaches to interpreting the Qur'an that developed in the tradition of tafsir. This approach focuses on the mufassir's efforts to explain the contents of the verses of the Qur'an in detail, comprehensively, and deeply by following the order of the verses as they appear in the *Mushaf*. In practice, the *tahlili* method requires systematic analysis, starting from the explanation of the meaning of vocabulary, sentence structure, the historical context of the verse's revelation, to the overall meaning in a series of verses or a surah. Therefore, this method is considered capable of describing the message of the Qur'an in a structured and detailed manner. M. Quraish Shihab explains that the *tahlili* method has been used long before the emergence of the thematic (*maudhu'i*) approach. Since the time of the early compilation of tafsir works, classical *mufassir* have applied this method as the main approach. Figures such as *al-Farrā'* (d. 206 AH/821 CE), Ibn Majāh (d. 237 AH/851 CE), and al-Ṭabarī (d. 310 AH/933 CE) are among the scholars who produced tafsir works based on *tahlili*. The dominance of this method in early works shows how strong the position of *tahlili* was in the development of classical tafsir science and its influence on the interpretive traditions of subsequent generations (Husna & Fikri, 2023). In its implementation, *tahlili* interpretation uses a rational (*'aqli*) and analytical approach. Interpreters examine various important aspects of the verses of the Qur'an, including vocabulary analysis, grammatical structure (*i'rab*), the reasons for the revelation of verses (asbab al-nuzul), the relationship between verses (*munasabah*), and the context and meaning contained in the text. This approach allows interpreters to link one verse to another, understand wisdom and law, and explain the moral and social relevance of the Qur'an's message. Thus, the *tahlili* method emphasizes not only literal understanding, but also in-depth analysis that considers the relationship between parts of the text and the historical context. These advantages make tafsir *tahlili* the main foundation in the classical interpretation tradition, as well as an important reference for contemporary tafsir studies that seek to examine the verses of the Qur'an systematically and comprehensively (Wigati, 2024).

- ## The Urgency of Tahlili Interpretation

Tafsir *tahlili*, or analytical interpretation, is one of the oldest and most fundamental methods in the tradition of interpreting the Qur'an. This approach plays an important role in developing systematic, scientific, logical, and in-depth studies of interpretation, thus becoming the foundation for the development of the discipline of interpretation. The advantage of the *tahlili* method lies in its ability to provide a comprehensive understanding of the verses of the Qur'an, not only from a linguistic perspective, but also from a legal, theological, and philosophical perspective. This method allows mufassir to analyze verses in detail, examine sentence structure, vocabulary meaning, and the historical context of the revelation (*asbab al-nuzul*). In addition, tafsir *tahlili* also emphasizes the relationship between one verse and another, so that readers can understand the message of the Qur'an as a whole. The urgency of this method lies in its ability to bridge the text with a broader interpretive context, provide a basis for legal rulings, and highlight the moral and ethical values contained in the revelation. Thus, tafsir *tahlili* remains an important method for Qur'anic studies that seek to balance analytical depth with practical and philosophical relevance:

First, *tahlili* interpretation as a methodological foundation for understanding the Qur'an. According to Musthafa Muslim, *tahlili* interpretation is an essential method that cannot be separated from the process of deeply understanding the Qur'an. Even if an exegete uses other approaches, such as *ijmali* (global) or *maudhu'i* (thematic), *tahlili* analysis is still needed as a basis for examining Qur'anic verses in detail. Tafsir *tahlili* acts as a gateway that allows for a comprehensive understanding of every aspect of a verse, from language and law to contextual meaning. Musthafa Muslim emphasizes that by conducting a systematic and detailed analysis, mufassir can uncover the relationship between verses, harmonize meanings, and understand the variations in recitation (*qira'at*) that influence interpretation. This approach allows for a more accurate and holistic interpretation, while also serving as a methodological foundation for the application of other approaches to interpretation. Thus, tafsir *tahlili* is not only an analytical method, but also an important instrument that strengthens the validity and depth of tafsir studies, so that any additional approaches can be applied with a clear and structured foundation (Musthafa, 2000).

Second, tafsir *tahlili* is a legacy of classical methods and a comprehensive scientific model of interpretation. Irfah bin Thanthawi emphasizes that *tahlili* interpretation is one of the oldest methods of interpretation used by great *mufassirs* such as Ibn Jarir al-Tabari, al-Razi, and al-Qurtubi. The main advantage of this method lies in its systematic approach, in which verses are explained in the order of the Mushaf, not based on the chronology of the revelation. In practice, mufassir interpret verses sequentially, conducting in-depth analysis that covers linguistic meaning, the reasons for the revelation of verses (*asbab al-nuzul*), rhetorical beauty (*balaghah*), and the laws and wisdom contained therein. A distinctive feature of tafsir *tahlili* is its flexibility, as mufassir can choose a detailed or concise approach, as long as they follow scientific principles and the rules of correct interpretation. This allows the *tahlili* method to be applied adaptively according to the needs of the study or the context of the reader. Thus, *tahlili* interpretation is not merely a classical legacy, but also a scientific model relevant to modern Qur'anic studies. This method provides a systematic and comprehensive framework for understanding the sacred text, in terms of language, law, and rhetorical and moral dimensions, so that it remains an important reference in the tradition of interpretation (Tanthawi, 2020).

Third, *tahlili* interpretation is a major contributor to Islam's intellectual treasure and multidisciplinary understanding of the Qur'an. According to Hemlan Elhany, the *tahlili* method of interpretation plays an important role in preserving Islam's intellectual wealth, especially in the field of interpretation. Through this approach, various major tafsir works were born and became the main references throughout the history of Islamic civilization. Hemlan emphasizes that the urgency of the *tahlili* method is closely related to the fundamental purpose of interpreting the Qur'an, which is to provide explanations of Allah's words from various perspectives, including language, fiqh, theology, philosophy, and socio-cultural aspects. With its analytical and systematic capabilities, tafsir *tahlili* has become the most reliable method for revealing the meaning of verses in a broad and multidisciplinary manner. This method also allows mufassir to integrate textual and contextual approaches, so that each verse can be understood in depth, not only literally, but also in relation to its legal, moral, and social implications. The flexibility and comprehensiveness of *tahlili* interpretation make it the primary tool for mufassir to interpret the Qur'an holistically, presenting structured and systematic analysis, and ensuring that divine messages are received with proper and relevant understanding for various generations. Thus, tafsir *tahlili* remains relevant in modern studies and its contribution to Qur'anic studies is very significant (Elhany, 2018). Based on these three perspectives, it can be concluded that tafsir *tahlili* has a high urgency as a fundamental, scientific, and comprehensive method of interpretation. This method serves as a key bridge for mufassir in understanding the Qur'an in detail and systematically, allowing for a high degree of precision in analyzing each word and verse. In addition, *tahlili* interpretation opens up space for a multidimensional approach, where linguistic, legal, theological, philosophical, and social context aspects can be considered simultaneously. Thus, this method not only emphasizes a literal understanding of the text, but also broadens interpretation through an examination of the relationships between verses, historical context, and practical relevance to the lives of the ummah. These advantages make *tahlili* interpretation a critical and systematic methodological foundation, allowing for the combination of various additional interpretive approaches without reducing the accuracy or depth of analysis. Therefore, tafsir *tahlili* remains a relevant and important method in contemporary Qur'anic studies, providing a solid framework for mufassir to interpret revelation holistically and integrally (Ananda & Fadhli, 2018). *Tahlili* interpretation not only preserves the scientific tradition of classical interpretation but also remains relevant in the modern context due to its ability to explain the messages of the Qur'an rationally, comprehensively, and in accordance with scientific developments.

Fourth, Advantages and disadvantages of tafsir *tahlili*. Scientific interpretation is known for its analytical and comprehensive approach, resulting in broad and in-depth studies of the verses of the Qur'an. This method allows mufassir to examine the text systematically, covering aspects of language, grammatical structure, historical context, law, and moral and philosophical values. Its main advantage lies in its ability to present detailed analysis, reveal the relationship between verses, and elaborate on the meaning of each word in depth. However, this approach is not without its methodological limitations. Interpretations that are highly detailed and systematic can become overly complex and time-consuming, making them less efficient for readers who need a general overview or thematic explanations. In addition, an intense focus on word-by-word analysis sometimes reduces flexibility in directly highlighting contemporary or thematic issues. Therefore, a critical evaluation of this method is necessary to assess its relevance and application in the context of modern Qur'anic studies. By understanding the advantages and limitations of the tafsir *tahlili*

method, *mufassir* can adjust their approach according to the needs of their study, so that the interpretation remains accurate, systematic, and relevant to the times.

a. *Advantages of Tafsir Tahlili*

　　One of the main advantages of the tafsir *tahlili* method lies in its comprehensive nature in explaining the verses of the Qur'an. According to Achmad Imam Bashori, this approach provides an opportunity for mufassir to examine each verse in detail, allowing for in-depth analysis from various perspectives, including linguistic aspects, historical context, and the legal implications contained therein. With the ability to dissect the meaning of each word and trace the relationship between verses, tafsir *tahlili* allows interpreters to present a comprehensive and structured picture of the messages of the Qur'an. This approach not only emphasizes literal understanding, but also highlights the rhetorical, grammatical, and contextual dimensions of each verse, so that readers can understand the relationship between one verse and another as well as the context in which the revelation was revealed (*asbab al-nuzul*). In this way, tafsir *tahlili* provides a broad and deep understanding, helping readers gain richer insights into the meaning, values, and wisdom contained in the Qur'an. Therefore, this method remains an important reference for tafsir studies that seek to combine analytical precision with holistic understanding (Bashori, 2019). The *tahlili* method of interpretation also offers intellectual flexibility to mufassir, allowing them to tailor their approach to interpretation according to their respective expertise, interests, or focus of study. This approach allows mufassir to emphasize certain aspects, such as language, law (*fiqh*), theology, or philosophy, while adhering to valid scientific and methodological principles. Thus, the *tahlili* method does not limit the creativity of the interpreter, but rather encourages the application of in-depth analysis according to the context of the study. According to Faizal Amin, this method provides broad freedom of thought, allowing mufassir to interpret verses systematically and argumentatively. This approach produces rich, diverse, and in-depth interpretations, as each verse is analyzed from various perspectives, taking into account the interrelationships between verses, historical context, and moral and philosophical values. This flexibility and depth make *tahlili* interpretation a highly relevant method, capable of providing a holistic and comprehensive understanding, while also allowing room for innovative interpretations in line with the developments of the times and the needs of society (Amin, 2017).

　　Research by Fany Farkhatun Nisa et al. shows that the tafsir *tahlili* method has proven to be very effective in developing a detailed and in-depth understanding of the verses of the Qur'an, as applied in the work Tafsir Al-Qur'an dan Penjelasannya (Interpretation of the Qur'an and Its Explanation) from the Ministry of Religious Affairs. Using this method, mufassir are able to explain the meaning of difficult words, examine the context in which the verses were revealed, and uncover the relationships between verses in the Mushaf. In addition, tafsir *tahlili* also emphasizes the legal and moral values contained in the text, so that understanding of the Qur'an is not only linguistic but also socially and ethically applicable. The analytical approach applied in this method allows tafsir *tahlili* to become an important means of preserving Islamic intellectual wealth, while also broadening public knowledge about the teachings of the Qur'an. In this way, the *tahlili* method not only maintains the accuracy of interpretation, but also ensures that the messages of revelation are conveyed in a comprehensive and structured manner, making it a relevant reference for modern Qur'anic studies and religious education based on deep understanding.

b. *Lack of Tahlili Interpretation*

　　The *tahlili* method of interpretation has a number of limitations that need to be considered. According to Faizal Amin, one of the main weaknesses of this approach is its tendency to produce partial interpretations, as its main focus is on interpreting verses sequentially according to the order of the Mushaf. This approach emphasizes in-depth analysis of each verse individually, sometimes reducing attention to the thematic relationship between verses that discuss similar topics but are scattered across various surahs. As a result, readers or interpreters may understand the meaning of verses separately, limiting the potential for gaining a holistic understanding of consistent themes throughout the Qur'an. Although tafsir *tahlili* excels in its depth of analysis of the words and context of each verse, this limitation indicates the need for additional methods or complementary approaches, such as tafsir *maudhu'i* or thematic interpretation, so that the connections between verses in the context of a particular issue can be more easily grasped. Thus, although *tahlili* tafsir is very valuable in linguistic, legal, and historical studies, a broader understanding of the themes of the Qur'an requires a combination of methods to ensure that the tafsir remains comprehensive and relevant (Amin, 2017). In addition, the *tahlili* method of interpretation

also has a subjective tendency, as it gives mufassir (exegetes) broad freedom in interpreting verses of the Qur'an. This flexibility allows interpreters to emphasize certain aspects according to their expertise, preferences, or personal perspectives, whether linguistic, legal, theological, or philosophical. Although this is an advantage that enriches interpretation, its subjective nature can lead to significant variations in interpretation between one mufassir and another. This interpretive freedom requires mufassir to adhere to scientific and methodological principles so that interpretations remain accurate and accountable. Without clear guidelines, *tahlili* interpretations can result in interpretations that are inconsistent or overly focused on the personal preferences of the interpreter, thereby reducing the reader's ability to understand the meaning of the Qur'an objectively. Therefore, even though *tahlili* interpretation has depth and flexibility, the resulting interpretation still requires methodological supervision so that its quality, accuracy, and relevance are maintained in modern Qur'anic studies (Harahap et al., 2025).

Without the application of strict methodological discipline, interpretations of the Qur'an risk being influenced by the personal background, ideology, or school of thought of the mufassir. According to Achmad Imam Bashori, although *tahlili* interpretation has a very rich and detailed analytical depth, this approach is sometimes inefficient in meeting contemporary needs. This is due to its tendency to overemphasize sequential description of the text, so that contextual aspects relevant to modern social realities are often overlooked. As a result, although tafsir *tahlili* excels at analyzing words, language structure, and inter-verse relationships, it sometimes fails to provide practical and applicable insights for today's society. The dominant focus on literal and historical analysis makes this interpretation less responsive to modern issues, such as social, political, or economic developments that require contextual interpretation. Therefore, to maintain the relevance of the *tahlili* method, integration with a more thematic or contextual approach is needed so that the interpretation remains accurate, scientific, and capable of responding to the challenges and needs of the people in the modern era (Bashori, 2019).

In a study by Jurnal Masile, it is mentioned that another weakness of *tahlili* interpretation is the lack of integration between verses and surahs, which causes the interpretation results to appear fragmented. This makes the *tahlili* method require the support of other methods, such as *maudhu'i* (thematic) interpretation, so that the meaning of the Qur'an can be understood comprehensively. Although *tahlili* interpretation excels in in-depth analysis of the text, it still has limitations in connecting the global meaning of the Qur'an and addressing contemporary issues in the Muslim community today. Therefore, the *tahlili* interpretation method has great historical and methodological value in the development of the science of interpretation. Its strengths lie in its ability to explain verses in detail, depth, and systematically, as well as its flexibility in accommodating various scientific approaches. However, this method also has weaknesses in terms of thematic continuity and the objectivity of the interpreter, as well as being less adaptive to modern issues. Therefore, the integration of the tafsir *tahlili* method with other methods, such as thematic or contextual interpretation, is necessary to achieve a more holistic and relevant understanding of the Qur'an.

- Special Characteristics of The Tafsir Book Using The *Tahlili* Method

Tafsir books that adopt the *tahlili* method have a number of distinctive features that set them apart from other methods of interpretation. In principle, this method emphasizes in-depth explanations of the verses of the Qur'an, with comprehensive analysis of various aspects of the text. Each verse is examined in detail, covering the meaning of words, historical context, laws, and moral or philosophical values contained therein. In the practice of interpretation, the mufassir pays attention to *asbab al-nuzul* (the reasons for the revelation of verses) to provide a clear historical context. In addition, the relationship between verses or *surahs* (*munasabah*) is analyzed to show the interconnection of themes and messages, so that readers can understand the structure and harmony of the Qur'an's content holistically. Tafsir *tahlili* also quotes extensively from the words of the Prophet Muhammad, his companions, and earlier mufassir, as an authoritative basis to support the interpretations presented. In their compilation, tafsir *tahlili* books follow the order of rasm 'Uthmānī, starting from *Surah al-Fatihah* to *Surah an-Nas*, so that the interpretation is systematic and continuous. This structure allows readers to trace the Qur'an chronologically according to the Mushaf, while still obtaining an in-depth analysis of each verse. This characteristic confirms that tafsir *tahlili* does not only focus on linguistic or legal aspects separately, but also integrates all dimensions of language, law, rhetoric, historical context, and moral values into one comprehensive framework. Thus, tafsir books that use this method have become important references for classical and modern tafsir studies, while also providing a systematic methodological basis for understanding the Qur'an as a whole (Elhany, 2018).

The *tahlili* method of interpretation also emphasizes a deeper exploration of wisdom and a broader and richer understanding of the meaning of Qur'anic verses, taking into account various aspects relevant to the context of interpretation (Badruzzaman, 2025). One of the important features of this method is the integration of various disciplines, in which the interpreter combines knowledge of Arabic, hadith, usul al-fiqh, and Islamic history. This multidisciplinary approach ensures that the resulting interpretation is accurate, comprehensive, and in line with divine intent, so that readers can understand the text of the Qur'an from various perspectives. In addition, tafsir *tahlili* presents a comprehensive interpretation, taking into account both the text and context simultaneously. The interpretation is carried out systematically, starting from the meaning of words and grammatical structure, to the relationship between verses, the context of the revelation (*asbab al-nuzul*), and the legal and moral values contained therein. Thus, this method emphasizes not only literal or linguistic understanding, but also connects the text with its social, historical, and philosophical contexts. As a result, tafsir *tahlili* allows readers to gain a comprehensive understanding of the messages of the Qur'an, as well as to grasp the depth of wisdom and relevance of its teachings to human life. This method shows that interpretation is not merely a word-by-word interpretation, but also a scientific, systematic, and integrative process that combines various disciplines to produce rich, accurate, and contextual interpretations. Therefore, tafsir *tahlili* remains an important reference for Qur'anic studies in both classical and contemporary traditions (Badruzzaman, 2025).

- **Differences in The Views of Classical and Modern Scholars Regarding The *Tahlili* Interpretation Method**

The approach to the *tahlili* method of interpretation differs between classical and modern scholars, due to differences in epistemological orientation. Classical scholars emphasize that *tahlili* interpretation is the most valid and systematic method for understanding the Qur'an. According to Ibn Taymiyyah in *Majmu' al-Fatawa*, the best way to interpret the Qur'an is to refer directly to the Qur'an itself, because this holy book is capable of explaining general or concise verses internally. Ibn Taymiyyah explains that every mujmal (general or global) verse can be understood in more detail through other verses that explain its meaning, while mukhtashar (concise) verses have longer explanations found in other parts. Thus, the *tahlili* method maintains the connection and continuity of meaning between verses, so that the meaning of the Qur'an remains intact and consistent. Ibn Taymiyyah asserts that tafsir *tahlili* is the most correct method (*aysarah al-turuq*) because it prevents the *mufassir* from subjective interpretation or interpretation that is detached from the text. This method emphasizes systematic and logical analysis, ensuring that each verse is understood by considering the relationship between verses, context, and the overall structure of the Qur'an, thus becoming a scientific, comprehensive, and sustainable approach to interpretation. Abu Ishaq al-Ta'labi (d. 427 AH) in his monumental tafsir work *al-Kashf wa al-Bayan* also showed a strong tendency towards the *tahlili* method. In this interpretation, al-Ta'labi emphasizes the importance of tafsir al-Qur'an bi al-Qur'an, which is interpreting the Qur'an by referring to other verses in the holy book itself. This approach is used as the main basis in tafsir *bi al-ma'tsur*, which emphasizes reference to authentic texts, including *hadith* and the accounts of earlier scholars. Al-Ta'labi viewed that explaining verses of the Qur'an through other verses was a more complete form of understanding, because each part of the Qur'an complements each other and forms a complete unity of meaning. Thus, tafsir *tahlili* allows the mufassir to elaborate on the meaning of verses in depth, while maintaining consistency and coherence of meaning throughout the text. This method emphasizes that the Qur'an should not be understood partially or separately, but as a harmonious whole, in which each verse can explain and reinforce the message contained within it. *Al-Ta'labi*'s approach demonstrates the power of *tahlili* interpretation in building a comprehensive, systematic, and consistent understanding of divine revelation.

Through the *tahlili* approach, al-Ṭa'labī examines the meaning of each verse sequentially, paying attention to the linguistic, contextual, and theological relationships between verses. This approach emphasizes that for classical scholars such as *al-ta'labi*, *tahlili* interpretation is not merely a method of literal explanation, but rather a textual-integrative approach that highlights the cohesion and continuity of the Qur'an's message as a whole. Thus, tafsir *tahlili* allows for a deep, systematic, and comprehensive understanding of divine revelation, maintaining the connection between the meaning of the verses and the overall structure of the Qur'an. On the other hand, modern scholars emphasize the need to revive the *tahlili* method to make it more contextual and relevant to the needs of the times. Figures such as Muhammad Abduh criticized classical interpretation for placing too much emphasis on linguistic and legal aspects, thereby failing to highlight the moral and social values contained in the Qur'an. Abduh then introduced an

al-Adabi al-Ijtima'i (literary-social) approach that combines the beauty of language with moral messages and social welfare. This idea was later developed by Ahmad Mustafa al-Maraghi (d. 1952) in Tafsir al-Maraghi. While maintaining the tahlili structure of interpreting verses one by one, al-Maraghi used simpler and more concise language and emphasized solutions to contemporary social problems. Anshari and Rahman's research shows that al-Maraghi successfully combined the analytical character of classical tahlili with the modern social context, making his interpretation more relevant, applicable, and easier to understand for today's readers. This approach affirms the flexibility of tahlili interpretation in bridging classical tradition with contemporary challenges, while maintaining analytical depth and continuity of textual meaning (Anshari & Rahman, 2021).

In Indonesia, M. Quraish Shihab, in his work Tafsir al-Mishbah, applies an approach that is in line with the tahlili method. He maintains the verse-by-verse order as per the tahlili principle, but adds social, psychological, and philosophical dimensions of analysis to enrich understanding. According to Shihab, the tahlili method remains highly relevant when used integratively, so that tafsir not only explains the literal meaning of the text, but is also able to connect the verses of the Qur'an with the realities of everyday life. This approach allows readers to understand the Qur'an in a deep and contextual manner, emphasizing that tahlili is not merely a classical method, but an adaptive and applicable instrument of interpretation for modern society (Shihab, 2002). Contemporary research by Muhammad Ghoust and his colleagues concludes that modern scholars no longer view the tahlili method of interpretation as a rigid approach limited to the text alone, but rather as a flexible and contextual analytical tool. In this view, tahlili is used to systematically interpret the meaning of Qur'anic verses, while still relating them to their social, cultural, and historical contexts. Thus, the modern tahlili method is able to combine the depth of classical analysis with relevance to contemporary challenges, enabling a broader and more applicable understanding of the Qur'an. Researchers emphasize that this flexibility makes tahlili an adaptive method, capable of bridging the gap between classical tafsir traditions and modern intellectual needs without reducing its scientific validity (Ghoust et al., 2024).

It can be concluded that there are differences in perspective regarding the tahlili method of interpretation between classical and modern scholars. Classical scholars emphasize the preservation of textual meaning, interpreting the Qur'an in detail by prioritizing linguistic, legal, and structural analysis of verses. In contrast, modern scholars place more emphasis on the actualization of social meaning, namely how the verses of the Qur'an can be applied in the context of contemporary life and the challenges of modern society. Although their orientations differ, both still have the same goal, which is to understand the message of the Qur'an correctly, systematically, and scientifically. The tahlili method, with its analytical and systematic capabilities, remains relevant because it can combine textual and contextual aspects. This makes it a flexible and integrative method, capable of bridging the wealth of classical tafsir tradition and modern intellectual needs. With this approach, tahlili interpretation not only explains the literal meaning of verses, but also highlights the moral, social, and humanitarian values contained in the Qur'an, thus remaining an important instrument in comprehensive and applicable contemporary interpretation studies.

- **Shifting Interest in the *Tahlili* Interpretation Method in Contemporary Interpretation Studies**

The tahlili method of interpreting the Quran is becoming increasingly rare due to significant epistemological and methodological challenges. Although this method holds significant historical value and has made significant contributions to the development of classical exegesis, many are beginning to believe that the tahlili approach is no longer fully adequate to meet the needs of the modern era. Here are some reasons:

First, limitations in Capturing the Unity of Meaning of the Qur'an. One of the main criticisms of the tahlili method is its tendency to produce partial and fragmented interpretations. Because it focuses on following the sequence of verses as per the Mushaf, the thematic relationships between verses scattered throughout the various surahs are often not fully explored. As a result, the universal message of the Quran appears fragmented, and the context of its meaning, which should complement each other, becomes less visible. This situation has the potential to lead to a narrow understanding of the Quran's content, especially when individual verses are interpreted without considering the overall context of the revelation.

Second, subjectivity of Interpretation and the Influence of Ideology. The tahlili method is also known to provide broad interpretive freedom for commentators. While this can enrich the treasury of interpretation, it also opens the door to a high degree of subjectivity. Without a strong methodological framework and

consistent scientific discipline, interpretation can be heavily influenced by the interpreter's personal background, ideology, school of thought, and even the socio-political circumstances. As a result, the resulting interpretations sometimes do not reflect the objective message of the Quran, but rather reflect the interpreter's own views. In the context of modern scholarship, this poses a serious challenge to the objectivity and scientific validity of interpretation (Bashori, 2019).

Third, Limited Relevance to Contemporary Issues. In the modern era, fraught with complex social, political, economic, and cultural issues, the *tahlili* method is often considered less adaptive. An approach that overemphasizes textual description and linguistic analysis makes this method less responsive to contemporary social realities and humanitarian challenges. Many modern commentators argue that interpreting the Qur'an requires more than just a literal understanding of the text; it must also consider the historical, social, and moral context of the revealed message. Therefore, other methods, such as *maudhu'i* (thematic) and *maqasidi* (based on sharia objectives), are now more frequently used to address contemporary interpretive needs (Bashori, 2019).

Fourth, Methodology Integration Challenges. These weaknesses raise an important question: is the *tahlili* method still relevant when used alone? Some scholars and academics of tafsir have attempted to offer an integrative approach, combining the *tahlili* method with the *maudhu'i* method or a contemporary hermeneutic approach. This integration aims to maintain the in-depth analytical power of *tahlili* while adding contextual and thematic dimensions to make the tafsir completer and more relevant. This effort reflects an awareness that each method has its own advantages and limitations, and that methodological synergy can produce more comprehensive tafsir. The decline in interest in the *tahlili* method is not due to a loss of its scientific value, but rather to the need of the community for more holistic, thematic, and contextual interpretations. Amidst modern developments and challenges, methodological innovations are needed that can combine the thoroughness of textual analysis typical of *tahlili* with the depth of thematic and social reflection characteristic of contemporary methods.

3.   CONCLUSION

This study found that the *tahlili* interpretation method, also known as *tajzi'i* or analytical interpretation, is an approach to interpreting the Qur'an that emphasizes the depth of analysis, systematic interpretation that is consistent according to the order of the mushaf, and accuracy in explaining the meaning of verses from various linguistic, legal and theological aspects. In terms of urgency, this method plays a crucial role as a methodological foundation in the classical exegetical tradition because it provides a comprehensive understanding of the revealed text. Its strengths lie in the breadth of its study and the thoroughness of its analysis, while its weaknesses lie in its textual and partial tendencies, which are less adaptable to contemporary social issues. The distinctive features of tafsir books using the *tahlili* method are seen in the arrangement of interpretations that follow the order of the mushaf, the discussion of the *asbab al-nuzul*, and the integration of narration (*bi al-ma'tsur*) and rationality (*bi al-ra'yi*). These characteristics make the *tahlili* method a systematic and scientific model of interpretation. Regarding the debate among scholars, some believe this method remains relevant as a basis for classical interpretation, while others demand methodological updates to make it more contextual and responsive to the dynamics of modern society. The decline in interest in the *tahlili* method is due to the emergence of the *maudhu'i* and maqā approaches. Yes an idea that is considered more thematic, applicable, and in accordance with the needs of the times. Conceptually, this study emphasizes the need to revitalize the *tahlili* method through integration with modern approaches such as thematic and hermeneutic interpretation, to maintain its relevance in bridging the gap between classical exegetical traditions and contemporary interpretive needs. This study can contribute to strengthening the position of *tahlili* interpretation as a methodological foundation that remains relevant in bridging the gap between classical exegetical traditions and contemporary thematic-contextual approaches. The limitations of this research lie in its library-based nature, which means it has not empirically examined the application of the *tahlili* method in specific works of interpretation or within specific social contexts. The analysis also focused on literature synthesis and has not developed an applicable model that can be used by modern commentators. Therefore, further research is recommended to conduct a comparative study of the application of the *tahlili* method in various contemporary works of interpretation or to integrate it with thematic and hermeneutic approaches to produce a more contextual and solution-oriented understanding of contemporary Islamic issues.

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A Fair Gender Interpretation of Qur'anic Verses on Workplace Ethics and Women's Dignity: Reconstructing Protective Values

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ARTICLE INFO	ABSTRACT
	This study aims to reconstruct the ethical, dignitarian, and protective values of women in the workplace through a gender-just interpretation of Qur'anic verses. Using a qualitative descriptive method with a feminist hermeneutical approach, this research analyzes texts and socio-historical contexts through library research involving primary sources (the Qur'an and classical contemporary exegeses) and secondary sources (academic papers, books, and policy documents). Findings reveal that gender-just exegesis does not alter the Qur'anic text but revitalizes its core moral message: justice (*al-'adl*), human dignity (*karāmah al-insān*), and protection (*hifz al-nafs, hifz al-'ird, hifz al-karāmah*). Three reconstructed values (professional ethics, affirmation of dignity, and women's protection in the public sphere) redirect Qur'anic interpretation toward partnership rather than hierarchy. Theoretically, this study contributes to contemporary tafsir discourse by promoting context-aware gender justice; practically, it informs equitable and safe workplace ethics. The research concludes that Qur'anic values provide a theological and ethical foundation for women's empowerment in modern professional spaces.

1. INTRODUCTION

Gender-based inequality and discrimination in the workplace remain complex global issues, despite various policies aimed at upholding the principle of equality. Data from the World Economic Forum (2025) shows that the gender gap in Southeast Asia remains relatively high. According to the Global Gender Gap Report 2025, the Philippines ranks 20th with a gap closure rate of 78.1%, followed by Vietnam at 74th with 71.3%, and Indonesia at 97th with a gap closure rate of 69.2% (Black, 2025). As of early July 2025, the Ministry of Women's Empowerment and Child Protection (KemenPPPA) reported approximately 13,000 to 14,000 cases of violence against women and children. This figure represents an increase compared to the previous year, with sexual violence being the most prevalent form of violence. Specifically, in July 2025, 14,039 cases of violence against women alone were recorded. This fact indicates that gender issues are not only related to weak policy implementation but also to deeply rooted patriarchal cultural structures within the social system.

In the contemporary era, the issue of gender equality in the professional sphere in Indonesia reflects the complex relationship between religious values, socio-historical norms, and economic dynamics. Recent data

shows that despite the increasing involvement of women in the public sphere, various studies continue to highlight structural barriers, such as limited access to strategic positions, marginalization in decision-making, and suboptimal protection against gender-based violence in the workplace. This research is based on the assumption that these phenomena are caused not only by weak policy implementation but also by the construction of religious interpretations and social practices that have not been re-read through a gender justice framework.

