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Methods and Styles of Interpretation: The Urgency of Knowing the Hadaf of Interpretation and Tsaqafah of al-Mufassirin

Dzikri Malik Arrahman[1*], Anan Arta Salnari[2]

[1] UIN Sunan Gunung Djati Bandung, Indonesia
[2] Pondok Pesantren An-Nibras Subang, Indonesia

* Corresponding Author; malikdzikri565@gmail.com

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ABSTRACT

This study examines how Qur'anic interpretation is shaped by the interpreter's purpose (*hadaf al-tafsīr*) and intellectual and cultural background (*thaqāfah al-mufassir*). Using a qualitative, descriptive-analytical library research method, it explores the concepts, their epistemological significance, and their influence on exegetical methods and thought. The findings show that an exegete's education, theological and legal affiliation, intellectual orientation, ideological commitments, and socio-cultural context shape both the objectives and methodological direction of interpretation. Consequently, different interpreters may produce varied understandings of the same Qur'anic text. The study argues that Qur'anic interpretation is inseparable from the interpreter's intellectual and cultural background, and that awareness of these factors enables a more critical, contextual, and balanced evaluation of exegetical diversity.

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1. INTRODUCTION

The Quran is the miraculous Word of Allah, which was revealed to the Prophet Muhammad SAW as the final prophet, through the angel Gabriel (Ismail, 1990). The purpose of the Quran being revealed is none other than as a guide for all mankind and a mercy for the universe. In addition, the Quran is a general and eternal message and is relevant as a guideline at any time and in any place (baaqiyatun wa shaalihatun likulli zamanin wa makanin) (Ath-Thayyib, 2017). Because it was revealed to the Seal of the Prophets, but not everyone can understand the contents of the Quran. This is as stated by Ibn Abbas that the verses of the Quran are divided into four parts: first, verses whose interpretations are known by anyone; second, verses of the Quran whose interpretations are known by people who only understand Arabic; third, verses of the Quran whose interpretations are known only by scholars; fourth, verses of the Quran whose meanings are known only to Allah SWT (Ash-Shabuni, 2003).

Therefore, the role of an interpreter is essential in explaining the meanings and messages of the Qur'an to the wider community, including students and learners in Islamic educational institutions. The Qur'an contains divine guidance whose meanings may require careful explanation so that its teachings can be properly understood and applied in human life. In this context, *tafsir* functions as an important scholarly discipline concerned with examining the Qur'an and clarifying its meanings in accordance with the intended guidance of Allah SWT, to the extent that human intellectual capacity allows. However, Qur'anic interpretation is not simply an attempt to provide a literal explanation of the text. It involves a complex intellectual process that requires linguistic competence, knowledge of the Qur'anic sciences, understanding of historical and

social contexts, and awareness of the principles of interpretation. The interpreter therefore serves as a mediator between the Qur'anic text and its readers by presenting its meanings in a systematic and responsible manner. At the same time, the limitations of human understanding must always be recognized, because the effort to comprehend divine revelation remains a human intellectual endeavor shaped by scholarly capacity and methodological considerations (Az-Zarqani, 2017). So the results of the interpretation are determined by the background of the interpreter, including the direction, purpose, style, methodology and scope of the meaning produced, so that each work of interpretation has a different orientation tendency.

The orientation of each interpretation is certainly different because the interpretation process is greatly influenced by the hadaf (goal) and tsaqafah of the mufassirin himself, starting from the scientific background he has mastered, his education, madhhab and ideology, or the cultural and environmental conditions in which he lives and associates. Therefore, each interpretation has a specific direction and character. Some interpretations are dominated by theological interests and fiqh schools because before interpreting the verse, they are already influenced by their respective schools, as was the case in the Middle Ages (Herlambang, 2023), On the other hand, there are also those whose interpretations are influenced by the main background of the knowledge they have mastered, such as the style of fiqh, language, Sufism and others, so the scientific background has a great influence in providing direction and style of an interpretation.

In a journal written by Okky Octaviana and Yasin Rohmatullah in analyzing the discussion of hadaf tafsir and tsaqafah al-mufassirin as well as the urgency and relationship with the style and background of tafsir writing. The conclusion of the study is that an interpretation cannot be separated from hadaf and tsaqafah mufassir because the orientation of the interpretation is determined by the background of the interpreter, both scientific, madzhab and cultural/environmental culture as depicted in the interpretation of Nurul Bayan and the Interpretation of the Holy Ayat Leunyeupaneun which have the goal (hadaf) of purifying Islamic teachings from cultures that are considered deviant. Meanwhile, tsaqafah with a modernist Islamic background is very visible with many criticisms of traditionalist Islamic schools of thought that are considered different from their schools of thought (Octaviana & Rohmatulloh, 2024). However, in this research there are still gaps or deficiencies that need to be added.

