



Exploring the Socio-Phenomenological Method in Qur'anic Interpretation: Hasan Hanafi's Approach

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Abstrak: The primary objective of Qur'anic interpretation is to address its pressing significance, necessitating meticulous analysis. Hasan Hanafi seeks to overturn the classical approach, where interpretation starts from the Qur'an and moves towards understanding reality, by proposing a reverse trajectory, from reality to the text. This research delves into the methodological framework of Hanafi's socio-phenomenological approach to Qur'anic interpretation. The socio-phenomenological approach, rooted in philosophy and social sciences, is employed as a tool for engaging with the Qur'an. Its aim is to mitigate subjectivity and prioritize the urgency of addressing communal concerns through interpretive studies. Content analysis is the research methodology employed, specifically employing descriptive analysis to comprehensively scrutinize the data at hand. A thorough library research method was implemented, encompassing an extensive survey of meticulously selected literature. The findings reveal that Hasan Hanafi's interpretation aligns with the fundamental thematic method but adopts a more eclectic approach. Hanafi places greater emphasis on the pressing interests and challenges faced by the community, which are then confronted with the Qur'an in search of solutions. By emphasizing the relevance of the Qur'an to the social realities and phenomena of contemporary society, Hanafi's method advocates for a dynamic and contextually sensitive interpretation that addresses the community's urgent needs and problems. This study highlights the strengths of the socio-phenomenological approach, notably its capacity to provide holistic and profound understandings of social contexts and phenomena. Through its engagement with diverse disciplines and perspectives, this method encourages a comprehensive interpretation that takes into account the multidimensional nature of social issues.

Keywords: *Islamic economics; normative science; epistemological research; global challenges.*

Introduction

The textual formulations of the verses of the Qur'an, whether expressed orally or in written form, inherently possess a level of complexity that can only be fully grasped by the original author. Consequently, this inherent complexity gives rise to a wide range of interpretations when attempting to understand the Qur'an. Even the companions of the Prophet Muhammad, who were privileged to witness the revelation first hand and possessed a deep understanding of its contextual background, linguistic structure, and semantic nuances, often held divergent opinions or misconceptions in their interpretations of the divine message they heard or read (Al-Ghazâlî, 2005).

It is widely acknowledged that the Qur'an, in its textual integrity, remains unchanged and unanimously recognized for its originality. This is attributed to the

meticulous efforts employed to preserve its integrity both through oral transmission and in writing. However, when it comes to interpreting the Qur'anic text, it is essential to acknowledge that interpretations are subject to continual evolution in accordance with the spatial and temporal dynamics of human existence. Consequently, the Qur'an invites continuous analysis, perception, and interpretation utilizing a diverse array of tools, methods, and approaches in order to unravel the profound messages within its text. Numerous methodologies and interpretative frameworks have been proposed as pathways to delve into the implicit meanings encompassed within the Qur'an (Shihab, 2005; Djajasudarma, 1993).

The methodology of interpretation proposed by Farmawi (n. d.), for instance, delineates three fundamental aspects to examine the characteristics of a specific interpretation: sources (*ma'tsur* and *ma'qul*), methods (*ijmā'iy*, *tahlīliyy*, *muqarān*, and *mawdlū'iy*), and lastly, the style or approach of interpretation (*aqaidiy*, *fiqhiyy*, *sufiyy*, *adabiy*, *ijtimā'iy*, *ilmiy*, and others) (Shihab, 2005; Rohimin, 2007). Numerous scholars of interpretation share similar ideas to Farmawi, incorporating additions or even simplifications to the theory. For example, Baqir Shadr simplifies the interpretative methods proposed by Farmawi into *Tajzi'i* (partial method) and *Mawdlū'iy* (thematic method). Other scholars have also made simplifications, such as Musthafa Muslim, who distinguishes between *mawdlī'iy* (based on the literal subject matter of the verses) and *mawdlū'iy* (based on specific themes). Quraish Shihab is another notable figure who emphasizes the thematic method (*mawdlū'iy*) to comprehensively explore specific concepts in the Qur'an. Additional scholars in this field include Ali Hasan al-Aridh, Ibrahim Khalifah, and various other renowned figures.