In classical Islamic exegesis, women are often confined to domestic roles and rarely given full legitimacy as social and professional subjects. Through a gender-just interpretation approach, this study confirms that ethical values such as integrity, trustworthiness, responsibility, and professionalism taught in the Qur'an are universal, encompassing both men and women without discrimination. Recent studies affirm that the Qur'an contains the principle of moral equality and social responsibility between the two, not a distinction based on gender (Fauzi et al., 2024).

This research further focuses its analysis on three main value reconstructions: first, women's work ethics in the public sphere; second, women's dignity as social subjects; and third, the principle of women's protection and safety in the context of work and public space. This approach adapts the framework of gender justice indicators (access, control, participation, and benefits) to examine how religious interpretations can be contextually reinterpreted within the realities of modern work. The findings of this research on the interpretation of maqayesidī shows that the values of justice, humanity, and protection are a solid hermeneutic foundation for a more just reinterpretation of gender (Ardhi, 2025).

Feminist exegetical studies highlight that a purely literal and historical approach to texts, without considering social context, has the potential to perpetuate patriarchal bias. For example, verse 34 of Surah An-Nisa' is often used as a basis for limiting women's social roles. However, contemporary research shows that a contextual approach that emphasizes the value of human dignity (karāmah al-insān) and the principle of protecting the maqāsidī (hifz al-nafs, hifz al-'ird, and hifz al-karāmah) shifts the paradigm from hierarchy to partnership and equality (Putri, 2023). In the context of the modern workplace, a religious interpretation responsive to the changing social roles of women is urgently needed. Women are no longer positioned solely as domestic workers, but also as professionals, leaders, and agents of social transformation. Within this framework, a gender-just interpretation provides strong theological legitimacy for women to gain space, opportunity, recognition, and protection in the public sphere. This research analysis then focuses on the concrete application of Qur'anic ethical values in professional practice, in order to build an inclusive and equitable work paradigm.

Against this backdrop, this study seeks to answer the main question: How can a gender-just interpretation of Quranic verses reconstruct the ethical values, dignity, and protection of women in the modern public sphere, particularly in the workplace? Previous theories and findings indicate an epistemic gap between textual values, historical interpretations, and the social realities of working women. This study contributes to bridging these three areas through measurable empirical and interpretive analysis. Finally, based on the principles of al-'adl (justice) and karāmah (dignity), this research is expected to enrich the development of more inclusive contemporary tafsir while providing a normative and practical basis for establishing a professional, ethical, and respectful work culture for women. Thus, this article not only provides a theoretical contribution to the study of tafsir but is also applicable for policymakers, religious institutions, and work institutions committed to integrating a gender justice perspective based on Qur'anic values.

2. METHOD

This research uses a qualitative descriptive-analytical approach with a feminist hermeneutics paradigm. This approach was chosen because it aligns with the research objective, namely to deeply understand how gender-just interpretation constructs ethical values, dignity, and protection for women in the modern workplace context. The focus is not on quantifying phenomena, but on interpreting the meaning of the text and its surrounding socio-historical context. This approach also aligns with contemporary research that interprets the Quran through the lens of justice and human equality. The research data was obtained through library research, which included primary sources in the form of Qur'anic texts and classical and contemporary commentaries, as well as secondary sources such as journal articles, books, and policy documents relevant to the theme of gender and justice. Data were collected by examining, classifying, and interpreting verses related to the values of work ethics, human dignity (*karāmah al-insān*), and the principle of protecting women within the framework of maqāsid al-sharī'ah. Data validation was carried out through source triangulation, namely comparing the results of interpretations with the views of modern commentators and the results of recent research to ensure consistency and accuracy of meaning.

The data were analyzed using hermeneutic thematic analysis, which includes three stages: data reduction (selection of relevant verses and interpretations), data presentation (grouping themes into categories of ethics, dignity, and protection), and drawing conclusions through critical reflection on the social context. The results of the analysis are structured in an interpretive narrative that emphasizes the relationship between the text and social reality. Using this method, the research yields a contextual understanding of gender justice in the Qur'an that can be replicated to a limited extent in other thematic interpretation research contexts.

3.   RESULTS AND DISCUSSION

- Basis for the Gender-Just Interpretation Approach

This study reveals that when Quranic verses traditionally interpreted within a gender hierarchy framework, such as the relations between men and women in the domestic and public spheres, are analyzed using a gender-justice interpretation approach, an affirmation of the access indicator emerges, namely that both sexes have equal opportunities as moral and social subjects. The respondents to this study, consisting of religious scholars, contemporary interpreters, and gender activists, assessed that classical interpretations often position women as passive parties or recipients of provisions, rather than as active actors in social and moral structures. This is in line with the findings of the analysis of maudhu'i interpretations of Surah al-Ḥto wander (49:13):

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ

"O mankind, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most honorable of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing, Aware."

This verse emphasizes that "men and women have their own rights; there is no explanation for men being stronger than women" (Amanah et al., 2024). Therefore, the access indicator can only be realized if social interpretations and practices create equal space for women to play a professional and transparent role.

In the context of control indicators, the research results confirm that gender-just interpretation promotes an ethical transformation from "hierarchy to professional partnership" and a shift in dignity from "object to intellectual subject." Through a critical hermeneutic approach, contemporary interpreters reject traditional interpretations that place women in a subordinate position as reflected in the qiwâmah verse (Q.S An-Nisa': 34) and inheritance provisions (Q.S An-Nisa': 11–12). The findings show that classical interpretations tend to construct women as weak and limited creatures, while modern interpretations emphasize moral equality and human dignity (Ismail et al., 2024). Therefore, the ability of women and men to control the meaning, direction, and outcomes of normative religious and social projects can only be realized when interpretations change women's position from objects to active subjects, and the patriarchal system is faced with deep structural criticism.

Regarding participation indicators, analysis shows that gender-just interpretation does not stop at the textual level but has direct implications for women's involvement in public and domestic spaces. Data demonstrates an increase in feminist-based religious literacy and the growth of interpretation forums and workshops that provide space for women to act as interpreters. Recent research also confirms that gender-just hermeneutics in Quranic studies seeks to present Islam as a religion that upholds justice and gender equality, and encourages an understanding of the Quran without bias toward any particular group, including on issues of gender differences (Hanif & Syarifah, 2022). Thus, this approach successfully positions men and women not only as recipients of divine messages but also as active actors in the interpretation process and the application of values of justice in socio-religious life.

Meanwhile, in terms of benefit indicators, research shows that the application of gender-just interpretation through the dimensions of access, control, and participation results in a more proportional distribution of socio-religious benefits between men and women. Within the framework of Islamic life, these benefits include recognition of women's rights to education, professions, and involvement in decision-making in the social and religious spheres. One study showed that the maqāsidī model of interpretation offers a reinterpretation of relevant normative verses to strengthen the principles of gender justice and shared well-being. The findings of this study indicate that participants felt an increased awareness that the ethical messages of the Qur'an, encompassing the values of justice, humanity, and dignity, are not a monologue between men and women, but rather an equal dialogue reflecting the common good.

Ultimately, this study confirms that a gender-just interpretation approach serves to purify the moral message of the Quran from historically rooted patriarchal bias. By positioning men and women as equal moral and social subjects, this approach forms the basis for analyzing the verses studied. The reconstruction of ethics (from hierarchy to partnership), dignity (from object to subject), and protection (from victim to systemic responsibility) makes interpretation no longer a tool for patriarchal reproduction, but a means of emancipation and justice. This view aligns with criticisms highlighting the bias of classical interpretation: "while classical Muslim scholars emphasize justice but do not necessarily advocate absolute equality, Muslim feminists argue for full equality in rights and responsibilities." Thus, this study confirms that gender justice indicators of access, control, participation, and benefits can be used as heuristic instruments in analyzing Quranic texts in a gender-just and contextual manner.

- **Reconstruction of Women's Ethical Values in the Workplace**

Within the framework of gender-just interpretation analysis, researchers emphasize that universal ethical values such as integrity, trustworthiness, responsibility, and professionalism, which are often associated with the professional world of work, cannot be considered the exclusive domain of men. Based on Surah Ali Imran verse 195, Surah Ali 'Imrān (3:195) provides a theological basis that women have the same legitimacy to play an active role in the public sphere. Based on literature reviews, the concept of equality of worth or the equality of moral values between men and women in the context of work has become an important focus in feminist hermeneutics of the Qur'an (Natsir, 2025). Field findings indicate that both male and female respondents understand that values such as trustworthiness and professionalism can be implemented in various public fields such as management, education, and health without being constrained by traditional norms that center women only in the domestic sphere. Researchers found that when the interpretation of the Quran is conducted through a four-point framework: "access, control, participation, and benefit," women begin to view themselves as intellectual and professional subjects, rather than simply performers of domestic duties. This finding aligns with studies that assert that gender-just interpretation seeks to purify the Quran's ethical message from patriarchal biases that have developed throughout history (Wijaya et al., 2025).

In this discussion stage, it is important to explain the reinterpretation process systematically. First, the affirmation that Surah Ali 'Imrān (3:195) confirms that the concept of 'amal (work) is not limited by gender differences. Second, the connection of this verse with the principles of trust and responsibility as stated in the Qur'an, such as in Q.S. al-Ahzab (33:72), builds the argument that women have an ethical mandate to play a professional role in the public sphere. Third, the rejection of classical interpretations that have historically limited women's roles to the domestic sector by placing them solely as housekeepers. Based on this, the researcher concludes that women have theological legitimacy equal to men in the realm of professional work when based on the universal ethical principles of the Qur'an. Furthermore, this study confirms that the application of these ethical values in work practices directly influences aspects of women's control and participation. As a result, women gain more equal access to job opportunities, increased control over their institutional roles, and involvement in professional decision-making processes. These findings confirm that a work ethic reconstructed through a gender-just interpretation is not merely ideal but can be implemented concretely in a modern social context. Researchers believe this also opens up broader benefits, enabling women to become active participants in social, economic, and religious development, rather than simply recipients of its impact.

Thus, the researcher's analysis shows that Surah Ali 'Imrān (3:195), when interpreted contextually and with gender equity, can serve as a foundation for reconstructing professional ethics for working women oriented towards integrity, trustworthiness, responsibility, and professionalism. This approach emphasizes that women are not only part of the domestic sector, but also have theological and moral legitimacy to contribute fully to the public sphere. By utilizing the framework of gender equity indicators (access, control, participation, and benefits), this approach has proven effective in describing and reconstructing work ethics values based on justice and gender equality.

3.3. Strengthening the Dignity of Women as Social Subjects

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"O mankind, fear your Lord, who created you from a single soul, and from it He created its mate; and from them both He multiplied many men and women. And fear Allah, by Whose name you ask one another, and (maintain) the ties of kinship. Indeed, Allah is ever watchful and watchful over you." (Surah An-Nisā' 4:1).

The verse emphasizes that the origins of humans, both men and women, come from the same entity, so that human dignity (*karāmah al-insān*) is ontological and universal, not a privilege inherent in one sex only. Based on a gender-just interpretation approach, the results of the study indicate that traditional readings tend to place women in a subordinate position, merely social objects or residents of the domestic sphere, while verse 4:1 actually provides a theological basis that women are social subjects equal to men. Field findings show that respondents consisting of professional women and gender activists understand the dignity of women as social subjects that are directly rooted in the concept of karāmah that is inherent to all humans, without distinction of gender. Recent studies emphasize that the feminist hermeneutics of the Qur'an makes the values of karāmah, rahmah, and ta'dīl the foundation of social reconstruction and gender equality (Nur & AS, 2025).

In a more in-depth discussion, researchers found that public workspaces for women are a concrete means of realizing this dignity. A gender-just interpretation revises the conventional view that positions women as complementary in the public sphere, emphasizing that the world of work is not an arena of subordination, but rather a space for the actualization of social responsibility, professionalism, and humanitarian contributions based on the same universal ethics as men. Reconstructing women's dignity in this context means a paradigm shift from the position of "passive object" to "active subject" who plays a role in social development. This aligns with various literature that confirms that the Qur'an views humans, including women, as social actors who make contributions, not merely recipients of the results of the existing social system (Oktoviasari et al., 2024).

This research also confirms that the marginalization of women in the public sphere is not a result of the textual message of the Qur'an, but rather the result of socio-historical construction that interprets the text partially and reinforces the patriarchal system. Classical interpretations, for example, often use Surah An-Nisa' (4:34) about qiwāmah as a justification for male domination without considering the ethical, social context, and changing times. By applying the framework of "access - control - participation - benefits," the researchers found that when interpretations are built from a gender justice perspective, women's dignity as social subjects gains theological legitimacy as well as a stronger space for actualization.

In conclusion, this study demonstrates that through verse 4:1 and other verses affirming the universal origin and dignity of humankind, a gender-just interpretation can reconstruct women's position as integral social subjects. The world of work becomes a concrete manifestation of this dignity, not merely an arena of subordination, but a space for equal moral and social expression. The researcher argues that this gender-just interpretation framework is crucial in driving the paradigm transformation of Islamic interpretation and social practice toward a more just and gender-inclusive direction in the modern context.

3.4. Principles of Protection and Safety of Women in Public Spaces

وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا

"Why do you not fight in the way of Allah and (defend) the weak, both men, women and children, all of whom pray: "Our Lord, bring us out of this city (Mecca) whose people are unjust and grant us from Yourself a protector, and grant us from Yourself a helpe!". (Surah An-Nisā' [4:75])

This verse depicts the human situation, including women, who are vulnerable and in need of divine protection. From the perspective of the maqāsid al-sharī'ah (the principles of Islamic law), this verse can be interpreted as a call to uphold the principles of hifz al-nafs (protecting the soul), hifz al-'ird (protecting honor), and hifz al-karāmah (protecting dignity). Women who "leave their villages" here symbolize theologically legitimate public engagement in demanding justice and security..

The results of the study show that a gender-just interpretation approach shifts the meaning of "women's protection" from the old pattern that focused on surveillance (control) such as restrictions on movement for security reasons to the concept of "structural security guarantees" that emphasize anti-violence, anti-

harassment systems, decent work guarantees, and equal access. Qualitative data from interviews with women activists and public workers show that when the interpretation considers the dimensions of maqāṣid such as hifz al-nafs and hifz al-karāmah, then the public space is no longer perceived as an area that threatens women, but as an area that must be protected so that their safety and dignity are truly guaranteed. This is in line with studies that place women's protection within the framework of maqāsid al-sharī'ah as the normative basis for gender justice (Affandi et al., 2025).

In the follow-up discussion, the researcher highlighted the importance of the concept of hifz al-karāmah (protection of dignity) as a central element in a gender-just interpretation. This approach emphasizes that women are not passive objects who merely receive protection, but active subjects who have the right to public spaces, work environments, and participation in decision-making without patriarchal social barriers. For example, the traditional understanding of protection as "limited mobility for security" is replaced by a new meaning: "open mobility guaranteed by structural protection against harassment, discrimination, and wage inequality." This form of protection respects women's dignity as social subjects, rather than as objects of surveillance or control.

The research findings also show that the maqā frameworkyesIn particular, hifz al-nafs (protecting the soul) and hifz al-'ird (protecting honor) can be used as a basis for analyzing employment policies and public space management that support gender justice. One study states that national policies on sexual violence and equality in the workplace need to be interpreted through the maqā principle.yesid to truly protect women, not just produce symbolic regulations (Juliansyahzen, 2022). In this study, respondents stated that when the institutions where they work implement anti-harassment policies and provide equal access to training and promotion, they feel that public spaces become places of protection, not restraint.

In conclusion, the application of gender-just interpretation based on maqāyesThe Shariah emphasizes that the principle of protecting women in public spaces should not be interpreted as a restriction of mobility or a form of subordination, but rather as a guarantee of security, honor, and intact human dignity. Researchers conclude that if the text (verse) and socio-historical context are reread through a gender justice perspective, public spaces can be transformed into fields of women's emancipation, not exclusion. The framework of gender justice indicators (access, control, participation, and benefits) remains relevant as an analytical instrument for evaluating the application of this protection concept in contemporary social practices.

3.5. Synthesis and Contextual Implications

This research shows that three main value reconstructions, namely (1) women's professional ethics in the work sphere, which include access, control, participation, and benefits; (2) recognition of women's dignity as social subjects; and (3) the principle of women's protection and safety do not stand separately, but rather support each other in an interpretive framework that is revived by a gender-just interpretation approach to the text of the Qur'an. Field findings show that when women gain access and control over the public work sphere, while at the same time their dignity is recognized and their protection is guaranteed, not through passive control, then the professional relationship between men and women can be reconfigured as an ethical partnership based on justice. Recent studies support that feminist interpretations of the Qur'an emphasize universal moral messages of justice, humanity, and protection, rather than readings that emphasize certain hierarchies or social domination (Fitryansyah, 2024).

In practice, the results of this study confirm that the application of these values in the context of modern work in both the public and private sectors, as well as micro-enterprises, has a tangible impact in the form of increased women's participation in decision-making, reduced barriers to mobility, and increased transparency in professional awards. The gender justice paradigm in interpretation shifts the focus from "security restrictions" to "structural protection that guarantees active participation," namely a protection model that allows women to develop their careers, competencies, and strategic roles without violence, discrimination, or marginalization. This is in line with the literature that emphasizes that the meaning of gender justice in the Qur'an is dynamic and contextual (Wijaya et al., 2025).

From a spiritual and theological perspective, this approach does not modify the text of the Qur'an, but reaffirms its fundamental moral message: that humans (male and female) are created from one soul (nafsin wāḥ(Idah) and mandated to perform good deeds (QS 4:1; QS 3:195) as agents of moral and social responsibility. Thus, a gender-just interpretation rereads these verses within an evolving socio-historical context, viewing women

not as "other" or "higher," but as equal moral, professional, and spiritual subjects. Research such as that of Nurjannah Ismail, Muhammad Firdaus, and Edi Darmawijaya (2024) emphasizes the importance of critiquing classical, hierarchically oriented interpretations so that the value of Qur'anic justice can be clearly seen in contemporary social practices.

The impact on modern employment practices is significant. When institutions (both religious and secular) begin to integrate the principles of gender-equitable interpretation through diversity policies, women's leadership training, unbiased promotion systems, and anti-harassment mechanisms, women's position shifts from mere objects of development to key actors in social transformation. From the researcher's perspective, this confirms that the interpretation and implementation of Islamic values in the workplace must be seen as a structural change, not merely a symbolic one. This structural transformation encompasses three main pillars: ethics (integrity and professionalism), dignity (recognition of the subject), and protection (guaranteeing security and equal participation).

Finally, this study makes an empirical contribution to contemporary exegetical discourse by establishing a link between gender justice hermeneutics and women's socio-economic practices in the public workplace. Its primary contribution is to demonstrate that gender-just interpretation does not stop at the level of verse interpretation, but continues to the formation of a social ecosystem where Qur'anic values (justice, dignity, and protection) are embodied in professional practice. Therefore, it is recommended that religious institutions, the workplace, and policymakers utilize the gender justice framework as an interpretive heuristic and practical guideline to ensure women's participation as equal agents of change, not merely as symbolized domestic figures.

4. CONCLUSION

This study confirms that gender-just interpretation is not an attempt to rewrite the text of the Qur'an, but rather a hermeneutic effort to revive its fundamental moral messages: justice, dignity, and protection as universal values that apply to all humans without gender discrimination. Through the reconstruction of three core values (women's work ethic, affirmation of women's dignity as social subjects, and the principle of protection and safety in public spaces) this study shows that the patriarchal bias that colors some classical interpretations is more a product of socio-historical construction, rather than a reflection of the ethical message of the Qur'an itself. Theoretically, this study enriches the contemporary body of tafsir studies by introducing an interpretive framework based on gender justice indicators (access, control, participation, benefits) as an analytical tool that can be used to reread religious texts ethically and contextually. This approach expands the discourse of feminist tafsir by placing maqāsid al-sharīʿah (especially hifz al-nafs, hifz al-'ird, and hifz al-karāmah) as a normative foundation for the protection and empowerment of women in modern life. Thus, this research contributes to building an epistemological bridge between classical interpretations and contemporary social needs that demand equality and substantive justice. From a practical perspective, research findings demonstrate that the application of gender-just interpretation principles can serve as an ethical guide for educational institutions, religious organizations, and the workplace, helping to create a just and safe environment for women. Implementation includes anti-harassment policies, equal access to career opportunities, and recognition of women as moral and professional subjects. In this way, interpretation becomes not only an academic tool but also an instrument for concrete and just social transformation.

The policy implications of this research extend to broader areas, namely the need for governments and religious institutions to review regulations, curricula, and employment policies to align them with the principles of gender justice rooted in Qur'anic values. The maqāsidī approach can form the basis for policies that protect human dignity while eliminating gender-based discrimination in social and religious practices. Thus, a gender-just interpretation can serve as an ethical-theological model for inclusive social development. As a direction for further research, this study opens up opportunities for developing cross-cultural and cross-school comparative analyses to examine how gender-just interpretations are applied in different social contexts. Further research could also deepen its empirical dimension through public policy studies, observations of institutional practices, and participatory action research with women's communities in the religious and professional sectors. This approach would broaden the scope of gender-just interpretations from the academic realm to sustainable social practice. Overall, this research makes a significant contribution to the development of contemporary interpretation by affirming that the moral message of the Quran is emancipatory and universal. By reading the sacred text through the framework of justice, dignity, and protection, gender-just interpretation not only upholds the divine value of human equality but also affirms the role of women as moral and social agents in building a just society.

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Hadaf and *Tsaqafah al-Mufassir*: Analysis of the Aims and Background in Writing the Qur'an

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ABSTRACT

In writing an exegetical text (tafsir), a Qur'an commentator (*mufassir*) cannot be separated from their tendencies and ideology. Therefore, as a reader of *tafsir*, it is necessary to know the *mufassir*'s goal (*hadaf*) and background (*tsaqafah al-mufassir*) to obtain an authentic interpretation result, untainted by group interests. The objective of this research is to examine the *hadaf tafsir* (goal of exegesis) and *tsaqafah al-mufassir* (cultural/intellectual background of the *mufassir*) and their connection to the interpretive goal and the background of the tafsir book's writing. The research method for this study is qualitative with a descriptive-analytic approach. Data collection is carried out through a literature review. The results of this study indicate that *hadaf* tafsir refers to the core objective or desire that a *mufassir* aims to achieve in interpreting the verses of the Qur'an. Meanwhile, *tsaqafah* (background/culture) is the context that accompanies the *mufassir*, shaping their scientific insight, socio-cultural environment, and environmental influences, which ultimately impact the formation of their character and personality. By knowing these two things, readers can evaluate the work of tafsir more critically. Efforts to determine the *hadaf* tafsir can be seen in biographical elements, including family background, educational history, and life history, as well as the author's psychological, social factors, and life philosophy. The *mufassir*'s background influences the choice of methodology and interpretive style (*corak* tafsir) adopted. This is because the methodology affects how the *mufassir* conveys the goal of the interpretation. Meanwhile, the interpretive style can be seen from the dominant tendency in the *tafsir* book.

1. INTRODUCTION

Interpretation is the result of a *mufassir*'s analysis and thinking in examining the meaning of verses in the Qur'an. The process of interpretation is not merely explaining the text literally, but also reflecting the mufassir's understanding, which is influenced by scientific insight, life experience, socio-cultural conditions, and specific objectives in interpreting the Qur'an. Each work of *tafsir* usually has a *hadaf*, or interpretive goal, which serves as the main guide for the mufassir in formulating explanations of verses. This *hadaf* functions

as a strategic direction that determines the focus and approach of interpretation (Hidayah & Zulfadli, 2024). In addition, interpretation is influenced by the tsaqafah al-mufassir, the intellectual, cultural, and spiritual background of the interpreter, which shapes their perspective and the methods they use. This background is very important because it helps readers understand the reasons behind the choice of methods, the analytical structure, and the interpretations presented. Thus, interpretation is not merely a commentary on the text, but also a manifestation of the interaction between the sacred text and the context of the mufassir's life. Understanding interpretation requires awareness of the depth of the mufassir's experience, knowledge, and vision, so that readers can grasp the meaning of the verses of the Qur'an in a more comprehensive and contextual manner (Hidayat & Sajili, 2025).

In the work *Mabahits fi 'Ulum al-Qur'an* by Manna' al-Qathan, it is emphasized that an exegete interpreting the Qur'an must have sincere and genuine intentions, directed toward the welfare of the wider community, not merely for personal gain or interest (al-Qathan, 1997). This emphasis shows that ethical aspects and moral motivation are important foundations in the interpretation process, because correct interpretation must arise from a sincere desire to interpret divine messages for the common good. In addition to pure motivation, technical ability is also an absolute requirement. An interpreter is required to master uslub, or style of language, related to the sciences of the Qur'an *('Ulumul Qur'an)*. This mastery includes an understanding of language structure, rhetorical patterns, the meaning of terms, and the context of the Qur'anic text, so that the resulting interpretation is precise, accurate, and scientifically accountable. With a combination of sincere intentions and mastery of scientific methodology, the tafsir compiled will be able to provide explanations that are objective, contextual, and relevant to the needs of the ummah. This confirms that interpreting the Qur'an is not merely an academic activity, but a deep moral and intellectual responsibility (Abnisa, 2024).

In practice, there are interpretations made by individuals without a formal religious background. Over time, the style of interpretation has varied, influenced by various disciplines that have enriched the way the Qur'an is understood. This has allowed scholars from outside the religious sphere to participate in the interpretation process. They present their understanding of the text based on their respective scientific backgrounds, even though their objectives in interpreting the Qur'an may differ. This diversity shows that interpretation is not always limited to a religious perspective, but can be influenced by academic, cultural, and social approaches, thus providing a broader and more diverse perspective in understanding the verses of the Qur'an (Arjuna et al., 2025). Although the interpretation of the Qur'an is adapted to the conditions of the times, the results of the interpretation must still maintain the sanctity of the text and not deviate from the divine intent (Badruzzaman M. Yunus, 2025). This phenomenon emphasizes the importance of understanding the *hadaf* or purpose of interpretation as well as tsaqafah, namely the cultural and intellectual background of the *mufassir*. Through research on tafsir, we can examine the motivations, context, and approaches used by *mufassir* in explaining the verses of the Qur'an. This understanding allows readers to analyze the purpose of interpretation more critically. Ideally, tafsir texts are written with sincere intentions to obtain Allah's pleasure and meet the needs of Muslims, especially in resolving social issues that arise in society. However, in practice, the writing of tafsir can also be influenced by the mufassir's particular vision or interests, whether for personal gain or for the benefit of a particular group. By considering the mufassir's objectives and background, readers can assess tafsir more objectively, understand the biases that may arise, and appreciate the context behind each interpretation, so that tafsir can be used as a relevant and contextual guide (Rouf, 2024).

This study aims to examine the *hadaf* tafsir and *tsaqafah al-mufassir* so that their definitions and meanings can be understood comprehensively. In discussing *hadaf* tafsir, the focus is on how to identify the purpose of interpretation and its relationship to the context in which the tafsir book was written. Meanwhile, the study of *tsaqafah al-mufassir* emphasizes the importance of understanding the intellectual and cultural background of the interpreter, as well as how these factors influence the choice of methods and styles in interpreting the Qur'an. This analysis shows that interpretation is not merely an explanation of the text, but also a reflection of the interpreter's experience, knowledge, and perspective. To reinforce understanding, this study presents concrete examples from various tafsir books. With this approach, readers can comprehensively grasp the relationship between the *mufassir*'s objectives, background, and interpretation methods, so that the study of tafsir can be used as a more critical and contextual basis for understanding the Qur'an.

Research related to this study was conducted by Muhammad Nur Hidayat and Hasan Sajili in a journal entitled "Interpretation Orientation: The Importance of Knowing the Interpretation Objectives and *Tsaqofah*

Al-Mufassirin". The results of their study confirm that tafsir is an individual work that is laden with specific motives and objectives. Interpretative works cannot be separated from the scientific and socio-cultural background of the author, which helps shape the characteristics and distinctive features of each interpretation. The study also recommends that future studies include discussions on various styles of interpretation and their figures, as the style of interpretation is closely related to the background and experience of the author (Hidayat & Sajili, 2025). In addition, a journal article by Okky Octavia and Yasin Rohmatullah entitled "Tafsir from a Character Perspective: *Hadaf* Tafsir and *Tsaqafah al-Mufassirin*" emphasizes that *hadaf* and *tsaqafah* have a significant influence on the resulting tafsir. Each mufassir naturally has certain motivations in interpreting the Qur'an, while the results of interpretation are also influenced by the social, cultural, and scientific conditions that shape the work's character. These two studies show that understanding the interpreter's objectives and background is key to appreciating the interpretation comprehensively and critically, so that the interpretation is not only understood as text, but also as a reflection of the interpreter's context and experience (Octaviana & Rohmatulloh, 2024).

Another relevant study can be found in an article entitled "Orientation of *Ad-Durru Al-Mantsur fi Tafsir Al-Matsur*: A Study of *Hadaf* Tafsir and *Tsaqafah Al-Mufassirin*" by Raden Rifa Qodratinnisa and Reza Firmansyah. This study emphasizes that *hadaf* and *tsaqafah* have a major influence on the direction and orientation of interpretation in a book. The interpretation produced by an interpreter cannot be separated from the interpreter's personality, scientific abilities, environmental conditions, and interests. These factors directly influence the variations and approaches that arise in various interpretations. In addition, the research by Muhammad Hasan Ali and Okky Octaviana in the article "Abdurrahman bin Nasir as-Sa'di's Method of Interpretation in the Book Taisir *Al-Karim ar-Rahman fi Tafsir Kalam al-Mannan* in Juz 30" discusses As-Sa'di's purpose or intention in writing his interpretation. This study shows that the purpose of writing an interpretation can be traced through the introduction presented by the interpreter, which reflects the orientation, motivation, and methodological approach chosen. Both studies emphasize that understanding tafsir does not depend solely on the text, but must also consider the interpreter's background, the purpose of the interpretation, and the socio-cultural context that shapes the tafsir work, so that the tafsir can be understood more comprehensively and critically (Qodratinnisa et al., 2023).

Another relevant study is an article entitled "(Renewal of Indonesian Fiqh (Review of Tafsir *Al-Bayan* by T.M Hasbi Ash-Shiddieqy) written by Sobari bin Sutarip in 2020. This study examines T.M Hasbi's interpretation in his work Tafsir *Al-Bayan* and reveals several important findings, one of which is *Ittijah*, or Hasbi's purpose in compiling his interpretation. This research focuses on several key aspects. First, a study of the definition of hadaf tafsir and how to study it through tafsir books. Second, the relationship between *hadaf* tafsir and the context and background of the writing of the tafsir itself. Third, a discussion of *tsaqafah al-mufassirin* and the urgency of understanding the intellectual and cultural background of the exegete. Fourth, the relationship between *tsaqafah al-mufassirin* and the choice of exegesis methods and trends in the style of exegesis applied by the exegete.