Meanwhile, according to Nabila Nuraini and Eni Zulaiha in their scientific article, they say that the background of an interpreter influences the style and characteristics of the interpretation he writes (Nuraini & Zulaiha, 2022). In a similar perspective, Eni Zulaiha, in her article entitled *Unification of Terms in the Study of Tafsir Science: An Exploration of the Diversity of Methodological Terms in Tafsir*, emphasizes the significant influence of an exegete's methodological framework, interpretive style, and intellectual knowledge on the characteristics of his or her Qur'anic interpretation. According to this perspective, the interpretation produced by a *mufassir* cannot be viewed independently from the intellectual resources and methodological choices that shape the process of understanding the Qur'anic text. The method employed determines how the text is approached, analyzed, and interpreted, while the interpretive style reflects particular tendencies that may be influenced by theological, linguistic, legal, philosophical, social, or cultural considerations.

Furthermore, the scholarly knowledge possessed by a *mufassir* contributes substantially to the direction and orientation of the resulting interpretation. Differences in educational background, intellectual tradition, religious affiliation, and mastery of particular disciplines may lead exegetes to emphasize different dimensions of the same Qur'anic passage. Consequently, variations among works of *tafsir* should not necessarily be understood as contradictions, but may reflect differences in methodological orientation and intellectual context. Recognizing these factors is important for conducting a critical analysis of Qur'anic interpretation because it enables researchers to identify the assumptions, methods, and scholarly perspectives underlying an exegetical work (Zulaiha, 2023).

Meanwhile, this research was written with the aim of complementing existing research by explaining the answers to the questions: what is the definition of hadaf tafsir and how is it related to the background of tafsir writing? Where can we find out hadaf tafsir? Then what is the definition of tsaqafah al-Mufassirin and how is it related to the choice of method and the tendency of tafsir style? Therefore, this research has the aim of knowing the definition of hadaf tafsir and tsaqafah al-mufassirin, the urgency of knowing both and their relationship to the background of tafsir writing and the style and method chosen by the mufassir. The novelty of this research is how we know hadaf in a tafsir book and how to determine the method of tafsir by analyzing the tsaqofah mufassir and the history of its writing. Hopefully, this research is useful for readers to be able to understand the method and style of a tafsir work.

2. RESULTS AND DISCUSSION

a. Where Can We Learn About Hadaf from the Book of Tafsir?

Hadaf in Arabic means goal, target and objective, also interpreted as al-marma fi kurrotil qadami (target/goal in a football game) (Noori & Hamad, 1992). Therefore, soccer players are sometimes called huddaf because they aim to score in the opponent's goal. Meanwhile, tafsir is a musytaq of fassara yufassiru tafsiiran, which means li tad'if (something that weakens because the work is not easy, requires optimal and repetitive effort) (M. Q. Shihab, 2013), because among the duties of a mufassir are at-tabyin (explaining), al-izhar (making visible), al-iidhoh (making visible), al-Kashfu (revealing/unveiling) or revealing the meaning of difficult words (Manzur, 1994).

As for the terminology of the various existing definitions, the one that is usually quoted is the formulation from az-Zarqani, namely"The science that discusses the Al-Quran Al-Karim from the perspective of its guidance (in understanding) the intentions of Allah SWT according to human capabilities" (Az-Zarqani, 2017). From here we know that interpretation is essentially a product of human ijtihad supported by a set of sciences that serve as its methodology, and the results of a product of human thought are certainly not perfect, likewise with interpretations that are produced from the thoughts of scholars, in essence they are also zhanni (strong suspicion) (Q. Shihab, 2015).

The direction and color of an interpretation is actually determined by the interpreter himself, it is the interpreter's personality that determines the direction, purpose and color as well as the thoughts that can be reached by the text, both in terms of meaning and scope, they do this according to their respective tsaqafah including the background of the breadth of knowledge (Rosa, 2015), ideology and culture, because an interpreter will interpret a text according to his level of thought/intelligence and breadth of reason, and he cannot understand a text except according to what he can reach according to his reason and thinking (Adz-Dzahabi, 1993). So, if it is linked to the science of interpretation, hadaf interpretation is the intention or goal that an interpreter wants to achieve when interpreting verses of the Koran (Octaviana & Rohmatulloh, 2024), whether the motive is for personal interests, responding to the challenges of the times or merely writing interpretations only for the sake of li nusrah al-madzhab (to defend the interests of one's school) as was common in the Middle Ages which was famous for ideological rational interpretations (Herlambang, 2023). The objectives of Qur'anic interpretation can generally be divided into broad and specific purposes. The general objective is to produce an interpretation that follows sound, reliable, and methodologically appropriate principles. This requires the interpreter to employ valid interpretive procedures, consider relevant linguistic and contextual aspects, and avoid arbitrary conclusions that may distort the intended meaning of the Qur'anic text.

More specifically, *tafsir* seeks to clarify the meaning and message contained in each Qur'anic verse so that its guidance can be properly understood by readers. It also aims to identify the legal principles, ethical values, lessons, and wisdom that can be derived from the Qur'anic text. Through this process, interpretation helps readers move beyond a merely textual understanding toward a deeper comprehension of the objectives and guidance of Islamic revelation. Therefore, the specific purpose of *tafsir* is not limited to explaining vocabulary or textual meaning, but also to assist readers in recognizing the broader objectives of the *sharīʿah* (*maqāṣid al-sharīʿah*) and applying the values of the Qur'an appropriately within their lives and circumstances (Anwar & Muharram, 2015).

