

Ichwani Tafsīr Method: An Integrative Approach to the Interpretation of the Qur'an

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Article History: Received 11 March 2024; Accepted 8 May 2024

ABSTRACT:

Original Paper

This article introduces *Ichwani tafsīr* method, an integrative approach to Qur'anic interpretation that combines various traditional and contemporary methods. The main issue raised is the need for a more comprehensive approach to interpretation, which includes not only classical interpretation but also takes into account modern contexts and socio-historical dynamics. The purpose of this method is to provide a more relevant interpretation while maintaining the authenticity of the message of the Qur'an. The *Ichwani* method consists of nine steps, starting with language analysis (*tafsīr lughawī*), classical *tafsīr* analysis (*bil-ma'thūr*), and contemporary *tafsīr* (*bil-ra'y*), followed by understanding the background of the verse (*asbāb al-nuzūl*) and socio-historical analysis. These steps culminate in thematic interpretation (*tafsīr mawḍū'ī*), assessment based on *maqāsid al-sharī'ah* (objectives of the Sharī'ah), as well as renewal (*tajdīd*) and reform (*iṣlāḥ*). The findings of this article show that *Ichwani* method can produce a holistic and contextual interpretation, answering modern challenges without abandoning its traditional roots. The author recommends this method as a new approach that can enrich the study of Qur'anic interpretation and encourage dialogue between various disciplines to understand the sacred text more deeply and in a more relevant manner.

KEYWORDS: The Qur'an, *Ichwani tafsīr* Method, Integrative Interpretation, Methods of Interpretation, *Maqāsid al-Sharī'ah*, *Tajdīd* and *Iṣlāḥ*

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<https://dx.doi.org/10.37264/JIQS.V3I1.June.2024.12>

https://iqs.sbu.ac.ir/article_105962.html

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1. Introduction

The interpretation of the Qur'an is one of the most critical fields in the Islamic scientific tradition (Guessoum 2008; Abdullah & Sarhan 2024; Friedman 2012). In the long history of Islamic scholarship, from the early days of the Qur'an to the present, Muslim scholars have tried to develop various methods to explore the meaning contained in the Divine revelation (Çonkor 2024; Humphreys 2015). The methods of interpretation developed reflect an understanding of the text as well as a response to changes in the social and cultural context that are always dynamic. Various developed approaches include *tafsir bil-ma'thur*, an interpretation that relies on the history or narrative of Prophet Muhammad and his companions, and *tafsir bil-ra'y*, which emphasizes critical and rational thinking (Nur et al. 2019). These two approaches continue to adapt to the times, resulting in a deeper and richer understanding of meaning, making them relevant to the needs of the people in various contexts.

However, as the challenges facing Muslims in this modern era become more complex, there is an urgent need to develop a method of *tafsir* that can integrate various classical approaches with contemporary approaches (Bashir et al. 2013; Özaktan 2022). The challenges facing the *ummah* today are not only limited to spiritual problems but also include increasingly complex social, political, economic, and cultural problems (Jamil 2020). Issues such as economic inequality, climate change, gender, and human rights are increasingly urgent and must be addressed through a relevant and contextual Islamic perspective (Waleed El-Ansary 2018). In the context of globalization, Muslims also face challenges in maintaining their cultural and religious identities while adapting to rapid social changes (Ichwan et al. 2024b). Therefore, the method of interpretation developed is expected to provide a deep understanding of the Qur'anic text and be responsive to contemporary issues.

As an illustration, Fazlur Rahman, in his work *Islam and Modernity*, emphasizes the importance of a thematic approach in interpreting the Qur'an to answer modern problems. This approach allows exegetes (*mufasssirun*) to highlight the universal values of the Qur'an that can be applied to various social contexts, including the era of globalization and structural changes in society (Akbar 2020; Rahman 1982). Thus, developing an integrative interpretation method is a strategic step in answering the challenges faced by Muslims in this modern era.

The *Ichwani Tafsīr* Method is a new approach to interpreting the Qur'an, designed to answer the challenges of contemporary hermeneutics while remaining grounded in the classical framework. Its novelty lies in the systematic integration of linguistic analysis (*tafsīr lughawī*), the authority of classical interpretation (*tafsīr bil-ma'thūr*), and the contextual approach (*tafsīr bil-ra'y*) within one hierarchical framework. In contrast to the thematic method of *tafsīr (mawḍū'ī)*, which tends to be a partial or critical method that often ignores the authority of the scholars, *Ichwani tafsīr* combines the two in a balanced manner, then complements them with contemporary socio-historical analysis and evaluation based on *maqāṣid al-sharī'ah*. The final step, namely *tajdīd* and *iṣlāḥ*, explicitly makes interpretive renewal a goal, so this method is both descriptive and transformative. Thus, *Ichwani tafsīr* is not just a compilation of existing approaches but a coherent system of interpretation, where each stage reinforces the other to produce a complete, relevant, and harmonized understanding aligned with the principle of *maṣlaḥah* (benefit).

The uniqueness of *Ichwani tafsīr* is seen in its ability to overcome the dichotomy between tradition and modernity without being trapped in extremes. For example, in interpreting the verses on polygamy or women's leadership, this method not only relies on literal or historical readings but also analyzes them through the lens of *maqāṣid al-sharī'ah* and contemporary social realities, and then formulates a more progressive interpretation without ignoring the authority of the text. In addition, its integrative step serves as a final screening mechanism that ensures consistency between linguistic analysis, the context of verse revelation (*asbāb al-nuzūl*), and the need for renewal. This is what distinguishes it from other methods: *Ichwani tafsīr* Method does not stop at the deconstruction of meaning but actively offers solutions based on the principle of *iṣlāḥ* (reform). With a clear framework and measurable interpretive goals, this method is worthy of being called new and necessary in responding to the complexity of understanding the Qur'an in the modern era.

This article introduces and explains *Ichwani tafsīr* Method as an integrative interpretation approach. This method combines a variety of existing interpretation approaches, both from classical and contemporary traditions, to provide a more comprehensive perspective on understanding the messages of the Qur'an. In addition, this article will also discuss the application of this method in several examples of the interpretation of Qur'anic verses, as well as its potential for development in the future. Thus, it is hoped that this method can

significantly contribute to the development of *tafsir* in the modern era and answer the challenges Muslims face in various aspects of life.