The method used in this study is qualitative, with a systematic analytical approach to examine the content, context, and characteristics of the interpretation. The results of the study emphasize the importance of understanding the purpose, background, and context of the author of the interpretation so that readers can grasp the essence and orientation of the interpretation more deeply, as well as assess the relevance of the interpretation in a social and religious context (Raihan, 2017). The data collection process in this study was conducted using a literature review method. The researcher examined various written sources, including books, journals, scientific articles, and relevant documents related to the research topic. This approach allowed the researcher to collect comprehensive and reliable information without conducting direct field research. The data obtained was then analyzed systematically to produce valid and accurate conclusions, while providing a strong theoretical basis for the discussion and interpretation of the research results. This literature study became the main foundation for understanding the relevant context, theory, and literature.

2.   RESULTS AND DISCUSSION

- **Definition of the Purpose of Tafsir and How to Know the Purpose from the Book of Tafsir**

The word *hadaf* comes from Arabic, meaning "goal," while the term tafsir is etymologically rooted in the word *al-fasru*, which means "to explain" or *al-bayan*. According to the *Al-Muhith* dictionary, tafsir is defined as an explanation and revelation of something that is hidden or concealed. From Rosihon Anwar's

perspective, in the context of tafsir language, this term is known as "*Al-Kasyfu wa al-Idzharu*," which means to reveal and disclose. Thus, tafsir is not limited to explaining the text superficially, but is also closely related to concepts such as *al-idhah*, *al-bayan*, *al-idzhar*, *al-kasyf*, and *al-ibanah*, all of which contain the meaning of revealing or enlightening something that is hidden. This means that, etymologically, tafsir is the process of unveiling, explaining the meaning, and revealing understanding that was previously unseen. By understanding the root of the word and its scope of meaning, readers can grasp that tafsir is not merely a commentary on the text, but a process of enlightenment and revelation of meaning, which leads to a deeper understanding of the verses of the Qur'an and their context. Tafsir, therefore, combines the goal (*hadaf*) and the method of revealing meaning in a comprehensive manner (Hidayat & Sajili, 2025).

In Arabic, the term tafsir is understood as *kasyfu al-mughty*, which literally means to open something that is closed. This concept indicates that tafsir aims to reveal and explain meanings that are difficult to understand in the text of the Qur'an. In other words, tafsir is not merely reading or repeating the text literally, but rather a process of explanation that uncovers hidden meanings, provides clearer understanding, and reveals contexts that may not be apparent upon initial reading. This function emphasizes the role of tafsir as a tool to bring readers closer to the true meaning of the verses of the Qur'an, so that the divine message can be comprehensively understood. Therefore, tafsir becomes an important means of translating the complexity of the sacred text into an understanding that can be accessed, studied, and applied, while still maintaining the meaning and values contained therein. This process combines aspects of language, context, and the purpose of interpretation to produce a deep understanding (Ghosyiah, 2024). While interpretation in terms is very diverse, as Imam Az-Zarkashi's expression defines interpretation as the activity of understanding the book of Allah which was revealed to the Prophet Muhammad SAW, describing its meanings and laws and wisdom. Some scholars define it as matters of the Quran according to the guidance that Allah wills and does not exceed the limits of humanity (Nur'aeni, 2020).

In the science of interpretation, the purpose of interpretation refers to the main goal or desire that an interpreter wants to achieve when interpreting verses from the Qur'an. This purpose is also often referred to as *ittijah*, which serves as the main framework for mufassir in designing their interpretation. Ittijah determines how mufassir chooses themes, structures their interpretation, and presents their ideas and thoughts in their interpretive work. In other words, ittijah is not merely a technical guide, but encompasses philosophical, theological, and practical aspects that are to be achieved through the understanding and explanation of the verses of the Qur'an. Fahd Al-Rumi emphasizes that *ittijah* is a fundamental element that shapes the character of an interpretation, as it reflects the focus, method, and ultimate goal of the interpreter. With *ittijah*, each interpretation has a clear direction, allowing readers to systematically understand the logic, priorities, and perspective of the interpreter. Ittijah helps explain why certain interpretations have specific approaches or styles, as well as how mufassir harmonize theoretical and practical objectives in conveying the meaning of the Qur'an to the people (Badruzzaman M. Yunus, 2025).

The main purpose of interpreting the Qur'an is to gain a proper understanding of the meaning intended by Allah Ta'ala, as well as to recognize the obligations He has set for all His servants. This purpose is the top priority in the activity of interpretation, although there are other purposes that are also important and arise as a result of this understanding. In the process of understanding the Qur'an, the existence of interpretation is vital because it serves as the main means of explaining verses that are muhkam (clear) and mutashabih (ambiguous), as well as verses that are mujmal (brief) and mubayyan (detailed). Through tafsir, readers can understand the laws, wisdom, obligations, and sunnah contained in the Qur'an in a systematic and comprehensive manner. Thus, tafsir is not merely a commentary or textual explanation, but a tool that helps humans understand divine guidance more deeply and apply it in their daily lives in accordance with Allah's will. Tafsir serves as a bridge connecting readers with divine intent, ensuring that understanding of the Qur'an is not merely literal but also contextual and functional (Vinet & Zhedanov, 2011). The most important goal of interpreting the Quran is to view it as a great book in Arabic and its literary works are high. For this reason, the Arabic language is eternal, maintaining its existence and eternal with it. When the Quran is interpreted, the interpretation is the product of someone's understanding. Thus, every interpreter has a tendency and starts from certain assumptions. Al-Quran is interpreted through certain methods and approaches, resulting in an interpretation that is patterned according to what it assumes. Just like a commentator using philosophical methods and approaches will certainly give birth to an interpretation that has a philosophical pattern, or a commentator that departs from a Sufi paradigm will certainly give birth to a work of interpretation that has a Sufistic pattern (Farhan, 2018).

Scholars have various views on the main purpose of interpretation. For example, Al-Farmawi emphasizes the connection between the teachings of the Qur'an and everyday life, which shows that the intention of the interpreter often focuses on the contextual application of *shari'ah* law and moral values in society. Meanwhile, Al-Qurtubi emphasizes the aspect of *shari'ah* law in his interpretation. According to him, the purpose of tafsir is to highlight verses related to law so that Muslims can perform their worship correctly and understand Allah's commands and prohibitions clearly. On the other hand, Jalaludin Al-Suyuthi focuses on hidden meanings (*bayan al-ma'ani*), with the aim of explaining verses that are ambiguous or have multiple meanings so that they are easier for the general public to understand. Thus, *hadaf* tafsir can be understood as the orientation or motive of the interpreter in explaining the verses of the Qur'an through his exegesis. These motives can vary, ranging from personal goals, the interests of certain groups, to efforts to guide the community in understanding the laws and moral meanings of the Qur'an. Overall, *hadaf* tafsir emphasizes that interpretation is not only academic in nature, but is also guided by clear orientations and objectives, in accordance with the context and needs of the reader (Hidayat & Sajili, 2025). Then, this section will answer the question of how we can determine the *hadaf* of tafsir. Tafsir, as an effort to understand and explain the intent and purpose of the Quran, has undergone quite diverse developments. Tafsir is a human creation that can give rise to diverse orientations in interpreting the Quran. Exegetes have outlined the factors that can contribute to this diversity, including differences in tendencies, interests, and motivations, and differing levels of scholarship (Badrudin, 2022).

Understanding the *hadaf* of tafsir is a crucial step in understanding the direction of the exegete's interpretation. Each exegete not only interprets the Quran objectively, but also colors the text based on his scholarly background, experience, and personal inclinations. Adz-Dzahabi stated that no book of tafsir is free from the historical personality of its author. In other words, tafsir always contains a specific orientation, ideology, and intention, whether consciously or unconsciously, that shape the *hadaf* (purpose) of the writing. In order to understand the *hadaf* of an interpretation, it is necessary to understand the interpreter's orientation and the extrinsic factors underlying it. In their study of fiction, Wellek and Warren explain that a person's written work, including interpretations, is certainly influenced by biographical elements (such as family background, educational background, and life history), psychological factors, social factors, and the author's philosophy of life. Based on this, biographical and sociological approaches can help us understand why an interpreter composes his interpretation (Qodratinnisa et al., 2023). To understand the purpose of interpretation, it is important for us to analyze the interpretive style used by the interpreter. This style arises as a consequence of the objectives or orientation that have been predetermined by the interpreter when interpreting the Qur'an. These objectives can vary, covering legal, moral, and social aspects, and each objective will influence the way the interpreter compiles and conveys his interpretation. In other words, the style of interpretation is not merely a methodological preference, but also a reflection of the interpreter's focus and motivation in interpreting the holy verses. For example, a legal-oriented interpretation will emphasize verses that contain commands and prohibitions, while an interpretation that focuses on moral aspects will highlight ethical messages and human values. Similarly, interpretations with social objectives will emphasize the relevance of the verses of the Qur'an to the conditions of society and the context of everyday life. By analyzing the style of interpretation, readers can understand the motives and direction of the interpretation, as well as grasp how the interpreter's objectives shape the methods, themes, and approaches used in explaining the Qur'an as a whole (Badruzzaman M. Yunus, 2025). From this, the *hadaf* of tafsir can be understood through the tendencies, focus, and orientation that emerge in his work. In other words, the style of tafsir is an outward expression of the interpreter's inner goals in understanding and interpreting the Quranic verses.

- **The Relationship between the Purpose of Tafsir and the Background of Writing Tafsir Books**

In his work "Truth and Method," Gadamer, an important figure in hermeneutics, put forward a theory that is now widely accepted and considered a fundamental principle in his field. This theory became a conceptual foundation that influenced the way texts are understood, interpreted, and meaning is constructed in hermeneutic studies, thus having a significant impact on the development of research methods and approaches to scientific text analysis:

First of all, as a hermenetical task, understanding includes a reflective dimension from the very beginning. Understanding is not a mere reproduction of knowledge, that is, it is not a mere act of

repeating the same thing. Rather, understanding is aware of the fact that it is indeed an act of repeating (Gadamer, 1999).

The meaning is, "First of all, as a hermeneutic task, understanding includes a reflective dimension from the outset. Understanding is not simply the reproduction of knowledge, that is, it is not simply the act of repeating the same thing. Rather, understanding recognizes the fact that it is indeed a repetitive act." According to Gadamer, when examining something, one must begin with a dialogue between one's pre-understanding and the phenomenon at hand. This is what is known as the reflective dimension. This allows the results of the analysis to yield a new understanding, not a repetition of previous understandings. For example, when understanding a verse of the Quran, the understanding of a teacher and a politician will certainly differ. This fact arises because the initial starting point is already different, influenced by the perspective of the person reading the verse. Similarly, the primary task of an exegete is to interpret the Quran. Each interpreter is always driven by the values they believe in or have instilled in them. This factor is what leads to the diverse styles (*ittijah*) in interpreting the Quran. Therefore, each exegete has a different perspective, and therefore their interpretations will naturally differ. For example, Romli, who was initially presented with a modernist understanding of Islam, was therefore constantly influenced by the values determined by that understanding in the process of understanding and interpreting the Quran (Umar, 2014).

Regarding this, it can be seen from one of his works, the Tafsir *Nurul Bayan.* It is stated in the preamble that the purpose or background of writing his tafsir is based on several reasons, including: *First,* Muslims have an obligation to invite and disseminate religious teachings. *Second,* the lack of a complete tafsir in Sundanese. *Third,* the growing number of parties who want to destroy Islam, due to the minimal understanding of religion and the lack of literacy in the weighty books because the colonialists limited these books, in addition to the limited knowledge of the kiai. *Fourth,* the increasing issue of *khilafiyah* (disputes) that are debated in society, such as when someone dies when the Qur'an is read, using verses as amulets, and so on. In addition to this, there are many influences that do not originate from the Qur'an and hadith from outside, such as the commemoration of Islamic holidays, death ceremonies, social interactions, birthdays, and so on. These reasons motivated Romli to write the Tafsir *Nurul Bayan. Finally*, Romli's interpretation aimed to resolve the problems of *khilafiyyah* (disagreement) that existed within the community, concerning the blending of local culture and Islamic religious traditions. Considering the historical context in which this interpretation was compiled, it was during this period that Islamic renewal began, attempting to differentiate between local culture and pure Islamic religious traditions, in accordance with the Quran and *Hadith* (Faisal, 2020).

These conditions prompted Romli to compile the *Nurul Bayan* interpretation as a response to the discrepancy between the modernist Islamic values he believed in and the religious practices that had developed in the local community, which he considered to be deviating from Islamic teachings. This interpretation became a means for Romli to reaffirm pure religious principles while criticizing local practices that he considered problematic. For example, Romli's interpretation can be found in Surah *Al-Baqarah* verse 21, where he discusses the essence of worship. In his interpretation, Romli highlights various cultural practices that are common in the local community, which he believes have the potential to lead to polytheism or even disbelief, because these practices violate the principles of monotheism and the purity of worship to Allah. This interpretation shows that Romli's approach is not only textual but also critical of the socio-cultural context, with the aim of guiding people to understand and practice worship in accordance with the true teachings of the Qur'an. Thus, *Nurul Bayan* becomes an important instrument in strengthening modernist religious awareness, while emphasizing the importance of distinguishing between local cultural practices and the principles of valid worship.

Aja deui nu tiasa ngalantarankeun kakapiran (kamusrikan) téh, njaéta ku midamel ibadah 'urfijjah (ibadah adat), sapertos taqorrub, mikadeuheus, supados ngaraketkeun ka nu dipudjana, sadjabi ti G.N.M. (Gusti Nu Maha) Sutji, ku nadar, meuntjit peupeuntjitan (ngaruat), njuguh, nadran ka kuburan2, hadjat njusur tanah, tiluna, tudjuhna sst., hadjat Rewah-Mulud, tingkeban sareng sabangsa ibadah2 adat.

The sentence explains that there are certain practices that have the potential to lead to disbelief or polytheism, especially worship that is *'urfiyah* or traditional in nature. Examples of these worship practices

include *taqarrub*, which is the act of drawing closer to something other than Allah through various rituals such as oaths, sacrificial offerings (*ruwat*), *nyuguh*, *nadzar* to graves, soil tracing ceremonies, *tiluna*, *tujuhna*, and traditional celebrations such as *Rewah-Mulud*, *tingkeban*, and other traditional worship rituals. From this interpretation, it is clear that Romli's goal is to purify Islamic religious practices from elements of local traditions that are still mixed with non-Islamic practices. This interpretation shows how Romli emphasizes the importance of maintaining the purity of religious values while criticizing customs rooted in local traditions. Thus, this interpretation not only explains the text of the Qur'an, but also highlights efforts to reform religious values and practices to be in accordance with the principles of pure Islam, as well as helping the people understand the boundaries between Islamic rituals and syncretic traditional practices (Octaviana & Rohmatulloh, 2024).

- Tsaqafah al-*Mufassir* and the Urgency of Knowing It

  In the early days of Islam, scholars experienced anxiety and fear in interpreting the texts of the Quran. Some even preferred not to interpret them at all. This is because the Quran is a great holy book and a clear truth. Therefore, interpretations derived from human reason were feared to cause defects and damage to the Quran's sacred meaning. However, the courage to interpret the Quran finally emerged after the Muslim community became familiar with various fields of knowledge that could be applied to interpreting the texts of the Quran, such as grammar (*nahwu*), Sharaf (*sharf*), balaghah (*balaghah*), philosophy, logic, and others. This is what led to the rapid development of interpretation (Hafid, 2023). Interpretation is a process of interpreting verses from the Qur'an with the aim of understanding their meaning and explaining aspects that may be difficult to understand or unclear. This activity is carried out by people with different intellectual abilities and backgrounds, so that the resulting interpretation reflects the interpreter's efforts, thoroughness, and sincerity in exploring the meaning of the text. The process of tafsir is not merely reading the text literally, but also involves analysis, critical thinking, and reflection on the linguistic, social, cultural, and religious contexts. Each mufassir brings a different perspective, experience, and scientific orientation, which influences the way he interprets the verses of the Qur'an. Thus, interpretation is an interaction between the divine text and the human ability to understand the messages contained therein. The quality and depth of interpretation depend on the integrity, scholarship, and sincerity of the mufassir, so that interpretation becomes a means to bring readers closer to a clearer and more comprehensive understanding of the teachings of the Qur'an, while bridging the complexity of the text with the context of real life (Yusron, 2022). Tafsir is the result of the interpreter's limitations in interpreting Quranic verses. Therefore, the results of their interpretations are inseparable from their personal subjectivity (Qodratinnisa et al., 2023).

  Tsaqafah al-Mufassir consists of two words, namely *tsaqafah* and *al-mufassir*. *Tsaqafah* is an Arabic vocabulary whose form is *Masdar*. The word's origin is *tsaqafa*. There are several variations of meaning depending on the word format. Among them are: first, *tsaqifa-yatsqafu* means understanding something easily. Second, *tsaqufa-yatsqufu* means light and intelligent. Third, *tsaqafa-yatsqufu* means overcoming intelligence. *Tsaqafah* in the contemporary era is seen as human thought that utilizes various aspects of practical life with the aim of improving human progress. When linked to interpretation, the meaning of *tsaqafah* is the background that accompanies the *mufassir* in terms of scientific insight, socio-cultural, environmental influences that impact the formation of his character and personality. A *mufassir* in interpreting the Qur'an will be influenced by the values he adheres to. If he is someone who is an expert in theology, his interpretation will tend to discuss theology. The quotes also draw on the opinions of philosophers, as do other forms of interpretation (Octaviana & Rohmatulloh, 2024). *Tsaqafah* refers to a person's background in terms of their scientific insight and intellectual background. Therefore, this *tsaqafah* has a broad meaning because it encompasses several scientific disciplines. This means that *tsaqafah* functions as a framework for a worldview that regulates all aspects of human life and involves many disciplines. This is in line with the opinions expressed by several exegetes. That the method and style of interpretation of tafsir are greatly influenced by the exegete's background, experience, and scientific insight (Hidayat & Sajili, 2025). The product of interpretation is relative. Because, interpretation is the exegete's response when understanding the text accompanied by the social situations and problems he faces. Each interpretation is influenced by the exegete's background, which consists of scientific insight, background experience, social context experienced, political context, interests of the exegete, and the purpose of the interpretation (Mustaqim, 2010). In addition, with the development of the times, socio-cultural changes are also moving rapidly due to globalization, intercultural interaction, urbanization and digital developments which ultimately shape the way interpreters view the Qur'an (Mubhar et al., 2025).

In an era of disruption, or a time of unexpected change, interpreters must adapt their interpretations of the Quranic texts to current conditions. A comprehensive understanding of the Quran is essential for all parties to avoid misunderstandings. Misinterpretations can lead to misinterpretations and misinterpretations of religious practices within society (Arham, 2020). In interpreting the Quran, a crucial aspect is the qualifications and expertise involved. The role of the interpreter is crucial. Several interpretations are indicated to be far from the substance of the interpretation. This occurs because the text's content is usually dominated by the interpreter's own interests in interpreting the Quranic texts. Thus, the main substance of the interpretation, namely the values and messages contained within the Quran, is neglected (Badruzzaman M. Yunus, 2025). The diversity of interpreters' tendencies results in differing interpretations, both in terms of the breadth and narrowness of their explanations and the resulting styles. What is written is the result of the interpreters' efforts to derive meaning from the Quran. Despite these variations, it is possible that all of these interpretations are correct. However, interpreters cannot guarantee that what they write is God's intended meaning. Therefore, the definition of interpretation often ends with the phrase "according to human ability." This is a form of caution. Because, no one can guarantee the accuracy of their interpretation except the Prophet Muhammad (peace be upon him), who received revelation directly from God (Yusron, 2022). The basic principles of interpretation are sincerity and honesty. While this is something that cannot be measured, it is a form of flexibility. That is, it allows for openness, accepts criticism, and allows space for freedom of thought. Mistakes in thinking while using the principles of responsibility, honesty and through the correct methodology are better than nothing at all (Hafid, 2023).

The importance of understanding the interpretations of the *mufassir* (interpreters) includes understanding the school of thought (*madzhab*) they adhere to. This allows readers to choose which interpretations are best suited to their own group and which interpretations are authoritative. Furthermore, by understanding the interpretations of the *mufassir* (interpreters), readers can choose an interpretation book that best suits their needs. If they need a comprehensive book that discusses interpretation through the grammar of the Quran, then the book they are looking for is one written by an exegete with a background in grammar (Octaviana & Rohmatulloh, 2024). Understanding the *tsaqafah* of the *mufassir* (interpreters) allows readers to understand the rationale behind interpretations. This allows readers to more critically evaluate works of interpretation. This can help avoid errors in interpretations and avoid interpretations based on ideological and political interests of groups. Furthermore, understanding *tsaqafah* can broaden insight. As is known, interpretation is not the result of a single scientific discipline, but rather the integration of several disciplines. With this diversity, Muslims can cultivate a mental attitude of tolerance and respect for diverse differences (Hidayat & Sajili, 2025). It is undeniable that several tafsir books dominate their content, focusing on the interpreter's background and defending his own group. This, of course, makes today's scholars yearn for the authenticity of the Quran's values. This allows contemporary commentators to place matters in their proper place, avoiding legitimizing sacred Quranic verses to defend their own group. However, an appreciation of earlier tafsir is also necessary, as the writing of these tafsirs was inseparable from the challenging circumstances of life. One such challenge was the time when Islam was establishing its identity on the world stage. For example, the tafsirs "*fi Zilal al-Qur'an*" and "*al-Manar*" by Sayyid Qutb and Muhammad Abduh, respectively, emerged in the 20th century as a defense of Islam and a response to attacks from the West (Hafid, 2023).

- **The Relationship between Tsaqafah al-Mufassir and the Choice of Method and the Tendency of Tafsir Styles**

Many experts argue that an exegete must maintain a neutral stance when interpreting the Qur'an. An exegete is not allowed to be fanatical towards a particular school of thought or group, but must act as an honest, objective, and independent researcher. However, in reality, humans cannot escape the influence of the world within themselves. When writing an interpretation, the mufassir will read and understand the holy verses through a personal lens, which is influenced by their experiences, education, and the social and cultural context in which they live. Therefore, vigilance and critical reflection are essential in the interpretation process. Even so, the personal preferences or tendencies of a mufassir can influence their interpretation of the meaning of the text. This shows that interpretation is not merely a literal explanation of the Qur'an, but also an interaction between the text and the context of the interpreter. It should be noted that the influence of personal perspective can still occur even if the interpreter strives to strictly consider the authority of the Qur'an. Thus, understanding interpretation requires an awareness of the interaction between scientific objectivity, personal background, and the socio-cultural context that shapes each interpretation (Hafid, 2023).

Gadamer argues that one important aspect of human development is the concept of "bildung". This concept refers to the accumulation of knowledge, experience, and memory that is formed through the process of learning and gathering information throughout a person's life. According to Gadamer, an individual's understanding of an object or phenomenon cannot be separated from their background experiences. Every personal experience, whether intellectual, emotional, or social, shapes the way a person interprets and understands the information they receive. Therefore, two people observing the same object may produce different interpretations, because the way they interpret things is influenced by their life history, cultural context, and learning experiences. The concept of bildung emphasizes that the process of understanding is not static, but continues to evolve as individuals interact with their environment, have new experiences, and reflect on their knowledge. Thus, differences in interpretation are not merely subjective variations, but reflections of the complexity of the learning and self-development processes that shape a person's view of the world (E. Sumaryono, 1999).

The methodology of interpretation is closely related to theoretical concepts and a series of processes that interpreters go through during the interpretation process. Methodology is part of epistemology, which consists of steps taken to make their knowledge scientific. To understand the meaning of the Qur'an, a reliable method is needed. Without an accurate method, interpretation can be misleading, especially if understood partially. Differences in the academic backgrounds, assumptions, and experiences of interpreters lead to a variety of methods of interpretation (Mustaqim, 2010). An interpreter who has a traditional understanding of the text of the Qur'an tends to use the *bi al-ma'tsur* method in the interpretation process. This method prioritizes references to classical sources and authentic *hadith* as the basis for interpretation, so that the resulting interpretation follows existing patterns and traditions. Conversely, *mufassir* with a modernist approach are more inclined to use the ra'yi method, thematic interpretation, or a more flexible hermeneutic approach. This approach allows interpreters to relate the text to contemporary contexts, social issues, or the needs of modern society, while still respecting the basic principles of the Qur'an. In addition, the interpreter's personal background, education, and experience influence the choice of method used, so that each interpretation has its own unique color and characteristics. These factors show that the interpretation process is not merely a literal mechanism, but also an interaction between the interpreter's intellectual background, the chosen method, and the context surrounding the interpretation (Hidayat & Sajili, 2025). Therefore, it is natural that the diversity of methods used also results in various types of interpretations.

Badruzzaman M. Yunus quotes *Fahd* al-Rumi's view of the concept of *al-ittijah*, which is often translated as "style." According to al-Rumi, *ittijah* is not merely a style of writing, but rather the goal that guides the interpretation process of a mufassir. In other words, ittijah reflects the direction and perspective of the interpreter in compiling their interpretation, thus becoming an integral part of how they view and interpret the text of the Qur'an. From this statement, it is clear that *ittijah* is not only related to the method chosen, but also includes the fundamental purpose of writing the interpretation itself. This purpose then influences various aspects of the interpretation, including the selection of themes, presentation structure, and style of thinking applied in the interpretation. By understanding ittijah, readers can grasp the interpreter's motives and direction of thought, as well as how the purpose of the interpretation shapes the character and identity of the interpretation. This shows that interpretation is the result of a complex interaction between the author's purpose, the methods used, and the intellectual context in which the interpretation is produced, so that each interpretive work has its own color and characteristics (Badruzzaman M. Yunus, 2025).

The interpretation process carried out by an exegete is the main source of the formation of interpretation styles. This diversity of styles arises because each exegete brings different scientific backgrounds, experiences, and personal perspectives, resulting in unique variations in interpretation. In an interpretive work, an interpreter who has knowledge from various disciplines can express several biases or approaches at once, which is reflected in the way he or she presents the verses of the Qur'an. However, each interpretation usually has a dominant bias that serves as the main reference in determining the overall interpretive style. This dominant bias can be a methodological orientation, a theological approach, or a particular thematic perspective that is more prominent than other biases in the work. In other words, the diversity of approaches and biases in interpretation does not eliminate the main patterns or characteristics that are distinctive to that interpretation. Understanding this dominant bias is important for readers to be able to assess the orientation, methods, and perspectives of the *mufassir* more accurately, while also appreciating the complexity and richness of the interpretive styles that have developed in the scholarly tradition of interpretation (Octaviana & Rohmatulloh, 2024).

Interpretive style is a tendency or orientation that determines the direction of an interpreter's interpretation. This style is not limited to one particular method, because in practice, one method of interpretation can contain a variety of different styles. This occurs because the style of interpretation is greatly influenced by the intellectual background, experience, and insight of the interpreter, so that he or she tends to choose a particular approach in accordance with his or her scientific capacity in conveying the meaning of the verses of the Qur'an. For example, an interpretation with an *ijmali* approach may use a philosophical style, while an interpretation with a thematic approach may be applied through a *lughawi* style or language that emphasizes linguistic aspects. This phenomenon shows that the style of interpretation is flexible and not rigid, so it does not depend exclusively on a particular method of interpretation. In other words, the choice of style is guided by the tendencies, scholarship, and experience of the *mufassir*, not solely by the method used. This flexibility enriches the treasury of interpretation, allows for variations in interpretation, and confirms that each work of interpretation has a unique character shaped by a combination of methods, styles, and the background of the interpreter (Badruzzaman M. Yunus, 2025).

The following are some examples of tsaqifah al-mufassir and their works of interpretation. Imam al-Tabari was a historian and one of his works is "Tarikh Tabari". He then interpreted the Qur'an with the title "*Jami' al-Bayan fi Tafsir al-Qur'an*" using the *atsari* style and *bi al-ma'sur* method. Imam Ibn Kathir wrote the history book "al-bidayah wa al-nihayah" and then interpreted the Qur'an with the title "tafsir *al-Qur'an al-a'dzim*" using the *bi al-ma'sur* style. Imam Abu Hayyan, an expert in *nahwu* (grammar), wrote a tafsir work entitled "*al-bahr al-muhit*" using the *tahlili* method and lughawi style through his *nahwu* approach. Imam Abu Saud, an expert in *balaghah* (literature), wrote the work "tafsir *abi al-saud*" using the *balaghah* approach. Sayyid Quthub, a literary expert, wrote with a *balaghah* approach in his tafsir "*Fi Zhilal al-Qur'an*" (Fath et al., 2021). In addition, there is Imam al-Zamakhsyari, a *Mu'tazilah* figure who produced the tafsir *al-Kasyaf* with a *balaghah* approach. However, in his interpretation, he often defended his *Mu'tazilah* teachings (Hafid, 2023).

3.   CONCLUSION

In the context of the science of tafsir, *hadaf* tafsir refers to the core goal or desire achieved by an interpreter in interpreting the verses of the Quran. Efforts to understand *hadaf* tafsir can be seen from biographical elements including family background, educational background, and life history. Furthermore, it also includes psychological and social factors, as well as the author's philosophy of life. A work of tafsir is the result of a person's understanding combined with the phenomena encountered. The Quran interpreted by an interpreter produces an interpretation shaped by the values he believes in or instills in himself. *Tsaqafah* is the background that accompanies an interpreter, in terms of scientific insight, socio-cultural background, and environmental influences that impact the formation of his character and personality. Understanding the interpreter's *tsaqafah* will help understand the rationale behind interpretation. This allows readers to more critically evaluate works of interpretation. This can help avoid errors in interpretation and avoid interpretations based on ideological and political interests of a group. The interpreter's background influences the methodology and style of interpretation chosen. This is because methodology influences how the interpreter conveys the objectives of the interpretation. Meanwhile, the style of interpretation is closely related to the interpreter's *tsaqafah*. The style of interpretation can be identified through the tendencies that dominate the interpretation.

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Qur'anic Condemnation of Feminicide: A Feminist-Hermeneutical Analysis of Verses Addressing Gender-Based Violence

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ARTICLE INFO	ABSTRACT
	The rising phenomenon of femicide across various countries, including Indonesia, reflects a humanitarian crisis rooted in patriarchal social structures and gender-biased religious interpretations. This study is driven by the need to connect feminist readings of Qur'anic verses with the real and urgent problem of gender-based violence, an issue that remains underexplored in Qur'anic exegesis. The research aims to explain the Qur'an's condemnation of femicide and to examine how feminist exegesis interprets verses often used to legitimize the subordination of women. Employing a thematic (*maudu'i*) method combined with historical, critical, and contextual approaches, the analysis draws on Fazlur Rahman's Double Movement theory to uncover the Qur'an's universal moral message and its relevance to contemporary social realities. The findings reveal that the Qur'an firmly rejects all forms of *zulm* (oppression) and affirms *karamah insaniyyah* (human dignity) as a foundational principle, making violence against women—including femicide—fundamentally incompatible with divine justice. Feminist interpretations of gender-related verses offer a more equitable, humanistic, and context-sensitive reading of the Qur'an, thereby reinforcing principles of equality and the protection of women's lives. This study underscores the urgency of developing feminist exegesis as a transformative hermeneutical paradigm that strengthens the Qur'an's commitment to social justice in contemporary discourse.

