

THE DEVELOPMENT OF AN INCLUSIVE SOCIAL SCIENCE BASED CONTEXTUAL INTERPRETATION MODEL: A NEW APPROACH TO ADDRESS CONTEMPORARY CHALLENGES IN QURANIC STUDIES

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ABSTRACT

This research aims to develop a novel contextual interpretation model that integrates Quranic studies with social sciences, ensuring that the Quran remains relevant in addressing contemporary social challenges. The study employs a qualitative method using a library research approach to gather and analyze data from various sources. Through interdisciplinary analysis, the findings demonstrate how the integration of Quranic teachings with modern social, cultural, political, and economic realities can provide a more comprehensive understanding. This new contextual interpretation model emphasizes not only a literal interpretation of the Quran but also the significance of analyzing the historical and social contexts surrounding its revelation. The research highlights the importance of the maqashidy approach, which focuses on the objectives of Sharia, as a critical framework to ensure the Quranic interpretation remains relevant to issues such as social justice, gender equality, and human rights. The implications of this study suggest that the proposed model offers a dynamic and adaptable framework, ensuring that Quranic teachings are applicable in addressing the complex and evolving needs of Muslim societies in the modern era. This research contributes by presenting a unique interdisciplinary model, offering a fresh perspective that bridges classical Quranic exegesis with contemporary social sciences.

Keywords: *Interconnection; Qur'anic Studies; Social Sciences; Contextual*

ABSTRAK

Penelitian ini bertujuan untuk mengembangkan model penafsiran kontekstual baru yang mengintegrasikan studi Alquran dengan ilmu-ilmu sosial, untuk memastikan bahwa Alquran tetap relevan dalam menjawab tantangan-tantangan sosial kontemporer. Penelitian ini menggunakan metode kualitatif dengan menggunakan pendekatan penelitian kepustakaan untuk mengumpulkan dan menganalisis data dari berbagai sumber. Melalui analisis interdisipliner, temuan-temuannya menunjukkan bagaimana integrasi ajaran-ajaran Alquran dengan realitas sosial, budaya, politik, dan ekonomi modern dapat memberikan pemahaman yang lebih komprehensif. Model penafsiran kontekstual yang baru ini tidak hanya menekankan pada penafsiran harfiah terhadap Alquran, namun juga pentingnya menganalisis konteks historis dan sosial yang melingkupi pewahyuanannya. Penelitian ini menyoroti pentingnya pendekatan maqashidy, yang berfokus pada tujuan Syariah, sebagai kerangka kerja kritis untuk memastikan penafsiran Alquran tetap relevan dengan isu-isu seperti keadilan sosial, kesetaraan gender, dan hak asasi manusia. Implikasi dari penelitian ini menunjukkan bahwa model yang diusulkan menawarkan kerangka kerja yang dinamis dan mudah beradaptasi, memastikan bahwa ajaran-ajaran Alquran dapat diterapkan dalam memenuhi kebutuhan masyarakat Muslim yang kompleks dan terus berkembang di era modern. Penelitian ini berkontribusi dengan menyajikan model interdisipliner yang unik, menawarkan perspektif baru yang menjembatani tafsir Alquran klasik dengan ilmu sosial kontemporer.

Kata kunci: *Interkoneksi; Studi Al-Qur'an; Ilmu Sosial; Kontekstual*

A. INTRODUCTION

Interdisciplinary studies that connect Islamic Quranic Sciences and Social Sciences are interesting and important topics to be studied more deeply. Seeing how the verses of the Quran can be interpreted and applied in the social context of community life is a necessity so that the understanding of the Quran remains relevant to the times.¹ Analysis of the historical, sociological, and cultural contexts of the Quranic texts, as well as how their understanding and application in social life, is the core of efforts to build a contextual interpretation.²

Various approaches, methods, and styles have been used by exegetes in interpreting the Quran.³ However, more in depth studies are still needed to integrate religious understanding with the social realities of the community. Contextual studies on the Quran are not only important for Muslims, but can also contribute to a more comprehensive understanding of social phenomena occurring in society.

As stated in one source, the Quran as a guide for the life of Muslims plays a crucial role in the development of Islamic theological knowledge, as the Quran is the greatest and most reliable source of all disciplines of knowledge, both religious and secular.⁴ This indicates a

¹ Muh Barid Nizarudin Wajdi et al., "Understanding The Quran Holistically: Interdisciplinary Study Of The Language And Linguistics Of The Quran," *BASA Journal of Language & Literature* 3, no. 1 (2023), <https://doi.org/10.33474/basa.v3i1.19596>.

² Shahril I Sulaiman, "Human Emotion in Adversity: A Quranic Discourse Coherence Analysis," *International Journal of Academic Research in Business and Social Sciences* 10, no. 7 (2020), <https://doi.org/10.6007/ijarbss/v10-i7/7422>.

³ None M Kasim and Hasyim Haddade, "Understanding Text and Context for Productive Reading: An Analysis of Abu Zaid's Hermeneutics of the Qur'an," *Addin* 15, no. 2 (2022): 153, <https://doi.org/10.21043/addin.v15i2.10765>.

⁴ Azwar Sani, "A Study of John Wansbrough Thoughts on Qur'anic Studies," *Tanzil Jurnal Studi Al-Quran* 6, no. 1 (2023): 71–84, <https://doi.org/10.20871/tjsq.v6i1.304>.

close relationship and interconnection between Quranic Studies and Social Sciences. Quranic Studies cannot be understood partially, but must be viewed in a broader context, including social, cultural, and historical aspects.

The need for a contextual interpretation of the Quran is felt to be increasingly urgent, given the diverse editorial nature of the Quran, some of which are clear and detailed, but some are also vague and global. To that end, new approaches are needed in understanding the Quran, including hermeneutical approaches and language analysis approaches, such as semiotics.⁵ Building a contextual interpretation becomes an urgent thing to do.

Various sources indicate that the diversity of Quranic interpretations is due to differences in methodology, social background, and intellectual abilities of the exegetes in a particular era. This indicates that the understanding of the Quran cannot be separated from the social and cultural context in which the interpretation is made.⁶ This also means that Quranic Studies and Social Sciences must be interconnected and enrich each other to produce a more comprehensive and holistic understanding.