2. Literature Review

2.1. *Tafsir Lughawī*

Tafsir lughawī is one of the main approaches to understanding the Qur'an because of the richness of the Arabic language, which is complex and has many dimensions of meaning (Mughal 2011). Arabic, as the language of revelation, has a unique grammatical structure, an extensive use of synonyms, and a profound style of rhetoric (Sabour et al. 2024). Through linguistic analysis, exegetes can explore the deeper meanings of Qur'anic verses by understanding the historical context and the specific usage of words (Saylan 2019).

One notable example is the word *qalb* in the Qur'an, which in Arabic can mean the physical heart, or the center of emotion and intellect. To understand the meaning of a verse, an exegete refers to classical sources such as Ibn Manẓūr (1997), which contains thousands of definitions based on usage in early Arabic literature (Al-Rawashdeh et al. 2024). With *lughawī* analysis, an exegete can distinguish between literal (*ḥaqīqī*) and figurative (*majāzī*) meanings to provide a more accurate and contextual interpretation (Mutammam & Zubaidah 2017). For instance, the word *ṣalāt*, which generally means prayer, is often understood as ritual worship, depending on the sentence structure and the context of the verse in which it appears.

The relevance of *tafsir lughawī* is not only limited to the classical period; it is also important in addressing modern challenges, such as translating the Qur'an into various languages (Kholiq et al. 2023). One of the main challenges is maintaining the original meaning of the Qur'an when translating it into languages that lack Arabic's grammatical structure and lexical depth (Abdel Haleem 2010). For example, the word *ẓālim* in Arabic encompasses a range of meanings—from minor injustices to major forms of oppression—so translation without in-depth linguistic analysis can result in misinterpretation. In this context, *tafsir lughawī* helps preserve the substance of Qur'anic verses and ensures the original message is retained (Mughal 2011).

In addition, linguistic analysis is relevant in responding to accusations of contradiction or ambiguity within the Qur'an. Through the *lughawī*

approach, differences in the meanings of words or phrases can be explained scientifically and textually, thus supporting the argument that the Qur'an is free from contradictions (Campanini 2005). Thus, *tafsīr lughawī* contributes not only to the understanding of traditional texts but also becomes essential in addressing modern critiques of Islam and the Qur'an.

2.2. *Tafsīr bil-Ma'thūr and Tafsīr bil-Ra'y*

Tafsīr bil-ma'thūr is a method of interpretation rooted in the primary sources of Islam—namely, the Qur'an, the *ḥadīth* of Prophet Muhammad (PBUH), and the views of the *ṣaḥābah* and *tābi'ūn* (Nur et al. 2021). This method is considered the most authoritative because it directly refers to reliable revelation and historical narrations (Nur et al. 2019). For example, the interpretation of the verse on the obligation to fast (Q. 2:183) is often elaborated upon with narrations (*aḥādīth*) that provide technical details on how fasting is to be carried out. This *tafsīr* also maintains the continuity of the Islamic intellectual tradition by relying on authentic narrations, as codified in classical works such as *Tafsīr al-Ṭabarī* (Arsad 2018).

However, this method has limitations when dealing with issues not explicitly addressed in the Qur'an or *ḥadīth*, such as bioethics or artificial intelligence. In such cases, relying solely on *tafsīr bil-ma'thūr* is often insufficient, necessitating a more flexible approach to accommodate contemporary realities (Fatoni & Salman 2023). Even so, *tafsīr bil-ma'thūr* remains a foundational reference, as it preserves the integrity of the text and ensures that interpretations do not deviate from the core teachings of Islam.

On the other hand, *tafsīr bil-ra'y* offers a rational approach to understanding the Qur'an, particularly in relation to modern social dynamics and ethical challenges (Demir 2023). This method involves logical analysis and *ijtihād* based on common sense and overarching Islamic principles such as justice (*'adālah*) and societal benefit (*maṣlaḥah*). One notable exegete who employed this method was Imām al-Rāzī, renowned for his philosophical and rational approach to *tafsīr*. *Tafsīr bil-ra'y* allows for the interpretation of verses that do not have explicit precedent in early sources—such as those related to environmental sustainability or gender equity—to remain relevant in current contexts (Fajria & Kholil 2024). For example, the verse on trust (*amānah*) (Q. 4:58)

can be interpreted today in light of leadership ethics or principles of public governance.

However, this method also carries risks if applied without adequate scholarly grounding, as it can open the door to misinterpretation. Therefore, the optimal solution is the *Ichwani* method, which integrates *tafsir bil-ma'thur* and *tafsir bil-ra'y*. With this combination, the historical basis is preserved, while rational analysis helps bridge the relevance of the text to modern realities. This integrated method enables a more comprehensive interpretation of the Qur'an that can guide Muslims across generations and contexts.

2.3. *Maqāṣid al-Sharī'ah*

Maqāṣid al-sharī'ah, or the objectives of Islamic law, is a fundamental concept in Islamic jurisprudence that focuses on achieving benefit and preventing harm to humanity (Zuhdi & Nasir 2024). This concept includes five main goals: preserving religion, life, intellect, lineage, and property (Maulida & Ali 2023). In this context, *maqāṣid al-sharī'ah* serves as both a theoretical framework and a practical tool for interpreting the verses of the Qur'an (Supena 2024). For example, an interpretation based on *maqāṣid al-sharī'ah* of a verse prohibiting usury can lead to an understanding that the prohibition aims to observe economic justice and prevent exploitation. Data shows that the practice of *ribā* contributes to economic instability and poverty in various communities (Obaid et al. 2024). Therefore, this interpretation considers not only textual aspects but also broader social implications, making *maqāṣid al-sharī'ah* relevant in facing the challenges of modern economics. According to research by Maulida and Ali (2023), *maqāṣid al-sharī'ah* is also used to evaluate people's welfare, which shows a positive relationship between religious values and economic conditions. Thus, *maqāṣid al-sharī'ah* is relevant not only in a theoretical context but also in practical applications aimed at creating a balanced and just society.

The importance of *maqāṣid* in interpreting the Qur'an lies in its ability to offer adaptive and relevant solutions to the dynamics of the times (Güney 2024). In an ever-changing world, the core values of Islam remain a guideline, but their application needs to be adapted to the current context. For example, regarding climate change, the *maqāṣid al-sharī'ah* approach can provide a basis for environmental policies to protect the sustainability of nature and the well-being of humanity

(Maulidiana & Famulia 2023). An exegete who understands *maqāṣid* can provide interpretations that prioritize tangible benefits for society. For instance, on issues of human rights and social justice, *maqāṣid al-sharī'ah* can offer a framework for assessing public policies and social practices based on Islamic principles. Research shows that the *maqāṣid al-sharī'ah* approach can help reduce social and economic injustice by emphasizing justice, benefit, and collective welfare (Maulidiana & Famulia 2023). Thus, *maqāṣid al-sharī'ah* not only enriches our understanding of the Qur'an but also encourages Muslims to contribute positively to society, ensuring that the interpretation of the Qur'an serves as a source of inspiration and guidance in daily life.