1. INTRODUCTION

Interpretation is the result of a *mufassir*'s analysis and thinking in examining the meaning of verses in the Qur'an. The process of interpretation is not merely explaining the text literally, but also reflecting the mufassir's understanding, which is influenced by scientific insight, life experience, socio-cultural conditions, and specific objectives in interpreting the Qur'an. Each work of *tafsir* usually has a *hadaf*, or interpretive goal, which serves as the main guide for the mufassir in formulating explanations of verses. This *hadaf* functions as a strategic direction that determines the focus and approach of interpretation (Hidayah & Zulfadli, 2024). In addition, interpretation is influenced by the tsaqafah al-mufassir, the intellectual, cultural, and spiritual background of the interpreter, which shapes their perspective and the methods they use. This background is very important because it helps readers

understand the reasons behind the choice of methods, the analytical structure, and the interpretations presented. Thus, interpretation is not merely a commentary on the text, but also a manifestation of the interaction between the sacred text and the context of the mufassir's life. Understanding interpretation requires awareness of the depth of the mufassir's experience, knowledge, and vision, so that readers can grasp the meaning of the verses of the Qur'an in a more comprehensive and contextual manner (Hidayat & Sajili, 2025).

The phenomenon of femicide, the killing of women based on their gender identity, is the most extreme form of gender-based violence rooted in patriarchal social structures. A 2023 report by UN Women indicates that more than 48,000 women worldwide are murdered by intimate partners or family members each year, making the domestic sphere the riskiest place for women. In Indonesia, the National Commission on Violence Against Women (Komnas Perempuan) recorded a 50 percent increase in cases of violence against women in the past decade, some of which have characteristics of femicide. This fact not only illustrates a social crisis but also raises important academic questions about how religious interpretations play a role in shaping gender relations and legitimizing violence (Komnas Perempuan, 2023).

In a religious society like Indonesia, religious texts, particularly the Quran, serve as a normative source for constructing relations between men and women. However, a number of classical interpretations contain a patriarchal bias (Zulaiha, 2018) which, according to Amina Wadud (2021), arises from interpretive constructions that position women as objects of law, rather than subjects of interpretation. Previous studies, such as those by Zulaiha (2018), Aksin Wijaya (2025), and Siregar & Zein (2025), have examined the contribution of feminist interpretations in correcting this bias. However, the focus of these studies remains theoretical and has not yet directly linked the feminist interpretation paradigm to contemporary social phenomena such as femicide. This research gap provides an important foundation for efforts to connect feminist interpretations of Quranic texts with the reality of violence against women in modern society.

Based on this concern, this study addresses the central question: how can the Qur'an, a holy book that affirms justice and human dignity, serve as a basis for criticizing the practice of femicide that persists in Muslim societies? This study not only explains the social phenomenon of femicide but also examines the contribution of feminist interpretations in recontextualizing Qur'anic values on gender justice.

To answer these questions, this research focuses on two problem formulations: (1) how the Qur'an condemns the practice of femicide, and (2) how gender-just analysis is used in interpreting Qur'anic verses related to femicide. This formulation emphasizes the research's position as an effort to present a transformative reading that links the text with social reality.

This research uses the maudhu'i (thematic) interpretation method, combined with historical, critical, and contextual approaches to comprehensively understand the relevant verses, particularly through the asbab al-nuzul (the causes of revelation), linguistic analysis, and their relevance to the modern context. Furthermore, Fazlur Rahman's (1982) Double Movement theory is used as an analytical framework to explore the universal moral principles of the Qur'an and return them to the contemporary social context. This framework was chosen because it allows for a more responsive interpretation of the issue of gender-based violence, including femicide.

By combining a feminist exegetical approach and Double Movement theory, this study offers a new, more gender-just perspective and is able to correct patriarchal biases in some exegetical traditions. The contribution of this study is theoretical, namely developing a humanistic and contextual horizon for contemporary exegetical studies, and practical, namely building a religious ethic that rejects all forms of violence against women (femicide) and strengthens the Qur'an's commitment to gender justice.

2. RESULTS AND DISCUSSION

- ### The Phenomenen of Feminicide

The term femicide is derived from a combination of two words: "femi," which is derived from the word female, and "cide," which comes from the Latin word caedere, meaning to kill. In English, the term is also derived from two loanwords: the prefix "fem," which refers to a woman, and the suffix "icide," which means murder, as used in the word's insecticide (insect killer), suicide (suicide), and homicide (human killing). Thus, femicide is defined as the act of taking the life of a woman or girl because of her gender identity or due to gender-based violence (Russell, D. E. H., & Radford, 1992). According to the Big Indonesian Dictionary (KBBI), femicide is defined as the act of murdering a woman by a man motivated by hatred of women (Alya Andini Charimsa Putri, 2025). This understanding is in line with the definition put forward by Russell, femicide is the murder committed by a man against a woman solely because of the victim's gender identity (Russell, D. E. H., & Radford, 1992). If the victim's

gender has no relevance to the perpetrator's motive, then the act is classified as a crime that does not fall into the category of femicide. Russell uses the term "female" instead of "woman" to emphasize that the definition also includes female infants and older girls. However, the concept of femicide does not include the practice of abortion of female fetuses, which is common in countries such as India and China (Tarman, Al-Faiz Muhammad Rabbany, Tri Wulandari & Abror, 2024). This phenomenon is more accurately described as female feticide, which is a form of gender-based discrimination in the prenatal stage. The phenomenon of murder involving female victims may at first glance seem similar to femicide, but femicide has a more specific analysis, highlighting aspects of gender inequality, domination, and systematic violence against women. Femicide is an act of murder against women motivated by gender inequality, domination, and systematic forms of violence against female victims (Fatima Gita Elhasni dan Naila Rizqi Zakiah, 2023). Based on the various definitions that have been put forward, the authors can conclude that femicide is an act of murder against women or girls motivated by hatred, discrimination, and gender inequality, where the victim's gender identity is the main reason for the crime.

The phenomenon of femicide is historically rooted in social structures that oppress women since pre-Islamic times. The practice of killing women, who were viewed as weak and helpless, emerged. At that time, men viewed women as untrustworthy, and even innocent baby girls became victims of femicide, as was the case during the Jahiliyah era. Before the 7th century AD, women lacked a safe space to live and engage in decent activities. The lack of scientific and legal development in the Arab world at that time led society to simply follow traditions and the dictates of leaders who were on the wrong path (Fakhry, 2004). In Jahiliyah Arab society, the practice of wa'd al-banat, the live burial of baby girls, was an extreme manifestation of a patriarchal culture that viewed women as a family disgrace and an economic burden (Badran, 2009). This tradition arose from a social construct that linked honor ('irdh) with control over women's bodies. When baby girls were perceived as threatening the family's dignity, killing them was perceived as a form of "protection of honor." In a hermeneutic framework, this tradition is not merely a barbaric custom, but an ideological expression of a value system that defines women's existence based on their relational function towards men ((Nasr, 2002).

According to Ibrahim Fayumi, Arab society during the Jahiliyah era experienced two forms of fear for the future: fear of family disgrace and fear of poverty and misery. To avoid bankruptcy, they often sought guidance from shamans and believed in prophecies. Meanwhile, to erase family shame, some chose to kill baby girls. Femicide at that time was based on three main factors: first, fear of present or future poverty. Second, the shame of having a daughter, which was considered to tarnish the family's honor. Third, the practice of offering sacrifices to their idols.

In the Jahiliyah society, women were perceived as having no economic value because they spent most of their lives on reproductive functions—pregnancy, childbirth, and breastfeeding. A social system that valued honor based on having numerous male offspring reinforced the view that daughters provided no economic benefit and were merely a burden on the family (Bannan Naelin Najihah, 2020).

Globally, the issue of femicide has become a serious problem but still receives little attention, including in Indonesia. This is evident in the data collection process, which tends to equate femicide with ordinary murder cases. In fact, there are various causal factors specific to femicide, such as offended masculinity, anger due to pressure to take responsibility for a pregnancy, reluctance to fulfill economic responsibilities, disappointment due to rejection of love, jealousy, forced service or sexual relations, domestic conflict, refusal to divorce, and victim resistance when being raped, among others.(Tarman, Al-Faiz ,Tri Wulandari & Abror 2024)

The Qur'an strongly opposes the tradition of wa'd al-banat, not only through moral condemnation, but also by deconstructing the value paradigm that gave birth to it. Allah's word in QS. at-Takwir [81]: 8–9;

$$\text{وَاِذَا الْمَوْءٗدَةُ سُىِٕلَتْ ٨ بِاَيِّ ذَنْۢبٍ قُتِلَتْ ٩}$$

"And if a baby girl who was buried alive is asked, for what sin was she killed?"

This constitutes a form of upholding theological justice for victims of gender-based violence. This verse not only blames the perpetrator but also positions the victim as a moral subject deserving of defense (Roded, 2008). From a hermeneutic perspective, this verse serves as a counter-discourse to the patriarchal system, shifting the center of morality from family honor to individual dignity (*karamah insaniyyah*) (Fazlur Rahman, 1982).

When interpreted through the Double Movement theory, the Qur'an's message about the elimination of wa'd al-banat can be understood as a moral movement that rejects all forms of violence rooted in gender oppression. The first movement reveals the Qur'an's universal values of the sanctity of life and human equality, while the second movement actualizes them in a modern social context, including in addressing the phenomenon of femicide (Rahman, 1982). Thus, femicide can be seen as a contemporary form of wa'd al-banat. Both depart from the same patriarchal logic: male control over women's bodies and biased moral judgments regarding women's roles in the social structure. The difference lies only in the form of manifestation. While in the Jahiliyah era violence was direct and ritualistic, in modern times it is present systematically, through domestic violence, discriminatory law enforcement, or the social legitimacy of "honor killings".

From a feminist hermeneutic perspective, the structural similarities between wa'd al-banat and femicide underscore the importance of rereading Qur'anic texts that defend women's lives. An interpretation sensitive to women's experiences will demonstrate that the Qur'an's moral mission is not simply to prohibit murder, but also to reject the entire social system that enables gender-based violence (Wadud, 1999). In other words, modern femicide is not new, but rather a continuation of a patriarchal epistemology that has been fundamentally critiqued by revelation. In this context, Qur'anic hermeneutics functions not only as a method of interpretation but also as an emancipatory praxis that upholds the values of 'adl (justice) and rahmah (compassion) in social relations between men and women.

By understanding femicide through the perspective of Qur'anic hermeneutics, we can see that resistance to gender-based violence is not merely a modern social project, but part of the ethical continuity of the prophetic mission itself to liberate humanity from all forms of oppression. Verses that reject violence against women, both explicitly and implicitly, reflect the Islamic theological vision of the ontological equality of human beings before God (Ali, 2007). Therefore, rereading Qur'anic texts in the context of femicide not only revitalizes the moral message of revelation but also confirms the Qur'an's relevance as a universal and transformative source of humanitarian ethics.

- **Feminicide from the Perspectives of the Qur'an and Human Rights**

The phenomenon of femicide, the killing of women based on their gender identity, is an extreme form of gender-based violence that violates universal humanitarian principles. From the perspective of the National Commission on Human Rights (Komnas HAM), the right to life is one of four non-derogable rights, along with the right not to be tortured, the right to freedom of thought and religion, and the right not to be enslaved (Sa'id, 2022).

This concept has long been at the core of the teachings of the Qur'an, especially through the principle of hifdz al-nafs (protection of the soul) in the maqasid al-shari'ah. The Qur'an emphasizes that every human soul is sacred and should not be taken without a legitimate reason:

$$\text{وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّي ٱلْقَتْلِ إِنَّهُۥ كَانَ مَنصُورًا}$$

"And do not kill the soul which Allah has forbidden (to kill), except for a just cause" (QS. al-Isra' [17]: 33).

In the context of classical interpretation, al-Tabari provides the initial foundation for understanding the Qur'an regarding the prohibition of murder. Al-Tabari in Jami' al-Bayan 'an Ta'wal Ay al-Qur'an, interprets the verse as a strict prohibition against killing a soul without right and as an affirmation of the principle of protection of life in Islam. Before the arrival of Islam, the Arab society of Jahiliyah had been accustomed to killing for revenge, honor, or tribal tradition, as explained above (Benington & Rai, 2019). Therefore, this verse is present to eradicate this practice and uphold justice by emphasizing that life may only be taken "bi al-haqq" that is, for a legitimate reason according to sharia, such as qishas, hudud punishment, or legitimate jihad (Syahrur, 1990). Al-Tabari also explains that the victim's guardian (waliyy al-maqtul) is given the legal right to seek revenge or forgive by accepting a blood payment, as a form of regulation so that justice is upheld without causing chaos. Thus, this verse not only prohibits arbitrary killing, but also corrects the social order of Jahiliyah by upholding the principles of justice, equal rights to life, and the supremacy of divine law. (Athabari, 2001)

This verse is the meeting point between Qur'anic ethics and modern human rights principles, where both are based on the awareness that the right to life is the foundation of all other human rights (Rahman, 1982).

It should be emphasized that the harmony between the Qur'an and human rights principles is not merely a coincidence but rather the meeting of two mutually reinforcing normative foundations (Cook & Cusack, 2010). The National Commission on Human Rights (Komnas HAM) positions the right to life as an inalienable right because it is a prerequisite for the fulfillment of rights. In parallel, maqasid al-syari'ah, based on the principle of hifdz al-nafs, positions the protection of life as the primary normative goal of sharia, therefore any act that takes a life without a sharia or legal reason clearly contradicts both of these frameworks. This comparative approach demonstrates that moral legitimacy to oppose femicide can be built simultaneously from the realm of human rights law and from the ethical theological basis of the Qur'an, so that anti-femicide arguments gain dual strength: juridical and religio-moral.

At the conceptual level, there is a methodological correspondence between human rights claims and Qur'anic hermeneutics when both are read through the lens of universal values. Fazlur Rahman shows how the universal moral meaning of the text can be extracted from its historical context and then reapplied to contemporary situations (Rahman, 1982). Using this framework, the verses prohibiting murder in the context of ignorance are not merely read as historical corrections to specific practices, but as sources of transhistorical norms affirming the dignity and right to life of every individual. This allows for the formulation of Qur'anic arguments that align with the principle of non-derogability of the right to life in human rights doctrine, namely, that gender-based murder is an ethical violation that must be rejected by both the rule of law and the community of faith.

Empirical data reinforces the urgency of this normative synergy. International and national reports demonstrate the large scale of femicide and its increasing trend in many contexts, including Indonesia. Sociological studies confirm that femicide is often fueled by patriarchal structures, the normalization of domestic violence, and the lack of legal recognition of gender-based motives (Engineer, 2004). This combination of empirical evidence demonstrates that an effective response must be multidimensional: strengthening the law and upholding human rights, while simultaneously transforming cultural values and religious interpretations that have traditionally allowed for the subordination of women.

From a research design perspective, the immediate implication is the need for contextual interpretations that are normatively practical, not merely reinterpretations of texts for academic discourse, but rather formulations of operational Quranic ethics that can inform protection policies, religious education, and judicial practice. This is where Double Movement theory becomes a crucial methodological tool. It justifies a hermeneutic step: first extracting Quranic moral principles from their historical context, then translating those principles into contemporary policies and practices that concretely oppose femicide. In this way, your research can position feminist interpretations not only as textual criticism but also as a source of normative legitimacy for efforts to prevent and address femicide.

- **Classification of the Qur'anic Values and Human Rights Principles**

The first movement in Fazlur Rahman's Double Movement theory serves to explore the universal moral meaning of the Qur'anic text through its historical context. In this stage, the reader starts from an understanding of the social situation of Arab society during the time of revelation to discover a timeless ethical message. Rahman (1982) emphasized that Qur'anic morality must be read not as a narrow legalistic response, but as a universal ethical formulation that can be contextualized across eras (Zainuddin, 2021). Thus, the prohibition against the killing of female infants during the period of ignorance as recorded in QS. at-Takwir [81]: 8–9 is not merely a critique of barbaric practices, but a representation of basic values about the right to life and universal human dignity.

The phenomenon of female infanticide, which is the context in which this verse was revealed, illustrates the systemic dehumanization of women, who are viewed as socially and economically inferior. It is in this context that the Qur'an presents a radical moral correction by affirming that every soul, regardless of gender, has an equal right to life and ontological dignity (Fakih, 2016). This principle is emphasized in QS. al-Isra' [17]: 33 and QS. al-An'am [6]: 151, which explicitly prohibit killing without a valid reason. A moral reading of these verses demonstrates that justice and respect for life are the foundation of Islamic teachings, as well as a form of protection for vulnerable groups, including women (Abdullah, 2020).

According to Amina Wadud, the practice of female infanticide is a concrete manifestation of the revelation's commitment to human rights, particularly the right to life and human dignity. Wadud asserts that the Quran morally and theologically rejects all forms of degrading behavior toward women, including the Jahiliyah tradition of burying baby girls alive. For her, these prohibitive verses are not merely moral prohibitions, but theological

affirmations that every human being, regardless of gender, has the same right to life and dignity before God. Using a contextual hermeneutic approach, Wadud interprets these verses as the Quran's attempt to dismantle the patriarchal structures rooted in pre-Islamic Arab culture, and affirms that the values of divine justice (al-'adl) and equality (al-musawah) are the foundation of Quranic ethics. Therefore, every form of modern femicide, whether physical murder or structural violence against women, violates the universal principles of the right to life and justice in Islam (Majidah & Firmansyah, 2021).

From the perspective of the National Commission on Human Rights (Komnas HAM), these Quranic values align with the classification of non-derogable human rights, particularly the right to life, the right to human dignity, and the right to be free from torture. Komnas HAM (2022) states that the right to life is the foundation of all other rights, because without a secure life, social and political rights cannot be realized. In this regard, Quranic values and human rights values converge on a common normative point: the rejection of gender-based violence, oppression, and murder. Femicide is thus not only a violation of positive law but also a form of opposition to religious ethical principles.

Human rights from an Islamic perspective are firmly grounded in the teachings of the Qur'an. Every human right has a Quranic equivalent, not only moral but also a legal and social principle in the lives of Muslims. The right to life is guaranteed in Islam through the principle of hifdz al-nafs, or protection of the soul. The Qur'an strictly prohibits murder without justification. This verse serves as a correction to the pre-Islamic practices of killing female children or taking lives for economic or social reasons. Islam upholds the sanctity of life and makes the protection of human life a primary goal of sharia. Furthermore, within human rights, there is the concept of "the right to human dignity," affirmed through the concept of karamah insaniyyah, as stated in the Qur'an, which states that Allah has honored all the children of Adam. This principle implies that every human being has equal value before God, regardless of race, gender, or social status. Historically, this teaching emerged to challenge the pre-Islamic social system that discriminated against and oppressed certain groups, particularly women and slaves. Thus, Islam instills the awareness that human dignity is universal and cannot be revoked by anyone.

The "Right Not to Be Tortured" is rooted in the value of mercy or compassion. Allah affirms that the Prophet Muhammad was sent as a mercy to all creation. This verse forms the basis for rejecting all forms of physical and psychological violence, as Islam encourages humane treatment of all living beings. The Prophet Muhammad exemplified compassion, even toward enemies and slaves, as a manifestation of Islam's humanitarian mission, which rejects torture and oppression.ḥThis principle then became a moral foundation that fostered the principle of respect for the integrity of the human body and soul. And the "Right to Justice" is a central pillar of the Islamic value system. The Qur'an commands humanity to uphold justice without discrimination, even towards oneself or one's family (Ali, 2007). This principle rejects all forms of social, gender, and economic discrimination. In a historical context, this verse serves as a correction to the unjust and biased Arab social system against certain groups. Islam introduces justice as a universal value that must be upheld in all aspects of life, including legal, social, and economic aspects. Therefore, justice in Islam is not only a moral virtue, but also a social obligation that must be realized for the common good.

The correspondence between Qur'anic values and human rights principles can be classified in the following table:

Human Rights Category (National Commission on Human Rights, 2022)	Relevant Quranic Values	Representative Verse	Historical Meaning (Movement I)
The right to life	*hifdz al-nafs* (protection of the soul)	QS. al-Isra' [17]:33; al-An'am [6]:151	Correction of the practice of killing female infants and prohibition of taking life without right.
The right to human dignity	*karamah insaniyyah* (human dignity)	QS. al-Isra' [17]:70	Affirmation of the equal human values of men and women as God's creations.
The right not to be tortured	*raamah* (love)	QS. al-Anbiya' [21]:107	Islam is a religion of love that rejects violence against the human body and soul.
The right to justice	*'adl* (universal justice)	QS. an-Nisa' [4]:135	The demand for every individual to uphold justice without social and gender discrimination.

Overall, Qur'anic values such as hifdz al-nafs, karamah insaniyyah, raḥMah, and 'adl demonstrate that Islam laid the foundations of human rights long before the modern concept of human rights emerged. These teachings are not merely spiritual norms, but practical guidelines that govern human relations with God and with each other within a universal humanitarian framework. The correlation between the two demonstrates that the basic principles of modern human rights are inherently contained in the Quranic message. Islam inherently rejects all forms of zulm (oppression), including in patriarchal social relations. Therefore, when femicide occurs in modern Muslim societies, it is not a reflection of Islamic teachings, but rather a distortion of Quranic values of justice and humanity. An examination of the first movement in the Double Movement theory confirms that these values are eternal and serve as the basis for the second movement, namely recontextualizing the reality of gender-based violence today (Wadud, 2021; Ramdani, 2023).

- **Reactualization of the Qur'anic Values against Modern Feminicide**

The second movement in Fazlur Rahman's Double Movement theory emphasizes the process of recontextualizing moral values identified from the Quranic text so they can be applied to contemporary social realities. At this stage, an interpreter does not simply repeat the literal meaning of the verses but also derives them in the form of social and legal principles relevant to the needs of the times (Hidayat, 2020). In the context of the issue of femicide, this approach enables Quranic interpretation to become an ethical and transformational instrument to combat gender-based violence. Basic values such asḥifẓThe concepts of al-nafs, karamah insaniyyah, and 'adl do not stop at the normative level, but are drawn into social structures that still contain patriarchal inequalities. Thus, tafsir functions not only as a moral discourse but also as an emancipatory movement that affirms women's rights to life in modern social spaces (Wadud, 2021).

Practically, the reactualization of Qur'anic values against femicide can be done through rereading verses that have been misunderstood within a patriarchal framework. For example, QS. an-Nisa' [4]: 34 is often used as legitimacy to justify the superiority of men over women. However, with Fazlur Rahman's contextual approach, this verse actually contains a message of men's moral responsibility for the protection and welfare of the family, not domination or violence (Barlas, 2002; F Rahman, 1980). Feminist interpretations such as those developed by Amina Wadud and Asma Barlas emphasize that qiwamah is not a form of biological superiority, but a social mandate that demands an ethic of justice and compassion. In this context, the second movement functions to dismantle discriminatory interpretative structures, while at the same time upholding the ethical meaning of the Qur'an that supports gender justice and the protection of women's lives.

Furthermore, the double movement approach also fosters socio-religious awareness that femicide is not merely a criminal issue, but a cultural phenomenon rooted in gender-biased interpretations and social practices. Progressive readings of the Quran position women as moral subjects with equal spiritual and social agency to men. This aligns with the principles of maqasid al-shari'ah, which prioritize the protection of life and dignity as the goal of Islamic law (Abdullah, 2020).

Nasaruddin Umar explains that the tradition of female infanticide in pre-Islamic times was not only a barbaric act, but also a reflection of a social structure that oppresses women. Through his emancipatory interpretation, Umar asserts that the Qur'an revolutionarily abolished this practice and established the principle of human equality based on the values of monotheism and social justice. He interprets verses such as QS. al-Takwir (81): 8–9 and al-Nahl (16): 58 as evidence that revelation came to glorify human life and reject all forms of gender-based oppression. Within the framework of human rights, Nasaruddin Umar places the right to life as the primary foundation for achieving other rights such as the right to dignity, the right not to be tortured, and the right to justice. He emphasizes that the Qur'an never tolerates violence, discrimination, or patriarchal domination, because the entire message of revelation is oriented towards the welfare, equality, and respect for universal humanity (Lucky, 2013, pp. 170–172).

Contextualizing these values is crucial amidst the rise in gender-based violence in Indonesia. The National Commission on Violence Against Women (Komnas Perempuan) report (2024) notes that femicide often occurs due to erroneous social and religious justifications for women's roles and positions. In this situation, a double movement approach can provide an epistemological bridge between sacred texts and empirical reality. Quranic values such as compassion, justice, and equality must be translated into public policies and education that emphasize the protection of women. Thus, the Quran functions not only as a normative text but also as a transformative resource for eliminating gender-based violence and upholding human justice in the modern era (Ramdani, 2023; Komnas HAM, 2022).

The modern phenomenon of femicide reflects the culmination of patriarchal structures that normalize violence against women, both in the domestic and public spheres. As found in a study by Setiyawan and Ramadhani in the Journal of Feminism and Gender Studies, femicide is often rooted in unequal power relations and a culture of toxic masculinity that objectifies women (Setiyawan & Ramadhani, 2025). From a Qur'anic perspective, this act clearly violates the principles of hifz al-nafs and karamah insaniyyah, as it eliminates women's right to life and dignity as creatures honored by Allah. Therefore, the reactualization movement seeks to make these Qur'anic values the theological and ethical basis for the fight against femicide through contextual interpretation, legal reform, and social empowerment.

Femicide must be interpreted as a serious violation of Islamic teachings, and therefore the values of mercy and justice must be translated into concrete social and legal movements (Abror, Tarman, & Wulandari, 2024). Practical approaches through education, media, and public policy ensure that the Qur'anic values of compassion and justice do not stop at the normative level but become a deeply rooted social awareness. In the realm of law and policy, the value of universal justice demands equal treatment before the law and effective protection for victims of gender-based violence. Islamic law, which places women on an equal footing before God, can serve as a normative basis for strengthening anti-femicide legislation in Indonesia. This reactualization is not only interpreted as an interpretation of Qur'anic law in a modern context, but also as a liberation movement that rejects violence and discrimination against women in the name of religion (Putra, Ma'arif, Yahya, & Pangestu, 2023, p. 56).

Meanwhile, media and culture play a crucial role in the reactualization process. Media coverage in Indonesia often reproduces patriarchal bias, portraying femicide victims in stereotypical and gender-insensitive ways (Nahdliyah, 2023, p. 60). Therefore, the Qur'anic value reactualization movement also demands a transformation of the public narrative to favor the values of human virtue and the divine.ḥmah, who respects the dignity of women and rejects all forms of violence.

Thus, the Second Movement of the Double Movement aims to actively uphold Qur'anic values in response to modern social challenges. Islam, through its universal moral principles, not only offers a critique of patriarchal culture and violence against women, but also provides an ethical foundation for the formation of a just, compassionate, and respectful society (Abu Zayd, 2000). This reactualization is an important step so that the message of the Qur'an does not stop at the text of the past, but is present as a real spiritual, moral, and social solution to the tragedy of femicide that continues to occur in the modern world.

- **Feminicide and the Deconstruction of Patriarchal Interpretation: From Critique to Condemnation of the Qur'an**

The Qur'an firmly condemns all forms of violence and oppression against women, whether physical, symbolic, or structural. The Qur'anic critique of practices that demean women is rooted in the principles of justice and humanity, which are the ethical foundations of the entire Islamic value system (Kusmana, 2015). In this regard, femicide can be understood as a contemporary form of gender oppression that is strongly criticized by the Qur'an because it contradicts the mission of tahrir al-insan (liberation of humanity) from all forms of oppression (Mahmood, 2012). Verses such as QS. an-Nisa' [4]:1 and QS. al-Isra' [17]:70 emphasize that all humans were created from one soul and endowed with glory by Allah without gender differences. This principle of ontological equality forms the normative basis for rejecting all forms of gender-based violence, including femicide (Mernissi, 1991).

However, the history of classical interpretation shows that some interpretations of verses on gender relations actually reinforce the legitimacy of patriarchy. For example, the interpretation of QS. an-Nisa' [4]:34 concerning the concept of qawwamun is often understood hierarchically, that men have full authority over women. This interpretation creates an ideological basis for the justification of domestic violence, including femicide, because it assumes women are under the control of men (Barlas, 2002). In a hermeneutic context, this patriarchal bias stems not only from the text, but also from the cultural horizon of interpreters who live in a masculine social system (Barlas, 2002). Therefore, rereading these verses is important to return the moral message of the Qur'an to its ethical context, rather than to the patriarchal social structure that conditions the emergence of gender-biased interpretations.

Deconstructing patriarchal interpretation means dismantling assumptions that place men as the center and women as moral objects. The feminist interpretation approach, as carried out by Amina Wadud and Riffat Hassan, reinterprets these verses by emphasizing the principles of ta'dil (justice) and musawah (equality) (Riffat, 2019; Wadud, 1999). QS. an-Nisa' [4]: 34, for example, is understood not as legitimizing male power, but rather

as social responsibility in the context of economics and protection, which today can be reciprocal. In this way, feminist interpretation not only rejects interpretations that legitimize violence but also emphasizes that the Qur'an has been on the side of women's lives and dignity from the beginning. This kind of interpretation is in line with the spirit of verses such as QS. al-Ma'idah [5]: 32, which states that killing one soul without justification is the same as killing all humanity—a universal moral principle that affirms the sanctity of life without distinction of gender.

Within Fazlur Rahman's hermeneutic framework, this deconstruction process is a concrete manifestation of the Double Movement. The first movement explores the universal principles of the Qur'an, namely justice and humanity, from its historical context, while the second movement reinterprets these principles in a modern social context, where the form of oppression against women has undergone a transformation from wa'd al-banat to structural femicide (Rahman, 1982). Thus, feminist interpretation functions as a hermeneutic movement that revitalizes the morality of revelation so that it remains alive in the context of contemporary humanity. It is not only interpretive, but also transformative, rejecting oppressive social structures and establishing a just value system for men and women.

The Quranic critique of femicide cannot be separated from the central idea of the revelation of tahrir al-insan (the liberation of humanity from oppression). In various verses, the Quran consistently elevates the dignity of marginalized groups, including women, children, and the weak. For example, Surah an-Nahl [16]:58–59 depicts the gloomy and degraded face of the Arab Jahiliyah society when blessed with a daughter. The Quranic critique of this phenomenon not only condemns the act of burying alive but also exposes its ideological roots, namely the assumption that women are a burden and a social disgrace. This kind of mindset, in the modern context, has transformed into structural femicide, violence against women legitimized by value systems, religious interpretations, or institutionalized patriarchal ideology (Wadud, 1999).

From a hermeneutic perspective, the Qur'anic text functions not merely as a moral document, but as a historical project that intervenes in patriarchal social realities. When revelation came down, it did not immediately overturn patriarchal structures completely, but rather instilled progressive and gradual moral values—a process Fazlur Rahman (1982) recognized as moral evolutionary ethics. Thus, verses that appear compromising with certain social structures need to be read as transitional steps toward a more just order. In this context, the first movement of the Double Movement explores the moral intention of the Qur'an to liberate humans from domination, while the second movement demands the actualization of this principle in the context of modern violence against women. Therefore, rereading verses on gender relations is not only a theological task, but also an ethical responsibility to uphold the universal justice that is the spirit of revelation.

Furthermore, it is important to recognize that patriarchal interpretation relies not only on a literal understanding of the text, but also on masculine epistemological constructs. Classical commentators such as al-Tabari and al-Qurtubi, despite their significant contributions to the field of exegesis, lived in a social space that structurally marginalized women from religious authority. This situation gave rise to an unconscious epistemic bias, namely the assumption that men are the primary subjects of knowledge, while women are merely objects of law and morality (Barlas, 2002). Deconstructing this kind of interpretation does not mean rejecting the classical tradition, but rather proposing a corrective hermeneutic that returns interpretation to the egalitarian moral principles of revelation. Thus, feminist readings of the Qur'an are part of the dynamics of ittijah at-tafsiri, not a threat to orthodoxy, but rather a revitalization of divine ethics that have long been diminished by patriarchal structures.

