QAWĀʿID AL TAFSĪR AS AN EPISTEMOLOGICAL MODEL FOR VALID QUR'ANIC INTERPRETATION: A COMPARATIVE ANALYSIS OF MARĀH LABĪD AND AL-MIṢBĀḤ

Abdur Rokhim [1*], Sahlul Fuad [2], Cemal Sahin [3]

[1,2] *PTIQ Jakarta University*
[3] *Uludag University, Türkiye*
[*] *Corresponding e-mail*: abdurrokhim@ptiq.ac.id

ABSTRACT

The growing circulation of ideologically driven and methodologically inconsistent Qur'anic interpretations highlights the absence of a clear epistemological standard for assessing interpretive validity. This study addresses this gap by examining *Qawāʿid al Tafsīr* as a structured epistemological model capable of guiding reliable Qur'anic interpretation. Using qualitative data derived from primary tafsīr texts, the study employyed a comparative hermeneutical method and critical textual analysis to evaluate two influential works in the Nusantara tradition: the nineteenth century *Marāh Labīd* by Shaykh Nawawi al-Bantani and the contemporary *Tafsīr al-Miṣbāḥ* by M. Quraish Shihab. The analysis is organized around five epistemological pillars that function as analytical domains, namely exegetical competence, ethical integrity, textual understanding, socio cultural contextual awareness and methodological coherence. The findings show three key patterns. First, both exegetes consistently apply these principles, demonstrating their normative relevance across historical contexts. Second, Nawawi al-Bantani emphasizes textual stability and doctrinal continuity through classical linguistic analysis and transmitted readings. Third, Shihab prioritizes contextual relevance by employing thematic coherence and maqāṣid oriented reasoning. These differences illustrate the adaptability of *Qawāʿid al Tafsīr* to diverse interpretive orientations. The study concludes that *Qawāʿid al Tafsīr* provides a dynamic and universal framework for safeguarding interpretive validity. Its application strengthens Qur'anic hermeneutics in pluralistic societies and offers a practical tool for mitigating deviant interpretations while promoting responsible exegetical practice.

Keywords: Epistemological Model, Quraish Shihab, Nawawi al-Bantani, Nusantara Tafsīr, *Qawāʿid al Tafsīr*, Qur'anic Hermeneutics

ABSTRAK

Meningkatnya peredaran tafsir Al-Qur'an yang digerakkan oleh ideologi dan tidak konsisten secara metodologis menyoroti ketiadaan standar epistemologis yang jelas untuk menilai validitas penafsiran. Penelitian ini merespons kekosongan tersebut dengan mengkaji Qawāʿid al Tafsīr sebagai suatu model epistemologis terstruktur yang mampu membimbing penafsiran Al-Qur'an yang dapat dipertanggungjawabkan. Dengan menggunakan data kualitatif yang bersumber dari teks-teks tafsir primer, penelitian ini menerapkan metode hermeneutika komparatif dan analisis teks kritis untuk mengevaluasi dua karya berpengaruh dalam tradisi Nusantara, yaitu Marāh Labīd karya Syekh Nawawi al-Bantani dari abad ke-19 dan Tafsīr al-Miṣbāḥ karya M. Quraish Shihab yang bersifat kontemporer. Analisis disusun berdasarkan lima pilar epistemologis yang berfungsi sebagai ranah analitis, yaitu kompetensi tafsir, integritas etis, pemahaman tekstual, kesadaran konteks sosial budaya, dan koherensi metodologis. Temuan penelitian menunjukkan tiga pola utama. Pertama, kedua mufasir secara konsisten menerapkan prinsip-prinsip tersebut, yang menunjukkan relevansi normatifnya lintas konteks historis. Kedua, Nawawi al-Bantani menekankan stabilitas tekstual dan kesinambungan doktrinal melalui analisis linguistik klasik dan riwayat tafsir yang ditransmisikan. Ketiga, Quraish Shihab memprioritaskan relevansi kontekstual dengan menggunakan koherensi tematik dan penalaran yang berorientasi pada maqāṣid. Perbedaan ini menggambarkan adaptabilitas Qawāʿid al Tafsīr terhadap beragam orientasi penafsiran. Penelitian ini menyimpulkan bahwa Qawāʿid al Tafsīr menyediakan kerangka kerja yang dinamis dan universal untuk menjaga validitas penafsiran. Penerapannya memperkuat hermeneutika Al-Qur'an dalam masyarakat pluralistik serta menawarkan perangkat praktis untuk memitigasi penafsiran menyimpang sekaligus mendorong praktik tafsir yang bertanggung jawab.

.

Kata kunci: *Epistemological Model, Quraish Shihab, Nawawi al-Bantani, Nusantara Tafsīr, Qawāʿid al Tafsīr, Qur'anic Hermeneutics*

INTRODUCTION

The interpretation of the Qur'an (*tafsīr*) constitutes the core of Islamic intellectual tradition, spanning a vast historical and methodological spectrum. In the contemporary era, characterized by the rapid dissemination of ideas and the rise of ideological

readings, the rise of ideologically charged and methodologically deviant Qur'anic interpretations creates an urgent need for a robust epistemological framework to ensure interpretive validity.[1] The proliferation of "deviant interpretations" (*tafsīr yang menyimpang*), often driven by a lack of exegetical competence, ideological biases, politicized readings, and the fragmentation of verses on social media, poses a significant threat to Muslim communities.[2] These challenges highlight an ongoing epistemological contestation within Qur'anic studies, raising fundamental questions about the boundaries of legitimate interpretation.[3]

Recent developments in contemporary *tafsīr* studies affirm the necessity of a paradigm shift from purely textual to contextual approaches in understanding the Qur'an in the modern era.[4] Simultaneously, the landscape of modern interpretation is characterized by a diversity of approaches. Amer Ali identifies a spectrum of modern *tafsīr* trends, encompassing textualist, contextualist, modernist, socio-political, scientific, thematic, and feminist approaches, which collectively represent the dynamic Muslim engagement with modernity.[5] This diversity, however,

---

[1] Ahmad Zainal Abidin and Thoriqul Aziz, "Qur'anic Exegesis As A Social Critique: A Study on the Traditionalist Bisri Musthofa ' s Tafsīr Al-Ibrīz," *Al-Jāmi'ah: Journal of Islamic Studies* 62, no. 1 (2024): 215–39, https://doi.org/10.14421/ajis.2024.621.215-239; Sulaiman Ibrahim, "Indikasi Penyimpangan Dalam Penafsiran Al-Qur'an," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner* 7 (2022): 103–22, https://doi.org/10.30603/jiaj.v7i1.3481.

[2] Ainita Nurusshoumi, "Penyimpangan Dalam Tafsir: Kajian Unsur Al Dakhil Dalam Tafsir Al-Qummi Karya Ali Bin Ibrahim Al-Qummi," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 06, no. 02 (2021): 294, https://doi.org/10.30868/at.v6i02.1484.

[3] Badr al-Din al-Zarkashi, *Al-Burhan Fi 'Ulum Al-Qur'an* (Kairo: Dar al-Turath, 1957), 15.

[4] Nuraini, Waharjani, and Mohammad Jailani, "From Textual To Contextual: Contemporary Islamic Thinker Abdullah Saeed on Qur'anic Exegesis," *Jurnal Ilmiah Al-Mu'ashirah* 21, no. 1 (2024): 32, https://doi.org/ 10.22373/jim.v21i1.19639.

[5] Amer Zulfiqar Ali, "Brief Review of Classical and Modern Tafsir Trends and Role of Modern Tafasir in Contemporary Islamic Thought," *Australian Journal of Islamic Studies* 3, no. 2 (2018), https://doi.org/ 10.55831/ajis.v3i2.87.

also introduces significant epistemological challenges regarding the tensions between 'Living Qur'an' methodologies and philosophical hermeneutics.[6] This spectrum is further illustrated by the burgeoning field of scientific interpretation (*tafsīr 'ilmī*), where advances in fields like astrophysics, create new contexts for understanding cosmological verses, demonstrating how evolving human knowledge continuously reshapes the interpretive landscape.[7] It is within this complex and evolving interpretive landscape that *Qawā'id al Tafsīr* emerges as a crucial epistemological framework, capable of providing a firm yet flexible standard of validity that can accommodate methodological diversity while preserving interpretive integrity against deviant readings.

Recent scholarship reflects a growing interest in establishing criteria for valid *tafsīr*. Classical works like al-Zarkashī's *al-Burhān* and al-Suyūṭī's *al-Itqān* laid the foundationnal groundwork for *Qawā'id al Tafsīr* (the principles of exegesis).[8] Contemporary scholars like Khalid bin 'Uthman al-Sabt have systematically formulated these principles into coherent maxims, while Abdur Rokhim Hasan has synthesized them into five core epistemological pillars.[9] Concurrently, Indonesian scholars such as Amin Abdullah and Sahiron Syamsuddin advocate for integrating *tafsīr* with socio-

---

[6] Ali Mahfuz Munawar et al., "Epistemological Distinctions between the Living Qur ' an Methodology and Hermeneutics : A Theoretical Study in Contemporary Tafsir Studies," *Kalamizu : Jurnal Sains, Sosial, Dan Studi Agama* 1, no. 4 (2025): 461–76, https://hamfara.com/kalamizu/ article/view/ 50/43.

[7] Azra Ansharullah and Basusi Imamuddin, "The Comparison of Classical Tafsir And Contemporary Interpretation Regarding the Verses of Astrophysics and Cosmology in the Qur'an," *International Review of Humanities Studies* 10, no. 2 (July 27, 2025), https://doi.org/10.7454/ irhs. v10i2.1416.

[8] Khalid ibn Uthman al-Sabt, *Qawa'id at-Tafsir Jam'an Wa Dirasah* (Madinah al-Munawwarah: Dar Ibn 'Affan, 1415), 27.