The application of these methodologies can be observed in the extensive works of classical, medieval, and modern Quranic scholars, which are abundant in number. Classical and medieval tafsir works include *Jami' Al-Bayan fi Tafsir Al-Qurān* by Al-Thabari (1954), *Tafsir Al-Qurān Al-Adzīm* by Ibn Katsier, *Tafsir Al-Kasyaf* by Al-Zamakhsyari (n.d.), and *Tafsir Mafātih Al-Ghaib* or *Tafsir Al-Kabīr* by Fakhruddin Al-Razi (1992), *Tafsir Jawāhir* by Tantawi Jauhari (1931). Modern tafsir works encompass *Tafsir fi Dhilal Al-Qurān* by Sayid Qutub, *Al-Manār* by Rasyid Ridha, *Shafwāt Al-Tafāsir* by Muhammad Ali al-Shabuni, *Tafsir Al-Munir* by Wahbah Zuhailiy, *Al-Tafsir wa Mashlahat Al-Ummah* by Hasan Hanafi, *Al-Kitab wa Al-Qur'an* by Syahrur, and others.

The *tahlīliyy* and *mawdlū'iy* methods of interpretation are often juxtaposed as two distinct approaches that seemingly cannot be reconciled. The *tahlīliyy* method involves interpreting the Qur'an based on the sequential arrangement of the Uthmani mushaf, while the *mawdlū'iy* method focuses on extracting verses related to specific themes and organizing them under corresponding headings. Malik bin Nabi's directive regarding the significance of interpreting the Qur'an with a sense of urgency necessitates a thorough technical analysis. In this context, Hasan Hanafi endeavors to introduce a socio-phenomenological approach to Qur'anic interpretation, establishing robust methodological foundations that can be subjected to rigorous academic scrutiny (Sholeh, 2003).

By focusing on Hasan Hanafi's socio-phenomenological approach to Qur'anic interpretation, this study aims to shed light on the methodological framework employed in understanding the Qur'an. Hanafi's approach takes into account the social and

phenomenological aspects surrounding the text, offering a nuanced perspective that acknowledges the dynamic relationship between the text and its socio-cultural context. The significance of this research lies in its potential to expand and refine the existing body of knowledge in Tafsir Methodology, providing valuable insights into the intricate interplay between the Qur'an, society, and human experience. Moreover, this study seeks to contribute to the broader field of *Ulūm Al-Qur'ān*, fostering a deeper understanding of the Qur'anic text and its relevance to contemporary contexts. Through this investigation, it is anticipated that new avenues for interpretation and comprehension will emerge, opening up possibilities for a more holistic and comprehensive understanding of the Qur'an's timeless message.

Literature Reviews

This study is centered around several key terms, including phenomenological, hermeneutics, epistemology, Tafsir methodology, and specifically the *mawdlū'iy* and eclectic methods of interpretation. Within the field of Tafsir studies, these terms form the foundation of an interdisciplinary and comprehensive theoretical framework. Therefore, the author aims to elucidate these keywords in relation to the research's underlying rationale and objectives.

One noteworthy figure in socio-phenomenological theory is Alfred Schutz, a student of Husserl who sought refuge in the United States following the emergence of fascism in Europe. In his seminal work, "The Phenomenology of the Social World," Schutz investigates the integration of phenomenological perspectives with sociology. Similarly, Martin Heidegger introduced the concept of phenomenological reading as a hermeneutical method for approaching texts from an existential standpoint. Meanwhile, Edmund Husserl developed the phenomenological method, emphasizing the suspension and bracketing of presuppositions to attain a deeper understanding of phenomena (Heidegger, 1985; Palmer, 1969).

The phenomenological attitude arises through the interplay of transcendental and eidetic reductions. Transcendental reduction exposes transcendental phenomena, while eidetic reduction facilitates the formulation of a universal and valid description of observed phenomena. The eidetic reduction portrays phenomenology as a science of essence, while the transcendental reduction reveals phenomenology as the study of transcendently reduced phenomena. Purity is the culmination of both reduction processes (Darenskyi, 2006).