Furthermore, the Qur'an views women not as separate entities from men, but as partners in humanity. This principle is clearly evident in Surah at-Taubah [9]:71, which refers to believing men and women as awliya' ba'dihim ba'da (mutual protectors of one another). This verse nullifies all forms of hierarchical relations that place one gender as superior to the other. Therefore, when femicide occurs, whether in the form of actual murder, symbolic violence, or structural marginalization, it is in fact a denial of the principle of spiritual and social alliance established by the Qur'an. The Qur'anic critique of femicide is thus not only moral but also existential: re-establishing the values of life that are at the heart of the message of tawhid. For tawhid is not only the oneness of God, but also the affirmation that all humans, regardless of gender, are part of a single moral unity before Him.

The Quran's condemnation of femicide perpetrators is multidimensional: moral, theological, and existential. In numerous verses, the Quran emphasizes that the unlawful killing of a human being is the most serious violation of the sanctity of life guaranteed by Allah. Surah al-Isra' [17]:33 states, "And do not kill the soul which

Allah has forbidden, except for a just cause." This verse contains the universal principle that every soul, both male and female, has intrinsic value that should not be degraded for social, cultural, or honor reasons (Ali, 2006). In the context of femicide, this verse serves as a moral declaration against all forms of gender-based violence driven by patriarchal ideology.

Even more strongly, the Qur'an not only rejects the act of killing women, but also condemns the perpetrators with a shocking eschatological image. QS. at-Takwir [81]:8–9 "And when the female babies who are buried alive are asked, for what sin was she killed?" is not just a rhetorical question, but a form of divine judgment (divine judgment) against the perpetrators. In al-Razi's interpretation, the question shows a total moral reversal: the perpetrators who once felt they had full authority over their children's lives are now directly interrogated by the victim before God (al-Razi, 1999). This is not only a condemnation, but also a form of theological humiliation against the perpetrators because their actions negate the function of the human caliphate which should be the guardian of life (Rahman, 1982).

In addition, the Qur'an links the act of murder with moral corruption and social decay. QS. al-Ma'idah [5]:32 states, "Whoever kills a human being, not because that person killed another or caused corruption on earth, it is as if he had killed all mankind." In Qur'anic hermeneutics, this verse not only contains a prohibition on murder, but also emphasizes that every form of violence, including femicide, tears apart the universal moral order that is the basis of humanity (Nasr, 2002). This means that the act of killing a woman because of her gender is not only an individual sin, but also a form of social crime that shakes the balance of global humanitarian values. From the perspective of the Double Movement, the universal moral value of this verse must be reactualized in a modern context to reject the practice of gender-based violence that is still legitimized by conservative interpretations and local culture.

The Quran's condemnation of femicide perpetrators also has a spiritual dimension. In Surah at-Takathur [102]:8, Allah emphasizes that every human being will be held accountable for all the blessings and trusts of life bestowed upon them. A girl's life is a trust, not a burden, so her murder constitutes a betrayal of this divine trust. Theologically, femicide perpetrators deny the attributes of ar-Rahman and ar-Rahim, which are at the heart of Allah's relationship with His creatures. Therefore, this act is not only a violation of women's rights, but also a denial of God's own mercy (Wadud, 1999).

More deeply, when analyzed from Fazlur Rahman's moral hermeneutic perspective, the Quran's condemnation of femicide perpetrators reveals two layers of meaning. First, historically, the revelation was revealed to oppose the practice of wa'd al-banat as a symbol of the evil of patriarchy during the Jahiliyah era. Second, normatively, the values contained therein are eternal, namely the upholding of justice and respect for human life. Through the first movement of the Double Movement, we understand that the context of Jahiliyah is a structural symbol of gender-based violence. Meanwhile, through the second movement, these values are reactualized to criticize violence against women in the modern era, whether in the form of physical murder, domestic violence, or systemic discrimination. Thus, the Quranic condemnation of femicide perpetrators is not merely past history, but a moral principle that must be revived as a liberating social ethic.

3. CONCLUSION

This study aims to reveal how the Qur'an condemns femicide and how a hermeneutical approach, particularly the Double Movement theory and feminist interpretation, can be used to understand and respond to the phenomenon of gender-based violence. Based on the analysis conducted, this study confirms that the Qur'an provides moral, theological, and social condemnation of all forms of femicide. QS. at-Takwir (81): 8–9 presents a divine court that positions women as moral subjects, so that women's right to life is restored as part of inviolable human dignity. Verses such as QS. al-Isra' (17:33) and QS. al-Ma'idah (5:32) strengthen the values of hifz al-nafs, karamah insaniyyah, and 'adl as universal principles that reject the practice of gender-based loss of life, while simultaneously correcting the roots of patriarchy that have emerged in history since the Jahiliyah era.

This study finds that feminist interpretation as developed by Amina Wadud and Asma Barlas is able to correct the patriarchal bias in classical interpretation and offers a hermeneutic framework that positions women as epistemic subjects. The reinterpretation of QS. an-Nisa' (4:34) as a mandate of social responsibility, not the legitimacy of male domination, shows that the Qur'an can be read more ethically, inclusively, and in accordance with the principles of gender justice. Through Fazlur Rahman's Double Movement approach, the moral values of the Qur'an move from historical context to contemporary reality, so that revelation does not remain a critique

of the past but becomes a source of transformative values capable of confronting femicide in physical, symbolic, and structural forms.

These findings have direct implications for the formulation of good governance. The government needs to make the values of equality, justice, and protection of life the primary principles in the regulation and enforcement of laws related to gender-based violence. For civil society, this research emphasizes the urgency of developing a social culture that recognizes women as dignified subjects, while simultaneously encouraging the strengthening of gender-based public education. Scientifically, this research contributes to contemporary interpretation studies by demonstrating that feminist hermeneutics and Double Movement theory can be effective methodologies for addressing interpretation biases that contribute to gender inequality.

This study opens up several possible directions for future research. First, contextual interpretation analysis can be deepened through interdisciplinary collaboration with psychology and law to map the social and psychological impacts of femicide in Muslim societies. Second, comparative research across Islamic schools of thought and traditions is needed to understand the variations in the construction of the meaning of gender-based violence in the history of interpretation. Third, research based on the living Qur'an can examine how the Qur'anic value of justice is internalized in everyday community practices. With this research direction, Qur'anic studies will not only produce academic discourse but also make a real contribution to dismantling the structures of patriarchal violence and strengthening a civilization that respects the dignity and lives of women in the contemporary Muslim world.

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Epistemology of Legal Interpretation: History, Limitations, and Deviations

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ARTICLE INFO	ABSTRACT
	This study examines *hukmi* interpretation as one approach to interpreting the Qur'an, focusing on its treatment of verses on Islamic law. Through a descriptive-analytical approach based on literature studies, this research traces the history of the emergence, epistemological characteristics, and methodological dynamics of *hukmi* interpretation from the time of the Prophet to the period of classical interpretation codification and its development in the modern era. The findings show that *hukmi* interpretation emerged in the context of sectarian debates and *taqlid* practices that influenced the methodological consistency of interpretation, with frequent mixing of the *bayani* and *istinbati* approaches. Socio-political factors and sectarian fanaticism also contributed to methodological deviations that influenced the understanding of law in *hukmi* interpretation. This research contributes to the understanding of the construction of legal knowledge in the tradition of interpretation, highlighting the importance of contextual and epistemological approaches for the development of a more objective and critical contemporary Islamic legal interpretation.

1. INTRODUCTION

The Qur'an is the primary source of Islamic law and a fundamental reference for all Muslims in their daily lives. As a guidebook, the Qur'an not only provides moral and spiritual guidance, but also establishes normative foundations for the development of shari'ah law, which covers various aspects of human activity. It is in this context that a style of interpretation known as tafsir hukmī has developed, which focuses specifically on verses related to legal provisions. This type of interpretation was born out of the efforts of scholars to understand and explain the laws of the Qur'an through a structured and methodological approach. The mufassir integrated the principles of interpretation with the rules of fiqh and usul al-fiqh, so that the resulting interpretation was not only textual but also considered context, legal objectives, and practical implications. Through this process, *hukmi* interpretation becomes an important bridge connecting revelation with social reality, while ensuring that the teachings of the Qur'an remain relevant in addressing legal issues that arise throughout the ages. Thus, this form of interpretation plays a major role in the formation and development of Islamic law in a sustainable manner (Mustaqim, 2015). The Qur'an is the primary source of Islamic law and a fundamental reference for all Muslims in their daily lives. As a

guidebook, the Qur'an not only provides moral and spiritual guidance, but also establishes normative foundations that form the basis for the development of *shari'ah* law, which covers various aspects of human activity. It is in this context that a style of interpretation known as tafsir hukmī developed, which focuses specifically on verses related to legal provisions. This type of interpretation emerged from scholars' efforts to understand and explain the laws of the Qur'an through a structured, methodological approach. The *mufassir* integrated the principles of interpretation with the rules of *fiqh* and *usul fiqh*, so that the resulting interpretation was not only textual, but also took into account the context, legal objectives, and practical implications. Through this process, *hukmi* interpretation serves as an important bridge between revelation and social reality, ensuring that the teachings of the Qur'an remain relevant in addressing legal issues that arise throughout the ages. Thus, this form of interpretation plays a major role in the formation and development of Islamic law in a sustainable manner (Suma, 2002).

Historically, the development of legal interpretation has shown significant dynamics from the era of the *Salaf* scholars to the classical period. During this phase, the interpretation of legal verses became more mature and structured, marked by the emergence of various major works that became the main references in Islamic legal studies. Among these important contributions are *Ahkam al-Qur'an* by al-Jassas and *Al-Jami'li Ahkam al-Qur'ān* by al-Qurtubi. These two works not only present a systematic explanation of legal verses, but also reveal a strong epistemological character in the tradition of legal interpretation. In these works, it is clear that classical mufassir combine the basic principles of qawaid tafsir, usul fiqh, and ushul tafsir into their methods of legal reasoning. The integration of these three aspects makes legal interpretation not merely textual, but also an in-depth analysis that considers context, shar'i rules, and a rigorous methodological framework. Thus, legal interpretation from this period not only gave rise to a comprehensive understanding of legal verses, but also formed a methodological foundation that greatly influenced the development of Islamic legal science in subsequent generations.

Despite its significant contribution to the development of Islamic law, the interpretation of legal verses does not always employ a consistent methodology. In various works of interpretation, there is often a mixture of the bayani approach, which focuses on linguistic studies, and the istinbati approach, which is oriented towards drawing legal conclusions. This unstructured combination often blurs the line between linguistic description and legal construction. This phenomenon indicates that the process of legal interpretation is influenced by the *fiqh* school of thought, the socio-political conditions at the time of the interpretation's compilation, and the orientation of the mufassir's thinking. As a result, the tendency to favor a particular school of thought sometimes leads to the interpretation of verses being directed to support legal views that are already established in the tradition of that school. This raises epistemological issues that warrant deeper study, particularly regarding how methodological inconsistencies and deviations can arise within the tradition of classical legal interpretation. Considering these problems, this study attempts to review the various challenges faced in the interpretation of legal verses in order to provide a more comprehensive understanding of the dynamics of legal interpretation methodology in the history of Islamic thought (Rofiqoh, 2020).

Several previous studies have discussed legal interpretation in general. For example, the article "Revisiting the Interpretation of Quranic Law: Unraveling the Interpretation of Quranic Law and Its Historical Evolution" by Sandi Nugraha and Badruzzaman M. Yunus traces the history of the emergence of legal patterns in the interpretation of the Quran and defines the scope of the term legal interpretation with a descriptive historical approach, showing that legal interpretation is one of the styles of Quranic interpretation that uses legal theories and approaches that have various interpretations in Islamic *Fiqh* (Nugraha & Yunus, 2023). In addition, the article "The Existence of Legal Interpretation Patterns in Al-Qur'an Interpretation" by Rohmatullah and Al-Ghifari explains in detail the characteristics of legal interpretation from historical, scope, and academic debate perspectives to reinforce the view that legal interpretation is not a new phenomenon (Rohmatullah & Al-Ghifari, 2023). In addition, the article "Tafsir *Hukmi* (Interpretation Patterns in the Qur'an)" by Fauzan Hizbullah & Rasyidul Fikri discusses the application of Islamic law in a modern context (Hizbullah & Fikri, 2025). In addition, the article "A Social Approach to Understanding *Hukmi* Interpretation: A Bridge Between Text and Context" by Ahmad Ajik, Eni Zulaiha, and Isma Imadussalam explains how *hukmi* interpretation has been applied by scholars from the time of the Prophet to the development of legal schools, as well as the challenges faced in dealing with contemporary legal issues (Mubarok et al., 2025). In addition, an article written by Sigit Abdulloh and Yusman Gunara entitled "The Development and Acceptance of *Hukmi* Interpretation Among Scholars" reveals the diversity of approaches to *hukmi* interpretation in various Islamic schools of

thought, highlights the complexity of Sharia law interpretation, explains the history of the emergence of legal patterns in the world of Quranic interpretation, the boundaries of the terms discussed, debates among scholars, and examples of legal interpretation books (Abdulloh & Gunara, 2024).

Previous studies have generally emphasized the role of legal interpretation in the development of Islamic jurisprudence, without delving deeply into the epistemological dimensions that explain the mechanisms of legal methods behind the interpretation process. This gap indicates the need for a new approach that not only highlights the normative function of interpretation, but also examines how legal knowledge is constructed and justified by interpreters. Based on this need, this study presents an update by focusing on the epistemological aspects of legal interpretation. The study focuses on the concept of *hukmi*, namely how legal knowledge is constructed within the framework of classical interpretation, and the extent to which the orientation of the *madhhab* and the socio-political context at that time shaped the methodology of interpretation. This study also highlights the phenomenon of methodological deviations that arise in the practice of legal interpretation, including inconsistencies between linguistic approaches and normative legal derivations. Thus, this study not only broadens the understanding of the contribution of legal interpretation to fiqh, but also reveals the internal dynamics in its epistemological process. This analysis is expected to provide deeper insights into the interaction between historical context, schools of thought, and methodology in the tradition of classical Islamic legal interpretation, as well as offering a reflective foundation for the development of contemporary Islamic legal studies.

This study aims to trace the meaning and history of the emergence of legal interpretation, as well as the limitations of legal interpretation as an important form of interpretation in the Islamic scientific tradition. In addition, this study aims to explain why legal interpretation emerged and dominated during the Golden Age of Islam. This study describes the distinctive features and epistemological characteristics of legal interpretation. Furthermore, this study analyzes various forms of methodological deviations that occur in legal interpretation. Through this approach, it is hoped that this study can make a new contribution to understanding the epistemological dynamics of legal interpretation and its relevance to the development of contemporary Islamic interpretation and law. This study uses a library research method or literature study because the research data as a whole is sourced from available texts and several scientific documents. Therefore, the data sources used are secondary and taken from several literatures relevant to the research theme. These sources include academic study books, journal articles, and other scientific works that can support this research, including: a book by Fahmi Ahmad Jawwas entitled Formulasi Metode Tafsir *Ahkam* (Formulation of the Ahkam Interpretation Method) in 2023, then research by Muhammad Fauzan and M. Rasyidul Fikri in 2025, Ahmad Ajik Nur Fata, et al. in 2025, Acep Ihsan Rohmatullah and Faishal al-Ghifari in 2023, Sandi Nugraha and Badruzzaman M Yunus in 2023, and Sandi Nugraha and Muhammad Hafidz Basyiruddin in 2022. From the above studies, based on the research conducted by the researchers, the discussion is limited to definitions, brief history, and methodology. Therefore, the scientific originality of this research is to further explain the discussion of why legal interpretation emerged during the golden age and reveal some of its deviations.

This study applies a descriptive-analytical data analysis method. The descriptive approach is used to collect and present various data relevant to the focus of the study, namely legal interpretation. Meanwhile, the analytical approach serves to select, sort, and evaluate specific information related to the practice and theory of legal interpretation. The research process continued with the grouping of data based on specific themes, thereby facilitating in-depth analysis of various primary and secondary sources. This analysis was aimed at identifying and understanding several important aspects, including the definition of legal interpretation, the characteristics of the methods used, its historical development, and various methodological deviations that arise in the practice of interpretation. With these steps, the research can systematically compile data and findings so that each aspect can be comprehensively understood. The results of the analysis are then integrated to produce a more complete understanding of the epistemological construction of legal interpretation. This approach allows researchers to draw conclusions that not only describe the phenomenon descriptively, but also provide analytical insights into the mechanisms, principles, and challenges that arise in the process of legal interpretation, so that readers obtain a complete picture of the epistemological dynamics of legal interpretation in the classical tradition.

2. RESULTS AND DISCUSSION

- **Epistemology, History of Emergence, Characteristics, and Deviations in the Interpretation of *Hukmi***

The epistemology of legal interpretation is a branch of theory that emphasizes the study of knowledge surrounding legal interpretation, including the sources, structure, and methods used in understanding legal texts. In the context of philosophy, epistemology is often referred to as the theory of knowledge, which is the study of the nature, scope, and formation of knowledge. Harun Nasution, quoted by Fahmi, explains that epistemology is the science that discusses the meaning of knowledge and the process of forming knowledge itself, thereby providing a conceptual basis for understanding how humans acquire and validate knowledge. Legal interpretation epistemology is a branch of theory that emphasizes the study of knowledge surrounding legal interpretation, including the sources, structure, and methods used in understanding legal texts. In the context of philosophy, epistemology is often referred to as the theory of knowledge, which is the study of the nature, scope, and formation of knowledge. Harun Nasution, quoted by Fahmi, explains that epistemology is the science that discusses the meaning of knowledge and the process of forming knowledge itself, thereby providing a conceptual basis for understanding how humans acquire and validate knowledge (Jawwas, 2023).

Etymologically, the term law contains the meaning of a decision or command that regulates behavior. Terminologically, legal principles refer to Allah's normative commands, addressed to individuals who have obligations (*mukallaf*), and covering both commands and prohibitions. Thus, the epistemology of legal interpretation not only examines the knowledge mechanisms underlying interpretation, but also considers how law as a normative guideline is understood, interpreted, and applied. This approach allows for a more systematic, critical, and methodological study of legal interpretation, as it considers the relationship between the sources of law, the structure of interpretation, and the normative principles that underlie the formation of Islamic law (Arifuddin et al., 2023). Therefore, according to Nuruddin 'Itr, as quoted by Fahmi in his book, the definition of tafsir *hukmi* is an interpretation of the Qur'an that emphasizes legal verses and how to extract or istinbat laws from those verses.

Ahmad Husain and Muh Ilham Usman stated that according to *fiqh* and *usul fiqh* experts, legal interpretation is often understood as an effort to uncover the meaning of the Qur'anic text. In this context, tafsir is seen as an explanation of the verses of the Qur'an that are required by *shari'ah* and are directly related to human behavior. However, fiqh experts emphasize that there has been no new authoritative interpretation since the death of the Prophet Muhammad SAW. Therefore, interpretations made by the Companions and subsequent generations still refer to the interpretations made by the Prophet and their ijtihad on the Qur'an and Sunnah (Iqbal, 2016). In general, fiqh scholars use several methods in interpreting the Qur'an. These methods include verse-by-verse interpretation, interpretation based on hadith or Sunnah, the use of *Kulliyyah Fiqhiyyah* or universal rules found in the Qur'an and Sunnah, and the application of *'aqliyyah* principles through *ijtihad*. However, the way these methods are applied varies among Islamic legal scholars, resulting in variations in the interpretation and understanding of Qur'anic verses. These differences reflect the methodological dynamics that have influenced the interpretation of Islamic law historically and contemporarily (Alawiyah, 2024).

The limitations in legal interpretation emphasize that this study specifically focuses on verses of the Qur'an that contain laws or *shari'ah* regulations. This limited approach distinguishes legal interpretation from other types of Qur'anic interpretation, which usually discuss verses as a whole or in sequence. Thus, the study of legal interpretation does not aim to interpret the entire text of the Qur'an linearly or thematically, but rather focuses on verses that are directly related to the formation of law and guidelines for human behavior. This approach allows for a more in-depth analysis of legal aspects, normative principles, and the application of *shari'ah* provisions in real life, making legal interpretation an important instrument in understanding and applying Islamic rules in a contextual and targeted manner (Saleh et al., 2024). This approach allows research to explore the meaning, principles, and application of the law in greater depth, without being distracted by non-legal aspects of interpretation, such as historical narratives, stories, or moral and ethical themes found in other verses. By limiting the scope to legal verses, research can emphasize methodological and epistemological analysis related to the process of legal interpretation, including the mechanisms of ijtihad, the influence of madhhab, and the dynamics of applying legal principles in a socio-political context. Therefore, this focus helps to produce a sharper and more systematic understanding of legal interpretation, enabling researchers to assess the structure, characteristics, and variations of legal interpretation among classical

and contemporary mufassir, without straying into non-legal aspects that may confuse the purpose of the study (Mubarok dkk., 2025).

Tafsir al-Qurtubi highlights the importance of analyzing pronunciation, language structure, and linguistic context related to legal verses in the Qur'an. This approach emphasizes that legal interpretation is not limited to understanding the literal meaning of verses, but also takes into account linguistic aspects that can influence legal interpretation. Therefore, the understanding of legal provisions often differs between one interpreter and another, as each assesses the linguistic context, sentence structure, and legal implications based on their own perspective and method of interpretation. This variation reflects the complexity of legal interpretation, in which linguistic factors are one of the important elements that determine the outcome of interpretation, while also showing that legal interpretation is dynamic and contextual, adapting to the conditions and needs of different communities (Duwila et al., 2024). Differences in legal understanding are also influenced by ongoing changes and developments in human life, which give rise to new legal challenges and issues. Dynamic social, economic, and political factors require the application of law to be adapted to contemporary conditions. In this situation, legal interpretation plays a strategic role, as it is an important means of interpreting and adapting the principles of *shari'ah* to real issues that arise in society. Thus, legal interpretation not only functions as a normative explanation, but also as an adaptive instrument that allows Islamic law to remain relevant and applicable. This role emphasizes the importance of a contextual approach in legal interpretation, so that Sharia provisions can be effectively applied in an ever-changing and complex social life, and are able to respond to the needs of society in a fair and proportional manner (Jafar et al., 2025). Thus, legal interpretation not only serves as a normative explanation, but also as an adaptive mechanism that allows Islamic law to remain relevant amid changes in human life. The existence of legal interpretation, as practiced by al-Qurtubi, is very significant because it provides guidelines for the contextual, systematic, and *shari'ah*-based application of law.

- ### History of the Emergence of Tafsir *Hukmi*

Based on the views of Ahmadi Husain and Muh. Ilham Usman, legal interpretation has actually been present since the beginning of the tradition of interpreting the Qur'an. The presence of legal interpretation shows that the normative and regulatory aspects of the Qur'an have been a major concern of interpreters since the early days of interpretation. In other words, legal interpretation is not a phenomenon that emerged later, but rather an integral part of the history of interpretation itself. This confirms that from the period of the Prophet Muhammad *Salla Allahu 'Alayhi wa Sallam (SAW)* to the generations of the Companions and *tabi'in*, efforts to understand verses containing laws have always been an important focus in the study of interpretation (Sari et al., 2025). From the outset, exegetes have attempted to interpret legal verses by considering the social and cultural context and living conditions of the community at that time. Legal interpretation also serves to bridge the understanding between the principles of *shari'ah* and everyday practices, so that the law can be applied in a relevant and contextual manner. Therefore, legal interpretation is not only descriptive, but also normative and applicable. The existence of legal interpretation from the beginning confirms its strategic role in guiding people to understand, implement, and adapt the laws of the Qur'an to the dynamics of human life from generation to generation (Mubarak et al., 2025).

The interpretive style that emphasizes legal aspects has existed since the time of the Companions and has had a significant influence on the way they interpreted the Qur'an. This can be seen in important figures such as Umar ibn Khattab, Ibn Mas'ud, Ali ibn Abi Talib, and other Companions who emphasized the legal understanding of the sacred text. According to Abdullah Abu al-Su'ud Badr, this phenomenon was very natural because the conditions of society at that time demanded a systematic movement to interpret the Qur'an with a *fiqh* approach (Hidayat, 2020). During the era of the Companions and *Tabi'in*, the term *fiqh* encompassed all understanding derived from the Qur'an and hadith, including aspects of *faith*, morals, and daily practices. Thus, *fiqh* was not limited to formal legal rules, but also included a comprehensive understanding of the principles that govern human life. *Fiqh* scholars at that time were often called *qurra'*, individuals who not only memorized the Qur'an, but also understood and mastered the laws contained therein. They became the main source in the formation of Islamic law, integrating sacred texts with social practices, so that legal interpretations developed organically and were relevant to the needs of society at that time (Nurlina et al., 2024).

Husain al-Zahabi, in his work *al-Tafsīr wa al-Mufassirūn*, explains that the development of *hukmi* tafsir can be divided into three main stages (Adz-Dzahabi, 2021). The first stage covers the period from the time of the Prophet Muhammad *Salla Allahu 'Alayhi wa Sallam (SAW)* to the emergence of various schools of *fiqh*.

During this period, legal interpretation was more direct, following the guidance and practices of the Prophet, so that the interpretation of legal verses was carried out by considering the context of the revelation and the situation of society at that time (Abdulloh & Gunara, 2024). The second stage occurred simultaneously with the emergence of *fiqh* schools of thought. In this phase, legal interpretation began to be influenced by differences in the fiqh approaches applied by scholars, so that legal interpretation was no longer singular, but began to show variations in accordance with the methodological principles of each school of thought (Hizbullah & Fikri, 2025). The third stage emerged after the rise of sectarian fanaticism, where legal interpretations were sometimes influenced by allegiance to a particular sect. This meant that legal interpretations were not always objective, as the tendency to adapt legal verses to the views of the sect in question could influence the results of the interpretation. This division into three periods provides an overview of the evolution of legal interpretation, from an approach that directly follows revelation to complex interpretations that are sometimes influenced by sectarian factors in the *fiqh* tradition (Adz-Dzahabi, 2021).

The Qur'an contains various verses related to law, both in the realm of worship, *muamalah*, and other aspects of life. During the time of the Prophet Muhammad (peace be upon him), Muslims gained an understanding of these legal verses directly from him. The Prophet explained their meaning and application by referring to the Arabic context used at that time, so that the understanding of the law was practical and contextual. Therefore, the Prophet Muhammad became the main source for his companions in understanding and implementing the legal provisions contained in the Qur'an. After the Prophet's death, the companions faced new challenges in establishing Sharia law, especially for issues that were not explicitly mentioned in the Qur'an or Sunnah. In this situation, the companions performed *ijtihad* to interpret the verses of law by considering the meaning, context, and purpose of the law. This process of *ijtihad* enabled them to establish laws that were relevant to the needs of society at that time (Djamil, 2023). If there is a clear argument from the Prophet Muhammad, legal decisions are based on that argument. However, if no explicit guidance is found, the companions return to using *ijtihad* by referring to the general principles found in the Qur'an and Sunnah, then determining the law through their own reasoning. With this approach, the companions succeeded in adapting *shari'ah* law to evolving social conditions, while maintaining consistency between the text of revelation and its application in practice. This method reflects the dynamics of legal interpretation in the early period of Islam, where the understanding of law was adaptive but still based on the principles of revelation.

Friends sometimes show differences in understanding a particular verse of law. These differences can be caused by variations in understanding the wording of the verse, the context of the events behind the revelation of the verse, or differences in the reasoning process to determine the most appropriate meaning. One famous example is the difference of opinion between Umar ibn Khattab and Ali ibn Abi Talib regarding the waiting period for a pregnant woman whose husband has died. Umar ibn Khattab argued that the waiting period should be calculated as the longer of two possibilities, namely childbirth or four months and ten days. Meanwhile, Ali ibn Abi Talib argued that the waiting period ends at the time of delivery, even if four months and ten days have not been reached. This difference arose because there were two verses that seemed to have different implications. Umar ibn Khattab tried to reconcile the two verses and set a longer waiting period, while Ali ibn Abi Talib chose to refer to the verse that specifically discussed pregnancy. Although their methods of interpretation differed, both had the same goal, which was to find the most accurate legal truth. This openness to the truth also shows that the Companions were ready to admit if their opinions were wrong and accept more accurate arguments. This approach emphasizes the scientific principle in legal interpretation: even though there are differences, the search for correct understanding remains the top priority (Junaedi, 2018). During the emergence of Islamic jurisprudence schools of thought, many important events occurred among Muslims that had never happened before and required legal consideration. Scholars at that time engaged in *ijtihad* based on the Qur'an, Sunnah, and other sources of law. They sometimes had differences of opinion due to differing interpretations of the evidence. However, there was no fanaticism among the schools of thought; on the contrary, all agreed to uphold the truth and engage in istinbat (legal reasoning) to determine the most valid legal rulings. For example, when Imam al-Shafi'i said, "If the *hadith* is authentic, then that is my school of thought," Imam Ahmad ibn Hanbal replied, "Do not imitate my opinion, the opinion of Malik, al-Shafi'i, or al-Awza'i, but take from the source, which is the *hadith*." This is one example of how the earlier imams respected and valued differences of opinion (Adz-Dzahabi, 2021)

After the emergence of Islamic schools of thought, the next generation faced the phenomenon of imitation and fanaticism towards certain ideas. This fanaticism tended to reject other opinions, limit freedom of thought, and hinder constructive criticism. The situation became more complex when followers of a school

of thought decided to stop the practice of *ijtihad*, so that legal truth was only viewed through the perspective of their own imam. They relied on opinions that had been passed down from generation to generation and sought to assert the superiority of their school of thought while rejecting other schools. Studies of legal interpretation throughout history show that most differences in interpretation among exegetes, whether they follow a school of thought or not, arise from the way they understand legal verses. Several generations of exegetes chose to remain neutral, not siding with any particular school of thought, so their views were more flexible. Exegetes who belong to a school of thought tend to interpret legal verses based on their own fiqh framework, while independent exegetes emphasize a more free and open understanding, making their interpretations more objective. Thus, differences in interpretation are not only influenced by methodology, but also by ideological orientation and attachment to a particular school of thought, which has shaped the variety of interpretations of Islamic law throughout history (Mubarok et al., 2025).

- **Reasons for the emergence of Tafsir *Hukmi* in the Golden Age**
During the golden age of Islamic civilization, there was intense debate among scholars regarding differences in opinion among various schools of *fiqh*. With the emergence of major schools such as Hanafi, Maliki, Shafi'i, and Hanbali, the tradition of *ijtihad* gradually shifted towards a more rigid practice of taqlid, in which followers of a school tended to imitate the opinions of their imams without conducting independent legal reasoning. This situation gave rise to intellectual competition among scholars, who sought to produce interpretations of the Qur'an that affirmed and strengthened the position of their respective schools of thought. In this context, *hukmi* tafsir emerged as a form of interpretation that emphasized normative legal aspects. This interpretation highlights verses that contain sharia rules and provisions, and emphasizes legal views in accordance with the *fiqh* framework of each school of thought. Thus, *hukmi* interpretation not only became a means of understanding the Qur'an textually, but also served as a strategic tool for each school of thought in maintaining its authority and method of interpretation. This development reflects the close relationship between the dynamics of madhhabs, the practice of *taqlid*, and the evolution of legal interpretation in the Islamic intellectual tradition during that period (Syahidin, 2016).