[9] Abdur Rokhim Hasan, *Qawa'id at-Tafsir, Qa'idah-Qa'idah Tafsir Al-Qur'an* (Jakarta: Yayasan Alumni Perguruan Tinggi Ilmu Al-Qur'an, 2020), 17.

anthropological disciplines to address modern issues.[10] Furthermore, studies by Adis Duderija and Asma Afsaruddin demonstrate expanding hermeneutical horizons through gendered and ethical readings.[11]

Despite the richness of contemporary Qur'anic studies, a clear epistemological gap remains in how *Qawāʿid al Tafsīr* is theorized and applied. Existing scholarship may be broadly situated within three interrelated clusters. The first cluster consists of foundational works that systematize *Qawāʿid al Tafsīr* as a corpus of exegetical principles, most notably the studies of Khalid ibn Uthman al-Sabt and Hasan, which provide comprehensive identification and classification of these rules.[12] While indispensable, these studies largely treat the principles descriptively and stop short of operationalizing them as an evaluative epistemological framework. This study builds on their contributions while moving beyond their descriptive orientation by reconfiguring *Qawāʿid al Tafsīr* as a testable model for assessing interpretive validity across divergent tafsīr traditions.

The second cluster encompasses methodological innovations in modern and contextual tafsīr, which implicitly operationalize aspects of *Qawāʿid al Tafsīr* without explicitly theorizing them as a unified epistemological system. Nuraini et al.'s four-step operational process for contextual interpretation exemplifies

---

[10] Sahiron Syamsuddin, "Differing Responses to Western Hermeneutics: A Comparative Critical Study of M. Quraish Shihab's and Muḥammad ʿImāra's Thoughts," *Al-Jamiʿah: Journal of Islamic Studies* 59, no. 2 (December 31, 2021): 479–512, https://doi.org/10.14421/ajis.2021.592.479-512; M. Amin Abdullah, "Islamic Religious Education Based on Religious Intersubjectivity: Philosophical Perspectives and Phenomenology of Religion," *Jurnal Pendidikan Agama Islam* 19, no. 1 (June 30, 2022): 141–64, https://doi.org/10.14421/jpai.2022.191-11.

[11] Adis Duderija, "Constructing the Religious Self and the Other: Neo-Traditional Salafi Manhaj," *Islam and Christian–Muslim Relations* 21, no. 1 (January 28, 2010): 75–93, https://doi.org/10.1080/09596410903481879; Asma Afsaruddin, "Martyrdom in Islamic Thought and Praxis," *Martyrdom and Terrorism*, 2014, 40–58, https://doi.org/10.1093/acprof:oso/ 97801999 59853.003.0003.

[12] Hasan, *Qawa'id at-Tafsir, Qa'idah-Qa'idah Tafsir Al-Qur'an*; Khalid ibn Uthman al-Sabt, *Qawa'id at-Tafsir Jam'an Wa Dirasah*.

---

how socio-cultural contextual awareness and methodological coherence can guide the movement from text to contemporary application.[13] Similarly, Saeed's hierarchy of values offers an analytical mechanism for distinguishing immutable and mutable Qur'anic norms, thereby refining the principle of understanding Qur'anic textual characteristics, particularly in ethico-legal interpretation. [14] These approaches are supported in this study, yet they are critically extended by situating them within a broader meta-framework grounded explicitly in *Qawā'id al Tafsīr*.

A third cluster is represented by critical and revisionist debates that foreground tensions between textual fidelity and contextual adaptability. Thinkers such as Nasr Hamid Abu Zayd emphasize the historical and linguistic situatedness of the Qur'an, while Wael B. Hallaq interrogates the applicability of classical epistemologies within modern ethical and political contexts.[15] Rather than aligning with either pole, this study positions *Qawā'id al Tafsīr* as a meta-evaluative framework capable of assessing interpretive claims within such contestation, without collapsing into either rigid traditionalism or methodological relativism.

This epistemological lacuna becomes particularly salient in the Indonesian context, where Qur'anic interpretation unfolds amid complex interactions between classical scholarship, modern intellectual currents, and socio-political realities.[16] Nusantara

---

[13] Nuraini, Waharjani, and Mohammad Jailani, "From Textual To Contextual: Contemporary Islamic Thinker Abdullah Saeed on Qur'anic Exegesis."
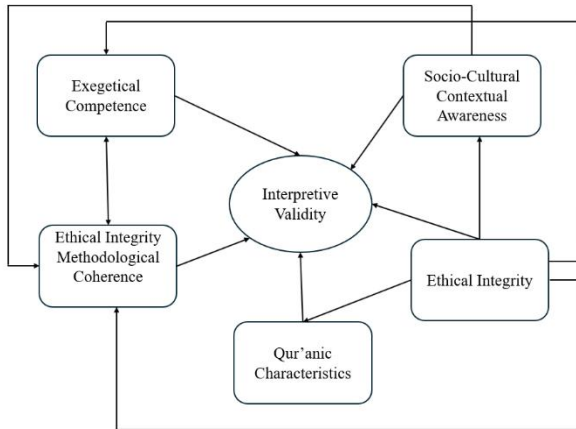
[14] Nuraini, Waharjani, and Mohammad Jailani.

[15] Wael B. Hallaq, *The Impossible State: Islam, Politics, and Modernity's Moral Predicament* (New York: Columbia University Press, 2015); Wael B Hallaq, "Quranic Magna Carta: On the Origins of the Rule of Law in Islam," in *Magna Carta, Religion and the Rule of Law*, 2015, https://doi.org/10.1017/cbo9781316178164.010; Nasr Hamid Abu Zayd, "Tradition Interpreted or Colored:," in *Critique of Religious Discourse*, 2017, https://doi.org/10.2307/j.ctt1z27jc8.6.

[16] Yuviandze Bafri Zulliandi, Intan Wulansari, and Nurul Aulia, "The Transformation of Qur'an Interpretation and the Dynamics of Text Authority in Indonesia A Critical Analysis," *MIYAH : Jurnal Studi Islam* 21, no. 01 (January 8, 2025): 1–30, https://doi.org/10.33754/miyah.v21i01.1270.

tafsīr, exemplified by figures ranging from Nawawi al-Bantani to M. Quraish Shihab, offers a fertile context for examining how *Qawāʿid al Tafsīr* can function as a systematic standard that both preserves continuity with classical traditions and responds responsibly to contemporary challenges.

This study fills this gap by posing two research questions: (1) Can *Qawāʿid al Tafsīr* serve as a reliable and universal epistemological benchmark for valid Qur'anic interpretation? (2) How are these principles operationalized across contrasting classical and contemporary *tafsīr* traditions, specifically in the Nusantara context? The primary novelty of this study lies in the operationalization of *Qawāʿid al Tafsīr* as a testable epistemological model for assessing the validity of Qur'anic interpretation across divergent tafsīr traditions. Rather than treating these principles as a descriptive inventory of exegetical rules, this research reconstructs them into an integrated analytical framework consisting of five interdependent epistemological domains: exegetical competence, ethical integrity, textual characteristics of the Qur'an, socio-cultural contextual awareness, and methodological coherence. These domains function as analytical variables that can be systematically traced, compared, and evaluated in different tafsīr corpora, allowing for cross-textual and cross-historical assessment of interpretive practices. Conceptually, the model visualizes interpretive validity as the cumulative outcome of these interacting domains, offering a replicable framework applicable to other exegetical genres beyond the Nusantara context.[17] This comparison is strategically chosen to elucidate the framework's adaptability and enduring relevance from the 19th-century archipelago tradition to modern Indonesian hermeneutics.

---

[17] Sanaa Benmessaoud, Shehdeh Fareh, and Leila Abidi, "Images of the Qur'an in Western Scholarship: A Socio-Narrative Approach," *Cogent Arts & Humanities* 11 (2024): 1–16, https://doi.org/10.3366/E1465359 108000119.

Source: Developed by the Researchers for this study (2025)

Figure 1.

Epistemological Model of Interpretive Validity

This figure 1 illustrates interpretive validity as the cumulitive outcome of interconnected epistemological domains, including exegetical competence, methodological coherence, socio-cultural contextual awareness, Qur'anic textual characteristics, and ethical integrity. Bidirectional and unidirectional relationships represent reciprocal interaction, contextual conditioning, and ethical regulation within the process of Qur'anic interpretation.

Within this analytical framework, *Marāh Labīd* by Shaykh Nawawi al-Bantani and *Tafsīr al-Miṣbāḥ* by M. Quraish Shihab are situated as representative texts of the Nusantara tafsīr tradition, reflecting distinct historical phases and epistemological orientations within Indonesian Qur'anic scholarship. *Marāh Labīd* exemplifies a 19th-century archipelagic exegetical model grounded in classical Sunni authority, Arabic philological rigor, and pesantren-based transmission networks connected to the Hijaz, whereas *al-Miṣbāḥ* articulates a contemporary Indonesian tafsīr that integrates contextual reasoning, ethical responsiveness, and socio-cultural pluralism while remaining anchored in classical exegetical principles. By examining these works through *Qawā'id al Tafsīr* as an epistemological lens, this study contributes to the systematic mapping of Indonesian tafsīr traditions, highlighting both continuity and transformation in interpretive

authority, methodology, and normative reasoning. This positionning advances the understanding of Nusantara tafsīr as a coherent and intellectually productive tradition within global Qur'anic studies, rather than a derivative or peripheral extension of Middle Eastern exegetical discourse.

This study contributes to the field of Qur'anic studies by reconceptualizing *Qawāʿid al Tafsīr* as an operational epistemological framework rather than a merely descriptive set of exegetical principles. By modeling interpretive validity through interrelated analytical domains, the study offers a replicable structure for evaluating diverse tafsīr traditions across historical, methodological, and ideological contexts. This approach advances comparative tafsīr scholarship by enabling systematic assessment of interpretive accountability without privileging a single exegetical orientation.