2.4. Integrative Interpretation

The integrative interpretation methodology is an approach that combines various classical and contemporary interpretive methods to create a more holistic understanding of the Qur'an. In this approach, the literal aspects of the Qur'anic text are not ignored but are seen in a broader context, including the history, culture, and social conditions in which the verse was revealed (Zainatul Nadra Zainol et al. 2018). For example, in interpreting verses related to family law, such as Q. 4:34, the relationship between husband and wife becomes more meaningful when we consider the patriarchal context of Arab society during the time of Prophet Muhammad. This approach combines the methods of *tafsīr bil-ma'thūr* (interpretation based on transmitted reports), *tafsīr bil-ra'y* (interpretation based on reason), linguistic analysis, and sociological perspectives to offer interpretations that are not only textually sound but also relevant to contemporary issues, such as gender equality. A study by Abdullah Saeed (2008) emphasizes the importance of a contextual approach in understanding the dynamics of Qur'anic interpretation in the modern era. Thus, integrative interpretation allows exegetes of the Qur'an to extract deeper meanings and adapt Islamic teachings to evolving social needs.

The integrative interpretation methodology includes a thematic approach that highlights key values in the Qur'an, such as justice, compassion, and freedom. It bridges the sacred text with the lived realities of Muslims by linking these themes to contemporary concerns, such as human rights and social justice. This approach allows for a more dynamic form of interpretation, where Islamic principles can

be applied practically in modern society (Jones 2021). For example, in discussing gender issues, integrative interpretation can combine feminist perspectives with Qur'anic teachings to provide a more inclusive understanding. Research shows that this approach enhances public awareness of gender rights within an Islamic framework (Smith 2022). Thus, this methodology not only enriches our understanding of the Qur'an but also motivates Muslims to play an active role in creating a more just and equitable society while addressing present-day social challenges.

3. Method

3.1. Unit of Analysis

The unit of analysis in this study is the methodological approach applied to the *Ichwani tafsir* method. The main focus is on the steps that make up this *tafsir* framework, which includes linguistic analysis, *tafsir bil-ma'thūr*, and *tafsir bil-ra'y*. This research will explore how each step contributes to producing a more holistic understanding of the verses of the Qur'an. By analyzing these components, the researcher aims to demonstrate the relevance of *Ichwani* method in a dynamic social and historical context while also addressing the modern challenges Muslims face.

3.2. Research Design

This study uses a descriptive qualitative design (Koh & Owen 2000; Carvalho et al. 2005) to introduce and explain *Ichwani tafsir* method in depth. Through this approach, the researcher will examine the steps in the interpretation method and how they interact. This research will also involve a comparative analysis with other interpretation methods to clarify its uniqueness (Houck 2013). Thus, this study highlights the advantages of *Ichwani* method and places it in the broader context of Qur'anic interpretation studies.

3.3. Data Sources

The data sources in this study include literature related to the interpretation of the Qur'an, including classical and contemporary *tafsir*

books, journal articles, and scholarly works that discuss interpretive methodology. Researchers will collect data from sources that show the application of various interpretation methods and the analysis of relevant modern issues. In addition, the researcher will refer to documents that discuss *maqāṣid al-sharī‘ah* and its implications in *tafsīr* to strengthen the argument regarding the relevance of *Ichwani* method in the current context.

3.4. Data Collection Technique

The data collection techniques used in this study are literature review and content analysis (Cole 1988). The researcher will conduct an in-depth study of relevant sources to define and explain the *Ichwani tafsīr* method. In addition, interviews with interpreters and academics in Islamic studies will also be conducted to gain additional perspectives on the application of this method. This technique is expected to provide comprehensive and in-depth data on how the *Ichwani* method can be implemented to understand the verses of the Qur’an.

3.5. Data Analysis

The data analysis in this study was carried out thematically by identifying the main steps in the *Ichwani tafsīr* method and how each step contributes to a broader understanding. The researcher analyzed the interaction between linguistic, historical, and social-contextual components in interpretation. In addition, a comparative analysis was conducted to assess the effectiveness of *Ichwani* method compared to other interpretation methods. Through this approach, this research aims to provide deeper insight into the potential of *Ichwani* method in renewing the way we understand the Qur’an in the modern era.

4. Result

4.1. Introduction to Ichwani Tafsīr Method

The term *Ichwani* is taken from the Arabic *akhun*, meaning brother. In the Arabic linguistic context, this word refers to blood bonds and the union of different elements into one harmonious unit. In this context, *Ichwani* method, which is attributed to its originator, Prof. Mohammad

Nor Ichwan, conveys the idea of “brotherhood” or “integration.” The choice of this name reflects a methodological vision that seeks to bridge various approaches to interpretation that are often considered to be contradictory, such as traditional-modern or textual-contextual. Thus, linguistically, *Ichwani* emphasizes the principle of inclusivity, collaboration between methods, and the spirit of brotherhood in Islam that transcends the barriers of difference.

The word *Ichwani* also has a dynamic dimension, as the root word (*akhun*) is used in the Qur'an to describe an active and mutually reinforcing relationship (e.g., in Q. 49:10). This is in line with the goal of this method, which is not only to passively combine approaches, but also to actively create a productive dialogue between interpretive disciplines. In the semantic study of the Qur'an, the word *ukhuwwah* (brotherhood) is often associated with the concept of *tawhīd*, which, in the context of *tafsir* methodology, can be interpreted as the unification of truths spread across various methods (Almalachim & Maulana 2021). Thus, this term is not just a label, but a philosophy that underlies all its operational steps.

In the tradition of Islamic boarding schools in Indonesia, the term *Ichwan* is often used to refer to discussion groups or learning communities, emphasizing collaboration and the exchanging of ideas. The choice of this name is also a form of respect for the local cultural roots, where this method was developed. Linguistically, *Ichwani* deliberately avoids pure Arabic terms (such as *tawhīdī* or *jam'ī*) to affirm its originality and contextuality as a product of the archipelago's Islamic science. Thus, this term becomes a symbol of integration not only at the methodological level but also at the level of scientific identity.