Husserl's phenomenological reduction encompasses both transcendental reduction and eidetic reduction. Transcendental reduction serves to unveil transcendental phenomena, while eidetic reduction aims to provide a universal and valid description of observed phenomena. Transcendental reduction involves a shift from an attitude of judging reality to a transcendental attitude, deferring judgments about reality. On the other hand, eidetic reduction purifies phenomenological analysis from mere facts and seeks to achieve a universally valid description.

Husserl's pure phenomenology is characterized as the science of irreal (unreal) essences, distinct from empirical or a priori sciences. It serves as a method to escape the desire to impose theories and perspectives onto reality. However, Heidegger pointed out that this method cannot completely eliminate all presuppositions due to the inherent

limitations of language. Heidegger further developed Husserl's formulation as a method for reading and interpreting texts, which he termed phenomenological hermeneutics.

According to Husserl, the primary task of phenomenology is to establish the interconnectedness between humans and reality. For Husserl, reality does not exist independently of the observing human. As Martin Heidegger (1985), also a phenomenologist, expressed it: "The nature of reality requires the existence of humans." Furthermore, Husserl identified four types of epoch (bracketing or suspension): Historical method: This method sets aside various theories and perspectives that we encounter in everyday life, whether from culture, religion, or science, Existential method: This method abstains from any decisive or fixed stance, deferring judgment, Transcendental reduction method: This method transforms the data we are aware of into transcendental phenomena within pure consciousness, Eidetic reduction method: This method seeks to uncover the essence of facts, distilling the facts about reality into their essence or core (Husserl, 1983).

These conceptual frameworks and methodological approaches provide the theoretical underpinnings for the current study, which aims to explore the sociophenomenological aspects within the realm of Tafsir methodology. By incorporating these ideas, the research endeavors to establish a comprehensive understanding of the Qur'an and its interpretation, drawing insights from sociological and phenomenological perspectives. The inclusion of the *mawdlū'iy* and eclectic methods further enhances the analysis, enabling a nuanced examination of the Qur'anic text and its contextual relevance in diverse settings.

In relation to Hasan Hanafi's perspectives and interpretive methods, numerous previous studies have been conducted on his ideas regarding the Qur'an and Tafsir. One notable work is Ilham B. Saenong's publication, "Hermeneutics of Liberation: Tafsir Methodology according to Hassan Hanafi" (2003). Additionally, Muhammad Mansur's article, "Realist Tafsir Methodology: A Critical Study of Hassan Hanafi's Thoughts" (2002) within the realm of contemporary Qur'anic studies, examines the realist tafsir methodology (Saenong, 2003; Mansur, 2002).

Further exploring Hasan Hanafi's intellectual contributions, A.H. Ridwan authored a book entitled "Islamic Intellectual Reform: Hassan Hanafi's Thoughts on the Revitalization of Islamic Scholarly Tradition" (1998). In addition, E. Kusnadingrat's work, "Theology and Liberation: Leftist Islamic Ideas of Hassan Hanafi" (1999), delves into the various methodological devices employed by Hassan Hanafi in his pursuit of transforming Leftist Islamic ideas.

It is important to note that numerous other research studies on Hasan Hanafi exist, but their exhaustive details cannot be provided here. The aforementioned works serve as representative examples, showcasing Hasan Hanafi as a polymath well-versed in diverse disciplines. Hasan Hanafi's ambitious endeavor can be observed in his magnum opus, "Tradition and Renewal" (*Al-Turaṣ wa Al-Tajdīd*), reflecting his grand project of intellectual renewal. Furthermore, Hasan Hanafi's progressive approach is evident in his publication "From Theology to Revolution" (*Min Al-'Aqidah ila Al-Ṣaurah*). In the field of Qur'anic interpretation, Hasan Hanafi has contributed a dissertation titled "Essai Sur la Methode d'Exegese" (Essay on the Method of Qur'anic Interpretation) (Wirianto, 2011).

Methods

The research methodology employed in this study is content analysis, specifically utilizing descriptive analysis as a means to decipher and comprehensively examine the presented data. The nature of the data utilized in this research is predominantly qualitative, aiming to extract and explore the profound ideas and profound thoughts embedded within Hasan Hanafi's interpretations of the Qur'an. The data collection technique adopted in this study is rooted in thorough library research, encompassing an extensive survey of meticulously selected literature. The primary sources for this research predominantly comprise Hasan Hanafi's seminal works, such as "*Al'Dien wa Al-Tsaurah*" and "*Al-Qhadlaya Al-Mu'ashirah*." Moreover, to augment the richness and depth of the research data, a diverse array of secondary sources from various scholarly literature will be meticulously drawn upon and incorporated into the analysis.

