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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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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