The urgency of building a new paradigm in the contextual interpretation of the Qur'an is inevitable. Therefore, in-depth and comprehensive studies on the interconnection between Quranic Studies and Social Sciences are very important to be carried out. This research

⁵ Markhamah Markhamah, "Muhammad's Linguistic Characters in the Quran: A Sociolinguistic Study," *Lingua Jurnal Ilmu Bahasa Dan Sastra* 15, no. 2 (2020): 163–76, <https://doi.org/10.18860/ling.v15i2.9517>.

⁶ Rahmat Agung Sedayu, "Muhammad Syahrur's Thoughts on Inheritance from the Maqasid Al-Shari'ah Perspective and Hermeneutics," *Jurnal Mahkamah : Kajian Ilmu Hukum Dan Hukum Islam* 7, no. 1 (2022), <https://doi.org/10.25217/jm.v7i1.2330>.

will contribute to enriching the Islamic scientific treasury and enhancing the role of the Qur'an as a guide to life that is always relevant in every space and time. Through this research, we will try to uncover the relationship between the sacred text of the Qur'an and the social realities of the community, as well as to build a model of contextual interpretation that can be applied in life.

Various approaches, methods, and styles have been employed by exegetes in interpreting the Quran, including the approaches of *tafsir bi al-ma'tsur*, *tafsir bi al-ra'yi*, and hermeneutics. *Tafsir bi al-ma'tsur* is often considered insufficient in addressing contemporary issues because of its tendency to provide literal and non-contextual interpretations.⁷ *Tafsir bi al-ra'yi*, although offering more room for rational interpretation, is often criticized for its potential for excessive subjectivity.⁸ Hermeneutics, as developed by scholars like Nasr Hamid Abu Zayd and Fazlur Rahman, offers a more critical framework for historical and linguistic analysis but has faced resistance from conservative circles due to concerns about diminishing the transcendental values of the Quran.⁹

Moreover, modern contextual approaches, such as those proposed by Fazlur Rahman, encourage interpretations that connect the context of the Prophet's time with current social realities. However, this approach also faces criticism regarding how to maintain a balance

⁷ Ibn Katsir, *Tafsir Al-Qur'an Al-Azim* (Dar al-Taybah: al-Taybah, 2020).

⁸ A Al-Jurjani, *Dalil Al-I'jaz* (Kairo, Mesir: Dar al-Ma'arif, 2015).

⁹ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982).

between contextual interpretations and fidelity to the text.¹⁰ The need for new approaches in understanding the Quran, such as hermeneutical or semiotic approaches, has become increasingly urgent in addressing the complexities of modern social life.

Although various methods of Quranic interpretation have been developed, there is still a lack of systematic integration between modern social sciences and Quranic studies. Previous research has largely focused on purely textual or theological approaches, while sociological aspects and their application in social contexts have not been thoroughly examined. Moreover, there is a scarcity of studies investigating how scientific methods from social sciences, such as sociological analysis or anthropological approaches, can provide more relevant insights into interpreting Quranic verses that address contemporary social issues, such as gender equality, human rights, and social justice.

Furthermore, while there are some existing models of contextual interpretation, such as *maqashid al-shariah*, there remains no consensus on the most effective methodology for linking Quranic studies with social realities comprehensively. This highlights a research gap that calls for a more integrative approach, one that not only prioritizes textual interpretation but also situates the Quran within a broader sociocultural landscape.

This research certainly has significance in the treasury of contemporary Islamic thought, as there are still limited studies that comprehensively integrate Quranic Sciences and Social Sciences. The

¹⁰ B Kamaruzzaman, "The Role of Context in Quranic Interpretation: A Critical Analysis of the Tafsir Approaches," *International Journal of Islamic Thought* 4, no. 2 (2013).

discussion presented has real urgency in the development of interpretation methods that are sensitive to social and cultural contexts, while also bridging the gap between the sacred text and the realities of life. Therefore, this research needs serious attention from observers of Islamic studies, especially in the field of Quranic Sciences and Social Sciences.

This research has novelty that is not only limited to efforts to elaborate on the relationship between Quranic studies and social sciences, but also presents an offer of a contextual interpretation model that can be applied in understanding the Quran more comprehensively. Through an interdisciplinary approach that collaborates on text and context analysis, this research is expected to result in a more holistic understanding of the messages of the Quran, as well as contribute to socio-religious knowledge.

The primary aim of this research is to develop a comprehensive model of contextual interpretation that seamlessly integrates Quranic studies and social sciences. By doing so, the goal is to ensure that the understanding and application of the Qur'an remain highly relevant to the evolving social and cultural realities of the community. To achieve this overarching objective, this research endeavors to uncover:

1. The Concept of Contextual Interpretation
2. The Interconnection between Social Sciences and Quranic Interpretation: An Epistemological Perspective
3. A Contextual Interpretation Model Based on the Interconnection of Quranic Sciences and Social Sciences
4. Integrative Method: Applying a Social Approach in Quranic Interpretation

5. *Maqashidy* Interpretation: Interpreting Based on the Objectives of Sharia as a Contextual Approach.

This research seeks to comprehensively discuss the development of a contextual interpretation model that integrates Quranic studies and social sciences. By doing so, it aims to make a significant contribution to the advancement of Quranic studies, ensuring their continued relevance in addressing the challenges of contemporary times. Through an interdisciplinary approach, this research endeavors to construct a holistic understanding of the Qur'an that is sensitive to the social, cultural, and historical contexts within which it is interpreted and applied.

B. METHOD

This research employs a qualitative approach using a literature study method. Data collection is conducted through the analysis of various relevant primary and secondary sources, including books, journals, articles, and other materials related to the research topic. The criteria for selecting literature are based on its relevance to Quranic studies, social sciences, and the interdisciplinary connection between the two fields. Priority is given to sources that have been peer-reviewed or published by reputable academic publishers.