As a method, the term *Ichwani tafsir* focuses on theoretical aspects and practical applications in answering contemporary issues such as gender justice, ecology, or technology. In contrast to classical methods that often stop at the authority of past scholars, this approach specifically includes contemporary socio-historical analysis and *tajdīd* as an integral part. In this respect, it is similar to thematic interpretation but expanded to include the dimension of renewal (*iṣlāḥ*) and alignment with the goals of *sharī'ah*. Thus, the definition of the term includes both epistemological and practical dimensions. From this perspective, this method can be categorized as a *muqāran* (comparative) interpretation that is enriched by an interdisciplinary approach. However, its commitment to producing new syntheses, not just comparisons, sets it apart. For example, in step nine (integrative interpretation), the interpreter not only registers the

difference of opinion among scholars but also creates a new reading that simultaneously considers language, historical context, modern reality, and *sharī'ah* goals.

4.2. *Integration of Classical and Contemporary Tafsīr*

The *Ichhwani tafsīr* method is a new approach that offers a comprehensive and holistic way of interpreting the Qur'an. In contrast to traditional interpretation methods that focus solely on literal or textual aspects, *Ichhwani* method seeks to integrate various classical and contemporary approaches in the interpretation process. This approach is based on the idea that the Qur'an, as a holy book, has a depth of meaning that cannot be studied from just one point of view. Therefore, *Ichhwani tafsīr* method brings together literal, contextual, thematic, historical, and social aspects to understand the text of the Qur'an in its entirety and depth. Research shows that this holistic approach can increase people's understanding of universal values in the Qur'an, such as tolerance and justice. The method also considers psychological and linguistic aspects that are often overlooked in traditional approaches, making interpretations more relevant to today's social context (Hassan 2022). Thus, *Ichhwani tafsīr* not only enriches the understanding of the text but also encourages the application of Qur'anic values in daily life.

One of the advantages of *Ichhwani tafsīr* method is its ability to capture nuances and complexities in interpreting the Qur'an. By combining various approaches, this method can produce a more comprehensive understanding of sacred texts. For example, in understanding a verse, *Ichhwani tafsīr* method examines the literal meaning and considers the historical, social, and cultural context in which it was revealed (Perry 1985). Research shows that an approach considering this context can increase the relevance of Qur'anic interpretation in modern life (Saeed 2014). In addition, a thematic approach is also used to identify the common threads and main messages in the verses of the Qur'an, thus allowing readers to understand the universal values (Rosyada 2017). Thus, *Ichhwani tafsīr* method can present a rich, in-depth, and relevant interpretation for the current context. This method also pays attention to the dynamics of the development of science and technology that can affect the understanding of the verses of the Qur'an, making it an effective tool to answer the challenges of the times.

The presence of *Ichwani* method of interpretation is important in the discourse of contemporary Qur'anic interpretation. During the rise of various interpretations that tend to be partial or even extreme, *Ichwani tafsir* method offers a balanced and moderate approach. By integrating classical and contemporary aspects, this method can bridge the gap between traditional understanding and the demands of the times. In addition, *Ichwani tafsir* method also has the potential to enrich the scientific treasures of *tafsir* and significantly contribute to the development of Qur'anic studies in the future. Therefore, the research and application of *Ichwani tafsir* method are of significant importance and should be studied in depth. This method, when applied in Islamic universities, can broaden academic horizons and stimulate more complex interdisciplinary studies.

Ichwani tafsir method also allows for a constructive dialogue between Islamic traditions and the development of modern thought. Through this method, scholars and academics can find a harmonious common ground between the teachings of the Qur'an and universal human values. This is important in responding to the global challenges Muslims face, such as justice issues, human rights, and the environment. *Ichwani tafsir* method invites interpreters to focus not only on the text but also on the context in which the text is applied. As such, this approach can help reduce the potential for interpretive conflicts and pave the way for a more inclusive and holistic understanding. For example, on environmental issues, *Ichwani tafsir* method allows for interpretations that consider the urgency of protecting nature as part of God's mandate to humans. In addition, this approach is also relevant in the context of technological advancements, where interpreters need to understand the ethical implications of innovations and ensure that the application of technology remains aligned with Islamic principles. Thus, *Ichwani tafsir* method offers interpretive solutions that are timely, contextual, and relevant to the needs of Muslims today.

In practice, *Ichwani tafsir* method requires qualified expertise in various fields of science. An exegete who uses this method must have extensive knowledge of Islamic and social sciences, humanities, and the natural sciences. This expertise includes an in-depth understanding of the history, culture, and language used in the context of the Qur'an's revelation. Collaboration between disciplines is the key to successfully implementing *Ichwani tafsir* method. For example, the historical approach can be integrated with the sociological approach to understand how social conditions during the time of the Qur'anic revelation affected the

meaning and application of its verses. In addition, in-depth linguistic analysis is necessary to unearth the meanings of words and phrases in both classical and modern Arabic. Thus, an exegete can produce a more comprehensive interpretation that is relevant to current conditions. This approach also allows for constructive interdisciplinary dialogue, which can enrich the understanding and application of the teachings of the Qur'an in various aspects of modern life. This is crucial in answering the challenges and changes Muslims face in this era of globalization.

Ichwani tafsīr method offers great opportunities for further development in the study of the Qur'an. By integrating various approaches, this method provides a more comprehensive understanding of sacred texts and opens up opportunities for innovation in interpretation. Additionally, this method can help identify relevant solutions to contemporary issues, such as environmental concerns, human rights, and social justice. Amid a rapidly changing and dynamic world, the *Ichwani* method can be an effective tool to maintain the relevance of the teachings of the Qur'an. This method allows the exegete to interpret the verses of the Qur'an while considering the current historical and social context, resulting in a more applicable and contextual interpretation. Therefore, there needs to be a continuous effort to develop and disseminate this method so that it can be widely adopted in the academic community and Muslim society in general. Thus, *Ichwani tafsīr* method can contribute significantly to enriching Muslims' insight and understanding of the teachings of the Qur'an, as well as strengthening the relationship between sacred texts and the reality of modern life.

4.3. Operational Steps to Understand the Qur'an

The *Ichwani tafsīr* method is a comprehensive approach that combines various interpretive methods of the Qur'an to achieve a more comprehensive (holistic) and contextual understanding. In its development, this method embraces classical interpretation that relies on the history and traditions of previous scholars, as well as contemporary interpretation that uses a rational and critical approach. The integration between these two approaches allows for the formation of an analysis that presents not only a textual or literal understanding of the verses of the Qur'an but also a more profound meaning based on the needs and developments of modern society. Thus, *Ichwani tafsīr* method bridges the legacy of traditional scholarship with modern thought, creating a

method of interpretation that is flexible but still firmly rooted in the basic principles of Islamic scholarship.