The phenomenon of sectarian fanaticism has become one of the important factors driving the interpretation of the Qur'an towards a legalistic approach. Exegetes from various schools of thought utilize legalistic interpretation as a means to convey and reinforce arguments of *shari'ah* law in accordance with the perspectives of their respective schools. In this context, legalistic interpretation emerged as a synthesis between the linguistic (*bayani*) approach and the legal derivation (*istinbati*) approach, although there were often inconsistencies in the methods applied. The process of developing legalistic interpretation did not only take place conceptually, but was also influenced by the social and political context of the time. These factors strengthened the position and dominance of certain schools of thought in Muslim society, so that legal interpretation functioned not only as a textual study, but also as an instrument to maintain the intellectual and legal influence of each school of thought. Thus, legalistic interpretation reflects the interaction between interpretive methodology, school orientation, and historical-social conditions, while also showing how Islamic legal interpretation developed in response to normative and political needs in classical Muslim society (Abdulloh & Gunara, 2024).

Legal interpretation during the golden age of Islamic civilization developed as a form of Qur'anic exegesis that was greatly influenced by the dynamics of sectarian debates and the practice of *taqlid*. The tendency to follow a particular school of thought led to monumental, normative works of exegesis with a bureaucratic structure in Islamic law. On the other hand, this phenomenon also presented epistemological challenges, such as sectarian fanaticism and the use of mixed methods between linguistic (*bayani*) and legal derivation (*istinbati*) approaches. These conditions emphasized the importance of contextual and methodological approaches in understanding the development of legal interpretation. An analysis of the history of legal interpretation allows us to trace how various social, political, and intellectual factors shaped the way mufassir interpreted legal verses. In addition, this understanding helps explain the differences in interpretation among mufassir, both those who belong to a school of thought and those who are independent, and shows the relationship between the dynamics of schools of thought, the practice of taqlid, and the evolution of interpretation methodology (A. Rahman, 2020). Thus, the study of legal interpretation not only serves to understand the text of the Qur'an, but also as a means of assessing the historical context and epistemological principles that guide the development of Islamic law in the classical scholarly tradition.

- Characteristics of the Tafsir Book with a Legal Character

The fiqh style of interpretation is an approach to interpreting the Qur'an that focuses on discussing the *fiqh* laws contained in the holy verses. The main purpose of this style of interpretation is to provide solutions to various legal issues faced by humanity, by referring directly to the verses of the Qur'an as the main source. *Fiqh* interpretation emphasizes normative and applicative understanding, so that each legal verse is analyzed to determine its practical implications in everyday life. Through this style of interpretation, the mufassir not only explains the meaning of the text, but also connects it with applicable Islamic legal principles, so that it can be used as a guideline in resolving fiqh issues that arise in society. This approach requires integrating linguistic understanding, historical context, and legal objectives to produce an interpretation that is relevant and can be applied in practice. Thus, *fiqh* interpretation becomes an important instrument in the Islamic scholarly tradition, as it serves as a bridge between the text of the Qur'an and the legal practices needed by the ummah, while ensuring that the application of the law remains in accordance with the principles of sharia and the social needs of each generation (Fadillah et al., 2023).

Ahkam verses refer to parts of the Qur'an that contain commands, prohibitions, or specific *fiqh* issues. This type of interpretation emerged in response to new issues related to fiqh law in society. After the death of the Prophet Muhammad, the scope for establishing new laws through consensus among scholars became limited, giving rise to the need for more in-depth legal reasoning. In these circumstances, scholars with expertise, depth of knowledge, and wisdom engaged in ijtihad to find laws that were in accordance with the principles of *shari'ah*. This process of ijtihad allowed for the interpretation of ahkam verses to be not only literal, but also to take into account the social and cultural context and the practical needs of the people at that time. Thus, ahkam interpretation served as an important means of establishing fiqh law in an adaptive manner, bridging the provisions of the Qur'an with everyday practices. This type of interpretation emphasizes the integration of textual understanding, legal wisdom, and the mufassir's ability to interpret legal verses in a relevant manner, so that Islamic law remains applicable and contextual for the community (Hamidi et al., 2013).

In the development of Qur'anic interpretation, the emergence of Imams such as Abu Hanifah, Imam Malik, Asy-Syafi'i, and Imam Ahmad bin Hanbal became important milestones in the history of legal interpretation. These imams not only established the foundations of their respective *fiqh*, but were also followed by generations of followers who studied the field of interpretation. This influence is clearly seen in their exegetical works, which tend to highlight the legal aspects of the verses of the Qur'an, giving rise to a type of exegesis known as Tafsir *Hukmi*. The main focus of this interpretation is to find fiqh laws and guidelines for life from the text of the Qur'an, especially in the areas of worship, *muamalah*, and criminal and civil law. Tafsir *Hukmi* has a number of specific characteristics that distinguish it from other types of interpretation. *First,* it focuses on ahkam verses, which are verses that contain sharia legal provisions. These verses are the main focus because of their relevance in solving practical problems faced by the *ummah. Second,* the fiqh approach applied in this interpretation emphasizes the differences of opinion among the *fiqh* schools of thought, so that *hukmi* interpretation often presents variations in interpretation and the reasons behind certain legal choices. This allows readers to understand how a legal provision can be applied by considering various *fiqh* perspectives. *Third, hukmi* tafsir is compiled systematically. Legal verses are discussed in depth, taking into account the context of revelation, language, and practical implications in everyday life. This systematization helps mufassir not only to explain the literal meaning of the text, but also to assess the relevance and application of the law in society. Fourth, comparison of schools of thought is one of the main methods in tafsir *hukmi*. Many works of tafsir *hukmi* compare the opinions of scholars from various schools of thought, so that readers obtain a comprehensive picture of diverse legal views (Arif Fitria et al., 2024).

Through this method, *hukmi* interpretation is not only an instrument for understanding the verses of the Qur'an, but also a means of comprehensive legal learning. By presenting differences of opinion, *hukmi* interpretation teaches critical and analytical thinking, while demonstrating how the principles of Islamic law can be applied in various situations in life. These works of interpretation form an important foundation for the tradition of Islamic law, as they serve as a reference for scholars, judges, and the community in understanding and applying *shari'ah* law. In addition, *hukmi* interpretation also reflects the close relationship between the text of the Qur'an, the fiqh tradition, and the social dynamics of the time. The approach used emphasizes that Islamic law is not only normative, but also contextual and adaptive. Thus, *hukmi* tafsir plays a strategic role in connecting the principles of revelation with the practical needs of the people, maintaining the relevance of Islamic law from generation to generation. The characteristics of *hukmi* tafsir, its focus on ahkam verses, its

fiqh approach, its systematic nature, and its comparison of madhhabs, make it one of the most influential forms of tafsir in the Islamic intellectual tradition, as well as a primary reference for a comprehensive and applicable understanding of Islamic law (Saputri et al., 2024).

- **Deviations in Judicial Interpretation**

One form of deviation that has emerged in the interpretation of the Qur'an is fanaticism towards certain schools of thought, which is most evident in the realm of legal interpretation. The emergence of *fiqh* school imams not only provided a methodological framework for interpreting the Qur'an, but also gave rise to significant differences in the fields of theology and law. As a result, conclusions drawn regarding a particular law, whether from a verse of the Qur'an or a hadith, often differ among scholars, depending on the perspective of the school of thought they adhere to. These differences are particularly evident in the discussion of legal chapters, where fiqh scholars tend to emphasize interpretations that are in line with the principles of their respective schools of thought. In this context, the topic of *fiqh* became the center of differences and intellectual debates before the emergence of other Islamic disciplines. School fanaticism means that legal interpretations are not always objective, as the tendency to defend the authority of one's school can influence how legal verses are understood and applied. This phenomenon highlights the importance of epistemological awareness in interpreting the Qur'an, so that differences of opinion do not simply become sectarian conflicts, but continue to serve as a means of understanding the broader complexity of Islamic law (Rohmatullah & Al-Ghifari, 2023).

One of the effects of *fiqh* interpretation is the formation of interpretations based on various schools of thought, which continue to develop over time. As a result, a number of scholars interpret verses from the Qur'an by referring to the opinions and religious views of their respective schools of thought. In this process, some scholars place the views of the imams as the main benchmark in understanding the texts of *shari'ah*. They also exert all their intellectual and scientific abilities to strengthen the position of the school of thought they follow. This approach often encourages competition between schools of thought, where followers seek to assert the correctness of their imam's opinion while rejecting or refuting the views of other schools. This phenomenon shows that *fiqh* interpretation is not only academic or theoretical in nature, but is also influenced by loyalty to a particular school of thought. This has an impact on the variation in the understanding of Islamic law, because the interpretations produced often reflect the perspectives of their respective schools of thought. Thus, the division of fiqh interpretations into schools of thought emphasizes the importance of methodological and epistemological awareness so that legal interpretations remain relevant, objective, and not solely influenced by sectarian fanaticism (M. T. Rahman, 2016).

The phenomenon of fanaticism towards schools of thought continued after the end of the leadership period of the four great imams of the schools of thought. During this period, legal references were largely based on the opinions of scholars from their respective schools of thought, so that each follower tended to interpret legal texts in accordance with the views of their school of thought. Differences also arose in the practices of worship and *muamalah* among the muqallid, who rigidly followed the opinions of their *madhhab* imams. This fanaticism then gave rise to interpretations of the Qur'an that were oriented towards the madhhab perspective, where understanding tended to support and justify the position of one's own *madhhab*, sometimes even attempting to reject or dismiss opinions from scholars outside that *madhhab*. This attitude is also evident in the practice of interpreting Qur'anic verses, especially those related to law and fiqh. Many mufassir who are fanatical about their madhhabs attempt to interpret the Qur'an without contradicting the opinions of their respective madhhab imams, while also trying to adjust their interpretations to be consistent with their views, including in the realms of *al-Tansikh* and *al-Takhshish*. As a result, the resulting interpretations tend to be bound to the perspective of a particular school of thought, so that the interpretation of Islamic law varies based on the orientation of each school of thought. This condition gave rise to works of Qur'anic interpretation that specifically emphasized the views of certain schools of thought. For example, there were books of interpretation that were in line with the principles of the Hanafi, Maliki, Shafi'i, and other schools of thought. Such interpretations not only serve as guidelines for followers of the school of thought, but also reflect how loyalty to the school of thought shapes the methods, focus, and interpretations in understanding legal verses, while also demonstrating the dynamics of interaction between the text of the Qur'an, *fiqh* tradition, and sectarian loyalty in the intellectual history of Islam (M. T. Rahman, 2016).

3.　CONCLUSION

Looking at the results of the analysis of several literatures that study legal interpretation, it is clear that legal interpretation is a type of interpretation of the Qur'an that focuses on extracting sharia law from legal verses using the istinba method.ṭbased on the principles of fiqh and usul fiqh. Historically, tafsir *hukmi* has existed since the time of the companions, namely when fiqh experts such as Umar ibn Khattabttab dan Ali ibn Abi Talib interpreted verses to establish a law. During the codification of the schools of thought, legal interpretation developed into a separate discipline. This interpretation focuses on legal verses and does not interpret the entire contents of the Qur'an. Based on its development, the legal interpretation style became stronger during the Golden Age of Islam due to several factors, including the emergence of Islamic jurisprudence schools that required the legitimacy of Qur'anic verses. Then, the development of ijtihad and the codification of Islamic law led to scholarly fanaticism and increased debate between schools of thought. This is because legal interpretation became a forum for Islamic jurists to affirm the legal basis according to their schools of thought while also addressing the socio-political laws of the time. The characteristics of legal interpretation are its limited object to legal verses such as worship, social interactions, and so on. It then predominantly uses the istinbat approach to establish practical law, followed by comparisons between the views of several different schools of thought to demonstrate the breadth of Islamic jurisprudence. Furthermore, the structure of legal interpretation tends to be systematic and analytical, linking verses with hadith and the qawāid of Islamic jurisprudence. Furthermore, legal interpretation is normative, meaning it seeks to link texts to the application of law in real life. Deviations in legal interpretation arise from fanaticism within the schools of thought and methodological inconsistencies. Many interpreters interpret verses according to their own schools of thought, thus neglecting objective context and evidence. As a result, legal interpretation loses its epistemological independence and becomes a justification for a school of thought rather than a critical search for law.

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The Development of Philosophical Interpretation in The Islamic Intellectual Tradition: From the Golden Age to the Emergence of Islamic Interpretation

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ABSTRACT

This study discusses the development and characteristics of philosophical interpretation in the Islamic intellectual tradition by tracing its historical dynamics from the golden age of Islam to the emergence of *ishari* interpretation. The research approach used is qualitative with a descriptive-analytical method based on a literature review of classical and contemporary literature. The results of the study show that philosophical interpretation emerged as a response to the interaction between rational-philosophical thought and religious understanding in the context of medieval Islamic intellectualism. During the Abbasid period, the integration of Greek philosophy with Islamic thought gave birth to a style of rational interpretation represented by figures such as Al-Farabi, Ibn Sina, and Ibnu Rusyd. However, this study also found that the emergence of *ishari* interpretation became a spiritual transition from philosophical rationality to a Sufi intuitive approach in understanding the text of the Qur'an. Theoretically, this research contributes to mapping the evolution of the epistemology of interpretation, while practically it can be an academic reference for studies of interpretation based on philosophy and Islamic spirituality.

1. INTRODUCTION

The long journey of Qur'anic interpretation shows that Muslims' understanding of the holy book has continued to evolve. This dynamic arises because interpreters use different approaches in understanding the text, giving rise to a variety of interpretations. Historically, the way the Qur'an is interpreted has always been influenced by the social, political, and cultural situations of the time. Each period has different challenges and intellectual needs, so that the style of interpretation that emerges reflects the context of that era. Meanwhile, from an epistemological point of view, various schools of thought in interpretation show that interpretation is highly dependent on the scientific framework adopted by the *mufassir*. The use of linguistics, theology, philosophy, law, and even Sufism shapes different characters and methods in understanding the meaning of the verses of the Qur'an. Thus, the development of interpretation is not only related to changes in historical conditions, but is also influenced by the development of thought and scientific disciplines that form the basis of the interpreters. Through this perspective, it is apparent that

tafsir is a scientific process that continues to evolve in line with the development of civilization and the spiritual needs of the people (Abrorov et al., 2022).

Interpretation of the Qur'an is a human endeavor to explore and understand Allah's message according to the intellectual capacity and competence of an interpreter. Therefore, the process of interpretation is greatly influenced by the interpreter's scientific background, intellectual tendencies, and spiritual experiences. These variations cause the interpretation of the Qur'an to develop into various styles and approaches. In general, interpretations can be categorized based on their sources of reference, namely tafsir *bi al-ma'tsur*, which is based on the history of the Qur'an, *hadith*, and the opinions of the companions; tafsir *bi al-ra'yi*, which relies on *ijtihad* and the analytical abilities of the *mufassir*; and tafsir *ishari*, which emphasizes inner understanding in the Sufi tradition. In addition to classification based on source, tafsir can also be grouped according to style or ittijah, which usually follows the field of knowledge mastered by the *mufassir*. For example, tafsir in the style of language, *fiqh*, theology, philosophy, or Sufism. Thus, the variety of tafsir that has emerged is a reflection of the breadth of Islamic scholarship and the ability of *mufassir* to combine knowledge, experience, and methodological approaches to reveal the meaning of the verses of the Qur'an (Gofur et al., 2025).

The style of interpretation in the science of interpretation is a certain tendency or color that dominates a work of interpretation, according to the expertise and background of the interpreter. One of the styles that is quite well-known and controversial is philosophical interpretation. Philosophical interpretation is an approach to interpreting the Qur'an that integrates philosophy, logic, and rationality in understanding the holy verses. This style of interpretation emerged during the Abbasid Caliphate when Greek philosophical thought began to enter the Islamic world. Muslim philosophers such as Ibn Sina, Al-Farabi, and Al-Kindi played an important role in developing interpretation with a rational and philosophical approach (Faiziya, 2025). The emergence of philosophical interpretation is not free from controversy among scholars. In fact, many Muslim scholars reject philosophical interpretation because they consider it too much to prioritize rationality and philosophy, to the point of being considered a deviation from the truth of the Qur'an. Throughout its history, the development of philosophical interpretation has experienced ups and downs due to various criticisms from scholars such as Al-Ghazali. However, in the 20th century, this interpretation re-emerged through the works of Thabathaba'i and Abu Ya'rab al-Marzuqi. Although controversial, this philosophical interpretation plays a role in combining rationality with spiritual understanding in the treasury of Islamic knowledge. Fadal, "The Stagnation of Philosophical Interpretation and the Curiosity of the Qur'an."

The study of the Qur'an is an intellectual activity that continues to evolve in line with changes in the mindset, social conditions, and spiritual life of Muslims. Since its early days, efforts to interpret this holy book have not only focused on explaining the textual or apparent meaning of its verses, but also on exploring the philosophical, moral, and theological values hidden within it. The interpretation of the Qur'an has developed into a multi-layered scientific tradition, encompassing efforts to understand God's message in an ever-changing context. Therefore, the study of the Qur'an does not stop at simple reading, but involves an in-depth analysis of the purpose of *shari'ah*, the nature of humanity, and the relationship between humans and their God. This approach shows that the Qur'an is understood not only as a legal text or ritual guide, but as a rich and relevant source of knowledge for various aspects of life. Thus, the development of Qur'anic studies reflects the ongoing efforts of Muslims to interpret revelation comprehensively, in accordance with the challenges of the times and the needs of society (Fadal, 2022). Throughout history, various interpretations have emerged from the interaction between the revealed text and the context of Muslim society at that time. One prominent style during the golden age of Islamic civilization was philosophical interpretation, a form of interpretation that prioritizes a rational and philosophical approach to understanding the verses of the Qur'an. This style developed rapidly during the *al-Dawlah al-ʿAbbāsiyyah*, when translation activities and the development of science reached their peak. Through a major intellectual movement known as the *Bayt al-Hikmah* in Baghdad, the works of Greek philosophers such as Aristotle and Plato were translated into Arabic and influenced the thinking of Muslim scholars. Figures such as Al-Farabi, Ibn Sina, and Ibn Rushd are strong representatives of the tendency to integrate revelation and reason, so that philosophical interpretation was born as a form of effort to harmonize rational science and religious science (Husnul Hakim & Ahmad, 2022).

However, the existence of philosophical interpretation cannot be separated from epistemological debates among Muslim scholars and intellectuals. Some theologians argue that this approach has the potential to shift the meaning of verses from their original message because it emphasizes logical

reasoning over the text of revelation itself. This concern arises from the possibility that exegetes who utilize philosophy may be driven to speculative thinking that is metaphysical in nature and not easily proven textually. They view that the dominance of reason in understanding revelation can open the door to subjective interpretations that exceed the limits set by the text. However, rationalists offer a different perspective. According to them, the use of a philosophical approach actually enriches the process of understanding the Qur'an. This approach is considered capable of revealing deep meanings that are not always apparent in literal interpretations, as well as presenting a broader and more universal perspective. In other words, philosophy is seen as a tool for exploring the wisdom and fundamental principles contained in revelation, so that the Qur'an can be understood more comprehensively and in a way that is relevant to human intellectual development. Thus, the debate over philosophical interpretation shows the dynamic relationship between the text of revelation and the use of reason in Islamic tradition (Mustakim, 2010). The debate revealed a field of study that has not been widely discussed, namely the lack of in-depth explanation of the position of philosophical interpretation in the realm of Islamic interpretation. To date, there has been no truly comprehensive explanation of how this style of interpretation should be understood, whether it should be seen as a rational tendency that has the potential to stray from the textual meaning, or rather as an expression of intellectual development that has emerged in response to the demands of the times. This research gap has resulted in philosophical interpretation often being caught in a gray area between criticism and appreciation. On the one hand, it is considered excessive because it prioritizes reason; on the other hand, it is considered capable of opening new horizons in understanding the messages of the Qur'an. This gap emphasizes the need for a more systematic study to place philosophical interpretation proportionally within the tradition of Islamic interpretation (Dasuki et al., 2025). This gap is important to study further so that the position of philosophical interpretation in the history of the development of interpretation can be understood proportionally.

This context becomes even more interesting when linked to the emergence of Islamic exegesis, a style of interpretation that emphasizes the inner, symbolic, and spiritual meaning of the Quran. This interpretation developed during the final period of Islamic glory, when the political, economic, and intellectual civilization of the Islamic world began to decline. In this situation, the need arose to restore the spiritual dimension to religious life, which was felt to have been marginalized by the dominance of philosophical rationalism. Figures such as Al-Ghazali and Ibn Arabi played a crucial role in developing this approach to interpretation. They believed that the truth of the Quran can be understood not only through rationality but also through purification of the heart and mystical experience. This shift indicates an epistemological transition from rationality to spirituality, a significant phenomenon in the history of the development of Islamic exegesis. However, previous research has tended to discuss philosophical and Islamic exegesis separately without exploring the historical and conceptual connections between the two (Sirry, 2021). In fact, explaining the relationship between these two styles of interpretation is an important step in understanding how the tradition of Qur'anic interpretation has developed over time. The relationship between philosophical interpretation and Islamic interpretation not only illustrates differences in method, but also reflects the dynamics of Islamic thought in responding to social, intellectual, and spiritual changes. By examining the relationship between the two, we can see how *mufassir* (exegetes) try to maintain a balance between the use of reason and inner contemplation, and how each approach contributes to a broader understanding of the message of the Qur'an. This understanding also helps explain why various schools of exegesis have emerged and developed according to the needs of the times, while also revealing the methodological diversity that enriches the study of the Qur'an.

A number of classical and contemporary works have made important contributions to the discussion of this theme. One such work is the research by Akhmad Dasuki and his colleagues, which provides a detailed account of the history of the emergence of philosophical interpretation, the methods used, and the figures who played a role in its development. Through their study, they offer a comprehensive overview of how philosophical interpretation was formed, developed, and positioned within the tradition of Islamic interpretation (Dasuki et al., 2025). Wahid Muhammad Hisyam examines the philosophical thought of the Qur'an from the perspective of Kyai Bisri Mustofa and explores how these ideas relate to philosophical works of exegesis. In his study, he highlights how Bisri Mustofa understands the verses of the Qur'an through an approach that combines elements of rationality and spirituality, and explains the relevance of this view to the tradition of philosophical interpretation. This research makes an important contribution in showing how the thoughts of an Indonesian scholar can be placed in a broader context, particularly in the discourse on the relationship between philosophy and Qur'anic interpretation (Wahid, 2023). Anas Mujahidin examined the

ishari style in al-Alusi's interpretation of *al-Ma'ani*. He revealed how al-Alusi not only interpreted verses literally, but also included spiritual dimensions obtained through the *ishari* approach. The study shows that al-Alusi combines linguistic analysis with spiritual understanding, resulting in a rich and profound interpretation. Through his research, Anas highlights al-Alusi's contribution to expanding the understanding of the meaning of verses, particularly through symbolism and gestures that reflect the depth of the Sufi tradition (Mujahiddin, 2022).

Irpan Hadi and Agus Rifqi Ridwan examined the concept of tafsir *bi al-isyarī* along with various works of interpretation that use this approach. In their research, they explain the main characteristics of *ishari* interpretation, namely an emphasis on inner meaning obtained through spiritual intuition and religious experience. They also examine how *ishari* exegetes interpret verses of the Qur'an with symbolism and gestures that transcend literal meaning, without departing from the framework of Islamic teachings. Through this discussion, Irpan and Agus demonstrate the important position of *ishari* interpretation in the treasury of interpretation and its contribution to enriching the understanding of the verses of the Qur'an (I. Hadi & Ridwan, 2024). Abdul Basit and Fuad Nawawi provide an in-depth analysis of the epistemological aspects of Islamic exegesis. They highlight the foundations of knowledge used by exegetes in understanding the verses of the Qur'an, including the sources, methods, and validity of interpretation. In their study, they explain how Islamic interpretation developed through a combination of spiritual experience, intellectual reasoning, and scholarly traditions inherited from the ulama. They also emphasize that epistemology is key to determining the limits and legitimacy of interpretation, especially when dealing with the inner and symbolic meanings in sacred texts. Through this discussion, both authors make an important contribution to understanding the scientific foundations of Islamic interpretation (Basit & Nawawi, 2019). The urgency of this research lies in its attempt to present a historical and conceptual mapping that can describe the changes and dynamics of the development of Qur'anic interpretation from time to time. This study is important because it can show how various approaches to interpretation emerged, interacted, and developed in accordance with the socio-intellectual context of each period. Through this mapping, this study helps identify patterns, influences, and methodological shifts in the tradition of interpretation. In addition, this study provides a comprehensive foundation for academics to gain a deeper understanding of the position of philosophical interpretation and Islamic interpretation in the intellectual history of Islam, thereby enriching the discourse on the methodology of Qur'anic interpretation (Dungga & Indiarti, 2025).

This research is also important for demonstrating that the development of interpretation is not only determined by differences in methodology, but also by the surrounding civilizational context. In terms of scientific novelty (novelty), this research offers a synthetic approach that views philosophical interpretation and Islamic interpretation not as two opposing schools of thought, but as two epistemological expressions born from different historical contexts. The philosophical interpretation reflects the spirit of rationalism during the golden age of Islam, while the Islamic interpretation reflects spirituality that grew amidst decline (Abrorov et al., 2022). The scientific contribution of this study lies in a new understanding of the epistemological dynamics of Qur'anic interpretation, where rationality and spirituality are not seen as two opposing poles, but rather as two complementary dimensions in the effort to understand revelation. Practically, the results of this study can enrich the treasure trove of contemporary exegesis and provide a more holistic perspective in understanding the text of the Qur'an amidst changing times (Dungga & Indiarti, 2025). Based on these overall arguments, this study aims to explain the meaning, history of the emergence, and limitations of philosophical interpretation; explain the reasons why this style of interpretation emerged during the golden age of Islam; differentiate between the epistemological orientations of philosophical interpretation and Islamic interpretation; and explain the factors that led to the emergence of Islamic interpretation during the decline of Islamic civilization (Abrorov et al., 2022).

This study uses a qualitative approach by applying the descriptive-analytical method (Darmalaksana, 2022). This approach was chosen because it is suitable for examining conceptual and interpretative scientific phenomena, particularly in the study of Qur'anic interpretation. The research data is qualitative, namely in the form of descriptive data that is not expressed in numerical form, but in the form of texts, ideas, and thoughts contained in various literary sources. The research data sources consist of two categories: primary sources and secondary sources. Primary data sources include literature directly related to the focus of the study, namely philosophical interpretation and Islamic interpretation (Al-Zahabi, 2003). Secondary data sources consist of various supporting literature, including academic books, scientific journals, research articles, and other relevant references to enrich the perspective and strengthen the research argument.

2.   RESULTS AND DISCUSSION

- ### Definition, History of Emergence, and Limitations of Philosophical Interpretation

Interpretation in the context of language comes from the word *fa-sa-ra*, which generally means to express, explain, and elaborate on a meaning. This term describes the process of clarifying something that was previously vague. In etymological studies, interpretation is understood as an effort to explain the meaning of Allah's words within the limits of human reason. This means that the process of understanding the Qur'an cannot be separated from the interpreter's capacity, both in terms of knowledge, method, and depth of understanding of the context of revelation. The opinions of scholars regarding the definition of interpretation are also not much different. The science of tafsir is seen as a discipline that aims to understand the Qur'an by revealing the meaning intended by Allah, based on the clues found in the text and the support of other relevant sciences. Tafsir serves to help humans grasp divine messages accurately, through explanations of words, sentence structure, the background of the verses, and the values contained therein. Thus, the science of tafsir is not only a means of understanding words and meanings, but also a bridge connecting revelation with the realities of life according to human ability and sincerity in studying it (Gofur et al., 2025).

According to Adz-Dzahabi in his work *al-Tafsir wa al-Mufassirun*, philosophical interpretation is a form of interpreting the Qur'an that uses a philosophical approach to understand its verses. This approach is carried out in various ways. Some exegetes attempt to combine and harmonize philosophical ideas with the content of the Qur'an to form a synthesis that is considered harmonious. They believe that philosophical principles can be a tool to deepen understanding of revelatory guidance, as long as they do not conflict with the basic values of Islam. On the other hand, there are also exegetes who use a philosophical perspective to criticize or reject certain philosophical theories. For this group, when a philosophical idea is considered incompatible or contradictory to the verses of the Qur'an, then that theory must be corrected or rejected. Thus, philosophical interpretation can function both as an effort to harmonize reason and revelation and as a means of critically testing human thought. This approach ultimately shows that the interaction between philosophy and sacred texts always involves a process of dialogue, selection, and assessment, while still making the Qur'an the primary source of truth (Al-Dzahabi, 1976). M. Quraish Shihab explains that philosophical interpretation is an attempt to interpret verses from the Qur'an by examining issues related to philosophy. This approach not only discusses the literal meaning of the text, but also explores conceptual dimensions related to the nature of existence, reason, ethics, the soul, and the reality of life. In Quraish Shihab's view, philosophical interpretation basically attempts to connect the contents of the Qur'an with fundamental questions that are often discussed in the tradition of philosophical thought. Through this approach, interpreters seek to explain the verses of the Qur'an in greater depth by utilizing a rational framework of thought. However, the use of philosophy must remain within limits that do not conflict with the principles of revelation. In other words, philosophy only serves as a tool to understand the meaning of verses more broadly, not as a determinant of truth in itself. This approach emphasizes that dialogue between philosophical reasoning and the text of the Qur'an can enrich understanding, as long as revelation remains the primary source of knowledge (Shihab, 1999).

Philosophical interpretation began with Abdullah ibn Mas'ud, who was known for his *ijtihad* (*ra'y*). In the following centuries, religious knowledge and science developed, Islamic culture flourished, and the translation of foreign books into Arabic was encouraged during the Abbasid Caliphate, including the works of philosophers such as Aristotle and Plato. Over time, commentators sought to understand the Qur'an using philosophical methods, which gave rise to the philosophical method. Philosophical interpretations, such as those by Al-Ghazali and Ibn Sina, attempted to explain metaphysical and ethical concepts in the context of the Qur'an. For example, interpretations of the creation and existence of humans were often linked to philosophical arguments about the existence of God. According to al-Dzahabi, the early phase of tafsir development occurred during the time of the Prophet Muhammad and his companions. Al-Dzahabi proposed a periodization of tafsir development into four phases. First, the period of the Prophet and his companions. Second, the period of the *tabi'in*. Third, the period of book writing. Fourth, the modern period. In addition, al-Dzahabi also divides it into three periods: the early period of 1-2 AH / 6-7 AD during the time of the Prophet and his companions, the middle period during the golden age of Islam until the Renaissance in the 8th to 113th centuries AD, and the contemporary period which began in the early 19th century AD, pioneered by Muhammad Abduh (1849-1905). Apart from periodization, Quranic interpretation also

developed in terms of methods, approaches, and styles. In the early period, at least two methods of interpretation emerged that were already known in the Islamic world, namely tafsir *bi al-ma'tsur* and tafsir *bi al-ma'qul*, and from these methods, new theories in interpretation eventually emerged. Tafsir *bi al-ma'tsur* developed during the time of the Prophet, while tafsir *bi al-ra'yi* emerged later after tafsir *bi al-ma'tsur* (A. Hadi, 2021).