The data analysis is carried out using thematic and content analysis to provide a comprehensive understanding of the interconnection between Quranic Studies and Social Sciences and the construction of a contextual interpretation model. Thematic analysis is employed to identify recurring patterns and themes related to Quranic

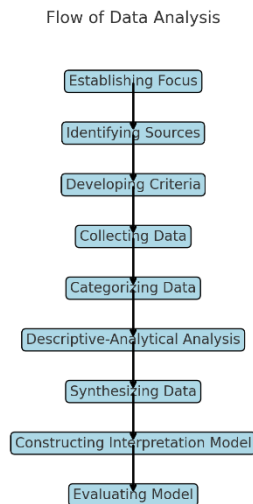
interpretation and its relevance to social contexts, while content analysis focuses on the detailed examination of the specific arguments and methods used by the authors of the selected literature.

The research steps are as follows:

1. Establishing the focus and objectives of the research, including exploring the interconnection between Quranic Studies and Social Sciences.
2. Identifying relevant sources and literature based on predetermined criteria, including the relevance of the sources to the research topic and their credibility.
3. Developing criteria for selecting the literature, focusing on academic rigor, relevance to Quranic interpretation, and contributions to social sciences.
4. Collecting data through a comprehensive literature review, ensuring all relevant sources are thoroughly examined.
5. Classifying and categorizing the collected data based on thematic relevance, such as *maqashid al-shariah*, hermeneutics, and sociological analysis.
6. Conducting descriptive-analytical data analysis using thematic and content analysis to explore how different interpretations of the Quran relate to social sciences.
7. Synthesizing the data to identify patterns and themes that support the development of a contextual interpretation model.
8. Constructing a model of contextual Quranic interpretation that integrates Quranic studies with social sciences.

9. Evaluating and validating the proposed interpretation model through critical analysis and comparison with existing approaches to ensure its relevance and applicability.

In order to provide a more comprehensive overview of how the steps above are implemented, they are visualized as shown in the following image:



Through the nine methodological steps outlined, this research is expected to produce a model of Quranic interpretation that is contextual and integrative with the social sciences. This model will strive to build a more comprehensive understanding of the messages of the Quran by taking into account the social, cultural, and historical contexts that surround it. Thus, the interpretation of the Quran is not only limited to textual analysis alone, but is also able to bridge the gap between the sacred text and the realities of community life.

C. RESULT AND DISCUSSION

The Concept of Contextual Interpretation

The concept of Contextual Interpretation is one of the approaches that has been growing in the field of modern Quranic exegesis. This approach emerged from the need to interpret the verses of the Quran in a way that is relevant to the developments of the times without abandoning the original essence of the divine revelation. Contextual interpretation seeks to understand the Quran not only based on its text but also by considering the social, cultural, historical, and epistemological contexts during the time the verses were revealed, as well as the present context in which people interact with the text.¹¹ This allows the interpretation to be more relevant and functional for Muslims in facing the challenges of the modern era.

Historically, Quranic exegesis has often been conducted with a textual and normative approach, where the text is considered to have a fixed meaning that must be followed literally. This approach dominated for centuries because it was seen as the safest way to preserve the purity of the text.¹² However, as social and intellectual dynamics in the Islamic world evolved, many scholars began to question the limitations of this approach, especially in addressing contemporary issues that did not exist during the early period of Islam. Consequently, the idea of considering context when interpreting the meaning of Quranic verses emerged.

¹¹ Nabila Fajriyanti Muhyin, "The Concepts Of Contextual Interpretation Of The Qur'an Abdullah Saeed," *Tanzil: Jurnal Studi Al-Quran* 6, no. 1 (2023), <https://doi.org/10.20871/tjsq.v6i1.289>.

¹² Mkhai hanif yuli edi z Hanif, "Pendekatan Tekstual; Kontekstual Dan Hermenuetika Dalam Penafsiran Al-Qur'an," *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 2 (2023), <https://doi.org/10.57163/almuhafidz.v3i2.69>.

In contextual interpretation, Quranic exegetes (interpreters of the Quran) attempt to study the social and cultural circumstances when the Quran was revealed and take into account the background of the events that influenced certain verses. For example, verses that discuss gender relations, politics, or law were often revealed in the context of 7th-century Arab society, which is vastly different from modern society.¹³ Exegetes using a contextual approach try to understand this historical background and then translate the values contained in the verses into a context that is relevant to the present-day conditions.

According to Fazlur Rahman, a renowned contemporary Islamic thinker known for his approach to contextual exegesis, the Quran must be understood within the framework of general principles that transcend the boundaries of time. He proposed a "double movement" approach in interpretation, where an exegete first returns to the original context of the revelation, understanding the meaning of the verses within the social and cultural context of the Arab world at that time, and then moves that meaning forward into the modern era, considering the contemporary challenges faced by Muslims.¹⁴

Furthermore, the contextual interpretation approach also emphasizes the importance of viewing the Quran as a dynamic guide.¹⁵ Exegetes such as Abdullah Saeed argue that the Quran does not only address issues of the past but also contains ethical principles that can

¹³ Aan Najib, "Contextual Qur'an Interpretation: The Study on the Concept of 'Hierarchy of Values' Abdullah Saeed," *Journal of Islamic Studies and Culture* 4, no. 2 (2016), <https://doi.org/10.15640/jisc.v4n2a9>.

¹⁴ Rahman Fazrul, "Islam and Modernity. Transformation of an Intellectual Tradition," *Archives de Sciences Sociales Des Religions* 58, no. 2 (1984): 302–3.

¹⁵ John O. Voll, "Fazlur Rahman. Islam and Modernity: Transformation of an Intellectual Tradition. Chicago: University of Chicago Press, 1982. 172 Pages, Index. \$15.00," *Middle East Studies Association Bulletin* 17, no. 2 (1983), <https://doi.org/10.1017/s0026318400013328>.

be applied in changing contexts. This approach enables the Quran to remain relevant for each generation of Muslims without being trapped in rigid literalism.¹⁶

However, contextual interpretation also faces challenges from various quarters concerned that this approach could open the door to overly liberal interpretations or even deviations from the original teachings of Islam. Those who oppose contextual interpretation argue that attempts to overly adapt the Quran to modern times could lead to distortions of meaning that should be understood according to classical interpretations. Therefore, proponents of contextual interpretation must ensure that their approach remains rooted in the fundamental principles of the Quran and the Sunnah.