In addition to combining classical and contemporary interpretation, the *Ichwani tafsir* method also focuses on linguistic analysis and the application of the principles of *maqāṣid al-sharī'ah*, which are the objectives of Islamic law. The linguistic approach aids in understanding the subtleties of the Qur'an's rich language of symbolism and contextual meaning. At the same time, *maqāṣid al-sharī'ah* ensures that interpretation focuses not only on legal aspects but also on broader goals such as justice, welfare, and the benefit of the *ummah*. Considering the socio-historical context and the challenges facing Muslims in the modern era, this method is designed to provide relevant answers to contemporary problems while maintaining the integrity of the teachings of the Qur'an. The following are the operational steps in *Ichwani tafsir* method:

4.2.1. Linguistic Analysis (*Tafsir Lughawī*)

The first step in the *Ichwani tafsir* method is a linguistic analysis that focuses on a deep understanding of words and sentence structures in native Arabic, the language used in the Qur'an. This analysis is carried out by referring to classical dictionaries that are recognized for their authority, such as *Lisān al-'Arab* (Ibn Manẓūr 1997) and *Mufradāt al-Qur'an* by Al-Rāghib al-Iṣfahānī (Dhahir 2022), both of which are important sources for understanding the meaning of the words of the Qur'an precisely. This process includes not only a basic understanding of the meaning of words but also the study of word forms (morphology) and relationships between words in sentences (grammar). In addition, this analysis involves the study of the meaning of words in a broader context, identifying changes in meaning that may occur when words are used in different verses. Thus, linguistic analysis is the main foundation for accurately understanding the message of the Qur'an.

This step is very important because the Arabic language of the Qur'an has a wealth of meanings that are not always easy to grasp without a deep understanding (Morris 2000; Shah 2016). The words used in the Qur'an often have various nuances of meaning that can significantly affect interpretation. Therefore, this linguistic approach also includes the identification of rhetorical styles (*balāghah*) such as *majāz* (figurative), *isti'ārah* (metaphor), and *kināyah* (metonymy), which are often used to convey deeper and symbolic messages (Alkhatib & Shaalan 2017). These

rhetorical styles show how rich and dense the meaning contained in each verse is, thus helping to clarify implicit messages that may not be immediately apparent. By understanding these stylistic devices, interpreters can capture a broader and more complete meaning of the verses of the Qur'an, resulting in a more accurate and contextually relevant interpretation.

4.2.2. *Analysis of Classical Interpretation (Tafsīr bil-Ma'thūr)*

The second step in the *Ichwani tafsīr* method is the study of classical *tafsīr* based on the historical reports and explanations of Prophet Muhammad (PBUH), his Companions, and early scholars. *Tafsīr bil-ma'thūr*, or interpretation based on transmitted reports, plays an important role because it reflects an early understanding of the Qur'an grounded in direct experience with revelation and the socio-historical context of the time (Nur et al. 2019). Classical *tafsīrs* such as *Tafsīr al-Ṭabarī*, *Tafsīr Ibn Kathīr*, and *Tafsīr al-Qurṭubī* are often used as primary references in this step (Arsad 2018). These commentaries present an in-depth view of how the verses of the Qur'an were understood by the early generations of Islam, who had direct access to sources of knowledge such as the Prophet and the Companions. Thus, classical commentary offers invaluable insights for modern interpreters and serves as an important foundation for understanding the traditional text of the Qur'an.

In the context of this method, classical interpretation not only provides a literal understanding of the verses of the Qur'an but also presents how the verses were interpreted by early Muslims who lived during the time of revelation. This understanding is important because they were closely related to the verses' cultural, social, and historical context. However, classical interpretation is not used exclusively or rigidly in the *Ichwani tafsīr* method. Instead, it is combined with other approaches, such as linguistic analysis and contemporary interpretation, to produce a more holistic understanding relevant to modern challenges. Thus, classical interpretation is one of the main components, but it is balanced with a more critical and contextual approach to address today's problems.

4.2.3. *Analysis of Contemporary and Contextual Interpretation (Tafsīr bil-ra'y)*

Contemporary and contextual interpretation, also known as *tafsīr bil-ra'y*, has emerged as a response to the challenges of the evolving times.

This approach prioritizes interpretation of the Qur'an that is relevant to the social, political, and intellectual needs of modern life. *Tafsir al-Manār* by Muḥammad 'Abduh and Rashīd Riḍā is one of the key contemporary works of interpretation that emphasizes the importance of understanding the Qur'an rationally and progressively (Burge 2021; Ichwan et al. 2024a). 'Abduh emphasized that Islamic teachings do not contradict reason and can adapt to changing times. In his interpretation, he invites Muslims not only to understand the text textually but also to consider the historical context and the needs of modern society, such as educational reform, social justice, and legal renewal in Islam (Zulkarnaini & Badawi 2021). This shows that contemporary interpretation not only discusses religious teachings but also aims to build a more just and competitive society amid global developments.

Contemporary exegetes also seek to relate the Qur'anic message to relevant modern issues, such as gender equality, human rights, and technological developments. For example, Amina Wadud (1995), in her commentary that focuses on a gender perspective, attempts to interpret the verses of the Qur'an with an egalitarian approach. She emphasized that Islam supports equality between men and women and sought to correct the patriarchal interpretations that have dominated the discourse of classical exegesis (Zenrif & Bachri 2003). In addition, on the issue of human rights, several exegetes, such as Fazlur Rahman (2009), emphasized the importance of understanding *maqāṣid al-sharī'ah* (the objectives of Islamic law) to create a society that respects freedom, justice, and welfare. In the context of technological developments, modern exegetes have also begun to discuss the relevance of Islamic principles to the ethics of using technology—such as artificial intelligence and digitalization—ensuring they remain aligned with the moral values taught in the Qur'an.

Contemporary and contextual interpretation serves as a bridge between the teachings of the Qur'an and the realities of modern life. By adopting this approach, exegetes not only maintain the relevance of the Qur'an amid changing times but also demonstrate that this holy book has the flexibility to respond to new challenges. *Tafsir bil-ra'y* provides space for Muslims to engage in dialogue with tradition and progress so that religion is not viewed as rigid, but rather as a guide to a dynamic and constantly evolving life. Through this approach, the messages of the Qur'an can be translated into concrete solutions to human problems in the modern era—without losing their spiritual values.