Results

The Mawdlū'iy Method in Qur'anic Interpretation

The methodology of thematic (*Mawdlū'iy*) interpretation in the Qur'an encompasses two distinct approaches: the thematic method within specific surahs and the thematic method that encompasses the entirety of the Qur'an. These approaches can be elucidated as follows: *first*; Thematic Method within a Single Surah; This method shares similarities with the analytical (*Tahlīli*) approach, albeit with the inclusion of subheadings to denote clusters of verses. It surpasses the verse-by-verse interpretation commonly associated with the Analytical method. The *Mawdlū'iy* method within a single surah involves interpreting the Qur'an based on pre-established clusters of verses. Numerous theories have emerged concerning this method, such as Musthafa Muslim's (2000) notion of thematic unity within longer surahs. Additionally, Sa'id Hawa posits that longer surahs can be divided into three components: Introduction, Content, and Conclusion (Al-Sattar, 1986; Nashiruddin, 2003).

Second; Thematic Method in the Direction of the Qur'an: This method fundamentally critiques the Analytical approach, incorporating subheadings to indicate clusters of verses. It entails a comprehensive interpretation of a single surah, expounding upon its overarching and specific intentions in a broad sense. This is achieved by establishing connections between verses and interlinking various themes. Hasan Hanafi adopts a modified and condensed form of the *Mawdlū'iy* method in the direction of the Qur'an, as will be further elucidated later (Usman, 2009; Ushama, 2000; Al-Ghazālī, 2005).

Critique of Hasan Hanafi on Traditional Qur'anic Exegesis (Tafsir)

Qur'anic interpretation, as a result of intellectual inquiry, often emerges as a response to previous works of exegesis. Hasan Hanafi is no exception to this trend. He vehemently criticizes exegesis products that employ the *Tahlīli* method, which involves a sequential analysis of the Qur'an based on the chronological order of the *Uthmani* manuscript, accompanied by extensive discussions. Hasan Hanafi metaphorically likens the Qur'an to a Supermarket (*Al-Markaz Al-Tijāri*), with a plethora of goods available. However, just as a person entering a supermarket cannot purchase all the items within, this critique sharply underscores the shortcomings of *Tahlīli* exegesis, which interprets the entire surahs

and verses of the Qur'an without duly considering their specific relevance and urgency (Personal Interview with Hasan Hanafi, 1998).

Hasan Hanafi criticizes several approaches and styles of exegesis. He critiques the linguistic approach, which tends to overlook the profound messages of the Qur'an due to an excessive focus on grammatical, morphological, and rhetorical analyses (Hanafi, n.d.). Moreover, Hasan Hanafi critiques the historical approach (*at-Tarikhi*), the Sufi approach (*at-Tasawwuf*), the theological approach (*al'Aqāidi*), the jurisprudential approach (*al-Fiqh*), the philosophical approach (*al-Falsafi*), and the scientific approach (*al-Ilmi*). His critique is consistent, highlighting their neglect of the significant messages of the Qur'an and their tendency to emphasize wearisome opinions and debates (Hanafi, n.d.).

Drawing from these concerns, as well as recognizing the strengths and weaknesses of classical exegesis, Hasan Hanafi endeavors to reconstruct the methodology of Qur'anic interpretation. He adopts a Thematic-Eclectic Method with a Socio-Phenomenological approach. In his pursuit to reconstruct the methodology of Qur'anic interpretation, Hasan Hanafi embraces the Thematic-Eclectic Method with a Socio-Phenomenological approach. This approach allows him to delve into the thematic aspects of the Qur'an while incorporating diverse perspectives and insights from various disciplines. By adopting this method, Hasan Hanafi aims to bridge the gap between the traditional exegesis methods and the contemporary socio-cultural context, thus revitalizing the interpretive process.