In relation to contemporary social issues, contextual interpretation has been used to address various problems faced by Muslims in the modern era, such as human rights, gender equality, democracy, and religious pluralism.¹⁷ For example, in the issue of gender equality, the contextual approach allows for a more progressive interpretation of verses related to the position of women in society while adhering to the principles of justice and equality taught by the Quran.¹⁸

Moreover, the concept of *maqashid al-shariah* also becomes an important element in contextual interpretation. This *maqashid* based

¹⁶ Lenni Lestari, "Refleksi Abdullah Saeed Tentang Pendekatan Kontekstual Terhadap Ayat-Ayat Ethico-Legal Dalam Alquran," *Jurnal At-Tibyan: Jurnal Ilmu Alquran Dan Tafsir* 2, no. 1 (2017), <https://doi.org/10.32505/tibyan.v2i1.247>.

¹⁷ Safrudin Edi Wibowo, "Kontroversi Penerapan Hermeneutika Dalam Studi Al-Qur'an Di Indonesia," *Disertasi* (2017).

¹⁸ Luqman Hakim, "Kesetaraan Gender Dalam Pendidikan Islam Perspektif M. Quraish Shihab," *Peradaban Journal of Interdisciplinary Educational Research* 1, no. 1 (2023), <https://doi.org/10.59001/pjier.v1i1.101>.

approach emphasizes the importance of understanding the general objectives of Quranic laws, which aim to preserve five key elements: religion, life, intellect, lineage, and property. By considering these objectives, exegetes can interpret Quranic verses contextually in line with the needs of contemporary society without abandoning the fundamental values of sharia.¹⁹

The method of contextual interpretation also opens up space for a multidisciplinary approach in interpreting the Quran. Exegetes who use this approach often involve other disciplines, such as social sciences, history, anthropology, and even science, to provide a more comprehensive meaning to certain verses.²⁰ This aligns with the view that the Quran is a book open to interpretation across time and can be understood more broadly in line with the advancement of knowledge and society.

Nevertheless, to maintain the authenticity of the interpretation, contextual exegetes must adhere to strict methodological principles, such as understanding classical Arabic, exegesis rules, and referring to the opinions of earlier scholars as a form of respect for the intellectual legacy of Islam. Thus, contextual interpretation is not an attempt to replace classical interpretation but rather to complement and enrich the heritage of Quranic exegesis so that it remains relevant in every era.

From the above explanation, it can be concluded that contextual interpretation is an approach that seeks to bridge the gap between the text of revelation and the realities of modern life. This approach

¹⁹ Mufti Hasan, "Tafsir Maqasidi: Penafsiran Al-Quran Berbasis Maqasid Al-Syariah," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2017), <https://doi.org/10.24090/maghza.v2i2.1566>.

²⁰ Najib, "Contextual Qur'an Interpretation: The Study on the Concept of 'Hierarchy of Values' Abdullah Saeed."

emphasizes the importance of understanding the historical, social, and cultural context in which the Quran was revealed, as well as the context in which Muslims currently live. As a result, contextual interpretation allows the Quran to remain a relevant guide for Muslims in every era without leaving behind its original essence.

The Interconnection between Social Sciences and Quranic Interpretation: An Epistemological Perspective.

The epistemological approach in the study of Qur'anic interpretation has a dynamic and evolving dimension, in line with the progress of time. The classical period of Qur'anic interpretation largely focused on linguistic and historical approaches. However, today, it has developed into a more contextual approach that seeks to link the meanings of the text with contemporary social realities.²¹ One of the significant developments in the field of Qur'anic interpretation is the interconnection between social sciences and Qur'anic exegesis. From an epistemological perspective, this opens up new avenues for more holistic interpretations, where the Qur'an is not merely seen as a book containing laws and theological teachings but also as relevant to the social phenomena encountered by today's society.²²

The interconnection between social sciences and Qur'anic exegesis is not entirely new. Classical commentators like Al-Ghazali and Ibn Khaldun had already begun to pioneer this approach by

²¹ Sujat Z Saleh, "Epistemologi Penafsiran Ilmiah Al-Qur'an," *Tsaqafah* 7, no. 1 (2011): 109, <https://doi.org/10.21111/tsaqafah.v7i1.112>.

²² Rofiqi Rofiqi, Hendi Sugianto, and Husniyatus Salamah Zainiyati, "Social Education in The Perspective of The Qur'an (A Study of Comparative Tafsir by Al-Maraghi and Qurthubi)," *Al-Insiyroh: Jurnal Studi Keislaman* 9, no. 2 (2023): 27–53, <https://doi.org/10.35309/alinsiyroh.v9i2.6529>.

connecting the teachings of the Qur'an with social and historical phenomena. However, in recent developments, the interaction between these two disciplines has become more intense. Social sciences, which encompass studies of society, culture, politics, and economics, provide analytical frameworks that can assist commentators in understanding the social context surrounding the revelation of the verses, while simultaneously analyzing their relevance to the current social conditions.²³ Thus, Qur'anic interpretation becomes more contextual, responsive, and relevant.

The epistemological approach that links social sciences with Qur'anic exegesis allows for a more critical and dynamic reading of the text. Epistemologically, the social sciences provide analytical tools that enable commentators to read the Qur'an not only in its literal dimension but also in a broader context, such as social, political, and cultural dimensions.²⁴ For instance, in the study of social justice, the concept of justice in the Qur'an can be understood more profoundly when contextualized with the social realities faced by society, such as economic inequality, human rights, and global poverty issues.

Epistemology in social sciences also emphasizes the importance of a critical understanding of the social structures underlying various phenomena.²⁵ This is relevant to Qur'anic interpretation, where commentators are not only required to understand the text but also to

²³ Sri Wahyuni, "Studi Perbandingan Pemikiran Filsafat Hukum Islam Al-Ghazali, Asy-Syatibi, Dan Ibnu Khaldun," *Al-Mazaahib: Jurnal Perbandingan Hukum* 10, no. 1 (2022), <https://doi.org/10.14421/al-mazaahib.v10i1.2752>.