METHOD

This study employed a qualitative comparative hermeneutical design, selected for its ability to illuminate how interpretive meaning was constructed, negotiated, and justified within differrent epistemological and historical settings.[18] The design was particularly suited to Qur'anic studies, where exegetical reasoning was shaped not only by textual engagement but also by the intellectual traditions, socio-cultural environments, and methodlogical commitments of the exegete. Rather than determining which interpretation was "correct," the design facilitated a systematic and balanced comparison of interpretive practices, allowing the study to trace the epistemic logic that underpinned each exegete's approach. By foregrounding comparison rather than evaluation, the design provided a structured way to examine how interpretive authority was articulated, how methodological choices were justified, and how exegetes responded to the interpretive challenges posed by complex Qur'anic passages.

---

[18] John W. Creswell; Cheryl N. Poth, "Qualitative Inquiry and Research Design: Choosing Among Five Approaches - John W. Creswell, Cheryl N. Poth - Google 图书," *SAGE Publications*, 2017.

The primary units of analysis consisted of exegetical treatments of selected Qur'anic verses and thematic clusters that exhibited interpretive complexity. These included legal ethical passages that required engagement with normative reasoning, socially contested verses that demanded sensitivity to shifting cultural contexts, and verses with polysemous linguistic structures that invited multiple layers of semantic interpretation. The selection of these units was purposive and guided by three criteria: first, the presence of explicit methodological reasoning that revealed the exegete's interpretive logic; second, demonstrable engagement with classical interpretive tools such as Arabic linguistics, *qirāʾāt,* and *uṣūl al-fiqh*, as well as contextual tools such as socio-cultural analysis and thematic coherence; and third, relevance to broader debates on textual authority, interpretive legitimacy, and the negotiation of contextual meaning. These criteria ensured that the selected units provided a rich basis for examining how interpretive principles were operationalized in practice.

The study drew on two tafsīr works as its primary data sources: *Marāh Labīd li Kashf Maʿnā al-Qurʾān al-Majīd* by Shaykh Nawawi al-Bantani and *Tafsīr al-Miṣbāḥ* by M. Quraish Shihab. These works were intentionally selected to represent contrasting temporal settings and methodological orientations within the Nusantara tafsīr tradition. *Marāh Labīd* reflected a transmission-oriented exegetical model grounded in classical linguistic sciences, inherited scholarly authority, and the interpretive conventions of pre-modern Islamic scholarship. In contrast, *al-Miṣbāḥ* exemplified a contemporary contextualist approach that systematically integrated socio-cultural analysis, thematic coherence, and ethical reasoning.[19] The juxtaposition of these two works allowed the study to examine how the same

---

[19] Abur Hamdi Usman, Mohd Farid Ravi Abdullah, and Azwar Azwar, "Qawā'Id Al-Tafsīr: The Application of Syntax, Morphology, and Rhetoric By M. Quraish Shihab (B. 1944)," *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir* 9, no. 1 (2024): 25–37, https://doi.org/10.15575/al-bayan. v9i1. 16266.

epistemological principles were applied across different historical settings, intellectual climates, and interpretive priorities.

Data analysis followed an operational framework derived from the five epistemological pillars of *Qawāʿid al-Tafsīr* as synthesized by Hasan, with reference to al-Sabt and Shihab. Each pillar served as a distinct analytical category with clearly defined indicators. The first pillar, Exegetical Competence, was assessed through the exegete's use of Arabic linguistics, *qirāʾāt, uṣūl al-fiqh*, and related sciences that demonstrated mastery of the technical foundations of tafsīr.[20] The second pillar, Ethical Integrity, was examined through indicators such as scholarly neutrality, the treatment of divergent opinions, and the avoidance of speculative or desire-driven interpretation.[21] The third pillar, Understanding Qur'anic Characteristics, focused on engagement with *muḥkam* and *mutashābih* verses, recognition of textual layering, and sensitivity to semantic plurality.[22] The fourth pillar, Socio-Cultural Contextual Awareness, was evaluated through the incorporation of *asbāb al-nuzūl, munāsabah*, and contemporary social realities.[23] The fifth pillar, Methodological Coherence, assessed the consistency with which interpretive methods such as *tafsīr al-Qurʾān bi al-Qurʾān* and thematic analysis were applied.[24]

Exegetical excerpts from both tafsīr works were coded according to these categories, enabling a structured comparison of how each epistemological pillar was operationalized. The coding process allowed the study to identify patterns of convergence, such as shared commitments to foundational interpretive

---

[20] Hasan, *Qawa'id at-Tafsir, Qa'idah-Qa'idah Tafsir Al-Qur'an*; Khalid ibn Uthman al-Sabt, *Qawa'id at-Tafsir Jam'an Wa Dirasah*; M Quraish Shihab, *Kaidah Fafsir* (Lentera Hati Group, 2013).

[21] Shihab, *Kaidah Fafsir.*

[22] Hasan, *Qawa'id at-Tafsir, Qa'idah-Qa'idah Tafsir Al-Qur'an.*

[23] Abd. Kholid, Abu Bakar, and Mukhammad Zamzami, "Rereading the Indonesian Interpretation of the Qur'an on Awliyā': The Cases of Hamka and M. Quraish Shihab" 9, no. 1 (2021): 37–72, https://doi.org/http://dx.doi.org/10.21043/qijis.v9i1.7567.

[24] Hasan, *Qawa'id at-Tafsir, Qa'idah-Qa'idah Tafsir Al-Qur'an*; Khalid ibn Uthman al-Sabt, *Qawa'id at-Tafsir Jam'an Wa Dirasah.*

---

principles, as well as divergence, such as differing emphases on textual stability versus contextual adaptability.

The findings were analytically bounded to the selected texts and interpretive cases, ensuring that conclusions remained grounded in the empirical material. Although the framework demonstrated applicability across distinct historical contexts, the study did not claim universal generalization to all tafsīr trade-tions. Digital or computational approaches to Qur'anic interpret-tation were intentionally excluded from the empirical analysis and reserved for future research, thereby maintaining method-logical consistency and preserving the integrity of the qualitative hermeneutical design.

FINDING AND DISCUSSION

Finding

This section presents the findings regarding the application of *Qawāʿid al Tafsīr* as an epistemological framework for valid Qur'anic interpretation, focusing on the five main pillars and their manifestations in *Tafsīr Marāh Labīd* and *al-Miṣbāḥ*.

Overview of the Epistemological Framework

Qawāʿid al Tafsīr constitutes a normative epistemological framework that defines the boundaries of valid Qur'anic interpretation by regulating how meaning is legitimately derived from the divine text. Its epistemological foundation is articulated through five core criteria systematically outlined in Table 1, namely the competence of the *mufassir*, ethical integrity and sound disposition, knowledge of the Qur'an's unique characteris-tics, awareness of the socio-cultural context, and methodological coherence. While *tafsīr* primarily derives its authority from disciplined engagement with the textual source, *taʾwīl* involves the interpreter's reflective inner experience; together, these principles function as the analytical lenses of this study, ensuring interpretive validity and mediating between revelation and human understanding. This framework is applied comparatively to *Tafsīr Marāh Labīd* and *Tafsīr al-Miṣbāḥ*, selected for their complementary classical and contemporary interpretive orienta-

tions, in order to examine the adaptability and normative strength of *Qawā'id al Tafsīr* across different epistemological and socio-historical contexts.

Table 1.

Five Epistemological Pillars of *Qawā'id al Tafsīr*

Epistemological Pillar	Core Principle/Definition	Key Arabic Maxim
Exegetical Competence	The *mufassir* must master the science of *tafsīr* and related disciplines required to extract the meaning of the Qur'an.	كُلُّ مَنْ فَسَّرَ الْقُرْآنَ فَعَلَيْهِ بِعِلْمِ التَّفْسِيرِ27
Ethical Integrity	The *mufassir* must possess integrity, avoid bias and personal desires, and be courageous in expressing the truth.	كُلُّ مَا جَاءَ مِنْ أَهْلِ الْكِتَابِ غَيْرَ مُصَدَّقٍ وَلَا مُكَذَّبٍ28
Qur'anic Characteristics	The *mufassir* must understand the unique characteristics of the Qur'an, such as *muḥkamāt* and *mutashābihāt*, as well as *ẓāhir* and *bāṭin*.	دَلَالَةُ الْقُرْآنِ إِمَّا مُحْكَمَاتٌ وَإِمَّا مُتَشَابِهَاتٌ29
Socio-Cultural Contextual Awareness	Qur'anic interpretation must be based on the social and cultural context of the society where Qur'anic values are applied.	دَلَالَةُ الْقُرْآنِ مَبْنِيَّةٌ عَلَى السِّيَاقِ30
Methodological Coherence	The *mufassir* must use correct methodology, including interpreting the Qur'an with the Qur'an and the Sunnah.	الْقُرْآنُ يُفَسِّرُ بَعْضُهُ بَعْضًا31

Source: Adapted from Hasan, *Qawa'id at-Tafsir* (2020) and al-Sabt, *Qawa'id at-Tafsir* (1415 H).

1. Exegetical Competence (*Kompetensi Mufasir*)

Exegetical competence constitutes a foundational require ment for valid Qur'anic interpretation. A mufassir's ability to engage deeply with Qur'anic language is essential, necessitating continuous scholarly work on Qur'anic stylistics (*uslūb*) and

linguistic structures.[25] In this regard, *Qawāʿid al Tafsīr* functions as a normative framework that formulates the rules required by exegetes to understand Qur'anic verses accurately and systematically.[26] These rules include mastery of Qur'anic linguistic features such as *isim ḍamīr*, *nakirah* and *maʿrifah*, repetition, interrogative forms, and conditional constructions, which are crucial to avoid semantic deviation at both literal (*ḥaqīqī*) and figurative (*majāzī*) levels.[27]

Classical scholarship consistently emphasizes this linguistic and methodological competence. Al-Suyūṭī outlined comprehensive requirements for mufassirs, including mastery of Arabic, *qirāʾāt*, *uṣūl al-dīn*, *uṣūl al-fiqh*, *asbāb al-nuzūl*, *nāsikh wa al-mansūkh*, *fiqh*, *ḥadīth*, and *al-mawhibah*.[28] Similar emphases are found in Khalid ibn Uthman al-Sabt, who stressed Arabic-based methods of *istinbāṭ* and *istidlāl*,[29] and Hasan, who argued that the quality of interpretation is directly determined by the mufassir's mastery of the sciences of tafsīr.[30] M. Quraish Shihab likewise affirmed that valid interpretation requires competence across multiple interrelated disciplines.[31]

Beyond technical expertise, exegetical competence also entails ethical and spiritual dimensions. Al-Haralli conceptualized esoteric interpretation as *fahm al-Qur'ān*, grounded in

---

[25] Ahmad Nurul Kawakip, "Kaidah Kebahasaan Dalam Memahami Al Qur'an," *Religia* 14, no. 1 (2017): 45–55, https://doi.org/10.28918/ religia. v14i1.32.