Therefore, usually a book of interpretation has different purposes, some aim to provide guidance to lay people with easy explanations, some aim to write interpretations for students such as tafsir tahlili which has a broad analysis and tafsir maudhui which has a deep analysis, some write interpretations to answer the challenges of the times, some write interpretations specifically to understand legal verses in order to provide legal guidance for the community to practice, and there are also those who write interpretations for personal interests or simply to defend their school of thought (li nusrah al-madzhab). So these motives are called hadaf/purposes.

Thus, to find out the hadaf of a book of interpretation, we can first look at its introduction, such as in the book of Tafsir Almunir, in its introduction Wahbah az-Zuhaili explicitly states that

والهدف الأصيل من هذا المؤلّف هو ربط المسلم بكتاب الله عزّ وجل ربطاعلميا و ثيقا, لأن القرآن الكريم هو دستور الحياة البشرية العامة و الخاصة, للناس قاطبة و للمسلمين خاصة.

> *The primary goal of this commentary is to establish a strong bond or connection between Muslims and the Book of Allah Almighty through a reliable, scientific approach. The Quran is a guideline for human life, both in general and specifically, for all humanity in general and for Muslims in particular* (Wahbah, 2013).

Knowing the hadaf of tafsir can also be done by looking at the results of other people's research on a book of tafsir, such as by looking at the results of Andi Rosa's research in his book Contemporary Tafsir when analyzing the tafsir of al-Jawahir that the aim (hadaf) of the tafsir booknamely to reveal all the obstacles that cover Muslims so that they can understand the natural sciences or by analyzing the background of the writing and the tsaqafah of the interpreter, and also by asking the author directly if the author is still around.

b. The Relationship Between the Purpose of Tafsir and the Background of Writing Tafsir

There is a theory initiated by Gadamer, including the first, the theory of "consciousness influenced by history." Gadamer defines his theory as follows *"wirkungsgeschichtliches Bewuaatein ist zunachst bewuassteins der hermeneutischen situation. Die gewnnung des bewussteins einer situation ist aber in jedem Falle eine aufgabe von einer schwierigkeit,. Die situation stellt einen standort dar, der die sichtmoglichkeit beschrankt, in from eines Horizontes".* According to this theory, every interpreter must be in a certain situation that can influence his understanding of a text he interprets. This kind of situation is called 'effective history', which consists of tradition, culture, and life experience and science (Syamsuddin, 2017).

Second, the theory of preunderstanding, aka the initial position/initial assumption, which is colored by the influential tradition in which an interpreter is located and colored by the initial prejudices formed in that tradition (Syamsuddin, 2017), so that there is a dialectic between a person's pre-understanding and the text he is reading, resulting in a new understanding. Therefore, when an interpreter interprets the Quran, he will be influenced by various beliefs, values, and cultures that he has previously adhered to. This then becomes a factor in the existence of various types/orientations of interpretation, as well as the scholarly background, the circumstances/conditions and personality of the interpreter, and the development of science can also provide a broader color in interpreting the Quran (Qodratinnisa et al., 2023).

So the purpose (hadaf) of a work of interpretation will be closely related to the background of the writing of the interpretation, because when the interpreter wants to interpret the Qur'an it is influenced by his personality, both his knowledge, the ideology of his school of thought and the cultural conditions and his environment which then determines the method, style and hadaf (purpose) of his interpretation. People who have an adequate scientific background and live in an academic environment tend to write works for students with broad and even in-depth discussions, for example, Muhammad al-Buzzi, a scholar and academic from Egypt, wrote a maudhui interpretation book entitled "Mafhum at-Taqwa fi Alquran wa Alhadith", discussing one theme, namely about piety with a full explanation of science up to 900 pages.

Likewise, people who master many disciplines of science, tools and religion but live mixed with society often write books with the aim of providing understanding to society with language and descriptions that are easy for the general public to understand, such as what KH Aceng Zakaria did in his many works, including the Tafsir of Surat al-Fatihah, although many of his works were also written for students and asatidz, both in Arabic and Indonesian, starting from Nahwu, Shorof, Fiqh, Tafsir, Mustholah and others (Fauzan, 2021). Another example is gender activists such as Aminah Wadud and Musdah Mulia, who in interpreting the Qur'an were influenced by their background as feminists, which ultimately led to interpreting the Qur'an with the aim of discussing women's issues from the perspective of the whole Qur'an and its main principles (Rosa, 2015). For example, when interpreting the inheritance verse

According to Aminah Wadud and Musdah Mulia, the qath'i and muhkam in this verse are not one-to-two values, but rather the moral ideal value (the spirit of the idea behind the literal text), namely justice, while the operational technique is zhanni. This is analyzed using the method of historical criticism by studying and analyzing the culture that underlies Arabic as a medium of revelation, as well as studying the socio-historical and historical problems where the text emerged. Then it is concluded that the culture and conditions at the time the verse was revealed were dominated by a patriarchal culture that made women second-class creatures full of misogyny and stereotypes, including in the chapter on inheritance, their position as objects rather than subjects, instead of receiving the existing inheritance, they became the inheritance material itself (Shalahuddin, 2020).