²⁴ Rofiqi, Sugianto, and Zainiyati, "Social Education in The Perspective of The Qur'an (A Study of Comparative Tafsir by Al-Maraghi and Qurthubi)."

²⁵ Galeh Prabowo, "Positivisme Dan Strukturalisme: Sebuah Perbandingan Epistemologi Dalam Ilmu Sosial," *JSW (Jurnal Sosiologi Walisongo)* 1, no. 1 (2017), <https://doi.org/10.21580/jsw.2017.1.1.1936>.

comprehend the social context that underlies the revelation of Qur'anic verses. By utilizing concepts from social sciences, such as structure, agency, power, and social change, commentators can better grasp the meanings of the Qur'an related to social issues. For example, the concept of justice in the Qur'an can be connected with theories of social justice in sociology and political philosophy to understand how the values of the Qur'an can be implemented in contemporary society.

As a complex sacred text, the Qur'an contains various teachings encompassing different aspects of human life, including social aspects. Verses about justice, human rights, interpersonal relations, and social ethics can be more deeply understood through the approach of social sciences. For example, verses about the obligation to share wealth in Islam (zakat) can not only be understood as a theological duty but also as a social solution to poverty and economic inequality.²⁶ Thus, Qur'anic interpretation can be integrated with social science theories to provide more contextual solutions to social problems.

This interconnection can also be seen in the context of the development of gender studies in Qur'anic exegesis. The approach of social sciences, especially in feminist studies, can help commentators understand how gender roles and power relations in society can influence the interpretation of Qur'anic verses about women. By employing gender analysis, commentators can extract more egalitarian meanings from Qur'anic texts, making the resulting interpretation more inclusive and relevant to gender equality issues in modern society.

²⁶ Nazamul Hoque, "Promoting *Business Zakah* as a Product of Islamic Finance to Fund Social Causes for Well-Being of the Underprivileged: Evidence From Bangladesh," *Journal of Islamic Marketing* 14, no. 4 (2022): 966–87, <https://doi.org/10.1108/jima-10-2021-0337>.

However, the interconnection between social sciences and Qur'anic exegesis also presents various epistemological challenges. One such challenge is how commentators can maintain the authority of sacred texts amidst the dynamic social changes that continue to occur. On one hand, social sciences often emphasize the relativity of social and cultural values, while the Qur'an, as a sacred text, is considered to contain absolute, universal values. Commentators are tasked with finding a balance between these two approaches how to understand the Qur'an contextually without sacrificing the fundamental principles it contains.

From an epistemological perspective, the interaction between social sciences and Qur'anic exegesis also underscores the importance of hermeneutics in interpretation. Hermeneutics, as a method of textual interpretation, can assist commentators in understanding the Qur'an not only from linguistic and historical aspects but also within the ever-changing socio-cultural context. Thus, Qur'anic exegesis becomes a dynamic process where the meanings of the text continue to evolve along with the development of society and knowledge.²⁷

For instance, issues such as human rights, social justice, democracy, and pluralism are widely discussed topics in contemporary social sciences. Qur'anic interpretation that adopts a social science approach can provide more relevant perspectives on these issues, so the Qur'an is not only seen as a text regulating theological aspects but also as a social guide relevant to modern societal contexts.²⁸ For example,

²⁷ Kasim and Haddade, "Understanding Text and Context for Productive Reading: An Analysis of Abu Zaid's Hermeneutics of the Qur'an."

²⁸ Mahmoud A Al-Khatib, "The Concept of Justice in Islam: A Socio-Pragmatic Analysis," *Journal of Ethnic and Cultural Studies*, 2023, 45–66, <https://doi.org/10.29333/ejecs/1749>.

the concept of "*ummah*" in the Qur'an can be interpreted through a sociological lens to understand the dynamics of community and social solidarity in an increasingly complex global society.

With this interconnection, Qur'anic exegesis becomes more relevant and applicable in addressing contemporary social challenges. Social sciences provide an analytical framework that can help commentators understand complex social phenomena, while the Qur'an offers moral and ethical principles that can serve as a foundation for just social solutions.²⁹ In this context, Qur'anic interpretation not only functions as a tool for understanding the text but also as a tool for understanding social reality.

Additionally, this approach opens up space for dialogue between Islam and modern science. Qur'anic interpretation that integrates social sciences can serve as a bridge between Islamic scholarly traditions and contemporary disciplines, allowing for a productive synthesis between the two.³⁰ This is important, especially in efforts to develop knowledge that is not only based on scientific rationality but also considers the spiritual and moral values contained in the Qur'an.

A Contextual Interpretation Model Based on the Interconnection of Quranic Sciences and Social Science

The contextual interpretation approach in the study of the Qur'an is a response to the need for understanding revelation in the

²⁹ Al-Khatib.

³⁰ Wajdi et al., "Understanding The Quran Holistically: Interdisciplinary Study Of The Language And Linguistics Of The Quran."

ever-changing times. This model does not solely view the Qur'an as a text containing eternal laws but also as a guide that must remain relevant to the dynamics of human life.³¹ In this view, the interconnected approach between Qur'anic sciences and social sciences becomes increasingly important, considering that social sciences can help comprehend the socio-cultural contexts that shape human understanding of revelation.

This interconnection aims to enrich Qur'anic interpretation through various social science disciplines such as sociology, anthropology, politics, and economics. These sciences offer broader perspectives in understanding how revelation interacts with society and how it can provide contextual solutions to contemporary social issues.³² Through the integration of social sciences, contextual interpretation can more easily align the teachings of the Qur'an with the realities of the time, without losing the universal essence of its divine message.

In this context, the contextual interpretation model based on interconnection seeks to avoid a literal approach that often overlooks the social dynamics and development of society. For example, when interpreting verses on social justice, it is not enough to understand their meaning textually. Justice must be understood within the modern socio-economic context, where social inequality, global capitalism, and economic-political structures influence the realization of justice in

³¹ Ghulam Murtadlo, "Mendalami Living Qur'an: Analisis Pendidikan Dalam Memahami Dan Menghidupkan Al-Qur'an," *Pandu* 1, no. 2 (2023): 112–18, <https://doi.org/10.59966/pandu.v1i2.206>.