[26] Andri Nirwana, "Qawaid Tafsir Dan Ushul Tafsir Siti Aisyah Dalam Kitab Sahih Muslim.," *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 2 (2021): 152–60, https://doi.org/https://doi.org/10.31219/osf.io/yjr4n.

[27] Rahmat Dani, Kadar M. Yusuf, and Alwizar, "Kaidah-Kaidah Kebahasaan Dan Aplikasinya Dalam Menafsirkan Al-Qur'an," *Al-Jadwa: Jurnal Studi Islam* 3, no. 1 (2023): 45–61, https://doi.org/10.38073/ aljadwa.v3i1. 1087; Ahmad Fawaid, "Kaidah Mutarâdif Al-Alfâz Dalam Al-Qur'an," *Keilmuan Tafsir Hadist* 5 (2015): 144–56, https://doi.org/https://doi.org/ 10.15642 mutawatir.2015.5.1.142-157.

[28] Abdurrahman bin Abu Bakr Jalaluddin as-Suyuthi, *Al-Itqan Fi Ulum Al-Qur'an* (Mesir: al-Haiah al-Mishriyah li al-Kitab, 1349).

[29] Khalid ibn Uthman al-Sabt, *Qawa'id at-Tafsir Jam'an Wa Dirasah*.

[30] Hasan, *Qawa'id at-Tafsir, Qa'idah-Qa'idah Tafsir Al-Qur'an*.

[31] Shihab, *Kaidah Fafsir*.

---

maʿrifatullāh through the divine names, comprehensive mastery of the Qur'anic text, and self-purification (*tazkiyat al-nafs*).[32] Conversely, the lack of Arabic proficiency, disregard for interpretive rules, and ideologically driven readings have been identified as major causes of Qur'anic misinterpretation.[33] In contemporary contexts, even emerging tools such as Natural Language Processing (NLP) require strong epistemological and ethical grounding to contribute meaningfully to Islamic education, daʿwah, and research.[34]

Indicators of Exegetical Competence in *Tafsīr Marāh Labīd*

Shaykh Nawawi al-Bantani explicitly warned that interpreting the Qur'an without mastery of foundational principles (*uṣūl*) and Arabic grammar (*naḥw*) leads one away from divine guidance.[35] His *Tafsīr Marāh Labīd* demonstrates strong indicators of exegetical competence through extensive engagement with classical authorities such as al-Bayḍāwī, al-Khāzin, and al-Nasafī. Nawawi integrates *tafsīr bi al-maʾthūr*, multiple *qirāʾāt*, and authenticated ḥadīth traditions, often selecting readings aligned with Shāfiʿī legal reasoning. Written in Arabic, the work occupies a distinctive position in the Nusantara context, bridging classical scholarship and emerging modern concerns.[36]

---

[32] Abdul Waris Marsyam, "Kaidah-Kaidah Pemahaman Esoteris Al-Qur'an Abu Al-Hasan Al-Haralli," *Mutawatir : Jurnal Keilmuan Tafsir Hadith* 12, no. 1 (2022): 24–51, https://doi.org/10.15642/ mutawatir.2022. 12.1.24-51.

[33] M Sholihah, "Sebab-Sebab Misinterpretasi Dalam Al-Qur'an," *FALASIFA: Jurnal Studi Keislaman*, 2016, https://ejournal.uas.ac.id/ index. php/falasifa/article/view/15.

[34] Muhammad Ardiyanto Maulana et al., "Optimizing Qur ' an Interpretation with Natural Language Processing Through Critical Review and Practical Implications," *Solo International Collaboration and Publication of Social Sciences and Humanities* 3, no. 3 (2025): 501–14, https://doi. org/10.61455/sicopus.v3i03.358.

[35] Muhammad ibn Umar Nawawi al-Jawi Al-Bantani, *Marah Labid Li Kasyf Ma'na Al-Qur'an Al-Majid*, vol. 1 (Beirut: Daral-Kutub al-Ilmiyah, 1997).

[36] Erlan Dwi Cahyo, "Ushul Tafsir and Qawaid Tafsir Nusantara: A Review Of Nawawi Al Bantani's Book Of Tafsir Marah Labid," *Syariati:*

Indicators of Exegetical Competence in *Tafsīr al-Miṣbāḥ*

M. Quraish Shihab underscores the necessity of Arabic mastery for mufassirs, a principle reflected in his extensive linguistic analysis throughout *Tafsīr al-Miṣbāḥ*.[37] His tafsīr emphasizes thematic coherence (*munāsabah*), semantic analysis, and psychological insight to render Qurʾanic meanings accessible and socially relevant, particularly within the Indonesian context. Shihab further employs *maqāṣid al-sharīʿah* to highlight the broader objectives of revelation, combining *al-maʾthūr* and *al-raʾy* within a *taḥlīlī* presentation style and an *al-adab al-ijtimāʿī* orientation.[38]

2. Ethical Integrity

Ethical integrity constitutes a core requirement for valid Qurʾanic interpretation. A mufassir is required to demonstrate humility, avoid intellectual arrogance, and refrain from interpreting the Qurʾan based on personal desires or sectarian interests. While subjectivity in interpretation is unavoidable, it is only acceptable when it operates within established tafsīr principles and is genuinely oriented toward truth-seeking rather than ideological agendas.[39] One of the key ethical maxims governing interpretive neutrality, particularly regarding external sources is the principle that reports from the People of the Book (*Ahl al-Kitāb*) are "neither to be confirmed nor denied." This principle safeguards the integrity of the Qurʾanic message while allowing cautious use of historical narratives that do not contradict Islamic teachings.[40]

Jurnal Studi Al-Qurʾan Dan Hukum 8, no. 2 (2023): 153–62, https://doi.org/10.32699/syariati.v8i2.4249.

[37] M. Quraish Shihab, *Tafsir Al-Mishbah*, *Tafsir Al-Misbah*, vol. 11 (Jakarta: Lentera Hati, 2005), 320.

[38] M Quraish Shihab, *Tafsir Al-Misbah*, vol. I (Jakarta: Lentara Hati, 2002).

[39] Izzuddin Washil, "Problem Subjektifitas Dalam Tafsir Bi Al-Ma'tsur, Tafsir Bi Al-Ra'yi, Dan Tafsir Bi Al-Isyarah," *Diya Al-Afkar* 4, no. 01 (2016), https://syekhnurjati.ac.id/jurnal/index.php/diya/article/view/777/591.

[40] Hasan, *Qawa'id at-Tafsir, Qa'idah-Qa'idah Tafsir Al-Qur'an*.

Ethical Stance in *Tafsīr Marāh Labīd*

Shaykh Nawawi al-Bantani exemplifies ethical integrity through his consistent neutrality in jurisprudential matters. In his interpretation of Sūrat al-Māʾidah: 6 concerning the washing or wiping of the feet during ablution, Nawawi presents multiple juristic views despite his adherence to the Shāfiʿī school, indicating a prioritization of scholarly objectivity over sectarian bias.[41] His selective use of *Isrāʾīliyyāt*, guided by the prophetic principle of "neither confirming nor denying," is evident in his interpretation of the story of Qābīl and Hābīl.[42] Moreover, his treatment of *Ṣifāt* verses employing *taʾwīl* without fully abandoning *tafwīḍ* reflects a *wasaṭī* (moderate) theological stance that avoids both rigid literalism and excessive rationalism.

Ethical Principles in *Tafsīr al-Miṣbāḥ*

M. Quraish Shihab places strong emphasis on *adab al-mufassir*, repeatedly cautioning against intellectual arrogance and the distortion of Qur'anic meanings. He identifies four essential qualities of *al-rāsikhūn fī al-ʿilm*: *taqwā* (piety), humility, *zuhd* (ascetic restraint), and *mujāhadah* (discipline against personal desire), highlighting the inseparability of ethical and epistemic integrity in tafsīr. Similar to Nawawi, Shihab cautiously incorporates *Isrāʾīliyyāt*, including in his interpretation of Sūrat al-Māʾidah: 27 concerning Qābīl and Hābīl, demonstrating critical engagement rather than uncritical acceptance.[43] His interpretations of sensitive issues such as gender relations and interfaith engagement consistently reflect an ethics of care grounded in prophetic compassion. This is evident in his contextual reading of Sūrat al-Māʾidah: 51, which allows for peaceful and constructive relations with the People of the Book in worldly affairs, rejecting absolutist prohibitions.

---

[41] Muhammad ibn Umar Nawawi al-Jawi Al-Bantani, *Marah Labid Li Kasyf Ma'na Al-Qur'an Al-Majid.*

[42] Muhammad ibn Umar Nawawi al-Jawi Al-Bantani.

[43] Muhammad ibn Umar Nawawi al-Jawi Al-Bantani.