Then Islam came bringing new teachings that were humanist and emancipatory and gave women the right to receive inheritance, but because at that time it was still dominated by patriarchal culture, it could not

simultaneously provide fair and equal inheritance rights for girls because the conditions did not allow it, but slowly but surely this verse tends to want to provide equal rights gradually, this is what they call manhaj tadriji, but because the Prophet had died and there were no more verses revealed, they called it al-maskutu anhu "the unsaid" (Kania, 2020). Thus, according to those whose muhkam and qath'i are in the spirit of justice, the operational techniques are adjusted to the conditions of time and place (Mulia, 2020).

The interpretations developed by Amina Wadud and Musdah Mulia illustrate how an interpreter's intellectual orientation can influence the way Qur'anic verses are understood. Both scholars approach the Qur'an from a perspective that is attentive to questions of gender equality and women's rights. Their interpretive frameworks encourage a critical reconsideration of verses that have traditionally been understood through predominantly patriarchal readings. Rather than treating existing interpretations as fixed and unchangeable, they examine the linguistic, historical, social, and cultural dimensions surrounding particular Qur'anic passages in order to develop interpretations that are more responsive to the experiences and concerns of women.

This approach demonstrates that the background and intellectual orientation of a *mufassir* may contribute to the selection of interpretive questions, analytical methods, and conclusions. In the case of Wadud and Mulia, their engagement with feminist thought provides an important framework for examining gender-related Qur'anic interpretations. Their works therefore demonstrate the interaction between Qur'anic text, scholarly reasoning, and contemporary social concerns. At the same time, their interpretations can be critically assessed by examining the methodological arguments, textual evidence, and hermeneutical principles underlying their conclusions.

c. Tsaqafah al-Mufassirin

According to *Mu'jam al-Wasīṭ* and *Lisān al-'Arab*, the Arabic term *thaqāfah* and its root *thaqifa* encompass several related meanings. The word *thaqifa* can refer to intelligence, sharpness of understanding, intellectual ability, and agility in responding to a particular situation. In this sense, the term does not merely describe a person's possession of knowledge but also indicates the ability to comprehend, recognize, and respond to matters effectively. A person characterized by such qualities may be described as *thaqif*, referring to someone who is intelligent, perceptive, skilled, and quick in understanding. These linguistic meanings provide an important foundation for understanding the concept of *thaqāfah* in the context of Qur'anic interpretation. The *thaqāfah* of a *mufassir* can therefore be understood broadly as the intellectual, scholarly, and cultural capacity that shapes the way an interpreter approaches and understands the Qur'anic text. It includes the knowledge, intellectual formation, skills, and contextual awareness possessed by the interpreter in producing an interpretation (Noori & Hamad, 1992), tsaqafa also means al-hidqu fi idrakis sya'i wa fi'lihi (a person who is clever at understanding and finding something and doing it), it is said that rajulun tsaqif is a man who is intelligent, skilled and quick to grasp something and doing it (haadiqun fi idraakis sya'i wa fi'lihi) (al-Ashfahani, 1992), from there comes the word tsaqafah which means science, knowledge and art which requires sharpness and precision (Manzur & Makra, 1990).

According to Abdul Jalil's explanation, the concept of *thaqāfah* encompasses a broad range of meanings that extend beyond the narrow understanding of intellectual ability. *Thaqāfah* may refer to intelligence and knowledge, but it can also include the cultural traditions, ideological orientations, systems of thought, educational background, and civilizational values that shape an individual or community. In this broader sense, *thaqāfah* represents a comprehensive intellectual and cultural framework through which people understand reality and construct meaning.

Within the context of Qur'anic interpretation, this concept becomes particularly significant because a *mufassir* does not approach the Qur'anic text without an intellectual background. The knowledge and educational experiences possessed by an interpreter, together with the cultural environment, traditions, ideological perspectives, and patterns of thought in which the interpreter develops, may influence the process of interpreting revelation. These factors can affect the selection of interpretive methods, the identification of important themes, and the emphasis placed on particular meanings within a Qur'anic verse.