³² Samsuri Samsuri, "Formulasi Keadilan Sosial Dalam Perspektif Fikih Ekonomi Islam Serta Relevansinya Dalam Konteks Indonesia," *Peradaban J Econ Bus* 2, no. 1 (2023): 1–23, <https://doi.org/10.59001/pjeb.v2i1.58>.

society. Social sciences help highlight these conditions so that the resulting interpretation is more applicable.³³

The importance of this interconnected approach is evident in contemporary tafsir works that attempt to address modern problems in a relevant way. A *mufasssir* (interpreter) who uses this approach does not solely rely on classical understanding but also takes into account the dynamics of contemporary society.³⁴ For example, the concept of women's rights in the Qur'an can be reinterpreted based on feminist theories in social sciences, making it more relevant to the struggle for gender equality in the modern era.

In its implementation, the contextual interpretation model requires collaboration between *mufasssirs* and social scientists. *Mufasssirs* need a deep understanding of social sciences, while social scientists must comprehend the basics of Qur'anic sciences. This collaboration will produce a more comprehensive understanding of how Qur'anic teachings can be applied in modern social, political, and economic life.³⁵

For instance, when interpreting verses about poverty and economic justice, a *mufasssir* using this approach will consider modern economic analyses, such as capitalism and globalization.³⁶ Thus, the resulting interpretation will be more relevant to the socio-economic challenges faced by Muslims today. In the framework of contextual

³³ Samsuri.

³⁴ Rani, "Epistemologi Penafsiran Nasaruddin Umar (Studi Buku Argumen Kesetaraan Gender Perspektif Al-Qur'an)," *At-Tahfidz* 3, no. 01 (2023): 88–104, <https://doi.org/10.53649/at-tahfidz.v3i01.362>.

³⁵ Muhammad S Mujahidin, "Hermeneutika Nasr Hamid Abu Zayd Dalam Metode Perkembangan Tafsir Modern," *Jurnal Al-Mubarak Jurnal Kajian Al-Qur'an Dan Tafsir* 8, no. 1 (2023): 25–42, <https://doi.org/10.47435/al-mubarak.v8i1.1791>.

³⁶ Al-Khatib, "The Concept of Justice in Islam: A Socio-Pragmatic Analysis."

interpretation, the Qur'an is not only viewed as a sacred text but also as a practical guide capable of offering concrete solutions to complex social problems.

One of the strengths of this interconnection-based contextual interpretation model is its ability to provide space for interpretative plurality. In the context of an increasingly plural and complex society, this approach allows for dialogue between various understandings, both from religious and social perspectives.³⁷ The interpretation of the Qur'an is no longer seen as rigid and singular but as the result of a dynamic interaction between the revealed text and social reality.

Furthermore, this approach opens up opportunities for social critique through interpretation. The Qur'an does not only serve as a moral and spiritual guide but also as a source of critique against social injustice. For example, verses that speak of oppression and exploitation can be reinterpreted in the context of resistance against systems that oppress marginalized groups in modern society.³⁸ In this regard, social sciences provide an analytical framework for identifying social structures that cause injustice.

Additionally, this approach enables Qur'anic interpretation to be more inclusive. Through an understanding of social sciences, the Qur'an can become a guide that is accepted by a broader audience, including non-Muslims.³⁹ For instance, the concepts of justice, human rights, and equality derived from the Qur'an can be integrated with

³⁷ Faris M Akbar, "Tafsir Tematik-Sosial," *Suhuf* 16, no. 1 (2023): 21–47, <https://doi.org/10.22548/shf.v16i1.846>.

³⁸ Akbar.

³⁹ Umihani Umihani, "Problematika Mayoritas Dan Minoritas Dalam Interaksi Sosial Antar Umat Beragama," *Tazkiya: Jurnal Online Universitas Islam Negeri Sultan Maulana Hasanuddin* 15, no. 1 (2019): 248–68.

modern social theories, making them acceptable in the global discourse on social justice and human rights.

The application of this interconnection-based contextual interpretation model also emphasizes the importance of understanding *maqashid* al-shariah or the objectives of Islamic law. In this regard, the main goals of sharia, such as the preservation of religion, life, intellect, lineage, and wealth, become the reference in interpreting Qur'anic verses.⁴⁰ When applied in the modern social context, these *maqashid* al-shariah can serve as a guide in responding to contemporary challenges faced by Muslims, such as poverty, injustice, and environmental degradation.

This model can also help Muslims become more responsive to the development of modern knowledge. Through the integration of social sciences and Qur'anic studies, Muslims can broaden their insights on how their religious teachings can be applied in contemporary life, including in matters of science, technology, and social change.⁴¹ Qur'anic interpretation is not limited to traditional issues but is also open to innovation and the advancement of knowledge.

Integrative Method: Applying a Social Approach in Quranic Interpretation

⁴⁰ Samsuri, "Formulasi Keadilan Sosial Dalam Perspektif Fikih Ekonomi Islam Serta Relevansinya Dalam Konteks Indonesia."

⁴¹ Irwan Muhammad Ridwan, "Harmoni, Disharmoni, Dan Integrasi Antara Sains Dan Agama," *Jurnal Filsafat Indonesia* 3, no. 1 (2020), <https://doi.org/10.23887/jfi.v3i1.22472>.

The integrative method in interpreting the Qur'an is an approach that seeks to combine various disciplines to understand the Qur'anic text more comprehensively. One of its forms is the application of a social approach in interpretation, aiming to enrich and broaden the understanding of the Qur'an's messages by considering social and cultural aspects. This approach views the Qur'an not only as a sacred normative text but also as a relevant life guide in the dynamic social context of society.⁴²

The social approach in Qur'anic interpretation focuses on the relationship between the Qur'anic text and the evolving social phenomena in society. Since the classical period, traditional interpretations have tended to focus only on linguistic and legal aspects, without considering the social and cultural background of the communities addressed by the Qur'an. This approach often becomes less relevant when applied to modern societies with complex social dynamics.⁴³ Therefore, the integrative method seeks to bridge this gap by combining social sciences such as sociology, anthropology, and psychology to understand the Qur'anic text in a more contextual manner.