The Thematic-Eclectic Method enables Hasan Hanafi to explore the interconnectedness of Qur'anic themes and concepts, providing a holistic understanding of the message conveyed by the Qur'an. He emphasizes the importance of extracting the underlying themes and ideas that resonate throughout the text, enabling a comprehensive interpretation that goes beyond a mere verse-by-verse analysis. Hasan Hanafi's Socio-Phenomenological approach acknowledges the social and human dimensions of the Qur'an. He seeks to unravel the lived experiences of individuals and communities, as well as the societal and historical contexts in which the revelations were received. By considering the diverse socio-cultural realities and the subjective experiences of people, this approach aims to elucidate the Qur'an's relevance and applicability in contemporary times.

Through the Thematic-Eclectic Method and the Socio-Phenomenological approach, Hasan Hanafi endeavors to offer a fresh perspective on Qur'anic interpretation that goes beyond the confines of traditional methods. He aspires to present a nuanced understanding of the Qur'an that resonates with the complexities of human existence and addresses the challenges and aspirations of the modern world. In his pursuit of a reconstructed methodology, Hasan Hanafi aims to provide a more meaningful and relevant engagement with the Qur'an, facilitating a deeper comprehension of its timeless message and fostering a greater connection between the text and the lived realities of individuals and societies.

The Proposal of Hasan Hanafi's Socio-Phenomenological Approach to Qur'anic Interpretation

According to Hasan Hanafi, the act of reading a text is intrinsically tied to the process of understanding it, where the text itself becomes the object of comprehension. In this regard, Hanafi draws parallels between reading a text and the theory of knowledge found in scholastic philosophy, characterized by the relationship between subject and object. Thus, if the reader assumes the role of the subject, the text becomes the object of

their understanding (Hanafi, 1988). Hanafi asserts that reading implies understanding, which encompasses the acts of interpretation and attributing meaning. Interpretation, in this context, emerges at a secondary level in the reading process, when direct perception is no longer feasible. The tools employed in the interpretation process encompass the logical analysis of language, as well as an awareness of the text's social context and the prevailing spirit of the time. In instances where linguistic logic alone fails to yield satisfactory interpretations and where the significance of the text, social demands, and the zeitgeist become increasingly pronounced, the process of *ta'wil*, or reinterpretation, must be undertaken (Hanafi, 1988).

Hanafi posits three fundamental weaknesses inherent in the classical exegesis orientation. Firstly, he criticizes the classical exegesis theory for its inclination towards a theocentric rather than an anthropocentric approach (Theological Approach an sich). Secondly, he highlights the dependence of classical exegesis on the local conditions prevailing at the time of Islam's inception, particularly with regard to social and economic aspects. Thirdly, Hanafi observes that classical exegesis rarely initiates critical evaluation, the call for improvement, or the advocacy of radical changes in circumstances that contradict the religious spirit (Hanafi, 1988).

The hermeneutics of the Qur'an, as espoused by Hasan Hanafi, demonstrates genealogical influence from the philosophy of Hans-Georg Gadamer. This influence manifests in the transformation of subjective meanings into objective ones, based on the reality expressed through the subjectivity of the interpreter. Hanafi posits that hermeneutics becomes an axiom when it adopts the following constructive steps: firstly, the step of historical criticism; secondly, the step of eidetic criticism; and thirdly, the step of practical criticism. These focal points embody the essence of Hasan Hanafi's socio-phenomenological approach.

Historical criticism, within Hanafi's hermeneutics, emphasizes the necessity of an objective and universal approach to interpretation. Eidetic criticism, on the other hand, involves understanding and interpreting historical circumstances that gave rise to the sacred text, aiming to uncover concealed truths (eidetic eidos). However, Hanafi does not offer a comprehensive explanation of the term "eidetic" within the context of eidetic criticism. Nevertheless, Hanafi consistently associates the term with the domain of interpretation, frequently discussed in the realm of phenomenology.

To address the interpretive aspects and their social relevance, Hanafi proposes a series of gradual steps as follows: Firstly, emphasizing the existence of social-political commitment. Secondly, engaging in a quest for understanding. Thirdly, creating synopses of verses that specifically address a particular theme. Fourthly, classifying linguistic forms found within the text. Fifthly, constructing a coherent structure. Once the linguistic forms provide a framework of meaning, the interpreter strives to organize a structure based on the intended object's significance. Sixthly, analyzing factual evidence. Seventhly, drawing comparisons between idealized concepts and real-world realities. Eighthly, describing actionable forms.