Therefore, *thaqāfah al-mufassir* can be understood as a multidimensional intellectual and cultural framework that encompasses knowledge, education, tradition, ideology, civilization, and patterns of reasoning. Recognizing these dimensions is important for understanding why different exegetes may produce different interpretations of the same Qur'anic text. Such differences are not necessarily caused by contradictions in the revelation itself, but may reflect the diverse intellectual and cultural contexts through which interpreters engage with the Qur'an (Octaviana & Rohmatulloh, 2024). If the word tsaqafah is translated

as al-mufassirun (tsaqafah al-mufassirin), it means the background (khalfiyah) of the mufassir himself, including his intelligence, knowledge, education, teachers, schools of thought and ideology, the social and cultural culture of his environment, etc. To find out the background of the mufassir himself, one can analyze his life history and see various information from the research results of others.

d. The Urgency of Knowing Tsaqafah al-Mufassirin

Interpretation is essentially a product of the scholars' ijtihad in understanding the Qur'an as a response to the challenges of the era in which they live. Therefore, the style of interpretation is determined by the background (khalfiyyah) of the interpreter himself, because interpretation is the result of a dialogue between the text, circumstances, and also the mind (jadaliyyatun nash ma'al waaqi wal aqli). Therefore, the interpreter's tsaqafah, starting from the background of knowledge, education, ideology/madzhab, and the cultural or environmental culture in which he lives, will determine the style of an interpretation, which in Aminah Wadud's language is called prior text (Muchsin, 2006).

By understanding the tsaqafah of the mufassir, we can not only know the characteristics of an interpretation, but also know the tendency of the method used by the mufassir in interpreting the verse, and can even know the hadaf/purpose of the interpretation itself. On the other hand, by understanding the tsaqafah of the mufassir, we can also be more critical in reading and seeing a work of interpretation written by scholars, which interpretations are written purely to answer the challenges of the times because they make the Qur'an a hudan linnas (guidance for all mankind) and which interpretation books are written solely as li nusrah al-madzhab (to defend the interests of their schools).

The diversity of scientific disciplines possessed by scholars is very influential for commentators in determining the tendency of a method when interpreting the Qur'an. Commentators who have the ability to master various disciplines of Arabic language in interpreting verses tend to be dominated by language analysis as done by Zamakhsyari in his interpretation of al-Kasysyaf, Abu Ubaidillah in Majaz Al-Quran and others (Mustaqim, 2016). Likewise, people who are very proficient in the science of fiqh in interpreting a verse tend to use the methods and approaches of the fuqaha, such as the Tafsir Ahkam Al-Quran by Al-Jashah, Rawaiul Bayan fi Tafsir Ayat al-Ahkam Min Al-Quran by Ash-Shabuni, and Al-Jami' Li Ahkam Al-Quran by Al-Qurthubi (Herlambang, 2023). Likewise, scholars who master philosophy, Sufism, science, and other disciplines will use methods appropriate to their respective scientific capacities.

Similarly, by understanding the saqafah of the interpreter, we can understand the style of an interpretation. Interpreters whose background is a jurist tend to interpret in a jurisprudential style, such as Al-Qurtubi in his work Al-Jami' li Ahkam Al-Quran, Al-Maraghi, Al-Jashash in Ahkam Al-Quran. Interpreters whose background is in the science of hadith tend to be dominated by quoting many narrations, such as Ibn Kathir in his work Tafsir Al-Azhim, those with a background as a philosopher tend to interpret in a philosophical style, such as Fakhruddin ar-Razi in his work Mafatihul Ghaib, those with a Sufi background tend to interpret in a Sufi style, such as Al-Alusi in his work Ruhul Ma'ani or Al-Qusyairi in Lathaif al-isyarah, those with a linguistic background tend to interpret in a linguistic style, such as Tafsir Al-Kasysyaf by Zamakhsyari or in Indonesia it is Asy-Syaamil fi Balaghah Alquran by Afiffudin Dimyathi, and others.

Another thing that is urgent in knowing the tsaqafah of the interpreters is that we can be critical in assessing and viewing a work of interpretation, critical in this case does not mean being skeptical of the results of their interpretation, but more proportional in placing it, which interpretations are still relevant for us to take in the current context, and which are no longer relevant, and which interpretations can still be developed or even criticized, this needs to be done so that we avoid stagnation in thinking as said by Imam al-Qarafi

> الجمود على المنقولات أبدا ضلال في الدين و جهل بمقاصد علماء المسلمين والسلف الماضين
>
> *Continuing to be stagnant or always stuck to the texts/opinions of previous scholars is a deviation in religion and ignorance of what the Salaf (previous) scholars wanted)* (Al-Qarafi, 1998).

Furthermore, understanding the tsaqofah of the mufassirin is crucial to avoid misunderstandings in evaluating existing tafsir books. By understanding the background of the mufassir, readers can understand the rationale behind their interpretations. This is also crucial to prevent the misuse of tafsir for political and ideological interests (Hidayat & Sajili, 2025).

Likewise, as explained in the principles of Islamic jurisprudence, if a scholar explains one meaning in interpreting a verse, this does not mean that modern scholars are not allowed to express other opinions. If this is prohibited, then the results of the contemplation and ijtihad of current scholars in interpreting the Quranic verses are rejected. Such things are only said by backward muqallidin (Ath-Thayyib, 2017). And to be able to be critical of a work of interpretation, of course, one must know the interpreter's own tsaqafah.

e. The Relationship of Tsaqafah al-Mufassirin with the Choice of Methods and Tendencies of Tafsir Patterns