In the social approach, Qur'anic interpretation attempts to understand the historical context in which certain verses were revealed (asbabun nuzul) and relate these messages to the current social conditions of society. For example, verses that discuss social justice, wealth distribution, or protection of marginalized groups are analyzed

⁴² Reza A Tohis and Mustahidin Malula, "Metodologi Tafsir Al-Qur'an," *Mustafid* 2, no. 1 (2023): 12–22, <https://doi.org/10.30984/mustafid.v2i1.570>.

⁴³ Atika Yulanda, "Epistemologi Keilmuan Integratif-Interkoneksi M. Amin Abdullah Dan Implementasinya Dalam Keilmuan Islam," *Tajdid Jurnal Ilmu Ushuluddin* 18, no. 1 (2020): 79–104, <https://doi.org/10.30631/tjd.v18i1.87>.

by considering the existing social and economic realities. Thus, the Qur'an not only serves as a spiritual guide but also as a source of solutions to various social issues.⁴⁴

Moreover, the integrative method in interpreting the Qur'an also recognizes that the social context of each society varies. Therefore, the application of one type of interpretation may not always be relevant for all Muslim communities. For instance, verses that discuss gender roles or interfaith relations might be interpreted differently depending on the social context.⁴⁵ This approach does not mean interpreting the Qur'an arbitrarily, but rather provides flexibility in adapting the Qur'an's messages to different social realities without sacrificing the essence of its teachings.

From the perspective of the integrative method, the Qur'an is seen as a book rich in meaning that cannot be fully understood from a single perspective.⁴⁶ Therefore, interpretation using the social approach accommodates a diversity of knowledge to build a more comprehensive understanding. For example, when discussing verses about relationships between individuals or groups, a sociological understanding of social structures and dynamics offers additional, highly important insights.

⁴⁴ Kausar Yasmeeen, "Justice in the Workplace: Islamic Principles for Wage Determination," *Islamic Economic Studies* 31, no. 1/2 (2023): 43–87, <https://doi.org/10.1108/ies-03-2023-0011>.

⁴⁵ Muhammad Y Fadillah, "Para Tokoh Tafsir Periode Pertengahan Beserta Coraknya," *Jurnal Iman Dan Spiritualitas* 3, no. 2 (2023): 187–94, <https://doi.org/10.15575/jis.v3i1.21803>.

⁴⁶ Fauzan Fauzan, Imam Mustofa, and Masruchin Masruchin, "Metode Tafsir Maudu'ī (Tematik): Kajian Ayat Ekologi," *Al-Dzikra Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 13, no. 2 (2020): 195–228, <https://doi.org/10.24042/al-dzikra.v13i2.4168>.

The social approach in interpretation often refers to *maqasid* al-shariah, or the objectives of Islamic law, as a framework for understanding the Qur'anic text.⁴⁷ By understanding the *maqasid*, interpreters seek to grasp the essence or primary purpose of each Qur'anic teaching, such as justice, welfare, and the protection of human rights. Through this method, Qur'anic interpretation becomes more dynamic and relevant to contemporary developments, focusing on substance rather than rigid textual rules.

One of the challenges of applying the integrative method is the resistance from some scholars or groups who feel that this approach is too modern and could shift the original meaning of the Qur'an. This criticism usually comes from interpretations that tend to be literal and normative.⁴⁸ However, proponents of the integrative method argue that the Qur'an must always remain relevant to social developments, and therefore, contextual interpretation is a way to preserve the relevance of Islamic teachings in modern society.

Several examples of the application of the integrative method with a social approach can be seen in contemporary studies.⁴⁹ For instance, in issues of social justice and women's rights, interpreters using this approach strive to interpret verses related to gender by considering today's social context, where gender equality is increasingly recognized and fought for. This contrasts with traditional

⁴⁷ Asep S Nurdin and Azis A Sidik, "Eksistensi Dan Polemik Tafsir Bi Al-Dirayah," *Jurnal Iman Dan Spiritualitas* 2, no. 3 (2022): 341–48, <https://doi.org/10.15575/jis.v2i3.18610>.

⁴⁸ Muhammad Alfian, "Hermeneutika Nasr Hamid Abu Zayd," *Islamika Jurnal Ilmu-Ilmu Keislaman* 18, no. 01 (2018): 25–38, <https://doi.org/10.32939/islamika.v18i01.268>.

⁴⁹ Luthfi Hadi Aminuddin, "Integrasi Ilmu Dan Agama: Studi Atas Paradigma Integratif-Interkonaktif UIN Sunan Kalijaga Yogyakarta," *KODIFIKASIA Jurnal Penelitian Keagamaan Dan Sosial-Budaya* 4, no. 1 (2010).

interpretations, which were often influenced by patriarchal culture in the past.

Thus, the application of a social approach in interpreting the Qur'an is not only beneficial in addressing contemporary issues but also opens the door for dialogue between religious knowledge and social sciences. This allows for the emergence of new insights that enrich the understanding of Muslims regarding their religious texts. Therefore, interpretation is no longer an isolated activity from social dynamics but becomes part of the interaction between religion and society.

***Maqashidy* Interpretation: Interpreting Based on the Objectives of Sharia as a Contextual Approach.**

Maqashidy Interpretation, also known as interpretation based on the objectives of Sharia (*maqashid al-shariah*), is a contemporary approach in the discipline of Qur'anic exegesis that focuses on understanding and applying the messages of the Qur'an through the lens of the fundamental objectives of Islamic Sharia.⁵⁰ This approach not only considers the literal text but delves deeper into the meanings of the Qur'anic verses by taking into account the broader goals and purposes of Sharia.⁵¹ In this context, the objectives of Sharia include the protection of religion, life, intellect, progeny, and wealth, collectively known as *dharuriyat al-khamsah* (the five essential needs

⁵⁰ Husni Fauzan, "Pemikiran Maqashid Syariah Al-Tahir Ibn Asyur," *Al-Mawarid Jurnal Syariah Dan Hukum (Jsyh)* 5, no. 1 (2023): 101–14, <https://doi.org/10.20885/mawarid.vol5.iss1.art7>.