3. Understanding Qur'anic Characteristics

A thorough understanding of the Qur'an's distinctive characteristics is essential to prevent interpretive errors and to ensure valid exegesis.[44] These characteristics include the distinction between *muḥkamāt* (clear and definitive verses) and *mutashābihāt* (ambiguous or multi-layered verses), the function of *qirāʾāt* (variant readings) as mutually explanatory, and the recognition of both *ẓāhir* (apparent) and *bāṭin* (inner) dimensions of meaning.[45]

Treatment in *Tafsīr Marāh Labīd* and *Tafsīr al-Miṣbāḥ*

Shaykh Nawawi al-Bantani explicitly elaborates the concepts of *muḥkam* and *mutashābih* in his interpretation of Sūrat Āl ʿImrān: 7. He defines *muḥkam* as a meaning that strongly inclines toward its apparent sense based on rational evidence (*dalāʾil ʿaqlī*) or clear textual proof, whereas *mutashābih* refers to meanings lacking definitive indicators for either literal or inner interpretation, thereby requiring *tawaqquf* (suspension of judgment).[46] Nawawi systematically incorporates *qirāʾāt* into his exegesis, explicitly acknowledging that differences in *qirāʾāt* may lead to differences in tafsīr, as exemplified in his discussion of Sūrat al-Māʾidah: 6.[47] Although he often favors readings aligned with Shāfiʿī legal rulings, he consistently selects *ṣaḥīḥ qirāʾāt* that conform to the ʿUthmānic codex.[48] His engagement with the ten *qirāʾāt* is particularly prominent in legal verses. In addition, Nawawi preserves the Qur'an's textual specificity by distinguishing between legislative and narrative passages and

---

[44] Hasan, *Qawa'id at-Tafsir, Qa'idah-Qa'idah Tafsir Al-Qur'an*.

[45] Hasan.

[46] Muhammad ibn Umar Nawawi al-Jawi Al-Bantani, *Marah Labid Li Kasyf Ma'na Al-Qur'an Al-Majid*.

[47] Muhammad ibn Umar Nawawi al-Jawi Al-Bantani.

[48] Abdul Rohman et al., "The Influence of Al-Qira'at Al-Asyr on the Exegesis of Legal Verses in Tafsir Marah Labid by Nawawi Al-Bantani: A Historical and Analytical Study," *Jurnal Ilmiah Mahasiswa Raushan Fikr* 13, no. 2 (2024): 437–50, https://doi.org/10.24090/jimrf.v13i2.11957.

applying tools such as *ʿām–khāṣṣ* (general–specific) and *nāsikh–mansūkh* (abrogation).[49]

M. Quraish Shihab similarly applies the distinction between *muḥkamāt* and *mutashābihāt*, explaining that *muḥkamāt* verses possess meanings so clear that they require minimal elaboration, whereas *mutashābihāt* verses contain interpretive ambiguity.[50] His exegesis places strong emphasis on polysemy (the multiplicity of meanings within a single lexical item) and intertextuality (the interconnectedness of Qur'anic verses), arguing that meaning unfolds contextually without undermining the sanctity of the text.[51] This linguistic sensitivity enables a dynamic engagement with verses of similar or overlapping meanings and demonstrates that Shihab consciously adopts *Qawāʿid al Tafsīr* employed by earlier exegetes, albeit with contemporary analytical tools.[52]

4. Socio-Cultural Contextual Awareness

Socio-cultural contextual awareness is a core principle of valid Qur'anic interpretation, grounded in the understanding that meaning emerges through interaction between language, context, and the interpreter's conceptual framework.[53] As the Qur'an functions as a practical guide for human life, its divine norms must be meaningfully connected to social realities and cultural settings. This principle is encapsulated in the maxim, *"The meaning of the Qur'an is based on context"*.[54] Classical scholarship further emphasizes that meaning should be derived hierarchically first through sharīʿah, then cultural usage, and finally

---

[49] Muhammad ibn Umar Nawawi al-Jawi Al-Bantani, *Marah Labid Li Kasyf Ma'na Al-Qur'an Al-Majid.*

[50] M. Quraish Shihab, *Tafsir Al-Misbah, Lentera Hati,* vol. 7 (Jakarta, 2005).

[51] Shihab.

[52] Usman, Abdullah, and Azwar, "QawāʿId Al-Tafsīr: The Application of Syntax, Morphology, and Rhetoric By M. Quraish Shihab (B. 1944)."

[53] Abd Aziz and Saihu Saihu, "Interpretasi Humanistik Kebahasaan: Upaya Kontekstualisasi Kaidah Bahasa Arab," *Arabiyatuna : Jurnal Bahasa Arab* 3, no. 2 (2019): 299, https://doi.org/10.29240/jba.v3i2.1000.

[54] Hasan, *Qawa'id at-Tafsir, Qa'idah-Qa'idah Tafsir Al-Qur'an.*

linguistic convention.[55] M. Quraish Shihab operationalizes this principle through *asbāb al-nuzūl*, *munāsabah*, and *siyāq*, reflecting a mature contextual sensitivity.[56]

Contextual Interpretation in *Tafsīr Marāh Labīd and Tafsīr al-Miṣbāḥ*

Shaykh Nawawi al-Bantani demonstrates contextual awareness in his interpretation of Sūrat al-Māʾidah: 51. While this verse is often read restrictively, Nawawi concludes that maintaining good social relations with the People of the Book (*Ahl al-Kitāb*) in worldly affairs is permissible, indicating a practical understanding of social coexistence grounded in context.[57]

M. Quraish Shihab likewise interprets Sūrat al-Māʾidah: 51 contextually, arguing that the prohibition is not absolute and does not encompass all meanings of *awliyāʾ* (allies or friends). He permits peaceful coexistence and positive social relations with non-Muslims living among Muslims, particularly within Indonesia's pluralistic society.[58] Shihab further applies *maqāṣid al-sharīʿah* and sociological reasoning to align Qurʾanic interpretation with contemporary realities. His contextual approach is also evident in narrative interpretations, such as his retelling of the story of Prophet Moses to draw lessons relevant to modern Indonesian society.[59]

5. Methodological Coherence

A proper interpretive methodology is strategically crucial in determining the truth and validity of a *tafsīr*. The fundamental principle is that "the Qurʾan's verses interpret each other."[60] Khalid bin Abd al-Rahman As-Sabt further elaborates on this,

---

[55] Khalid ibn Uthman al-Sabt, *Qawa'id at-Tafsir Jam'an Wa Dirasah*.

[56] Shihab, *Kaidah Fafsir*.

[57] Muhammad ibn Umar Nawawi al-Jawi Al-Bantani, *Marah Labid Li Kasyf Ma'na Al-Qur'an Al-Majid*.

[58] Shihab, *Tafsir Al-Misbah*, 2002.

[59] Shihab, *Tafsir Al-Misbah*, 2005.

[60] Hasan, *Qawa'id at-Tafsir, Qa'idah-Qa'idah Tafsir Al-Qur'an*, 197.

emphasizing "interpreting the Qur'an with the Qur'an" and "interpreting the Qur'an with the Sunnah."[61]

Treatment in *Tafsīr Marāh Labīd*

Shaykh Nawawi uses the taḥlīlī (analytical) method, systematically analyzing each verse according to the order of verses and surahs. This is complemented by detailed linguistic and *qirāʾāt* analysis. He consistently applies the principles of *tafsīr al-Qurʾān bi al-Qurʾān* (interpreting the Qur'an with the Qur'an) and *tafsīr bi al-Ḥadīth* (interpreting with Hadith), cross-referencing verses (e.g., interpreting Sūrat al-Fātiḥah, verse 4, with Sūrat al-Infiṭār, verse 19) and integrating prophetic traditions.[62] Nawawi also incorporates *tafsīr isyārī* (allusive/symbolic interpretation), as seen in his exegesis of *bismillāh* at the beginning of Sūrat al-Fātiḥah, demonstrating a multi-faceted methodological approach.[63]

Treatment in *Tafsīr al-Miṣbāḥ*

M. Quraish Shihab demonstrates methodological coherence by interpreting Sūrat al-Māʾidah: 51 through cross-referencing with other Qur'anic verses, such as Sūrat al-Aḥzāb: 12, al-Mumtaḥanah: 1, and al-Mumtaḥanah: 8. Shihab employs an eclectic methodology, integrating various disciplines including linguistics, hadith, legal theory, and contemporary reasoning. Crucially, his methodological framework is profoundly shaped by *maqāṣid al-sharīʿah* (the higher objectives of Islamic law), which serves as a teleological guide for interpretation. This approach resonates with the classical scholarship of Ibn Ashur, who systematically argued that the ultimate purpose of interpretation is to discern and realize the broader moral and ethical goals of the Sharia.[64] By applying *maqāṣid*, Shihab ensures that

---

[61] Khalid ibn Uthman al-Sabt, *Qawa'id at-Tafsir Jam'an Wa Dirasah*, 130.

[62] Muhammad ibn Umar Nawawi al-Jawi Al-Bantani, *Marah Labid Li Kasyf Ma'na Al-Qur'an Al-Majid*.

[63] Muhammad ibn Umar Nawawi al-Jawi Al-Bantani, 1:7.

[64] Muhammad al-Tahir Ibn Ashur, *Treatise on Maqāṣid Al-Shari'ah*, trans. Mohamed El-Tahir El-Mesawi (Slangor: The Other Press, 2006), 89.

his methodological coherence is not merely procedural but also purpose-driven, aligning with the dynamic spirit of *Qawāʿid al Tafsīr*.

Comparative Analysis and Synthesis of Findings

The comparative analysis demonstrates that Shaykh Nawawi al-Bantani and M. Quraish Shihab despite their different historical contexts (19th century versus 20th–21st centuries) and interpretive orientations (traditional transmission-based versus contemporary contextualist) consistently apply the five epistemological pillars of *Qawāʿid al Tafsīr* .[65] While both exegetes rigorously adhere to these principles, their concrete applications differ significantly, reflecting distinct methodological emphases.[66] Nawawi's *Marāh Labīd* prioritizes stability and orthodoxy through mastery of classical linguistic sciences, transmitted *qirāʾāt*, and a *taḥlīlī* method, whereas Shihab's *al-Miṣbāḥ* emphasizes contextual adaptability, ethical responsiveness, and *maqāṣid*-based reasoning to address contemporary socio-religious realities. These patterned similarities and differrences are summarized comparatively in Table 3, which functions as a synthesis of the study's main findings and provides the empirical basis for the subsequent discussion.[67]

Table 2.
Comparative Application of *Qawāʿid al Tafsīr* in
Marāh Labīd and *al-Miṣbāḥ*

Epistemological Pillar	Tafsīr *Marāh Labīd* (Shaykh Nawawi al-Bantāni)	Tafsīr *al-Miṣbāḥ* (M. Quraish Shihab)
Exegetical Competence	Mastery of *uṣūl al-tafsīr* and Arabic	Mastery of Arabic; emphasis on *munāsabah*,

---

[65] Hasan, *Qawa'id at-Tafsir, Qa'idah-Qa'idah Tafsir Al-Qur'an*.