As widely recognized in Qur'anic studies, the intellectual background and cultural formation of an interpreter (*khalfiyyah/thaqāfah al-mufassir*) have a significant influence on the character and orientation of the interpretation produced. As explained by Muhammad Husayn al-Dhahabī, Qur'anic interpretation is closely connected to the intellectual circumstances, scholarly traditions, and methodological perspectives possessed by the *mufassir*. An interpreter does not approach the Qur'anic text in complete intellectual isolation; rather, the process of interpretation is influenced by the knowledge, educational experiences, theological orientation, and broader cultural environment in which the interpreter develops. These factors may affect the selection of interpretive sources, methods, and analytical approaches used to understand particular verses. Consequently, differences between exegetical works can often be traced to differences in the intellectual and cultural backgrounds of their authors. A *mufassir* with a strong background in jurisprudence may emphasize legal dimensions, while an interpreter influenced by theology, philosophy, linguistics, or social thought may highlight different aspects of the same text. Thus, understanding the *thaqāfah al-mufassir* is essential for critically examining the characteristics, tendencies, and methodological foundations of a particular Qur'anic interpretation.

It is understood that when an interpreter interprets a text, the color/pattern of the interpretation of the text is very much determined by the interpreter, because an interpreter will interpret a text according to the level of his thinking/intelligence and breadth of his mind, and he cannot understand a text except according to what he can reach according to his reason and thinking, then to that extent he will be able to master and explain its meaning.The influence of this mufassir's tsaqofah is very clear in the bir-ra'yi tafsir and is barely visible in the bil-ma'tsur tafsir at first. However, later on, this color becomes apparent when a compiler of bil-ma'tsur tafsir. Likewise, in terms of accepting a narration, someone who has mastered the science of rijal and is able to criticize the sanad and understands the various causes of a narration's weaknesses will only accept authentic narrations and exclude those considered weak and flawed. Conversely, someone who does not master the science of rijal and is unable to criticize the sanad is like a khatibul lail (looking for firewood at night), he tends to be indiscriminate and collects all the narrations he receives without sorting out which are authentic and which are not (Adz-Dzahabi, 1433).

From the explanation above we can know that the background of a mufassir (tsafaqah mufassir) starts from the background of his school of thought, both the school of faith and jurisprudence, then the scientific background and the level of intellectual ability of the mufassir and the socio-cultural conditions where a mufassir influences the tendency of the mufassir in coloring (yulawwin) the content of a tafsir itself, both in tafsir bir ra'yi and tafsir bil ma'tsur, this tendency of the mufassir is also known as ittijah. As explained by Muhammad Ali Iyazi, ittijah is the attitude and personality of a mufassir and the direction of the school of thought and ideology, both the school of faith such as Shia, Muktazilah, Sunni (Asy'ariyah and Maturidiyah) (Iyazi, 2000). and also the schools of jurisprudence (Hanafi, Maliki, Shafi'i, Hanbali). The form of direction can be taqlidi or tajdidi, adhering to narration or reason or can also combine the two.

Meanwhile, the results of the conclusions of al-ittijah (tendency & direction of the interpreter's view) are called al-lawn, as also stated by al-Iyazi that al-lawn is the color/pattern of the content of the interpretation which is influenced by the interpreter's personality in understanding the text (Iyazi, 2000). This is in line with what Nasrudin Baidan said that al-lawn is a certain color, direction, or tendency of thought or idea that dominates a work of interpretation (Baidan, 2011). Sometimes the words al-ittijah and al-lawn are also seen as having the same meaning, for example Fahd bin 'al-Rumi and Amin Khuli, said that ittijah is the goal that an interpreter wants to achieve in every interpretation (Dimyathi, 2020). And some contemporary scholars have termed the word itiijah at-tafsir as alwan at-tafsir, namely a mufassir who interprets the text/nash and then the understanding he has colors (yulawwin) his interpretation of the text (Herlambang, 2020).

Interpretations of Quranic verses are likely influenced by various tendencies, both based on scholarly backgrounds and schools of thought (faith and jurisprudence). For clarity, the author will present an example. Take Zamakhsyari's Tafsir al-Kasysyaf.

This interpretation is lughawi (literary) because Zamakhsyari's primary scholarly background was Arabic. However, the influence of his Mu'tazilah creed also influenced his interpretations, as seen in his interpretations of verses, for example:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

You alone do we worship and You alone do we ask for help. (Qs. Al-Fatihah: 5)

At the beginning, he explained that the word "iyya" is a dhomir munfasil and is read as a nashab, then it is juxtaposed with another dhomir that does not have i'rob, namely "kaf". Then he explained that prioritizing the word "iyya" as maf'ul na'budu has the meaning of ikhtishas (specializing) that Allah is the only one who has the right to be worshipped and not others (Al-Zamakhsyari, 1995).

However, his subjectivity as a follower of Mu'tazilah aqidah is seen when interpreting verses about aqidah, such as when interpreting verses

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ٢٢ إِلَىٰ رَبِّهَا نَاظِرَةٌ ٢٣

he faces (of the believers) that Day will be radiant. To their Lord they will look. (Qs. Al-Qiyamah: 22-23)

Az-Zamakhsyari interprets the word "nazhirah" not to mean seeing Allah, but rather at-tawaqqu' wa ar-raja which means intizhara ila ni'matillah (waiting for blessings from Allah) (Al-Zamakhsyari, 1995), This is certainly in accordance with the teachings of the creed that humans cannot possibly see Allah even in the afterlife, this is in contrast to the creed of Ahlus Sunnah wa al'jama'ah who believe that believers can see Allah in the afterlife (Mustaqim, 2007).