4.2.4. *Analysis of the Occasion of Revelation of a Verse (Asbāb al-Nuzūl)*

Understanding the reasons for the revelation of Qur'anic verses is an essential step in interpreting the text in depth. Knowledge of the social, political, and cultural background of the time helps explain the message God conveyed to mankind. For example, verses related to war—such as in *Sūrah al-Anfāl* or *al-Tawbah*—have a specific context related to the conflict between Muslims and polytheists in the early days of Islam. By understanding this context, we can avoid misunderstandings when applying these verses outside the appropriate situation. The approach known as *asbāb al-nuzūl* provides a richer perspective on the Qur'anic text so that its messages can be understood in a more relevant way and do not deviate from their original purpose.

Works such as *Lubāb al-Nuqūl fī Asbāb al-Nuzūl* by Imām al-Suyūṭī or collections of *ḥadīth* are the primary sources for studying *asbāb al-nuzūl*. In these works, narrations reveal the occasion of the revelation of certain verses (Rippin 1988). For example, Q. 24:11–12, which discuss slander against 'Ā'ishah, have a specific background: an incident known as the *Ifk* incident. Without understanding this context, one may misinterpret the verse in an irrelevant situation. In addition, these narrations also describe the social and cultural dynamics of Arab society at the time, including traditions, laws, and interpersonal relationships. Thus, *asbāb al-nuzūl* clarifies the meaning of a verse and helps us appreciate the complexity of the historical process behind the revelation.

The importance of understanding *asbāb al-nuzūl* lies in efforts to maintain the relevance of the Qur'an across various times and places (Cragg 1999). The verses of the Qur'an were not revealed in a vacuum but within specific contexts that shaped their content. By knowing this background, Muslims can apply the teachings of the Qur'an wisely, according to the needs of the times. This approach also prevents the misuse of verses in ways that can trigger conflict or injustice—such as when verses about interreligious relations are used to justify intolerance. Therefore, studying *asbāb al-nuzūl* is essential to understanding the Qur'an comprehensively so that its divine messages continue to serve as a relevant and universal guide for life.

4.2.5. *Contemporary Socio-Historical Analysis*

Contemporary socio-historical analysis aims to bridge the relevance of the holy verses to modern life (Halpern 1957). In understanding certain

verses—such as the command regarding the *ḥijāb* in Q.33:59—it is important to recognize the cultural and social context of Arabia at the time of revelation. At that time, the *ḥijāb* served as a symbol of protection and identity for Muslim women amid a social situation full of threats. When applied in the modern era, the concept of *ḥijāb* becomes not only a form of obedience but also a symbol of freedom of expression and spiritual identity amid globalization. Similar dynamics apply to other issues, such as social justice, which require new interpretive approaches in line with the evolving context. Thus, this analysis helps Muslims remain relevant without losing the essence of religious teachings.

The interpretation of Qur'anic verses is inseparable from the cultural, political, and economic influences that develop in each era. In the modern context, the implementation of the *ḥijāb* is often influenced by political policies and public discourse in particular countries. In some regions, the *ḥijāb* is viewed as a symbol of resistance to cultural colonialism, while in others, it is used as a tool to politicize religious identity (Gi Yeon 2014). In addition, economic factors also play a role, such as the rise of the Islamic fashion industry, which transforms the *ḥijāb* from a purely religious obligation into part of a consumer lifestyle. This shows that understanding verses requires consideration of the various aspects that affect today's society. With this approach, interpretation becomes more inclusive and applicable.

Modern circumstances often require a more flexible approach to interpreting Qur'anic verses. For example, in multicultural societies, the application of Islamic values must consider diversity and social dynamics. Verses on justice, for instance, can be translated into efforts to empower marginalized groups—such as women and religious or ethnic minorities—who continue to face structural injustice. In addition, global challenges such as climate change and economic inequality require cross-sectoral thinking that remains grounded in the principles of the Qur'an. By understanding the contemporary socio-historical context, Muslims can develop an interpretive approach that is relevant and adaptive, while remaining faithful to the fundamental values of religion. This analysis not only strengthens religious conviction but also enables Islam to offer solutions to the challenges of the times.

4.2.6. *Analysis of Thematic Interpretation (Tafsir Mawḍū'ī)*

Thematic interpretation, or *tafsir mawḍū'ī*, is an approach that groups Qur'anic verses based on specific themes for in-depth analysis (Thabet

2005). This method aims to thoroughly understand a theme by connecting various verses spread across several *sūrah*s. For example, the theme of social justice can be found in various verses, such as *Sūrah al-Baqarah* on the obligation of *zakāt* (Q. 2:177), to *Sūrah al-Nisā'* regarding justice in the distribution of inheritance (Q. 4:11). Through this approach, the message of the Qur'an becomes more integrated and able to address contemporary issues in a relevant way. In addition, thematic interpretation allows Muslims to see how religious principles can be applied contextually in daily life. Thus, this method emphasizes textual understanding and practical application in various aspects of life.

The process of thematic interpretation begins by identifying the theme to be studied and then collecting all verses related to the theme from various *sūrah*s (Thabet 2005). For example, for the theme of environmental protection, verses such as the prohibition of doing damage on the earth (Q. 7:56), the command to maintain the balance of nature (Q. 55:7–9), and the responsibility of humans as *khalīfah* on earth (Q. 2:30) can be analyzed together. These verses are then contextualized with modern realities, such as the issue of global warming and the exploitation of natural resources. By connecting these verses, the *tafsīr mawḍū'ī* provides a more comprehensive and integrative view. This approach can also help Muslims understand how Qur'anic values remain relevant in responding to the challenges of the times, such as environmental crises and social injustices.

Thematic interpretation has great potential in answering complex modern problems (Thabet 2005). For example, the theme of gender equality can be explored by examining verses such as the command to respect one another between men and women (Q. 49:13) to the principle of equality of rights in worship and pious deeds (Q. 16:97). This approach allows Muslims to understand that the Qur'an supports efforts to create a more inclusive and just society. In addition, the *tafsīr mawḍū'ī* can also be used to examine other global issues, such as economic justice or world peace. By connecting relevant verses, Muslims can find solutions based on religious principles without ignoring today's social, cultural, and political realities. Therefore, this method of *tafsīr* not only enriches the understanding of the Qur'an but also provides an applicable guide in facing the challenges of the modern world.