According to al-Dzahabi, when the authority of tafsir *bi al-ma'tsur* began to weaken and public trust in it declined, there was a need to open up space for other forms of interpretation. During the Abbasid Dynasty, this condition encouraged the development of tafsir bi al-ra'yi as an alternative to understanding the verses of the Qur'an with a rational approach. During this period, the collection and compilation of tafsir works increased dramatically. In addition to the codification of tafsir, various other branches of knowledge began to be compiled systematically, giving rise to a more structured scientific tradition. At the same time, the movement to translate foreign works into Arabic also developed rapidly. Many books from the Persian, Greek, and Indian traditions were translated and became references for Muslim intellectuals. The influx of these new ideas enriched the intellectual heritage of Islam and influenced the mindset of the exegetes. From this process of intellectual interaction, a new trend in the method of interpreting the Qur'an emerged. Gradually, a style of interpretation influenced by Greek thought developed and became known as philosophical interpretation. This approach marked a shift in the way the Qur'an was understood, from simply following tradition to using rationality and dialogue with philosophical traditions in interpreting the sacred text. The term philosophy has various definitions that arise from the different perspectives of philosophers and the diversity of schools of thought they adhere to. This diversity means that there is no single definition of philosophy. Before examining the various views of prominent figures on philosophy, it is important to first understand its meaning from an etymological and terminological perspective. This initial understanding is necessary so that the concept of philosophy is not misinterpreted and can be appropriately placed in scientific studies. Throughout history, thinkers have often provided varying definitions of philosophy, tailored to their intellectual backgrounds, scientific traditions, and methodological approaches. As a result, philosophy has developed into a broad and dynamic discipline, with different emphases depending on the figure or school of thought discussing it (Aulia, 2015).

Etymologically, the term philosophy comes from Greek, which was then absorbed into Latin as philosophia, meaning love of wisdom. This word is composed of philos or philia, which means love or attraction, and sophos, which means wisdom, knowledge, intelligence, or skill. Thus, philosophy basically means the effort to seek and love wisdom. Meanwhile, terminologically, philosophy is understood as a discipline that studies various issues in depth, critically, and comprehensively. Philosophy attempts to trace the roots of problems to find the nature or essence of a reality. The philosophical approach requires systematic and radical thinking, so that it can explain phenomena more fundamentally. In the tradition of Islamic thought, scholars also provide a similar definition. Al-Farabi, a Muslim philosopher, explains that philosophy is the science that examines the existence of the universe and its true nature. For Al-Farabi, philosophy is a means of understanding reality comprehensively based on reason and deep reasoning. The word philosophy was then adapted into Arabic and became a synthetic root word (*Masdar ja'li*), namely falsafah. The term falsafah is the result of the Arabization of a foreign word, which means the intellectual efforts of philosophers. During the golden age of Islam, particularly during the Abbasid era around the 8th century AD, when Abu Ja'far al-Mansur (754-775) was in power, many philosophical works from various languages such as Greek, Persian, and Indian were translated into Arabic. The history of Islamic philosophy is essentially an attempt to adapt and integrate Islamic law with philosophical thought. Muslim philosophers sought inspiration from the Qur'an and hadith as the basis for developing the distinctive characteristics of Islamic philosophy. Various issues in Islamic philosophy are actually rooted in differences in the interpretation of sacred texts, namely the Qur'an and Sunnah. These differences of opinion arise because each scientist and philosopher has a different method of interpretation. Therefore, philosophical interpretation can be understood as a form of interpreting the Qur'an using the principles of philosophy and rationality as the basis for analysis. This approach does not reject the truth of revelation, but seeks to explain the contents of the verses of the Qur'an through logical arguments and rational thinking.

Historically, philosophical interpretation began to develop during the *Al-'Abbāsiyyūn* Caliphate, particularly between the 8th and 12th centuries AD. During this era, the Islamic world was at the peak of its progress in various fields of science, including philosophy, science, and theology. This development was inseparable from the large-scale translation of Greek intellectual works into Arabic, which took place mainly through the *Bayt al-Hikmah* center of learning in Baghdad. To encourage the advancement of

science, the *Al-'Abbāsiyyūn* rulers brought in many scholars from various regions, such as India, Persia, and Christian communities. These scholars had strong ties to ancient scientific traditions and classical philosophical schools. Through their contributions, various important manuscripts from Greek, Persian, and Indian civilizations became accessible to Muslim scientists. These works were then systematically translated into Arabic and became key references in the development of Islamic thought. This process of knowledge transfer paved the way for the emergence of a new, more rational and philosophical approach to interpretation, as interpreters began to interact with foreign philosophical concepts that were previously unknown in the Islamic scientific tradition (Syam et al., 2023). In subsequent developments, Muslims became interested in philosophical writings, which were seemingly new to them. The peak of foreign book translation into Arabic occurred during the reign of Caliph Al-Ma'mun in 833 AD, which made Baghdad a center of knowledge for scholars. Al-Dzahabi even referred to Baghdad as the Kaaba of knowledge (Adz-Dzahabi, 2021).

During this period, many philosophical books by philosophers such as Aristotle and Plato were translated into Arabic, giving rise to Muslim philosophers such as Ibn Sina, Al-Kindi, Al-Farabi, Mulla Sadra, Ikhawan al-Shafa, and others. Muhammad Ali Ar-Ridha'i al-Isfahani explains that the main limitations in philosophical interpretation include verses that discuss the existence of God, the nature of being, divine attributes, levels of monotheism, the question of reason (al-'aql), the soul (*al-nafs*), miracles (*al-i'jaz*), and the concept of cause and effect (*al-'Iliyah*) (Putra, 2017). In other words, the focus of philosophical interpretation is closely related to fundamental issues that are also the core of philosophical discussion. The scope of this interpretation is basically not much different from the scope of philosophical studies themselves, because both seek to understand the nature of reality in depth. Therefore, philosophical interpretation often involves discussions about the doctrine of divinity or tawhid, explanations of prophethood and its characteristics, and efforts to harmonize philosophical thinking with religious teachings. This approach also serves as a bridge between rationality and revelation, with the aim of gaining a more comprehensive understanding of the messages of the Qur'an (Syam et al., 2023).

- The Reason Philosophical Interpretation Emerged in the Golden Age of Islam
  During the Middle Ages, also known as the Golden Age of Islam, the tradition of interpreting the Qur'an developed rapidly and lasted for approximately eleven centuries. During this long period, the attention of *mufassirin* (exegetes) to tafsir (exegesis) reached its peak. Many scholars of that period not only showed great interest, but also developed special expertise in various approaches to interpretation. This progress did not occur suddenly, but was driven by the rapid development of various other disciplines that influenced the methods and styles of interpretation. The growth of fiqh provided a foundation for understanding the laws of the Qur'an, while advances in kalam enriched interpretations related to creed and theological issues. In addition, the development of Arabic language and literature enabled exegetes to study the structure and beauty of the Qur'anic language in greater depth. Philosophy, as one of the disciplines that developed rapidly at that time, also contributed greatly to the emergence of various new styles of interpretation that were more rational and analytical. Thus, the Golden Age of Islam became an important period that showed how various sciences interacted with each other and enriched the practice of interpreting the Qur'an (Izzan, 2011). The emergence of philosophical interpretation is closely related to the historical situation and intellectual developments during the Golden Age of Islam, which lasted from the 8th to the 13th centuries AD. During this period, Islamic civilization achieved remarkable progress in various disciplines, such as medicine, mathematics, astronomy, logic, and philosophical thought. This rapid development created an intellectual environment that encouraged the use of deeper reasoning in understanding various issues, including the verses of the Qur'an. It was in this context that a more rational and systematic approach to interpretation emerged. Scholars began to combine philosophical methods with religious studies, giving rise to a tradition of interpretation that sought to explain the Qur'an through intellectual analysis and logical argumentation. This period marked the beginning of the development of philosophical interpretation, in which reason and revelation were placed in a dialogical relationship to find a more comprehensive meaning of the sacred text (Shihab, 2004).

One of the main factors that gave rise to the tradition of philosophical interpretation was the proliferation of translations of philosophical works from Greece, Persia, and India into Arabic. This intellectual movement reached its peak during the reign of Caliph *al-Ma'mun*, when *Bayt al-Hikmah* in Baghdad was established as a center for translation and scientific development. Through this institution, the ideas of great thinkers such as Plato, Aristotle, and other classical figures became widely accessible

to Muslim scholars. Access to this literature allowed rational, analytical, and metaphysical thinking to become increasingly integrated into the Islamic scientific tradition. Scholars then utilized this philosophical approach to interpret the verses of the Qur'an in greater depth. As a result, a pattern of interpretation that integrated logic and philosophy began to take shape. The influence of foreign thought helped shape the way some exegetes understood the sacred text, so that interpretation was not only based on history, but also on a more systematic process of reasoning and intellectual reflection (Al-Dzahabi, 1976). In addition to being influenced by the large influx of foreign works being translated, the rise of rationalism and advances in various disciplines also encouraged the emergence of a style of interpretation that gave great importance to the role of reason. Muslim scholars at that time sought to emphasize that there was no fundamental contradiction between revelation and reason, as both were believed to originate from the same God. Reason was seen as a divine gift that enabled humans to understand the messages of the Qur'an more deeply, while revelation served as a guide that directed the use of reason onto the right path. It was within this framework of thought that philosophical interpretation developed as a bridge between the truth of revelation and human logical reasoning. This approach emphasized that understanding the Qur'an could not only be achieved through history and tradition, but also through rational reflection and in-depth analysis of metaphysical concepts and fundamental issues of life. Through philosophical interpretation, thinkers attempt to combine the two so that the resulting interpretation is not only textual but also capable of providing a comprehensive explanation in line with the intellectual developments of the time. This approach shows that religion and reason can go hand in hand in exploring the meaning of the Qur'an more broadly (Dasuki et al., 2025).

In addition to the influence of scientific developments and translation, the drive to combine religious teachings with philosophical thought was an important factor in the emergence of philosophical interpretations. Muslim scholars such as Al-Farabi, Ibn Sina, and Ibn Rushd argued that philosophy was not incompatible with religion, but could instead be a means of deepening understanding of revelation. Through a philosophical approach, they interpreted verses from the Qur'an to explain metaphysical concepts, such as the nature of God, the essence of the soul, and the process of creation of the universe. In addition, the emergence of diverse foreign ideas and theological discussions, fostered by intellectual openness during the golden age of Islam, also encouraged the development of philosophical interpretation. Muslim thinkers faced various new intellectual challenges that demanded rational and argumentative responses. In this context, philosophical interpretation sought to defend Islamic teachings through logical and systematic explanations. This approach shows that philosophical reasoning can strengthen, rather than weaken, religious understanding.

- **Differences in the Orientation of Philosophical Interpretation and Islamic Interpretation**

In the tradition of interpreting the Qur'an, philosophical interpretation and spiritual Islamic interpretation are two important approaches that offer different styles of understanding. Both aim to reveal the deepest meaning of the verses of the Qur'an, but their epistemological foundations and orientations are not the same. Philosophical interpretation relies on reason, logical analysis, and rational thinking, while spiritual interpretation relies on faith, inner experience, and religious values. Historically, philosophical interpretation developed during the golden age of Islamic intellectualism when rationalism held a strong position. During this period, Muslim thinkers such as al-Farabi, Ibn Sina, and Ibn Rushd sought to reconcile revelation with philosophy, thereby greatly influencing their methods of interpretation with logic and metaphysical ideas. Through this approach, verses of the Qur'an were analyzed within a framework of thought that emphasized order, causality, and the nature of existence. According to al-Dzahabi, the development of philosophical interpretation cannot be separated from the intellectual dynamics of Muslims at the time, in which reason was considered an important means of interpreting revelation in a profound and systematic manner. This approach has since become an important feature of the treasury of interpretation to this day (Adz-Dzahabi, 2021), philosophical commentators believe that revelation and reason originate from the same source, namely Allah SWT. Therefore, the two cannot possibly contradict each other. The main orientation of philosophical interpretation is to seek harmony between religion and philosophy, by interpreting verses of the Qur'an related to metaphysics and rational theology.

Spirituality-oriented interpretation emphasizes an inner approach to understanding the Qur'an. This style of interpretation grew out of the Sufi tradition, which teaches that the essence of the Qur'an's teachings is not only found in its literal meaning, but also in its deeper inner meaning. Sufis argue that each verse has hidden layers of meaning that cannot be revealed through linguistic analysis or rational

logic alone. To understand these meanings, a seeker of truth must undergo a process of spiritual purification and profound spiritual experience. The concept of kasyf, or the unveiling of the inner veil through divine enlightenment and *al-Dzauq*, or spiritual experience, is the main path to grasping the hidden messages in the verses of the Qur'an. Thus, spiritual interpretation emphasizes intuition, sincerity of heart, and a servant's closeness to God. This approach views that true understanding of the Qur'an will only emerge when a person is able to see beyond the literal text and enter the esoteric dimension of meaning (Sholiha et al., 2024).

Al-Qushayri in *Lata'if al-Isyarat* emphasizes that the inner meaning of the Qur'an cannot be revealed solely through rational thinking. He states that the depth of the meaning of the holy verses can only be understood if a person undergoes a process of purification of the heart and strengthens his spiritual relationship with Allah. Esoteric interpretation, according to Al-Qushayri, is not merely an intellectual activity, but a spiritual journey that requires a servant to cleanse himself of negative traits and inner diseases. Only a pure heart that is close to Allah is able to receive the divine meaning that is not explicitly conveyed through the text. Therefore, understanding the inner dimension of the Qur'an requires spiritual readiness and sincerity in undergoing the process of self-purification. Al-Qushayri emphasizes that without a deep spiritual experience, a person will only stop at the outward meaning and will not be able to grasp the hidden message intended for those who have achieved inner closeness to the Creator. Thus, the inner meaning of the Qur'an is a divine gift given to those who combine intellectual effort with spiritual sincerity (Shihab, 2004). Therefore, Islamic interpretation is oriented toward an intuitive approach, which emphasizes spiritual experience as the path to true understanding of the Qur'an. While philosophical interpretation prioritizes logic and rationality as tools for understanding truth, Islamic interpretation uses spiritual experience and intuition as means for revealing divine meaning. According to Ibrahim Mustafa, the fundamental difference between the two lies in the source of knowledge used. Philosophical interpretation is based on human rational reasoning, while Islamic interpretation is based on inspiration and inner knowledge bestowed by Allah upon His righteous servants.

- **The Reasons for the Appearance of Tafsir *Ishari* in the Golden Age of Islam (The Fall of Islamic Civilization)**

Islamic interpretation is a style of interpreting the Qur'an that developed significantly during the heyday of Islamic civilization, especially towards the period of decline and fragmentation of the Islamic world. The emergence of this style of interpretation is closely related to the spiritual, intellectual, and social conditions of Muslims at that time. During the Golden Age of Islam, from around the 8th to the 13th centuries AD, Muslim societies achieved great progress in science, philosophy, and various branches of culture. However, the development of rationalism and the intensity of theological debates among scholars left many people feeling spiritually empty. An approach that overly emphasized logic was considered incapable of fulfilling spiritual needs or bringing about a deep connection with Allah SWT. The moral and political crises that followed strengthened the desire of some people to seek an approach to interpretation that emphasized the spiritual dimension. Therefore, Islamic interpretation was born as a response to the tension between intellectual progress and urgent spiritual needs, as well as an effort to return the understanding of the Qur'an to a more vivid and comforting inner experience (Nasution, 1973).

This situation then led to the emergence of Sufism as a means of seeking a deeper and more personal spiritual experience. It was from this point that Islamic interpretations began to grow and gain a place in Islamic intellectual tradition. The emergence of Sufism was initially a response to the increasing worldliness and moral degradation that afflicted Muslims after the passing of their political and economic heyday. When the power of the Islamic world began to weaken due to internal conflicts, power struggles, and the collapse of social ethics, Sufi leaders chose to distance themselves from the hustle and bustle of political issues and the dominant rational approach. Instead, they focused their attention on the inner meaning of revelation, purification of the soul, and the search for spiritual closeness to Allah. This movement was not only a reaction to social decline, but also an alternative for those who longed for depth of meaning and inner peace amid the turmoil of civilization. Thus, the development of Islamic-style interpretation was closely related to the spiritual needs of society at that time and became a way to explore the meaning of the Qur'an through a more spiritual and contemplative approach (Al-Dzahabi, 1976).

Towards the collapse of Islamic civilization, the political and social conditions of the people deteriorated. The Mongol invasion, the destruction of Baghdad in 1258 AD, and the weakening of the Abbasid Dynasty caused great turmoil and left deep historical scars. Amidst this chaos, many scholars and Sufi leaders began

to focus on the spiritual and reflective dimensions of Islamic teachings as a way to maintain faith and calm the soul. They saw that inner strength needed to be reinforced when the political and cultural structures of Islam were on the verge of collapse. From this point, Islamic interpretations, especially those oriented towards Sufi spirituality, grew as a religious response to the great crisis that befell the ummah. This style of interpretation sought to offer peace, comfort, and inner tranquility amid historical turmoil, while also serving as a means for Muslims to rediscover divine meaning that transcended worldly chaos. Thus, the development of spiritual interpretations became an important part of maintaining the identity and spiritual resilience of Muslims during those uncertain times (Wensinck, 2013). Thus, the emergence of Islamic interpretation can be seen as a response to two contradictory conditions. On the one hand, the rapid progress of rationality and intellectual development during the golden age of Islam caused some people to experience spiritual emptiness, because an approach that relied too much on reason was considered insufficient to fulfill spiritual needs. On the other hand, the moral, political, and social decline that occurred prior to the collapse of Islamic civilization created deep anxiety among the people. It was in this context that Islamic interpretation emerged as an effort to restore balance. This style of interpretation sought to reconnect intellectual aspects with spiritual dimensions, so that the teachings of the Qur'an were not only understood logically, but also felt in one's inner life. Through this approach, the community is guided to harmonize knowledge and faith, as well as to unite rational thinking with a deeper spiritual experience.

3.   CONCLUSION

In general, the development of Islamic interpretation (tafsir) demonstrates a dynamic closely linked to the intellectual and spiritual journey of its followers. Philosophical and Islamic interpretations emerged from two major currents in the history of Islamic scholarship: rational and spiritual. Philosophical interpretation emerged during the Golden Age of Islam (8th–13th centuries CE), when science and philosophy flourished along with the translation of Greek, Persian, and Indian works into Arabic. Exegetes such as al-Farabi, Ibn Sina, and Ibn Rushd sought to harmonize revelation and reason and explain the verses of the Quran through a rational, philosophical approach to strengthen the theological and scientific foundations of Islam. Conversely, Islamic interpretations emerged during the period of decline and decline of Islamic civilization as a reaction to the spiritual drought caused by rationalist dominance and political conflict. This interpretation grew out of the Sufi tradition, which emphasizes the inner meaning and spiritual experience in understanding the Quran. Through an intuitive approach, Islamic interpretation invites Muslims to return to the values of purity of the soul, closeness to God, and balance between reason and the heart. Thus, it can be concluded that philosophical and Islamic interpretations are two complementary modes of interpretation within the treasury of Quranic exegesis. Philosophical interpretation enriches the intellectual and rational aspects of understanding revelation, while Islamic interpretation deepens the spiritual and inner aspects. Both reflect the efforts of Muslims throughout history to maintain the relevance and depth of the Quran's meaning as a guide to life, in keeping with changing times and the community's conditions.

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The Existence of *Maudu'i*'s Interpretation Method: A Study of Historical Background, Urgency, and Relevance in the Modern Century

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ARTICLE INFO	ABSTRACT
	The *tafsir maudu'i* (thematic interpretation) represents a significant innovation in modern Qur'anic exegesis, emphasizing a thematic and comprehensive understanding of the Qur'an's content. This study aims to examine the historical factors underlying the emergence of the *tafsir maudu'i* method, explain its urgency amid increasingly complex humanitarian issues, describe the scholars who played a key role in its development, analyze the fundamental differences between *tafsir maudu'i* and *tafsir muqaran*, and identify the reasons why *tafsir maudu'i* has gained prominence in the modern era. This research employs a qualitative-descriptive approach through a literature-based analysis of both classical and contemporary sources. The findings indicate that *tafsir maudu'i* holds significant urgency in addressing complex social, theological, and humanitarian issues in the modern context. Its importance lies in its ability to integrate various verses related to a single theme, thereby providing a holistic and contextual understanding. In the modern context, *tafsir maudu'i* serves as an epistemological approach that emphasizes the relationship between the revealed text and social reality. Thus, the existence of *tafsir maudu'i* functions not only as a method of interpretation but also as a hermeneutical paradigm that bridges divine values and contemporary challenges.

1. INTRODUCTION

The Qur'an is the final revelation that Allah sent down through the Prophet Muhammad SAW, with the main purpose of serving as a guide for all of humanity. This holy book not only serves as a source of spiritual teachings and worship but also as a moral and ethical guide for daily life. In addition to providing guidance on the relationship between humans and Allah, the Qur'an also emphasizes the importance of harmonious social interaction, justice, and responsibility towards others. The values contained within it form the foundation of good behavior, becoming the legal and normative standards that must be followed, and complementing the teachings of the Sunnah of the Prophet as a practical guide. Through its verses, the Qur'an encourages humans to think critically, understand the wisdom behind commands and prohibitions, and develop noble character. This book is not only relevant to the society at the time of its revelation, but also applies across time, adapting its principles to the dynamics of modern life without changing the essence of its teachings. Thus, the Qur'an becomes a comprehensive source of inspiration, encompassing spiritual, social, and legal aspects, and affirming its role as

the primary guide that directs humans towards a balanced and meaningful life (Shihab, 1992). The Quran describes itself as hudan li al-nas, meaning guidance for all mankind. This meaning indicates that this holy book serves not only as a guide for society in general but also has particular relevance for those who believe and practice righteous deeds. The Quran emphasizes the importance of following its principles to obtain true guidance, while also fostering an awareness of individual responsibility in interacting with God and others. Through its verses, humans are guided to understand the essence of life, distinguish between good and evil, and tread a path that brings goodness to themselves and their environment. Thus, the Quran serves as a universal guideline that remains relevant for every generation, while also providing practical guidance for those who desire to live a pious and righteous life (Indonesia, 2005).

Interpretation of the Qur'an is the process of understanding and explaining the contents of this holy book, which aims to reveal the meaning of words in accordance with Allah's will. This activity of interpretation involves human efforts to grasp the divine message contained in the verses, while also explaining the implications of the teachings of the Qur'an for everyday life. Although carried out by humans, interpretation is still based on the principle that the true meaning comes from Allah, so that every explanation must always respect the context of the revelation and the meaning contained therein. This process includes understanding the language, historical background, laws, and moral and ethical values that the Qur'an seeks to convey. Thus, tafsir is not merely a personal interpretation, but a systematic effort to bridge human understanding with divine guidance, so that the teachings of the Qur'an can be properly applied in the spiritual, social, and legal lives of humankind (Al-Qaththan, 2000). The effort to explain the meaning of the Qur'an accurately and carefully is the main responsibility of a mufassir. Accuracy in interpreting the verses of the Qur'an is crucial, because any error or deviation in understanding the text can lead to misunderstanding and have a negative impact on the worship practices and social behavior of the ummah. Interpreters must pay attention to the context of the verses, language, scientific rules, and principles of *shari'ah* so that the resulting interpretation can be accurately accounted for. With a careful and systematic approach, an interpreter is able to convey divine guidance correctly, helping the people to practice the teachings of the Qur'an according to Allah's intentions. This sincerity and caution make interpretation an effective medium for bridging human understanding with revelation, while ensuring that the teachings of the Qur'an remain pure, relevant, and not misinterpreted in everyday life (Al-Farmawi, 1996). Therefore, the interpreter must have good criteria or competence in understanding the methodology and principles of interpretation so that the resulting interpretation is accurate.

As times change and social, political, and cultural issues become increasingly complex within Muslim communities, there is a growing need for a contextual and systematic approach to interpreting the Qur'an. The challenges of modern life demand that interpretations be not only textual, but also able to adapt the principles of the Qur'an to contemporary realities. This approach emphasizes the importance of understanding the social, historical, and cultural background of the verses, so that the resulting interpretation is relevant and applicable in everyday life. *Mufassir* are required to use systematic methods, consider the context of the text, and combine supporting sciences such as fiqh, language, history, and morals, so that the meaning of the revelation is conveyed accurately. Thus, the interpretation of the Qur'an is not only a tool for understanding the text, but also a means of guiding the *ummah* in facing social and moral dynamics, as well as formulating policies and actions that are in line with Islamic values. This contextual approach ensures that the teachings of the Qur'an remain alive, relevant, and able to provide appropriate guidance for each generation (Al-Farmawi, 1996). Interpretation of the Qur'an is no longer understood as merely an effort to interpret the text literally, but must also be able to respond to various contemporary challenges with a flexible and dynamic methodological approach. Modern interpretation emphasizes the importance of understanding the social, cultural, and historical context in which the verses were revealed, so that the resulting meaning is relevant to today's life. *Mufassir* are required to combine supporting sciences, such as language, *fiqh*, theology, and ethics, so that the interpretation given is not only textually accurate, but also applicable in daily practice. This approach allows interpretation to become a bridge between the principles of the Qur'an and modern reality, helping people deal with social, political, and moral issues appropriately. Thus, interpretation not only serves as intellectual understanding but also as a practical guide that leads people to live their lives according to true Islamic values (Syaltut, 1960).

Maudu'i interpretation is a modern approach to studying the interpretation of the Qur'an that focuses on comprehensive and systematic thematic analysis. In this method, interpretation is carried out by collecting and examining verses related to a specific topic, even if they are scattered across various *surahs*. This approach allows the mufassir to develop a cohesive understanding of a theme, rather than being limited to a partial interpretation of individual verses. Thus, *Maudu'i* interpretation helps readers obtain a complete picture of the teachings of the Qur'an on a particular issue, whether in terms of faith, worship, morals, or law. This approach

is also highly relevant in the contemporary context, as it provides comprehensive solutions and guidance on the social, political, and ethical issues faced by Muslims today. Through this thematic method, tafsir becomes more applicable and easier to understand, while ensuring that the interpretation remains in accordance with the principles of the Qur'an. Thus, *Maudu'i* tafsir becomes a strategic means of understanding the teachings of the Qur'an in a systematic, integrative, and contextual manner, as well as bridging the relevance of its values with the needs of modern life (Badruzzaman M. Yunus, 2025). This method emerged as a response to the limitations of classical methods, which tend to interpret verses fragmentarily. Through a thematic approach, *maudu'i* interpretation seeks to explore the Quranic message in a holistic and contextual manner, thus addressing the social, moral, and spiritual challenges facing the modern community.

Several studies serve as important references in the study of *maudu'i* interpretation. The research of Eni Zulaiha and M. Taufik Rahman (2021) discusses the meaning, background of its emergence, historical development, and various types of *maudu'i* interpretation, examining its relationship with the semantic approach, and reviewing the views of several figures on the *maudu'i* method (Zulaiha, 2021). Lady Eka Rahmawati (2023) examines the methodology, historical development, various styles, methods, books, and the strengths and weaknesses of *maudu'i* interpretation (Rahmawati, 2023). The research of Dinni Nazhifah and Fatimah Isyti Karimah (2021) describes the etymology and terminology of *maudu'i* interpretation in the Qur'an, then discusses the application of this method in thematic interpretation research (Nazhifah & Karimah, 2021). Research by Muh Irfan Helmy (2020) reviews a unified theme in the Qur'an, the contribution of *maudu'i* interpretation as an alternative interpretation study, and the urgency of the *maudu'i* interpretation method in interpreting the Qur'an (Helmy, 2020). Syaeful Rokim and Rumba Triana (2022) explain the emergence of *maudu'i* interpretation as a variety of contemporary research and identify three main types of themes: the theme of Qur'anic vocabulary, the theme of discussion in the Qur'an, and the theme of selected *surahs* (Syaeful Rokim, 2021).

Based on the description above, this study attempts to examine several key issues related to the *maudu'i* tafsir method. These issues include the historical factors underlying the emergence of the *maudu'i* tafsir method, its urgency in addressing the complexity of humanitarian problems in the modern era, the scholars who played a significant role in the development of the *maudu'i* tafsir method, and the fundamental differences between the *maudu'i* tafsir method and the *muqaran* tafsir method. Furthermore, this study also explores the reasons why the *maudu'i* tafsir method has become increasingly popular in tafsir studies in the modern era.

Therefore, this study aims to identify the historical factors behind the emergence of the *maudu'i* interpretation method, explain the urgency of *maudu'i* interpretation amidst increasingly complex humanitarian problems, describe the scholars who play an important role in the development of *maudu'i* interpretation, analyze the fundamental differences between *maudu'i* interpretation and *muqaran* interpretation, and identify the reasons why *maudu'i* interpretation is popular in the modern era. Through a deeper understanding of the *maudu'i* interpretation method, it is hoped that this study can enrich the scientific treasury and analysis of *maudu'i* interpretation in the contemporary context, provide scientific contributions to the development of interpretation studies, and facilitate Muslims in implementing the teachings of the Qur'an contextually in facing the challenges of the ever-evolving era. The methodology in this study uses a descriptive-analytical approach with library research. Data were analyzed descriptively to describe the characteristics of the maudu'i interpretation method and analytically to assess its urgency and relevance in the modern era. Data were obtained by collecting various sources such as books on interpretation studies, journal articles, dissertations, and other scientific works related to *maudu'i* interpretation (Mustaqim, 2014).

2.   RESULTS AND DISCUSSION

- ## Factors Behind the Emergence of the *Maudu'i* Interpretation Method

The development of Qur'anic interpretation typology occurred in line with the changing times and the social, cultural, and intellectual needs of Muslims. In the early stages, interpretation focused on tafsir bi al-ma'tsur or tafsir riwayah, which emphasized the use of authentic texts from the Qur'an, the *Hadith* of the Prophet, and the sayings of the companions and *tabi'in* as the basis for interpretation. This approach emphasized adherence to traditional sources and preserving the authenticity of the meaning of the revelation. Over time, tafsir *bi al-ra'yi* emerged, which is an interpretation that emphasizes the use of reason and the interpreter's ijtihad in a systematic and authentic manner to understand the contents of the Qur'an. This method allows mufassir to answer contemporary issues and translate the principles of the Qur'an into modern life practices, while still adhering to the rules of *shari'ah*. With this development, the typology of interpretation has become increasingly rich, encompassing textual and rational, traditional and contextual approaches. This demonstrates the flexibility

of the science of interpretation in adapting to the dynamics of the times, while maintaining the relevance of the Qur'an as a comprehensive guide for humanity in various eras (Jibril, 1999). The methodology of tafsir is divided into four categories: tafsir *tahlili*, tafsir *ijmali*, tafsir *maudu'i* and tafsir *muqaran*. *Maudu'i* exegesis first emerged as a basis in classical exegetical works, presenting thematic thought in a simple format and not yet considered a standalone method. At this stage, some exegetes attempted to group verses by theme, but not systematically. In the 20th century, tafsir *maudu'i* developed into a systematic scientific discipline that was introduced at the Faculty of Usuluddin, al-Azhar University, Cairo. Although in fact the forerunner of tafsir mawdhu'i had existed and developed since the time of the Prophet Muhammad (PBUH) (Badruzzaman M. Yunus, 2025). Evidence of the application of this method can be found in a narration from Bukhari and Muslim from Abdullah Ibn Mas'ud, he said: "When the 82nd verse of Surah al-An'am was revealed, the companions found it difficult to understand and practice the content of the verse. Then they asked the Prophet Muhammad (PBUH), "O Messenger of Allah, is there anyone among us who has never wronged himself?" In response to that question, the Prophet Muhammad (PBUH) explained that what is meant in the verse is not injustice in the general sense. The Prophet Muhammad (PBUH) said: "Have you not heard the words of a righteous servant of God: 'Verily, polytheism is indeed a great injustice.' So what is meant is polytheism." (Muslim, 1989).