After reviewing the examples of interpretation above, it is clear that an interpreter's background (tsaqofah) in knowledge and faith significantly influences the tone of his interpretation. Az-Zamakhsyari, with his extensive linguistic background, interpreted many verses using a linguistic and literary approach. However, his background as a Mu'tazilite adherent also influenced his interpretations and even served as a legitimation of his faith. Consequently, some scholars have commented:

وقد ضمَّن تَفْسِيره كثيرا من عقائد الْمعْتزلَة على طرِيق الْإِشارة

And indeed, Tafsir Az-Zamakhsyari contains many Mu'tazilite beliefs in the form of signs (Al-Qaththan, 1973).

Based on the explanation above, it is clear that the saqofah al-mufassirin, both the scientific background, ideology/madhhab, cultural culture of the mufassir and others, very clearly colors (yulawwin) the content of the interpretation, as found in the tafsir al-Kasysyaf by Zamakhsyari which contains two tendencies at once, namely lughowi which is his field of expertise and also i'tiqadi as a follower of the muktazilah aqidah, as well as people who master the science of logic often quote the words of philosophers such as Fakhurddin ar-Razi in his book Mafatih al-Ghaib, people who are competent in the field of history often write interpretations from the historical side such as Imam Tsa'labi, as well as Sufi experts interpret the Quran according to the knowledge they master (Adz-Dzahabi, 1993).

f. Determining the Method and Pattern of Tafsir by Analyzing Tsaqafah al-Mufassirin and the History of Its Writing.

There is no method of interpreting the Qur'an that is truly objective because each interpreter in understanding the text of the Qur'an always sets his subjective choices, the background of scientific disciplines, socio-cultural and different approaches of each interpreter produce diverse interpretations, even though the text is the same but the results vary (Ulya, 2017). this is in line with the statement that says there is no book unless traces of the author's personality are found (Octaviana & Rohmatulloh, 2024). Therefore, each written work will have its own distinctive characteristics, as is the case with tafsir works, which are known for their characteristic features. To understand the characteristics of an interpretation,

one can understand the hadaf (traditional) of the interpretation and the tsaqafah (traditional) of the interpreter. The history of the interpretation's writing also influences the style and methods used.

Sayyid Qutub, for example, in his tsaqafah as a writer and thinker as well as an Islamic militia activist (Muslim Brotherhood), greatly influenced the style of his interpretation which tended towards adabi ijtima'i and also haraki, as stated by Salah Abdul Fatah al-Khalidi that Sayyid Qutub was the inventor and laid the foundation for the haraki style of interpretation (Al-Khalidi, 2005). In addition, the history of writing his tafsir also influences the tendency of the style and method used in his tafsir fi zhilalil quran, which was formed from his contemplation and life experiences that contain and influence human life, so it is natural that the method he used tended to be tahlili in the order of the 30-volume mushaf with three stages of writing, first, starting from the request of al-muslimun magazine to Sayyid Qutub to participate in writing monthly articles from Qs Al-Fatihah to Al-Baqarah verse 103, second, before being imprisoned until 16 volumes, third, the stage of refinement while he was in prison.

Another example is the Tafsir al-Jawahir by Thanthawi al-Jauhari, the method he used was tahlili and its style was ilmi because in terms of tsaqafah he mastered various disciplines while studying at al-Azhar such as Arabic, balaghah, fiqh, tauhid and others, after that he studied again at Dar al-Ulum various exact sciences such as mathematics, astronomy, al-jabar, botany, physics and chemistry (Rosa, 2015), in the history of writing the book, al-Jauhari also clearly stated in the introduction to his interpretation that the writing of his interpretation book came from his obsession which had long been fond of the wonders of nature, the beauty of nature and its various greatness and perfection both in the sky and on earth, then he also thought and wrote letters to the scholars about the condition and education of the Muslim community at that time which tended to abandon the natural sciences so that the hadaf of his interpretation was also clear, namely to reveal all the obstacles that covered the Muslim community so that they could understand the natural sciences (Rosadisastra, 2024). The same is true of the interpretation of al-Munir fi al-Aqidah wa ash-Syari'ah wa al-Manhaj by Wahbah az-Zuhaili.

In terms of his expertise, Wahbah az-Zuhaili is a mufassir who has expertise in the fields of Arabic, sharia and interpretation. This can be seen from his educational background, which has concentrated on studying Arabic and sharia at various universities such as Al-Azhar University, Damascus and Cairo and in his introduction he wrote that the main aim or objective is (Amin, 2008).