As an expert in Qur'anic interpretation who advocates the Mawdlū'iy method, Hasan Hanafi formulates eight essential steps to be undertaken when interpreting the Qur'an:

1. The interpreter must demonstrate concern and commitment to bringing about change in specific social conditions.

2. Formulating the purpose and objective of the interpretation.
3. Conducting an inventory of verses that are relevant to the desired theme.
4. Classifying those verses based on their linguistic forms.
5. Constructing an appropriate and meaningful structure that aligns with the intended purpose.
6. Identifying and analyzing actual problems existing in reality.
7. Establishing connections between the idealized structure deduced from the text and factual problems through statistical calculations and social sciences.
8. Generating practical formulations as the final step of a transformative interpretive process (Mustaqim, 2008).

The principles and steps of interpretation elucidated by Hasan Hanafi underscore the formidable task faced by interpreters. Consequently, Hanafi emphasizes the necessity for interpreters to embody the role of a researcher. Since Hanafi's approach to Quranic interpretation entails moving from reality to text (*min al-wāqi ila an-naṣ*), an interpreter must seamlessly transition into a researcher. The initial step entails conducting comprehensive research to identify prevalent issues within a specific community, region, or nation.

For instance, an examination could focus on the issue of poverty. Thorough research is indispensable to comprehend and grasp the underlying causes. Research findings might reveal that poverty stems from a dearth of human resources. It could be attributed to the community or society lacking essential skills, thereby giving rise to impoverishment.

Subsequently, the identified cause of poverty (*al-waqi'*) is juxtaposed with the Quran (*an-naṣ*). Emphasizing themes related to skills, education, training, work ethic, and other pertinent aspects becomes crucial. Mere accumulation of verses containing vocabulary associated with poverty, such as *miskīn*, *masākīn*, *fuqara*, *ḍu'afa*, and the like, is insufficient. To illustrate this, consider a simple example of a person experiencing a headache. Conducting research to determine the root cause of the headache is imperative. Failing to do so may lead to misguided solutions, such as automatically resorting to headache medication. However, if the headache is caused by a lack of sleep for one or two nights, the appropriate solution (remedy) would be to ensure an adequate amount of sleep to alleviate the headache.

The selection of verses to provide guidance must be tailored to the intended audience. When addressing individuals of affluence, the interpreter should refrain from presenting verses solely related to work ethic, the pursuit of wealth, or the proper management of possessions (*iqtiṣād*). Instead, verses encompassing *zakat*, *infaq*, *sadaqah*, endowments, and analogous topics should be presented, conveying the message of sharing and generosity.

Discussions

According to Mustaqiem (2008), the critique of previous interpretations plays a pivotal role in the development of interpretation during the reformist era, which adopts a critical approach due to the perceived inadequacy of earlier interpretations in addressing the realities of the modern era. While the Qur'an itself remains timeless and relevant to all eras, the interpretive products are not absolute and universal, as they are shaped by the

individual interpreters who are influenced by their scholarly backgrounds and ideological perspectives.

During the reformist era, the interpretive approaches displayed distinct characteristics that set them apart. Firstly, there was a strong emphasis on regarding the Qur'an as a book that provides guidance and direction. This meant that interpreters sought to understand the Qur'an not only as a historical document but as a living guide for contemporary Muslims. Secondly, these approaches were firmly grounded in hermeneutics, which entailed studying the principles and methods of interpretation. This enabled interpreters to delve into the deeper meanings of the text and explore its relevance to modern contexts. Moreover, the interpretive approaches of the reformist era were highly contextual, aiming to grasp the essence of the Qur'an within the specific socio-cultural and historical contexts it was revealed. This contextual approach recognized the importance of understanding the Qur'an within its original framework while also addressing the needs and challenges of the present. Furthermore, these approaches were informed by scientific methodologies, critical analysis, and non-sectarian perspectives. Interpreters employed rigorous analysis and objective reasoning to uncover the intended messages of the Qur'an, free from biases and sectarian influences. By utilizing these comprehensive and scholarly methodologies, the reformist-era interpretations sought to provide a more nuanced and inclusive understanding of the Qur'an for the benefit of the Muslim community at large.