[66] Ulya Fikriyati and Ah Fawaid, "Saving Lives and Limiting the Means Five Indonesian Tafsīr Views," *Al-Jāmiʿah: Journal of Islamic Studies* 60, no. 1 (2022): 167–98, https://doi.org/10.14421/ajis.2022.601.167-198.

[67] Ilyas Supena, "Epistemology of Tafsīr, Ta'wīl, and Hermeneutics: Towards an Integrative Approach," *Journal of Islamic Thought and Civilization (JITC)* 14, no. 1 (2024).

	linguistics; reliance on classical tafsīr and transmitted *qirāʾāt*.	semantic analysis, and *maqāṣid*-based interpretation.
Ethical Integrity	Neutrality in fiqh; selective use of *Isrāʾīliyyāt*; *wasaṭī* stance on *ṣifāt* verses.	Emphasis on *adab al-mufassir*; ethics of care; *taqwā* and humility in interpretation.
Qur'anic Characteristics	Detailed treatment of *muḥkamāt–mutashābihāt*; integration of *qirāʾāt*; use of *ʿām–khāṣṣ* and *nāsikh–mansūkh*.	Application of *muḥkamāt–mutashābihāt*; emphasis on polysemy and intertextuality.
Socio-Cultural Contextual Awareness	Contextual reading allowing positive relations with *Ahl al-Kitāb* in worldly affairs.	Active recontextualization for Indonesian pluralism using sociological readings and *maqāṣid al-sharīʿah*.
Methodological Coherence	*Taḥlīlī* method; *tafsīr al-Qurʾān bi al-Qurʾān* and *bi al-Ḥadīth*; selective use of *isyārī*.	Eclectic and thematic methodology; systematic cross-referencing of verses; interdisciplinary integration.

Source: Findings of this study (2025).

Discussion

The findings presented above illuminate how the five epistemological pillars of *Qawāʿid al Tafsīr* are concretely ope-rationalized in two distinct yet authoritative works of Nusantara exegesis. These empirical observations, however, extend beyond mere descriptive cataloguing of methodological practices. They invite a deeper, integrative analysis concerning the nature, func-tion, and broader implications of *Qawāʿid al Tafsīr* as a dynamic epistemological framework. This discussion section, therefore, synthesizes the comparative findings to interpret their signify-cance within three interconnected domains: (1) the theoretical conception of *Qawāʿid al Tafsīr* as a mediating meta-framework between textual fidelity and contextual relevance; (2) its practical utility in fostering normative dialogue across intra-Muslim

interpretive communities and in engagement with inter-civili-
zational hermeneutics; and (3) its critical role as an epistemic
safeguard in the contemporary landscape, especially against the
challenges posed by digital fragmentation and ideological reduc-
tionism. By situating the specific exegetical patterns of Nawawi
al-Bantani and M. Quraish Shihab within these larger epistemo-
logical and socio-historical contexts, the following discussion
elucidates why *Qawāʿid al Tafsīr* remains a vital, robust, and
adaptable paradigm for ensuring the validity and integrity of
Qur'anic interpretation across time and space.

1. *Qawāʿid al Tafsīr* as a Dynamic Epistemological Framework

Beyond descriptive comparison, these findings indicate
that *Qawāʿid al Tafsīr* function not as rigid procedural checklists
but as dynamic epistemological instruments capable of harmo-
nizing textual fidelity with contextual awareness.[68] As illustrated
in the comparative analysis, the same normative pillars generate
distinct yet equally valid interpretive trajectories, positioning the
framework between uncritical traditionalism and radical herme-
neutical deconstruction. In this respect, *Qawāʿid al Tafsīr* offers
a more grounded alternative to approaches that seek to dismantle
inherited interpretive paradigms entirely, such as those proposed
by Arkoun,[69] while still allowing meaningful engagement with
modernity. The flexibility demonstrated by both Nawawi's clas-
sical precision and Shihab's contextual responsiveness confirms
that the framework accommodates legitimate interpretive plura-
lity without compromising its normative foundations.

2. Methodological Coherence: Diversity within Unity

The findings on methodological coherence reveal a crucial
insight: coherence does not necessitate uniformity. The diversity
of modern *tafsīr* trends identified by contemporary scholarship,
ranging from textualist to feminist approaches, demonstrates that

---

[68] Hasan, *Qawaʾid at-Tafsir, Qaʾidah-Qaʾidah Tafsir Al-Qurʾan*.
[69] Muhammad Arkoun, *Rethinking Islam: Common Questions, Uncommon Answers* (Saqi Books, 2003).

methodological coherence does not necessitate methodological uniformity. What makes an interpretation methodologically coherent, according to *Qawāʿid al Tafsīr*, is not its adherence to a particular school but its internal consistency, transparency, and fidelity to foundational sources.

For example, while a textualist exegesis like Nawawi's *Marāh Labīd* demonstrates coherence through meticulous linguistic analysis and transmission-based knowledge, a contextualist approach like Shihab's *al-Miṣbāḥ* achieves coherence through thematic analysis and *maqāṣid*-based interpretation. Similarly, the feminist tafsīr of scholars like Amina Wadud, while challenging patriarchal interpretations, maintains methodological coherence by employing "conventionnal principles of tafsīr, such as tafsīr of the Qur'anic verses in light of other Qur'anic verses and the sunna of the Prophet."[70] This illustrates that *Qawāʿid al Tafsīr* can accommodate diverse methodological orientations while ensuring they remain within the bounds of valid interpretation.

The consistent application of *tafsīr al-Qurʾān bi al-Qurʾān* and *tafsīr bi al-Sunnah* by both exegetes, alongside their chosen analytical methods (*taḥlīlī*, eclectic), demonstrates a shared commitment to internal textual consistency and reliance on fundamental sources. These practices are hallmarks of methodological coherence, ensuring that interpretations are grounded in the divine text and prophetic tradition. This indicates that although the specific methods employed may vary (from a more linear *taḥlīlī* to a multi-disciplinary eclectic approach), the fundamental commitment to methodological coherence—ensuring internal consistency and fidelity to primary sources—remains constant across different interpretive orientations. This is a crucial core for understanding the rigor of valid tafsīr.

---

[70] Azra Ansharullah and Basusi Imamuddin, "The Comparison of Classical Tafsir And Contemporary Interpretation Regarding the Verses of Astrophysics and Cosmology in the Qur'an."

3. The Evolution of Methodological Approaches

The evolution of methodological approaches, from tradetional *taḥlīlī* to more eclectic and thematic interpretations, indicates an ongoing effort in Islamic scholarship to refine interpretive tools. This evolution now encompasses scientific methodologies, where the rigorous application of linguistic analysis and intertextuality to verses concerning natural phenomena, as demonstrated in studies on Qur'anic astrophysics, represents a new form of methodological coherence.[71] This approach, when conducted within the bounds of *Qawāʿid al Tafsīr*, maintains fidelity to the text while engaging with empirical data, showcasing the framework's capacity to accommodate even scientifically-oriented exegesis.

This methodological coherence is further refined by the application of *Fiqh al-Marātib* (Understanding Hierarchies) for grasping the Qur'an's universal objectives (*Maqāṣid al-Qur'ān*) and *Fiqh al-Awlawiyyāt* (Understanding Priorities) for implementing its context-specific injunctions (*Maqāṣid al-Sharī'ah*), ensuring interpretations remain both textually faithful and contextually relevant.[72] This demonstrates dynamism and intellectual vitality within the field of tafsīr, showing its capacity for self-correction and adaptation.

The contrast between Nawawi's more traditional *taḥlīlī* method and Shihab's eclectic *al-Adab al-Ijtimaʿī* style, which incorporates contemporary reasoning, shows a clear trend in tafsīr studies. This evolution suggests that methodological coherence is not static but adapts to intellectual and social developments, allowing for a more comprehensive and relevant understanding of the Qur'an without abandoning its core principles, and ensuring that diverse methodological approaches remain grounded in the tradition's foundational sources rather than in

---

[71] Fikriyati and Fawaid, "Saving Lives and Limiting the Means Five Indonesian Tafsīr Views."

[72] Benmessaoud, Fareh, and Abidi, "Images of the Qur'an in Western Scholarship: A Socio-Narrative Approach."

external hermeneutics that may seek to fragment the text's inherent unity and scriptural authority.[73]

4. Implications for Intra-Muslim and Inter-Civilizational Dialogue

The broader implications of this framework are significant for both internal Islamic discourse and external engagement. In intra-Muslim discourse, the shared epistemological criteria. In particular, the commitment to methodological coherence despite diverse applications enables diverse interpretive communities, including literalist, mystical, and rationalist orientations, to evaluate interpretations using a common normative language, thereby fostering constructive dialogue and mitigating sectarian polemics. This common ground is crucial in an era of increasing ideological fragmentation.

In inter-civilizational contexts, its balance between methodological rigor and contextual sensitivity resonates with universal hermeneutical concerns. This resonance facilitates more nuanced and productive engagement with Western biblical scholarship and comparative theology, moving beyond simplistic comparisons or defensive postures. The framework provides a structured vocabulary from within the Islamic tradition to discuss issues of textual authority, historical context, and ethical application that are central to hermeneutics across religious traditions.[74]

5. *Qawāʿid al Tafsīr* in the Contemporary Digital Landscape

The relevance of *Qawāʿid al Tafsīr* is acutely felt in the contemporary digital landscape. In an environment marked by viral fatwās and AI-generated interpretations, *Qawāʿid al Tafsīr* serves as an essential epistemic safeguard. It provides

---

[73] Nuraini, Waharjani, and Mohammad Jailani, "From Textual To Contextual: Contemporary Islamic Thinker Abdullah Saeed on Qur'anic Exegesis."