4.2.7. Analysis of *Maqāṣid al-Sharī'ah*

Maqāṣid al-sharī'ah is an essential framework for understanding Islamic law to remain relevant and contextual (Susanto 2017). The main goal of *maqāṣid al-sharī'ah* is to achieve justice, benefit, and welfare, both for individuals and society. In interpreting the verses of the Qur'an, this approach ensures that the interpretation is not only legalistic or textual but also considers the universal values at the core of Islamic teachings. For example, in understanding the verses about criminal punishment (*ḥudūd*), such as cutting off the hand of a thief (Q. 5:38), *maqāṣid al-sharī'ah* emphasizes the protection of property and the prevention of crime. With this approach, the interpretation of the verse focuses not only on the application of punishment but also on efforts to create a just social system and prevent the causes of crime, such as poverty or economic inequality. The *maqāṣid* approach makes Islamic law more humane and relevant to the needs of the times.

The interpretation of the Qur'an by *maqāṣid al-sharī'ah* aims to balance the legalistic aspects and the larger objectives of Islamic law (Soediro & Meutia 2018; Susanto 2017). For example, protecting the soul, intellect, religion, heredity, and property are the five main principles of *maqāṣid* that form the basis for understanding the law. In the modern context, interpreting verses on *ribā* (Q. 2:275) focuses on explicit prohibitions and the *sharī'ah* goal of protecting society from economic exploitation and injustice. This means the Islamic economic system must be designed to create justice and welfare, not simply to avoid literal usury transactions. With the *maqāṣid* approach, interpretation becomes more dynamic and applicable while remaining faithful to the fundamental values of Islam.

The *maqāṣid al-sharī'ah* approach is very relevant in addressing complex modern challenges. In the issue of environmental protection, for example, *maqāṣid al-sharī'ah* can be used to understand verses that call for humans to maintain the balance of nature (Q. 30:41). This interpretation not only highlights the obligation of humans not to damage the earth but also emphasizes the collective responsibility to ensure the sustainability of natural resources for future generations. In addition, *maqāṣid* also helps address other contemporary issues, such as human rights, gender equality, or social justice, by providing a more progressive perspective without abandoning the basic principles of the *sharī'ah*. Therefore, assessing the interpretation by *maqāṣid al-sharī'ah* ensures that Islamic law is not only a tool to enforce rules but also a solution to create a better and harmonious life for all parties.

4.2.8. Contextual Interpretation in Modern Life (*Tajdīd and Iṣlāḥ*)

Contextual interpretation in modern life emphasizes the importance of *tajdīd* (renewal) and *iṣlāḥ* (reform) in understanding the Qur'an. *Tajdīd* aims to update the understanding of religion so that it remains relevant to the development of the times without abandoning the basic principles of Islam (Mariuma 2014). On the other hand, *iṣlāḥ* serves to correct aspects that are considered inconsistent with *maqāṣid al-sharī'ah*, which is the primary goal of *sharī'ah*, encompassing justice, humanity, and the benefit of the *ummah*. In this context, the *Ichwani* method of interpretation is important because it combines textual and contextual approaches. This helps Muslims understand the Qur'an's teachings more dynamically to answer new challenges in modern life, such as globalization, technology, and other social issues.

One of the applications of *tajdīd* and *iṣlāḥ* can be seen in interpreting verses related to slavery. In the historical context, slavery was once a socially accepted practice and regulated in the *sharī'ah*. However, through a contextual approach that considers *maqāṣid al-sharī'ah*, slavery is now seen as irrelevant because it is contrary to the principles of justice and humanity. This interpretation shows that Islam, as a *rahmatan lil-‘ālamīn* religion, can adapt to changing times without losing its essence. Thus, *tajdīd* and *iṣlāḥ* allow Muslims to continue to update their understanding of religion critically and relevantly.

In addition to the issue of slavery, contextual interpretation also needs to be applied to other modern issues, such as human rights, ecology, and technological development. For example, in the face of the global environmental crisis, Muslims can interpret verses about human responsibility as *khalīfah* on earth by emphasizing the importance of nature conservation. This aligns with *maqāṣid al-sharī'ah*, which prioritizes protecting life and sustainability. Similarly, in the age of technology, *Ichwani tafsīr* can help find ethical guidance in using technology to remain in accordance with Islamic values. This interpretation, based on *tajdīd* and *iṣlāḥ*, not only provides practical solutions for Muslims but also strengthens the relevance of the Qur'an as an eternal guideline for life.

4.2.9. Integrative Approach to Understanding the Qur'an

The *Ichwani tafsīr* method is a new approach that offers a holistic understanding of the Qur'an by combining various sources and

approaches. This approach unites linguistic analysis, classical interpretation, contemporary interpretation, and socio-historical context with the foundation of the principles of *maqāṣid al-sharī'ah*. *Maqāṣid al-sharī'ah*, as the main goal of *sharī'ah*, emphasizes the aspects of justice, benefit, and welfare for mankind. With this approach, the *Ichwani* method focuses not only on the literal meaning of the text of the Qur'an but also on the larger goal of Islamic teachings. This allows for the flexibility of interpretation relevant to modern issues, such as human rights, ecology, and technological developments, without sacrificing the fundamental principles of religion.

This integrative approach is crucial in answering the increasingly complex challenges of modern times. Considering the socio-historical context, *Ichwani tafsir* method provides space for an interpretation that is not static but remains rooted in Islamic values. For example, in interpreting verses on women's rights, this method not only refers to classical interpretations that are often confined to past contexts but also integrates contemporary interpretations that are more relevant to the issue of gender equality. This allows Muslims to develop a more equitable and contextual understanding of *maqāṣid al-sharī'ah*. Thus, *Ichwani tafsir* method not only maintains the authenticity of the Qur'an but also makes it more applicable to modern life.

The *Ichwani tafsir* method provides more relevant guidance in dealing with global issues, such as environmental crises and technological ethics. For example, verses about human responsibility as *khalīfah* on earth can be reinterpreted to emphasize the importance of environmental conservation in the face of climate change. Similarly, in the digital age full of ethical challenges, *Ichwani tafsir* method can help Muslims understand how Islamic principles can be applied in the wise use of technology. Combining textual and contextual approaches produces an interpretation that deeply understands the Qur'anic text and provides practical and relevant solutions. Therefore, the *Ichwani tafsir* method is an essential innovation in the science of interpretation that can bridge the tradition of Islamic scholarship with the needs of the modern world.