Hasan Hanafi is categorized among the scholars of this era, as mentioned by Ahmad Mustaqim. Hanafi consciously avoids getting entangled in the technical terminology used in the field of Tafsir (Qur'anic interpretation). He explicitly states, "It does not matter how people wish to label the approach I employ. They may refer to it as a method, a pathway, an approach, or by any other term" (Hanafi, 1988). Hanafi makes this statement because he observes that people often become engrossed in debates over technical terms, losing sight of the fundamental purpose of interpretation as a means of reforming the community (*ishlah al-ummah*). The approach employed by Hasan Hanafi is characterized by its temporal nature, constantly seeking new formats and perspectives. In many ways, the requirements set forth by medieval scholars for a commentator align with the multidisciplinary approach advocated by Hasan Hanafi when interpreting the Qur'an.

The main characteristic of Hanafi's methodology lies in its notable emphasis on urgency, which distinguishes it as an eclectic approach proposed by Hasan Hanafi. It represents a refinement of the thematic interpretation method previously formulated by scholars in the field of Tafsir methodology. Hanafi's tafsir methodology encompasses an eclectic nature, residing within the core of the thematic approach. Hanafi places significant importance on the urgency of the interests and challenges encountered by the community. These issues are then juxtaposed with the Qur'an, with the aim of discovering effective solutions and addressing the prevailing problems. This fundamental aspect embodies Hasan Hanafi's socio-phenomenological approach to the Qur'an.

Hanafi perceives the Qur'an as a comprehensive supermarket, abundant with diverse provisions. However, when confronted with pressing needs, one must carefully select the specific products that require immediate attention. Within the context of the Qur'an, it is crucial to identify and extract relevant verses capable of directly addressing the identified problems, rather than attempting to interpret the Qur'an in its entirety. This perspective also serves as a critique of the analytical interpretation approach, which tends to interpret the Qur'an holistically rather than thematically.

Hanafi's approach to interpreting the Qur'an is characterized by a sense of urgency and practicality. He views the Qur'an as a valuable resource, akin to a well-stocked supermarket, where one can find solutions to various challenges. However, Hanafi emphasizes that in addressing immediate concerns, it is essential to carefully select and utilize specific verses that directly pertain to the issues at hand. This approach deviates from the analytical interpretation method, which tends to interpret the Qur'an comprehensively without focusing on thematic relevance.

Hanafi's eclectic approach acknowledges the diverse interests and problems faced by the community. Rather than relying solely on theoretical frameworks, he emphasizes the need to confront these issues directly through engagement with the Qur'an. Hanafi's socio-phenomenological approach aims to bridge the gap between the Qur'an and real-life situations, providing practical guidance and solutions to the challenges faced by individuals and communities. By prioritizing urgency and relevance, Hanafi's methodology strives to address the pressing needs of society. It encourages a nuanced understanding of the Qur'an, one that recognizes the importance of context and thematic coherence. In doing so, Hanafi offers a critical perspective on traditional interpretive methods, promoting a more comprehensive and practical approach to understanding and applying the teachings of the Qur'an.

The socio-phenomenological method of interpretation proposed by Hasan Hanafi places a strong emphasis on the social context and phenomena faced by the community in the present time. This approach recognizes that the Qur'an not only speaks about abstract realities but is closely related to the social, economic, political, and cultural realities of the society that exists today. By understanding these realities, Hanafi argues that Qur'anic interpretation should provide concrete and relevant solutions to the social issues faced by the Muslim community. The socio-phenomenological method proposed by Hanafi analyzes the meanings that emerge from the interaction between the text of the Qur'an and the society living in the present time. This allows interpreters to understand how the messages of the Qur'an are internalized and interpreted by the community in their specific context. As a result, interpretation becomes more responsive to the current issues faced by the Muslim community and provides relevant guidance in addressing them.