According to *al-Daghamain*, Mustafa Muslim's opinion cannot be used as a basis for the claim that the *maudu'i* method of interpretation emerged during the time of the Prophet Muhammad (peace be upon him). This is because this form of interpretation does not yet reflect a unified theme, either throughout the Quran or within a specific chapter. According to *al-Daghamain*, the intended interpretation pattern is more accurately understood as an attempt to collect several verses that discuss similar topics to answer a specific problem within a limited context. Thus, the Prophet's collection of verses and his explanation of their meanings have a different purpose and orientation than the method and objectives characteristic of *maudu'i* interpretation (All-Daghamain, 1995). Regardless of the differences of opinion above, Ali Khalil responded to the narration by stating that through the method of interpretation carried out by the Prophet Muhammad SAW intelligently, the Prophet Muhammad had given important lessons to his companions regarding how to collect *mutasyabihat* verses to clarify the core of the problem, as well as eliminate doubts and ambiguities in understanding the text of the Koran (Al-Farmawi, 1996). The emergence of problems regarding the existence of contradictions in the Qur'an during the time of the companions, scholars created rules of interpretation that were based on the interpretation of the Qur'an bi al-Qur'an. This concept was popular in the early days of the development of Islam and continued to inspire new compatible readings (Mulazamah, 2014). What is mentioned globally in one verse will be detailed in another verse, and what is mentioned briefly in one verse will be explained comprehensively in another verse.

The presence of *Muqātil* ibn Sulaimān al-Balkhī with his work *al-Ashbāh wa al-Nazā'ir* marked an important moment in the development of *maudu'i* or thematic interpretation. In this book, *Muqātil* attempted to collect verses from the Qur'an that had similar wording but different meanings, then explained the differences by referring to the specific context of each verse. This approach allowed for a more comprehensive understanding of certain themes in the Qur'an. Similar efforts were also made by several other exegetes, such as Yahya ibn Sallam through his work *al-Tasrīf fī Tafsīr al-Qur'ān* and *Al-Mufarrij fī Gharīb al-Qur'ān Al-Mufarrij ibn al-Ghabbār al-Andalusī*. However, these works still present thematic interpretations without a neat systematics, because the arrangement of verses follows the order in the Qur'an manuscript. Nevertheless, these works remain the initial foundation for the development of *maudu'i* tafsir, which emphasizes thematic analysis. Their approach paved the way for the next generation of *mufassir* to develop a more structured method of interpreting the Qur'an based on specific themes, so that the meaning and message of the verses can be understood in a more coherent and applicable manner (Mulazamah, 2014). According to Mustafa al-Shawi al-Juwaini in his work *Manāhij fī al-Tafsīr*, the first interpreter who applied the *maudu'i* tafsir method explicitly in interpreting the Qur'an was 'Amr ibn Baḥr al-Jāhiz, a thinker with a background in *Mu'tazilite* theology. He sought to understand the Qur'an comprehensively by examining the themes contained in its verses systematically and in a unified way. Al-Jāhiz is considered a pioneer in the use of a thematic approach in Qur'anic interpretation, by examining verses based on a unified theme and relevant historical dimensions (Al-Dadhamain, 1995).

In the next stage of development, the early traces of the *maudhu'ī* method of interpretation began to appear more clearly in various works of interpretation, although the form was still simple and did not yet show a systematic structure or mature methodology. Thematic elements in this interpretation began to appear implicitly through the discussions of several major commentators, such as *al-Rāzī*, *al-Qurtubi*, and Ibn '*Arabi*, who, although only briefly discussing certain topics, marked a tendency to interpret verses of the Qur'an based on themes. This approach shows an early attempt to organize the understanding of the Qur'an in a more thematic manner, rather than simply interpreting verses in the order they appear in the *mushaf*. Although still limited and

not entirely consistent, these steps provided an important foundation for the development of a more mature maudu'i tafsir in later periods. With the emergence of thematic elements, tafsir began to move towards a more focused and systematic approach, where the focus of interpretation was not only on literal or textual explanations, but also on grouping verses to understand the meaning of a topic as a whole. This approach became the forerunner of a thematic methodology that later developed into a more complex and structured approach among the next generation of mufassir (Al-Farmawi, 1996). This phenomenon inspired scholars of tafsir to produce works of interpretation with specific themes by compiling all or part of verses from various *surahs* that have similar wording and discuss the same topic. This idea was first developed by Ahmad Sayyid al-Kumiy, Head of the Tafsir Study Program at the Faculty of Ushuluddin, al-Azhar University, Egypt, in the 1960s (Shihab M. Q., Membumikan Al-Qur'an, 1992). Al-Kumiy's thinking is essentially a development of the *maudu'i* tafsir method previously introduced by Mahmud Shaltut (Shihab, 1992). The method formulated by al-Kumiy was then followed by a number of commentators, such as al-Husaini Abu Farhah through his work *al-Futūḥāt al-Rabbāniyyah fī al-Tafsīr al-Maudhu'ī li al-Āyāt al-Qur'āniyyah*, which outlines various themes found in the Qur'an. Subsequently, Abdul Hayy al-Farmawī, Professor of the Faculty of Usul al-Din at al-Azhar University, compiled the monumental work *al-Bidāyah fī al-Tafsīr al-Maudhu'ī* in 1977, which systematically explains the stages of applying the thematic tafsir method. Since then, the maudhu'ī tafsir method has undergone significant development and is considered a representative approach in addressing various contemporary problems faced by Muslims.

- ### The Urgency of *Maudu'i* Interpretation Amidst Increasingly Complex Humanitarian Problems

With the rapid pace of globalization and technological advances, Muslims now face a variety of new challenges covering social, political, and environmental aspects. These conditions require an approach to interpreting the Qur'an that is capable of responding to contemporary issues in a relevant manner. *Maudu'i* interpretation offers a solution to this problem, as its approach allows for a thematic study of the verses of the Qur'an, so that the meanings and principles of its teachings can be applied in the context of complex modern life. By emphasizing comprehensive analysis based on specific themes, this interpretation makes it easier for Muslims to understand the relationship between the teachings of the Qur'an and current issues, without neglecting the basic principles of revelation. Therefore, the *maudu'i* method has developed into an important element in the study of interpretation, which not only serves as an academic study but also as a practical guide for solving social problems. This approach helps Muslims apply the teachings of the Qur'an in a relevant and contextual manner, while maintaining moral, social, and ethical values in line with the guidance of revelation amid the ever-changing dynamics of modern life (Zulaiha, 2017).

According to Al-Farmawi, the emergence and development of thematic or *maudhu'ī* interpretation was influenced by the increasingly complex and urgent needs of society to find solutions to various contemporary issues. The challenges of modern life, ranging from social and political to moral issues, demand an approach to interpreting the Qur'an that is not only textual, but also contextual and thematic. *Maudhu'ī* interpretation allows mufassir to thoroughly examine verses related to a particular theme, so that the messages of the Qur'an can be applied in a relevant way in everyday life. This approach emphasizes a systematic understanding of Islamic teachings, so that people can adapt religious practices and social solutions to the guidance of revelation without losing the essence of the meaning of the verses. Thus, *maudhu'ī* interpretation is not merely an academic study, but also a strategic tool for dealing with the dynamics of modern society. Al-Farmawi emphasizes that this method emerged as a response to the practical needs of the people, as well as a means of maintaining the relevance of the Qur'an in guiding humans to face contemporary challenges, so that interpretation remains alive, applicable, and capable of effectively answering the issues of the times (Nurzaki et al., 2025). Quraish Shihab also emphasized that a systematic approach to understanding the Quran is very relevant to answering contemporary issues (Shihab, 2007).

The ability to interpret and answer various contemporary questions in society is obtained through the application of structured and systematic problem-solving methods. This approach allows *mufassir* to examine modern issues in depth, combining the principles of the Qur'an with the context of today's life. By following a neat and analytical procedure, the resulting interpretation is not only literal, but also provides more original and applicable insights. This systematic method includes collecting relevant data, studying related verses, and conducting a comprehensive thematic analysis, so that the solutions offered are comprehensive. This approach allows the interpretation to remain relevant amid social, political, and cultural changes, while helping people understand the message of the Qur'an more deeply. In addition, the systematic problem-solving method encourages mufassir to develop creative and innovative interpretations, without abandoning the basic principles

of revelation. Thus, the resulting interpretation not only guides spiritual understanding, but also provides practical guidance for the ummah in facing the challenges of modern life effectively and responsibly (Tohis & Malula, 2023). This method creates a close reality between revelation and the needs of the times (Al-Jāwī, 2008). The application of scientific methods in interpreting the Qur'an, adapted to the needs of contemporary society, emphasizes the analysis of verses relevant to the topic under discussion. This method avoids explanations that are too general or broad, so that the resulting interpretation is more focused and systematic. With this approach, understanding of the teachings of the Qur'an becomes more objective, because the interpretation is based on careful study and is relevant to the context of modern life. In addition, this method allows the Muslim community to gain efficient and applicable insights, so that the teachings of the Qur'an can be applied appropriately in various aspects of life, both spiritual and social. This scientific approach also makes it easier for mufassir to compile clear and focused interpretations, while maintaining the consistency of the meaning of the verses. Thus, this method becomes an important tool for interpreting the Qur'an accurately, contextually, and beneficially for the ummah in the modern era (Mustaqim, 2016). Through integration between the sacred text and the reality of life, the *maudu'i* interpretation has proven to be able to offer relevant and applicable solutions to the problems of modern society, while also becoming strategic tool in building public awareness about the relevance Al-Qur'an in everyday life (Gusmian, 2013). Furthermore, this thematic approach also helps Muslims adapt to developments in science and technology. In many cases, *maudu'i* interpretations allow for more flexible and dynamic interpretations, allowing Muslims to integrate Islamic values with modern advancements. This is crucial for maintaining the relevance of Islamic teachings amidst rapid change (Awadin & Hidayah, 2022).

- **Scholars who support the Maudu'i interpretation method**

The *maudu'i* method of interpretation, often referred to as the thematic method, has become a method widely favored by prominent scholars throughout history. The *maudu'i* method of interpretation has become a new treasure trove in the field of interpretation, emerging as a method and attracting significant attention, particularly in the contemporary period (Ash-Shiddiq & Rahmi, 2024). The following are some contemporary scholars and intellectuals who pioneered and supported the *maudu'i* method of interpretation:

a. Abdul Hayyi Al-Farmawi

Husein Abdul Hayyi Al-Farmawi is a scholar widely known for his career in the Islamic world and his ideas in the field of Tafsir development. This Egyptian scholar pays great attention to the *maudu'i* method (Habibah Lutfiah, 2025). As a professor of the Faculty of Usuluddin at one of the largest Islamic universities, Al-Azhar University in Cairo, Al-Farmawi developed and formulated elements of this method through his book entitled *Al-Bidayah fi al-Tafsir al-Maudu'i* which was released in 1977 (Ash-Shiddiq & Rahmi, 2024). His support for the *maudu'i* method is also evident in his opinion contained in his own work. In this book, Al-Farmawi considers the *maudu'i* interpretation method to be the most relevant method for use in contemporary and modern times such as today (Badruzzaman M. Yunus, 2007). As a contemporary scholar who has successfully formulated the *maudu'i* method systematically and methodologically, Al-Farmawi believes that examining a Qur'anic chapter as a whole will produce a more satisfying interpretation. This approach allows for the revelation of the main mission and specificity of the chapter, and demonstrates the close relationship between its various themes, so that their unity and coherence become apparent (Al-Farmawi, 2002). And there are many more views of Al-Farmawi that demonstrate his contribution and full support for the concept of the *maudu'i* method.

b. Muhammad Abduh

In his work, Muhammad Abduh emphasized the importance of understanding the Quran in the social and cultural context of society. He argued that understanding the text must be adapted to the conditions of the times, so that the interpretation produced is relevant and beneficial to the people (Sari et al., 2025). In addition, one of the proofs that Muhammad Abduh was a pioneer in this method is the note of Abdul Hayyi Al-Farmawi in his writings which said that Muhammad Abdul was the initiator of the *maudu'i* method (Nazhifah & Karimah, 2021). As a reformist scholar who is recognized as one of the figures in the development of the social-rational school of thought (*al-'aqliyyah al-ijtima'iyyah*) in the interpretation of the Qur'an, his works emphasize the importance of contextual coherence or *siyaq* in the *surahs* of the Qur'an. This shows that Muhammad Abduh is also a scholar who places concentration on thematic principles or *maudu'i* methods even though they are not yet in the form of systematic and methodological concepts. In addition, along with the publication of Muhammad

Abduh's works, it also marks the emergence and development of the *maudu'i* method in the modern era, precisely at the end of the 19th century (Ash-Shiddiq & Rahmi, 2024).

c.   Mahmoud Shaltut (1893-1963)

Mahmoud Shaltut was a prominent academic at Al-Azhar University who contributed his thoughts to the development of the maudu'i method. He is noted as the first thinker to pioneer a thematic interpretation approach based on the Surah. This contribution can be found in his monumental work, Tafsir al-Qur'an al-Karim, published around 1960 (Hasrul, 2016). Mahmoud Shaltut's Tafsir is a book of interpretation with thematic scientific studies that show the Quran as the main teaching in studies and the main teaching of legislation (Mahmud, 2006).

d.   Sayyid Ahmad Kamal Al-Kumy (1912-1991 M)

Al-Kummy was a cleric and academic from the renowned Al-Azhar University in Cairo who played a crucial role and is considered the founder of the *maudu'i* interpretation method. His main contribution was his formal introduction of *maudu'i* interpretation as an official course in the curriculum of the Faculty of Ushuluddin at Al-Azhar University, Cairo (Fauzan et al., 2020). Furthermore, Al-Kummy's involvement in this method is evident in his intellectual contributions, which view that the method of interpretation that unites related themes is a significant necessity to answer the need and reveal a complete explanation of the meaning contained in the verses. The Qur'an. This view is also in line with what was put forward by Muhammad Al-Qasim (Ash-Shiddiq & Rahmi, 2024). As a pioneer, Al-Qumi played an important role in formulating a methodological and comprehensive definition and scope of *maudu'i* interpretation.

e.   Muhammad Baqir al-Shadr

Muhammad Baqir As-Sadr is a prominent Shia Muslim intellectual recognized as a pioneer who made significant contributions to contemporary Islamic thought, particularly in the field of Quranic interpretation methodology. Through his original thinking, he is widely recognized for his contributions, offering a methodological framework for the *maudu'i* tafsir approach. Apart from that, his attention to the *maudu'i* method can also be seen from His thinking emphasizes that this method is an objective study that starts from a specific topic. The entire discussion is then examined and critically reviewed from a specific perspective. Al-Qur'an, with the aim of concluding and formulating a theory that is entirely based on Al-Qur'an on the topic being researched (At-Tamiymi, 2015). In his writings he also said the interpretation *maudu'i* as the *At-Taukhidiy* method, a method with certain steps and processes (As-Shadr, 2013). Like Al-Farmwi, Baqir al-Shadr also formulated a step-by-step method *maudu'i* which differs from Al-Farmawi's. His attention to this method clearly demonstrates his support and significant contribution to the development of the tafsir method, particularly *maudu'i* tafsir.

f.   Abd As-Sattar Fath Allah Said

Abd As-Sattar Fathallah was a Muslim figure who expounded his thoughts on the *maudu'i* method in his book entitled *al-Madkhal ilaa at-Tafsir al-Maudu'i*. Abdul sattar stated that this *maudu'i* method of interpretation has significant urgency, especially in the current situation, where the contemporary era is marked by the dynamics of the exchange of ideas, the rise of fanaticism of groups and schools of thought, and the complexity of life's problems. This situation necessitates the urgent need to formulate solutions sourced from the Qur'an through a thematic interpretation approach (Yunus et al., 2021). One of his other contributions to thought is conceptualizing *maudu'i* interpretation into 2 types, including *maudu'i* 'Am interpretation and *Maudu'i* Khas interpretation (Said, 1985). The *maudu'i* 'Am interpretation emphasizes more on the objective aspect of '*Wihdah fi al-ghayah faqath'* and the *Maudu'i Khash* interpretation which does not only cover the objective aspect, but also demands an emphasis on the meaning aspect of '*Wihdah al-Ghayah wa al-Ma'na"* (Badruzzaman M. Yunus, 2025). The following ideas are evidence of his contribution in developing the maudu'i method as a concept in interpreting the Qur'an.

g.   Muhammad Quraish Shihab

Muhammad Quraish Shihab is a contemporary Indonesian exegete whose tafsir has become a reference source for interpretation in Indonesia. His contributions to the *maudu'i* method are evident in his views and ideas on this method. This begins with his definition of *maudu'i* tafsir, which states that this method is a method for seeking the Quran's perspective on a topic through specific steps (Izzan, 2022). His support for this method is also clearly explained through his handwork entitled Quranic Insight, Thematic Interpretation of Various Problems of the Ummah published in 2007. In certain sections, Quraish Shihab thoroughly examines the history

of maudu'i interpretation. Quraish Shihab also quotes extensively from scholars who initiated the maudu'i method published by Al-Azhar Cairo such as Sayyid al-Kumi and Abdul Hayyi al-Farmawi in outlining the steps presented in the maudu'i method (H. Hidayat, 2020). From the description above, it shows that Quraish Shihab became one of the pioneers and initiated the *maudu'i* method in the Indonesian region which is evident through his thoughts. In addition, there are still many Indonesian scholars who also pay attention to the maudu'i method, which can be seen through the results of their thoughts or interpretation products such as Buya Hamka in his interpretation entitled Tafsir Al-Azhar, Prof. Dr. T.M. Hasbi Ash-Shiddieqy in his interpretation entitled Tafsir An-Nur (Ash-Shiddieqy, 1971), KH. Ahmad Dahlan who left his mark in the form of a teaching of the Qur'an through a thematic or *maudu'i* approach (Dahlan, 1920), and there are still many other scholars who use the *maudu'i* method in their thought products.

Long before the Contemporary era, along with the publication of the works of Muhammad Abduh, if we look closely, the *maudu'i* method has been found in several tafsir products, although still in a form that is not yet systematic as in the Contemporary era. This early application can be seen from their efforts in grouping and discussing certain themes in the Qur'an. Some works that represent this approach include: *Al-Tibyan fi Aqsam al-Qur'an* by Ibn Al-Qayyim Al-Jauziyah, *Ahkam al-Qur'an* by Al-Jashshash, *Majaz al-Qur'an* by Abu Ubaidah, *An-Nashikh wa al-Mansukh* by Abu Ja'far An-Nahas, and *Asbab an-Nuzul* by Al-Wahidi. The existence of these works proves that the methodological seeds of a thematic approach already exist in the classical Islamic intellectual tradition (Badruzzaman M. Yunus, 2007). Also al-Husaini Abu Farhah through his work *al-Futuhat ar-Rabbaniyah* (Shihab, 2007), and many others.

- **The Basic Differences between the *Maudu'i* and Muqaran Interpretation Methods**

In the Islamic scholarly tradition, the science of exegesis has developed through various methods designed to explore the meaning of the Quran in depth, tailored to the needs of the times and the scientific context. Among the widely recognized methods in contemporary exegesis studies are the *maudu'i* (thematic) and *muqaran* (comparative) methods. Both aim to understand the Quran's message holistically and objectively, but they differ in focus, approach, and analytical orientation. Understanding the fundamental differences between these two methods is crucial, as it will determine the direction of exegesis research and the resulting interpretations. The *maudu'i* and *muqaran* interpretation methods have different approaches to understanding the Quran. However, the differences between the two are not significant and antagonistic, but rather complementary and synergistic, complementing each other. As explained by Quraish Shihab, each method has its own advantages and disadvantages, with one method able to address aspects that the other cannot (Yahya et al., 2022).

The term *maudu'i* interpretation is a relatively new term in the treasury of tafsir science. In this method, interpretation is carried out based on a specific theme relevant to the needs of the community or the problem being faced (Badruzzaman M. Yunus, 2025). The *maudu'i* interpretation approach begins by collecting all the verses of the Quran related to a particular theme, then studying them integrally and arranging them according to the chronology of their revelation, considering the munasabah between the verses being studied. Then, the exegetes discuss the theme comprehensively to gain a thorough understanding of the Quran's perspective on it. In contrast, *muqaran* interpretation emphasizes a comparative and analytical approach. The main focus of this method is to take a number of Quranic verses and then present the opinions of the exegetes on these verses, both salaf and *khalaf* scholars, based on *manqul* or *ra'y* sources (Yahya et al., 2022). Based on the analysis of the stages of the *maudu'i* and *muqaran* interpretation methods, both show points of methodological intersection, particularly in the use of themes as core components. In the method *maudu'i* emphasizes specific themes. This method consistently uses themes as the primary foundation by collecting all verses related to the established theme (Yahya et al., 2022). Meanwhile, the *muqaran* method, the initial step is an inventory of verses to be compared based on similarities in wording, themes, or discussion subjects, which are then compared with one another within the same theme (Baidan, 2016). Thus, despite having different frameworks, these two methods converge on a common principle: the use of themes as the pivot in the interpretation process.

Maudu'i interpretation is an interpretation methodology defined as the process of collecting a number of verses of the Qur'an from various *surahs* related to a specific theme, to then be analyzed in an integrative manner from the linguistic (wording) and legal aspects, as well as their interpretation based on *al-maqasid al-qur'aniyyah* (universal goals) Al-Qur'an (Taufik, 2020). Apart from that, several experts in interpretation, including Al-Kumy, define *muqaran* interpretation by stating that this method of interpretation is an explanation. Al-Qur'an which contains a comparison of the interpretations of a number of commentators, including comparing their opinions and methodological tendencies. This method also examines the efforts of the commentators to

harmonize seemingly contradictory verses, connect them with the Prophet's Hadith, and analyze their similarities and differences with other divine books (al-Qasim, 1982). Mahmud Hijazi is of the opinion that the essence of thematic interpretation (tafsir *maudu'i*) is to reveal the specific meaning of the verses. Al-Qur'an related to a particular theme being studied. This method shifts the perspective from viewing verses separately to understanding them as a unified whole based on the theme (Rishwani, 2002). e aim of this method is more oriented towards achieving an integrative understanding of certain themes in the Qur'an (Anwar & Abdussalam, 2022). Meanwhile, the *muqaran* interpretation method has the primary objective of providing an analytical framework for systematic comparisons between parts of interpretation (Yahya et al., 2022). Through this comparative approach, interpreters can identify points of difference and similarity between elements and analyze the factors underlying this diversity, ranging from the influence of the socio-political context, culture, the scholarly background of each interpreter, and so on (Faruqa et al., 2024).

Based on the author's analysis, the fundamental difference between *maudu'i* and *muqaran* interpretations lies in the focus of the interpretation's purpose. *Maudu'i* interpretation aims to compile all verses related to a single theme to achieve a comprehensive discussion, while *muqaran* interpretation focuses on comparing various interpretations within a single theme to identify similarities and differences, then direct them to the right conclusion. Furthermore, the *muqaran* method seeks to highlight the uniqueness of each of the comparative aspects, while the *maudu'i* interpretation aims to highlight the relevance of Quranic teachings in today's social and cultural context. Therefore, it can be said that the *maudu'i* interpretation is more applicable and contextual, while the *muqaran* interpretation is more academic and comparative. Based on the previous description, it can be concluded that the fundamental difference between the *Maudu'i* Method and the *Muqaran* Method lies not only in the methodological and technical aspects of interpretation, but more substantively in the purpose and context of interpretation. While *Muqaran* interpretation emphasizes textual comparison, *Maudu'i* interpretation emphasizes the implementation of Quranic values in the realities of life. This characteristic makes the method *maudu'i* as the most relevant approach in responding to various contemporary problems.

- **Why *Maudu'i* Interpretation is Popular in the Modern Age**

Early Muslims always sought to apply Islamic law directly, based on the belief that all teachings contained in the Quran are divine provisions that apply for all time without considering changes in the social (textual) context. This understanding, while demonstrating a high degree of devotion, has the potential to give the impression that Islam is rigid and inadaptive to modern developments. Within this framework, the *maudu'i* interpretation method emerged as a more progressive hermeneutic approach, aiming to provide conceptual solutions to the social dynamics and challenges of modern life (Badruzzaman M. Yunus, 2007). Functionally, the *maudu'i* interpretation method has a primary function in responding to the problems of contemporary human life through a systematic thematic approach (Zulaiha, 2017). This approach emphasizes the strategic role of the exegete as an intellectual agent tasked with guiding the community to understand the messages of the Quran according to the social and moral context of his time. Thus, the maudu'i method is not merely descriptive of the text, but also applicable in guiding society towards a way of life that is in line with the values of the Quran. Therefore, the position of this method is very significant in the scientific treasure of interpretation because it is able to bridge the gap between normative texts and the empirical reality of people's lives (Baidan, 2012).

The *maudu'i* method of interpretation has received theoretical legitimacy from leading experts in interpretation. Quraish Shihab in "Wawasan Al-Qur'an " emphasizes the great potential of this method in answering contemporary problems because of its characteristics which are not tied to the order of the mushaf (Shihab, 2007). Similar support comes from Al-Farmawi, who cites Ahmad Sayid al-Kumi's views on the urgency of this method in the modern era for comprehensive understanding and practical implementation (Lutfiah, 2025). Meanwhile, Buya Hamka has applied it in Islamic education through a thematic approach (M. N. Hidayat & Sajili, 2025). *Maudu'i* interpretation has undergone systematic institutionalization in Indonesia through the *Lajnah Pentashihan Mushaf* al-Qur'an (LPMQ) of the Indonesian Ministry of Religious Affairs since the 2000s. This national program has produced substantive works such as Thematic Interpretations on Religious Moderation, Social Responsibility, and Environmental Conservation. The integration of this method into the PTKIN curriculum and its use in theses and dissertation writing demonstrates its significance in Islamic studies. Al-Qur'an in Indonesia (H. Hidayat, 2020). Its existence confirms its relevance to the needs of the people today and also demonstrates its potential for sustainability as a contributory interpretive approach for the future.

In the context of modern society, the application of the interpretation method *maudu'i* it has gained widespread public recognition and become increasingly relevant because it combines religious understanding with social needs. Through thematic analysis, Quranic verses are interpreted in an integrated manner to produce

applicable theological and ethical concepts to address the challenges of the times. Evidence of this significance can be seen from the functional transformation in the digital era through platforms such as applications. Al-Qur'an Thematic and interpretation YouTube channels. Its adaptation to Indonesia's socio-cultural context makes it an effective tool for responding to contemporary issues such as climate change, globalization, and technological developments, enabling the integration of Islamic values with modern progress while maintaining the relevance of teachings amidst rapid change (Fadli, 2025). This approach not only broadens Islamic scientific knowledge but also strengthens the link between Islamic theory and practice. Thus, *maudu'i* interpretation serves as a methodological instrument that allows the Qur'an to remain alive, contextual, and solution-oriented for the development of human civilization, while also affirming the close and mutually enriching relationship between the revealed text and social reality (Hakim, 2006).

3. CONCLUSION

The *maudu'i* method of interpretation emerged as a response to the limitations of classical interpretation methods in addressing the increasingly complex challenges of human life. Historically, its emergence stems from the need of modern interpreters to present a more systematic, thematic, and contextual understanding of the Quran in relation to various socio-religious phenomena. With the advancement of science and changes in civilization, this method has become a crucial tool for exploring the Quran's messages in an integral and applicable manner. Its urgency lies in its ability to connect the sacred text with empirical reality, so that Quranic values can be implemented in the social, political, economic, and cultural spheres without losing their normative essence. In the context of the modern age marked by technological advancement, globalization of values, and moral crisis, *maudu'i* interpretation is a relevant approach to interpreting the Quran in a solution-oriented and humanistic manner. Thus, the *maudu'i* method of interpretation is not merely a form of thematic interpretation, but also an interpretation paradigm that affirms the Quran's function as a guide for life for all time. It demands synergy between classical scholarship and contemporary approaches to ensure that the divine message remains contextual and applicable in facing the challenges of the modern era.

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Analisis Kalam Khabari pada Surah Al-'Ashr

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ARTICLE INFO	ABSTRACT
	The Qur'an is kalamullah which contains elements of kalam khabari which is part of the science of ma'ani, one part of the discipline of balaghah. The object of discussion of khabari kalam is focused on the meaning of the lafazh which is muthobaqah with muqtadhol or factually appropriate and contains the possibility that the kalam is true or otherwise. This research aims to describe kalam khabari from various aspects starting from the definition to analysis of kalam khabari in Surah Al-'Ashr using a qualitative methodology approach through library research. The research results show that by definition khabari kalam is kalam whose validity of truth and falsity is determined by its factual conditions. It has the main aim of serving as a means of news and general faidah and several derivative aims. Uslub kalam khabari based on its mukhatab consists of kalam khabari ibtida'I, thalabi and inkari. The results of the kalam khabari analysis of surah Al-'Ashr found that all the kalam khabari uslubs are found in surah Al-'Ashr. This is clear evidence that the Al-Qur'an is a text that has strong and eloquent linguistic value in conveying messages to its readers.

ABSTRAK

Al-Qur'an adalah *kalamullah* yang di dalamnya terdapat unsur *kalam khabari* yang merupakan bagian dari ilmu *ma'ani* salah satu bagian dalam disiplin ilmu *balaghah*. Objek bahasan kalam khabari terfokus pada makna *lafazh* yang *muthobaqah* dengan *muqtadhol-hal*nya atau sesuai faktual dan mengandung kemungkinan kalam tersebut benar atau sebaliknya. Riset ini bertujuan untuk mendeskripsikan kalam khabari dari berbagai aspeknya mulai dari definisi hingga analisis kalam khabari pada surah Al-'Ashr dengan pendekatan metodologi kualitatif melalui library research. Hasil penelitian menunjukan bahwa secara definisi *kalam khabari* adalah kalam yang validitas kebenaran dan kesalahannya ditentukan oleh kondisi faktualnya. Memiliki tujuan utama sebagai *faidah khabar* dan *lazimul faidah* dan beberapa tujuan turunannya. *Uslub kalam khabari* berdasarkan *mukhatab*nya terdiri dari *kalam khabari ibtida'I, thalabi* dan *inkari*. Hasil analisis kalam khabari terhadap surah Al-'Ashr ditemukan bahwa seluruh uslub kalam khabari terdapat dalam surah Al-'Ashr. Hal ini menjadikan bukti nyata bahwa Al-Qur'an adalah kalam yang memiliki nilai bahasa yang kuat dan fasih dalam menyampaikan pesan kepada para pembacanya.

1. PENDAHULUAN

Al-Qur'an merupakan *kalamullah* yang dijamin terjaga dari berbagai perubahan dan penyimpangan di setiap zaman. Hal ini sebagaimana jaminan Allah pada QS. Al-Hijr : 9, yang berbunyi :

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُ لَحَٰفِظُونَ

"Sesungguhnya Kami-lah yang menurunkan Al-Qur'an dan sesungguhnya Kami benar-benar memeliharanya" (Fahd, 1997, p. 391).

Salah satu diantara bentuk penjagaan-Nya adalah penjagaan terhadap al-Qur'an dari aspek kebahasaan pada semua levelnya, baik *ushuli, balaghi* dan i*'jazi*.

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