5. Discussion

The *Ichwani tafsir* method is a new approach to studying Qur'anic interpretation that integrates classical and contemporary methods to achieve a more holistic understanding. This method focuses on the

text's literal meaning and involves contextual, historical, linguistic, and social analysis to produce interpretations relevant to modern challenges. This method's advantage lies in combining classical approaches based on the traditions of earlier scholars, such as *tafsīr bi-l-ma'thūr*, with more rational and critical contemporary approaches, such as *tafsīr bi-l-ra'y*. Its operational measures, such as linguistic analysis, *asbāb al-nuzūl*, *maqāṣid al-sharī'ah*, and thematic approaches, provide a solid foundation for understanding the Qur'an in depth. With its flexibility, this method is relevant for academic studies and for answering global issues such as social justice, human rights, and environmental conservation.

The research results related to the *Ichwani tafsīr* method reflect the urgency of a new approach to understanding the Qur'an in the modern era. Amid the dominance of literal and often rigid interpretation, this method offers a more inclusive and adaptive perspective. These results show the importance of considering the historical and social context in understanding sacred texts, given that the Qur'an is not revealed in a vacuum. In addition, this method emphasizes the importance of integrating modern science into Islamic studies so that the teachings of the Qur'an can continue to be relevant amidst the times. This reflection also underlines the challenge of implementing the *Ichwani tafsīr* method: the need for cross-disciplinary competence from exegetes. This opens up opportunities for developing a more interdisciplinary *tafsīr* curriculum in Islamic universities and encouraging collaboration between scholars, academics, and experts from various fields of science.

Ichwani tafsīr method can be interpreted as a response to the need for a more dynamic and contextual approach to *tafsīr*. By blending classical and contemporary interpretations, this method provides space to understand the verses of the Qur'an in a socio-historical framework relevant to modern issues. For example, the integration of linguistic analysis and *maqāṣid al-sharī'ah* allows for interpretations that are not only legalistic but also aimed at achieving justice and the benefit of the *ummah*. The emphasis on thematic and contextual interpretation also shows that this method aims to understand the text textually and address global issues such as climate change, gender equality, and technological ethics. This interpretation emphasizes that the *Ichwani* method is not just an academic approach but also an effective tool to bridge the Islamic scientific tradition with the needs of the modern world.

The *Ichwani tafsīr* method has advantages over the traditional *tafsīr* approach, which sometimes focuses too much on the literal aspect and does not consider the context of the times. Compared to classical

tafsir, such as *Tafsir al-Ṭabarī* or *Ibn Kathīr*, this method is more flexible because it involves a contemporary approach relevant to modern needs. On the other hand, *Ichwani* method also goes beyond contemporary interpretations, such as *al-Manār*, because it integrates the principles of *maqāṣid al-sharīʿah*, emphasizing *sharīʿah* goals such as justice and benefit. The advantage of this method is also seen in its ability to combine thematic and contextual approaches, which are not always found in classical or contemporary interpretations. However, compared to the progressive *tafsir* approach developed by Fazlur Rahman, *Ichwani tafsir* method still maintains a balance between tradition and innovation, making it more inclusive and moderate.

Further research is needed to develop and disseminate the *Ichwani tafsir* method among academics and the Muslim community in general. One of the crucial steps is to develop a practical guide or curriculum that can be used in Islamic universities to train exegetes in applying this method. In addition, there is a need for a more in-depth study of how this method can answer specific issues, such as the environmental crisis, economic inequality, and the role of women in Islam. Interdisciplinary research involving scholars, social scientists, and technology experts can also enrich the application of the *Ichwani* method in various contexts. Another effort must be made to promote this method through seminars, publications, and scientific discussions to increase understanding and acceptance of this integrative approach. Thus, the *Ichwani* method can significantly contribute to the development of Qur'an studies in the modern era.

6. Conclusion

This research reveals that the *Ichwani tafsir* method offers a practical, integrative approach to interpreting the Qur'an, combining various classical and contemporary methods. The main findings suggest that integrating linguistic analysis, *tafsir bi-l-ma'thūr*, and *tafsir bi-l-ra'y* can produce a more holistic understanding relevant to the modern context. This approach considers the text's literal meaning while also accounting for the underlying historical and social context. Thus, the resulting interpretation is not only textually accurate but can also answer the challenges and problems Muslims face today. In addition, the emphasis on *maqāṣid al-sharīʿah* as the basis of interpretation allows *tafsir* to provide practical and applicative solutions, directing understanding

to broader *shari'ah* goals such as justice, welfare, and benefit. These findings underscore the importance of a comprehensive approach to understanding the Qur'an, which can bridge the gap between tradition and modernity. Thus, the *Ichwani tafsir* method has the potential to be an essential reference in the development of future *tafsir* studies, making a significant contribution to a deeper and more relevant understanding of the teachings of the Qur'an.

The contribution of this research to the development of interpretation science is very significant, especially in creating a dialogue between Islamic scientific traditions and the dynamics of contemporary thought. *Ichwani tafsir* method not only enriches the treasures of classical *tafsir* but also introduces a more adaptive approach to dealing with modern issues, such as human rights and social justice. This research opens opportunities for developing more interdisciplinary interpretation studies, combining religious science with social sciences, humanities, and natural sciences. This is very important, considering the challenges Muslims face today that require a deep and comprehensive understanding. With this method, interpreters can bridge traditional understandings and the demands of the times so that the resulting interpretations are academically relevant and applicable in daily life. Therefore, this research contributes to developing theories and interpretive practices to answer society's increasingly complex and diverse needs.

As a suggestion for further research, exploring the application of this method in various more specific contemporary contexts and issues is recommended. Further research may involve case analysis of how these methods are applied in interpreting verses related to current issues such as climate change, technology, and gender. This approach will not only enrich insights in the study of *tafsir* but also provide a new perspective on the relevance of the Qur'an in the modern context. In addition, collaboration between academics from various disciplines is also essential to expand the scope and impact of this method, given the complexity of the problems facing Muslims today. Further research can produce a more inclusive and holistic interpretation by involving various perspectives. It is hoped that this effort will have a positive impact not only on the development of the science of interpretation (*tafsir*) but also on increasing public awareness and understanding of the teachings of the Qur'an so that it can be applied effectively in daily life.

Acknowledgements

The author declares that there are no competing interests. This research did not receive any specific funding from any public, commercial, or nonprofit funding bodies.

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