[74] Ilham Mundzir, "The Progressiveness of Quranic Interpretation in the Fatwa of Muhammadiyah on Female Circumcision," *IJIMS: Indonesian Journal of Islam and Muslim Societies* 12, no. 2 (2022): 285–311, https://doi.org/10.18326/ijims.v12i2.

clear, academically grounded criteria, including rigorous methodological coherence, to distinguish authoritative, scholarly exegesis from unscholarly, ideologically driven, or algorithmically generated readings that may lack methodological rigor or ethical integrity.[75]

Furthermore, the framework acts as a critical tool to counter misrepresentative narratives and externally imposed interpretive frames that often simplify or distort the complexity of the Qur'anic text and its interpretive traditions. By insisting on competencies like methodological coherence alongside linguistic mastery and contextual awareness, *Qawāʿid al Tafsīr* raises the threshold for what constitutes a serious interpretation, thereby protecting the discourse from reductionnism and sensationalism prevalent in digital media.[76]

6. Resonance with Contemporary Hermeneutical Models

The findings of this study resonate with and are reinforced by contemporary developments in tafsīr scholarship. Approaches such as Abdullah Saeed's hierarchy of Qur'anic values provide a practical example of how the classical principles embedded in *Qawāʿid al Tafsīr*, particularly methodological coherence and socio-cultural contextual awareness, can be operationalized through modern models to address contemporary ethical and social challenges while preserving theological integrity.[77]

Similarly, the successful coexistence of diverse yet methodologically coherent tafsīr trends, including textualist, contextualist, and feminist approaches, within the boundaries implicitly defined by these principles demonstrates that epistemological pluralism can be productively regulated. This regulation ensures both creative diversity and scholarly accountability in interpretation, preventing the field from splintering into incompatible solitudes or collapsing into unprincipled relativism.[78]

---

[75] Hasan, *Qawa'id at-Tafsir, Qa'idah-Qa'idah Tafsir Al-Qur'an*.

[76] Fikriyati and Fawaid, "Saving Lives and Limiting the Means Five Indonesian Tafsīr Views."

[77] Supena, "Epistemology of Tafsīr, Ta'wīl, and Hermeneutics: Towards an Integrative Approach."

[78] Hasan, *Qawa'id at-Tafsir, Qa'idah-Qa'idah Tafsir Al-Qur'an*.

While this study establishes the applicability of *Qawāʿid al Tafsīr* across classical and contemporary Nusantara tafsīr, certain limitations highlight productive avenues for future inquiry. The analysis is focused on two seminal but specific tafsīr works. Expanding the analytical corpus to include other interpretive traditions, such as Sufi (*isyārī*), philosophical, modern Salafi, or emerging transnational digital tafsīr, would allow for a more comprehensive stress-testing of the framework's universal adaptability and its limits.[79]

Perhaps the most pressing frontier lies in applying *Qawāʿid al Tafsīr* to emerging genres and technologies. Applying this framework to scientific exegesis (*tafsīr ʿilmī*) would test its capacity to engage with natural science paradigms. More urgently, developing criteria based on these principles to evaluate AI-assisted interpretation and machine-generated tafsīr is crucial. Such research would not only test the framework's contemporary relevance but also contribute to the ethical governance of religious knowledge in the digital age.[80]

Based on these findings, *Qawāʿid al Tafsīr* should be advanced as an applied evaluative framework across research, education, and religious practice. For Qur'anic studies, it functions as a normative analytical tool for comparative and interdisciplinary inquiry across schools, periods, and media. In educational settings, particularly universities and pesantren, it should be integrated into curricula to train students in critically assessing interpretations and distinguishing legitimate diversity from epistemologically flawed readings. For practitioners in religious literacy and digital knowledge governance, the framework offers ethical and methodological guidance for evaluating online Qur'anic content and for the responsible

---

[79] Arkoun, *Rethinking Islam: Common Questions, Uncommon Answers.*

[80] Hazim Fouad, "Unveiling the Innovators—A Glimpse on Sufi-Salafi Polemics," *Religions* 11, no. 3 (March 20, 2020): 144, https://doi.org/10.3390/rel11030144.

development of AI-based interpretive tools, thereby strengthening intellectual integrity in the digital public sphere.[81]

CONCLUSION

This study demonstrates that *Qawā'id al Tafsīr* constitutes a viable and robust epistemological framework for assessing the validity of Qur'anic interpretation. Through a comparative analysis of *Tafsīr Marāh Labīd* by Shaykh Nawawi al-Bantani and *Tafsīr al-Miṣbāḥ* by M. Quraish Shihab, the findings show that consistent adherence to its five core principles—exegetical competence, ethical integrity, understanding of Qur'anic characteristics, socio-cultural contextual awareness, and methodological coherence—supports theological consistency, intellectual rigor, and ethical relevance across diverse historical contexts and interpretive orientations.

Importantly, these principles do not operate as rigid procedural checklists. Instead, they function as dynamic epistemological instruments that harmonize textual fidelity with contextual adaptability. In this capacity, *Qawā'id al Tafsīr* serves as a mediating framework between rigid traditionalism and unrestrained relativism, sustaining interpretive continuity while enabling meaningful engagement with contemporary socio-religious realities. The comparative findings further indicate that although Nawawi and Shihab apply the same epistemological pillars, their manifestations vary according to scholarly orientation and historical context, confirming the framework's ability to accommodate legitimate interpretive plurality without compromising its normative foundations.

The relevance of *Qawā'id al Tafsīr* is reinforced by its resonance with contemporary tafsīr scholarship. Approaches such as Abdullah Saeed's value-hierarchy model illustrate how classical principles can be operationalized to address modern hermeneutical challenges while preserving theological integrity. Likewise, the coexistence of diverse yet methodologically cohe-

---

[81] Peter Heath, "Creative Hermeneutics: A Comparative Analysis of Three Islamic Approaches," *Arabica* 36, no. 2 (1989): 173–210, https://doi.org/10.1163/157005889X00043.

rent tafsīr trends, including textualist, contextualist, and feminist approaches, demonstrates that epistemological pluralism can be regulated within clear normative boundaries.

This study is limited by its focus on two tafsīr works which, although representative of classical Nusantara and contemporary Indonesian exegesis, do not capture the full spectrum of Qur'anic interpretive traditions. The analysis also prioritizes selected epistemological pillars and illustrative cases rather than offering an exhaustive verse-by-verse application. These limitations, however, open productive avenues for future inquiry. Expanding the analytical corpus to include Sufi, philosophical, Salafi, or transnational digital tafsīr traditions would allow for a more comprehensive assessment of the framework's adaptability. Applying *Qawāʿid al Tafsīr* to emerging genres such as scientific exegesis (tafsīr ʿilmī) and AI-assisted interpretation would further test its relevance in rapidly evolving epistemic environments.

Based on these findings, several practical recommendations can be advanced. For Qur'anic studies researchers, *Qawāʿid al Tafsīr* should be employed as an explicit analytical tool in comparative and interdisciplinary studies. For tafsīr educators, the framework should be integrated into higher education curricula as an applied evaluative methodology, enabling students to distinguish valid interpretive diversity from epistemologically flawed readings. For practitioners involved in religious literacy and knowledge governance, *Qawāʿid al Tafsīr* can inform ethical and methodological guidelines for digital religious content, including online fatwās and AI-generated interpretations.

REFERENCES

Books

Abdurrahman bin Abu Bakr Jalaluddin as-Suyuthi. *Al-Itqan Fi Ulum Al-Qur'an*. Mesir: al-Haiah al-Mishriyah li al-Kitab, 1349.

Arkoun, Muhammad. *Rethinking Islam: Common Questions, Uncommon Answers*. Saqi Books, 2003.

Badr al-Din al-Zarkashi. *Al-Burhan Fi ʾUlum Al-Qurʾan*. Kairo: Dar al-Turath, 1957.

Hallaq, Wael B. *The Impossible State: Islam, Politics, and Modernity's Moral Predicament*. New York: Columbia University Press, 2015.

Hasan, Abdur Rokhim. *Qawaʾid at-Tafsir, Qaʾidah-Qaʾidah Tafsir Al-Qurʾan*. Jakarta: Yayasan Alumni Perguruan Tinggi Ilmu Al-Qurʾan, 2020.

John W. Creswell; Cheryl N. Poth. "Qualitative Inquiry and Research Design: Choosing Among Five Approaches - John W. Creswell, Cheryl N. Poth - Google 图书." *SAGE Publications*, 2017.

Khalid ibn Uthman al-Sabt. *Qawaʾid at-Tafsir Jamʾan Wa Dirasah*. Madinah al-Munawwarah: Dar Ibn ʾAffan, 1415.

Muhammad al-Tahir Ibn Ashur. *Treatise on Maqāṣid Al-Shariʾah*. Translated by Mohamed El-Tahir El-Mesawi. Slangor: The Other Press, 2006.

Muhammad ibn Umar Nawawi al-Jawi Al-Bantani. *Marah Labid Li Kasyf Maʾna Al-Qurʾan Al-Majid*. Vol. 1. Beirut: Daral-Kutub al-Ilmiyah, 1997.

Shihab, M. Quraish. *Tafsir Al-Misbah. Lentera Hati*. Vol. 7. Jakarta, 2005.

———. *Tafsir Al-Mishbah. Tafsir Al-Misbah*. Vol. 11. Jakarta: Lentera Hati, 2005.

———. *Kaidah Fafsir*. Lentera Hati Group, 2013.

———. *Tafsir Al-Misbah*. Vol. I. Jakarta: Lentara Hati, 2002.

Book Chapters

Hallaq, Wael B. "Quranic Magna Carta: On the Origins of the

Rule of Law in Islam." In *Magna Carta, Religion and the Rule of Law*, 2015. https://doi.org/10.1017/ cbo97813161 78164.010.