Hasan Hanafi's approach to Qur'anic interpretation is characterized by the utilization of thematic analysis, the interplay between reality and text, and the application of a socio-phenomenological lens. Hanafi's method encompasses the exploration of recurring themes and topics within the Qur'an, acknowledging their relevance to the social, cultural, and historical contexts in which they are interpreted. The thematic approach, employed by Hanafi, involves identifying and examining specific themes or subjects that emerge from the Qur'anic text. This method enables a comprehensive understanding of the interconnectedness of verses and passages, shedding light on the underlying messages and principles conveyed by the Qur'an. Hanafi emphasizes the dynamic relationship between reality and text. He recognizes that the Qur'an addresses the realities faced by individuals and communities, and that its interpretation must be informed by the social, economic, political, and cultural circumstances of the time. By bridging the gap between the Qur'an and the lived experiences of people, Hanafi's approach ensures that the interpretation remains relevant and applicable to contemporary challenges.

Hanafi's socio-phenomenological perspective emphasizes the significance of understanding the Qur'an within its social and phenomenological contexts. This entails

considering the lived experiences, perceptions, and interpretations of individuals and communities as they engage with the Qur'anic text. By integrating insights from disciplines such as sociology, anthropology, and phenomenology, Hanafi enriches the interpretation with a deeper understanding of the human condition and the social dynamics at play. Hasan Hanafi's approach to Qur'anic interpretation encompasses the thematic analysis of the text, the dynamic relationship between reality and the Qur'an, and the socio-phenomenological exploration of its social and phenomenological contexts. By employing this method, Hanafi facilitates a comprehensive and contextual understanding of the Qur'an, ensuring its relevance and practical applicability in addressing the challenges faced by individuals and communities.

The strength of the socio-phenomenological approach lies in its ability to present a holistic and in-depth understanding of the social context and phenomena. Hanafi believes that the ever-changing social reality requires a dynamic understanding of the Qur'an, unburdened by outdated interpretations that are no longer relevant to the modern era. However, this approach also poses challenges. Understanding complex social realities and phenomena requires interpreters to have extensive knowledge and a deep understanding of various disciplines such as sociology, anthropology, and political science. Moreover, direct engagement with social realities also demands openness to different perspectives, so that interpretation does not become monolithic or closed to specific viewpoints. The socio-phenomenological method of interpretation by Hasan Hanafi makes a significant contribution in presenting practical solutions to the social issues faced by the Muslim community. With a focus on the relevance and diversity of social contexts, interpretation becomes a powerful tool in guiding the Muslim community in facing the challenges of the modern era. However, it is important to acknowledge that this method also requires a holistic approach and openness to various fields of knowledge and perspectives in order to produce profound and comprehensive interpretations.

Conclusions

The study reveals that this method offers a promising approach for understanding and addressing the social challenges faced by the Muslim community in the modern era. By emphasizing the relevance of the Qur'an to the social realities and phenomena of contemporary society, Hanafi's method promotes a dynamic and contextually sensitive interpretation that is responsive to the urgent needs and problems of the community. This study highlights the strengths of the socio-phenomenological approach, such as its ability to provide holistic and in-depth understandings of social contexts and phenomena. By engaging with various disciplines and perspectives, this method encourages a comprehensive interpretation that takes into account the multidimensional nature of social issues. Moreover, the research findings illustrate that the socio-phenomenological approach fosters a practical and applicable understanding of the Qur'an, enabling it to serve as a guiding framework for addressing social challenges and promoting positive change within the Muslim community.

However, the research also acknowledges the challenges associated with the socio-phenomenological method. It recognizes the need for interpreters to possess extensive knowledge and expertise in diverse fields, as well as a commitment to remain open-minded and inclusive in their interpretations. The research underscores the importance of maintaining a balance between contextual relevance and the preservation of core Islamic

principles and values. The study on the socio-phenomenological method of interpretation proposed by Hasan Hanafi demonstrates its potential as a valuable tool for engaging with the social realities and phenomena of the contemporary world. By bridging the gap between the Qur'an and the challenges faced by the Muslim community, this method offers practical and relevant insights that can contribute to the advancement of social justice, ethical values, and a harmonious society. Nonetheless, further exploration and scholarly discourse are necessary to refine and enhance the application of this method and its compatibility with other established interpretative frameworks within the broader field of Qur'anic studies.

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