> والهدف الأصيل من هذا المؤلّف هو ربط المسلم بكتاب الله عزّ وجل ربطاعلميا و ثيقا, لأن القرآن الكريم هو دستور الحياة البشرية العامة و الخاصة, للناس قاطبة و للمسلمين خاصة.
>
> *The primary goal of this commentary is to establish a strong bond or connection between Muslims and the Book of Allah Almighty through a reliable, scientific approach. The Quran is a guideline for human life, both in general and specifically, for all humanity in general and for Muslims in particular* (Wahbah, 2013).

Between the tsaqafah and hadaf of his interpretation, he influenced the tendency of the style of the interpretation he wrote, because in terms of tsaqafah he was an expert in the fields of Arabic, sharia and interpretation, the method he used was tahlili, and was characterized by fiqh and adabi ijtima'i. When seen from the steps of his explanation, it begins with explaining the language aspect first by conveying, i'robnya, balaghahnya, and the meaning of the mufradat of the verse, then followed by asbab an-nuzulnya, explanation of his interpretation and ends with an explanation of fiqhul hayat wa al-ahkam.

For example, in interpreting Q.S. al-Tawbah [9]: 103, the exegete begins his explanation with a linguistic analysis of the verse. The discussion starts with an examination of the i'rāb, particularly the grammatical position of the phrase تُطَهِّرُهُمْ وَتُزَكِّيهِمْ (tuṭahhiruhum wa-tuzakkīhim). The two expressions are analyzed as verbal sentences (jumlah fi'liyyah) occupying the grammatical position of naṣb. The exegete then explains their syntactic relationship with the preceding expression, including the function of تُطَهِّرُهُمْ as an explanation related to the command خُذْ and the contextual relationship of وَتُزَكِّيهِمْ to the purification and spiritual refinement conveyed by the verse.

The linguistic analysis is subsequently complemented by a discussion of balāghah. The expression إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ is examined from the perspective of rhetorical expression and is identified as a form of tashbīh balīgh, emphasizing the profound relationship between the Prophet's prayer and the psychological tranquility experienced by the recipients of the prayer. After discussing the rhetorical dimension, the exegete proceeds to analyze the lexical meanings (mufradāt lughawiyyah) of several important words in the verse. For instance, ṣadaqah is explained as something given or spent by a believer as an expression of devotion and an effort

to draw closer to Allah, while sakan refers to a state of inner peace, tranquility, and emotional reassurance experienced by those who receive the Prophet's prayer.

The interpretation then proceeds to discuss the asbāb al-nuzūl of the verse and its broader exegetical meaning. Finally, the discussion is extended to the legal and jurisprudential dimensions of the verse, including lessons concerning Islamic law and practical principles for human life. This systematic sequence demonstrates an interpretive approach that integrates linguistic, rhetorical, historical, theological, and jurisprudential analyses in understanding the Qur'anic text.

From the explanation above, it is clear that the choice of method and style of interpretation is usually determined by the hadaf of interpretation and the tsaqafah of the interpreter himself. As done by Wahbah az-Zuhaili who when writing the tafsir al-Munir had hadaf to create a scientific bond between humans and the book of Allah (the Qur'an) in various lines of life because the Qur'an is seen as a law of life, added to his tsaqafah as someone who masters many sciences, especially Arabic, sharia and interpretation, the method of interpretation uses the tahlili method and its style is more than one, namely thick with the style of fiqh and nuances of literature, culture and society (adabi ijtima'i).

3. CONCLUSION

Hadaf tafsir is the intention or goal that a mufassir wants to achieve when interpreting the verses of the Quran. To find out the hadaf of a tafsir book, you can refer to the explanation in the introduction or see the results of other people's research. Meanwhile, Tsaqafah al-Mufassirin is the background (khalfiyah) of the mufassir himself, including his intelligence, knowledge, education, teachers, madzhab and ideology, social and cultural environment, and so on. Based on the description and data presented by the author above, it can be concluded that it is very important for readers and students to know the hadaf of the exegetes when interpreting the Qur'an so that readers can understand the motives and goals that the exegetes want to achieve in interpreting the Qur'an so that we can choose the book of interpretation according to the motives and interests of the reader because each interpretation has a different orientation or style depending on the hadaf of the interpreter itself. If you need a book of interpretation with a fiqh nuance, look for an exegete whose background is fuqoha/faqih, if we are from the Shafi'i school of thought, look for an exegete whose background is in the Shafi'i school of thought and so on. However, the orientation of an interpretation starting from the background of its writing, its purpose, the style and methodology used by the exegete depends on the exegete's tsaqafah, starting from his scientific background, his education, his teachers, his ideology/madzhab, as well as the cultural culture and environmental conditions where the exegete lives and socializes. So by knowing the tsaqafah al-mufassirin not only makes it easier for readers to find interpretations according to their needs, but also has a plus value, namely it can make us more critical in assessing and analyzing which interpretations are still relevant and which are not, which interpretations are written purely to respond to the challenges of the times and which are written solely to defend the interests of their schools (li nushrah al-madzhab) or which interpretations are written for personal interests, besides that it can also make readers more mature and appreciate the efforts of exegetes in interpreting verses with different analytical tools, because it can add to the treasury of Islamic knowledge.

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