Zayd, Nasr Hamid Abu. "Tradition Interpreted or Colored:" In *Critique of Religious Discourse*, 2017. https://doi.org/ 10.2307/j.ctt1z27jc8.6.

Journal Articles

Abdullah, M. Amin. "Islamic Religious Education Based on Religious Intersubjectivity: Philosophical Perspectives and Phenomenology of Religion." *Jurnal Pendidikan Agama Islam* 19, no. 1 (June 30, 2022): 141–64. https://doi.org/ 10.14421/jpai.2022.191-11.

Abidin, Ahmad Zainal, and Thoriqul Aziz. "Qur'anic Exegesis As A Social Critique: A Study on the Traditionalist Bisri Musthofa's Tafsīr Al-Ibrīz." *Al-Jāmi'ah: Journal of Islamic Studies* 62, no. 1 (2024): 215–39. https://doi.org/ 10.14421/ajis.2024.621.215-239.

Afsaruddin, Asma. "Martyrdom in Islamic Thought and Praxis." *Martyrdom and Terrorism*, 2014, 40–58. https://doi.org/10. 1093/acprof:oso/9780199959853.003.0003.

Ahmad Fawaid. "Kaidah Mutarâdif Al-Alfâz Dalam Al-Qur'an." *Keilmuan Tafsir Hadist* 5 (2015): 144–56. https://doi.org/ https://doi.org/10.15642/mutawatir.2015.5.1.142-157.

Ali, Amer Zulfiqar. "Brief Review of Classical and Modern Tafsir Trends and Role of Modern Tafasir in Contemporary Islamic Thought." *Australian Journal of Islamic Studies* 3, no. 2 (2018). https://doi.org/10.55831/ ajis.v 3i2.87.

Aziz, Abd, and Saihu Saihu. "Interpretasi Humanistik Kebahasaan: Upaya Kontekstualisasi Kaidah Bahasa Arab." *Arabiyatuna : Jurnal Bahasa Arab* 3, no. 2 (2019): 299. https://doi.org/10.29240/jba.v3i2.1000.

Azra Ansharullah, and Basusi Imamuddin. "The Comparison of

Classical Tafsir And Contemporary Interpretation Regarding the Verses of Astrophysics and Cosmology in the Qur'an." *International Review of Humanities Studies* 10, no. 2 (July 27, 2025). https://doi.org/10.7454/ irhs.v10i2. 1416.

Benmessaoud, Sanaa, Shehdeh Fareh, and Leila Abidi. "Images of the Qur'an in Western Scholarship: A Socio-Narrative Approach." *Cogent Arts & Humanities* 11 (2024): 1–16. https://doi.org/10.3366/E1465359108000119.

Cahyo, Erlan Dwi. "Ushul Tafsir and Qawaid Tafsir Nusantara: A Review Of Nawawi Al Bantani's Book Of Tafsir Marah Labid." *Syariati: Jurnal Studi Al-Qur'an Dan Hukum* 8, no. 2 (2023): 153–62. https://doi.org/10.32699/syariati. v8i2.4249.

Dani, Rahmat, Kadar M. Yusuf, and Alwizar. "Kaidah-Kaidah Kebahasaan Dan Aplikasinya Dalam Menafsirkan Al-Qur'an." *Al-Jadwa: Jurnal Studi Islam* 3, no. 1 (2023): 45–61. https://doi.org/10.38073/aljadwa.v3i1.1087.

Duderija, Adis. "Constructing the Religious Self and the Other: Neo-Traditional Salafi Manhaj." *Islam and Christian–Muslim Relations* 21, no. 1 (January 28, 2010): 75–93. https://doi.org/10.1080/09596410903481879.

Fikriyati, Ulya, and Ah Fawaid. "Saving Lives and Limiting the Means Five Indonesian Tafsīr Views." *Al-Jāmi'ah: Journal of Islamic Studies* 60, no. 1 (2022): 167–98. https://doi.org/10.14421/ajis.2022.601.167-198.

Fouad, Hazim. "Unveiling the Innovators—A Glimpse on Sufi-Salafi Polemics." *Religions* 11, no. 3 (March 20, 2020): 144. https://doi.org/10.3390/rel11030144.

Heath, Peter. "Creative Hermeneutics: A Comparative Analysis of Three Islamic Approaches." *Arabica* 36, no. 2 (1989): 173–210. https://doi.org/10.1163/157005889X00043.

Ibrahim, Sulaiman. "Indikasi Penyimpangan Dalam Penafsiran Al-Qur'an." *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam*

Dan Interdisipliner 7 (2022): 103–22. https://doi.org/ 10.30603/ jiaj. v7i1.3481.

Kawakip, Ahmad Nurul. "Kaidah Kebahasaan Dalam Memahami Al Qur'an." *Religia* 14, no. 1 (2017): 45–55. https://doi. org/ 10.28918/religia.v14i1.32.

Kholid, Abd., Abu Bakar, and Mukhammad Zamzami. "Rereading the Indonesian Interpretation of the Qur'an on Awliyā': The Cases of Hamka and M. Quraish Shihab" 9, no. 1 (2021): 37–72. https://doi.org/http://dx.doi.org/10. 21043/ qijis.v9i1.7567.

Marsyam, Abdul Waris. "Kaidah-Kaidah Pemahaman Esoteris Al-Qur'an Abu Al-Hasan Al-Haralli." *Mutawatir : Jurnal Keilmuan Tafsir Hadith* 12, no. 1 (2022): 24–51. https:// doi.org/10.15642/mutawatir.2022.12.1.24-51.

Maulana, Muhammad Ardiyanto, Kharis Nugroho, Yeti Dahliana, K Ridwan, and Andri Nirwana An. "Optimizing Qur ' an Interpretation with Natural Language Processing Through Critical Review and Practical Implications." *Solo International Collaboration and Publication of Social Sciences and Humanities* 3, no. 3 (2025): 501–14. https://doi.org/10.61455/sicopus.v3i03.358.

Munawar, Ali Mahfuz, Muhammad Diaz Supandi, Alfan Arif Rabbani, Abdillah Isnainurrahman, and Muhammad Muzaini Asyauqillah. "Epistemological Distinctions between the Living Qur'an Methodology and Hermeneutics : A Theoretical Study in Contemporary Tafsir Studies." *Kalamizu : Jurnal Sains, Sosial, Dan Studi Agama* 1, no. 4 (2025): 461–76. https://hamfara.com/kalamizu/article/ view/50/43.

Mundzir, Ilham. "The Progressiveness of Quranic Interpretation in the Fatwa of Muhammadiyah on Female Circumcision." *IJIMS: Indonesian Journal of Islam and Muslim Societies* 12, no. 2 (2022): 285–311. https://doi.org/10.18326/ijims. v12i2.

Nirwana, Andri. "Qawaid Tafsir Dan Ushul Tafsir Siti Aisyah Dalam Kitab Sahih Muslim." *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 2 (2021): 152–60. https://doi.org/https://doi.org/10. 31219/ osf.io/yjr4n.

Nuraini, Waharjani, and Mohammad Jailani. "From Textual To Contextual: Contemporary Islamic Thinker Abdullah Saeed on Qur'anic Exegesis." *Jurnal Ilmiah Al-Mu'ashirah* 21, no. 1 (2024): 32. https://doi.org/10.22373/jim.v21i1. 19639.

Nurusshoumi, Ainita. "Penyimpangan Dalam Tafsir: Kajian Unsur Al Dakhil Dalam Tafsir Al-Qummi Karya Ali Bin Ibrahim Al-Qummi." *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 06, no. 02 (2021): 294. https://doi.org/ 10.30 868/at.v6i02.1484.

Rohman, Abdul, Barikli Mubaroka, Amin, and Irfan. "The Influence of Al-Qira'at Al-Asyr on the Exegesis of Legal Verses in Tafsir Marah Labid by Nawawi Al-Bantani: A Historical and Analytical Study." *Jurnal Ilmiah Mahasiswa Raushan Fikr* 13, no. 2 (2024): 437–50. https://doi.org/ 10.24090/jimrf.v13i2.11957.

Sholihah, M. "Sebab-Sebab Misinterpretasi Dalam Al-Qur'an." *FALASIFA: Jurnal Studi Keislaman*, 2016. https://ejournal. uas.ac.id/index.php/falasifa/article/view/15.

Supena, Ilyas. "Epistemology of Tafsīr, Ta'wīl, and Hermeneutics: Towards an Integrative Approach." *Journal of Islamic Thought and Civilization (JITC)* 14, no. 1 (2024).

Syamsuddin, Sahiron. "Differing Responses to Western Hermeneutics: A Comparative Critical Study of M. Quraish Shihab's and Muḥammad 'Imāra's Thoughts." *Al-Jami'ah: Journal of Islamic Studies* 59, no. 2 (December 31, 2021): 479–512. https://doi.org/10.14421/ajis.2021.592.479-512.

Usman, Abur Hamdi, Mohd Farid Ravi Abdullah, and Azwar Azwar. "Qawā'Id Al-Tafsīr: The Application of Syntax, Morphology, and Rhetoric By M. Quraish Shihab (B.

1944).” *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir* 9, no. 1 (2024): 25–37. https://doi.org/10.15575/al-bayan.v9i1.16266.

Washil, Izzuddin. “Problem Subjektifitas Dalam Tafsir Bi Al-Ma'tsur, Tafsir Bi Al-Ra'yi, Dan Tafsir Bi Al-Isyarah.” *Diya Al-Afkar* 4, no. 01 (2016). https://syekhnurjati.ac.id/jurnal/index.php/diya/article/view/777/591.

Zulliandi, Yuviandze Bafri, Intan Wulansari, and Nurul Aulia. “The Transformation of Qur'an Interpretation and the Dynamics of Text Authority in Indonesia A Critical Analysis.” *MIYAH : Jurnal Studi Islam* 21, no. 01 (January 8, 2025): 1–30. https://doi.org/10.33754/ miyah.v21i01. 1270.