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

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ARTICLE INFO	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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