⁵¹ Musolli Musolli, "Maqasid Syariah: Kajian Teoritis Dan Aplikatif Pada Isu-Isu Kontemporer," *At-Turas Jurnal Studi Keislaman* 5, no. 1 (2018): 60–81, <https://doi.org/10.33650/at-turas.v5i1.324>.

of human beings), which form the foundation of implementing Islamic law.

In *Maqashidy* interpretation, the main principle is to ensure that the verses of the Qur'an are interpreted in a way that aligns with the social realities and the context of contemporary life. This provides room to understand the Qur'an dynamically, so that the verses are not trapped in rigid and historical interpretations, but are also relevant to the challenges and needs of modern times.⁵² This interpretation reflects the flexible spirit of Islamic Sharia, which can adapt to various social, economic, and cultural conditions over time.

The *Maqashidy* approach emphasizes the importance of understanding the essence and wisdom behind the laws established in the Qur'an. For example, verses concerning zakat, fasting, or jihad are not merely understood textually as individual obligations, but more than that, *Maqashidy* interpretation seeks to understand the purpose of these obligations in shaping a just, prosperous, and compassionate society.⁵³ Thus, *Maqashidy* interpretation encourages interpreters to view the ultimate goal of Sharia law as a means to achieve general welfare and social justice.

One of the advantages of this interpretive approach is its ability to address contemporary issues that may not be explicitly mentioned in the Qur'an or hadith, such as human rights, environmental issues, and technological advancements.⁵⁴ By understanding the objectives of

⁵² Ainul F Isman and Euis Amalia, "Relevance of Maqasid Al-Shari'ah for Achievement Sustainable Development Goals (SDGs) on Zakat Institutions in Indonesia," 2023, <https://doi.org/10.4108/eai.19-7-2022.2328266>.

⁵³ Isman and Amalia.

⁵⁴ Kusnan, Muhammad Damar Hulan bin Osman, and None Khalilurrahman, "Maqashid Al Shariah in Economic Development: Theoretical Review of Muhammad

Sharia, an interpreter can formulate an Islamic perspective on these issues based on the fundamental principles within Sharia.⁵⁵ Thus, *Maqashidy* interpretation bridges the gap between classical texts and the ever-changing modern realities.

In this regard, contemporary scholars such as Jasser Auda have played a significant role in developing the *Maqashidy* approach. According to Auda, interpretation based on *maqashid* not only looks at the Qur'anic text literally but also considers the social and political context surrounding the verse.⁵⁶ He also emphasizes the importance of using an interdisciplinary approach in understanding the Qur'an, where social sciences, philosophy, and ethics can be integrated to gain a deeper and more comprehensive understanding.⁵⁷

Furthermore, this approach emphasizes the importance of understanding the dynamics of time and place in interpretation. As explained by Ibn Ashur, one of the early scholars who developed the concept of *maqashid*, every law has a specific context and objective that must be understood in line with societal development.⁵⁸ *Maqashidy* interpretation, therefore, rejects isolated textual interpretations and

Umer Chapra's Thoughts," *Keuangan Islam Dan Peran Kesejahteraan*, 2022, 583–612, <https://doi.org/10.20885/millah.vol21.iss2.art10>.

⁵⁵ Suci A Utami et al., "The Performance of Islamic Banking Based on Sharia Maqashid Index (SMI)," *Review of Islamic Economics and Finance* 4, no. 2 (2021): 99–116, <https://doi.org/10.17509/rief.v4i2.41115>.

⁵⁶ Sinta Nopitasari, "The Influence of Maqasid Shariah Practices on Satisfaction of Shariah Cooperative Members," *Al-Mubin Islamic Scientific Journal* 6, no. 2 (2023): 46–65, <https://doi.org/10.51192/almubin.v6i2.674>.

⁵⁷ Abd. Basid and Syukron Jazila, "Tinjauan Konsep Mubadalah Dan Tafsir Maqashidi Dalam Merespon Isu Kekerasan Seksual," *Islamic Review Jurnal Riset Dan Kajian Keislaman* 12, no. 1 (2023): 117–32, <https://doi.org/10.35878/islamicreview.v12i1.722>.

⁵⁸ Utami et al., "The Performance of Islamic Banking Based on Sharia Maqashid Index (SMI)."

instead emphasizes that laws must always be aligned with the values of justice, benefit, and ease promoted by Sharia.

Maqashidy interpretation also places special attention on issues of social justice and human rights. In this context, *Maqashid* al-Shariah can serve as a foundation for advocating for women's rights, child protection, and economic justice, all of which are in line with the values of the Qur'an.⁵⁹ For example, verses that speak about the treatment of women or children should be understood within the framework of Sharia's objectives to protect individual dignity and rights, rather than merely viewing them as rigid legal regulations.

D. CONCLUSION

This study highlights the importance of an interdisciplinary approach in interpreting the Qur'an by linking social sciences to produce contextual interpretations relevant to the changing times. This research contributes to the development of a more dynamic methodology of interpretation, focusing not only on the literal text of the Qur'an but also considering the social, cultural, and political contexts as well as the modern challenges faced by society. The *maqashid*-based approach, which emphasizes the objectives of Sharia, plays a key role in ensuring that Islamic laws can be adapted to modern life without losing their essence. Through this approach, the teachings of the Qur'an can be applied to contemporary issues such as social justice, gender equality, and human rights. This study also opens a space for dialogue between religious studies and social sciences,

⁵⁹ Burhanudin Harahap, Tastaftiyan Risfandy, and Inas N Futri, "Islamic Law, Islamic Finance, and Sustainable Development Goals: A Systematic Literature Review," *Sustainability* 15, no. 8 (2023): 6626, <https://doi.org/10.3390/su15086626>.

demonstrating that these two fields can mutually enrich one another. For future research, it is recommended to further explore the practical applications of the maqashid approach in areas such as public policy and education, as well as conducting empirical studies on the implementation of this interpretive model in different Muslim communities. Further studies could also delve deeper into the use of hermeneutics and semiotics in interpreting Qur'anic verses related to global issues such as climate change, economic inequality, and migration, thereby enriching modern exegesis in addressing contemporary challenges.

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